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Class of 1878

Eliot Professor of Greek Literature

GIVEN IN HIS MEMORY

BY HIS FAMILY

1937

Handwritten text, possibly a signature or name, located at the top center of the page.



S. F. B.

R. Dear.

20
J-cash

ΑΙΣΧΥΛΟΥ ΧΟΗΦΟΡΟΙ.

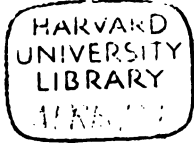
THE
CHŒPHORŒ
OF
ÆSCHYLUS.

A NEW EDITION OF THE TEXT,
WITH NOTES,
CRITICAL, EXPLANATORY, AND PHILOLOGICAL,
DESIGNED FOR THE USE OF STUDENTS IN THE
UNIVERSITIES.

BY THE
REV. THOMAS WILLIAMSON PEILE, M.A.,
SENIOR FELLOW AND TUTOR IN THE UNIVERSITY OF DURHAM, AND
FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

LONDON:
JOHN MURRAY,
ALBEMARLE STREET.
MDCCCXLI.

Ga 9.308
✓



TO
THE RIGHT REVEREND
EDWARD MALTBY, D.D.,
LORD BISHOP OF DURHAM, AND VISITOR OF THE
UNIVERSITY OF DURHAM.

MY LORD,

The permission which you have given me, to dedicate this volume to your Lordship—while it demands my first acknowledgements as a member of that University which, bereft as it has been of two¹ “nursing Fathers,” has great reason to rejoice in your Lordship’s no less paternal countenance and protection—affords me a welcome opportunity, also, of recording the deep respect with which, as a Cambridge man, I have long revered the classic name of MALTBY, and with which I still regard your Lordship as (I believe) the oldest surviving Critic of the School of PARR and PORSON.—As it affects the general reader, it enables me indirectly to divulge your Lordship’s approbation of my very imperfect, but certainly well-intended, endeavours to be useful; and so, to send forth my second publication under sanction of an authority, which none will respect more highly than those whom of all others I am most anxious to conciliate.

¹ Dr. William Van-Mildert the Bishop, and Dr. John Banks Jenkinson (Bishop of St. David’s) the Dean, under whose beneficent auspices the University of Durham had its origin.

For this, my Lord, I am, as I have reason to be, especially thankful. A prejudice of which in itself I complain not, but still at this day, and in its operation, a *prejudice* in our Universities, is so strongly in favour of Latin Notes, as almost to preclude strictly English Editors from claiming kindred with those Fathers of our British School of Critics and Philologists, of whom I certainly call myself a humble follower, and by whom (beginning with your Lordship, as one that ranks not least among them) I could wish above all things to have such claim allowed. Now, my Lord, although, in opposing myself to the full shock of this feeling, I cannot perhaps expect much sympathy from your Lordship, or from those who with your Lordship have contributed to the formation of that classical taste and spirit, of which it is but the harmless and allowable effervescence—yet thus much your Lordship's well-known candour will believe (and this, once for all, is my answer to objectors), that my Notes, such as they are, are not, as has been hastily assumed, *lengthy, because in English*, but contrariwise *in English, because* from the very plan and purpose of my undertaking *they must of necessity be lengthy*.

In projecting a new edition of the Orestean Trilogy —“certainly one of the sublimest poems that ever Man's imagination soared to, and probably the ripest and most finished of all the productions of Æschylus”¹ —my design was not merely from MSS. and from Marginal Readings to collect the *disjecti membra poetæ*, and, if possible, put them together with nearer approxima-

¹ So Schlegel, on the Dramatic Art and Literature of the ancient Greeks and Romans, Lect. iv. p. 354. *Theatre of the Greeks*, ed. 4.

tion than had yet been made to their original strength and symmetry ; nor was it any part of my plan, either to attempt a blank-verse translation on which any portion of the *spirit* of Æschylus should be expected to descend, or so to handle his hallowed remains that, like some whose plastic touch has proclaimed their own exact perception of “the art unteachable, untaught,” I might all but divide men’s admiration between his editor and himself.

No ! my main object—thus far common to me with the Author of a contemporary publication,¹ but pursued (as may readily be seen) by a very different track—was to contribute what I could to a more accurate knowledge, not of Æschylus nor of the Greek Dramatists only, but of the language in which they wrote. With this view, I deemed it expedient to try to divest my Notes of that severe, scholastic dress by which so many are scared, who aspire not, as they say, to be critics or philologers, and so very gladly escape from an effort which they are indisposed to make, by pleading an impossibility which no one, it must be owned, can venture to dispute ! Nay, my Lord, this is not all. That pithy, Porsonian style of annotation which Elmsley found occasion to abandon, preferring (as I have done) to write a running Commentary—or, in his own words, “commentarios quos vocant perpetuos”—and claiming for himself that license which I too have used—“ut occasione dicendi a poetæ verbis sumta, alia vel ejus vel aliorum loca emendare aut explicare conarer, regulas grammaticas novas proponerem aut antiquas confirmarem, quicquid vellem denique dicerem, quod

The New Cratylus, or Contributions towards a more accurate knowledge of the Greek Language, by J. W. Donaldson, M.A., Fellow of Trin. Coll. Camb.

ad hanc artem pertineret, neque nimis longe a proposito abesset”¹—is it too much, I ask, to assert of Porson’s editing, that, justly dear as it is to Scholars, it does nothing for the great mass of those who are troubled rather about the construction and interpretation, than about the right reading and right modulation of the text? And as regards the *élite* of our Universities, men who are not afraid to think and investigate for themselves, was no further analysis of Greek words and phrases to be attempted, than might be obtained from muttering those mystic terms—*Abstractum pro concreto*, *Antip-tosis*, *Catachresis*, *Pleonasmus* and *Ellipsis*, *Schema Colophonium* and *Sicelicum*—which, *φανᾶντα συνετοῖσι* no doubt, are so many *ῥήμαθ’ ἱπποζάμωνα* to the unpractised eye and ear; and which too often, it is to be feared, have been made *stalking-horses* indeed, to mask a precipitate retreat at once from explanation and enquiry?

Once more then, my Lord, it seemed expedient, if possible, to invite a nearer and more familiar approach to what—with all due deference to Bos, and Hoogeveen, and Viger—a more frequent recurrence to first principles might prove to be less unattainable, and certainly less anomalous when attained, than (if it must be said) the very multiplication of *pro re nata* rules and explanations has conspired with our own infirmity to make the science of Greek appear in the eyes of our general students. And a convenient point to select for this purpose appeared to be that earlier stage of the Middle Attic, wherein, though not yet arrived at the full vigour of its manhood, as displayed in its after years of Poetry

¹ Preface to *Medea*, published A.D. 1818.

and Philosophy, of History, and of Oratory, the Greek Language had so far developed itself, as well-nigh to have out-grown every peculiar feature that had marked its Epic infancy. Æschylus (as *we* now fondly see him in his book) stands, as it were, between the living and the dead portions of his country's literature, and in a certain sense may be said to *lay his hand upon them both*—on the one side, preserving alive both words and things which else were *waxing old and ready to vanish away*; on the other, himself not proof against the contagion of that decay, on the extreme verge of which, it may well be thought a special providence, that he yet survives.—Here then, at the feet of Æschylus, might I sit and gather wisdom for those who, with me, would seek it less from Grammarians and Etymologists, than from the first Fathers of Epic and Attic Poetry—not unmindful, indeed, of the more immediate province of an editor of Greek Plays, yet looking to him throughout as a Teacher rather of Greek, than of mere Dramatic fable, and never rejoicing more in my task, than if incidentally I might throw light upon the Greek of the New Testament, or point out any true witness that Reason has borne to Revelation and to God. For thus, not to the Mosaic only, but to the Moral Law, written upon the hearts of Heathens, might we apply the Apostle's expressive metaphor, and say that in every age it has been *our School-master* (*παιδαγωγός*) unto Truth.

This, my Lord, was my design. How it has been fulfilled, time and the test of public opinion will determine most truly. Of this only I am sure, that, where-insoever I have failed, the fault has *not* been because, as a writer in the Quarterly Review will have it,

“English is as unfit for Notes, as Latin is for Lexicography.”¹ With one or other, indeed, of these assumptions, thus bound to stand or fall together, I *might* do battle here; and with your Lordship to look on, prepared (or I mistake the case of Latin Lexicographers) to take up the quarrel, if need should so require, the smart surcoat of my opponent must conceal a knight of

¹ *Quarterly Review*, No. cxxviii. Art. v. p. 378.—The writer, whoever he may be, is an ardent admirer of Æschylus, and among Grecians, οἱοὶ νῦν βροτοὶ ἐσμὲν—of Klausen; and with neither of these predilections is the present Editor at all inclined to quarrel. He bears a little too hardly, however, upon his own countrymen, and ought in common justice to have remembered, that to invite especial attention to what may be, as he says (p. 375), “ridiculous passages” in the Notes, would be no less likely to “give an utterly false impression of the value” of the English than of the German edition which, ostensibly, he was reviewing.

He has an indignant horror, moreover, of *vulgar*, by which it is hoped (as when he speaks of “the vulgar belief in ghosts”) he means only *common* language—the language of ordinary life, in short—being supposed ever to supply an equivalent, much less a literal and exact substitute, for the original word or idiom employed by a Tragic Poet! Yet Horace (*de Arte Poëtica*, vv. 112-18.) declares, much must needs depend upon *who* is speaking; and, despite of the great Comedian’s utmost efforts to dethrone him, the Poet who long sat nearest to the hearts of the “no vulgar Democracy” of Athens, was not he who taught them *magnumque loqui, nilique cathurno*, but he who striking more home (and so τραγικώτατος τῶν ποιητῶν) was distinguished from his High-Tragic predecessors on the stage, in that (as it has been said) he *made men as they are*. See further on vv. 165. 287. of this Play.

Nevertheless, the Editor would not be thought to defend a certain burlesque translation of Ag. 546, εὔτε πόντος ἐν μεσημβριναῖς κόλταις ἀκόμων νημέμοις εὔδοι πεσών, which—unwittingly, he believes—has been put forth by authority as actually *his* translation, and which (if it be, as from the Reviewer’s *twice* calling attention to it it might seem to be, the weakest and most vulnerable point in the book) it is fortunate that a few words of explanation will suffice to set right.

The Editor must plead guilty to having in this instance “taken care only of the word” εὔτε—on which the Reviewer οὐδὲ γρηῦ—and to have left the inimitable sentence that follows to “take care of itself.” Further than this, he admits that with the undignified expression of *turning or tumbling into bed* he had nothing whatever to do; nay, he cannot tell how it came into his head, unless indeed he was thinking of Soph. (Ed. T. 1262, ἐκλίει κοῖλα κλῆθρα, κάμπιπτει στέγγ, or of that beautiful chorus in the Hecuba where it is said ἐπιδέμνιος ὡς πέσοιμ’ ἐς εὐνάν (v. 927)—which surely was οὐδὲν πρὸς Δισχόλον. The translation (or paraphrase, rather, of what almost defies translation) which he would now first submit, and which may perhaps provide both for the poetry, and for the matter-of-fact εὔτε which must not be overlooked, is: *as when the Sea might be slumbering, fallen motionless, in the still lap of Noon*; or, with nearer approach to μεσημβρινὰς κόλταις (*mid-day lying-down time*; see note on this Play, v. 279.), *in the drowsy stillness of Noon*.

more limb and sinew than I take him for, if in the very predicament of the hero of our story—*μόνος ἂν ἐφεδρος δισσοῖς* Ch. v. 845—he did not find reason to repent him of the adventurous challenge which had entailed upon him an unequal contest!

But enough—I am more ready even than your Lordship to cry out—enough of this. In the text that is now submitted to the public, are some new readings that may possibly interest your Lordship more than aught else in the book. In particular I would invite your attention to vv. 266. 402-4. 530. 673. 778. 935. 999. 1002. 1022-23. 1031: where, sparing as I am, and ever find fresh reason to be, in respect of conjectural emendations, I yet had no alternative left me but conjecture, or despair! Among my Notes—which (if longer even than *I* had hoped) are employed, it must be remembered, on that part of the Trilog^y in which “all the stirring interest is concentrated”¹—my readers, and not least your Lordship, will deplore the diminution and disappearance of those *reliquiæ* (so I must henceforth call them) which are distinguished by the initial cipher (S. L.) of an English Prelate, now unhappily no more. That classic pen whose earliest, and whose latest, annotations were given to *Æschylus*, had apprised me of my loss (for a loss I must ever esteem it), that that unpublished collection of Notes, which in four Plays was complete, did not include the Supplices, nor in the Orestean Trilog^y extend far beyond the first and longest portion. At the time of which I speak, some months before his decease, the sure hand of Death was painfully fastening on him—and while I yet lingered

¹ See *Theatre of the Greeks*, Part I. chap. v. sect. ii. p. 68.

over the parting memorials of him which this volume contains, a great man *had served the good-pleasure of God unto his generation*, and had now *fallen asleep*.

MULTIS ILLE BONIS FLEBILIS OCCIDIT :

NULLI FLEBILIOR QUAM TIBI—

I too, my Lord, have to lament the loss of a distinguished contemporary—a man, whom (*haud semper errat fama, aliquando et eligit*) the public expectation of his age had marked as one day to succeed to the chair of Porson, and whose accurate and extensive scholarship, had he but lived to bring out a long-expected edition of *Æschylus*, would have conferred a lasting benefit, not on this age and country only, but on the whole classical world. Even yet there is hope of some portion at least of this expectation being fulfilled. A posthumous publication may still make the name of JOHN WORDSWORTH rank high among the Editors of *Æschylus*—and in the general rejoicing, with which its appearance would be greeted, none would rejoice more truly, than he who pays this imperfect tribute to the memory of a departed friend.

Permit me in conclusion, my Lord, to express my very grateful sense of the ready and respectful attention which, from the day that you first heard of it, the present publication has experienced at your Lordship's hands. Your best attention, indeed, to whatever might seem likely to serve the cause of Education, and especially that kind of Education which it is the province of our Universities at once to create a demand for, and to furnish the needful supply—is what those, who know your Lordship, would naturally and of course expect. But I mention it here, as not more characteristic of the Christian who *minds not high things, but condescends*

DEDICATION.

xi.

to men of low estate, than of the liberal and enlightened Scholar, who himself seeks after wisdom *in the love of it*, and holds out the hand of fellowship to all in whom he can discern a meetness to be workers with him in the same field. I honour the spirit that would thus enlarge the too contracted pale within which Classical Learning has yet been cultivated in this country—and with an earnest desire that all those who have the same interests at heart, may long rejoice in the light of your Lordship's example, and always be animated by a remembrance of your untiring zeal, I humbly take my leave, and remain with much esteem,

My Lord,

Your Lordship's obliged

and very faithful Servant,

THOS. W. PEILE.

UNIVERSITY COLLEGE, DURHAM,

October 1, 1840.

CORRIGENDA.

- Page 6. v. 29. *dele* comma
—— v. 31. place the comma after *φόβφ*
- Page 17. v. 337. insert a comma after *κατηναρίσθης*
—— v. 361. *ὀδόνφ*
- Page 18. v. 393. *Ἄρα*
- Page 20. v. 433. *μυχού*
- Page 21. v. 475. *Γαῖα*
—— v. 477. *λουτρῶν*
- Page 23. v. 517. *μαζόν*
- Page 30. v. 741. *φαιδρόντρια*
- Page 36. vv. 890-91. *Μοῖρα*
- Page 38. v. 956. *πιστώμασιν.*
- Page 41. v. 1031. *χιτώνες*
—— v. 1050. *παιδόβοροι*
—— v. 1058. read interrogatively
- Page 138. l. 12. *ἔρα*
- Page 143. l. 29. *τομή*
—— l. 31. II. i. 235.
- Page 314. l. 23. *for* genuine *read* generic
- Page 327. l. 1. Byz.
—— l. 5. *δα γα*
—— l. 8. *παν δα*
—— l. 9. insert after *δῶκεδον*, “both with a *short*.”
—— l. 18. *for should* read *can*
- Page 359. l. 3. *paroemia*
- Page 368. l. 26 *for acre* read *ace*.

ΑΙΣΧΥΛΟΥ
ΧΟΗΦΟΡΟΙ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΡΕΣΤΗΣ.

ΧΟΡΟΣ ΑΙΧΜΑΛΩΤΙΔΩΝ.

ΗΛΕΚΤΡΑ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΤΡΟΦΟΣ.

ΑΙΓΙΣΘΟΣ.

ΟΙΚΕΤΗΣ.*

ΠΥΛΑΔΗΣ.

* “Velim in indice personarum et ante v. 817 (854), et 829 (866), pro *Οικέτης*, quod soli debetur conjecturæ Turn., scripsissem *Ἐξάγγελος* e Schol. v. 842 (880). Itaque ante v. 614 (639), in Rob. recte editum videtur *Παίς*.”—Klaus, in Addend.

ARGUMENTUM¹
ΧΟΗΦΟΡΩΝ,
A STANLEIO CONSCRIPTUM.

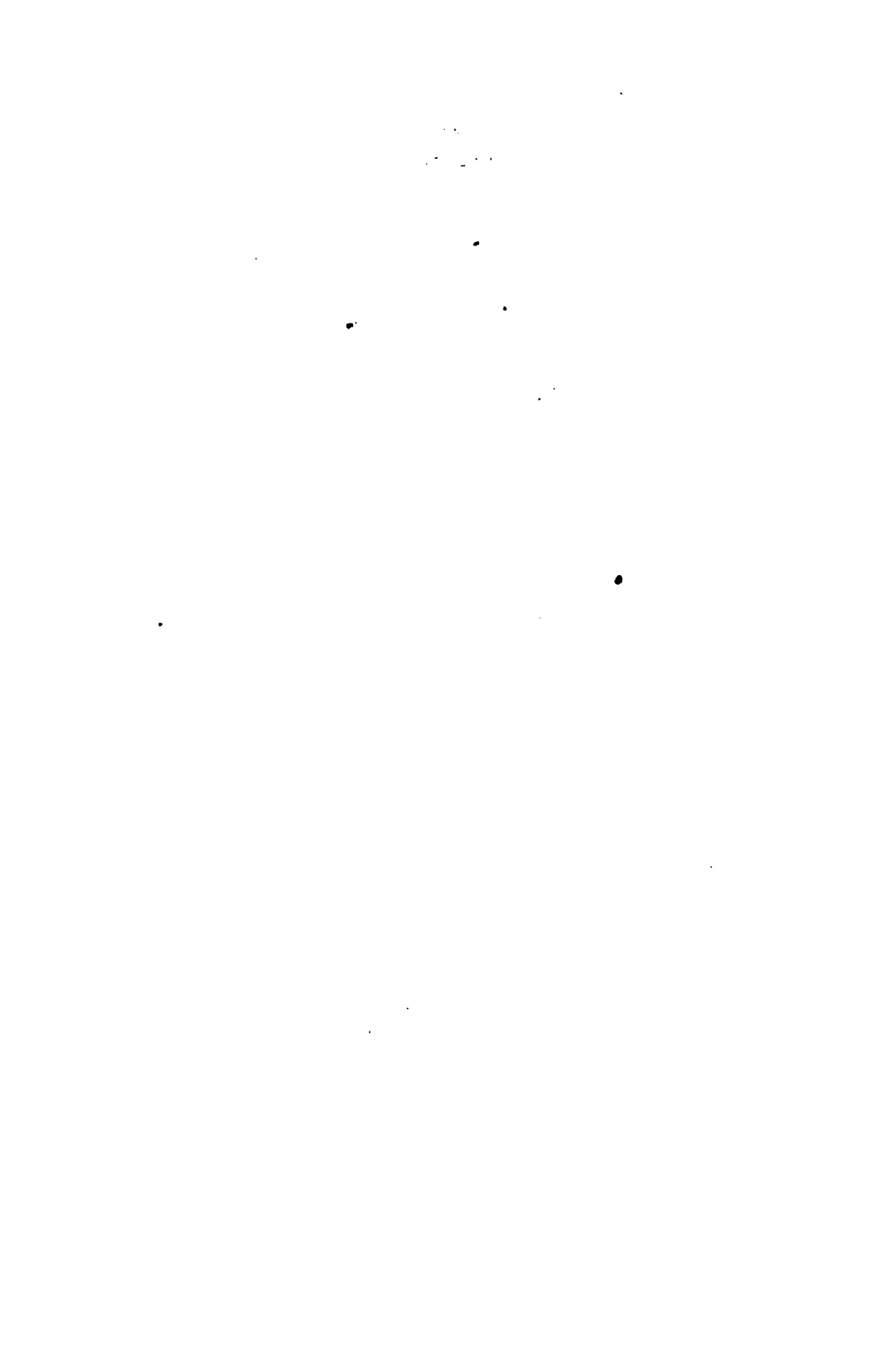
ORESTES jussu Oraculi una cum Pylade Argos reversus, tumulum patris sui Agamemnonis invisit; ubi virginum cœtui Clytæmnestræ famularum occurrit, quas illa somnio exterrita, consultis conjectoribus, ad placandos manes mariti cum inferiis miserat. His adjunxerat se soror ejus Electra; cui Orestes per varia indicia innotescit. Ab iis totam rem edoctus, regias aedes accedit, viatorem se fingens e Phocide Dauliensem, qui obiter mandata acceperat Orestis mortem parentibus ejus nunciandi. Ægisthum, hoc ut audiat lubenter egressum, derepente interficit; cujus clamore evocata Clytæmnestra, et pro vita sua apologia brevi usa, a filio suo interemta est. Hac patrata cæde, maternis furiis agitatus Orestes Delphos profugit.

Scena Fabulæ Argis constituitur: Chorus autem constat ex Virginitibus cum inferiis ad tumulum Agamemnonis profectis. Titulus Tragœdiæ CHOEPHORÆ.²

¹ "Hoc argumentum post Blomf. ego quoque recepi, posthabito illo quod Græce conscripserat nescio quis, valde ineleganter."—Scholef.

² "CHOEPHOROE scripsi potius quam *Choephoræ*, quia sic Latini efferebant Græcarum fabularum titulos in *oi* desinentes. Ex-

emplo sit *Adelphoe Terenti* apud Donat. Præf. in Terent. *Adelphos* p. 2. ed. Zeune. *Canephoros* dixit Cicero Verr. vi. 8. unde manifesto scribendum in c. 3. *Canephoroe* pro *Canephoræ*: vid. Facciolati Lex. in voce."—Blomf.



to go down descend return said of exile

ΑΙΣΧΤΛΟΥ ΧΟΗΦΟΡΟΙ.

ΟΡΕΣΤΗΣ.

ΕΡΜΗ χθόνιε, πατρῶν ἐποπτεύων κράτη,
σωτήρ γενοῦ μοι ξύμμαχος τ' αἰτουμένω·
ἦκω γὰρ εἰς γῆν τήνδε καὶ κατέρχομαι.
τύμβου δ' ἐπ' ὄχθῳ τῷδε κηρύσσω πατρὶ
κλύειν, ἀκοῦσαι * * * * *

5

* * * * *
* * πλόκαμον Ἰνάχω θρεπτήριον
τὸν δεύτερον δὲ τόνδε πενθητήριον
* * * * *

τί χρῆμα λεύσσω ; τίς ποθ' ἦδ' ὀμήγυρις
στείχει γυναικῶν, φάρεσιν μελαγχίμοις
πρέπουσα ; ποία ξυμφορᾶ προσεικάσω ; *met.* 10 εζω.

πότερα δόμοισι πῆμα προσκυρεῖ νέον ;
ἦ πατρὶ τῷ μῶ τάσδ' ἐπεικάσας τύχω
χοᾶς φερούσας νερτέροις μειλίγμασιν ; *for propitiations for*
οὐδέν ποτ' ἄλλο· καὶ γὰρ Ἡλέκτραν δοκῶ *diad*
στείχειν, ἀδελφὴν τὴν ἐμὴν, πένθει λυγρῷ 15

phrases for her last distress

πρέπουσαν. ὦ Ζεῦ, δός με τίσασθαι μόνον
πατρός, γενοῦ δὲ σύμμαχος θέλων ἐμοί.

Πυλάδῃ, σταθῶμεν ἐκποδόν, ὡς ἂν σαφῶς
μάθω γυναικῶν ἧτις ἦδε προστροπή. *Suppliant band*

ΧΟΡΟΣ.

sent ἰαλτὸς ἐκ δόμων ἔβην *2 a. 4 βαίνα* στρ. α. *to proceed*

emphatic *neck* *laconic* *21*
χοῶς πρότοπος ὀξύχειρι σὺν κτύπῳ.

πρέπει παρῆς φοινίους ἀργυμοῖς, *so a thing, woman don*
supplacily
ὄνυχος ἄλοκι νεοτόμῳ.

ing *winen or zomant*
δι' αἰῶνος δ' ινυμοῖσι βόσκεται κέαρ.

ans: sent. *laconic* *25*
λινοφθόροι δ' ὑφασμάτων κέαρ.

least protective *of dopes, struck* *case of soldier in* *experiences.*
λακίδες ἐφλαδον ὑπ' ἄλγεσιν *that it to become man*
with piece

πρόσTERNΟΙ στολμοὶ πέπλων ἀγελαστοῖς

ξυμφοραῖς πεπληγμένων.

τορὸς γὰρ ὀρθόθριξ φόβος, *μειχτόν* ἀντ. α. φοῖτος

δόμων ὄνειρόμαντις, ἐξ ὕπνου κότον *anger* 30 *22034*

πνέων, ἀφρονυκτον ἀμβόαμα

μυχόθεν ἔλακε, περὶ φόβῳ

γυναικείοισιν ἐν δώμασιν βαρὺς πίτνων

κριταί τε τῶνδ' ὄνειράτων

θεόθεν ἔλακον ὑπέγγυοι, *η' ἄς: ὑπ' ἰδ: 2135/60*

μέμφεσθαι τοὺς γὰς νέρθεν περιθύμως,

τοῖς κτανουσί τ' ἐγκοτεῖν.

τοιάνδε χάριν ἀχάριτον, ἀπότροπον κακῶν, στρ. β'.

ἰὼ Γαῖα μαῖα, μωμένα μ' ἰάλλει

δύσθεος γυνά. 40

φοβοῦμαι δ' ἔπος τόδ' ἐκβαλεῖν

τί γὰρ λύτρον πεσόντος αἵματος πέδῳ;

ἰὼ πανοιζὺς ἐστία,

ΧΟΗΦΟΡΟΙ.

7

δουλοῦ
ἰὼ κατασκαφαῖ δόμων.

ἀνήλιοι, βροτοστυγεῖς 45

ms.

δνόφοι καλύπτουσι δόμους,
δεσποτᾶν θανάτοισι.

σέβας δ' ἄμαχον, ἀδάματον, ἀπόλεμον τὸ πρῖν, ἀντ.β.

δι' ὧτων φρενός τε δαμίας περαῖνον,
νῦν ἀφίσταται. 50

φοβεῖται δέ τις. τὸ δ' εὐτυχεῖν,
τόδ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλέον.

ροπή δ' ἐπισκοπεῖ Δίκας

ταχεῖα, τοῖς μὲν ἐν φάει,

τὰ δ' ἐν μεταίχμιῳ σκότου

μένει χρονίζοντα βρῦει.

τοὺς δ' ἄκραντος ἔχει νύξ.

*in the intermediate
realm of time, yet
flourishes for a long*

*ineffectual
causes
is right
to judge
dies
abiding*

δι' αἵματ' ἐκποθένθ' ὑπὸ χθονὸς τροφοῦ ἐπφδ.

τίτας φόνος πέπηγεν οὐ διαρρύδαν.

διαλγῆς ἅτα διαφέρει τὸν αἴτιον,

παρακρέτας νόσου βρῦειν.

οἴγοντι δ' οὔτι νυμφικῶν ἐδωλίων

ἄκος, πόροι τε πάντες ἐκ μιᾶς ὁδοῦ

βαίνοντες, τὸν χερομυσῆ

φόνον καθαίροντες, ἰοῦσαν ἅταν

65

* * * * *

ἔμοι δ' ἀνάγκαν γὰρ ἀμφίπτολιν θεοὶ *Heaven*

προσήμεγκαν· ἐκ γὰρ οἴκων

πατρῶων δούλιον ἐσάγον αἴσαν·

δίκαια καὶ μὴ δίκαια,

πρέποντ' ἀρχαῖς βίου

70

*despotic deeds
necessary to them
of changing my attitude*

βία φερομένων αἰνέσαι, πικρῶν φρενῶν

στύγος κρατούση. δακρῦω δ' ὑφ' εἰμάτων

*but it should bear with things with regard to
some letters to the rulers of my life since things*

καὶ ἡλικίᾳ ματαίωσι δεσποτᾶν
τύχαις, κρυφαίοις πένθεσιν παχνουμένα.

ΗΛΕΚΤΡΑ.

εὐφροσύνη δμωαὶ γυναῖκες, δωμάτων εὐθήμονες,
ἐπεὶ πάρεστε τῆσδε προστροπῆς ἐμοὶ *75*
πομποί, γένεσθε τῶνδε σύμβουλοι πέρι
τάφῳ δὲ χέουσα τάσδε κηδείους χοᾶς, *funeral*
πῶς εὐφρον' εἶπω; πῶς κατεύξομαι πατρί; 79
πότερα λέγουσα ΠΑΡΑ ΦΙΛΗΣ ΦΙΛΩΙ φέρειν
ΓΥΝΑΙΚΟΣ ΑΝΔΡΙ, τῆς ἐμῆς μητρὸς πάρα;
τῶνδ' οὐ πάρεστι θάρσος, οὐδ' ἔχω τί φῶ,
χέουσα τόνδε πέλανον ἐν τύμβῳ πατρός.
ἢ τοῦτο φάσκω τοῦπος, ὡς νόμος βροτοῖς
ἔστ, ΑΝΤΙΔΟΥΝΑΙ τοῖσι πέμπουσιν τάδε 85
translations? στέφη, ΔΟΣΙΝ τε ΤΩΝ ΚΑΚΩΝ ΕΠΑΞΙΑΝ;
ἢ σίγ' ἀτίμως, ὥσπερ οὖν ἀπόλετο
πατήρ, τάδ' ἐκχέουσα, γάποτον χύσιν,
στείχω, καθάρμαθ' ὡς τις ἐκπέμψας, πάλιν
δικουσα τεύχος ἀστρόφοισιν ὄμμασιν; *with* 90
τῆσδ' ἔστε βουλήσ, ὦ φίλαι, μεταίτιαι
κοινὸν γὰρ ἔχθος ἐν δόμοις νομίζομεν.
μὴ κεύθετ' ἔνδον καρδίας φόβῳ τινός·
τὸ μόρσιμον γὰρ τόν τ' ἐλεύθερον μένει,
καὶ τὸν πρὸς ἄλλης δεσποτούμενον χερός. *with* 95
λέγοις ἂν, εἴ τι τῶνδ' ἔχοις ὑπέρτερον.

ΧΟ. αἰδουμένη σοι, βωμόν ὧς, τύμβον πατρός,
λέξω, κελεύεις γάρ, τὸν ἐκ φρενὸς λόγον.

ΗΛ. λέγοις ἂν, ὥσπερ ἠδέσω τάφον πατρός.

ΧΟ. φθέγγου χέουσα σεμνὰ τοῖσιν εὐφροσιν. 100

τοῖσιν ἑαυτοῖς

well understood

ΗΛ. τίνας δὲ τούτους τῶν φίλων προσεννέπω;

ΧΟ. πρῶτον μὲν αὐτήν, ἧστ' Αἴγισθον στυγεῖ.

ΗΛ. ἐμοί τε καὶ σοί τὰρ' ἐπέυξομαι τάδε.

ΧΟ. αὐτὴ σὺ ταῦτα μανθάνουσ' ἤδη φράσαι. *οὐκ ἔστιν ἔτι γὰρ*

ΗΛ. τίν' οὖν ἔτ' ἄλλον τῆδε προστιθῶ στάσει; 105

ΧΟ. μέμνησ' Ὀρέστου, κεῖ θυραῖός ἐσθ' ὄμως.

ΗΛ. εὖ τοῦτο, κάφρένωσας οὐχ ἤκιστα με.

ΧΟ. τοῖς αἰτίοις νῦν τοῦ φόνου μεμνημένη—

ΗΛ. τί φῶ; δίδασκ' ἄπειρον ἐξηγουμένη. *κεῖται ἐν ἀρχῇ τῆς*

ΧΟ. ἐλθεῖν τίν' αὐτοῖς δαίμον', ἢ βροτῶν τινά; 110

ΗΛ. πότερα δικαστήν, ἢ δικηφόρον λέγεις;

ΧΟ. ἀπλῶς τι φράζουσ', ὅστις ἀνταποκτενεῖ. *shak slays*

ΗΛ. καὶ ταῦτά μούστιν εὐσεβῆ θεῶν πάρα;

ΧΟ. πῶς δ' οὐ, τὸν ἐχθρὸν ἀνταμείβεσθαι κακοῖς;

ΗΛ. κήρυξ μέγιστε τῶν ἄνω τε καὶ κάτω, 115

* * * Ἐρμῆ χθόνιε, κηρύξας ἐμοί, *ἐπιμαρτυρῶ*

τοὺς γῆς ἔνερθε δαίμονας κλύειν ἐμὰς

εὐχὰς, πατρῶν δωμάτων ἐπισκόπους, *εἰς τὴν χάσιν ἑαυτῶν*

καὶ Γαίαν αὐτήν, ἣ τὰ πάντα τίκτεται, *reference to*

θρέψασά τ' αὐθις τῶνδε κύμα λαμβάνει. *if 120 ἐν τῇ πε*

κἀγὼ χέουσα τάσδε χέρνιβας βροτοῖς *ἴσως πικρὸν μὴ κακῶς*

λέγω, καλοῦσα πατέρ', ἐποίκτηρόν τ' ἐμέ,

φίλον τ' Ὀρέστην—πῶς ἀνάξομεν δόμοις; *x δευτὴ φωνή*

πεπραγμένοι γὰρ νῦν γέ πως ἀλώμεθα

πρὸς τῆς τεκούσης, ἄνδρα δ' ἀντηλλάξατο 125

Αἴγισθον, ὅσπερ σοῦ φόνου μεταίτιος.

κἀγὼ μὲν ἀντίδουλος· ἐκ δὲ χρημάτων

εἰς αὐτὴν φεύγων Ὀρέστης ἐστίν· οἱ δ' ἰπερκόπως

ἐν τοῖσι σοῖς πόνοισι χλίουσιν μέγα·

ἐλθεῖν δ' Ὀρέστην δεῦρο σὺν τύχῃ τιῇ 130

κατεύχομαί σοι. καὶ σὺ κλυθί μου, πάτερ·
 αὐτῇ τ' ἐμοὶ δός, σωφρονεστέραν πολὺ
 μητρὸς γενέσθαι, χεῖρά τ' εὐσεβεστέραν.
 ἡμῖν μὲν εὐχὰς τάσδε· τοῖς δ' ἐναντίοις
 λέγω φανῆναί σου, πάτερ, τιμάορον, 135
 καὶ τοὺς κτανόντας ἀντικατθανεῖν δίκην.
 ταῦτ' ἐν μέσῳ τίθημι τῆς κακῆς ἀράς,
 κείνοις λέγουσα τήνδε τὴν κακὴν ἀράν.
 ἡμῖν δὲ πομπὸς ἴσθι τῶν ἐσθλῶν ἄνω,
 ξὺν θεοῖσι, καὶ Γῆ, καὶ Δίκη νικηφόρῳ. 140
 τοιαῖσδ' ἐπ' εὐχαῖς τάσδ' ἐπισπένδω χοάς.
 ὑμᾶς δὲ κωκυτοῖς ἐπανθίζειν νόμος
 παιᾶνα τοῦ θανόντος ἐξαυδωμένας.

ΧΟ. ἴετε δάκρυ καναχῆς ὀλόμενον
 ὀλομένῳ δεσπότη, *στρ. 145*
 πρὸς ἔρυμα τόδε κακῶν κεδνῶν τ',
 ἀπότροπον ἄγος ἀπεύχεται, *to be separated eternally*
 κεχυμένων χοᾶν· κλύε δέ μοι, κλύε
 σέβας, ὦ δέσποτ', ἐξ ἀμαυρᾶς φρενός. *darkened*
 ὄτοτοτοτοτοτοτοῖ, ἰώ, *ἀντιστρ.*
κείνοισι ἀγαλυτῆρ τις δόμων 151
 δορυσθενῆς ἀνὴρ Σκύθης,
 τά τ' ἐν χεροῖν παλίντονα
 ἐν ἔργῳ βέλη ἑπιπάλλων Ἄρης,
 σχέδιά τ' αὐτόκωπα νωμῶν βέλη. 155

ΗΛ. ἔχει μὲν ἤδη γαπότους χοάς πατῆρ·
 νέου δὲ μύθου τοῦδε κοινωνήσατε.

ΧΟ. λέγοις ἄν· ὀρχεῖται δὲ καρδία φόβῳ.

ΗΛ. ὀρῶ τομαῖον τόνδε βόστρυχον τάφω.

ΧΟ. τίνος ποτ' ἀνδρός, ἢ βαθυζώνου κόρης ; 160

ΗΛ. εὐξύμβολον τόδ' ἐστὶ παντὶ δοξάσαι.

ΧΟ. πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω ;

ΗΛ. οὐκ ἔστιν ὅστις πλὴν ἐνὸς κείρατό νιν.

ΧΟ. ἐχθροὶ γὰρ οἷς προσῆκε πενθῆσαι τριχί.

ΗΛ. καὶ μὴν ὄδ' ἐστὶ κάρτ' ἰδεῖν ὁμόπτερος— 165

ΧΟ. ποίαις ἐθείραις ; τούτο γὰρ θέλω μαθεῖν.

ΗΛ. αὐτοῖσιν ἡμῖν κάρτα προσφερῆς ἰδεῖν.

ΧΟ. μῶν οὖν Ὀρέστου κρύβδα δῶρον ἦν τότε ;

ΗΛ. μάλιστ' ἐκείνου βοστρύχοις προσείδεται.

ΧΟ. καὶ πῶς ἐκεῖνος δεῦρ' ἐτόλμησεν μολεῖν ; 170

ΗΛ. ἔπεμψε χαίτην κουρίμην χάριν πατρός.

ΧΟ. οὐχ ἦσσον εὐδάκρυτά μοι λέγεις τάδε,

εἰ τῆσδε χώρας μήποτε ψαύσῃ ποδί.

ΗΛ. κάμοι προσέστη καρδίας κλυδώνιον

χολῆς, ἐπαίσθη δ' ὡς διαγυαίω βέλει. 175

ἐξ ὀμμάτων δὲ δάκρυα πίπτουσί μοι

σταγόνες ἀφράκτοι δυσχίμου πλημμυρίδος,

πλόκαμον ἰδούσῃ τόνδε· πῶς γὰρ ἐλπίσω

ἀστῶν τιν' ἄλλον τῆσδε δεσπύζειν φόβης ;

ἀλλ' οὐδὲ μὴν νιν ἢ κτανοῦσ' ἐκείρατο, 180

ἐμῇ δὲ μήτηρ, οὐδαμῶς ἐπώνυμον

φρόνημα παισὶ δύσθεον πεπαμένη.

ἐγὼ δ', ὅπως μὲν ἀντικρυς τάδ' αἰνέσω,

εἶναι τόδ' ἀγλαῖσμά μοι τοῦ φιλτάτου

βροτῶν Ὀρέστου—σαίνομαι δ' ὑπ' ἐλπίδος. 185

φεῦ. εἴθ' εἶχε φωνὴν εὐφρον', ἀγγέλου δίκην,

ὅπως δῖφροντις οὔσα μὴ ἰκινυσσόμην,

ἀλλ' εὐ σάφ' ἦν ἢ τόνδ' ἀποπτύσαι πλόκον,

εἴπερ γ' ἀπ' ἐχθροῦ κρατὸς ἦν τετμημένος,
 ἢ, ξυγγενῆς ὦν, εἶχε συμπευθεῖν ἐμοί, 190
 ἄγαλμα τύμβου τοῦδε, καὶ τιμὴν πατρός.
 ἀλλ' εἰδότας μὲν τοὺς θεοὺς καλούμεθα,
 οἴοισιν ἐν χειμῶσι, ναυτίλων δίκην,
 στροβούμεθ'· εἰ δὲ χρὴ τυχεῖν σωτηρίας,
 σμικροῦ γένοιτ' ἂν σπέρματος μέγας πυθμῆν. 195
 καὶ μὴν στίβοι γε δεύτερον τεκμήριον,
 ποδῶν δ' ὁμοίοι, τοῖς τ' ἐμοῖσιν ἐμφερεῖς.
 καὶ γὰρ δὴ ἔστων τώδε περιγραφὰ ποδοῦν,
 αὐτοῦ τ' ἐκείνου, καὶ ξυνεμποροῦ τινός·
 πτέρναι, τενόντων θ' ὑπογραφαὶ, μετρούμεναι 200
 εἰς ταυτὸ συμβαίνουσι τοῖς ἐμοῖς στίβοις·
 πάρεστι δ' ὠδὶς καὶ φρενῶν καταφθορά.

ΟΡΕΣΤΗΣ.

εὔχου τὰ λοιπὰ, τοῖς θεοῖς τελεσφόρους
 εὐχὰς ἐπαγγέλλουσα, τυγχάνειν καλῶς.

ΗΛ. ἐπεὶ τί νῦν ἕκατι δαιμόνων κυρῶ; 205

ΟΡ. εἰς ὄψιν ἦκεις ὦνπερ ἐξήυχου πάλαι.

ΗΛ. καὶ τίνα σύνοισθά μοι καλουμένη βροτῶν; *west part*

ΟΡ. σύνοιδ' Ὀρέστην πολλά σ' ἐκπαγλουμένην. *alley*

ΗΛ. καὶ πρὸς τί δῆτα τυγχάνω κατευγμάτων;

ΟΡ. ὄδ' εἰμί· μὴ μάτευ' ἐμοῦ μᾶλλον φίλον. 210

ΗΛ. ἀλλ' ἢ δόλον τιν', ὃ ξέν', ἀμφί μοι πλέκεις;

ΟΡ. αὐτὸς κατ' αὐτοῦ τᾶρα μηχανορῥαφῶ.

ΗΛ. ἀλλ' ἐν κακοῖσι τοῖς ἐμοῖς γελᾶν θέλεις;

ΟΡ. κἂν τοῖς ἐμοῖς ἄρ', εἴπερ ἔν γε τοῖσι σοῖς.

ΗΛ. ὡς οὐτ' Ὀρέστην τάδε σ' ἐγὼ προσεννέπω; 215

ΟΡ. αὐτὸν μὲν οὖν ὀρώσα δυσμαθεῖς ἐμέ·

κουρὰν δ' ἰδοῦσα τήνδε κηδείου τριχὸς
 ἀνεπτέρωθης κάδοκεις ὄρᾶν ἐμέ,
 ἰχνοσκοποῦσά τ' ἐν στίβοισι τοῖς ἐμοῖς,
 σαυτῆς ἀδελφοῦ συμμέτρου τῷ σῶ κάρᾳ. 220
 σκέψαι τομῇ προσθείσα βόστρυχον τριχός·
 ἰδοῦ δ' ὕφασμα τοῦτο, σῆς ἔργον χερός,
 σπάθης τε πληγὰς, εἰς δὲ θηρίων γραφήν.
 ἔνδον γενοῦ· χαρᾶ δὲ μὴ ἔκπλαγῆς φρένας·
 τοὺς φιλτάτους γὰρ οἶδα νῶν ὄντας πικρούς. 225

ΗΛ. ὦ φίλτατον μέλημα δώμασιν πατρός,
 δακρυτὸς ἐλπίς σπέρματος σωτηρίου,
 ἀλκῇ πεποιθὸς δῶμ' ἀνακτήσει πατρός·
 ὦ τερπνὸν ὄμμα, τέσσαρας μοῖρας ἔχων *υποπύριον*
 ἐμοί· προσαυδᾶν δ' ἔστ' ἀναγκαίως ἔχον 230
 πατέρα τε, καὶ τὸ μητρὸς ἐς σέ μοι ῥέπει
 στέργηθρον,—ἢ δὲ πανδίκως ἐχθαίρεται—
 καὶ τῆς τυθείσης νηλεῶς ὁμοσπόρου·
 πιστὸς δ' ἀδελφὸς ἦσθ', ἐμοὶ σέβας φέρων.
 μόνον Κράτος τε, καὶ Δίκη, ξὺν τῷ τρίτῳ, 235
 πάντων μεγίστῳ, Ζηνί, συγγένοιτό μοι.

ΟΡ. Ζεῦ, Ζεῦ, θεωρὸς τῶνδε πραγμάτων γενοῦ·
 ἰδοῦ δὲ γένναν εὐνι αἰετοῦ πατρός, *apple*
 θανόντος ἐν πλεκταῖσι καὶ σπειραμασὶ *καὶ σατῆς*
 δεινῆς ἐχίδνης· τοὺς δ' ἀπωρφανισμένους *οὐρανῶν* 240
 νῆστις πιέζει λιμός· οὐ γὰρ ἐντελής *full grown*
 θῆραν πατρῶν προσφέρειν σκηνήμασιν.
 οὕτω δὲ κάμει τήνδε τ', Ἡλέκτραν λέγω,
 ἰδεῖν πάρεστί σοι, πατροστερηῇ γόνον, *look her up*
 ἄμφω φυγῆν ἔχοντε τὴν αὐτὴν δόμων. 245
 καὶ τοῦ θυτῆρος καὶ σὲ τιμῶντος μέγα

πατρὸς νεοσσῶν τούσδ' ἀποφθείρας, πόθεν
 ἔξεις ὁμοίας χειρὸς εὐθόινον γέρας ;
 οὐτ' αἰετοῦ γένεθλ' ἀποφθείρας, πάλιν
 πέμπειν ἔχους ἂν σήματ' εὐπειθῆ βροτοῖς. 250
 οὐτ' ἀρχικός σοι πᾶς ὄδ' ἀναυθείς πυθμῆν
 βωμοῖς ἀρήξει, βουθυτοῖς ἐν ἡμασιν.
 κόμιζ' ἀπὸ σμικροῦ δ' ἂν ἀρείας μέγαν
 δόμον, δοκοῦντα κάρτα νῦν πεπτωκένας.

ΧΘ. ὦ παῖδες, ὦ σωτῆρες ἐστίας πατρός, 255
 σιγᾶθ', ὅπως μὴ πευσεταιί τις, ὦ τέκνα,
 γλώσσης χάριν δὲ πάντ' ἀπαγγείλη τάδε
 πρὸς τοὺς κρατοῦντας· οὐς ἴδοιμ' ἐγὼ ποτε
 θανόντας ἐν κηκίδι πισσῆρει φλογός.

ΟΡ. οὗτοι προδώσει Λοξίου μεγασθενῆς 260
 χρησμός, κελεύων τόνδε κίνδυνον περᾶν,
 κάξορθιάζων πολλά, καὶ δυσχειμέρους
 ἄτας ὑφ' ἧπαρ θερμὸν ἐξ-αυδώμενος,
 εἰ μὴ μέτειμι τοῦ πατρὸς τοὺς αἰτίους·
 τρόπον τὸν αὐτὸν ἀνταποκτείνειν λέγων 265
 ἀποχρημάτοισι ζημίαις γανρουμένους,
 αὐτὸν δ' ἔφασκε τῇ φίλῃ ψυχῇ τάδε
 τίσειν μ', ἔχοντα πολλὰ δυστερπῆ κακά.
 τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μειλίγματα
 βροτοῖς, πιφαύσκων εἶπε τάσδε νῶν νόσους, 270
 σαρκῶν ἐπαμβατήρας ἀγρίαις γνάθοις
 λιχῆνας, ἐξέσθοντας ἀρχαίαν φύσιν·
 λευκάς δὲ κόρσας τῆδ' ἐπαντέλλειν νόσφ'
 ἄλλας τε φωνεῖ προσβολὰς Ἐρινύων,
 ἐκ τῶν πατρώων αἱμάτων τελουμένας, 275
 ὀρῶντα λαμπρόν, ἐν σκότῳ νομῶντ' ὀφρύν.

τὸ γὰρ σκοτεινὸν τῶν ἐνερτέρων βέλος
 ἐκ προστροπαίων ἐν γένει πεπτωκότων, *λέλει*
 καὶ λύσσα, καὶ μάταιος ἐκ νυκτῶν φόβος,
 κινεῖ, ταρασσει· καὶ διώκεται πόλεως, 280
 χαλκηλάτῳ πλάστιγγι λυμανθὲν δέμας.
 καὶ τοῖς τοιούτοις οὔτε κρατῆρος μέρος
 εἶναι μετασχεῖν, οὐ φιλοσπόνδου λιβός,
 βωμῶν τ' ἀπείργειν οὐχ ὀρωμένην πατρὸς
 μῆνιν· δέχεσθαι τ', οὔτε συλλύειν τινά· 285
 πάντων δ' ἄτιμον κᾶφιλον θνήσκειν χρόνῳ,
 κακῶς ταριχευθέντα παμφθάρτῳ μόρφ.
 τοιοῖσδε χρησμοῖς ἄρα χρὴ πεποιθῆναι.
 κεῖ μὴ πέποιθα, τοῦργόν ἐστ' ἐργαστέον·
 πολλοὶ γὰρ εἰς ἐν συμπίτνουσιν ἴμεροι, 290
 θεοῦ τ' ἐφεται, καὶ πατρὸς πένθος μέγα—
 καὶ προσπιέζει χρημάτων ἀχηνία—
 τὸ μὴ πολίτας, εὐκλεεστάτους βροτῶν,
 Τροίας ἀναστατῆρας εὐδόξῳ φρενί,
 δυοῖν γυναικοῖν ὧδ' ὑπηκόους πέλειν. 295
 θηλεῖα γὰρ φρήν· εἰ δὲ μὴ, τάχ' εἴσεται.

ΧΘ. ἀλλ' ὦ μεγάλαι Μοῖραι, Διόθεν

τῆδε τελευτᾶν,

ἢ τὸ δίκαιον μεταβαίνει. *ἴσα τὰ μὲν τὸ πρὸς μὴ κτείνε βροχ*
 ἀντὶ μὲν ἐχθρᾶς γλώσσης ἐχθρὰ 300
 γλώσσα τελείσθω· τούφειλόμενον
 πράσσουσα Δίκη μέγ' ἀυτεῖ·
 ἀντὶ δὲ πληγῆς φονίας φονίαν
 πληγὴν τινέτω. ΔΡΑΣΑΝΤΙ ΠΑΘΕΙΝ,
 τριγέρων μῦθος τάδε φωνεῖ. 305

ταυτὴν ματαίωσι δεσποτᾶν
τύχαις, κρυφαίοις πένθεσιν παχουμένα.

ΗΛΕΚΤΡΑ.

Λαοὶ/παρὰ δμωαὶ γυναῖκες, δωμάτων εὐθήμονες,
ἐπεὶ πάρεστε τῆσδε *προστροπῆς* προστροπῆς ἐμοὶ *75*
πομποί, γένεσθε τῶνδε σύμβουλοι πέρι
τάφῳ δὲ χέουσα τάσδε *κηδείους* κηδείους χοᾶς, *79*
πῶς εὐφρον' εἶπω; πῶς κατεύξομαι πατρί;
πότερα λέγουσα ΠΑΡΑ ΦΙΛΗΣ ΦΙΛΩΙ φέρειν
ΓΥΝΑΙΚΟΣ ΑΝΔΡΙ, τῆς ἐμῆς μητρὸς πάρα;
τῶνδ' οὐ πάρεστι θάρσος, οὐδ' ἔχω τί φῶ,
χέουσα τόνδε *πέλανον* ἐν τύμβῳ πατρός.
ἢ τοῦτο φάσκω τοῦπος, ὡς νόμος βροτοῖς
ἔστ, ΑΝΤΙΔΟΥΝΑΙ τοῖσι πέμπουσιν τάδε *85*
ἰνδοῦσας? *ἰνδοῦσας?* *ἰνδοῦσας?* *ἰνδοῦσας?*
στέφη, ΔΟΣΙΝ τε ΤΩΝ ΚΑΚΩΝ ΕΠΑΞΙΑΝ;
ἢ σὺν ἀτίμως, ὥσπερ οὖν ἀπώλετο
πατήρ, τάδ' ἐκχέουσα, γάποτον χύσιν,
στείχω, καθάρμαθ' ὡς τις ἐκπέμψας, πάλιν
δικούσα τεύχος ἀστρόφοισιν ὄμμασιν; *90*
τῆσδ' ἔστε βουλήσ, ὦ φίλαι, μεταίτιαι·
κοινὸν γὰρ ἔχθος ἐν δόμοις νομίζομεν.
μὴ κεύθετ' ἔνδον καρδίας φόβῳ τινός·
τὸ μόρσιμον γὰρ τὸν τ' ἐλεύθερον μένει,
καὶ τὸν πρὸς ἄλλης δεσποτούμενον χερός. *95*
λέγοις ἂν, εἴ τι τῶνδ' ἔχοις ὑπέρτερον.

ΧΟ. αἰδουμένη σοι, βωμὸν ὧς, τύμβον πατρός,
λέξω, κελεύεις γάρ, τὸν ἐκ φρενὸς λόγον.

ΗΛ. λέγοις ἂν, ὥσπερ ἠδέσω τάφον πατρός.

ΧΟ. φθέγγου χέουσα σεμνὰ τοῖσιν εὐφροσιν. *100*

τοῖσιν ὁμοίως

well expressed

ΧΟΗΦΟΡΟΙ.

17

νεοκράτα φίλον κομίσειεν.

ΟΡ. εἰ γὰρ ὑπ' Ἰλίου

στρ. γ'.

πρὸς τινος Λυκίων, πάτερ,

336

δορίτμητος κατηναρίσθης.

λιπὼν ἂν εὐκλειαν ἐν δόμοισιν,
τέκνων τε κελεύθοις ἐπίστρεπτον αἰῶνα κτίσσας,

πολύχωστον ἂν εἶχες

340

τάφον διαποντίου γᾶς,

δώμασιν εὐφόρητον.

ΧΟ. φίλος φίλοισι τοῖς ἐκεῖ καλῶς θανοῦσιν ἀντ. β'.

κατὰ χθονὸς ἐμπρέπων

σεμνότιμος ἀνάκτωρ,

345

πρόπολός τε τῶν μεγίστων

χθονίων ἐκεῖ τυράννων·

βασιλεὺς γὰρ ἦσθ', ὄφρ' ἔξης,

μόριμον λάχος πιπλάντων

χεροῖν πεισιβροτοῦ τε βᾶκτρον.

ΗΛ. μηδ' ὑπὸ Τρωίας

τείχεσσι φθίμενος; πάτερ,

μετ' ἄλλῳ δορικμητι λαῶ

παρὰ Σκαμάνδρου πόρον τέθαιψαι·

πάρος δ' ὄφελον οἱ κτανόντες νιν οὕτως δαμῆναι,

θανατηφόρον αἶσαν

πρόσσω τινὰ πυνθάνεσθαι

τῶνδε πόνων ἄπειρον.

ΧΟ. ταῦτα μὲν, ὦ παῖ, κρείσσονα χρυσοῦ, σύστ. β'.

μεγάλης δὲ τύχης καὶ Ὑπερβορέου

360

μείζονα φωνεῖς ὀδύνᾳ σᾶ.

ἀλλὰ διπλῆς γὰρ τῆσδε μαράγνης

δοῦπος ἰκνεῖται· τῶν μὲν ἀρωγοὶ

that we may thus inform what is said
not about the accused abominable of evil
the liberation of the sacred statues

κατεύχομαί σοι. καὶ σὺ κλύθι μου, πάτερ·
αὐτῇ τ' ἔμοι δός, σωφρονεστέραν πολὺ
μητρὸς γενέσθαι, χεῖρά τ' εὐσεβεστέραν.
ἡμῖν μὲν εὐχὰς τάσδε· τοῖς δ' ἐναντίοις
λέγω φανῆναί σου, πάτερ, τιμᾶορον, 135
καὶ τοὺς κτανόντας ἀντικαθθανεῖν δίκην.
ταῦτ' ἐν μέσῳ τίθημι τῆς κακῆς ἀρᾶς,
κείνοις λέγουσα τήνδε τὴν κακὴν ἀράν.
ἡμῖν δὲ πομπὸς ἴσθι τῶν ἐσθλῶν ἄνω,
ξὺν θεοῖσι, καὶ Γῆ, καὶ Δίκη νικηφόρῳ. 140
τοιαιᾶσδ' ἐπ' εὐχαῖς τάσδ' ἐπισπένδω χοᾶς.
ὕμᾶς δὲ κωκυτοῖς ἐπανθίζειν νόμος
παιᾶνα τοῦ θανόντος ἐξαυδωμένας.

ΧΟ. ἴετε δάκρυ καναχὲς ὀλόμενον
ὀλομένῳ δεσπότη, *στρ. 145*
πρὸς ἔρυμα τόδε κακῶν κεδνῶν τ',
ἀπότροπον ἄγος ἀπεύχεται, *to be separated abominable*
κεχυμένων χοᾶν· κλύε δέ μοι, κλύε
σέβας, ὦ δέσποτ', ἐξ ἁμανρᾶς φρενός. *antistr.*
ὄτοτοτοτοτοτοτοῖ, ἰώ, 151
πλευρῶν ἀγαλυτῆρ τις δόμων
δορυσθενῆς ἀνὴρ Σκύθης,
τά τ' ἐν χεροῖν παλίντονα
ἐν ἔργῳ βέλη ἑπιτάλλων Ἄρης,
σχέδιά τ' αὐτόκωπα νωμῶν βέλη. 155

ΗΛ. ἔχει μὲν ἤδη γαπότους χοᾶς πατῆρ·
νέου δὲ μύθου τοῦδε κοινωνήσατε.

ΧΟ. λέγοις ἄν· ὀρχεῖται δὲ καρδία φόβῳ.

- ΗΛ. ὀρῶ τομαῖον τόνδε βόστρυχον τάφω.
 ΧΟ. τίνος ποτ' ἀνδρός, ἢ βαθυζώνου κόρης ; 160
 ΗΛ. εὐξύμβολον τόδ' ἐστὶ παντὶ δοξάσαι.
 ΧΟ. πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω ;
 ΗΛ. οὐκ ἔστιν ὅστις πλὴν ἐνὸς κείρατό νιν.
 ΧΟ. ἐχθροὶ γὰρ οἷς προσῆκε πενθῆσαι τριχί.
 ΗΛ. καὶ μὴν ὄδ' ἐστὶ κάρτ' ἰδεῖν ὁμόπτερος— 165
 ΧΟ. ποίαις ἐθείραις ; τούτο γὰρ θέλω μαθεῖν.
 ΗΛ. αὐτοῖσιν ἡμῖν κάρτα προσφερῆς ἰδεῖν.
 ΧΟ. μῶν οὖν Ὀρέστου κρύβδα δῶρον ἦν τότε ;
 ΗΛ. μάλιστ' ἐκείνου βοστρύχοις προσεῖδεται.
 ΧΟ. καὶ πῶς ἐκείνος δεῦρ' ἐτόλμησεν μολεῖν ; 170
 ΗΛ. ἔπεμψε χαίτην κουρίμην χάριν πατρός.
 ΧΟ. οὐχ ἦσσον εὐδάκρυτά μοι λέγεις τάδε,
 εἰ τῆσδε χάρας μήποτε ψαύσῃ ποδί.
 ΗΛ. κάμοι προσέστη καρδίας κλυδώνιον
 χολῆς, ἐπαίσθην δ' ὡς διαγταῖω βέλει. 175
 ἐξ ὀμμάτων δὲ δῖμοι πίπτουσί μοι
 σταγόνες ἀφράκτοι δυσχίμου πλημμυρίδος,
 πλόκαμον ἰδούσῃ τόνδε· πῶς γὰρ ἐλπίσω
 ἀστῶν τιν' ἄλλον τῆσδε δεσπότην φόβης ;
 ἀλλ' οὐδὲ μὴν νιν ἢ κτανοῦσ' ἐκείρατο, 180
 ἐμῇ δὲ μήτηρ, οὐδαμῶς ἐπώνυμον
 φρόνημα παισὶ δύσθεον πεπαμένη.
 ἐγὼ δ', ὅπως μὲν ἀντικρυς τάδ' αἰνέσω,
 εἶναι τόδ' ἀγλαῖσμά μοι τοῦ φιλτάτου
 βροτῶν Ὀρέστου—σαίνομαι δ' ὑπ' ἐλπίδος. 185
 φεῦ. εἴθ' εἶχε φωνὴν εὐφρον', ἀγγέλου δίκην,
 ὅπως δίφροντις οὔσα μὴ κινυσσόμενη,
 ἀλλ' εὐ σάφ' ἦν ἢ τόνδ' ἀποπτύσαι πλόκον,

εἴπερ γ' ἀπ' ἐχθροῦ κρατὸς ἦν τετμημένος,
 ἢ, ξυγγενῆς ὦν, εἶχε συμπευθεῖν ἐμοί, 190
 ἄγαλμα τύμβου τοῦδε, καὶ τιμὴν πατρός.
 ἀλλ' εἰδότας μὲν τοὺς θεοὺς καλούμεθα,
 οἷοισιν ἐν χειμῶσι, ναυτίλων δίκην,
 στροβούμεθ'· εἰ δὲ χρὴ τυχεῖν σωτηρίας,
 σμικροῦ γένοιτ' ἂν σπέρματος μέγας πυθμῆν. 195
 καὶ μὴν στίβοι γε δεύτερον τεκμήριον,
 ποδῶν δ' ὁμοίοι, τοῖς τ' ἐμοῖσιν ἐμφερεῖς.
 καὶ γὰρ δὺ' ἐστὸν τῷδε περιγραφᾷ ποδοῖν,
 αὐτοῦ τ' ἐκείνου, καὶ ξυνεμπούρου τινός·
 πτέρναι, τενόντων θ' ὑπογραφαὶ, μετρούμεναι 200
 εἰς ταυτὸ συμβαίνουσι τοῖς ἐμοῖς στίβοις·
 πάρεστι δ' ὠδῖς καὶ φρενῶν καταφθορά.

ΟΡΕΣΤΗΣ.

εὐχου τὰ λοιπὰ, τοῖς θεοῖς τελεσφόρους
 εὐχὰς ἐπαγγέλλουσα, τυγχάνειν καλῶς.

ΗΛ. ἐπεὶ τί νῦν ἕκατι δαιμόνων κυρῶ; 205

ΟΡ. εἰς ὄψιν ἤκεις ὦνπερ ἐξήυχου πάλαι.

ΗΛ. καὶ τίνα σύννοισθά μοι καλουμένη βροτῶν; *west bridge valley*

ΟΡ. σύννοιδ' Ὀρέστην πολλά σ' ἐκπαυλουμένην.

αυφαιετι ΗΛ. καὶ πρὸς τί δήτα τυγχάνω κατευγμάτων;

ΟΡ. ὄδ' εἰμί· μὴ μάτεν' ἐμοῦ μᾶλλον φίλον. 210

ΗΛ. ἀλλ' ἢ δόλον τιν', ὦ ξέν', ἀμφί μοι πλέκεις;

ΟΡ. αὐτὸς κατ' αὐτοῦ τᾶρα μηχανορῥαφῶ.

ΗΛ. ἀλλ' ἐν κακοῖσι τοῖς ἐμοῖς γελᾶν θέλεις;

ΟΡ. κὰν τοῖς ἐμοῖς ἄρ', εἴπερ ἔν γε τοῖσι σοῖς.

ΗΛ. ὡς οὐτ' Ὀρέστην τάδε σ' ἐγὼ προσεννέπω; 215

ΟΡ. αὐτὸν μὲν οὖν ὀρώσα δυσμαθεῖς ἐμέ·

κουρὰν δ' ἰδοῦσα τήνδε κηδείου τριχὸς
 ἀνεπτέρωθης κἀδόκεις ὄρᾱν ἐμέ,
 ἰχνοσκοποῦσά τ' ἐν στίβοισι τοῖς ἐμοῖς,
 σαυτῆς ἀδελφοῦ συμμέτρου τῷ σῶ κάρᾳ. 220
 σκέψαι τομῇ προσθεῖσα βόστρυχον τριχός·
 ἰδοῦ δ' ὕφασμα τοῦτο, σῆς ἔργον χερός,
 σπάθης τε πληγὰς, εἰς δὲ θηρίων γραφήν.
 ἔνδον γενοῦ· χαρᾶ δὲ μὴ ἔκπλαγῆς φρένας·
 τοὺς φιλάτους γὰρ οἶδα νῶν ὄντας πικρούς. 225

ΗΛ. ὦ φίλτατον μέλημα δώμασιν πατρός,
 δακρυτὸς ἐλπίς σπέρματος σωτηρίου,
 ἀλκῇ πεποιθὸς δῶμ' ἀνακτήσει πατρός·
 ὦ τερπνὸν ὄμμα, τέσσαρας μοίρας ἔχων *εἰς τὴν ἐπιπέδον*
 ἐμοί· προσαυδᾶν δ' ἔστ' ἀναγκαίως ἔχον 230
 πατέρα τε, καὶ τὸ μητρὸς ἐς σέ μοι ῥέπει
 στέργηθρον,—ἢ δὲ πανδίκως ἐχθαίρεται—
 καὶ τῆς τυθείσης νηλεῶς ὁμοσπόρου·
 πιστὸς δ' ἀδελφὸς ἦσθ', ἐμοὶ σέβας φέρων.
 μόνον Κράτος τε, καὶ Δίκη, ξὺν τῷ τρίτῳ, 235
 πάντων μεγίστῳ, Ζηνί, συγγένοιτό μοι.

ΟΡ. Ζεῦ, Ζεῦ, θεωρὸς τῶνδε πραγμάτων γενοῦ·
 ἰδοῦ δὲ γέγναν εὐνιν αἰετοῦ πατρός, *εἰς τὴν ἐπιπέδον*
 θανόντος ἐν πλεκταῖσι καὶ σπειράμασι
 δεινῆς ἐχίδνης· τοὺς δ' ἀπαρφανισμένους *οὐρανῶν* 240
 νῆστις πιέζει λιμός· οὐ γὰρ ἐντελής *fall from*
 θήραν πατρώαν προσφέρειν σκηνήμασιν.
 οὕτω δὲ κάμῃ τήνδε τ', Ἥλέκτραν λέγω,
 ἰδεῖν πάρεστί σοι, πατροστερηῇ γόνου, *fall from*
 ἄμφω φυγῆν ἔχοντε τὴν αὐτὴν δόμων. 245
 καὶ τοῦ θυτῆρος καὶ σὲ τιμῶντος μέγα

πατρὸς νεοσσὸς τοῦσδ' ἀποφθείρας, πόθεν
 ἔξεις ὁμοίας χειρὸς εὐθόινον γέρας ;
 οὐτ' αἰετοῦ γένεθλ' ἀποφθείρας, πάλιν
 πέμπειν ἔχοις ἂν σήματ' εὐπειθῆ βροτοῖς. 250
 οὐτ' ἀρχικός σοι πᾶς ὄδ' ἀνανθείς πυθμῆν
 βωμοῖς ἀρήξει, βουθυτοῖς ἐν ἡμασιν.
 κόμιζ' ἀπὸ σμικροῦ δ' ἂν ἀρείας μέγαν
 δόμον, δοκοῦντα κάρτα νῦν πεπτωκέαι.

ΧΟ. ὦ παῖδες, ὦ σωτήρες ἐστίας πατρὸς, 255
 σιγᾶθ', ὅπως μὴ πευσεταί τις, ὦ τέκνα,
 γλώσσης χάριν δὲ πάντ' ἀπαγγείλη τάδε
 πρὸς τοὺς κρατοῦντας· οὐς ἴδοιμ' ἐγὼ ποτε
 θανόντας ἐν κηκίδι πισσῆρει φλογός.

ΟΡ. οὗτοι προδώσει Δοξίου μεγασθενῆς 260
 χρησμός, κελεύων τόνδε κίνδυνον περᾶν,
 κάξορθιάζων πολλά, καὶ δυσχειμέρους
 ἄτας ὑφ' ἠπαρ θερμὸν ἐξαυδῶμενος,
 εἰ μὴ μέτεμι τοῦ πατρὸς τοὺς αἰτίους·
 τράπον τὸν αὐτὸν ἀνταποκτεῖναι λέγων 265
 ἀποχρηματοῖσι ζημίαις γαυρουμένους,
 αὐτὸν δ' ἔφασκε τῇ φίλῃ ψυχῇ τάδε
 τίσειν μ', ἔχοντα πολλὰ δυστερπῆ κακά.
 τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μειλίγματα
 βροτοῖς, πιφαύσκων εἶπε τάσδε νῶν νόσους, 270
 σαρκῶν ἐπαμβατήρας ἀγρίαις γνάθοις
 λιχῆνας, ἐξέσθοντας ἀρχαίαν φύσιν·
 λευκάς δὲ κόρσας τῆδ' ἐπαντέλλειν νόσφ'
 ἄλλας τε φωνεῖ πρόσβολὰς Ἐρινύων,
 ἐκ τῶν πατρώων αἱμάτων τελουμένας, 275
 ὀρώντα λαμπρόν, ἐν σκότῳ νομῶντ' ὄφρυν.

κουράν δ' ἰδοῦσα τήνδε κηδείου τριχὸς
 ἀνεπτερώθης κἀδόκεις ὄρᾱν ἐμέ,
 ἰχνοσκοποῦσά τ' ἐν στίβοισι τοῖς ἐμοῖς,
 σαυτῆς ἀδελφοῦ συμμέτρου τῷ σῶ κάρᾳ. 220
 σκέψαι τομῇ προσθεῖσα βόστρυχον τριχός·
 ἰδοῦ δ' ὕφασμα τοῦτο, σῆς ἔργον χερός,
 σπάθης τε πληγᾶς, εἰς δὲ θηρίων γραφήν.
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ΗΛ. ὦ φίλτατον μέλημα δώμασιν πατρός,
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 ἀλκῇ πεποithῶς δῶμ' ἀνακτήσει πατρός·
 ὦ τερπνὸν ὄμμα, τέσσαρας μοίρας ἔχων *καὶ τὴν ἐκείνου*
 ἐμοί· προσανδᾶν δ' ἔστ' ἀναγκαίως ἔχον 230
 πατέρα τε, καὶ τὸ μητρὸς ἐς σέ μοι ῥέπει
 στέργηθρον,—ἢ δὲ πανδίκως ἐχθαίρεται—
 καὶ τῆς τυθείσης νηλεῶς ὁμοσπόρου·
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ΟΡ. Ζεῦ, Ζεῦ, θεωρὸς τῶνδε πραγμάτων γενοῦ·
 ἰδοῦ δὲ γέγναν εὐνιν αἰετοῦ πατρός, *apple*
 θανόντος ἐν πλεκταῖσι καὶ σπειράμασι
 δεινῆς ἐχίδνης· τοὺς δ' ἀπωφανισμένους *ouphan* 240
 νῆστις πιέζει λιμός· οὐ γὰρ ἐντελής *full grown*
 θήραν πατρώαν προσφέρειν σκηνήμασιν.
 οὕτω δὲ καμὲ τήνδε τ', Ἠλέκτραν λέγω,
 ἰδεῖν πάρεστί σοι, πατροστερῇ γόνον, *father's*
 ἄμφω φυγῆν ἔχοντε τὴν αὐτὴν δόμων. 245
 καὶ τοῦ θυτῆρος καὶ σὲ τιμῶντος μέγα

ΚΟΜΜΟΙ.

ΟΡ. ὦ πάτερ αἰνόπατερ, τί σοι στρ. α.

φάμενος, ἢ τί ρέξας,
 τύχοιμ' ἂν ἕκαθεν οὐρίσας, *happiness of having*
 ἔνθα σ' ἔχουσιν εὐναί,
 σκότφ φάος ἀντίμοιρον; *possessive relation of by* 310
 χάριτες δ' ὁμοίως *of having*
 κέκληνται γόος εὐκλεῆς

the bygone προσθοδόμοις Ἀτρεΐδαις, *dynamically*
 ΧΟ. τέκνον, φρόνημα τοῦ θανόντος οὐ δαμάζει στρ. β.

πυρὸς μαλερὰ γνάθος, *gen? new-born* 315
 φαίνει δ' ὕστερον ὀργάς·
 ὀτοτύζεται δ' ὁ θνήσκων, *is lamented*
 ἀναφαίνεται δ' ὁ βλάπτων.

πατέρων τε καὶ τεκόντων
 γόος ἔνδικος ματενεῖ *searful* 320
 τὸ πᾶν, ἀμφιλαφῆς ταραχθεῖς.

ΗΛ. κλυθί νυν, ὦ πάτερ, ἐν μέρει ἀντ. α.

πολυδάκρυτα πένθη.
 δίπαις τοί σ' ἐπιτυμβίδιος *offered to the tomb &*
 θρήνος ἀναστενάζει. *prolonging the lament* 325

τάφος δ' ἰκέτας δέδεκται,
 φυγάδας θ' ὁμοίως.

τί τῶνδ' εὖ; τί δ' ἄτερ κακῶν;
 οὐκ ἀτρίακτος ἄτα; *innocent the calamity*

ΧΟ. ἀλλ' ἔτ' ἂν ἐκ τῶνδε θεὸς χρήζων σύστ. α.

θείη κελάδους εὐφθογοτέρους· *with the tomb* 331
 ἀντὶ δὲ θρήνων ἐπιτυμβιδίων
 παιῶν μελάθροισ ἐν βασιλείοις

τὸ γὰρ σκοτεινὸν τῶν ἐνεργέων βέλος
 ἐκ προστροπαίων ἐν γένει πεπτωκότων,
 καὶ λύσσα, καὶ μάταιος ἐκ νυκτῶν φόβος,
 κινεῖ, ταρασσει· καὶ διώκεται πόλεως 280
 χαλκηλάτῳ πλάστιγγι λυμανθὲν δέμας.
 καὶ τοῖς τοιούτοις οὔτε κρατῆρος μέρος
 εἶναι μετασχεῖν, οὐ φιλοσπόνδου λιβός,
 βωμῶν τ' ἀπέργειν οὐχ ὀρωμένην πατρὸς
 μῆνιν· δέχεσθαι τ', οὔτε συλλύειν τινά· 285
 πάντων δ' ἄτιμον κᾶφιλον θνήσκειν χρόνῳ,
 κακῶς ταριχευθέντα παμφθάρτῳ μόρφ.
 τοιοῖσδε χρησμοῖς ἄρα χρή πεποιθέναι.
 κεῖ μὴ πέποιθα, τοῦργόν ἐστ' ἐργαστέον·
 πολλοὶ γὰρ εἰς ἐν συμπίτνουσιν ἴμεροι, 290
 θεοῦ τ' ἐφετμαί, καὶ πατρὸς πένθος μέγα—
 καὶ προσπιέζει χρημάτων ἀχηρία—
 τὸ μὴ πολίτας, εὐκλεεστάτους βροτῶν,
 Τροίας ἀναστατήρας εὐδόξῳ φρενί,
 δυοῖν γυναικοῖν ᾧδ' ὑπηκόους πέλειν. 295
 θηλεῖα γὰρ φρήν· εἰ δὲ μὴ, τάχ' εἴσεται.

ΧΘ. ἀλλ' ὦ μεγάλαι Μοῖραι, Διόθεν

τῆδε τελευτᾶν,

ἢ τὸ δίκαιον μεταβαίνει. *ἢ τὸ δίκαιον μεταβαίνει*

ἀντὶ μὲν ἐχθρᾶς γλώσσης ἐχθρὰ 300

γλώσσα τελείσθω· τοῦφειλόμενον

πράσσουσα Δίκη μέγ' αὐτεῖ·

ἀντὶ δὲ πληγῆς φονίας φονίαν

πληγὴν τινέτω. ΔΡΑΣΑΝΤΙ ΠΑΘΕΙΝ,

τριγέρων μῦθος τάδε φωνεῖ.

305

ΚΟΜΜΟΙ.

ΟΡ. ὦ πάτερ αἰνόπατερ, τί σοι στρ. α.

φάμενος, ἢ τί ρέξας,

τύχοιμ' ἂν ἕκαθεν οὐρίσας,

ἔνθα σ' ἔχουσιν εὐναί,

σκότῳ φάος ἀντίμοιρον;

χάριτες δ' ὁμοίως

κέκληνται γόος εὐκλεῆς

προσθοδόμοις Ἀτρείδαις,

ΧΟ. τέκνον, φρόνημα τοῦ θανόντος οὐ δαμάζει στρ. β.

πυρὸς μαλερὰ γνάθος,

φαίνει δ' ὕστερον ὀργάς·

ὀτοτύζεται δ' ὁ θνήσκων,

ἀναφαίνεται δ' ὁ βλάπτων.

πατέρων τε καὶ τεκόντων

γόος ἔνδικος ματεύει

τὸ πᾶν, ἀμφιλαφῆς ταραχθεῖς.

ΗΛ. κλυθί νυν, ὦ πάτερ, ἐν μέρει ἀντ. α.

πολυδάκρυτα πένθη.

δίπαις τοί σ' ἐπιτυμβίδιος

θρήνος ἀναστενάζει.

τάφος δ' ἰκέτας δέδεκται,

φυγάδας θ' ὁμοίως.

τί τῶνδ' εὖ; τί δ' ἄτερ κακῶν;

οὐκ ἀτρίακτος ἄτα;

ΧΟ. ἀλλ' ἔτ' ἂν ἐκ τῶνδε θεὸς χρήζων σύστ. α.

θειή κελάδους εὐφθογοτέρους·

ἀντὶ δὲ θρήνων ἐπιτυμβιδίων

παιῶν μελάθροισ ἐν βασιλείοις

ἴδεσθ' Ἀτρείδᾶν τὰ λοιπ' ἀμηνάων

ἔχοντα καὶ δωμάτων

395

ἄτιμα. πᾶ τις τράποιτ' ἂν, ὦ Ζεῦ;

ΧΟ. πέπαλται δ' αὐτέ μοι φίλον

ἀντ. έ.

κέαρ, τόνδε κλύουσαν οἶκτον·

καὶ τότε μὲν δύσελπις,

σπλάγχνα δέ μοι κελαινοῦ-

400

ται πρὸς ἔπος κλυούσα·

ὅταν δ' αὐτ' ἐπ' ἀλκῆς θρασεῖα

πρὸς τὸ φανεῖσθαί μοι καλῶς,

ρεῖ' ἀπέστασεν δ' ἄχος.

ΟΡ. τί δ' εἰπόντες τύχοιμεν, ἦ τάπερ

ἀντ. στ'.

πάθομεν ἄχα πρὸς γε τῶν τεκομένων;

406

πάρεστι σαίνειν, τὰ δ' οὔτι θέλγεται.

λύκος γὰρ ὥστ' ὠμόφρων,

ἄσαυτος ἐκ ματρός ἐστι θυμός.

ΗΛ. ἔκοψα κόμμῶν Ἀρειῶν, ἐν τε Κισσίας

στρ. ζ'.

νόμοις ἠλεμιστρίας·

411

ἀπριγκτόπληκτα, πολυπλάνητα δ' ἦν ἰδεῖν

ἐπασσυτεροτριβῆ τὰ χερὸς ὀρέγματα,

ἄνωθεν, ἀνέκαθεν· κτύφω δ' ἐπιρροθεῖ

κροτητὸν ἄμῶν καὶ πανάθλιον κᾶρα.

415

ἰὼ ἰὼ· δαῖα πάντολμε μᾶτερ,

δαίαις ἐν ἐκφοραῖς,

ἄνευ πολιτᾶν ἄνακτ',

ἄνευ δὲ πευθημάτων

ἔτλης ἀνοίμωκτον ἄνδρα θάψαι.

420

ΟΡ. τὸ πᾶν ἀτίμως ἔλεξας, οἴμοι·

στρ. η'.

πατρός δ' ἀτίμωσιν ἄρα τίσει,

ἔκατι μὲν δαιμόνων,

- ἔκατι δ' ἀμᾶν χερῶν
 ἔπειτ' ἐγὼ νοσφίσας ὀλοίμαν. 425
- ΗΛ. ἐμασχαλίσθη δ' ἔθ', ὡς τόδ' εἰδῆς, ἀντ. ἡ.
 ἔπρασσε δ' ἄπέρ νιν, ὧδε θάπτει,
 μόρον κτίσαι μωμένα
 ἄφερτον αἰῶνι σφ.
 κλύεις πατρώους δύας ἀτίμους. 430
- ΟΡ. λέγεις πατρῶον μόρον. ΗΛ. ἐγὼ δ' ἀπεστάτου,
 ἄτιμος, οὐδὲν ἀξία. [ἀντ. ζ'.
 μύχου δ' ἄφερκτος, πολυσίνου κυνὸς δίκαν,
 ἐτοιμότερα γέλωτος ἀνέφερον λίβη,
 χαίρουσα πολύδακρυν γόον κεκρυμμένα. 435
 τοιαῦτ' ἀκούων ἐν φρεσὶν γράφου, δι' ὠ-
 τῶν δὲ συντέτραινε μῦθον
 ἡσύχῳ φρενῶν βάσει.
 τὰ μὲν γὰρ οὕτως ἔχει,
 τὰ δ' αὐτὸς ὄργα μαθεῖν. 440
 πρέπει δ' ἀκάμπτω μένει καθήκειν.
- ΟΡ. σέ τοι λέγω, ξυγγενοῦ, πάτερ, φίλοις. στρ. θ'.
 ΗΛ. ἐγὼ δ' ἐπιφθέγγομαι κεκλαυμένα.
 ΧΟ. στάσις δὲ πάγκοινος ἄδ' ἐπιρροθεῖ
 ἄκουσον ἐς φάος μολῶν, 445
 ξὺν δὲ γενοῦ πρὸς ἐχθρούς.
- ΟΡ. Ἄρης Ἄρει ξυμβαλεῖ, Δίκα Δίκα. ἀντ. θ'.
 ΗΛ. ἰὼ θεοί, κραίνειτ' ἐνδίκως δίκας.
 ΧΟ. τρόμος μ' ὑφέρει κλύουσαν εὐγμάτων.
 τὸ μόρσιμον μένει πάλαι, 450
 εὐχομένοις δ' ἂν ἔλθοι.
- ΗΛ. ὦ πόνος ἐγγενης
 καὶ παράμουσος Ἄτας στρ. ι'.

- αἱματόεσσα πλαγά.
 ἰὼ δύστον ἄφερτα κήδη· 455
 ἰὼ δυσκατάπαυστον ἄλγος.
- ΟΡ. δώμασιν ἔμμοτον ἀντ. ἰ.
 τῶνδ' ἄκος, οὐδ' ἀπ' ἄλλων
 ἔκτοθεν ἀλλ' ἀφ' αὐτῶν,
 δι' ἀμὰν ἔριν αἱματηράν. 460
 θεῶν τῶν κατὰ γᾶς ὄδ' ὕμνος.
- ΧΟ. ἀλλὰ κλύοντες, μάκαρες χθόνιοι, ἀντισύστ. β'.
 τῆσδε κατευχῆς, πέμπετ' ἀρωγὴν
 παισὶν προφρόνως ἐπὶ νίκην.
- ΟΡ. πάτερ, τρόποισιν οὐ τυραννικοῖς θανών, 465
 αἰτούμενος μοι δὸς κράτος τῶν σῶν δόμων.
- ΗΛ. κἀγὼ, πάτερ, τοιάνδε σου χρεῖαν ἔχω,
 φυγεῖν, μέγαν προσθεῖσαν Διγίσθφ μόρον.
- ΟΡ. οὕτω γὰρ ἂν σοι δαῖτες ἔννομοι βροτῶν
 κτιζοῖατ'· εἰ δὲ μή, παρ' εὐδείπνοισ ἔσει 470
 ἄτιμος ἐν πυροῖσι κνισωτοῖς χθονός.
- ΗΛ. κἀγὼ χοάς σοι τῆς ἐμῆς παγκληρίας
 οἶσω πατρώων ἐκ δόμων γαμηλίους·
 πάντων δὲ πρῶτον τόνδε πρεσβεύσω τάφον.
- ΟΡ. ὦ γαῖ', ἄνες μοι πατέρ' ἐποπτεῦσαι μάχην. 475
- ΗΛ. ὦ Περσέφασσα, δὸς δέ τ' εὐμορφον κράτος.
- ΟΡ. μέμνησο λούτρων, οἷς ἐνοσφίσθης, πάτερ.
- ΗΛ. μέμνησο δ', ἀμφίβληστρον ὡς ἐκαίνισαν.
- ΟΡ. πέδαις δ' ἀχαλκεύτοις ἐθηρεύθης, πάτερ.
- ΗΛ. αἰσchrῶς τε βουλευτοῖσιν ἐν καλύμμασιν. 480
- ΟΡ. ἀρ' ἐξεγείρει τοῖσδ' ὀνειδέσιν, πάτερ;

- ΗΛ. ἄρ' ὄρθον αἶρεις φίλτατον τὸ σὸν κᾶρα ;
 ΟΡ. ἦτοι Δίκην ἴαλλε σύμμαχον φίλοις,
 ἢ τὰς ὁμοίας ἀντίδος βλάβας λαβεῖν,
 εἴπερ κρατηθεῖς γ' ἀντινικῆσαι θέλεις. 485
- ΗΛ. καὶ τῆσδ' ἄκουσον λιοισθίου βοῆς, πάτερ.
 ἰδὼν νεοσσοὺς τούσδ' ἐφημένους τάφῳ,
 οἴκτειρε θῆλυν, ἀρσένος θ' ὁμοῦ γόνον·
 καὶ μὴ ἔξαλείψῃς σπέρμα Πελοπιδῶν τόδε.
 οὕτω γὰρ οὐ τέθνηκας, οὐδέ περ θανῶν. 490
 παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι
 θανόντι· φελλοὶ δ' ὥς, ἄγουσι δίκτυον,
 τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνου.
 ἄκου· ὑπὲρ σοῦ τοιάδ' ἐστ' οὐδύρματα·
 αὐτὸς δὲ σώζει τόνδε τιμήσας λόγον. 495
- ΧΟ. καὶ μὴν ἀμεμφῆ τόνδ' ἐτείνατον λόγον,
 τίμημα τύμβου τῆς ἀνοιμώκτου τύχης.
 τὰ δ' ἄλλ', ἐπειδὴ δρᾶν κατώρθωσαι φρενί,
 ἔρδοις ἂν ἤδη, δαίμονος πειρώμενος.
- ΟΡ. ἔσται· πυθέσθαι δ' οὐδέν ἐστ' ἔξω δρόμου, 500
 πόθεν χοᾶς ἔπεμψεν ; ἐκ τίνος λόγου
 μεθύστερον τιμῶσ' ἀνήκεστον πάθος ;
 θανόντι δ', οὐ φρονουῦντι, δειλαία χάρις
 ἐπέμπετ'· οὐκ ἔχοιμ' ἂν εἰκάσαι τόδε.
 τὰ δῶρα μείω δ' ἐστὶ τῆς ἀμαρτίας. 505
 τὰ πάντα γὰρ τις ἐκχέας ἀνθ' αἵματος
 ἐνός, μάτην ὁ μόχθος· ὧδ' ἔχει λόγος.
 θέλουσι δ', εἴπερ οἴσθ', ἐμοὶ φράσον τάδε.
- ΧΟ. οἶδ', ὦ τέκνον, παρῆ γάρ· ἔκ τ' ὄνειράτων
 καὶ νυκτιπλάγκτων δειμάτων πεπαλμένη, 510
 χοᾶς ἔπεμψε τάσδε δύσθεος γυνή.

- ΟΡ. ἢ καὶ πέπυσθε τοῦναρ, ὥστ' ὀρθῶς φράσαι ;
- ΧΟ. τεκεῖν δράκοντ' ἔδοξεν, ὡς αὐτὴ λέγει.
- ΟΡ. καὶ ποῖ τελευτᾷ καὶ καρανοῦται λόγος ;
- ΧΟ. ἐν σπαργάνοισι παιδὸς ὀρμίσαι δίκην. 515
- ΟΡ. τινὸς βορᾶς χρῆζοντα, νεογενὲς δάκος ;
- ΧΟ. αὐτὴ προσέσχε μαζόν ἐν τῶνείρατι.
- ΟΡ. καὶ πῶς ἄτρωτον οὖθαρ ἦν ὑπὸ στυγός ;
- ΟΡ. ὥστ' ἐν γάλακτι θρόμβον αἵματος σπάσαι.
- ΟΡ. οὔτοι μάταιον ἀνδρὸς ὄψανον πέλει. 520
- ΧΟ. ἢ δ' ἐξ ὕπνου κέκραγεν ἐπτοημένη·
πολλοὶ δ' ἀνήλθον, ἐκτυφλωθέντες σκότῳ,
λαμπτήρες ἐν δόμοισι δεσποίνης χάριν.
πέμπει τ' ἔπειτα τάσδε κηδείους χοάς,
ἄκος τομαῖον ἐλπίσασα πημάτων. 525
- ΟΡ. ἀλλ' εὐχομαι γῆ τῆδε, καὶ πατρὸς τάφῳ,
τοῦνειρον εἶναι τοῦτ' ἐμοὶ τελεσφόρον.
κρίνω δέ τοί νιν ὥστε συγκόλλως ἔχειν.
εἰ γὰρ τὸν αὐτὸν χῶρον ἐκλείπων ἐμοὶ
οὔφισ ἔπειτα σπαργάνοις ὠπλίζετο, 530
καὶ μασθὸν ἀμφέχασκ' ἐμὸν θρεπτήριον,
θρόμβῳ δ' ἔμιξεν αἵματος φίλον γάλα·
ἢ δ' ἀμφὶ τάρβει τῷδ' ἐπόμεωξεν πάθει·
δεῖ τοί νιν, ὡς ἔθρεψεν ἔκπαγλον τέρας,
θανεῖν βιαίως· ἐκδρακοντωθεῖς δ' ἐγὼ 535
κτείνω νιν, ὡς τοῦνειρον ἐννέπει τόδε.
τερασκόπον δὲ τῶνδέ σ' αἰροῦμαι περί.
- ΧΟ. γένοιτο δ' οὕτως. τᾶλλα δ' ἐξηγοῦ φίλοις,
τούσδ' ἔν τι ποιεῖν, τοὺς δὲ μὴ τι δρᾶν λέγων.
- ΟΡ. ἀπλοῦς ὁ μῦθος· τῆνδε μὲν στείχειν ἔσω, 540
αἰνῶ δὲ κρύπτειν τάσδε συνθήκας ἐμάς,

ὡς ἂν, δόλῳ κτείναντες ἄνδρα τίμιον,
 δόλῳ τε καὶ ληφθῶσιν ἐν ταυτῷ βρόχῳ
 θανόντες, ἧ καὶ Λοξίας ἐφήμισεν,
 ἄναξ Ἄπολλων, μάντις ἀψευδῆς τὸ πρὶν. 545
 ξένῳ γὰρ εἰκῶς, παντελῇ σάγην ἔχων,
 ἦξω ξὺν ἀνδρὶ τῷδ' ἐφ' ἔρκειους πύλας
 Πυλάδῃ, ξένος τε καὶ δορυξένος δόμων.
 ἄμφω δὲ φωνὴν οἴσομεν Παριησίδα,
 γλώσσης αὐτὴν Φωκίδος μιμουμένω. 550
 καὶ δὴ θυρωρῶν οὔτις ἂν φαιδρᾷ φρενὶ
 δέξαιτ', ἐπειδὴ δαιμονῶν δόμος κακοῖς·
 μενοῦμεν οὕτως, ὥστ' ἐπικάζειν τινα
 δόμοις παραστείχοντα, καὶ τὰδ' ἐννέπειν·
 τί δὴ πύλῃσι τὸν ἰκέτην ἀπείργετε, 555
 Αἰγισθος εἶπερ οἶδεν ἔνδημος παρών;
 εἰ δ' οὖν ἀμείψω βαλὸν ἔρκειον πυλῶν,
 κάκεινον ἐν θρόνοισιν εὐρήσω πατρός·
 ἧ καὶ μολῶν ἐπειτὰ μοι κατὰ στόμα
 ἐρεῖ, σάφ' ἴσθι, καὶ κατ' ὀφθαλμοὺς βαλεῖ, 560
 πρὶν αὐτὸν εἰπεῖν· ποδαπὸς ὁ ξένος; νεκρὸν
 θήσω, ποδώκει περιβαλὼν χαλκεύματι.
 φόνου δ' Ἐρινὺς οὐχ ὑπεσπανισμένη,
 ἄκρατον αἶμα πίεται, τρίτην πόσιν.
 νῦν οὖν σὺ μὲν φύλασσε τὰν οἴκῳ καλῶς, 565
 ὅπως ἂν ἀρτίκολλα συμβαίῃ τάδε·
 ὑμῖν δ' ἐπαιῶ γλῶσσαν εὐφημον φέρειν,
 σιγᾶν θ' ὅπου δεῖ, καὶ λέγειν τὰ καίρια.
 τὰ δ' ἄλλα τούτῳ δεῦρ' ἐποπτεῦσαι λέγω,
 ξιφηφόρους ἀγῶνας ὀρθώσαντί μοι. 570

- ΧΟ. πολλὰ μὲν γὰρ τρέφει στρ. α.
 δεινὰ δειμάτων ἄχῃ, *δεινὰ δειμάτων*
 πόντιαί τ' ἀγκάλαι κνωδάλων
 ἀνταίων βροτοῖσι
 πλάθουσι· βλαστοῦσι καὶ πεδαίχμοι 575
 λαμπάδες πεδάμαροι,
 πτηνά τε, καὶ πεδοβάμονα, κἀνεμοέντων
 αἰγίδων φράσαι κότον. *some might speak of*
 ἀλλ' ὑπέρτολμον ἀν- ἀντ. α.
 δρὸς φρόνημα τίς λέγοι 580
 καὶ γυναικῶν φρεσὶν τλημόνων
 παντόλμους ἔρωτας,
 ἔρωτας ἄταισι συννόμους βροτῶν ;
 ξυζύγους δ' ὀμανλίας
 θηλυκρατῆς ἀπέρωτος ἔρωσ παρανικᾶ 585 *paranike*
 κνωδάλων τε καὶ βροτῶν.
 ἴστω δ' ὅστις οὐχ ὑπό- στρ. β.
 πτερος φροντίσιν, δαεῖς
 τὰν ἅ παιδολύμας τάλαι-
 να Θεστιᾶς μήσατο 590
 πυρδαῆ τινα πρόνοιαν,
 καταίθουσα παιδὸς δαφοινὸν
 δαλὸν ἤλικ', ἐπεὶ μολῶν
 ματρόθεν κελάδησε,
 ξύμμετρόν τε διαὶ βίου 595
 μοιρόκραντον ἐς ἡμαρ.
 ἄλλαν δὴ τιν' ἐν λόγοις ἀντ. β.
 στυγεῖν, φοινίαν Σκύλλαν,
 ἄτ' ἐχθρῶν ὕπαι φῶτ' ἀπό-
 λησεν φίλον, Κρητικοῖς 600

χρυσεοδμήτοισιν ὄρμοις
 πιθήσασα, δώροισι Μίνω,
 Νίσον ἀθανάτας τριχὸς
 νοσφίσασ' ἀπροβούλως
 πνέονθ' ἅ κυνόφρων ὕπνω.
 κιχάνει δέ μιν Ἑρμῆς.

605

ἐπεὶ δ' ἐπεμνησάμην ἀμειλίχων στρ. γ'.
 πόνων, ἀκαίρως δὲ δυσφιλὲς γαμή-
 λευμ', ἀπεύχετον δόμοις,
 γυναικοβούλους τε μήτιδας φρενῶν

610

ἐπ' ἀνδρὶ τευχεςφόρῳ,
 ἐπ' ἀνδρὶ δῆοισιν ἐπικότῳ σέβας. *hostile* $v-u-| -u-u$
 τῶ δ' ἀθέρμαντον ἐστὶαν δόμων, *u-u-*
 γυναικείαν ἄτολμον αἰχμάν. *spas*

κακῶν δὲ πρεσβεύεται τὸ Λήμνιον ἀντ. γ'.
 λόγῳ γοᾶται δὲ δῆποθεν κατά-
 πτυστον ἤκασεν δέ τις

616

τὸ δεινὸν αὖ Λημνίοισι πήμασιν.
 θεοστυγῆτῳ δ' ἄχει *reprobation hated by them*
 βροτῶν ἀτιμωθὲν οἴχεται γένος. $v-u-| -u-u-| -u-$
 σέβει γὰρ οὔτις τὸ δυσφιλὲς θεοῖς.
 τί τῶνδ' οὐκ ἐνδίκως ἀγείρω;

620

τὸ δ' ἄγχι πνευμόνων ξίφος στρ. δ'.
 διανταίαν ὀξυπευκὲς οὐτᾶ
 διαὶ Δίκας· τὸ μὴ θέμις γὰρ
 λάξ πέδον πατούμενον,
 τὸ πᾶν Διὸς
 σέβας παρεκβάντες οὐ θεμίστως.

625

Δίκας δ' ἐρείδεται πυθμῆν, ἀντ. δ'.
 προσχαλκεύει δ' Αἴσα φασγανουργός, 630
 τέκνον δ' ἐπεισφέρει δώμασιν
 αἱμάτων παλαιτέρων.

τείνει μύσος

χρόνω κλυτὴ βυσσόφρων Ἐρινύς.

ΟΡ. παῖ, παῖ, θύρας ἄκουσον ἐρκείας κτύπον. 635
 τίς ἔνδον, ὦ παῖ, παῖ μάλ' αὖθις, ἐν δόμοις ;
 τρίτον τόδ' ἐκπέραμα δωμάτων καλῶ,
 εἴπερ φιλόξεν' ἐστὶν Αἰγίσθου δίαί.

ΟΙ. εἶεν ἀκούω. ποδαπὸς ὁ ξένος ; πόθεν ;

ΟΡ. ἄγγελλε τοῖσι κυρίοισι δωμάτων, 640
 πρὸς οὐσπερ ἤκω καὶ φέρω καινοὺς λόγους.
 τάχυνε δ', ὡς καὶ νυκτὸς ἄρμ' ἐπείγεται
 σκοτεινόν, ὥρα δ' ἐμπόρους μεθιέναι
 ἄγκυραν ἐν δόμοισι πανδόκοις ξένων.
 ἐξελθέτω τις δωμάτων τελεσφόρος, 645

γυνὴ τόπαρχος, ἄνδρα τ' εὐπρεπέστερον
 αἰδὼς γὰρ ἐν λεχθεῖσιν οὐκ ἐπαργέμους
 λόγους τίθησιν· εἶπε θαρσήςσας ἀνὴρ
 πρὸς ἄνδρα, κἀσήμηνεν ἐμφανὲς τέκμαρ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ξένοι, λέγοιτ' ἂν εἴ τι δεῖ· πάρεστι γὰρ 650
 ὅποιά περ δόμοισι τοῖσδ' ἐπεικότα,
 καὶ θερμὰ λουτρά, καὶ πόνων θελκτηρία
 στρωμνὴ, δικαίων τ' ὀμμάτων παρουσία.
 εἰ δ' ἄλλο πρᾶξαι δεῖ τι βουλιώτερον,
 ἀνδρῶν τόδ' ἐστὶν ἔργον, οἷς κοινώσομεν. 655

- ΟΡ. ξένος μὲν εἰμι Δαυλιεὺς ἐκ Φωκέων·
 στείχοντα δ' αὐτόφορτον οἰκεία σάγη,
 ἐς Ἄργος ὥσπερ δεῦρ' ἀπεζύγην πόδας,
 ἀγνῶς πρὸς ἀγνῶτ' εἶπε συμβαλῶν ἀνὴρ,
 ἐξιστορήσας καὶ σαφηνίσας ὁδόν, 660
 Στρόφιός ὁ Φωκεύς· πύθομαι γὰρ ἐν λόγῳ·
 ἐπίπερ ἄλλως, ὦ ξέν', εἰς Ἄργος κίεις,
 πρὸς τοὺς τεκόντας, πανδίκως μεμνημένος,
 τεθνεῶτ' Ὀρέστην εἶπέ, μηδαμῶς λάθῃ.
 εἴτ' οὖν κομίζειν δόξα νικήσει φίλων, 665
 εἴτ' οὖν μέτοικον, εἰς τὸ πᾶν αἰεὶ ξένον,
 θάπτειν, ἐφετμὰς τάσδε πόρθμευσον πάλιν.
 νῦν γὰρ λέβητος χαλκίου πλευρώματα
 σποδὸν κέκευθεν ἀνδρὸς εὖ κεκλαυμένου.
 τοσαυτ' ἀκούσας εἶπον. εἰ δὲ τυγχάνω 670
 τοῖς κυρίοισι καὶ προσήκουσιν λέγων,
 οὐκ οἶδα, τὸν τεκόντα δ' εἰκὸς εἰδέναι.
- ΗΛ. οἱ γὰρ, κατ' ἄκρας ἐμπέδως πορθοῦμεθα.
 ὦ δυσπάλαιστε τῶνδε δωμάτων Ἄρά,
 ὡς πόλλ' ἐπωπᾶς κάκποδῶν εὖ κείμενα, 675
 τόξοις πρόσωθεν εὐσκόποις χειρουμένα.
 φίλων ἀποψιλοῖς με τὴν παναθλίαν.
 καὶ νῦν Ὀρέστης ἦν γὰρ εὐβόλως ἔχων,
 ἔξω κομίζων ὀλεθρίου πηλοῦ πόδα·
 νῦν δ', ἥπερ ἐν δόμοισι βακχείας καλῆς 680
 ἰατρὸς ἐλπίς ἦν, παροῦσαν ἐγγράφει.
- ΟΡ. ἐγὼ μὲν οὖν ξένοισιν ὧδ' εὐδαίμοσιν
 κεδνῶν ἕκατι πραγμάτων ἂν ἤθελον
 γνωστὸς γενέσθαι, καὶ ξενωθῆναι· τί γὰρ
 ξένου ξένοισιν ἐστὶν εὐμενέστερον ; 685

πρὸς δυσσεβείας ἦν δ' ἐμοὶ τόδ' ἐν φρεσίν,
 τοῖόνδε πρᾶγμα μὴ καρανῶσαι φίλοις,
 καταινέσαντα καὶ κατεξενωμένον.

- ΚΛ. οὐ τοι κυρήσεις μείον ἀξίως σέθεν,
 οὐδ' ἦσσον ἂν γένοιο δώμασιν φίλος. 690
 ἄλλος δ' ὁμοίως ἦλθεν ἂν τὰδ' ἀγγελῶν.
 ἀλλ' ἔσθ' ὁ καιρὸς ἡμερεύοντας ξένους
 μακρᾶς κελεύθου τυγχάνειν τὰ πρόσφορα.
 ἄγ' αὐτὸν εἰς ἀνδρῶνας εὐξένους δόμων,
 ὀπισθόπους δὲ τόνδε καὶ ξυνέμπορον 695
 κάκει κυρούντων δώμασιν τὰ πρόσφορα.
 αἰνῶ δὲ πράσσειν ὡς ἐπευθύνη τάδε.
 ἡμεῖς δὲ ταῦτα τοῖς κρατοῦσι δωμάτων
 κοινώσομέν τε, κοῦ σπανίζοντες φίλων
 βουλευσόμεσθα τῆσδε συμφορᾶς πέρι. 700

- ΧΟ. εἶεν, φίλιαι δμῳίδες οἴκων,
 πότε δὴ στομάτων
 δείξομεν ἰσχὺν ἐπ' Ὀρέστη;
 ὦ πότνια χθών, καὶ πότνι ἀκτὴ
 χῶματος, ἣ νῦν ἐπὶ ναυάρχῳ 705
 σώματι κείσαι τῷ βασιλείῳ,
 νῦν ἐπάκουσον, νῦν ἐπάρηξον·
 νῦν γὰρ ἀκμάζει πειθῶ δολία,
 ξυγκαταβῆναι χθόνιον δ' Ἑρμῆν,
 καὶ τὸν νύχιον τοῖσδ' ἐφοδεῦσαι 710
 ξιφοδηλήτοισιν ἀγῶσιν.

ἔοικεν ἀνὴρ ὁ ξένος τεύχειν κακόν,
 τροφὸν δ' Ὀρέστου τήνδ' ὀρῶ κεκλαυμένην.

ποιὶ δὴ πατεῖς, Γεῖλισσα, δωμάτων πύλας ;
 λυπὴ δ' ἄμισθός ἐστί σοι ξυνέμπορος. 715

ΤΡΟΦΟΣ.

Αἴγισθον ἢ κρατοῦσα τοὺς ξένους καλεῖν
 ὅπως τάχιστ' ἄνωγεν, ὡς σαφέστερον
 ἀνὴρ ἀπ' ἀνδρὸς τὴν νεάγγελτον φάτιν
 ἐλθὼν πύθηται τήνδε, πρὸς μὲν οἰκέτας
 ἔθετο σκυθρωπὸν ἐντὸς ὀμμάτων γέλων, 720
 κεύθουσ' ἐπ' ἔργοις διαπεπραγμένοις καλῶς
 κείνη, δόμοις δὲ τοῖσδε παγκάκως ἔχειν,
 φήμης ὑφ' ἧς ἤγγειλαν οἱ ξένοι τορῶς.
 ἦ δὴ κλύων ἐκείνος εὐφρανεῖ νόον,
 εὐτ' ἂν πύθηται μῦθον. ὦ τάλαιν' ἐγώ· 725
 ὥς μοι τὰ μὲν παλαιὰ συγκεκραμένα
 ἄλγη δύσοιστα, τοῖσδ' ἐν Ἀτρέως δόμοις
 τυχόντ', ἐμὴν ἠλγυνεν ἐν στέρνοις φρένα·
 ἀλλ' οὐ τί πω τοιόνδε πῆμ' ἀνεσχόμην.
 τὰ μὲν γὰρ ἄλλα τλημόνως ἤντλουν κακά· 730
 φίλον δ' Ὀρέστην, τῆς ἐμῆς ψυχῆς τριβήν,
 ὃν ἐξέθρεψα μητρόθεν δεδεγμένη—
 καὶ νυκτίπλαγκτον ὀρθίων κελευσμάτων,
 καὶ πολλὰ καὶ μοχθήρ' ἀνωφέλτ' ἐμοὶ
 τλάσῃ· τὸ μὴ φρονοῦν γὰρ, ὡσπερὲν βοτόν, 735
 τρέφειν ἀνάγκη, πῶς γὰρ οὐ; τρόπῳ φρενός·
 οὐ γὰρ τι φωνεῖ παῖς ἔτ' ὢν ἐν σπαργάνοις,
 ἢ λιμός, ἢ δίψη τις, ἢ λιψουρία
 ἔχει· νεὰ δὲ νηδὺς αὐτάρκης τέκνων.
 τούτων πρόμαντις οὔσα, πολλὰ δ', οἶομαι, 740
 ψευσθεῖσα, παιδὸς σπαργάνων φαιδρυντρία,

- γναφεὺς τροφεύς τε ταυτὸν εἰχέτην τέλος.
 ἐγὼ διπλᾶς δὲ τάσδε χειρωναξίας
 ἔχουσ' Ὀρέστην ἐξεδεξάμην πατρί·
 τεθνηκότος δὲ νῦν τάλαινα πεύθομαι. 745
 στείχω δ' ἐπ' ἄνδρα τῶνδε λυμαντήριον
 οἴκων· θέλων δὲ τῶνδε πεύσεται λόγων.
- ΧΟ. πῶς οὖν κελεύει νιν μολεῖν ἐσταλμένον ;
 ΤΡ. ἢ πῶς ; λέγ' αὖθις, ὡς μάθω σαφέστερον.
- ΧΟ. εἰ ξὺν λοχίταις, εἶτε καὶ μονοστιβῆ ; 750
 ΤΡ. ἄγειν κελεύει δορυφόρους ὀπάοντας.
- ΧΟ. μή νυν σὺ ταῦτ' ἄγγελλε δεσπότης στύγει·
 ἀλλ' αὐτὸν ἐλθεῖν, ὡς ἀδειμάντως κλύη,
 ἄνωχθ' ὅσον τάχιστα γαθούση φρενί·
 ἐν ἀγγέλῳ γὰρ κυπτὸς ὀρθοῦται λόγος. 755
- ΤΡ. ἀλλ' εἰ φρονεῖς εὖ τοῖσι νῦν ἠγγελμένοις—
- ΧΟ. ἀλλ' εἰ τροπαίαν Ζεὺς κακῶν θήσει ποτέ—
- ΤΡ. καὶ πῶς ; Ὀρέστης ἐλπίς οἴχεται δόμων.
- ΧΟ. οὐπῶ· κακός γε μάντις ἂν γνοίῃ τάδε.
- ΤΡ. τί φῆς ; ἔχεις τι τῶν λελεγμένων δίχα ; 760
 ΧΟ. ἄγγελλ' ἰούσα, πρᾶσσε τάπεσταλμένα·
 μέλει θεοῖσιν ὧνπερ ἂν μέλη πέρι.
- ΤΡ. ἀλλ' εἶμι, καὶ σοῖς ταῦτα πείσομαι λόγοις·
 γένοιτο δ' ὡς ἄριστα, σὺν θεῶν δόσει.
- ΧΟ. νῦν παραιτουμένη μοι, πάτερ 770
 Ζεῦ θεῶν Ὀλυμπίων, 766
 δὸς τύχας, τυχεῖν δέ μοι κυρίως
 τὰ σόφροσιν εὖ μαιομένοις ἰδεῖν
 διὰ δίκας πᾶν ἔπος.
 ἔλακον, ὦ Ζεῦ· σὺ δ' εὖ φυλάσσοις 770

σε χάρτινο ἔργον λυπρῶς αὐτοῦ ἑστῆκε καὶ
ἐκ φρενιστικῶν

ΧΟΗΦΟΡΟΙ.

33

θῆλυν οὐριοστάταν *καὶ λυπρῶς αὐτοῦ ἑστῆκε καὶ* 800
ὀμοῦ κρεκτὸν γοη-
τῶν νόμον μέθήσομεν.
πόλει τὰδ' εὖ· ἐμὸν, ἐμὸν
κέρδος ἀέξεται τόδε,
ἄτα δ' ἀποστατεῖ φίλων· 805
σὺ δὲ θαρσῶν, ὅταν ἦκη
μέρος ἔργων, ἐπαύσας πατρὸς ἔργω
θροούσα πρὸς σε, Τέκνον, πατρὸς αὐδάν,
καὶ πέραινων ἐπίμομφον ἄταν·
Περσέως τ' ἐν φρεσὶν 810
καρδίαν σχεθῶν,
τοῖς θ' ὑπὸ χθονὸς φίλοισι,
τοῖς τ' ἄνωθεν προπράσσω * *ἡ δὲ φρενιστικὴ*
χάριτας ὀργῶς λυπρῶς, ἐνδοθεν *καὶ λυπρῶς αὐτοῦ ἑστῆκε καὶ*
φοινίαν ἄταν τιθεῖς, 815
τὸν αἴτιον δ' ἐξαπολλὺς μόρου.

ΑΙΓΙΣΘΟΣ.

ἦκω μὲν οὐκ ἄκλητος, ἀλλ' ὑπάγγελος·
νέαν φάτιν δὲ πεύθομαι λέγειν τινὰς
ξένους μολόντας οὐδαμῶς ἐφίμερον,
μόρον δ' Ὀρέστον. καὶ τόδ' ἀμφέρειν δόμοις 821
γένοιτ' ἂν ἄχθος δειματοσταγὲς φόνω
τῷ πρόσθεν ἐλκαίνοντι καὶ δεδηγμένω.
πῶς ταῦτ', ἀληθῆ καὶ βλέποντα δοξάσω; *αὐτοῦ*
ἢ πρὸς γυναικῶν δειματούμενοι λόγοι
πεδάρσιοι θρώσκουσι, θνήσκοντες μάτην; 825
τί τῶνδ' ἂν εἴποις ὥστε δηλῶσαι φρενί;
ΧΟ. ἠκούσαμεν μὲν, πυνθάνου δὲ τῶν ξένων,

- ἔσω παρελθών. οὐδὲν ἀγγέλων σθένος,
ὡς αὐτὸς αὐτὸν ἄνδρα πεύθεσθαι πέρι.
- ΑΙ. ἰδεῖν ἐλέγξαι τ' αὖ θέλω τὸν ἄγγελου, 830
εἴτ' αὐτὸς ἦν θνήσκοντος ἐγγύθεν παρών,
εἴτ' ἐξ ἁμαυρᾶς κληδόνοσ λέγει μαθών.
οὔτοι φρένα κλέψειαν ὠμματωμένην.
- ΧΟ. Ζεῦ, Ζεῦ, τί λέγω; πόθεν ἄρξωμαι
τάδ' ἐπευχομένη κάπιθεάζουσ'; ^{ἐπὶ τῆς ἰστορίας} 835
ὑπὸ δ' εὐνοίας
πῶς ἴσον εἰποῦσ' ἀνύσωμαι;
νῦν γὰρ μέλλουσι μιανθεῖσαι
πειραὶ κοπάνων ἀνδροδαϊκτων
ἢ πάνυ θήσειν Ἀγαμεμνονίων 840
οἴκων ὄλεθρον διὰ παντός·
ἢ πῦρ καὶ φῶσ' ἐπ' ἐλευθερίᾳ
δαίων ἀρχάς τε πολιτισσονόμους
ἔξει, πατέρων μέγαν ὄλβον.
τοιάνδε πάλην, μόνος ὦν ἔφεδρος 845
δισσοῖσ, μέλλει θεῖος Ὀρέστησ
ἄψειν. εἴη δ' ἐπὶ νίκην.
ΑΙ. ἔῃ, ὄτοτοτοῖ.
ΧΟ. ἔα, ἔα μάλα.
πῶς ἔχει; πῶς κέκρανται δόμοισ; 850
ἀποσταθῶμεν πράγματος τελουμένου,
ὅπως δοκῶμεν τῶνδ' ἀναίτιαι κακῶν
εἶναι· μάχης γὰρ δὴ κεκύρωται τέλος.

ΟΙΚΕΤΗΣ.

οἴμοι, πανοίμοι, δεσπότης τελουμένου·

- οἶμοι μάλ' αὖθις ἐν τρίτοις προσφθέγμασιν. 855
 Αἴγισθος οὐκ ἔτ' ἐστίν. ἀλλ' ἀνοίξατε
 ὅπως τάχιστα, καὶ γυναικείους πύλας
 μοχλοῖς χαλάτε· καὶ μάλ' ἠβῶντος δὲ δεῖ·
 οὐχ ὡς δ' ἀρῆξαι διαπεπραγμένων· τί γάρ;
 ἰοὺ ἰοῦ· 860
- κωφοῖς αὐτῶ, καὶ καθεύδουσιν μάτην
 ἄκραντα βάζω. ποῖ Κλυταιμνήστρα; τί δρά;
 ἔοικε νῦν αὐτῆς ἐπὶ ξυροῦ πέλας
 αὐχὴν πεσεῖσθαι πρὸς δικὴν πεπληγμένης.
- ΚΛ. τί δ' ἐστὶ χρῆμα; τίνα βοήν ἴστης δόμοις; 865
 ΟΙ. τὸν ζῶντα καίνειν τοὺς τεθνηκότας λέγω.
- ΚΛ. οἶ γώ. ξυνῆκα τοῦπος ἐξ αἰνιγμάτων.
 δόλοισ ὀλούμεθ', ὥσπερ οὖν ἐκτείναμεν
 δοίη τις ἀνδροκμήτα πέλεκυν ὡς τάχος·
 εἰδῶμεν ἢ νικῶμεν, ἢ νικώμεθα· 870
 ἐνταῦθα γὰρ δὴ τοῦδ' ἀφικόμην κακοῦ.
- ΟΡ. σὲ καὶ ματεύω· τῶδε δ' ἀρκούντως ἔχει.
- ΚΛ. οἶ γώ. τέθνηκας, φίλτατ' Αἰγίσθου βία.
- ΟΡ. φιλεῖς τὸν ἄνδρα; τοίγαρ ἐν ταυτῶ τάφῳ
 κείσει· θανόντα δ' οὔτι μὴ προδῶς ποτε. 875
- ΚΛ. ἐπίσχεσ, ὦ παῖ· τόνδε δ' αἰδεσαι, τέκνον,
 μαστόν, πρὸς ᾧ σὺ πολλὰ δὴ βρίζων ἅμα
 οὔλοισιν ἐξήμελξας εὐτραφὲς γάλα.
- ΟΡ. Πυλάδη, τί δράσω; μητέρ' αἰδεσθῶ κτανεῖν;
- ΠΥ. ποῦ δὴ τὰ λοιπὰ Λοξίου μαντεύματα 880
 τὰ Πυθόχρηστα, πιστὰ δ' εὐορκώματα;
 ἅπαντας ἐχθροὺς τῶν θεῶν ἠγοῦ πλέον.
- ΟΡ. κρίνω σε νικᾶν, καὶ παραινεῖς μοι καλῶς,
 ἔπου· πρὸς αὐτὸν τόνδε σὲ σφάξαι θέλω·

- καὶ ζῶντα γάρ νιν κρείσσον ἠγήσω πατρός. 885
 τούτῳ θανοῦσα ξυγκάθευδ', ἐπεὶ φιλεῖς
 τὸν ἄνδρα τοῦτον, ὃν δ' ἐχρῆν φιλεῖν, στυγεῖς.
- ΚΛ. ἐγὼ σ' ἔθρεψα, νῦν δὲ γηράναι θέλω. *ἔθρεψα γὰρ τὴν ἀνάγκη*
- ΟΡ. πατροκτονοῦσα γὰρ ξυνοικήσεις ἐμοί; *ἔθρεψα*
- ΚΛ. ἢ μοῖρα τούτων, ὦ τέκνον, παραίτια. 890
- ΟΡ. καὶ τόνδε τοίνυν μοῖρ' ἐπόρσυνεν μόρον.
- ΚΛ. οὐδὲν σεβίζει γενεθλίους ἀρὰς, τέκνον;
- ΟΡ. τεκοῦσα γάρ μ' ἔρριψας εἰς τὸ δυστυχές.
- ΚΛ. οὔτοι σ' ἀπέρριψ' εἰς δόμους δορυξένους.
- ΟΡ. διχῶς ἐπράθην, ὦν ἐλευθέρου πατρός. 895
- ΚΛ. ποῦ δῆθ' ὁ τίμος, ὄντιν' ἀντεδεξάμην;
- ΟΡ. αἰσχύνομαί σου τοῦτ' ὄνειδίσαι σαφῶς.
- ΚΛ. μή, ἀλλ' εἴψ' ὁμοίως καὶ πατρός τοῦ σοῦ μάτας.
- ΟΡ. μὴ ἔλεγε τὸν πονουῖντ' ἔσω καθημένη.
- ΚΛ. ἄλγος γυναιξὶν ἀνδρὸς εἶργεσθαι, τέκνον. 900
- ΟΡ. τρέφει δέ γ' ἀνδρὸς μόχθος ἡμένας ἔσω.
- ΚΛ. κτενεῖν ἔοικας, ὦ τέκνον, τὴν μητέρα.
- ΟΡ. σύ τοι σεαντήν, οὐκ ἐγώ, κατακτενεῖς.
- ΚΛ. ὄρα, φύλαξαι μητρὸς ἐγκότους κύνας.
- ΟΡ. τὰς τοῦ πατρός δὲ πῶς φύγω, παρὲς τάδε; 905
- ΚΛ. ἔοικα θρηνεῖν ζῶσα πρὸς τύμβον μάτην.
- ΟΡ. πατρός γὰρ αἶσα τόνδε σουρίζει μόρον.
- ΚΛ. οἱ γὼ τεκοῦσα τόνδ' ὄφιν ἐθρεψάμην.
- ΟΡ. ἢ κάρτα μάντις οὐξ ὄνειράτων φόβος.
 ἔκανες γ' ὃν οὐ χρῆν, καὶ τὸ μὴ χρεῶν πάθε. 910
- ΧΟ. στένω μὲν οὖν καὶ τῶνδε συμφορὰν διπλῆν
 ἐπεὶ δὲ πολλῶν αἱμάτων ἐπήκρισε
 τλήμων Ὀρέστης, τοῦθ' ὅμως αἰρούμεθα,
 ὀφθαλμὸν οἴκων μὴ πανώλεθρον πεσεῖν.

ἔμολε μὲν δίκᾳ Πριαμίδαις χρόνῳ, στρ.
βαρύδικος ποινά. 916

ἔμολε δ' εἰς δόμον τὸν Ἀγαμέμνονος
διπλοῦς λέων, διπλοῦς Ἄρης·
ἔλαβε δ' εἰς τὸ πᾶν
ὁ Πυθοχρήστας φυγᾶς, 920

θεόθεν εὖ φραδαῖσιν ὠρμημένος. *ἦν αὖτις ἡρω*
ἐπολολύξατ', ὦ, δεσποσύνων δόμων
ἀναφυγὰς κακῶν, καὶ κτεάνων τριβᾶς
ὑπὸ δυοῖν μαστόροι,

δυσοίμου τύχας * * * * * 925
ἔμολε δ', ᾧ μέλει κρυπταδίου μάχας ἀντ.
δολιόφρων ποινά.

ἔθιγε δ' ἐν μάχᾳ χερὸς ἐτήτυμος
Διὸς κόρα—Δίκαν δέ νιν
προσαγορεύομεν 930
βροτοὶ τυχόντες καλῶς—

ὀλέθριον πνέουσ' ἐν ἐχθροῖς κότον·
τάνπερ ὁ Λοξίας ὁ Παρνασίος,
μέγαν ἔχων μυχὸν χθόνος ἐποχθίας,
ἐν ἀδόλοις δόλοις, [ποσὶν] 935

βλαπτομέναν, χρονισθείσαν ἐποίχεται.
κρατεῖται πῶς τὸ θεῖον παρὰ τὸ μὴ ἐπῳδός.
ὑπουργεῖν κακοῖς·

ἄξιον δ' οὐρανοῦχον ἀρχὰν σέβειν.
πάρα τὸ φῶς ἰδεῖν, μέγα τ' ἀφηρέθην 940
ψάλιον οἴκων.

ἄνα γε μάν, δόμοι· πολὺν ἄγαν χρόνον
χαμαιπετεῖς ἔκεισθ' αἰεὶ.
τάχα δὲ παντελῆς χρόνος ἀμείψεται

- πρόθυρα δωμαίων, ὅτ' ἂν ἀφ' ἐστίας 945
 μύσος πᾶν ἐλάσῃ
 καθαρμοῖσιν ἀτᾶν ἐλατηρίοις
 τύχα δ' εὐπροσωποκοίτα τὸ πᾶν
 ἰδεῖν ἀκούσαί θ' ἰεμένοις
 μέτοικοι δόμων πεσοῦνται πάλιν. 950
 πάρα τὸ φῶς ἰδεῖν.
- OP. ἴδεσθε χώρας τὴν διπλὴν τυραννίδα,
 πατροκτόνους τε δωμαίων πορθήτορας. *(the layout was)*
 σεμνοὶ μὲν ἦσαν ἐν θρόνοις τόθ' ἡμενοί,
 φίλοι τε καὶ νῦν, ὡς ἐπεικάσαι πάθη 955
 πάρεστιν, ὄρκος τ' ἐμμένει πιστώμασι.
 ξυνώμοσαν μὲν θάνατον ἀθλίως πατρί,
 καὶ ξυνθανεῖσθαι καὶ τὰδ' εὐόρκως ἔχει.
 ἴδεσθε δ' αὐτε, τῶνδ' ἐπήκοοι κακῶν, *(witnesses)*
 τὸ μηχανήμα, δεσμὸν ἀθλίῳ πατρί, 960
 πέδας τε χειροῖν, καὶ ποδοῖν ξυνωρίδα. *(they are in which)*
 ἐκτείνατ' αὐτόν, καὶ κύκλω παρασταδὸν
 στέγαστρον ἀνδρῶν δείξαθ', ὡς ἴδη πατήρ,
 οὐχ οὐμός, ἀλλ' ὁ πάντ' ἐποπτεύων τάδε
 "Ἥλιος, ἄναγνα μητρὸς ἔργα τῆς ἐμῆς" 965
 ὡς ἂν παρῆ μοι μάρτυς ἐν δίκη ποτέ,
 ὡς τόνδ' ἐγὼ μετῆλθον ἐνδίκως μόρον
 τὸν μητρός· Αἰγίσθου γὰρ οὐ ψέγω μόρον
 ἔχει γὰρ αἰσχυνητῆρος, ὡς νόμου, δίκην.
 ἦτις δ' ἐπ' ἀνδρὶ τοῦτ' ἐμήσατο στύγος, 970
 ἐξ οὗ τέκνων ἦνεγχ' ὑπὸ ζώνην βάρος,
 φίλον τέως, νῦν δ' ἐχθρόν, ὡς φαίνει, κακόν,
 τί σοι δοκεῖ; μύραινά τ' ἢ τ' ἔχιδν' ἔφθ
 σήπειν θιγοῦσα μᾶλλον οὐ δεδηγμένον,

τόλμης ἕκατι κἀδίκου φρονήματος ; 975
 τί νιν προσείπω, κἄν τύχῳ μάλ' εὐστομῶν ;
 ἄγρευμα θηρός, ἧ νεκροῦ ποδένδυτον
 δροίτης κατασκήνωμα ; δίκτυον μὲν οὖν,
 ἄρκυν δ' ἂν εἴποις, καὶ ποδιστῆρας πέπλους.
 τοιοῦτον ἂν κτήσαιο φιλήτης ἀνὴρ, 980
 ξένων ἀπαιόλημα κάργυροστερῇ
 βίον νομίζων· τῷδέ τ' ἂν δολώματι
 πολλοὺς ἀναιρῶν, πολλὰ θερμαῖνοι φρενί.
 τοιάδ' ἐμοὶ ξύνοικος ἐν δόμοισι μὴ
 γένοιτ'· ὀλοίμην πρόσθεν ἐκ θεῶν ἄπαις. 985

ΧΟ. αἰαῖ, αἰαῖ μελέων ἔργων.

στυγερῷ θανάτῳ διεπράχθης.

ἔ ἔ

μῖνοντι δὲ καὶ πάθος ἀνθεῖ.

ΟΡ. ἔδρασεν, ἧ οὐκ ἔδρασε ; μαρτυρεῖ δέ μοι 990
 φᾶρος τόδ', ὡς ἔβαψεν Αἰγίσθου ξίφος.
 φόνου δὲ κηκῖς ξὺν χρόνῳ ξυμβάλλεται,
 πολλὰς βαφὰς φθείρουσα τοῦ ποικίλματος.
 νῦν αὐτὸν αἰνῶ, νῦν ἀποιμῶζω παρῶν·
 πατροκτόνου θ' ὕφασμα προσφωνῶν τόδε, 995
 ἀλγῶ μὲν ἔργα καὶ πάθος, γένος τε πᾶν,
 ἄζηλα νίκης τῆσδ' ἔχων μιάσματα.

εὐ εὐτὸν
 κ φόνου
 κ τῆσδ'

ΧΟ. οὔτις μερόπων ἀσινη βίστον
 διὰ πάντ' ἰσότημος ἀμείψει.

ἔ ἔ

μόχθος δ' ὁ μὲν ἀντίχ', ὁ δ' ἦξει.

1000

- ΟΡ. ἄλλοις ἄν, εἰ δὴ· τοῦτ' ἄρ' οἶδ' ὄπη τελεί.
 ὥσπερ ξὺν ἵπποις, ἠνιοστρόφου δρόμου
 ἐξωτέρω φέρουσι γὰρ νικώμενον
 φρένες δύσαρκτοι, πρὸς δὲ καρδία φόβος 1005
 ἄδειν ἔτοιμος ἦδ' ὑπορχεῖσθαι κότῳ.
 ἕως δ' ἔτ' ἔμφρων εἰμί, κηρύσσω φίλοις,
 κτανεῖν τε φημὶ μητέρ' οὐκ ἄνευ δίκης,
 πατροκτόνον μίασμα, καὶ θεῶν στύγος.
 καὶ φίλτρα τόλμης τῆσδε πλειστηρίζομαι 1010
 τὸν Πυθόμαντιν Λοξίαν, χρήσαντ' ἐμοί,
 πράξαντι μὲν ταῦτ', ἐκτὸς αἰτίας κακῆς
 εἶναι, παρέντι δ' οὐκ ἐρῶ τὴν ζημίαν·
 τόξῳ γὰρ οὔτις πημάτων προσίξεται.
 καὶ νῦν ὀρατέ μ', ὡς παρεσκευασμένος 1015
 ξὺν τῷδε θαλλῷ καὶ στέφει προσίξομαι
 μεσόμφαλόν θ' ἴδρυμα, Λοξίου πέδον,
 πυρός τε φέγγος ἄφθιτον κεκλημένον,
 φεύγων τόδ' αἶμα κοινόν· οὐδ' ἐφέστιον
 ἄλλην τραπέσθαι Λοξίας ἐφίετο. 1020
 τὰ δ' ἐν χρόνῳ μοι, πάντας Ἀργείους λέγω
 [τάδ' ἐκμαθεῖν ὡς μέλε'] ἐπορσύνθη κακά.
 καὶ μαρτυρεῖ μὲν λεῶς * * * * *
 * * * * *
 ἐγὼ δ' ἀλήτης τῆσδε γῆς ἀπόξενος,
 ζῶν καὶ τεθνηκώς, τάσδε κληδόνας λιπῶν 1025
 * * * * *
- ΧΟ. ἀλλ' εὖ τ' ἔπραξας, μήτ' ἐπιζευχθῆς στόμα
 φήμαις πονηραῖς, μηδ' ἐπιγλωσσῶ κακά,
 ἐλευθερώσας πᾶσαν Ἀργείαν πόλιν,
 δυοῖν δρακόντοιιν εὐπετώσ τεμῶν κᾶρα.

- ΟΡ. ἄ ἄ· δμωαὶ γυναιῖκες, αἶδε Γοργόνων δίκην, 1030
 φαιοὶ χίτωνες, καὶ πεπλεκτανημένοι
 πυκνοῖς δράκουσιν—οὐκ ἔτ' ἂν μείναιμ' ἐγώ.
- ΧΟ. τίνες σε δόξαι, φίλτατ' ἀνθρώπων πατρί,
 στροβοῦσιν; ἴσχε, μὴ φοβοῦ, νικῶν πολύ.
- ΟΡ. οὐκ εἰσὶ δόξαι τῶνδε πημάτων ἐμοί. 1035
 σαφῶς γὰρ αἶδε μητρὸς ἔγκοτοι κύνες.
- ΧΟ. ποταίνιον γὰρ αἶμά σοι χεροῖν ἔτι
 ἐκ τῶνδέ τοι ταραγμὸς εἰς φρένας πίτνει.
- ΟΡ. ἀναξ' Ἀπόλλων, αἶδε πληθύουσι δῆ,
 καῖξ ὄμματων στάζουσιν αἶμα δυσφιλέσ. 1040
- ΧΟ. εἴσω καθαρμός· Λοξίου δὲ προσθιγῶν,
 ἐλεύθερόν σε τῶνδε πημάτων κτίσει.
- ΟΡ. ὑμεῖς μὲν οὐχ ὄρατε τάσδ', ἐγὼ δ' ὄρῳ·
 ἐλαύνομαι δέ, κοῦκ ἔτ' ἂν μείναιμ' ἐγώ.
- ΧΟ. ἀλλ' εὐτυχοίης, καὶ σ' ἐποπτεύων πρόφρων 1045
 θεὸς φυλάσσοι καιρίοισι συμφοραῖς.

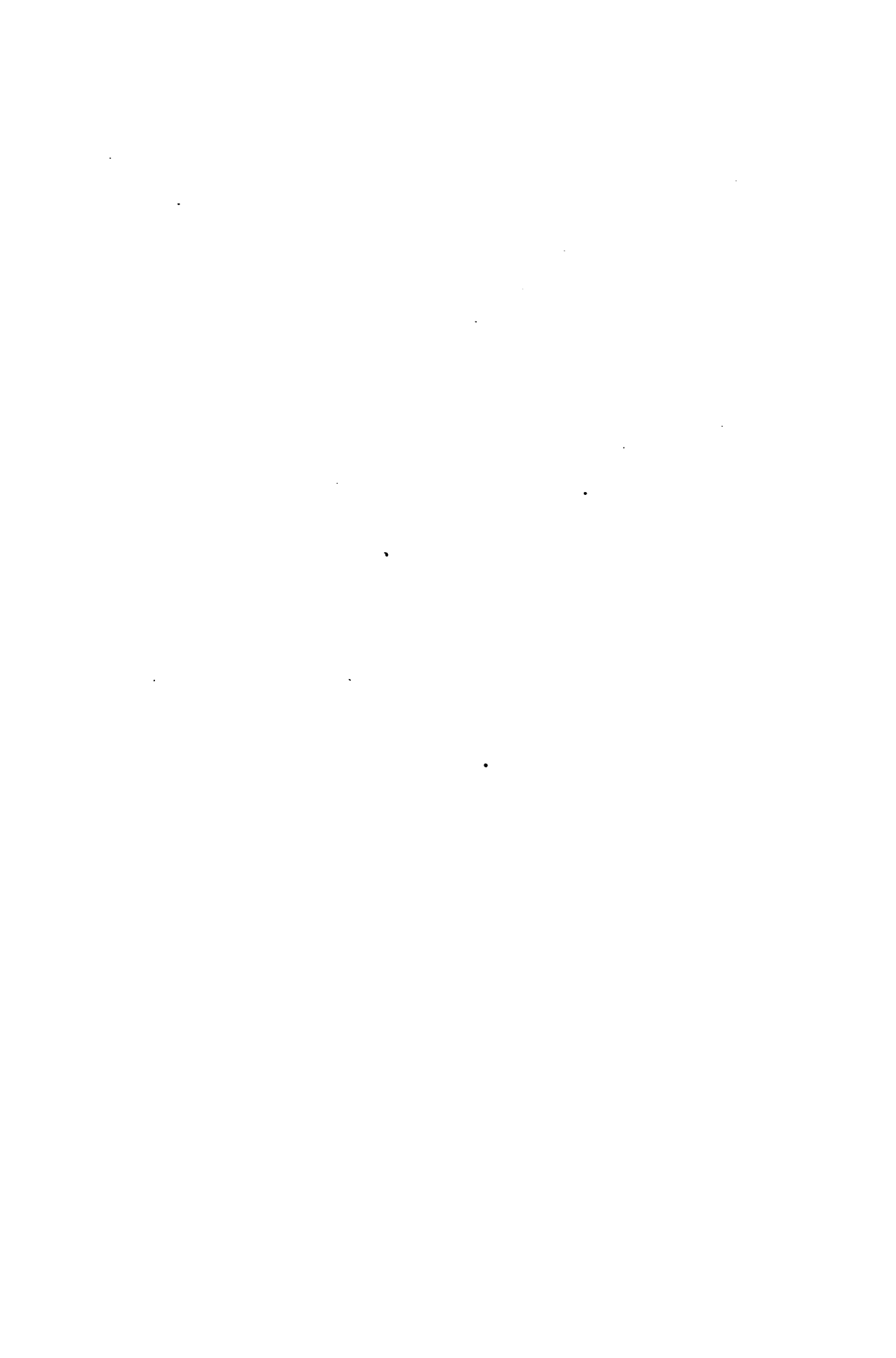
ὄδε τοι μελάθροισ τοῖς βασιλείοις
 τρίτος αὖ χειμῶν
 πνεύσας γονίας ἐτελέσθη.

παιδοβόροι μὲν πρῶτον ὑπῆρξαν 1050
 μόχθοι τάλανές [τε Θυέστου].

δεύτερον ἀνδρὸς βασιλεία πάθη·
 λουτροδαΐκτος δ' ὤλετ' Ἀχαιῶν
 πολέμαρχος ἀνὴρ.

νῦν δ' αὖ τρίτος ἦλθέ ποθεν σωτήρ, 1055
 ἢ μόρον εἶπω;

ποῖ δῆτα κρανεῖ, ποῖ καταλήξει
 μετακοιμισθὲν μένος ἄτης.



NOTES.

NOTES
ON THE
CHŒPHORÆ OF ÆSCHYLUS.

ΧΟΗΦΟΡΟΙ. A serious interruption of the text of the Oresteian trilogy—of which it is a curious fact that no intimation whatever is given by Aldus or Turnébe—occurs in the three oldest Edd. of Æschylus, and in the MSS. Med. and Guelf. ; extending in the former of these from after *κακοῦρήμονας* v. 1120, and in the latter from after *ἠνυτόμαν τροφαῖς* v. 1125, of the Agamemnon to *τί χροῖμα λεύσσω* ; v. 8 of the Chœphoræ. This was first noticed by Robortello, who perceived that the two Plays had thus been reduced to one, and apprised the reader of his loss in the following marginal Note, at page 148. of his edition : “ multa desunt in fine hujus (ΑΓΑΜΕΜΝΟΝΟΣ) tragœdiæ : nam quæ sequuntur sunt ex tragœdia ΧΟΗΦΟΡΩΝ, ut patet, cujus quoque initium desideratur.” Vettori, soon after, supplied from the Florent. and other MSS. what was wanting to complete the Agamemnon ; but the opening of the Chœphoræ must still have been a *desideratum*, had not the humour of Aristophanes (Ran. 1119-69.) happily extracted a portion of the original, which Stanley, on the suggestion of Canter, was the first to restore to its rightful place in the Prologue—to which the same learned Editor has the further merit of having contributed another important fragment preserved by the Scholiast on Pind. Pyth. iv. 145. οὐδὲ κομᾶν πλόκαμοι κερθίντες οἴχοντ' ἀγλαοί : “ Οὐδέ, inquit, τὴν πρώτην κόμην εἰς ἀπαρχὴν τοῖς θεοῖς ἐκήρατο (ἐκείρατο), ἀλλ', ὡς Ἀχιλεὺς, νέος ἦν πρωτοκόμης. Ὅμηρος Σπερχεῖ ἄλλως σοὶ γε πατὴρ ἠρήσατο Πηλεὺς. Καὶ παρ' Αἰσχύλῳ,—πλόκαμον Ἰνάχῳ θρεπτήριον. Τὸν δεῦτερον δὲ τόνδε πενθήτηριον. Ὅρεστης φησὶ τῷ Ἀγαμέμνονι. Hæc ille. Ex quibus discimus Orestem hæc verba protulisse, et ad Agamemnonem direxisse. Quo fit ut plura intercidisse suspicemur

quam Cantero visum est, qui principium tragœdiæ fere totum ab Aristophane conservatum censet. Tribus enim partibus constabat hic prologus : Orestes, tumulum accedens, Mercurium primo invocât : dein, cæsariem detondens ac tumulo imponens, Agamemnonem : ingredientibus demum Choro et Electra, retrocedit et Pyladem alloquitur."

1. ΕΡΜΗ χθόνιε. "Orestes 'Ερμῆν χθόνιον invocât, et postea Electra v. 122 (116), utpote cui mortui curæ erant. Idem et πομπῆος. Soph. Aj. 831 : καλῶ δ' ἄμα πομπῆιον 'Ερμῆν χθόνιον εὖ με κοιμῆσαι. Hor. Od. I. x. 17 : *Tu pias letis animas reponis Sedibus.* Unde eidem *satelles Orci* dicitur. Od. II. xviii. 33." Stanl.

Ibid. πατρῷ ἐποπτεύων κράτη. "De imperio, Mercurio a patre ejus Jove concesso, intelligendum esse monuit Wellauer. locum sic interpretatus : *qui ἐποπτεῖαν ἀγendo potestatem a patre acceptam exercet*, ut Soph. Trach. 617 : 'Ερμου τήνδε πομπεύω τέχνην, ubi cf. Hermann. Πατρῶα κράτη, *potestatem a patre tuo tibi datam* ; Scholef. Schol. Aristoph. Ran. 1157 : Τὸ πατρῶα κεκίνηκε τὴν ἀμφιβολίαν. "Ἦτοι γὰρ τοῦ ἐμοῦ πατρὸς Ὁρέστης φησὶν, ἢ τὰ καθ' Αἰδοῦ λέγει πατρῶα κράτη τοῦ 'Ερμου καθ' ὃ καὶ χθόνιος ὁ 'Ερμῆς ὁ ἐκ πατρὸς ἔχων τὰς ἐν τῷ κόσμῳ βασιλείας ἐπιτηρεῖν. Δέον δὲ εἰπεῖν πατρόθεν, πατρῶα εἶπε πρὸς τὸ κράτη. Δῆλον δὲ ἐκ τοῦ, πατρῶον τοῦτο κέκτηται γέρας. (Ran. 1146.) In ἐποπτεύειν semper inest notio *prolegendi*, vel saltem *inspectandi*, qualem potestatem exercent ii qui superiore loco positi sunt adversus inferiores, ut patroni in clientes. Hac igitur de causa Mercurii fidem invocât Orestes, qui ductu πομπῆιον 'Ερμου in patriam redierat. Fatalem igitur esse ipsius reditum et ductu Mercurii susceptum innuit. Infra 482 (475) : ὦ γὰρ, ἄνες μοι πατέρ' ἐποπτεύσαι μάχην. 979 (964) : ὁ πάντ' ἐποπτεύων τάδε Ἥλιος. 1059 (1045) : ἀλλ' εὐτυχοῖης, καὶ σ' ἐποπτεύων πρόφρων θεὸς φιλῆσσοι." S. L.¹

The ambiguity noticed by the Scholiast on Aristophanes—and it must be admitted that our Poet has not been as careful to guard himself against misinterpretation here as in v. 964 of this Play—as it has happened, has been one principal cause of the preservation of the Prologue. For it is in substantiation of the charge which he brings against Æschylus—that in the opening of his Plays ἀσαφῆς ἦν ἐν τῇ φράσει τῶν πραγμάτων, Ran. 1122—that Euripides asks, in reference to the line we are now considering ib. 1139 : οἴκων Ὁρέστης τοῦτ' ἐπὶ τῷ τύμβῳ λέγει τῷ τοῦ πατρὸς τεθνεώτος ; and Æschylus re-

¹ Add v. 569. Compare also Ag. 1237. 1550. Eum. 220, 224.

plies: οὐκ ἄλλως λέγω. Πότερ' οὖν—Euripides very naturally inquires—πότερ' οὖν τὸν Ἑρμῆν, ὡς ὁ πατήρ ἀπόλετο αὐτοῦ βιαίως ἐκ γυναικείας χείρος δόλοισ λαθραίοις, ταῦτ' ἐποπτεύειν ἔφη; to which Æschylus—it must surely be by a misprint, that in Dindorf's edition it is *Dionysus*—answers, with a perceptible indication of being “a little dashed”: οὐ δῆτ' ἐκέων, ἀλλὰ τὸν Ἑριούνιον Ἑρμῆν χθόνιον προσεῖπε' κἀδήλου, λέγων ὅτιῃ πατρῶον τοῦτο κέκτηται γέρας—which translate: *No, no! not him*—i. e. not in any relation to δόλοι λαθραῖοι does he invoke him, as Soph. Phil. 133, Ἑρμῆς δ' ὁ πέμπων δόλιος ἠγήσασατο νῶν—but the *Be-friender* (*Homer's Mercury*, in short) it was that he meant to address in the words Ἑρμῆ χθόνιε: and he made this quite clear, by stating that he (*Hermes*) holds this office by delegation from his father (*Ζεὺς Σωτήρ*). Κἀδήλου,¹ and he made it clear—beyond a doubt, he did, to every mind which, like that of Æschylus, was continually ruminating upon Homer;² to whose interesting description of the commission of *Hermes*, under the peculiar title of Ἑριούνιος,³ to be the preserver and guide of Priam in his hazardous embassy by night to the tent of Achilles, we may, on the hint that Aristophanes has given us, make bold to trace the first conception of the present scene. See II. xxiv, 331-695, and compare below v. 709, as also Pers. 624-30.

We may now translate πατρῶ' ἐποπτεύων κράτη, *looking on me in, or with, the might of your father*, and understand this with Müller and

¹ Compare Thucyd. iv. 61. ἐδήλωσαν δέ... , as also δῆλον δέ' Ib. i. 11. τεκμήριον δέ' ii. 39. 50. &c., &c.

² See Athen. viii. p. 347. E: Τὰ τοῦ καλοῦ καὶ λαμπροῦ Διοσκόρου, ὅς τὰς αὐτοῦ τραγωδίας τεμάχῃ εἶναι ἔλεγε τῶν Ὀμήρου μεγάλων δειπνῶν: and compare Aristoph. Ran. 1040. ὅθεν ἡμῶν φρῆν ἀποματαμένη πολλὰς ἀρετὰς ἐποίησεν.

³ It is a remarkable fact that, except in the passage here referred to, where it is used both as an epithet and as a proper name (II. xxiv. 360. 440. 457. 679.), ἐριούνιος occurs only in II. xx. 72, and a sister-form ἐριούνης only ibid. 34, and Odys. viii. 322; on which last passage the Leipsic editor Löwe observes: “ἐριούνης, i. e. ἐρι ονήσας τοὺς ἀνθρώπους, seu ut interpretatur Schol: μεγαλωφελής, πολυωφελής, ἀγαθός: Hesych. Cf. Apollon. Lex. p. 299. Infra. v. 335, δῶτορ ἑἶων. Vocatur autem ita Mercurius κατ' ἔξοχῆν, idemque ἀκακῆς, quia κακῶν μὲν οὐδὲν ἢ παρ' αὐτοῦ δωρεά, ἀγαθὰ δ' ἐξῆς ἅπαντα πορίζει τοῖς ἀνθρώποις, ἐν πολέμοις, ἐν εἰρήνῃ, ἐν γῆ, ἐν θαλάσῃ, ἐν δυσκολίαις, ἐν εὐφροσύναις, πανταχοῦ. Aristid. T. III. orat. pro Rhet. Cf. II.

xvi. 185, xx. 34. 72. Hymn. in Mercur. v. 28. Spanhem. ad Callim. hymn. in Dian. v. 143.”—comparing which with the address of Father Jove II. xxiv. 334, Ἑρμεία, σοὶ γὰρ τε μάλιστα γε φίλτατόν ἐστιν Ἄνδρῖ ἐταίρισσαι, καὶ τ' ἐκλυες, φ' κ' ἐθέλῃσθα, βάσκ' ἴθι, καὶ Πρίαμον κ.τ.λ., an English reader might be tempted to substitute for Ἑρμῆς Ἑριούνιος, *Puck*, alias *Robin Good-fellow*.

Klausen, who makes no reference to Homer and gives a very different turn to the words τὸν Ἑριούνιον Ἑρμῆν χθόνιον προσεῖπε—“vertas: appellavit Mercurium Eriunium inferum: ne vero: Eriunium appellavit inferum, quod pravam reddidit sententiam”—remarks upon Ἑριούνιος: “Ille Eriunius, inferus utilis (δησίμιος) colebatur in ipsa Attica; Corp. Inscr. I. 539”: as if he derived the word rather from ἔρα, terra, than from ἐρι, valde—and on this point see Heyne on Hom. II. xxiv. 72. Suidas has: Ἑριούνιος Μεγαλωφελής. Ἐπίθετον Ἑρμῶν: and under Γριπέυς: ἰχθύων θηρεντής, quotes from Anthol. Pal. vi. 28. Γριπέυς, Ἑριούνιε, σοὶ τὰδε δῶρα φέρει. Compare also Παντοκράτωρ Ἑριούνιε, Inscr. I. p. 1070.

Klausen¹ to denote a *pro tempore* delegation or assumption, rather than with Wellauer and Scholefield an hereditary and habitual occupation, of the office, (or offices, as Klausen would argue from the plural *κράτη*), of *Σωτήρ ξύμμαχος τε*, v. 2; with which compare below v. 17. It is true that Aristophanes, after having so far put in a word for Æschylus as to vindicate the application of *πατρῶα*, not to *Agamemnon*, but to *Zeus*, straightway sacrifices his good friend to his joke: Ran. 1148-9, *εἰ γὰρ πατρῶον τοῦτο κέκτηται γέρας—οὕτω γ' ἂν εἴη πρὸς πατρὸς τυμβῶρυχος*: but this vapid jest, which Klausen combats as gravely as though he understood it literally to allege "referri hac ratione sacrilegia in sepulcris commissa, quibus præsit Mercurius inferus utilis, ad ipsum Jovem," although quite in character with the *Διόνυσος* of Aristophanes, is certainly *οὐδὲν πρὸς Διόνυσον* here; and for the interpretation which, as according best with the context, we have preferred to give to *πατρῶος*, there is abundant authority from Æschylus. See, for example, below vv. 68. 118. 242. 275. 430. 473. Ag. 201. 218. 1244. 1553. Eum. 760. Prom. 129; and compare Ag. 1441, *κράτος τ' ἰσάψυχον... κρατύνεις*, as also, on this construction of the accusative, the notes on Ag. 3. 225. 378. Matth. Gr. Gr. §. 408.

3. *ἦκω γὰρ εἰς γῆν*—] So this line is preserved by Thomas Magister, under the words *ἦκω* and *κατέρχομαι*: and so the great majority of editors have printed it. Klausen prefers *ἐς*, as it stands in the MSS. and Edd. of Aristophanes; but on the same principle he should have retained *σύμμαχος* in the preceding line, where every editor (with Thom. Mag. also v. *αἰτοῦμαι*.) has preferred the older Atticism, *ξύμμαχος*.² As regards the interpretation, there is a peculiarity in the line which had not escaped the observation of Aristophanes—to whom we owe, in consequence, both the continuation of the present text, and a most instructive comment upon it. *Δις ταυτὸν ἡμῶν εἶπεν ὁ σοφὸς Αἰσχύλος*—Euripides objects, Ran. 1154-57—*ἦκω γὰρ ἐς γῆν, φησί, καὶ κατέρχομαι ἦκω δὲ ταυτὸν ἐστὶ τῷ κατέρχομαι*: to which Æschylus is

¹ *Dissertations on the Eumenides*, III. B. § 94, p. 219.

² On these doubtful questions of Tragic orthography the Editor gladly shelters himself under the authority of the accurate Elmsley. "Ubicunque per carminis rationes fieri potuit, *ἐς* in *εἰς* mutavi. Nullam hic auctoritatem habent libri scripti aut impressi, quippe qui sæpissime comicis *ἐς* tribuant, quos ab ea forma se abstinuisse monuit Porsonus Præfat. p. lvii. [Compare also Matth.

Gr. Gr. § 578. obs. 2. Elmsl. on Eur. Med. 88.] Vicies tantum in septem fabulis *ἐς* retineo.... Contra in uno Cædipo Tyranno vices et octies ex necessitate legitur *εἰς*. Post breves vocales, *σὺν* semper adhibui, nisi alteram formam postulabat metrum, ut in hac fabula bis: vv. 982. 1126. Post longas vocales, diphthongos et consonas, necnon in principio versiculorum, *ἔδν* aut servavi aut invexi." Preface to Cæd. Tyrann. p. ix. See on v. 17, *σύμμαχος*.

made to reply : ἐλθεῖν μὲν εἰς γῆν ἔσθ', ὄσφ μετῆ πάτρας· χωρὶς γὰρ ἄλλης συμφορᾶς, ἐλήλυθεν· φεύγων δ' ἀνὴρ ἦκει τε καὶ κατέρχεται :¹ Ran. 1163-5. On the peculiar meaning of the verbs κάτειμι, κατέρχομαι, and κατάγω, see Porson on Eur. Med. 1011. Elmsley on Med. 983. Blomf. Gloss. on Theb. 644 ; and compare Ag. 1250. 1578. 1618. Eum. 462. Theb. 992. Soph. CEd. C. 601. Antig. 200. Demosth. against Aristocrates, p. 636. 22 : 'Εάν τις κατή, φησί. τοῦτο δ' οὐκ ἔσται ἐπενεγκεῖν ἄλλη πόλει πλὴν ἢν ἂν φεύγοι τις· ὄθεν γὰρ μηδὲ ἐξέπεσε τις τὴν ἀρχήν, οὐκ ἔνι δήπου καταλθεῖν εἰς ταύτην. Thom. Mag : κατέρχομαι· ὅταν εἰς τὴν πόλιν, ἀφ' ἧς ἐξῆλθον, ἐπανέλθω.

4. τύμβου δ' ἐπ' ὄχθω τῶδε] So Porson, with the sanction of the Ravenna MS. of Aristophanes, first corrected the reading of the previous editions of the Choëphoræ, τύμβου δ' ἐπ' ὄχθω τάδε γε—a metrical correction of the line, as it stands in four other manuscript copies of the Ranæ, τ. δ' ἐπ' ὄχ. τάδε κηρύσσω πατρί. On the proper meaning of ὄχθος see the note on Ag. 1127. Stanley compares Pers. 647, ἧ φίλος ἀνὴρ, φίλος ὄχθος· φίλα γὰρ κέκευθεν ἦθη : where the Scholiast : ὄχθον γὰρ τὸν τάφον καλεῖ, διὰ τὸν ἀναχωματισμόν. Add Pers. 659, εἰλθ' ἐπ' ἄκρον κόρυμβον ὄχθου.

5. κλύειν, ἀκούσαι * * *] What degree of importance Aristophanes meant to attach to the objection—τοῦθ' ἕτερον αὐθις λέγει· κλύειν, ἀκούσαι, ταυτὸν ὄν σαφέστατα ; Ran. 1173-4—may best perhaps be estimated by the "broad grin" with which (unfortunately for us) he dismisses his good humoured *critique* upon this the most vulnerable, we must suppose, among the extant Prologues of Æschylus—τεθνήκοσιν γὰρ ἔλεγεν, ᾧ μοχθηρᾷ σύ, οἷς οὐδὲ τρις λέγοντες ἐξικνούμεθα : ibid. 1175-6. Nevertheless, Klausen has well observed : "ἀκούσαι est *auditu percipere*, κλύειν simplex *audire*. Cf. Prom. 448, κλύοντες οὐκ ἤκουον. Eadem ratione dictum δέρχθητ', εἰσίδεσθε, Prom. 140." Wellauer also notices Eur. Phœn. 1552, παρὰ γὰρ στενάχειν, τάδ' αὐτέιν., and Ion 1446, τίν' αὐδὰν ἀύσω, βοάσω ; and adds, "Præterea h. l. ne dici quidem potest, annon ἀκούσαι cum sequentibus, quæ desunt, jungendum sit."

6. πλόκαμον Ἰνάχω θρεπτήριον.] a lock of hair cherished, or allowed to grow, in honour of the Inachus ; compare Hor. Sat. II. iii. 35 : sapientem *pascere* barbam ; and with this passive use of θρεπτήριος, which according to analogy should be active (as we find it below v. 531 and

¹ "Plura hujus tautologiae, si tautologia dicenda sit, exempla conguessit Potter, ad Lycophr. 353, λέκτρων ἐκβαλοῦσα δεμίων. Cf. item Ruhnken. Ep. Crit. I. p. 139. seq." S. L.

Soph. Œd. C. 1263) compare Ag. 1056, *πέδον ῥαντήριον*. Soph. Œd. C. 487, *δέχεσθαι τὸν ἰκέτην σωτήριον*. Blomfield compares Eur. Bacch. 494, *ἱερός ὁ πλόκαμος· τῷ θεῷ δ' αὐτὸν τρέφω*: and adds, "Eustathius ad II. B'. [p. 165.] a Stanleio laudatus, tradit Græcos comam nutritivisse, in luctus vero tempore totondisse. Iidem etiam puberes facti crinem detonsum consecrare solebant Apollini *κουροτρόφῳ* et fluviis: ¹ quem morem inchoavit Theseus, qui comam ex anteriore capitis parte sectam Apollini Delio consecravit. Stanleius confert Homerum II. Ψ. 140-51., et recte distinguit inter capillum *θρεπτήριον*, quem fluminibus aut Diis tondebant, et *πενθητήριον*, quo amicos vita functos honorabant. Idem observavit, 'Quod *πλόκαμος πενθητήριος* Æschylo, Euripidi est *κόμα πενθήρης*, Phœn. 323.' Idem valent *πένθιμοι κουραί*, Eur. Suppl. 973." Compare also Soph. Aj. 1171-5, *Electr.* 52. and Eur. *Electr.* 91.

8. *ὀμήγυρις*, a crowd, or concourse. Hesych: 'ὀμήγυρις' πλῆθος, ὄχλος, συναγωγή, συνέλευσις. Compare Ag. 4, *ἀστρων νυκτέρων ὀμήγυρις*. Eur. Hipp. 1180, *φίλων ἄμ' ἔστειχ' ἡλίκων ὀμήγυρις*. Πανήγυρις, Ag. 814. Theb. 220. Eur. Heracl. 240. Herc. F. 1283.

9. *φάρεσιν μελαγχίμοις*] "*φᾶρος* apud Æschylum ubique producit literam *ā*: v. 955 (995). Eum. 634. Theb. 329. Salam. fr. 200; apud Sophoclem interdum corripit: Trach. 916. Cf Herodian. *περὶ μονήρ. λέξ.* p. 36. 19." Klaus. Compare Monk on Eur. Hipp. 125; and for *μελάγχμιος*, Pers. 301. Suppl. 719. 745. Cress. fr. 107. Eur. Phœn. 372. *Electr.* 513. Rhes. 962. Eustath. on II. xxii. 13. "*Φάρεσιν μελαγχίμοις*. Quod luctus indicium omnibus notum. Noster fragm. cix, *ἐν μελαγχίμοις πέπλοις*. Eur. Alcest. 429, *μελαμπέπλω στολῆ*. Idem 822, *μελαμπέπλους στολοῦς*, et 846, *ἀνακτα τὸν μελάμπεπλον νεκρῶν*. Juv. Sat. iii, 213: *Pullati proceres*. Ceterum notandum primam in voce *φᾶρος* bis apud Sophoclem corripit, Trach. 916, *στρωτὰ βάλλουσαν φάρη*, et Laoc. fragm. iii. (342) 3. *νώτου καταστάζοντα βύσσιον φᾶρος*. In Aj. 916, *φάρει καλύψω τῷδε παμπήδην* incerta est quantitas, sed ex analogia debet haberi brevis. Apud Euripidem nunc corripitur, nunc produci-tur, prout *φᾶρος* vel *φᾶρος* legitur in nominativo. *Electr.* 317, *Ἰδαῖα φάρη*

¹ "Pollux ii. 3: *Ἐτρεφον δὲ τινες ἐκ πλαγίου κόμην, ἢ κατόπιον, ἢ ὑπὲρ τὸ μέτωπον, ποταμοῖς ἢ θεοῖς. Quare autem fluminibus comam consecrare solebant veteres, rationem assignat Eustathius, in Homeri verba [II. xxiii. 140.] modo laudata: "Ὅτι ἔθος ἦν τρέφειν κόμην τοῦς νέους μέχρι καὶ ἀκμῆς" εἶτα κείρειν αὐτὴν ἐγγωρίοις ποταμοῖς. Ἐποιοῦν δὲ οὕτω,

τιμῶντες τὸ καλὸν ὕδωρ· τρέφιμον γὰρ, φασί, καὶ συστατικὸν ἐστὶ τοῦ ζῆν' καὶ μάλιστα τὸ γλυκὺ. Et Pindari Scholiastes, Pyth. iv. 145: *Τὰς μὲν γὰρ πρώτας κόμας τοῖς ποταμοῖς ἀπεκείροντο, σὺμβολον τοῦ ἐξ ὕδατος εἶναι πάντων τῆν ἀσκήσαν.*" Stanl. Compare also Hesiod Theog. 347.

χρυσέαις ἐξενυγμέναι πόρπαισιν. *ibid.* 543, πῶς ἄν, τότ' ὄν παῖς, ταυτὰ νῦν ἔχοι φάρη;" S. L.

10. *πρέπουσα, conspicuous.* "Vocabulum μέσον hic, ut et v. 16. et 22. et Agam. v. 441 (418). Nec alias apud Eur. Hel. 1220 (1204): "Ἀπολλων, ὡς ἐσθῆτι δυσμόρφῳ πρέπει. Alcest. 512, τί χρῆμα κούρα τῆδε πενθίμῳ πρέπεις;" Stanl. "Majus aliquid est πρέπειν quam simplex εἶναι. Hoc esse denotat, illud *conspicuum esse*. Στεῖχει πρέπουσα, *conspicitur procedere*; sic mox de Electra v. 18, et 24. πρέπει παρηῖς, *conspicua est gena*. Nimis crebro usurpavit hoc verbum Æschylus post intervalla tam brevia." S. L.

Ibid. ποῖα ξυμφορᾷ προσεικάσω; Angl. *What calamity shall I bring it home to, or fasten it (τὸ χρῆμα v. S.) upon, in my own mind, as its producing cause?* See both here, and for ἐπεικάσας, v. 12, the note on Ag. 158.

11. πῆμα προσκυρεῖ νέον]. "πῆμα M. G. R. πῶμα A. πῶμα T. V., quod e sola [soli] conjectura Turnebi, qui nonnisi lectionem A. novit [noverat], ortum esse vidit Ahrens. Neque enim bene dicitur *lapsus accedens ædibus*, vel *præsens in ædibus*. Ubique apud Æschylum (Prom. 919. Suppl. 662. 797.) et Sophoclem (Ant. 1046.) dicitur πῶμα, cogitatum est de lapsu." Klaus. Add that Euripides, although in two of his latest Plays he introduces πῶμα in the sense of a *corpse* (a thing fallen; and that, as will be seen, in battle or at least by violence) Phœn. 1482, πῶματα νεκρῶν τρισσῶν. *ib.* 1697, Ἐρεοκλέους δὲ πῶμα Πολυνεϊκοῦς τε ποῦ; Orest. 1196, Ἐλένης πῶμα ἰδὼν ἐν αἵματι, yet in a majority of instances uses the word in its ordinary sense, a *fall*, Heracl. 77, πρὸς τοῦ ποτ' ἐν γῆ πῶμα δύστηνον πίτνεις; Troad. 467, εἰτέ με κείσθαι πεσοῦσαν πτωμάτων γὰρ ἄξια πάσχω. Electr. 575, πῶματος τεκμήριον: *ib.* 686, ὡς, εἰ παλαισθεῖς πῶμα θανάσιμον πεσεῖ. Tem. fr. vi, 2. ἐσθλῶν δὲ χαίρει πῶμασιν νεανιῶν—compare also ὑπτίασμα, Prom. 1005. Ag. 1252—and it will be plain, I think, that there was no necessity to abandon the oldest and best authenticated reading, πῆμα: which Klausen, nevertheless, was the first to replace in the text. Προσκυρεῖ—for which Aldus, and Turnebe (again following, but not in this instance improving upon, a bad exemplar), read προσκυκεῖ—is interpreted by Hesychius, προσεγγίζει: which in Suidas also is the explanation given to the faulty reading Προσκυκεῖ. Blomfield has noticed Soph. Œd. T. 1299, ὃ δεινότατον πάντων ὄσ' ἐγὼ προσέκυρσ' ἦδη: comparing which we may translate—*Has some new misfortune befallen the family?* Προσκυρεῖ, προστυγχάνει, προσπίπτει: Stanl.

It may be worth mentioning here that Euripides, on whose autho-

rity, as we have seen, the common interpretation of this line mainly depends, once uses πῶμα itself in that sense of *visitation* or *accident*, which more obviously belongs to πῆμα, ξυμφορά, or ξυναλλαγή, Soph. Œd. T. 34. See Herc. F. 1228, ὅστις ἐγγενῆς βροτῶν, φέρει τὰ θεῶν γε πτόματ', οὐδ' ἀναίνεται.

12. ἐπεικάσας τύχῳ; "est: num forte conjiciam? prorsus ut Eur. Hipp. 826. τίνα λόγον τάλας, τίνα τύχαν σέθεν Βαρύποτμον, τλήμον, προσ-αυδῶν τύχῳ; Neutro loco, quod putaverunt Musgr. et Schwenk., τύχῳ significare potest, verum attingam? hoc enim sensu conjunctivus poni non poterat. Ita potius explicandus est locus Soph. El. 656. ἐπεικάζων κυρῶ; ubi tamen κυρῶ non est conjunctivus." Well. This last sentence might seem to have been intended for the readers of Blomfield's Glossary, in which three distinct moods are undoubtedly made to accommodate themselves, as they best may, to one unvarying construction: "Ἐπεικάσας τύχῳ; Rectene conjiciam? Vid. Gloss. in Agam. 1203. Monk. ad Eurip. Hipp. 828. Infra 984. Soph. El. 663. ἦ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ κείνου; Confer Gloss. ad 937."

The true construction of the optative, which in Ag. 1199, for example, τί νιν καλοῦσα δυσφιλὲς δάκος τύχοιμ' ἄν; we have translated, *What odious monster shall I be right in calling her?* is τί νιν εἰ καλοῖμι . . . τύχοιμ' ἄν (τοῦ δέοντος); or τύχοιμ' ἄν καλοῦσα; see the note on Ag. 603., and compare Matth. Gr. Gr. § 515, Obs. § 553. δ. Obs. 1. Note.—and under this head we must class vv. 306-9. of this Play. Different from this is the construction and meaning of the "conjunctivus deliberativus"¹ here, where we may translate—*or must I hazard a conjecture that,*² &c.—and below v. 979, τί νιν προσείπω, καὶ τύχῳ μάλ' εὐστομῶν; *What must I call it, and*³ (i.e. so as at the same time to) *succeed well in expressing myself happily?*—sc. γλῶσσαν ἐν τύχῳ νέμων, Ag. 666.—as also v. 837, πῶς ἴσον εἰπούσ' ἀνύσωμαι; *how must I speak so as to succeed in saying just the right thing?* Bishop Monk has further noticed—but without making any distinction between πῶς . . . τύχοιμ'

¹ See the note on Agam. 629.

² "Ἐπεικάσας τύχῳ; ἐπεικάσω."—Stanl. Compare the note on Agam. 1325, οὐκ οἶδα βουλῆς ἥστινος τυχῶν λέγω: where the words τυχῶν λέγω might possibly have been as well rendered *happily*, or *successfully*, to *recommend*; had not the construction (to say nothing of the sense) of the whole line warned us to translate: *I know not what counsel to offer at a venture*—as here too the "subjective relation" (Matth. Gr. Gr. § 158.) precludes us from trans-

lating: *Must I, or am I to, be right in my conjecture, &c.*

On the other hand, we may here remark that, in Eur. Iph. A. 957-8, ὅς ὀλίγ' ἀληθῆ, πολλά δὲ ψευδῆ λέγει τυχῶν, ὅταν δὲ μὴ τύχῃ, διοίχεται, where Matthie renders τυχῶν, as *it happens*, the context shows that we ought rather to translate it, *at his best estate, when successful*—see Höpfer's explanation of the passage.

³ Compare Matth. Gr. Gr. § 565. Obs. 2. 3.

ἄν; and πῶς . . . τύχῳ;—Eur. Iph. T. 1321, ὦ θαῦμα! πῶς σε μείζον ὀνομάσας τύχῳ; Angl. *O marvel! by what stronger name must I call you, and be right?* that is—as Seidler, who connects this line with the preceding remark of the Messenger, τοῦτο γὰρ σὸ θαυμάσει, v. 1318, well explains it: “Thoanti, quum Nuntium sequens hoc factum θαῦμα appellat, non satisfacit hoc; non putat se τετυχηκέσθαι [Angl. *has hit it*], i.e. apto et satis forti nomine illud appellasse. Quærit igitur, quonam fortiori nomine te appellare licebit, ut convenienter appellem?”—*O strange, and passing strange! if I did but know what stronger term to apply to you!* whereas the optative with ἄν in the same connection would have implied an acquiescence in the term θαῦμα, and asked *what stronger term for you can I hit upon?*—i.e. *could I hit upon, if I tried?* or, after πῶς ἄν (potential) *how might I . . . ?* would have expressed an apparently hopeless wish, *Would that I could have hit upon a stronger name to give you!* See the note on Ag. 603.

Different, again, from both the others is the use of this phrase in the indicative mood, below v. 670. Soph. El. 663—with which compare Ag. 1168. Suppl. 57. Soph. Œd. T. 757, 1471, 1476. Antig. 1186. Electr. 31. Eur. Hec. 963. Matth. Gr. Gr. § 553. δ. See also the note on v. 405.

13. νερέροις μείλιγμασιν, for propitiations of the dead; i.e. for the purpose of propitiating the dead; the dative expressing the “occasion or object of the action” Matth. Gr. Gr. § 399. (compare also § 398. a. and b.), and the adjective νερέροις being equivalent to τῶν νερέρων, according to a common license of expression of which see examples, both in Greek and Latin, in the note on Ag. 1483, πύχνα κουροβόρω, and compare below vv. 21. 25. 64. Matth. Gr. Gr. § 446. Obs. 3. c. “Νερέτερα μείλιγματα, piacula quæ inferis afferuntur; quod similis in eadem re loquendi ratio ostendit. Hesychius: χθόνια λουτρά, τὰ τοῖς νεκροῖς ἐπιφερόμενα· ἐκόμισον γὰρ ἐπὶ τοὺς τάφους λουτρά. Eodem modo apud Romanos inferiæ dictæ:” Herm. *Obs. in Æsch. et Eur.* p. 56. “Similem dativi usum in Herod. i. 87. Thuc. vi. 33. demonstrat Well. Vide Bernh. Synt. 128. De voce cf. Pers. 610. Eum. 107.” Klaus.

In giving the last two references—to which he might have added below v. 269. Ag. 1410. Eum. 886. and Eur. Beller. (ed. Glasg.) fr. xxiv, 2—Klausen has truly intimated how far their rightful service extends; to the illustration, namely, of the word μείλιγμα, and not to any unauthorised and unnecessary alteration of the present text. And it is strange that Blomfield, who with Schütz, and (which is much more surprising) with Dindorf also, has adopted Stanley’s conjecture

μειλίγματα, should not have seen that, if the mere citation of Eum. 107, *χοάς τ' αἰίνους, νηφάλια μειλίγματα* is a sufficient apology for doing, another more daring innovator might on the same authority change *νερτέροις* into *νηφάλια*—inasmuch as it would not be much more unreasonable to require, that not *μειλίγματα* only, but *νηφάλια μειλίγματα*, should under all circumstances be found in inflexible apposition with *χοάς*.

14. Ἠλέκτραν δοκῶ στείχειν, Angl. *I think it is Electra advancing*—“*quia puerili ætate [Agam. 849. Ch. 895.] discesserat Orestes ab Electra, non sine dubitatione sororem nunc agnoscere potuit. Differt vero puella regia omni habitu¹ ab ancillis, et haud dubie Oresti similis est ejus vultus. Exempla accusativi cum infinitivo post δοκεῖν congressit Well., velut Prom. 436. Theb. 615. Ag. 591.*” Klaus. In v. 15. *στείχειν* is wanting in the Aldine edition and the MS. Guelf., and Turnèbe has supplied its place with *ὄραν*, which is the reading also of Schütz. On the other hand, Robortello who, with the Medicean MS., has preserved *στείχειν*, omits *λυγρῶ*.

16. ὦ Ζεῦ, δός με τίσασθαι κ. τ. λ., “*Ex Homericō illo videtur adumbratum, Π. Γ'. 351. Ζεῦ ἄνα, δός τίσασθαι, ὃ με πρότερος κἀκ' ἔοργε, Δίῳ Ἀλέξανδρον. Virg. Æn. xi, 789, Da, pater, hoc nostris aboleri dedecus armis, Omnipotens. Eur. Phœn. 1367, δός μοι κτανεῖν ἀδελφόν. Noster infra 480 (466): αἰτουμένῳ μοι δός κράτος τῶν σῶν δόμων.*” Stanl. Compare Matth. Gr. Gr. § 547.

17. *γενοῦ δὲ σύμμαχος θέλων ἐμοί.*] Schütz, Porson, and Blomfield read *ξύμμαχος* here, as in v. 2. where there is no variation in the editions subsequent to Stanley's; but on account of the short syllable preceding—which in the present instance, moreover, it is of importance to pronounce shortly, inasmuch as the interruption of the line after *πατρός* would present *δὲ* to the ear, as though it formed part of the 2nd Iambic foot—I have preferred with Wellauer, Scholefield, Dindorf, and Klausen, to retain the old reading *σύμμαχος*. Klausen compares with this prayer, Suppl. 144, *θέλουσα δ' αὖ θέλουσαν ἀγνά μ' ἐπίδ'ετω Διὸς κόρα.* Blomfield, Archiloch. fr. xx: *Κλυθ', ἄναξ Ἥφαισθε, καί μοι σύμμαχος γοννουμένῳ Ἰλέως γενοῦ, χαρίζου δ' οὔπερ χαρίζεαι.* Sapph. i, 27. *τὸ δ' αὐτὰ σύμμαχος ἔσσο,* and Ælian as quoted by Suidas, v. *Κηδεῖν.*

18. ὡς ἂν σαφῶς μάθω, Angl. *in order for me to, or that so I may, distinctly ascertain*—see the note on Ag. 353, *ὅπως ἂν*, and compare

¹ See note on Agam. 228, *κρόκου βαφάς.*

the analogous construction ὥστε μαθεῖν, as noticed in the Appendix to Notes on the Agamemnon p. 390. With σταθῶμεν ἐκποδῶν, for which Aldus and Turnébe read ἐκ ποδῶν (retained only by Wellauer), whilst Robort. and the Med. MS. have ἐκποδῶν, Blomfield compares ἀποσταθῶμεν, below v. 852.

19. προστροπή, properly, the act of turning in for shelter (more especially religious shelter) and relief; supplication; Hesych: προστροπή ἱκετεία. Compare below v. 76. Eum. 718, πρωτοκτόνοισι προστροπαῖς Ἰξίονος. Pers. 216, θεοὺς δὲ προστροπαῖς ἰκνουμένη. Soph. Œd. C. 558, πόλεως ἐπέστης προστροπήν ἐμοῦ τ' ἔχων. Eur. Iph. T. 618, θεᾶς γὰρ τῆσδε προστροπήν ἔχω. Alcest. 1156, βωμούς τε κνισῶν βουθύτοισι προστροπαῖς. Heracl. 108, ἄθεον ἱκεσίαν μεθεῖναι πόλει ξένων προστροπᾶν. See also note on Ag. 1558, προστρόπαιος.

20-74. The Parode, which now succeeds the Prologue, answers exactly unto the definition of the Schol. on Eur. Phæn. 210: Πάροδος δὲ ἐστὶν ᾧδὴ χοροῦ βαδίζοντος, ἠδομένη ἅμα τῇ ἐσόδῳ, and is not inconsistent with that of Aristotle Poet. 12, 7: Πάροδος μὲν ἢ πρώτη λέξις ὄλου χοροῦ, στάσιμον δὲ μέλος χοροῦ τὸ ἄνευ ἀναπαύστου καὶ τροχαιοῦ, provided we interpret λέξις, as Müller has suggested, recitation, or chaunt; and suppose that the six portions or systems, into which it will be seen that the present Parode naturally resolves itself, were chaunted in two successive rounds of measured Recitative by the three files (στοῖχοι) of five deep, in which the Χορηγόροι advance from the palace of the Atridae to the¹ Θυμέλη, which in this Play, we may well believe with Genelli,² represented the tomb of the murdered Agamemnon—for it is thus that the same learned Archæologist understands the words ὄλου χοροῦ, “to mean, in the first place, that the Parodos was sung by the Chorus as a united whole, regularly drawn up in rank and file; and, secondly, that all the Choreutæ bore a part in it, not indeed simultaneously, but in an order of succession.” *Diss. on the Eumen.* I. B. § 16. p. 72.

Still there is a peculiarity in this Ode, as compared with Parodes in general, which we have noticed on Ag. 104., and which Müller,

¹ “Θυμέλη,” observes Müller, “comes from θύειν, and means an altar, or in a more extended sense, a place of sacrifice:” including, as he has shewn from a comparison of Æsch. Suppl. 654, Eur. Suppl. 65, Ion 46, 115, 235. El. 717. Iph. A. 152. and Rhes. 236, “besides the altar, the platform on which the altar was raised.” Pollux, iv. 19, 123. (he adds) hesitates whether to call it a plat-

form, or an altar. *Diss. on Eum.* Appendix, p. 249.

² See *Theatre of the Greeks*, ed. Donaldson, p. 140; and compare Schlegel's forcible remark upon this Play, “Agamemnon's grave is the murky centre, whence the avenging retribution emanates; his gloomy ghost, the soul of the whole poem.” *Ibid.* p. 393.

although he makes no express mention of it, has yet enabled us to account for satisfactorily. "In those long series of Anapæstic systems," he says, "which we find at the beginning of the *Persians*, *Suppliants*, and *Agamemnon* of Æschylus, we may perhaps see the original form of the *Parodos*, strictly so called; that is to say, of the entrance of the Chorus into the Orchestra drawn up in regular form, by rank and file. Subsequently, the grand simplicity of these long marches (which in Æschylus moreover are often very full of matter) fell into distaste. In consequence, either antistrophic odes were mixed up with the Anapæsts, as in the *Antigone*; or superseded them entirely [as here]; and from this deviation from the old procedure have arisen the difficulty and obscurity which now beset our conceptions of the *Parodos*." *Diss. on the Eumen.* ib. pp. 70. 71.

The Chorus, we may add from Stanley, does not consist, as Canter imagined, of Argive virgins, but of captive Trojan women, of whom some at least were elderly; see below vv. 66-68. 162. 256. These we may presume to have been Cassandra's companions in misfortune;—comparing Hom. Il. ii. 226-8, Eur. El. 1001-3, which Stanley has pointed out—and if, as seems probable, they were females of all ages answering unto the description given in Eum. 1026, *εὐκλεῆς λόχος παίδων, γυναικῶν, καὶ στόλος πρεσβυτίδων*, it is not unreasonable to suppose that in the train of Agamemnon, and of Clytemnestra (Ag. 877), when they made their triumphal entry (Ag. 943), into the palace whence the *Χοήφοροι* now come forth, the spectators had a glimpse of what was to be the proper Chorus of the Second, just as in this Play (vv. 1031. 1040.) they had a thrilling exhibition of that "weird company" (Eum. 406. 611), which they were afterwards to recognise as the proper Chorus of the Third Part of the Trilogy. See, on the distribution of the fifty persons who composed the entire Tragic Chorus, and on the management of what he terms the *accessory* Chorus in each portion of the Trilogy, Müller's *First Dissertation &c. &c.* pp. 47-53.

20. *ἰαλτὸς*, *sent*, from *ἰάλλω*, an Homeric verb which Damm derives from *ἔω, ἴημι*, *Ionice* *ἰέω, ἰάλλω*. Hesych., *ἰάλλω· προπέμπω. ἴαλλον· ἔπεμπον, ἔκτεινον, ἐξέτεινον. ἰάλλοις· ἐμβάλλοις, πέμποις*. Suidas, *ἰάλλω· ἐκτείνω*. Compare below vv. 39, 483, Prom. 659, and Thucyd. v. 77 (pointed out by Blomfield), *οἴκαδ' ἀπιάλλειν*. Klausen, who retains *ἔβη*, the reading of Aldus and the MSS. Med. Guelf., has hazarded an unhappy conjecture upon this word: "*ἰαλτὸς* videtur esse substantivum designans idem quod *στόλος*, formatum ut *φόρτος, κοινορτός, κωκντός, ἀμητός*."

21. *χοᾶς προπομπῶς*, setting forward libations; or—that we may not utterly confound it with *χοᾶς προπέμψουσα*, which our Poet doubtless had some reason for not introducing in this line—*libation-forwarding* or *carrying*;¹ i.e., as the terms *χοαί*, and what I understand here to be a mere periphrasis of *χοηφόρος*, would at once convey to Grecian ears, in solemn procession for the purpose of propitiating THE DEAD; with the accompaniment, it is added, of (what always formed a part of this ceremony) the noise of hands slapping the face and breast; vv. 22. 28: compare Theb. 854, ἀλλὰ γόων, ὦ φίλαι, κατ' οὖρον ἐρέσσειε' ἀμφὶ κρατὶ πόμπιμον χερσῶν πίτυλον, where see Blomf. Gloss. and Monk on Eur. Hipp. 1462.

Vettori, Stanley, Schütz, Porson, and Blomfield, have changed *χοᾶς* into *χοᾶς*, but there is no authority for the use of *χοή* in the singular, save in the general sense of *λοιβή* or *σπορδή* as we find it in Homer, Od. x. 581. xi. 26: *χοήν χεισθαί νεκύεσσιν*, and in one solitary fragment of Euripides (fr. ciii.) σοί, τῶ πάντων μεδέοντι, χοήν πέλανόν τε φέρω, Ζεὺς εἴτ' Ἀΐδης ὀνομαζόμενος στέργεις—and hence Stanley and Blomfield incline rather to Casaubon's correction *χοᾶν*, which Scholefield has adopted—but on the construction of *χοᾶς προπομπῶς*, which in sense we have endeavoured to distinguish from *χοᾶς προπέμψουσα*, as descriptive rather of the character (*persona*) than of the passing circumstances under which the Chorus comes upon the stage, whilst *χοᾶς* or *χοᾶν προπομπῶς*, Angl. *forwarding* of ² *libations*, would have declared the *object* of their mission, and so would have been equivalent to *χοήν* or *χοᾶς προπέμψουσα*—see Hermann on Viger. p. 895. and on Soph. Aj. 1014. Erfurdt on Soph. Trach. 615, and Antig. 783. Matth. Gr. Gr. §§ 392. 422. 447. 2.

Ibid. δέξυχειρι σὺν κτύπῳ.] Wellauer here, as in Agamem. 1318. ξὺν νεοῤῥύτιψ ξίφει (where see the note), most unaccountably stumbles at *σὺν*, which Klausen also would seem to shelter only under the doubtful authority of his own interpretation of *ιαλτός*: “κτύπῳ em. Arnald. συνκτύπῳ M. σὺν κτύπῳ G. A. V. συγκτύπῳ R. συγκτύπῳ T. σὺν κόπῳ conj. Pauw. Recepimus quod ad lectionem M. G. A. V. proxime accedit. Quod vocem *σὺν* molestam habet Well. ideoque proponit *συνκτύπῳ*, ut quod e vestigiis librorum appareat, neque optimi sunt hi libri, neque molestum est *σὺν*, si recte intelligitur *ιαλτός*.”—“δέξυχειρ

¹ *προπομπῶς*, separately considered, differs in meaning from *προπέμψουσα*, much as the English adjective *wishful* (for example) differs from the present participle *wishing*.

² Compare 1 Kings xvii. 10: “And when he came to the gate of the city, behold the widow woman was there, gathering of sticks.”

κτύπος de vehementi planetu, qui acute ferit.¹ Ita ὀξυπλήγος Ἀχέροντος de undis vehementer volutis, Soph. Polyx. fr. 469. 3. De ipso more planetus præter v. 403 (410) sqq. vide Pers. 1054, στέρν' ἄρασσε. Soph. Aj. 631, χερόπληκτοι δ' ἐν στέρνοισι δοῦποι πεσοῦνται. Eur. Phœn. 1351, ἐπὶ κῆρα λευκοπήχεις κτύπους χεροῖν. Androm. 1211, κῆρα κτύπημα χειρὸς ὀλοόν."—Klaus.

Blomfield has noticed a later use of the term ὀξύχειρ, Angl. *light-fingered*, from Pollux ii. 149 : ὀξύχειρ καὶ ὀξυχειρία, τὸ μὲν παρὰ Μενάνδρῳ εἴρηται, τὸ δὲ παρ' Ἀλέξειδι : on which Hemsterhuis, on Lucian vol. i. p. 220, remarks, "Comicorum nomina facile persuadent utrosque non alia notione, quam fecit Lucianus, hanc vocem adhibuisse. Significat autem *agili manuum mobilitate promptum*. Compare Eur. Orest. 1549, ἀλλὰ μὴν καὶ τόνδε λείσσω Μενέλεων δόμων πέλας ὀξέιπουν.

22. φοινίους ἀμυγμοῖς, with *bloody lacerations*;² so Stanley was the first to restore the true reading of what in the Medicean MS., from the accidental substitution, probably, in the first instance of C for O in IOIC,³ is φοινισσαμυγμοῖς—whence the more serious corruption found in two other MSS., φοίνισσα γωγμοῖς, which Aldus has printed just as he found it, whilst Robortello altogether omits, and Turnébe changes γωγμοῖς into γ' ὠγμοῖς. Compare Soph. Aj. 634, πολιᾶς ἄμυγμα χαιτάς. Eurip. Androm. 826, σπύραγμα κόμας ὀνύχων τε δαΐ' ἀμύγματα θήσομαι. Hesych. Ἀμύγμασιν' σχίσμασιν. Blomfield notices a sister-form, ἀμυχμός, Theocr. xxiv. 124., as of ῥωγμός also there is another form ῥωχμός, and adds : "Quod ad rem attinet, Stanleius notat a Solone interdictas fuisse ἀμυχὰς κοπτομένων : unde in XII. Tabulis, *Mulieres genas ne radunto*.⁴ Conf. Virg. Æn. iv. 673, *Unguibus ora soror fœdans, et pectora pugnīs*. Cicer. Tusc. iii. 26, *Muliebres lacerationes genarum*. Eur. Hel. 1089, παρῆδι τ' ὄνυχα φόνιον ἐμβαλῶ χροός.

¹ It is, in fact, equivalent to κτύπος χειρῶν ὀξείων or ὀξείως φερομένων, as ὀξέτους is to ὀξεία ποδῶν ἀμίλλα, or ποσὶν ὀξὲ βιβάζων. I notice this, because Matthiæ, Gr. Gr. § 446, Obs. 3, c., notwithstanding that he had just before resolved λευκοπήχεις κτύποι into λευκῶν πηχέων κτ. has yet made ὀξύχειρ κτ. equivalent to ὀξείας χειρῶν κτύπος : an interpretation which might, perhaps, suit the present context equally well ; but where shall we find another example of such an anomalous construction as this, whereby "one part of the compound adjective," as he says, "refers to the governing substantive, and the other is instead of the genitive"?

² "φοινίους ἀμυγμοῖς. Sic Stanl. in Notis. Heath. Schutz. Pors. φοίνισσα μυγμοῖς Stanl. in textu. Μυγμός quidem apud Æschylum legi testatur Eustath. ad Il. Δ'. p. 440, l. 24 : καὶ δὲ μυκτῆρ λέγεται, καὶ δὲ μυγμός, καὶ τὸ μυκτῆρ, παρὰ τε Αἰσχύλῳ καὶ ἄλλοις : sed is forte ad Eumenidas respexit vv. 117, 120, 123, 129." S. L.

³ Compare note on Ag. 1519, where, by the opposite substitution of O for C, δάκρυσιν had been corrupted into δακρόσιν, as it stands in the older editions.

⁴ "Radere genas, Festo interprete, est unguibus scindere vel cruentare. Quamobrem vero hoc facerent in funere mulieres, discimus ex Varrone apud Ser-

Orest. 961, *τιθείσα λευκὸν ὄνυχα διὰ παρηίδων, αἵματηρὸν ἄταν, κτίπον τε κρατός.*"

23. *ὄνυχος ἄλοκι.* "Hinc illud Eur. Suppl. 825, *ὄνυξι καθλοκίσμεθα.* Idem Rhés. 796, *βαθείαν ἄλοκα τραύματος λαβών.* Electr. 147, *κατὰ φίλαν ἄνυχι τεμνομένα δέραν.*" Abresch.

24. *δ' ἰνγμοῖσι.* This correction of *διοιγμοῖσι*, the reading of all the old MSS. and Edd. except Turnébe's which has *δ' ὠγμοῖσι*, is due to Canter, and has been universally adopted. Hesych: *Ἰνγή· φωνή, κρανή, βοή· Ἰνγμός· τὰ τοιαῦτα καὶ αὐτά· Ἰύζει· κραναγαγεί (κραναγάξει), βοᾷ, φωνεῖ.* Suidas: *Ἰνγμός· βοή, φωνή. Ἰύζει· βοᾷ, κράζει.* Pers. 280. 1042, Suppl. 808. 873. 875, Soph. Trach. 787, Phil. 752, Eur. Heracl. 127, *τί δῆτ' ἰνγῶν ἦδ' εἰδεῖτο συμφορά·* "Ut ab οἴμοι οἰμώζω et οἰμωγή, sic ab ἰοῦ ἰύζω et ἰνγή, de qua voce vid. Interpp. ad Hesych:" Blomf. Gloss. Pers. 285. and 291. With *ἰνγμοῖσι βόσκεται κέαρ*, which the Scholiast renders: *τρέφομαι τῷ θρηνῶ*, compare Theb. 244, *τούτω γάρ Ἄρης βόσκεται φόνω βροτῶν*: Ag. 1639, *ἐλπίδας σιτουμένους*: Soph. Aj. 558, *κούφοις πνεύμασιν βόσκου νέαν ψυχὴν ἀτάλλων*: Antig. 1246, *ἐλπίσω δὲ βόσκομαι*: Atr. fr. 144, *μὰ τὴν ἐκείνου δεδιαν, ἢ βόσκεται*: Eur. Bacch. 617, *ἐλπίσω δ' ἐβόσκετο.* Abresch compares Ps. xli., 3: *ἐγενήθη τὰ δάκρυά μου ἐμοὶ ἄρτος ἡμέρας καὶ νυκτός.*

"Versus est dochmiacus, dochmium præcedente antispasto [epitrito primo], sequente dijambo; quod propter Heathii et Buttléri nugas moneo." Well. "*δ' ἰνγμοῖσι* Heath. Versus est Antispast. Æschyleus, ubi epitrito primo necessario subjiciuntur *πυρι* pedes Iambici. Neque ulla est licentia, nisi quod rarissime (ut in Antistropha)¹ ultima epitriti longa solvitur in duas breves, et Iambus purus in tribrachyn." S. L.

25. *λινοφθόροι δ' ἵφασμάτων λακίδες,* "*Scissiones vestium, linum perdetes, reddit* Bl. ac monet minus recte Erdf. ad Soph. Antig. 1009 (1022), *ἀνδροφθόρου βεβρωῶτες αἵματος λίπος*, interpretatum esse *λακίδες λίνων φθαρέντων*, quod esset *λινοφθόρων ἵφασμάτων λακίδες*. Schol. *λινοφθόροι· τὰ λίνα διασφείρουσαι.*" S. L.

Even with these great authorities against me I still incline, as has been already intimated on v. 13., to Erfurd's interpretation, which has the sanction also of Wellauer and Klausen. It is true that *λακίς* expresses the *act of tearing* in Pers. 125, *βυσσίνους ἐν πέπλοις πέση λακίς*: Suppl. 120, *πολλάκι δ' ἐμπίτνω ξὶν λακίδι λίνοισιν*: ib. 903, *λακίς χιτώνου ἔργον οὐ κατοικτιεῖ*: but on the other hand, not to mention that the

vium in Æn. iii. 67: *Varro dicit mulieres in exsequiis et luctu ideo solitas ora lacerare, ut sanguine ostenso inferis*

satisfaciant." Stanl.

¹ V. 36. *ἐν δώμασι βαρὺς πινθέν.* Nos δώμασι dedimus ob metrum." S. L.

meaning of ἴφασμ. λακίδες here is sufficiently declared by the epexegetis that follows in v. 27., we have Pers. 835, κακῶν ἰπ' ἀλγους λακίδες ἀμφὶ σώματι στημοῦράγουσι ποικίλων ἐσθημάτων (on which see Blomf. Gloss. 129): Eur. Troad. 497, τρυχηρὰ περὶ τρυχηρὸν εἰμένην χροῖα πέπλων λακίσματα: Hesych., Λακίς· ῥαχὰς, ἐμβολή, ῥαφή, τραῦμα, σχίσμα. Λάκισμα· τὰ αὐτά: Suidas, Λακίδας πεπλωμάτων (rather πέπλων)· τὰ διεῖρρωγῶτα ἱμίτια. παρὰ τῷ Ἀριστοφανεῖ (Acharn. 423.); and lastly, the interpretation of the Scholiast: τὸ ἐξῆς· οἱ δὲ στολισμοὶ τῶν ἴφασμάτων πρὸς τοῖς στέροισι, λινοφθόροι λακίδες ἐρράγησαν.

26. ἔφλαδον, (neutrally) have cracked or rent. Etym. M. p. 403, 48: "Ἐφλαδον σημαίνει τὸ ἐσχίσθην, ἢ ἐθλάσθην, ἢ διεῖρραγῆν, ὡς φησιν Λισχύλος· λινοφθόροι ἴφασμάτων λακίδες ἔφλαδον ἰπ' ἀλγεσι. παρὰ τὸ θλῶ, κατὰ τροπήν, φλῶ, παράγωγον φλάζω· ὁ δεύτερος ἀόριστος ἔφλαδον, ὡς χάζω, ἔχαδον. "Ex Aristophanis Pluti v. 693. collato cum v. 718. patet verbi φλᾶν significatio, cum crepitu quodam frangere. [Angl. to crack or rend.] Confer Theocr. v. 148." Blomf. "Cf. Valcken. ad Adoniazus. p. 371., qui formam Æolicam esse pro θλᾶν docet, sed a poetis Atticis receptam." S.L.

Ibid. ἰπ' ἀλγεσιν, under the hand, pressure, or influence of affliction; see on this construction of the dative Matth. Gr. Gr. § 395. Obs. § 396. Obs. 2. § 593. b.

27. πρόστεροι στολμοί,] "appositione additum vocabulo λακίς ad declarandam ejus rationem: præmissa mentione pannorum, jam exhibetur qui sint hi panni." Klaus. Translate: *the breast-protecting array of dresses, struck because of saddening occurrences*; compare below vv. 47. 73., and see Matth. Gr. Gr. § 398. b. Klausen prefers to supply ἡμῶν before πεπληγμένων, *of us, or we being, smitten with &c.*—with which compare Ag. 1631, δαίμονος χολῆ βαρεῖα δυστυχῶς πεπληγμένοι, as also for ἀγελάστοις, *lack-laughter*, Ag. 763., ἀγέλαστα πρόσωπα βιαζόμενοι, where see the note.—"ἀγελάστοις, pro valde flebilibus; ut Virg. Georg. iii. 5, *illaudati Busiridis aras*: ib. iv. 479: *tarda que palus inamabilis unda*. Æn. xii. 619: *illetabile murmur*. Cf. A. Gell. ii. 6." S. L. With στολμοὶ πέπλων compare Suppl. 715, στολμοὶ λαίφους: Eur. Alc. 215, μέλανα στολμὸν πέπλων: ib. 819, μελαμπέπλους στολμούς: Andr. 148, στολμὸν τε χρωτὸς τόνδε ποικίλων πέπλων: Troad. 258, ἐνδυτῶν στεφάνω ἱεροῦς στολμούς: Herc. F. 526, στολμοῖσι νεκρῶν: Hesych: Στολμὸν χρωτὸς στολισμὸν σώματος. Στολισμός· ἱματισμός, κόσμος.

29. τορὸς γὰρ ἠρθόθριξ φόβος.] This transposition of the adjective ἠρθόθριξ, which in the Med. MS. and in the editions of Turnæbe and Vettori follows φόβος (hence corrupted into φοῖβος, MS. Guelf. Ald.

and Rob., to sustain the metre), was first proposed by Heath, and has been adopted by Pauw, Schütz, Porson, Blomfield, Dindorf, and Klausen. Another plausible transposition, τ. φόβος γὰρ ὄρ., has been proposed by Arnald, which (see the notes on Ag. 705. 731. 1112) we should have preferred to make here, but that, as Klausen has noticed, τόρος would thereby be made the epithet of φόβος, with the signification of *penetrating*—as we needs must translate with Schütz, who aptly enough compares Prom. 181, διάτορος φόβος—and not with that which the simple τόρος always bears in Æschylus, *clear, distinct, perspicuous* to the eye or ear; in which sense it most naturally connects itself, in the present passage, with δόμων ὀνειρόμαντις. Compare Ag. 243, τόρον γὰρ ἤξει σύνορθρον αὐγαῖς: ib. 597, τοροῖσιν ἐρμηνεύσιν: ib. 1025, ἐρμηνεύς τοροῦ: ib. 1128, τορόν ἄγαν ἔπος ἐφημίω: Suppl. 274, βραχὺς τορός θ' ὁ μῦθος: τορῶς, *passim*: Eur. Ion 695, πότερ' ἐμᾶ δεσποίνᾳ τάδε τορῶς ἐς οὐς γεγωνήσομεν: Rhes. 77, οὐκ ἴσμεν τορῶς: ib. 656, ἀκούσας οὐ τορῶς: Hesych: Τορόν τι' ὄξύ. Τόρῳ' ἐργαλείῳ [Angl. a borer] ὄξεϊ, ἀκριβεῖ, τρανῶ, ἰσχυρῶ, μεγάλῳ. Suidas: Τορόν' ἰσχυρόν. Καὶ Τορῶς' ἰσχυρῶς, τρανῶς, μεγαλοφώνως, σαφῶς, ἀκριβῶς.—“ φόβος ὀρθόθριξ. Pollux ii. 3, ὄθεν καὶ παρὰ Σοφοκλεῖ ὀρθοκέρως φρίκη, οἶον ὀρθόθριξ: Soph. Œd. C. 1624, ὥστε πάντα ὀρθίας στήσαι φόβῳ δέισαντας ἐξαιφνης τρίχας. Atque hinc vox φόβη, coma. Soph. Œd. C. 1464, ἐς δ' ἄκραν δεῖμ' ἰπήλθε κρατὸς φόβαν.” Stanl. See Blomf. Gloss. on Theb. 560.

30. δόμων ὀνειρόμαντις] δι' ὀνείρων τοῖς δόμοις μαντεύομενος, Schol.: compare below v. 910, ἧ κάρτα μάντις οὐξ ὀνειράτων φόβος. Translate, *for a lucid House-interpreter of dreams, even bristling Terror, making sleep the vehicle of the anger which he breathes, with a shriek at dead of night has fearfully spoken from within, falling with heavy pressure upon the Women's apartments*—i.e. upon the apartments of Clytemnestra: compare below v. 433, and see Blomf. Gloss. on Agam. 95, μυχόθεν, *from the interior* of a house or temple, which we can be at no loss here to apply to the *recess* or *shrine*, from which the imaginary House-bard,¹ Terror, makes himself heard, as our Poet represents it, in the cry of horror wherewith, we are more plainly told in v. 521, the murderess started from her sleep. Schol: μυχόθεν ἔλακε' ἐκ τῶν τῆς καρ-

¹ Comparing δόμων ὀνειρόμαντις here with δόμων προφήται Ag. 397—to which I incline to add Soph. Œd. T. 495, τὰν ἐπιθάμον φάτιν, Angl. *our national Oracle*, meaning *Tiresias*—we may conclude that one appendage of a King's

court, in the Heroic age of Greece, was a Bard or Soothsayer, such as was Calchas in the House of the Atridae, Ag. 115, 121. Hence the beautiful Prosopopoeia in the text, according to which it is the accusing voice of Conscience that,

δίας μυχῶν περισσῶς τῷ φόβῳ ἀναλακεῖν καὶ βοῆσαι τὴν Κλυταιμνήστραν ἐποίησεν ὁ σαφῆς φόβος, δι' ὀνείρων μαντευόμενος.

With *κότον πνέων*, compare below v. 933, and see the notes on Ag. 363, 1173; with *ἀωρόνυκτον*, Theocr. xi. 40, and xxiv. 38. *νυκτὸς ἀωρί*, Lat. *intempesta nocte*: and with *ἔλακε*—for which Aldus and two MSS. have *ἔλαχε*, which Klausen alone retains and interprets, *adeptus est, ansam dedit ad, excitavit*—compare, in its application to a *supernatural* voice or utterance, Soph. Trach. 824, τὸ θεοπρόπον ἡμῖν τῆς παλαιφάτου προνοίας ὃ τ' ἔλακεν κ.τ.λ.: Antig. 1094, μὴ πῶ ποτ' αὐτὸν (τὸν Τειρεσίαν) ψεῦδος ἐς πόλιν λακεῖν: Eur. Orest. 162, ἔλακεν ἔλακεν . . . ὁ Δοξίας: ib. 239, τρίποδος ἀπο φάτιν, ἂν ὁ Φοῖβος ἔλακεν ἔλακε: Aristoph. Plut. 39, τί δῆτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων; where the Schol: τραγικώτερον ἀπέφηνατο, προσδιασύρων, ὡς φασιν, Εὐριπίδην. Compare also Virg. *Æn.* vi. 98, Talibus ex adyto dictis Cumæa Sibylla Horrendas canit ambages, antroque remugit: Juv. Sat. xiii. 205, omnem Vocem adyti dignam templo veramque probavit; and for the construction of *ἀμβόαμα* as a cognate accusative, expressing “the kind and mode of the action” of *ἔλακε*, see Matth. Gr. Gr. § 408.

32. “περὶ φόβῳ intelligo, quasi dictum esset adverbialiter *περιφόβως*: Sic Pers. 696, περὶ τάρβει., et infra 543 (533), ἀμφὶ τάρβει. *Περίφοβον τάρβος* legitur apud Nostrum Suppl. 736.” S.L. “φόβος—περὶ φόβῳ omnes vexavit interpretes. Sed duplex est vocis φόβος sensus, tum *id quod terret*, tum ipse *metus*: illo sensu priori loco, hoc posteriori dictum est Extollitur notio timoris; eo enim ipsum somnium evocaverunt Manes. Comma ante *περὶ* posuit Well. explicans, *metus circa metum consedit* [*metus accessit metui*]. At neque divelli poterat alterum φόβος ab altero, si hoc dicendum erat, neque de repetito timore sermo est hoc loco.” Klaus.

33. *βαρὺς πιτνῶν.*] This is the reading of Blomfield, Scholefield, and Dindorf, whilst the old Edd. fluctuate with the MSS. between *βαρὺς πιτνῶν* and *βαρὺν πιτνῶν*, which Aldus alone has printed in one word *βαρῦπιτνῶν*. Wellauer and Klausen have edited *πιτνῶν*, as though the context necessarily required the aorist, which, with all deference to Hermann who first suggested this, I take leave to doubt, comparing v. 31., where we have *πνέων*, and v. 42, where, when the aorist is

through the medium of frightful dreams, performs the diviner's part in the palace of Clytemnestra.

Compare a truly interesting description

of somewhat of the same kind of domestic vaticination, as we are here supposing, in Sir Walter Scott's tale of *The Pirate*, vol. ii. ch. i. ed. 1831.

required, we find, *πεσόντος* not *πιτνότος* used. Compare the note on Ag. 1504, *πίτνοντος οἴκου*.

With the picture that these words give of the spectral invader of Clytemnestra's privacy, compare Agam. 1439, *δαῖμον, ὅς ἐμπίπτει δώμασι καὶ διφνύοισι Τανταλίδαισιν*. Pers. 515, *ὦ δυσπρόγητε δαῖμον, ὡς ἄγαν βαρὺς ποδοῖν ἐνήλλου παντὶ Περσικῷ γένει*: Suppl. 649, *ὅν οὐτίς ἂν δόμος ἔχοι ἐπ' ὀρόφων μαινοῦντα βαρὺς δ' ἐφίξει*: Eum. 720, *βαρέϊα χώρα τῆδ' ὀμλήσω*—also Job xxxiii. 7, "Behold, My terror shall not make thee afraid, neither shall My hand be heavy upon thee."

35. *θεῖθεν ἔλαχον ὑπέγγνοι*, on the part of the gods have declared under warrant—i. e. warranted or accredited by the gods, as the Scholiast well explains it: *ὑπέγγνοι ἀληθεῖς, θεοφόρητοι, τὴν ἀπόφασιν ἐγγνώμενοι (ἡγγνημένοι) ἢ, οἱ ἐκ θεῶν ἠσφαλισμένοι τὴν μαντείαν*: and Klausen, "*ὑπέγγνός τι, vadatus alicui, obnoxius alicui*: Eur. Hec. 1028, *ὑπέγγ. τιως, vadimonio alicujus adjutus*. Itaque hoc loco: *quorum fidem dii tuentur*." Blomfield adduces from Schneider, Eurip. Hec. 1029, *τὸ γὰρ ὑπέγγνον δίκᾳ καὶ θεοῖσιν οὐ ξυμπίπτει, ὀλέθριον ὀλέθριον κακόν*: Herodot. v. 71, *τούτους ἀνιστέασι μὲν οἱ πρυτάνεις . . . ὑπέγγνους πλὴν θανάτου* [Angl. *under the assurance that they should not be put to death*], and adds, "*Hi vates ὑπέγγνοι erant nihil non veri dicere*." Compare the more familiar use of *ὑπόσπονδος* in Thucydides, i, 63. ii, 6. 70. vii, 5. 45.

In the text, there is the same ancient authority for *ἔλαχον* here, as for *ἔλαχε* in v. 32; yet every modern editor, not excepting Klausen, has with Turnébe and Vettori edited *ἔλαχον*—as every one after Porson has introduced the conjunctive particle, which had been lost in v. 34.

36. *τοὺς γὰρ νέρθεν*] "*Unum significari Agamemnona credimus, sed gravius illud atque altius dictum quam si singularem numerum adhibuisset*. Sic Soph. Œd. Tyr. 1184, *ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ' οὐ χρῆν μ' ὀμιλῶν, ὅνε τέ μ' οὐκ ἔδει κτανῶν*: ubi, si ἀφ' ὧν de *Laiο et Jocasta* dictum putas, tamen ξὺν οἷς necessario ad *Jocastam* solam, οὗς ad *Laium* solum referenda sunt." S. L. Compare in the same play vv. 366. 1359-61. 1397., and see Aristot. Rhet. iii, 6: Longinus c. 23: Matth. Gr. Gr. § 293.

Ibid. *περιθύμως, angrily*. Klausen compares *περιόργως* Ag. 207, and adds, "*μέμφεσθαι, improbare rerum statum, quo inulti manent*. Non est opus, ut ad hoc intelligatur datus *κτανούσι*. Sententiam vide v. 313 (316)." Compare the complaint of Clytemnestra's "perturbed spirit," Eum. 94-116—and, if such comparison may be allowed, the

Revelation of St. John, vi, 10—also Shakspeare, Hamlet, Act i, Sc. 5, and Act iii, Sc. 4.

38. *τοιάνδε χάριν ἀχάριτον.*] So with Blomfield, on the suggestion of Elmsley on Soph. Œd. C. 836. and Mus. Crit. Cantab. VI. p. 290—and not without support from Wellauer, who agrees with Dindorf also in substituting *ἀχάριτον* for *ἀχάριστον* Eur. Phœn, 1757—I have ventured to make this line more harmonious in itself, as well as a more exact counterpart to v. 48; although all the authority of MSS. and Edd., and of Prom. 545, and Ag. 1515., is on the side of *χάριν ἄχαριν*, and although it has been shewn by Erfurdt on Soph. Œd. T. 639., and admitted by Porson on Eur. Orest. 64., that the second syllable of *ἀπότροπον*, which is *short* in v. 147, may here be made *long*.¹ See below v. 48, where every modern editor has followed Butler, and Hermann *Obs. Critt.* p. 57., in changing *ἀδάμαντον* into *ἀδάματον*—on which see Elmsley on Soph. Œd. T. 196. 1314., and compare Theb. 233; Suppl. 143. 153, in all of which the same change has been made on account of the metre.

Translate: *Such is the history of the thankless offering which devising as an avorter of evil, O Earth! Mother! the impious Queen sends me forth; compare below vv. 524-25. It is not very clear whether the words ἰὼ γαῖα, μάια, should be understood to be the actual commencement of the prayer which Clytemnestra expects the Chorus to offer on her behalf—as Prom. 568, ἄλευ δᾶ: Suppl. 890, μᾶ γᾶ, μᾶ γᾶ, βοᾶν φοβερὸν ἀπότρειπε: Eum. 841, οἶ οἶ, δᾶ φεῦ—or as a mere exclamation² of the Chorus, who cry Out upon the thought of deprecating judgment, in a case which, they well know, admits of no composition! The Scholiast would seem to have taken them in this latter sense, ἰὼ γαῖα! ὦ γῆ μητρ. τοῦτο δὲ διὰ μέσου ἀναπεφώνηται: but he surely*

¹ “*ἀχάριτον* conj. Well. et Elmsl., quod non displicet, sed apud poetas non legitur.” Klaus. To this we may pretty confidently oppose the authority of Eur. Phœn. 1757, corrected as above—and in general, perhaps, the same distinction is to be made between *ἀχάριτος*, *thankless*, *unacceptable*, (applied to *things*;) and *ἀχάριστος*, *unthankful*, *ungrateful*, (properly said of *persons*), Eur. Hec. 140, 254, Med. 659, Ion 880), which Hermann apparently intended to make between *γνωτός*, *known*, and *γνωστός*, *acquainted*, *a familiar friend*, *a brother*. See his note on Soph. Œd. T. 362, οὐχ ὥστε γ’ εἰπεῖν γνωστόν, Angl. *not so far as to call it an acquaintance*, or *say I should*

know it again: “Elmsleius dedit *γνωτόν* [ib. vv. 58, 396,] quam formam Atticos probasse conjicit ex nominibus propriis *Arignoto*, *Diagnoto*, *Polygnoto*. At recte libri *γνωστός*, quod non forma tantum, sed etiam significatu a *γνωτός* differt. *γνωτός* enim *notum*, *γνωστός* *eum*, *qui potest nosci*, significat; unde *εβγγνωστός* et *δύσγνωστός* dicuntur.” Compare Hesych.: *γνωτοί* ἀδελφοί, *γνωστοί*. *γνωτόν* (read *γνωστόν*): *εὐεπίγνωστον*. ποτὲ δὲ ἀδελφόν. Suidas: *γνωστοί* φίλοι.

² Compare Blomf. Gloss. Prom. 584: “ἄλευ ὦ δᾶ. *Averte, O Terra*, vel etiam *Arage*; ita ut ὦ δᾶ sit mera interjectio.”

strains his principle too far, when he adds on *δύσθεος γυνά*: *δεῖ νοεῖν ὅτι τὸ δύσθεος γυνὰ ἡρέμα πως ἐφθέγγετο. διὸ φησι, φοβοῦμαι γὰρ ἔπος τόδε ἐκβάλλειν*—on which Klausen well observes, “*ἔπος τόδε, id quod mihi mandatum est; preces, quibus Agamemnonis Manes placandæ [placandi] sunt: χάρις ἀπότροπος κακῶν. Ita τοῦτο τοῦπος v. 84. [compare rather vv. 401. 867.] Metuit chorus ne, si Agamemnonis veniam pro Clytæmnestra imploret, iram ejus in se ipsum conflet; idque, quia cædes reparari non potest: τί γὰρ cett. Si hæc ἔπος τόδε ad δύσθεος γυνή retuleris, destruitur omnis orationis connexus.*”¹

In v. 39. Stanley, after Robortello and Vettori, reads *ὡ γαῖα, γαῖα*, but a large majority of MSS. and Edd. support the present reading, with which compare Eur. Hipp. 601, *ὦ γαῖα μήτηρ*, fr. inc. cxxi., *καὶ Γαῖα μήτηρ· Ἐστίαν δέ σ' οἱ σοφοὶ βροτῶν καλοῦσιν, ἡμένην ἐν αἰθέρι*. The remainder of the line, which had been grievously corrupted—*μωμέν' ἀμιλλεῖ* M. *μωμένα μιλλεῖ* G. A. R. V. *μυλλεῖ* T.—Stanley first corrected, by the simple restitution of the A which had been lost before ΔΛ, and which, in the shape of a superfluous Λ, might seem to have taken refuge in v. 41, where Stanley again, or rather Pauw was the first to read *ἐκβαλεῖν* in place of *ἐκβάλλειν*: compare the note on Ag. 139. *Μωμένα· ζητούσα*: Schol. Hesych: *Μώμεθα· ζητοῦμεν*. “*Dores τὸ ζητεῖν dicunt μῶ. Unde μῶται tertia perf. pass. ex Epicharmo, μῶνται ex Euthyrorione [Euphorione], et μωμένα particip. e Sophocle adducit Helladius apud Photium, Biblioth. p. 687, deducens inde nomen μούσα, secutus Platonem Crat. p. 229. Theogn. v. 769, ἄλλα τὰ μὲν μῶσθαι, τὰ δὲ δεικνύναι.*” Stanl. Compare Blomf. Gloss. Prom. 486.

42. *τί γὰρ λύτρον κ.τ.λ.* Canter's ingenious correction, *λύτρον* for *λυτρόν*, has been adopted by every succeeding editor—even Wellauer, who in his edition of Æschylus, Leips. 1824. had written: “*mihi quoque verum videtur, sed recipere non sum ausus,*” having at length done it the justice of admitting it into his *Lexicon Æschyleum*, Lips. 1830. Compare below v. 63 sq. Ag. 983-5. Eum. 645-8. Soph. El. 447, *ἄρα μὴ δοκεῖς λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν; οὐκ ἔστιν*. ib. 635, *ὅπως λυτηρίου εὐχὰς ἀνάσχω δειμάτων ὧν νῦν ἔχω*. Hesych: *Λύτρον· τίμημα. Λύτρα· καθάρματα. λυτήρια καὶ πάντα τὰ διδόμενα εἰς ἀνάκτησιν ἀνθρώπων*. See also Schleusner *Lex. N. T.* on this word, which occurs in Matt. xx, 28. and Mark x, 45.

¹ So also Scholef. Append. p. 22: *κακῶν, preces quæ malum avertant, pro-
“Recepto λύτρον, necus esse videtur: ferre; quippe sanguine semel effuso,
Metuo hoc verbum, sc. ἔπος ἀπότροπον nulla superest redemptio.”*

43. *πανοιζὺς*,¹ "minime substantivum, ut Bernhard. Synt. p. 50., sed adjectivum, ut *πάμπολις* (*πάμπολος*, Herm) Soph. Antig. 614. *πάμμορος* CEd. C. 161. *πάνολθος* Æsch. Suppl. 582." Klaus. Compare the note on Ag. 691, *πάμπροσθε*. "Ab exclamatione *οἶ, οἶ*, formatur verbum *οἶζω* (Apollon. Dyc. de Adv. p. 538, 9.) sicut *ῶζω* ab *ῶ, ῶ*, et similia; vid. Gloss. in Theb. 8. Agam. 1287. Hinc *οἶκτος*, *lamentatio*, et sensu secundario, *miseriordia*. Idem fere significat *οἶζὺς*, vetus vox Ionica." Blomf. Gloss. Ch. 405. Hesych: *οἶζὺς* πτώχεια, κακοπάθεια, ταλαιπωρία, κακωχία.

45. *βροτοστυγείς*, "mortalibus infensæ, ut Prom. Vincet. 799, *δρακοντόμαλλοι Γοργόνες βροτοστυγείς*, laudante Bl. Ejusdem farina est *θεοστυγής*, *Diis invisus*, apud Eur. Cycl. 396, *τῷ θεοστυγεί Λίδου μαγεῖρω*. ibid. 602, *θηρὶ τῷ θεοστυγεί*. Apud eundem Troad. 1213. *Helena dicitur ἡ θεοστυγής*." S. L.

48. *σέβας* . . . τὸ πρῖν, Angl. *the former majesty*, i. e., as appears from v. 49, the *object* rather than the *expression* of that feeling, which the Scholiast understands it to denote: ἡ αἰδώς, ἢν περὶ Ἀγαμέμνονος εἶχον οἱ δῆμοι: compare below vv. 149. 612. Ag. 515. Ἐρμῆν, φίλον κήρυκα, κηρικῶν σέβας. Eum. 545, *τοκέων σέβας εὐ προτίων*. ib. 700, *τοιόνδε τοι ταρβοῦντες ἐνδίκως σέβας*. ib. 885, *Πειθοῦς σέβας*. Suppl. 776, *ἰὼ γὰρ βοῦνι, ἐνδικον σέβας*. Soph. Phil. 1289, *ἀπόμοσ' ἄγνου Ζητῆος ὕψιστον σέβας*. El. 685, *εἰσῆλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας*. Eur. Orest. 1242, *Δίκης σέβας*. Hipp. 335, *σέβας γὰρ χειρὸς αἰδοῦμαι τὸ σόν*. Alcest. 1000, *θεοῖσι δ' ὁμοίως τιμάσθω, σέβας ἐμπόρων*. Iph. A. 633, *ῶ σέβας ἐμοὶ μέγιστον, Ἀγαμέμνων ἀναξ*. "Per vocem *σέβας*, *majestatem regiam* intelligi puto, quam hucusque sacrosanctam et inviolabilem habitam, nimirum *inexpugnabilem, indomitam, nunquam prius oppugnatam, populi auribus inculcatam, ejusque mentem præstringentem*, nunc tandem defecisse queritur Chorus; propter Agamemnonis scil. cædem tamdiu inultam, interfectoibus flagitium hoc impune ferentibus. Hujus vero rei causam statim subjungit: *φοβεῖται δέ τις, metuit* scil. *quisque*." Heath.

49. *δι' ὠτῶν φρενὸς τε*.] Phrasin hanc Æschylo sæpius adhibitam esse monet Stanl. Semel tantum ita conjunctim reperitur ut in hoc loco. Sept. Th. 26, *ἐν ὧσιν νομῶν καὶ φρεσὶν πυρὸς δίχα χρηστηρίους ὄρθας*; sed haud absimilis est locus infra v. 444 (436) *δι' ὠτῶν δὲ συντέραυε μῦθον ἡσυχῶ φρενῶν βάσει*. Hæc non prætervidit Blomf." S. L.

Ibid. *δαμίας*. Hesych: *Δήμιον* κοινόν, δημόσιον, πολιτικόν. "Sic nos

¹ "πανοιζὺς. Sic, sine diastola, Cod. Vict. Stanl." S. L. See the note on Rob. Editt: Ald. Turn. Fors. Herm. Ag. 1432. Schütz. 2: cum diastola, *πανοιζὺς* Rob.

Anglice dicimus, *the public ear*. Shaksp. Hamlet, Act i. Sc. v : *so the whole ear of Denmark is by a forged process of my death rankly abused.*" S. L.

Ibid. περαιῶν, sc. τὴν ὁδόν, Angl. *making its way*; as ἀνώ also and its compounds are idiomatically used; see Herm. on Soph. El. 1443. Monk on Eur. Hipp. 740., and compare Eur. Iph. T. 781, πέρανε. Ion 362, πέρανε δ' ὦν σ' ἀνιστορῶ πέρι. Philoct. fr. iv. 1, ἄλις, ὧ βιωτά' πέρανε. (Angl. *make an end, finish*) Dict. fr. vi. 4, εἰς δ' ἀνάστασιν δόμων περαίνει (*issue*) πολλάκις τὰ τοιαύτε. Klausen compares Pind. Pyth. x, 28, περαίνει πρὸς ἔσχατον πλόον. Hesych : Περαινεῖ ἐπὶ πέρας ἄγει, πληροῖ, ἀνεί. Περαινεῖν' ἐξάνειν, ἀποπληροῦν. See Matth. Gr. Gr. § 496. 1.

51. φοβεῖται δέ τις, Angl. *and people are afraid*—one dare not speak out (compare vv. 93. 103.) ; every one crouches under the usurpation of Ægisthus—for (it is added in explanation) *present prosperity, this among mortals is both a god and more than a god* : compare Theb. 529, αἰχμὴν, ἣν ἔχει, μᾶλλον θεοῦ σίβειν πεποιθώς. On this use of τις, see Matth. Gr. Gr. § 487. 1., and compare the examples adduced in Blomfield's Glossary; Schol : φοβεῖται δέ τις ἀπὸ τοῦ, ἕκαστος φοβεῖται φθίγγεσθαι. Τὸ δ' ἐντυχεῖν, τόδ'—compare the note on Ag. 1301., below v. 305. Eur. Heracl. 351, φημι δ' εἰς ἐνπραξίαν καὶ τοῦθ' ὑπάρχειν, θεῶν ἀμεινόνων τυχεῖν. ib. 902, οὐ χρὴ ποτε τόδ' ἀφελίσθαι, τιμᾶν θεούς. Androm. 370, μεγάλα γὰρ κρίνω τάδε, λέχους στέρεσθαι.

Stanley has proposed two very different interpretations : "*φοβεῖται δέ τις*, interrogative, *nemo timet*; vel *τις* obscure innuit Clytemnestram" :—in the latter of which he is followed by Wellauer and Klausen, and in the former by the Bp. of Lichfield whose note I subjoin : "*Sensus totius loci ad finem hujus Antistrophæ, ni fallor, hic est. Illa vero majestas regia, inexpugnabilis, indomita, invicta antehac, aures animosque civium perstringens, jam nulla est. Ecquis autem timet? bene scilicet rem gerere, hoc inter homines Deus est et plusquam Deus. Vindicta autem divina alios quidem celeriter in luce persequitur; alii vero tanquam in crepusculo latent, quorum supplicia sera at certa tamen germinant, et quasi occulto crescunt; alios autem nox tegit intempesta; at hos, quamvis in tenebris lateant, vindicta divina serius ocysus persequitur, quod Ægistho et Clytemnestræ eventurum esse speramus.*"

53. ῥοπή δ' ἐπισκοπεῖ Δίκας] The obscurity, which rests upon the face of this passage, has been not a little increased by the many shades of meaning with which the judgment or the fancy of interpreters has invested it, in such dazzling variety as to embarrass rather than assist the eye of the inquiring student—for whilst all are agreed as to the

general truth expressed, *the existence* namely of a *Superintending and Avenging Power to which Mankind are subject*, some would limit the proposition to *the certainty of a just retribution being made in Time*; it may be sooner or later, *in day-light, or at even, or in the night*; or (as others prefer to understand these periods) metaphorically, *in the noon-day, the evening, or the close of human life*; whilst others, again, imagine that it is not the mere time, but the nature and mode of such visitation, that is thus figuratively represented; and that not so much the certainty, as the inconceivable greatness of the retribution is set forth, more especially in the mention of *Eternal Night*—so Hermann, Wellauer, and Klausen, “these three” in the absence of other authority, have agreed to translate *νῦξ ἄκρατος*—to which they attach a meaning that falls little, if any thing, short of the Scriptural exposition of the Scholiast: *ἀπὸ τῶν, αἰώνιος θάνατος*.

Under these circumstances, the Editor—having premised that his own view of the passage coincides with the first of the above-named interpretations, and that in general terms he would compare it with the Parable recorded by St. Mark xiii. 35.—deems it most expedient to submit one simple version of it to his readers, and to notice the comments of others, only so far as they have contributed to it. And first of the text, Aldus, Robortello, and Vettori, with the MSS. Med. and Guelf., read *δικαν*—whilst *δικας*, which is the reading of Stanley, Blomfield, Scholefield, and Dindorf, rests upon the single authority of Turnēbe,¹ who in the next line also has *τοὺς μὲν ἐν φ.*, in itself an unnecessary correction, but which at once betrays a sufficient motive for the early preference of *δικαν*—the presumed necessity, namely, of there being an accusative after *ἐπισκοπεῖ*. For this, however, no greater necessity exists, than in that similar declaration of a general principle Ag. 213, *βροτοῖς θρασύνει γὰρ αἰσχρομήτης τάλαινα παρακοπὰ πρωτοπήμων*, where see the note, and add to the examples given Ch. 49, *τοῖς μὲν, unto or with some*; i.e. Angl. *in some cases, or instances*. Soph. (Ed. T. 977, *τί δ' ἂν φόβοιτ' ἄνθρωπος, ᾧ τὰ τῆς τύχης κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφῆς*; Angl. *with whom, or in whose case, &c.* Compare below v. 62.

“*Ταχεία ῥοπή*,” which Wellauer and Klausen would disjoin by a comma after *δικαν*,² I agree with Pauw in thinking “*indolem justitiæ*

¹ Compare the variations below v. 302. where (with the solitary exception of Klausen) all are now agreed to read *δικη*: —*δικης*, G. A.; *δικηα*, M.; *δικην*, R.; *δικη*, T. V.

² It is due, perhaps, to this most ancient and best authenticated reading, to give a translation of it, which Klausen has thus supplied: “*Eventus observat justitiam, justitiæ prospicit. Ita Ag.*

indicat generatim, et non est referendum ad sequentia speciatim"; and *Δίκας ῥοπή ταχέια* I understand with Schütz to express nearly the same thing as *Δίκας ῥόπρον* Eur. Hipp. 1172, where see Monk's note, and compare the Schol. on Aristoph. Acharn. 687, quoted by Suidas v. *Σκανδάληθρα*: τὰ ἐν ταῖς παγίσιν ἐπικαμπῆ ξύλα ἀπὸ τοῦ σκάζοντα συμπίπτειν καὶ κρατεῖν τὸ ἔμπροσόν. τὰ πέταυρα τῶν παγίδων, ἃ Ἄρχιλοχος ΠΟΙΤΡΑ ἐκάλεσεν: as with *ἐπισκοπεῖ*—"h. l. de intento ad percutiendum animo; sumta, ut arbitror, translatione ab homine in insidiis aliquem opperiente, quem clava aliove telo prætereuntem feriat:" Schütz—we may compare Ag. 352, ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι τόξον: or—not to tie down ῥοπή,¹ as though it must needs denote the descending *stroke of a club* (*ῥόπαλον*, or *ῥόπρον*, sometimes applied to a *peg*, or *latch*)—Suppl. 381, τὸν ὑψόθεν σκοπὸν ἐπισκοπεῖ φύλακα πολυπύκνων βροτῶν. ib. 402, ἀμφοτέρους ὁμαίμων τὰδ' ἐπισκοπεῖ Ζεὺς ἑτεροῦρροπῆς, νέμων εἰκότως ἄδικα μὲν κακοῖς, ὅσια δ' ἐνόμοις: with which compare ib. 822, σὺν δ' ἐπίπαν ζυγὸν ταλάντου, and the note on Ag. 681, Ἐπιρρέπει. Translate: *But the swift sweep of Justice*—i. e. as if it had been written *Δίκη ἑτεροῦρροπῆς, Justice, whose nicely-poised balance, or whose impartial sword, is easily swayed in this direction or in that*²—*is hovering over men; unto some inclining* (*ἐπιρρέπουσα*, Ag. 685. 1005.) *in the Day,*³ *whilst the judgments which she assigns* (*ἐπιρρέπει*, Ag. 240. Eum. 888.) *to others*⁴ *spring up after a time in the mid-way strength* (dominion) *of Darkness; others, again, impracticable Night arrests*—and delivers them up to that Power from which there is no escape.⁵ Under cover of the Night, it might

226: *δίκαι ἐπιρρέπει τὸ μέλλον*: ib. 714, *δίκη πᾶν ἐπὶ τέρμα νομῶ.* With this interpretation of *ἐπισκοπεῖ* we might still compare Suppl. 381, τὸν ὑψόθεν σκοπὸν ἐπισκοπεῖ, Soph. CEd. T. 1529, El. 1184. It will be seen, however, from the following reason which Wellauer has given for placing the comma before *ταχέια*, that in the main our view of the passage is not opposed to his: "nam verba ῥοπή δ' ἐπισκοπεῖ δίκαι tanquam summam rei continentia præmissa sunt, reliqua autem varios pœnas exsequendi modos designant; inter quos primum refertur, nonnullis pœnam celere esse."

¹ Compare, as illustrative of its use, Pers. 437, ὡς τοῖσδε καὶ δὲ ἀντισηκῶσαι ῥοπή: Soph. CEd. T. 961, σμικρὰ παλαιὰ σέμαν' ἐνδέξει ῥοπή: CEd. C. 1508, ῥοπή βίου μοι: Trach. 82, ἐν σὺν ῥοπή τοιαῦδε κείνω: Scyr. fr. 499, 4, λεπταῖς ἐπὶ ῥοπαῶν ἐμπολὰς μακρὰς αἰε παραρῆπτουσαι: Eur. Hip. 1163, δέδορκε μὲν τοι φῶς ἐπὶ σμικρὰς ῥοπῆς: Hel. 1090, μέ-

γας γὰρ ἀγῶν, καὶ βλέπω δύο ῥοπαῖς: Thucyd. v. 103, ἀσθενεῖς τε καὶ ἐπὶ ῥοπῆς μᾶς ὄντες.

² Compare Genesis iii. 24: Hesych. Ἐπισκοπή' ἐκδίκησις.

³ Compare the note on Ag. 739, νεαρὰ φάως σκότον.

⁴ "Hic et sequens versus summam difficultatem crearunt; quum enim antecederet: *ταχέια τοῖς μὲν ἐν φάει, oppositionis causa sequi debebat, τοῖς δ' ἐν μεταυχμῶ σκότον χρονίζουσα καὶ βρῦουσα*; sed hic poeta, jucunda orationis inversione quæ animo commoto aptissima est, subjecto mutato in locum vindictæ, quæ pœnas regit, pœnas ipsas substituit; quod optime explicavit Herm. *obes. critt.* p. 60." Wellauer.

⁵ It must not be concealed that the Scholiast, with whom we but ill agree in our interpretation of this passage, has given the very opposite turn to the concluding sentence: ἡ δὲ τῆς δίκης ῥοπή τοὺς μὲν ἐπισκοπεῖ ταχέως καὶ ἀμόνεται'

be thought, vengeance must be impracticable; it is the season wherein no work is done, and Justice can now no longer pursue her victims—but no! indistinct as in comparison was our Poet's conception of a *moral Providence*, we can almost fancy we hear him proclaiming in the language of the inspired Psalmist: "Yea, the Darkness is no darkness with Thee, but the Night is as clear as the Day: the Darkness and Light to Thee are both alike": Ps. cxxxix. 11. "Hoc sensu ἄκρατος νῦξ sic dicitur, ut Latinis *intempesta nox*, h. e. Servio interprete, *inactuosa*; seu, ut est apud Macrob. Saturn. i. 3: *quæ non habet tempus idoneum rebus gerendis*." Schütz.

In v. 56. the MSS. have *χρορίζοντ' ἄχει* or *εὐχη*, whence the corrupt readings *χρορίζων τεύχη* A. *χρορίζον τ' εὐχῆ* T. *κρονίζοντ' ἄχη* R: *ἄχη* being the plausible correction of Sophianus, which yet every editor after Schütz has very properly omitted, both on account of the metre, and because it has all the appearance of a marginal gloss intended to supply an apposite substantive to τὰ δέ—compare Agam. 1451. 1550. Theb. 948, *διοσδότην ἀχέων*. With *μετ. σκότου μένος* compare, in point of expression, below v. 1058, *μένος ἄτης*. Eum. 832, *κελαινοῦ κόματος πικρὸν μένος*. Soph. Ant. 960, *μανίας δεινὸν ἀνθηρόν τε μένος*. Trach. 1000, *μανίας ἄνθος*, and of meaning, below v. 310, *σκότα φάος ἀντίμοιρον*. *Μεταίχιμος*, *intervening*, properly, *between two lines of battle, intermediate*; Hesych. (as corrected): *Μεταίχιμοι: οἱ ἐν μέσῳ τόπῳ πολεμοῦντες*: compare Theb. 197, *ἀνὴρ γυνή τε χῶ τι τῶν μεταίχιμον*. Eur. Phœn. 1240. 1361. Heracl. 803. "Βρύω. *Scaturio. Effloresco*. Hesych: *βρύει: ῥέει, πηγάζει. ἀναβλύζει. πηδᾶ. ἀνθεῖ. ἀνίσιν. αἰξεται*: ubi Alberti conjicit, non sine quadam veritatis specie, formam esse Æolicam τοῦ ῥύω, *fluo*, ut βρόδος pro ῥόδος." Blomf. Gloss. Ag. 163.

58. δι' αἵματ' ἐκποθένθ' ὑπ. χθ. τ.] *Because of streams of blood drank up by mother Earth, an avenging stain fixes itself indelibly*—so with Blomfield, Scholefield, and Wellauer (Lex. Æschyl. in v.), and apparently with the Scholiast: ΟΥ ΔΙΑΡΡΥΔΑΝ. ἀντὶ τοῦ, οὐ διαρρέων, I interpret οὐ διαρρύδαν Angl. *in fast colours, so as not to be washed out*, and derive it from *διερρύηται, διαρρύδην*, (not, as some have edited, *διαρρύναν*); see Matth. Gr. Gr. § 256. b. Buttm. Gr. Gr. § 119. 15. a. and compare Matth. Gr. Gr. § 249. Buttm. *Irreg. Greek Verbs*, p. 222. "Οὐ διαρρύνδην

ἔλλοις δὲ ἐν ἀμφιβόλῳ ἐξ τὴν τιμωρίαν, οὐκ ἄθρῶς αὐταῖς ἀμυνομένη, ὥστε τοὺς ἠδικημένους ἐπ' αὐτῶν λυπεῖσθαι—hence it would seem that the writer of this Scholium had not recognised βρύει as part of the text, but rather had taken

μένει to be a νεῖθ—ἔλλοις δὲ σκότος καλύπτει, ὡς μηδ' ὀρεῖσθαι ἐπ' αὐτῆς. Yet he adds, agreeably to that view of the context which we throughout have taken: ὁμοίως δ' φόνος πέπηγε καὶ οὐ διαρρέει, ἀλλ' ἐπέξεισιν αὐτόν.

(sic), *non diffluenter*, h. e. ita ut non diffluat. Cruor ex ista cæde a terra haustus ita compactus est, ut elui non possit." S. L. Compare Suppl. 605. Ag. 312. 784. 786. 1239. Strange, however, as it may seem, *διάρρῦδᾶν* (as it stands in the old editions, and as Dindorf and Klausen have edited) has been supposed to be a *participle*, which Ayratus (according to Stanley) would derive from *διάρρῦδέω*—an *adjective*, which Schneider would obtain from *διάρρῦδέεις*—and a *verb*; whence Wellauer: "*διάρρῦδᾶν*, quod miror ab omnibus participium haberi, (quale enim hoc participium? et quo pertinet genus neutrum?) nihil esse nisi infinitivus potest verbi *διάρρῦδάω*, quod a lexicis abest. *διάρρῦδῆν* suspicatur Lachm. p. 49:" and Klausen: "*διάρρῦδᾶν* derivatum a *διάρρῦειν*, *διάρρῦνῆναι*. Sunt qui scripserunt *διάρρῦδαν*: at incommodus est in hoc carmine durior Dorismus, quum præterea miscantur formæ Doricæ et Atticæ."—*τίρας φόνος*, *blood that will have blood; blood-shed that cries for vengeance from the ground*; Genesis iv. 10. 11. *τίτης τιμωρός*. Schol: see the note on Ag. 72, *ἀτίτη*, and with *πέπηγεν οὐδ*. (for which Aldus misled by one MS. has edited *πεπηγμένον δ*.) compare Theb. 736, *καὶ χθονία κόνης πῆν μελαμπαγῆς αἷμα φοίνιον*. Hæc populari quadam superstitione intelligenda sunt, ad nostram etiam ætatem propagata, quæ maculam ex sanguine hominis injuste cæsi in terram effuso semper manere, nec elui posse, fingebat." Schütz. Butler compares Shakspeare. Macbeth iii, 4: "It will have blood, they say; blood will have blood: &c."

In v. 58. Aldus, with the sanction of two MSS., had edited *δὲ αἷματ' ἐκποθῆν*, which Robortello changed to *δὲ αἷμά τ' ἐκποθῆν*, and so it continued until Porson restored the true sense and metre. On the force of the plural *αἷματα*, see the notes on Ag. 1260. 1481, and compare in this Play vv. 47. 275. Soph. Ant. 121. Eur. Orest. 1547. Phœn. 1051. 1292.

60. *διαφέρει διασπάρσσει*. Schol: a gloss which has actually crept into the text of the Med. MS. and usurped the place of *διαφέρει τὸν αἷτιον* in the editions of Aldus and Turnèbe. And this interpretation of the word, although without example in the Tragedians, may perhaps be admitted on the authority which Stanley has adduced. "Ad Virgilianum illud, *Æn.* viii, 642: *quadrigæ Distulerant*, Vir cl. Germanus, Valens Guellius: 'Eadem forma, qua Græci *διαφέρειν* dicunt et *διαφορεῖν*. Plutarchus de Cæsaris nece, *Διαφέρειν δὲ τῆδε κἀκείσε τὸ σῶμα καὶ κεκραγῶς*. Eurip. in Bacch. [739.] *ἄλλαι δὲ δαμάλας διεφόρον σπαράγμασιν*. Et idem [746.] *θῶσσον δὲ διεφοροῦντο σαρκὸς ἐνδοντά*. Idem [753.] *πάντ' ἄνω τε καὶ κάτω Διέφερον, ἤρπασον μὲν ἐκ δόμων τέκνα*. Et in

Bacch. [1210.] θηρὸς ἄρθρα διεφορήσαμεν. Et Æsch. in Χορηφ. Διαλγῆς ἄτη διαφέρει τὸν αἴτιον : ubi interpres, διαφέρει' διασπαράσσει. Horat. Epod. v. 99. *Post insepulta membra different lupi.* Hæc Guellius." In the present context, however, and more especially in connection with διαλγῆς—which, though in itself perhaps ἄπαξ λεγόμενον, our Poet would seem to have introduced for the very purpose¹ of determining the meaning of διαφέρει—it seems better to translate it *spreads abroad, perpetuates or disseminates, so that* (it is added) *the murderer, whose guilt is thus fearfully transmitted to his descendants, breaks out and abounds in all manner of disease—becomes, as it were, a well of evil in his house, springing up from age to age, and ample enough to involve all in its pernicious streams.* Schol. : παναρκέτας' τῆς εἰς πάντα τὸν χρόνον ἀρκούσης αὐτῷ.

We thus make the present passage parallel, in point of expression, to Pind. Pyth. xi, 91 : ἄτε (εὐώνυμος χάρις) τὸν Ἴφικλείδαν² διαφέρει Ἰόλαον, ἕμμητόν ζῶντα—which Klausen has aptly quoted, but most inaptly translated *prospicit Iolao, administrat res Iolai*—and, in sentiment, to Theb. 840, ἐξέπραξεν, οὐδ' ἀπέειπε πατρόθεν ἐνκαταία φάτις, βουλῆ δ' ἄπιστοι Λαῖον δὴρκεσαν (explained ib. 742, παλαιγενῆ γὰρ λέγω παρβασίαν ὠκύποινον' αἰῶνα δ' ἐς τρίτον μένει' Ἀπόλλωνος εὖτε Λαῖος βία κ.τ.λ.) with which compare also Agam. 1153-57. 1439. 1448. 1471-9. below vv. 1025. 1047-49. With διαλγῆς ἄτη—Angl. *a thorough-going affliction, a painfully-severe or painfully-enduring visitation*—compare below vv. 175. 624. Theb. 894, διατῆσαν λέγεις δόμοισι καὶ σώμασιν πεπλαγμένους. Eum. 334, τοῦτο γὰρ λόχος διατῆσαι Μοῖρ' ἐπέκλωσεν ἐμπέδως ἔχειν. Soph. Trach. 1084. Phil. 7, διάβορος νόσος. Eur. Ion 767, διατῆσι δόνα. The common reading is ἄτη, but for consistency's³ sake, and because there appears, moreover, to have been an early corruption of this word which in Robortello's MS. was written αἴτη, I have not hesitated with Schütz,

¹ See the note on Ag. 517.

² Διαφέρει, carries in all directions, proclaims, or publishes abroad—compare Eur. Suppl. 382, διαφέρων κηρύγματα—a meaning as easily obtained from the primary signification of leading or turning different ways, Soph. Trach. 323, Eur. Bacch. 1087, Orest. 1262, Suppl. 715; or, in other words, of differing or causing to differ, Hec. 599, Orest. 251; as, from that of carrying directly through or across, is obtained that other derivative meaning to endure; whether active, as Pind. Nem. vii. 79, Herodot. iii. 40, Soph. Œd. T. 321, Eur. Hipp. 1142, Ion 15, Hel. 10; or neuter (Angl. to carry

on) Rhes. 600. 982, Soph. Aj. 511, where the Scholiast & Hesych. διοίσειται' διάξει, βιώσειται : although Hermann inclines rather to translate it *jactabitur, huc illuc trahetur*; as Heath also in the text, "Pessimæ Schol. eumque secutus Pauw. διαφέρει interpretatur per διασπαράσσει. Hoc in loco significare videtur *jactat, agitat.*"

³ On the same principle of uniformity, I have edited ἔταν v. 65, and δεσποτῶν v. 47, as in v. 73, where the Doricism would seem to have been undisturbed, only because it was mistaken by editors previous to Stanley for an accusative. Also παχνομένη v. 74, as in v. 39, μαμένα.

Blomfield, and Scholefield to read *ἄτα*, as below vv. 329, 805. Agam. 1089. &c.

61. *παναρκέτας νόσου βρύνει*] Compare Soph. Œd. C. 16, *βρύων δάφνης, ελαίας, ἀμπέλου*. Matth. Gr. Gr. § 352. "Adjectivum *πανάρκετος*, quod sensu primario valet *ad omnia sufficiens*, idem est ac *παναρκής*, cujus glossa est apud Suidam: *Παναρκής τοῦ μεγάλου καὶ δυνατοῦ*. Respicit autem Lexicographus locum Callimachi, Fragm. xlviii. *Οἱ νῦ καὶ Ἀπόλλωνα παναρκής ἠελίου χῶρι διατμήγονσι*. Igitur h. l. *παναρκέτη νόσος* est *morbus gravissimus*." S. L. Compare Hesych: *Διαρκῆ ὠφελούσαν ἢ ἐξαρκούσαν. Διαρκέστατος πληρεῖς, ἀνευδείς. Διαρκῶς ἀσφαλῶς, δι' ὅλου ἀρκούντως, θαψιλῶς, ἰκανῶς*.

After this line some unlucky copyist, whose eye had inadvertently wandered back to v. 56, has entailed upon the old editions a most unmeaning repetition of the words *τούς δ' ἄκρατος ἔχει νύξ*, which, on the suggestion of Hermann, Schütz and every succeeding editor has ejected, or at least enclosed within brackets—Klausen alone introducing them after v. 65, where see the note. Hermann, indeed, would exclude *βρύνει* also—as Blomfield, Scholefield,¹ and Dindorf actually have done—but for this neither reason, nor authority, has been alleged; nor, if *βρύνει* was *not* the original termination of v. 61, is it easy to account for what all admit to have been an accidental insertion of v. 57. after it.

62. *οἴγοντι δ' οὔτι ν. ἐ.*] "Sensum loci jam Schol. recte explicavit: *quemadmodum illi, qui virginales thalamos expugnavit, nullum est pudicitiam læsam reparandi [pudicitiae læsæ] remedium, ita sanguinem semel effusum nihil valet extinguere*; sed in eo est offendendum, quod nullæ adsunt comparandi particule; quare non male Both. *οὔτι* videtur in *οὔτε* mutasse, quod ad sequens *τε* referatur. Eodem modo *οὔτε... οὔτε* comparationi inservit infra v. 256. (249) sqq. Præterea mutatione nulla opus est, et frustra *θίγοντι* [*θειγόντι* Blomf.] conjecit Steph." Well.

Both these alterations have been made by Blomfield, but the received text is well explained by Schütz: "Ut h. l. *νυμφικὰ ἐδώλια* de *παρθενῶσι* usurpatur, sic eadem Sept. Theb. 455. dicebantur *πωλικὰ ἐδώλια*, et ut ibi *ἐσθορέων* sic h. l. *οἴγειν*. Nempe quoniam ex more Græcorum nemini masculo virginum conclavia inire licebat, sic nullum erat dubium, si quis vi aut clanculum irrupisset, quin id expugnandi virginum decoris causa fecisset. Itaque *οἴγειν νυμφικὰ ἐδώλια* est antecedens pro conse-

¹ Yet in his *Appendix* p. 22, Scholefield has: "Post *νόσου* omnino retinendum *βρύνειν*, ceteris quæ vulgo inferciuntur,

τούς δ' ἄκρατος ἔχει νύξ, omissis. Sane repetitio vocis *βρύνειν* in causa fuisse videtur, quare repeterentur cetera."

quente positum. Cæterum constructio verborum unice vera hæc est : οὔτι ἔστιν ἄκος νυμφικῶν ἐδωλίων οἴγοντι, scil. αὐτά." Translate : *For unto, or in the case of, a man violating them, there is no reparation of virginal chambers (Virginity)*—and it will be seen that οὔτι is to be preferred to οὔτε, inasmuch as the clauses that follow do not both appertain unto οἴγοντι, and the single τε sufficiently proclaims their perfect unity of sentiment : *and in like manner rivers coming all in one direction, &c.*—see Matth. Gr. Gr. § 626. and Appendix to Notes on the Agamemnon, Note C.

Blomfield compares Eum. 645, *πίδας μὲν ἄν λύσειεν, ἔστι τοῦδ' ἄκος, καὶ κάρτα πολλὰ μηχανὴ λυτήριος* : ἀνδρὸς δ' ἐπειδὴν αἶμ' ἀνασπάσῃ κόνις, ἀπαξ θωρόντος οὔτις ἔστ' ἀνάστασις : also Hesych : Πόροι· ποταμοί. Πόρος· τὸ τοῦ ποταμοῦ ῥεῦμα. οἱ δὲ τὴν διάβασιν αὐτοῦ. Soph. Aj. 412, *ὡ πόροι ἀλίρροθοι*, where the Schol : ποταμοὶ εἰς θάλασσαν ῥέοντες. CEd. T. 1227, *οἶμαι γὰρ οὔτ' ἄν Ἴστρον, οὔτε Φῶσιν ἄν νίψαι καθαρμῶ τήνδε τὴν στέγην ὅσα κεύθει*. Catull. lxxxv. 4, *Ecquid scis, quantum suscipias sceleris?* Suscipit, O Gelli, *quantum non ultima Tethys, Non genitor Nympharum abluit Oceanus*. Butler asks "cui non statim occurrit nostratis Æschyli locus, *Macbeth* ii. 2 : *Will all great Neptune's ocean wash this blood clean from my hand?* &c. Et rursus in scena nobilissima Act v. 1 : *Here's the smell of blood still : all the perfumes of Arabia will not sweeten this little hand.*"

64. τὸν χειρομυσὴ φόνον καθαίροντες, Angl. *by way of cleansing the stain of blood upon the hands*—as if it had been τὸν μουσαρῶν χειρῶν φόνον, *the guilt of hands that are defiled with blood*; the Article, as usual, assuming the existence of its Predicate; see the notes on Ag. 601. 621. Compare, in point of expression, Ag. 1397, *φονολιβεῖ τύχη*, Angl. *a bloody mischance, or when blood has been shed*; ib. 1305., where αἶμα, like φόνος here, denotes *the stain or crime of blood, blood-guiltiness*; see also below vv. 822, 1037. Ag. 1431, αἶμ' ἀμιπτον. ib. 1398, *λίπος ἐπ' ὀμμάτων αἵματος εὐ πρέπει ἀτίετον*.

The oldest reading of this line gives *χαιρομυσή*, except that Aldus has *χαιρομισή*, and Turnébe *χειρομισή* : whence Pauw, Heath, and Schütz have edited *χειρομυσή*, Porson, Blomfield, Scholefield, Dindorf, and Klausen, *χειρομυσή*.

65. "In verbis *λοῦσαν ἄτην* offenderunt omnes; accusativum Attice pro genitivo positum esse dicit Schol., quod nemo intelligit; interpretes autem alii aliter emendarunt. Heath. proposuit *ῥέουσι μάταν*. Schütz. ex Hermanni emendatione dedit *λούσειαν μάτην*. Sed hæc omnia frustra. Mihi quidem post v. 72. (65.) excidisse aliquid vide-

tur, quo facto præcedentia intelligi nequeunt." Well. This opinion—to which I was first led, when considering the whole Parode (see note on vv. 20-74.), by an *a priori* expectation that the epode, if not (as Schütz, after Hermann, has endeavoured to make it) resolvable into a third strophe and antistrophe, would at least resolve itself into two distinct portions of about equal length with those that have preceded—appears, under the actual circumstances of the line at which we have now arrived, so much more reasonable than the attempt to force two inoffensive words, not merely upon what they very probably were never intended for, but from a position in which, for aught we know, they may have been indispensable to the very construction which all parties agree in putting upon the context, that I have not hesitated to act upon it, so far as to leave a vacant line in which, in the absence of MS. authority, I presume not to suggest how the Poet may have expressed what he has himself sufficiently declared to have been his meaning.

Blomfield has edited, after Heath, *ῥέουσιν μάτην*, which has the sanction also of Seidler *de Vers. Doctm.* p. 158; Scholefield, *ἔλουσαν μάτην*, the conjecture of Scaliger; whilst Klausen, who alone has undertaken to interpret the passage as it stands, introduces after it that repetition of v. 57, which we have ejected after v. 61., and observes: "Transuli huc versum, quem libri præbent post v. 61., ibi ineptum, huic loco aptissimum. Hic enim est medius totius epodi, cujus prior pars et numeris et sententiis a posteriore differt, easque exhibet sententias, ad quas bene refertur hæc [τοὺς δ' ἄκραντος ἔχει νύξ], eum in ultimo versu numerum, qui quasi præludit versui nostro. Facillime ab hoc medio epodi loco ad medium partis prioris aberrare potuit hic versus, præsertim quem quasi vocaret eo vox *βρέειν*. Metro eo, quod stropham claudit, in media epodo utitur etiam Pindarus: Pyth. iii, 5. et 19. cett: ib. iv, 7. et medius v. 4. Quæ hoc loco certius et distinctius apparent, quia certa lege certisque finibus quattuor epodi partes diremtæ sunt."

66. *ἔμοι δ' ἀνάγκαν γὰρ κ.τ.λ.*] Translate: *But upon me for that the gods have laid the hardship of having my native city besieged—for from the home of my fathers they have led me into a state of servitude—it is for me, right or wrong, to acquiesce in what suits them that exercise lordship over my life, however violently they conduct themselves, repressing the inward disgust of bitter feelings.* Such—whether, to connect the subject with the predicate, we supply *πολλή μ' ἀνάγκη*, or simply *πάρα* (vv. 940. 951). or *μίμνει* (Ag. 1114), in which case *ἔμοι*, though in strictness governed by *προσήμεγκαν*, may be supposed to form part of

the main proposition—I believe to be the true purport of this involved sentence; on the construction of which, see by all means Arnold on Thucyd. i. 72., and compare the other parallel passages which he has adduced. See also the note on Ag. 1112.

With ἀνάγκαν ἀμφίπολον—an unwonted expression, which the subjoined explanation, ἐκ γὰρ . . . ἐσάγον αἴσαν, was doubtless intended to tie down—compare Pers. 587, δεσποσύνουσι ἀνάγκαις. Ag. 1005, εἰ δ' οὖν ἀνάγκη τῆσδ' ἐπιρρέποι τύχης. Soph. Ter. fr. 518, 4. τοὺς δὲ δουλείας ξυγὸν ἔσχεν ἀνάγκας, and especially Eur. Hec. 362, ἀνάγκην σιτοποιόν: and with ἀμφίπολον, for which the three oldest editions have ἀμφὶ πόλιν¹ (and of which the Scholiast has given the following unaccountable version: τὴν ἐκ διαφόρων πόλεων ἀνάγκην, ὅ ἐστι, πόλεμον. ὡς ἀμφιμάτορας κόρους ὁ Εὐριπίδης (Andr. 465). ἐκ διαφόρων γὰρ πόλεων ἦσαν οἱ Ἕλληνες), compare Theb. 290, τὸν ἀμφιτειχῆ λεῶν. Δίκαια καὶ μὴ δίκαια. Schol. εἴτε δίκαιος, εἴτε μὴ. ἔστι δὲ παροιμία· Δούλε, δεσποτῶν ἄκουε καὶ δίκαια καὶ ἄδικα (κάδικα): with which Blomfield aptly compares Aristoph. Nub. 99. Eq. 256. Plut. 233. Menand. ap. Stob. lxii, p. 384: καὶ τοῦ δίκαιου τοῦ τ' ἀδίκου παντὸς κριτὴς ὁ δεσπότης, πρὸς τοῦτον ἓνα δεῖ ζῆν ἐμέ.

In what follows, Hermann, Wellauer, Scholefield, and Klausen agree in interpreting πρέποντ' as πρέπει, πρέπον μοι οἱ πρέποντ' ἐστι: and so the Scholiast, Πρέποντα μοί ἐστι καὶ ὀφειλόμενα, ἐξότε τοῦτον ἐπανηρημαί τὸν βίον, τὰ τῶν πρὸς βίαν κεκτημένων ἐπαινεῖσαι, καληπούση τὴν κατ' αὐτῶν ἀποστύγησιν, καὶ μηδὲ παρήσια τὸν δεσπότην κλαιούση. In this case, however, it is not easy to say what must be the construction of ἀρχαῖς, unless with Professor Scholefield we still connect it with πρέποντά (ἐστι) and translate: *convenit meæ vitæ conditioni laudare tum justa tum injusta eorum qui violento cursu feruntur*; to which, not to mention that no authority is given for interpreting ἀρχαῖς βίον, *fatis quæ vitam dirigunt*, there exists a still more serious objection on account of the absence of the Article before φερομένων: see the note on Ag. 1362, and below v. 348. Klausen, indeed, reads ἀρχὰς,² for which he has the authority of Aldus and of the MSS. Med. Guelf.; but, though we might admit

¹ ἀνάγκαν γὰρ ἀμφὶ πόλιν, circa urbem meam scil. Sed totum locum, qui paulo obscurior est, ex nostra mente emendatum, sic interpretari velim. *Mihi vero (necessitatem enim circa urbem meam Dii intulerunt, ex ædibus enim paternis servilem mihi conditionem induxerunt) æqua pariter et iniqua eorum qui vi agunt, haud convenienter origini vitæ meæ (quippe quæ libera fueram), laudare*

acerbum est, odium animi prementi. Si quis pro ἀμφὶ πόλιν malit conjecturam meam amplecti, ἀμφίπολον [ἀνάγκαν sc. ἀμφίπολον, necessitatem ancillarem] non repugnabo, sed non muto quicquam, ubi sensus e vulgatis commode erui potest." S. L.

² Robortello's MS. had ἀρχὰς: yet Robortello and Vettori agree in editing ἀρχαῖς: Turnèbe ἀρχαί.

the construction of αἰνέσαι with a double accusative,¹ no one surely can go with him in translating, “βία cett: *quum acciperit mens invisum odium per vim imperantem*; φέρεσθαι, auferre, accipere, pati: οὐ λόγον κακὸν² ἠνέγκατ’ οὐτ’ ὄνειδος. Soph. Trach. 462.” I have adopted, therefore, the suggestion of Blomfield—who, on his part, has preferred with Butler to insert οὐ before πρέποντα, and translate *haud convenienter origini vitæ meæ*—and interpret πρέποντα, Angl. *what seems good in the eyes of &c.*, as equivalent here to δοκοῦντα, *placita*; although I am unable to confirm this interpretation by any other authority than that which Blomfield has given, Eur. Bus. fr. i. Stob. 60. p. 384: δοῦλω γὰρ οὐχ οἶόν τε τάληθῆ λέγειν, εἰ δεσπόταισι μὴ πρέποντα τυγχάνοι. Hesychius has: Πρέπον’ ὁμοιον, μέτριον, συμφέρον, ὠραῖον, ἀριστον.—With ἀρχαῖς, authorities (abstract for concrete) compare Ag. 110, Ἑλλάδος ἥβας ξύμφρονα ταγάν. ib. 123, πομπούς τ’ ἀρχάς. Suppl. 485, κατ’ ἀρχῆς γὰρ φιλαίτιος λείως. Eur. Phœn. 973, ἀρχαῖς καὶ στρατηλάταις. Xen. Cyrop. viii. 7. 6, ἐκάλεσε δὲ καὶ τοὺς φίλους καὶ τὰς Περσῶν ἀρχάς: and on the construction βία φερομένων αἰνέσαι, whereby (in Thucydides more especially) we may observe that the action of the verb is represented as proceeding *pari passu* with that of the accompanying genitive of reference (Matth. Gr. Gr. § 337, &c.), compare the note on Ag. 1390.

In v. 71. every editor after Vettori reads πικρὸν, which Butler and Blomfield moreover make the predicate of the whole sentence, disjoining it from φρενῶν στίγος, and translating πικρὸν ἐστὶ, *acerbum est*. Tempting, however, as it is to read πικρὸν, which seems most naturally to attach itself to στίγος, it is a needless departure from the united authority of the MSS. Med. and Guelf., and of the editors Aldus, Robortello, and Turnébe, who all have πικρῶν—and in defence of πικρῶν φρενῶν we may allege Soph. Ant. 423, πικρῶς ὄρνιθος ὄξυν φθόγγον. Phil. 189, πικρῶς οἰμωγᾶς. Eur. Troad. 1227, πικρὸν ὄδυρμα. Klausen remarks—not very intelligibly, whether we look to his translation or our own—“nunquam per φρενές hominem ipsum designat poeta; itaque servavi lectionem V.”

72. δακρῶν δ’ ὑφ’ εἰμάτων, “h. e. clam, occulte. Eur. Suppl. 110, σὲ τὸν κατήρη χλανιδίους ἀνιστορῶ. λέγ’ ἐκκαλύψας κρᾶτα καὶ πάρες γόον. Hom. Od. Δ’. 114. de Telemacho, δάκρυ δ’ ἀπὸ βλεφάρων χαμάδις βᾶλε, πατρός

¹ “Si enim προσπίτνειν σε et προσπίτνειν ἔδραν separatim recte dicantur, cur non etiam conjunctim?” Pors. on Eur. Phœn. 300.

² Klausen must have forgotten this passage when upon Ag. 1478 (1532), φέρε

φέρειντα, he too hastily observed: “Quod per auferit plerique interpretes vertunt vocem φέρε, hic sensus omnino in ea non inest, sed in medio; activi est afferre.” See further on Ag. 1530-34.

ἀκούσας, χλαῖναν πορφυρέην ἀπ' ὀφθαλμοῦν ἀνασχῶν ἀμφοτέρῃσιν χερσίν. et v. 153, αὐταρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἶβε, χλαῖναν κ. τ. λ." Stanl. "Ad morem eorum qui gravi luctu opprimuntur, caput velantium, aludi putat Abresch. Notum hoc quidem, sed ob κρυφαίοις πένθεσιν accipio tanquam h. l. non tam gravitatem luctus, sed necessitatem ejus celandi Clytæmnestram respiciat; idque confirmat contextus. Cæterum Æschylum moris istius quem supra tetigimus nonnunquam observantior fuisse, satis docet Aristophanis locus a Blomf. collatus, ubi salse eum hac de causa ridet Euripides, Ran. 911, πρῶτίστα μὲν γὰρ ἔνα γέ τινα καθέϊσεν ἐγκαλύψας, Ἀχιλλέα τιν' ἢ Νιόβην, τὸ πρόσωπον οὐχὶ δεικνύς, πρόσχημα τῆς τραγωδίας, γρύζοντας οὐδέ τουτί." S. L.

"Versum corruptum putat Pors. ad Eur. Med. 1218., quia δακρύω mediam longam habet; exceptionem h. l. admitti putat Elmsl. ad Heraclid. 1190.; at non est versus, quod vulgo putatur, trimeter, sed eodem metro decurrit, quo v. 73 (66)." Well.

74. παχνομένα, chilled. "Παχνώ. Frigore adstringo; et metaphorice dolore congelo. Hesych: Παχνομένης· ἀνωμένης. Homer. Il. P. 111, τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ παχνοῦται. Hes. Opp. 358, τό γ' ἐπάχνωσεν φίλον ἦτορ. Eustath. p. 1097. 56: εἰώθασι δὲ οἱ παλαιοὶ ψυχρὰ λέγειν τὰ ἀηδῆ· ὡσπερ αὐτὸ πάλιν, ἐκ τοῦ ἐναντίου, θερμὰ τὰ προσσηνῆ. διὸ καὶ θαλπωρὴ ἢ ἐλπὶς. Eur. Hipp. 803, λυπῆ παχνωθείς, ἢ πὸ συμφορᾶς τινός; ubi vid. Monk." Blomf.

75. δμῳαὶ γυναῖκες] Stanley compares Hom. Od. vii, 104, πεντήκοντα δὲ οἱ δμῳαὶ κατὰ δῶμα γυναῖκες. Il. xi, 514, ἱητρὸς ἀνὴρ. Callim. Hymn. Apoll. 43, οἷστυντὴν ἀνέρα. Herodot. ἀνὴρ ἄλιεύς. Plautus, servus homo. Sallust. mulier ancilla. See Matth. Gr. Gr. § 430. 6.

Ibid. εὐθήμερες: τοῦτ' ἐστὶν ὑπηρετίδες· εὐ τιθεῖσαι τὰ κατὰ τὸν οἶκον. Schol. Hesych: Εὐθήμονα· εὐθετον, εὐσχήμονα. Suidas: Εὐθημοσύνη· τάξις. Ξενοφῶν (Cyrop. viii. 5. 7.)· καλὸν μὲν οὖν ἡγεῖτο ὁ Κῦρος καὶ ἐν οἰκίᾳ εἶναι ἐπιτήδευμα τὴν εὐθημοσύνην. ὅταν γὰρ τίς του δέηται, δῆλόν ἐστιν ὅπου δεῖ ἐλθόντα λαβεῖν. "Photius, Εὐθημονεῖσθαι: εὐ τιθεσθαι ἢ συγκεῖσθαι. Apoll. Rhod. i, 569, τοῖσι δὲ φορμίζων εὐθήμονι μέλπεν ἀοιδῆ., ubi Schol. εὐθήμονα δὲ φησι τὴν ἀδὴν, διὰ τὸ εὐ διατιθέναι τὰς τῶν ἀκούοντων ψυχὰς. Etymologus vero p. 391. 25, eundem locum citans, interpretatur εἰποιή-
ταφ." Blomf. Hence the remark of Bentley, quoted by Butler, on this passage: "Hæc significatio activa haud vulgo observata est." On the construction, δωμάτων εὐθ., compare Ag. 1122, ἀλέθριοι φίλων. ib. 1136, πολυκαεῖς βοτῶν. ib. 1409, γυναῖκός τῆσδε λυμαντήριος. below v. 746. Matth. Gr. Gr. § 344.

77. γένεσθε] "γενέσθαι Med., sed ε supra scriptum eadem manu."

Stanl. "Fortasse verus est infinitivus, a librariorum imperitia in imperativum mutatus." Well. Klausen alone has ventured, on this presumption, to recall *γενέσθαι*—and this reading (Angl. *please to be*—equivalent to *γένεσθέ μοι*, Pers. 171.) might no doubt be defended from Matth. Gr. Gr. § 546, and the examples adduced there; but I rather follow the rest of the MSS. and Edd., because it may be doubted whether *γένεσθε* originated in a mere correction, and, further, because for the reason given on v. 17. it seems desirable that the third foot in this line should be an *iambus*,

78. *τάφω δὲ χέουσα.*] So, after Klausen, I have restored what from an inspection of the oldest authorities—*τύφω δὲ* Med. cod. Rob. *τύφω*^{μβω} δὲ Guelf. *τύμβω* δὲ Marg. Med. Ald. Rob.—we may presume to have been the reading of this line, until by successive alterations (suggested, it would seem, by what follows in v. 83.) it was transformed into that shape—*τύμβω χέουσα*, κ.τ.λ.—in which it now stands in all but the two first, and two latest, Editions. Stanley indeed, and after him Wellauer, had already proposed *τάφω*—which seems preferable to *τύμβω*, if it were but for the sake of that variety of which, we see, the Poet has availed himself in vv. 97. 99.—but the obnoxious *δὲ* which, unless we might be permitted to read *χεῦσα*,¹ can only be retained at the expence of an unusual synizesis (Matth. Gr. Gr. § 56.), has been tacitly dropped; as in Pers. 334, *ἀταρ φράσον μοι τοῦτ', ἀναστρέψας πύλων' πόσον δὲ πλήθος ἦν κ.τ.λ.*, which Klausen aptly compares, it has on the single authority of Turnèbe, in the face of all the MSS. and of Aldus and Robortello, been altered by every editor after Porson into *τι*.

Now, as in the above passage the *δὲ*, which ought on no account to have been disturbed, serves both to resume the subject to which, after the brief interruption in vv. 329-32, the speaker would again revert, and also to mark the apodosis after *τοῦτο*—so here also it throws an emphasis on *τάφω*, both as the correlative term suggested by the previous mention of *τῆσδε προστροπῆς*, and as the foremost in the group of ideas included, in the speaker's mind, under the general designation of *τῶνδε*. Translate: *The tomb, I say! whilst I am pouring over it these mourning libations, how am I to speak it kindly (propitiate it)? how can I pray to my father?* and compare the note on Ag. 197. Xen. Mem. Socr. II. ix. 2: *εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι*; and other instances which Matthiæ

¹ See Griffiths on Prom. 269, Elmsl. on Eur. Med. 413, Matth. Gr. Gr. § 50. *pray*—compare below vv. 123. 170. 178 (where see the note). So Jerem. v. 7.

² With this virtual negation—*I cannot* *How shall I pardon thee for this?*

(Gr. Gr. § 616. 1. 2. 3.) has given of *δέ* being "used only for more emphatic designation"—under which head we may class also Thucyd. v. 103: *ἐλπίς δέ* (answering unto *ἐλπίς* preceding, as *κρέων δέ* unto *κρέοντος* Soph. Œd. T. 378-9.) *κινδύνῳ παραμίθιον οὔσα τοῖς μὲν ἀπὸ περιουσίας χρωμένους αὐτῇ, κἄν βλάβῃ, οὐ καθεῖλε*: admirably rendered by Hobbes: *Hope! the comfort of danger, when such use it as have to spare, though it hurt them, yet it destroys them not.* See below on vv. 181. 369. 607. 806. 820. "*Κηδείους χοάς. Parentales inferias; quæ κῆδος. sc. parentationem habeant.*" S. L. Hesych: *Κηδείαν ταφήν. Suidas: Κηδεία ταφή, ἐκφορά*: but see below on v. 217, *κηδείον τριχός. Εὐφρονα, things that come kindly unto me, well-pleasing, congenial*; compare Ag. 775, *εὐφρων πόνος. ib. 1548, ᾧ φέγγος εὐφρον. Suppl. 378, οὐδ' ἀτ' ἄτ' εὐφρον τάσδ' ἀτιμάται λίτας. Eur. Alc. 587, χαίρουσ' εὐφροσι μολπᾷ. Tr. 547, βοᾶν ἔμελπον εὐφρονα*:¹ and see below on v. 113.

79. *πῶς κατεύξομαι πατρί*; Here too I have preferred with Klausen, to follow the oldest authorities—*καθεύξομαι* Med. *κατεύξομαι* Guelf. Ald. Rob.—rather than with Turnébe, Vettori, and every other succeeding editor, read *κατεύξομαι*—which has all the appearance of a correction made on account of the preceding *εἶπω*. "At differt utriusque ratio: Klausen ably argues—"minime enim dubitat Electra, quin invocatura sit patrem, sed *quomodo* invocatura sit [invocabit]: omnino vero dubitat, an quæ dictura est accepta sint futura. Hanc incertiore rem jure suo designat conjunctivus aoristi, illam certiore futurum." Blomfield, indeed, had not failed to notice this distinction—although, oddly enough, he seems not to have dreamt of applying it to the actual case before him—"nonnihil differunt *πῶς κατεύξομαι*: et *πῶς κατεύξομαι*; Π-lud Anglice exprimas, *how shall I pray?* hoc vero, *how should I* [rather *how must, how am I or ought I to*] *pray, if I pray at all?* vid. Dawes. M. C. p. 408. ed. Kidd." He has also aptly compared with the text, as it now stands, Suppl. 777, *τί πεισόμεσθα; ποῖ φύγωμεν Ἀπίας χθονὸς κελαιῶν εἴ τι κεύθος ἐστί που. Eur. Iph. A. 454, εἴεν τί φήσω πρὸς δάμαρτα τὴν ἐμήν; πῶς δέξομαι νιν; ποῖον ὄμμα συμβαλῶ*; ib. 442, *οἴμοι, τί φῶ δύστηνος; ἄρξομαι πόθεν*; and yet, after all, he prefers *κατεύξομαι* here, because truly our Poet has written in v. 834, *Ζεῦ, Ζεῦ, τί λέγω; πόθεν ἄρξομαι*; and in Theb. 1057, *τί πάθω; τί δέ δρῶ; τί δέ μήσωμαι*; compare below v. 123.

¹ These examples may suffice to shew that it is not necessary with Wellauer (Lex. Æschyl. in voc.) to give *εὐφρων* here or in Suppl. 378. the unwonted meaning, *bene excogitatus, rectus*. The same

remark applies to v. 186, where he would have *εὐφρων* for once denote *intelligibilis, clarus*. Our English adjectives *kind* and *kindly* will be found sufficient for all its uses.

80. ΠΑΡΑ ΦΙΑΗΣ ΦΙΑΩΙ] On this established form of expressing a pleasing reciprocity of sentiment or affection, see the note on Ag. 236; and with the whole of the present passage compare Soph. El. 431-58. Eur. Hec. 534-41. Orest. 112-21. Virg. Æn. 77-80.

81. τῆς ἐμῆς μητρὸς πάρα.] "Indignabunda hæc subjicit; puta igitur Electram post ἀνδρὶ pausam aliquantisper facere." S. L.

83. τόνδε πέλανον, *this mixture*—just before called τάσδε κηδείους χοάς—of which we find the ingredients enumerated in Hom. Od. xi, 518-20, ἀμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκέσσω, πρῶτα μελικρήτω, μετέπειτα δὲ ἠδέϊ οἴνω, τὸ τρίτον αὖθ' ὕδατι' ἐπι δ' ἄλφιστα λευκὰ παλύνειν: compare also Pers. 611-18. These several libations (χοαί), we must suppose, constituted a solemn offering (χοή) to the dead; and if, as seems probable from a comparison of vv. 88. 90, they were sometimes mixed together in one common vessel, such an offering might not inaptly be termed a πέλανος. See the Scholiast on this passage, Πέλανον' πᾶν τὸ ἐπιθνήμενον οὕτω καλοῦσι, and the fragment quoted on v. 21, χοὴν πέλανόν τε φέρω. Compare also the note on Ag. 96.

84. ἢ τοῦτο φάσκω τοῦπος κ.τ.λ.] Translate: *Or must I use this established¹ phrase, as the general custom is: THAT HE WOULD RECOMPENSE the senders of these garlands—meaning, WITH A RECOMPENSE FOR THE WRONGS THAT THEY HAVE DONE, and SUITABLE THEREUNTO?*

Τοῦτο τοῦπος, i. e. τὸ ἀντιδοῦναι, which, Wellauer has well observed, "absolute est positum sine objecto"; at the same time that he has greatly embarrassed the right construction of the passage by translating: "Num jubeam eum,² quemadmodum mos est hominibus, reddere, etc.?" In verbis enim φάσκω τοῦπος jubendi significatio inest, ut sæpe verbis dicendi;³ v. Jacobs. ad Anthol. ii. 3. p. 200. Schæf. ad Theocr. xxv. 47." Ἀντιδοῦναι, as the printing of the text and English translation is intended to shew, is *in oratione obliqua* the commencement of the form of prayer (v. 79.) which Electra proposes to employ: compare the note on Ag. 1573, οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένης γένος.

"Deinde ad δόσιν τε," Wellauer continues, "repetendum δοῖναι"⁴—and this undoubtedly is a more satisfactory explanation of the construction, than with Klausen, who removes the comma,⁴ to connect δό-

¹ On the peculiarity observable in this interpretation, compare Matth. Gr. Gr. § 409. 5. Obs. 1.

² So Klausen also translates, and remarks on ἀντιδοῦναι: "Infinitivum tertie imperativi personæ loco positum vide Matth. Gr. p. 1072. (§ 546. p. 944.), cujus usurationem reddit Bernh. Synt. p. 357."

³ See the note on Ag. 16. Herm. on

Viger p. 206. n. 158.

⁴ Dindorf also omits the comma, not after στέφη only, but after ἐστὶ also in the preceding line. Of this we must needs say with Wellauer: "Hunc locum male intellexit Schütz, qui post ἐστ' non interpungit; tunc enim sensus hic est: Num hoc dicam, morem esse hominibus, ut reddant, etc."

σιν with *στέφη*, and make *ἐπαξίαν* (Angl. *an equivalent*), with another *δόσιν* understood, the accusative after *ἀντιδοῦναι*. In good truth, however, there is no ellipsis whatever; but, just as we find in Soph. El. 1418, εἰ γὰρ Ἀλγίσθω θ' ὀμοῦ., and Aj. 1312, ἢ τοῦ σοῦ θ' ὁμαίμονος λέγω;—on which see the Appendix to Notes on the Agamemnon, Note C. p. 380—so is it here also. The speaker, by means of *τε*, subjoins to her own previous expression *ἀντιδοῦναι* a few supplementary words whereby, inasmuch as in this particular case the recompence would be not for benefits but for injuries received, and therefore could only be a corresponding return of *evil*, the proposed mention of the word *recompence* is as effectually (although tacitly) negated, as was the introduction of the customary salutation, *παρὰ φίλης φίλω γυναικὸς ἀνδρί*, which, she had just before declared, *I have not the effrontery to say*, meaning as I do *thereby τῆς ἐμῆς μητρὸς πάρα*.¹ Thus the complete sentence obtained from this *ἐπεξήγησις*, *to wit*—see note on Ag. 123., and Appendix Note C. p. 389. 4.—is *δοῦναι ἀντὶ τῶν κακῶν ἐπαξίαν δόσιν*: and this, the only sense in which the term *ἀντιδοῦναι* is applicable in the present instance, being manifestly inadmissible² in a form of *prayer for the senders* of this solemn offering (v. 85.), there remains no other alternative to propose but that which follows in v. 87—whereas, if with Stanley, Hermann, and Blomfield, we were to alter the *τε* into *γε*, we should make Electra *acquiesce* in the selection of the word *ἀντιδοῦναι*, with an emphasis in her application of it which in English we might express by, *yea or even with a recompence proportionate to the wrongs they have done*. It is thus, indeed, that the Bishop of Lichfield, who would read *δόσιν γε*, interprets the passage: “*Hæc sic intelligo, ut ἀντιδοῦναι absolute positum sit; orationem autem Electræ post στέφη iterum aliquantisper abruptum, ut sit sensus: An hoc potius dicam, ut hominum mos est, ut retribuatur pater meus iis qui has coronas³ miserunt—immo quidem (γε) do-*

¹ Compare this formal apposition of what we may call the comment *τῆς ἐμῆς μητρὸς πάρα* to the text ΠΑΡΑ ΦΙΛΗΣ ΓΥΝΑΙΚΟΣ, with the mental association indicated by *τε* in v. 85, and it will be further evident in what relation the words *τῶν κακῶν ἐπαξίαν δόσιν* were designed to stand to *ἀντιδοῦναι*—viz. as, in the language of the old grammarians, “*ἐκ παραλλήλου posita*,” and included under the same general relation to the context. The same remark applies to the words *Ἀλγίσθω θ'*—Soph. El. 1418, with reference to *μοι*, and to *τοῦ σοῦ θ' ὁμαίμονος*, Ag. 1312, with reference to *τῆς σῆς*, preceding.

² Hence the remark of the Scholiast: *τῶν κακῶν. παρ' ὑπόνοιαν. ἔδει γὰρ, τῶν καλῶν, εἰπεῖν*—a clumsy *deus ex machina* which he seems to have invoked from the region of the Old Attic Comedy to help him at this pinch.

³ This—though not absolutely inadmissible, inasmuch as the offering is not yet completed—is not the most exact version of *τοῖσι πέμπουσιν τάδε στέφη*, Angl. *the party sending, or offering, these garlands*, under which general designation (compare *χοῶς πρόπομπος* v. 21) *Clytemnestra* only is really meant. See vv. 40. 501. 511.

num dignum malorum quibus ipsi eum oppresserunt :” and to *δόσω γε*,¹ rather than *δόσω τε*, belongs the translation with which Professor Scholefield briefly dismisses this passage : “ *τε* non est otiosum. *Et tale quidem donum, quale—* :” where, if with Wellauer he would supply *δοῦναι* after *δόσω τε*, for *et . . . quidem* (*καὶ ταῦτα, καὶ . . . γε*, or occasionally *καὶ . . . δέ*) he should rather have written *id est, nempe*, or *videlicet*. So Schütz : “ *ἀντιδοῦναι* absolute positum declaratur per sequentia *δόσω τε* (scil.) *δοῦναι τῶν κακῶν ἐπαξίαν*.”

85. *τοῖσι πέμπουσιν*, Angl. *the senders, or party sending*—see Matth. Gr. Gr. § 293. and compare Arnold on Thucyd. iii. 4, 15. 40, 7.—might very well have been included with *ἀντιδοῦναι* under the general form of words employed on such occasions, but for the specification that follows, of a *part* only of what it was the custom to send, *τάδε στέφη*. Stanley, in illustration of this particular, aptly compares Soph. El. 895, Eur. Orest. 1322. Plutarch. Num. p. 74. Lucian. Scyth. c. 2. Ovid. Trist. iii. 3, 32. Tibull. ii. 4, 48. Sueton. Aug. c. 18. Q. Curtius x. 1. ; and adds : “ *Has coronas ex omnibus fieri floribus, et peculiari quodam nomine ἔρωτας dici, quasi ab ἔρα, terra, monet Etymologus. Ἐρωτος ὁ στέφανος ἐκ πάντων ἀνθέων, τοῖς νέκυσσι πωλούμενος. παρὰ τὴν ἔραν, τὴν γῆν, ὁ ἔρανισμένος ἐκ γῆς.*” !

87. *ἢ σῆγ' ἀτίμως*] “ *Quum neque pietatis, et eorum qui mittant, mentio, neque invocatio et preces in his inferiis rite fieri possint, superest tertia ratio rei silentio peragenda, ita ut quævis alienæ cædis expiatio tacite peragitur* (Cf. Eum. 448-50). *Sentit vero Electra se tali ratione agendi minuturam esse honorem patris, cui exspectandæ erant preces à filia sacra ferente ; itaque tum quasi participem fore se sceleris Clytæmnestræ, quæ summa ignominia patrem affecerit.*” Klausen.

Ibid. *ὡσπερ οὖν*—Angl. *even so, as*—compare below v. 868. Ag. 1396, *ὡσπερ οὖν φονολιβεῖ τύχη*, and see the notes on Ag. 472. 505. 1396. “ *ὡσπερ οὖν ἀπώλετο πατήρ, quemadmodum inhonore periit pater ; ἀτίμως ἐκχέουσα, ὡσπερ ἀτίμως ἀπώλετο πατήρ : repetenda est vocula, ut verba dicant quod debent.*” Pauw. Compare below v. 99, *λέγοις ἄν* (*αἰδουμένη*), *ὡσπερ ἠδέσω τάφον πατρός*.

88. *γάποτον*] “ *Γάποτος. A terra absorptus. Hujusmodi composita a γῆ Dorice efferuntur, γαπόνος, γατόμος, γαμόρος, γάπεδον, γάφτος, γάχτος :*” Blomf. Gloss. Pers. 627. Compare below v. 156. Pers. 621, *γαπότουε τιμάς*. Theb. 821, *πέπωκεν αἶμα γαῖα*.

89. *στείχω, καθάρμαθ'*—] *τοῦτο πρὸς τὸ παρ' Ἀθηναίους ἔθος ὅτι κα-*

¹ Compare below v. 406, *πρὸς γε τῶν τεκομένων*.

θαίροντες οίκιαν ὄστρακινῶ θυμιατηρίῳ, ρίψαντες ἐν ταῖς τριόδοις τὸ ὄστρακον, ἀμεταστρεπτὴ ἀνεχώρουν : Sch. Compare Hesych : Κάθαγμα. τὸ χοιρίδιον ᾧ τὴν ἐστίαν ἐκάθαιρον ἐν ταῖς ἐκτροπίαῖς¹ (θυσίαῖς), ὃ δὲ ἐπιτελῶν δημοσίως περιστῆραρχος ἐλέγετο.

Stanley, with Turnèbe who has edited *πάλιν-δικοῦσα*, observes upon this passage : "Malim *πάλιν* τῷ *δικοῦσα* jungi quam, ut Scholiastes, τῷ *στείχω*. Idem enim hic Æschylus quod Virgilius, Eclog. viii. 101: *Fer cineres, Amarylli, foras, rivoque fluenti Transque caput jace, ne* [rather, as Heyne: *nec*] *respexeris* : quæ ex Theocrito sumpsit in Idyll. xxiv. 91 : ἦρι δὲ συλλέξασα κόνιν πυρὸς ἀμφιπόλων τις ρίψάτω εὖ μάλα πᾶσαν, ὑπὲρ ποταμοῦ φέροισα, ῥωγάδας ἐς πέτρας ὑπὲρ οὐριον² ἄψ δὲ νέεσθαι ἄστρεπτος"—to which Schütz well replies : "Versus ipse docere poterat Stanl. *πάλιν* cum *στείχω* connectendum esse. Nam quod apud Theocr. Idyll. xxiv. 93, est ἄψ νέεσθαι ἄστρεπτος, id apud Nostrum dicitur *στείχω* *πάλιν* ἀστρόφοισιν ὄμμασιν." Add to this Soph. *Ced.* C. 490, ἐπεὶ' ἀφέρπειν ἄστροφος, which Blomfield has aptly adduced, and we cannot hesitate to connect with *στείχω*, not *πάλιν* only, but—as Stanley, (in his turn correcting the Scholiast's : τὸ ἐξῆς' *δικοῦσα* *τεῦχος* *ἀστρόφοισιν ὄμμασιν*, *στείχω* *πάλιν* κ.τ.λ.), has done—*ἀστρόφοισιν ὄμμασιν* also. Translate : *must I, like one that has been throwing out the ashes*³ *of lustral offerings, go back, after having cast down the vessel, without ever looking behind me?* "Τεῦχος, vas quo ferebatur libamentum. Purgationis causa efferebatur vas, quo continebatur cinis porci. Cf. Hesych : *καθάγματα*." Klausen.

92. *νομίζομεν*. Angl, *we enjoy*; *are in the use or receipt of*; elsewhere, *we practise*, or *are in the exercise of*; as below v. 982, ἀργυροσπερῆ βίον *νομίζων*—all which meanings, as well as that of *entertaining an opinion* or the like, directly flow from the primary sense of *νόμος*, *that is received to hold*; see Appendix to Notes on the Agamemnon, Note F.

Abresch compares Eur. Alcæon fr. xviii. 3, τοὺς *νομίζοντας* *τέχνην*. Pind. Isthm. ii. 56, *ἱπποτροφίας* *νομίζων* : to which Blomfield adds Eur. El. 234, οὐχ ἔνα *νομίζων* *φθείρεται* *πόλεως νόμον*. and Herodot. i. 142, γλώσσην δὲ οὐ τὴν αὐτὴν οὗτοι *νενομίκασι*. *Νομίζω*, like our English *use*, is also found as a neuter verb; whence Suidas : *Νομίζουσιν* *νομίσματι* *χρῶνται* : with reference it is probable, to Thucyd. ii. 15, ὥσπερ καὶ οἱ

¹ Hesych : Ἐκτροπαῖ' *τρίβοι*. Angl. *street-corners*.

² "Quod legi voluit Stephanus, ῥωγάδος ἐκ πέτρας edidit Brunck.—In hoc etiam versu ὑπεροῦριον scribendum non improbabilius censuit Reiskius, ut ed. Br."

Valckenaer, adduced by Maltby Gr. Lex. v. *Οὔριος*. See also Warton and Kiessling on this passage.

³ Blomfield compares "the law of the burnt-offering," Levit. vi. 11. See also ib. iv. 12.

ἀπ' Ἀθηναίων Ἴωνες ἔτι καὶ νῦν νομίζουσιν. Compare also Eur. Hec. 326, εἰ κακῶς νομίζομεν τιμᾶν τὸν ἐσθλόν, ἀμαθίαν ὀφλήσομεν. Herodot. iv. 117, φωνῇ νομίζουσι Σκυθικῇ., and see Arnold on Thucyd. ii. 4, 10. 38, 11.

94. τὸ μῶρσιμον, Angl. *his fate, or allotted portion*; compare below vv. 349. 450. Ag. 1264, μῶρον τὸν αὐτῆς οἶσθα. Prom. 933, φῶ θανείν οὐ μῶρσιμον. Theb. 263. σὺν ἄλλοις πείσομαι τὸ μῶρσιμον. ib. 281, οὐ γὰρ τι μᾶλλον μὴ φύγῃς τὸ μῶρσιμον. Frag. 286, ἀλλ' οὔτε πολλὰ τραύματ' ἐν στερονοῖς λαβῶν θνήσκει τις, εἰ μὴ τέρμα συντρέχοι βίου, οὔτ' ἐν στέγῃ τις ἤμενος παρ' ἐστία φεύγει τι μᾶλλον τὸν πεπρωμένον μῶρον: and see the Note on Ag. 1628. "Stanleius interpretatur mors. Sed est potius fati decretum. Schol: οὐδὲν πείσεσθε παρὰ τὸ μῶρσιμον." Blomf.

96. λέγοις ἄν. Angl. *you'll tell it me*—implying, as we may learn from vv. 98. 99. 158., *please, tell me—if you have anything better than this to recommend*; see Matth. Gr. Gr. § 515. d. β. γ. Schol: τῶνδε τῶν ἐπ' ἐμοῦ ἀνωτέρω λεγομένων. The words of the Chorus in v. 100. shew that the reference is to the answers which Electra has thus far hazarded, in reply to her own main question, *How am I to pray, if indeed I prayed at all?* v. 79. Yet Schütz would have us read ἔπερ τόρον—a conjecture favourably noticed also by Stanley—or, in default of that, would wholly omit the line, "quia nihil quidquam adhuc attulerat Electra quibus Chorus melius posset dicere, sed tantum quæstionem proposuerat"! Ὑπέρτερον κρείττον. Suidas: compare Theb. 530, ὀμμάτων ὑπέρτερον. Soph. Ant. 631, μαρτέων ὑπέρτερον, El. 1265, ἔφρασας ὑπερτέραν τᾶς πάρος ἔτι χάριτος.

The spirit of the following dialogue is well expressed by Klausen: "Loci igitur religionem reverita ingenue dicam quod sentio. Hac religione dicas. Precare pro amicis ejus in libando. Quosnam e nostris ita appellem? Primum te, et quisquis Ægisthum odit. Mene et te? Est id, quod audivisti ex me. &c. &c."

100. φθέγγον κ.τ.λ.] Translate: *Verba facias inter libandum honorifica erga benevolentes*; Angl. *make honorable mention, as you pour, of those who wish him well*; τοῖσιν εὐφροσῶν, *with reference to*—compare φίλοισι Ag. 602. and Matth. Gr. Gr. § 387. Schol: τὰς χοὰς χέουσα, εὐξαι ἀγαθὰ τοῖς εὐ φρονούσι τῷ Ἀγαμέμνονι δηλονότι. Suidas: Σεμνά τὰ τίμια καὶ σεβάσμα: compare below v. 954. Ag. 176, σέλμα σεμνὸν ἡμένων. ib. 500, σεμνοί τε θᾶκοι. Eum. 373, δόξαι τ' ἀνδρῶν καὶ μάλ' ἐπ' αἰθέρι σεμνά.

Bothe translates σεμνά, *sancta, religionis plena*—compare Prom. 521. Theb. 800. Eum. 383. 441. 1041. Pers. 383, παιᾶν' ἐφύμνον σεμνόν. Eum. 1006, σφαγίων τῶνδ' ἐπὶ σεμνῶν.—and this, which we might perhaps express by, *Speak in the language of Prayer for &c.*, is approved

by Klausen, who adds: "Dativus pendet a φθέγγων: in eorum commo-
dum." This, however, would not sufficiently distinguish between the
two *opposite* forms of Prayer, which the Chorus recommends as equally
holy, equally in character with a religious and acceptable worshipper
(εὐσεβῆ, v. 113.)

101. τίνας δὲ τούτους κ.τ.λ.; Translate: *But whom am I thus to call
by the appellation of FRIENDS?* i.e. ὡς ὄντας¹ φίλους, as we may resolve
τῶν φίλων, comparing below v. 215, ὡς ὄντ' Ὀρέστην, τάδε σ' ἐγὼ προσ-
εγγέπω; compare also Ag. 157, τοῦτό νιν προσεγγέπω. ib. 1258, Ἀἴδου πύ-
λας δὲ τάσδ' ἐγὼ προσεγγέπω, and more particularly Ag. 312, οὐ φίλος
προσεγγέποις, where φίλος, which has been most needlessly altered into
φίλω, is precisely equivalent to τῶν φίλων, or ὡς ὄντε φίλω, as the con-
text requires it to be; as κάρτ' ἀπομούσως, also, ib. 770, might be re-
solved into τῶν κάρτ' ἀπομούσων, or ὡς κάρτ' ἀπόμουσος ὢν; and ποιείσθε
μηδαμῶς, Soph. Œd. C. 277, into ποιείσθε τῶν μηδένων, or ὡς μηδένας
ὄντας, Aj. 1114. See the notes on Ag. 312. 770. 1258. 1572.

Προσεγγέπειν, literally, means *to speak to, accost, hail or greet*; see,
in addition to the above examples, Ag. 231. Soph. Aj. 857. Eur. Hipp.
99. 793. Tr. 50. Orest. 428. Inc. Rhes. 389. Hence the expression
φίλος or τῶν φίλων προσεγγέπειν, as applied to *things* Ag. 312, is wholly
figurative—much as we too familiarly use the word *christen* in the most
general sense of *giving name to*—and so it must be understood to de-
note in the present text, *to designate by the title of Friends*. We might,
therefore, translate: *But whom am I thus to give the name of FRIENDS to?*
although in strictness προσεγγέπω no more means, *I name or call*, than
the simple ἐγγέπω (on which see Buttm. *Lexil.* art. 21. § 20.) means, *I
address or speak to*; and Klausen's version, quoted on v. 96, *Quosnam
e nostris ita appellem?* would have been more correctly given *Quosnam
ita appellem 'e nostris'?*

Compare, however, as illustrative of this easy transition from the
oratio obliqua to the *oratio recta*, Ps. lxxxviii. 26: αὐτὸς ἐπικαλέσεται με·
Πατήρ μου εἶ σύ—Eng. Vers.: *He shall cry unto Me* (or Prayer-book
Version: *He shall call Me*), 'Thou art my Father, &c.'; as also Jerem.
iii. 19, *Thou shalt call Me*, 'My Father'—Shaksp. Hamlet, Act i. Sc. 4:
"Thou com'st in such a questionable shape, That I will speak to thee;
I'll call thee, 'Hamlet', 'King', 'Father', 'Royal Dane': O, answer
me." See also the notes on Ag. 687-90.

¹ On this assumption of its Predicate φίλων by the Article τῶν see Middleton, *On the Greek Article*, chap. ii., and compare the notes on Ag. 601. 621. 690.

102. *πρῶτον μὲν αὐτήν*—] So I prefer to read with the great majority of Editors, ancient and modern, rather than with Blomfield and Klausen recall the reading of Aldus, *αὐτήν*, on which see Elmsley's opinion, as expressed on Soph. (Ed. T. 138. and Eur. Heracl. 144, partly retracted by himself on Eur. Bacch. 722, and further revised and corrected by Hermann on Soph. Trach. 451. See also Blomf. on this passage and on Ag. 809, with the authorities which he has adduced : Matth. Gr. Gr. § 489. ii. Zeun. on Vig. p. 166. Ruhnk. on Tim. Lex. p. 92. Lex Segquier. p. 467. 27 : *Αὐτόν* Σοφοκλῆς ἀντὶ τοῦ ἔμαντόν. καὶ Λυσίας ἐν τῷ κατὰ Ἰφικράτους, καὶ πολλοὶ ἄλλοι. Antiatticist. in Bekk. Anecd. Gr. i. p. 77 : *Αὐτοῦ ἀντὶ τοῦ σαντοῦ* : and the Scholiast on this passage : *σεαντήν δηλονότι κἀκείνον ὅστις Αἰγισθον στυγεί*.

Klausen, indeed, holds that v. 212, *αὐτός κατ' αὐτοῦ*—which Wellauer, as we shall presently see, has most unnecessarily altered into *αὐτός καθ' αὐτοῦ*—is decisive in favour of the *spiritus lenis* ; and therefore in every instance acts upon the authority which he has adduced on Ag. 1106, *ἀμφὶ δ' αὐτᾶς θροεῖς* (where through mere inadvertence I have permitted *αὐτᾶς* to stand) : “ Recte monuit Bernhard. Synt. 287. pronomine *αὐτός* designari primam, secundam, tertiam personam exclusis omnibus reliquis ; itaque scribendum esse *αὐτᾶς* : *αὐτᾶς* vero non nisi pro *ἐαντᾶς*. De secunda persona vide Chœph. 111. ; de prima v. 1244. Ch. 221. Eum. 290.” The truth, however, would rather seem to be, as Hermann supposes—“ Rectius, nisi fallor, contendat quis *αὐτοῦ* initio poetarum, et in his tragicorum, licentia de prima secundaque persona dictum esse : inde paullatim in communem usum venisse, ac primo in plurali, ne opus esset *ἡμῶν αὐτῶν, ὑμῶν αὐτῶν* dicere : apud Aristophanem Eq. 506. Lys. 1070., quæ sola fortasse apud hunc exstant exempla hujus personarum commutationis. Sic etiam Philemon fr. inc. 11. Inde magis frequentari cœpit, etiam in prosa oratione, ut fere exquisita paullatim vulgaria fieri solent”—and as for that familiar use of *αὐτός*, Angl. *self*, which Bernhardt has noticed, although it may very well follow with reference to either first or second person where (as in Ag. 1290. Eum. 290. Aristoph. Lys. 486.) the first or second personal pronoun has been previously expressed or understood ; yet, as often as either emphasis or distinct mention of the person is required, then it becomes necessary to introduce at least that broadest intimation of personality which is conveyed by the pronoun *αὐτοῦ*, Angl. *one's self*.¹ Hence the great majority of Edd. have *αὐτᾶς*, Ag. 1106. Suppl. 806. and *αὐτῆς* Ag. 1264.

¹ Compare the most general use of the (the French *on*), Matth. Gr. Gr. § 487, indefinite personal pronoun *τις*, Angl. *one* 2. 3.

1514 : and though in the last-named passage, ἢ σὺ τὸδ' ἔρξαι τλήσει, κτείνασ' ἄνδρα τὸν αὐτῆς ἀποκωκύσαι ψυχὴν—we might undoubtedly read (as Blomfield and Klausen do) τὸν αὐτῆς with reference to σὺ preceding, yet would this be as needless a pleonasm, as in English it would be to say *your self's husband*; not to mention that the prefatory τὸδ' ἔρξαι (with which compare in this play v. 77, γένεσθε τῶνδε σύμβουλοι πέρι') shews that the words κτ. ἄν. τὸν αὐτῆς form part of the succeeding apposition—*after having killed your own husband bewail his departed spirit, &c. &c.*

In v. 212, which we shall best translate, *Self against self it must be, then, I am plotting*, αὐτοῦ follows αὐτὸς, the application of which is sufficiently limited by its necessary construction with μηχανορραφῶ, on the same principle as in Theb. 674. (for example) our Poet has written ἄρχοντι τ' ἄρχων καὶ κασιγνήτῳ κάσις, ἐχθρὸς σὺν ἐχθρῷ στήσομαι—otherwise after αὐτὸς we should have expected the reflective αὐτοῦ, as in Ag. 805. Prom. 762. Soph. Aj. 906. Œd. T. 1237. Ant. 1174.¹ Compare Soph. Aj. 1039, κείνος τὰ κείνου στεργέτω (on which see Hermann's note, and Monk on Eur. Alc. 545.), and Shaksp. K. Richard III. Act. v. Sc. 3. : "Richard loves Richard; that is, I am I."

103. τᾶρ', i. e. τοὶ ἄρα, is the reading of the MS. Guelf., and has been restored by Blomfield, Dindorf, and Klausen. The MS. Med. and the Edd. of Aldus and Robort. have τ' ἄρ'—whence Turnébe and Vettori, and the rest of the Editors, have edited γ' ἄρ'—. Compare below v. 212, where Turnébe and Vettori again have γ' ἄρα, and Robortello τ' ἄρα, whilst Aldus, with the MSS. Med. Guelf. and Rob., has τᾶρρα—whence Dindorf and others τᾶρα. See by all means Monk on Eur. Hipp. 443. and Elmsley on Eur. Heracl. 269 : whence it will appear, agreeably to Stephens' explanation of τοὶ (*Treatise on the Greek Expletive Particles*, pp. 49. 50.) that the note of interrogation usually printed at the end of this line is wholly out of place.

104. αὐτῇ σὺ κ.τ.λ.] Translate : *Do you yourself, now that you comprehend my meaning, advise with yourself, or consider*; and compare the similar, though somewhat slower, succession indicated by the combination of a verb and participle by means of εἶτα, Angl. *go on to*—on which see the note on Ag. 97, and Matth. Gr. Gr. § 566. 3.

The Scholiast has : Σὺ σκόπησον τίς στυγεῖ Λίγισθον. οὐκ ἐμὸν γὰρ εἰπεῖν : which, if we compare vv. 51. 93. and Ag. 39, μαθοῦσιν αὐδῶ, κοῦ μαθοῦσι λήθομαι, we shall attribute rather to the cautious prudence

¹ Compare Matth. Gr. Gr. § 148. Obs. 3.

of the Chorus, than (as Schütz suggests) to their modest unwillingness to name themselves among the friends of Agamemnon. The spirit of the remark, however, is as Klausen has given it: *Est id, quod audivisti ex me*; and although he has not very accurately rendered *μανθάνουσα, quum a me audiveris*, he aptly enough compares *μανθάνοντί σοι* Ag. 595, where see the note.

105. τῆδε στάσει, Angl. *to this company or party*. Schol: τῆ σστατάσει ἡμῶν. Hesych: Στάσις· θέσις, χορὸς, συνέδρα, ἐργαστήριον: which last word would seem to be connected with that designation of the *locale*¹ of the Chorus which Blomfield has further noticed from Hesych: 'Υποκόλπιον· τοῦ χοροῦ τῆς στάσεως χῶραι αἱ ἄτιμοι. Photius: Στάσις· οὐχ ἢ φιλονεικία, ἀλλ' αὐτοὶ οἱ στασιάζοντες (Angl. *the partisans*.) Compare below v. 444. Ag. 1082, στάσις ἀκόρετος, and ib. 1156, κῶμος δύσπεμπτος ἔξω συγγόνων Ἐρυμίων. Eum. 311, στάσις ἀμά. Suppl. 30, ἀρσενοπληθῆ δ' ἐσμὸν ἰβριστην Λιγυπτογενῆ. ib. 1035, Κέπριδος δ' οὐκ ἀμελεῖ θεσμὸς δδ' εὐφρων.

106. κεί θυραῖός ἐσθ' ὅμως, Angl. *albeit—or all the same, even if—he be abroad*. On this peculiar construction of ὅμως—in accordance, it should seem, with its primary and Homeric signification (ὁμῶς) *at once, alike*, rather than in that derivative sense *yet, nevertheless*, of which Damm has noticed but one example, II. xii. 393. ὅμως δ' οὐ λήθετο χάρμης (where see Heyne's note), and in which from the changed position and use of the word it is easy to account for its change of accent—see Matth. Gr. Gr. § 566, 3: and on the propriety of omitting the comma which Blomfield on Pers. 300 (295.) would have inserted in such cases before ὅμως, see Elmsley on Eur. Med. 1216. and Soph. Aj. 15. Mus. Crit. Cantab. I. p. 351.

107. εὔ τοῦτο,—] I do not fully understand Klausen's remark upon this line: "Comma post τοῦτο T. V., sed abest in G. A., et sane languidam reddit orationem: pertinet enim καὶ ad τοῦτο, quum ipsius etiam chori in hac re societas (v. 103.) accepta sit Electræ." It is a simple case of *Zeugma*, Matth. Gr. Gr. § 634, 3, which we may explain by supplying, *ἔλεξας*, as if it had been εὔ τοῦτ' *ἔλεξας, καὶ ὥστε οὐχ ἦκιστα φρενοῦν με*. Hesych: Φρενοῦν· φρονεῖν, διδάσκειν, νοουθετεῖν. Ag. 1150, φρενώσω δ' οὐκέτ' ἐξ αἰνυμάτων. Prom. 335, πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφνε ἢ σαντόν. Soph. Ant. 754, Trach. 52. Eur. Ion 526. Bacch. 794.

109. ἐξηγουμένη, "*præcuns. Dictating*. Cf. omnino Med. 743." Scholef.—as Butler also had explained it: "*ἐξηγεῖσθαι apud Græcos est quod*

¹ See Müller's *Dissertations on the Eumenides*, I. B. § 21.

apud Latinos *verbis præire*. Cf. Eur. Med. 745, ἐξηγοῦ θεούς." In the present instance, however, and in Eum. 595, ὁ μάντις ἐξηγείτό σοι μητροκτονεῖν; and ib. 609, ἐξηγοῦ δέ μοι, "Ἀπολλων, εἰ σφε σὺν δίκη κατέκτανον, this word, as Blomfield had intimated—"ἐξηγέομαι, *enarro, interpretor*; qui legum vel religionis arcana explicabat, ἐξηγητής dicebatur: vid. Ruhnken. ad Timæi Lex. p. 109."—and as Müller (*Dissertations on the Eumenides*, II. D.) has ably shewn, is used in a technical sense, which we may perhaps sufficiently express by a professional term of our own: *expounding or laying down the law*. Hence Hesych: 'Ἐξηγήσατο' ἐρμήνευσε. 'Ἐξηγητής' ὁ περὶ ἱερείων καὶ Διοσημείων ἐξηγούμενος. Suidas: 'Ἐξηγηταί' οἱ τοὺς νόμους τοῖς ἀγνοοῦσιν ὑποδεικνύοντες καὶ διδάσκοντες περὶ τοῦ ἀδικήματος οὗ ἕκαστος γράφεται. 'Ἐξηγηταὶ τρεῖς γίνονται πυθόχρηστοι, οἷς μέλει καθαίρειν τοὺς ἄγει τιμὴ ἐνισχηθέντας. Καὶ οἱ ἐξηγούμενοι τὰ πάτρια. Suid. and Harpocrat.: 'Ἐξηγητής ἰδίως ὁ ἐξηγούμενος τὰ ἱερά. ἴστί δὲ καὶ ἅ πρὸς τοὺς κατοικομένους νομιζόμενα ἐξηγοῦντο τοῖς θεομένοις. Compare Demosth. against Euergus p. 1160. Reiske: 'Ἐπειδὴ τοῖνον ἐτελεύτησεν, ἦλθον ὡς τοὺς ἐξηγητὰς, ἵνα εἰδείην ὅτι με χρὴ ποιεῖν περὶ τούτων ἀκούσαντες δέ μου οἱ ἐξηγηταὶ ταῦτα ἤροντό με, πότερον ἐξηγήσονται μοι μόνον, ἢ καὶ συμβουλευσώσιν. ἀποκρινάμενον δέ μου αὐτοῖς ἀμφοτέρα, εἶπόν μοι ὅτι 'Ἡμεῖς τοῖνον σοι τὰ μὲν νόμιμα ἐξηγησόμεθα, τὰ δὲ σύμφορα παραίνεσομεν.

111. δικαστήν, ἢ δικηφόρον] Schol: κριτήν, ἢ τιμωρόν. ὃ ἔστιν, ἀκουσόμενον τοῦ πράγματος, ἢ πρὸ ἀκοῆς τὴν τιμωρίαν ἐπάξοντα, ὡς ἀναμφιβόλου ὄντος τοῦ κακοῦ. Compare Ag. 506, τοῦ δικηφόρου Διὸς μακέλλῃ. ib. 1548, ὃ φέγγος εὐφρον ἡμέρας δικηφόρου.

112. ἀπλῶς τι φράζουσ',] Angl. *simply expressing yourself, wording it after a simple fashion*—see on this use of τι Matth. Gr. Gr. § 487. 4. "Satis patet ad φράζουσα intelligendum esse non λέγω, sed imperativum φθέγγου vel ἐπέυχου e v. 100 et 103." Klaus. Why not φάθι from v. 109?

113. καὶ ταῦτά μοῦστιν] This is the reading of Aldus and Turnébe, restored by Wellauer, Dindorf, and Klausen, in place of μοῦ ὅστιν, the reading of Vettori and every succeeding editor until Porson who edited μοῦστω, in which he has been followed by Blomfield and Scholefield. See, on this crasis, Matth. Gr. Gr. § 54. p. 99. Buttm. Gr. Gr. p. 115.

Translate: *And are these things such as to come religiously to me from the gods?* i.e. as things granted to a religious worshipper, after a holy fashion, in answer to an acceptable offering and to prayer? Compare Thucyd. i. 20, τὰ μὲν οὖν παλαιὰ τοιαῦτα εὐρον, χαλεπὰ ἕντα παντὶ ἐξῆς τεκμηρίῳ πιστεῦσαι, Angl. *being of such a nature that it were difficult to establish one's belief of them by every link (a complete chain) of evidence*;

iii. 13, τοιαύτας ἔχοντες προφάσεις καὶ αἰτίας ἀπέστημεν, σαφεῖς μὲν τοῖς ἀκούουσι γῶναί ὡς εἰκότως ἐδράσαμεν, Angl. *of such a nature that it must be plain to those who hear them, that we have done so with good reason*; and more particularly compare the use of the term ὄσια, as applied (Thuc. ii. 52.) to places or things profane; i.e. (see note on Ag. 622, and Arnold on Thucyd. i. 71. 20.) to places or things of such a character as that it were no profanation to touch or use them.¹

We may thus avoid the necessity of either with Abresch, and the Scholiast who writes: καὶ τὸ ταῦτα εἰπεῖν παρὰ θεῶν ὄσια κρίνεται, supposing an *anaptyxis* of θεῶν πάρα for παρὰ θεοῖς, or with Schütz more reasonably supplying some such word as ἐξαιτεῖν to help out the sense; without, however, admitting with Blomfield (on the authority of Schneider on Xen. Anab. p. 313) that θεῶν πάρα, *emanating from the gods*, and πρὸς θεῶν, *produced by the gods*, are absolutely and entirely equivalent expressions. See Matth. Gr. Gr. § 588. 4. a. and § 590. 6, a. a.

114. πῶς δ' οὐ κ. τ. λ.] Angl. *Why, how should it be otherwise than a religious thing to requite your enemy with evil for evil?* Compare Pers. 1014. and Eum. 435, πῶς δ' οὐδ'; Suppl. 918, πῶς δ' οὐχί; Prom. 589, πῶς δ' οὐ κλύω τῆς οἰστροδινῆτου κόρης; ib. 759, πῶς δ' οὐκ ἄν (ἠδοίμην); and see the note on Ag. 262, τί δ' οὐχί; Τὸν ἐχθρόν, Angl. *an enemy*, i.e. one assumed, or conceived of, as such; see note on Ag. 601. p. 186. and Middleton on the Greek Article, Chap. iii. sect. ii. § 1. Ἄνταμείβ. κακοῖς: compare Prom. 223, κακαῖσι ποιναῖς ταῖσδέ μ' ἐξημείψατο. Theb. 1049, παθὼν κακῶς κακοῖσιν ἀντημείψατο. Archilochus (as quoted by Blomf. on Prom. 221.) ap. Theophil. ad Autolyc. p. 195, ἐν δ' ἐπίσταμαι μέγα, τὸν κακῶς τι δρώντα δεινοῖς ἀνταμείβεσθαι κακοῖς. On the other hand, Soph. Œd. C. 814, πρὸς δὲ τοὺς φίλους οἱ ἀνταμείβει ῥήματα. ib. 1273, οἱδ' ἀνταμείβει μ' οὐδέν;

“Τὸν ἐχθρόν ἀνταμείβεσθαι κακοῖς. Juxta antiquorum sententiam quibus nondum lux Christianæ caritatis effulserat. Sic Ovid Heroid. xv. 217: *Dii, precor, eveniant hostibus ista meis!*” S. L. Add from Æschylus, Suppl. 376, ἄγος μὲν εἶη τοῖς ἐμοῖς παλιγκότοις, and see the note on Ag. 512.

115. “Versus mutilus, quamquam Ald. Turn. Vict. nullum lacunæ signum habent. Rob. illud in fine versus, Canter. post χθόνιε posuit, probante Buttlero, quam rationem v. l. commendare videtur. Recentiores edd. omnes ab initio versus mutilum esse designarunt; et

¹ Compare also Soph. Œd. C. 188, ἔγε νιν σύ με, παῖ, ἵν' ἄν ἐσσεβίαι ἐπιβαίνοντες τὸ μὲν εἰπομεν, τὸ δ' ἀκούσασμεν, which

Arnold on Thuc. i. 71. 20. quotes and explains by: ἔγε σύ με ἐς ὄσιον, ἔνθα ὄσιόν ἐστιν ἐπιβαίνειν, οἱ ἐς βεβηλόν.

perfecto facilius intelligi potest, quomodo prima verba excidere potuerint. Lacunam probabili ratione ex. v. 163 (157.) explevit Herm. *de vers. spur. ap. Æsch.* p. vi. ita : κήρυξ μέγιστε¹ τῶν ἄνω τε καὶ κάτω, ἄκουσον, Ἐρμῆ χθόνιε, κηρύξας ἐμοὶ κ. τ. λ." Well. "Ἐρμῆ χθόνιε. Vel post vel ante has voces aliquid deesse manifestum est. Locum supplet Hermannus traducto huc ex v. 163. κήρυξ μέγιστε τῶν ἄνω τε καὶ κάτω, cui favet Blomfieldius, nec, ut videtur, injuria; isto enim versiculo facile carere possumus eo loco ubi nunc est, et si huc transferatur, erit ad quod κηρύξας ἐμοὶ referri possit, prægresso nomine κήρυξ; et si præcesserit hic versus, non necessarium est ut sequens a nomine proprio Ἐρμῆ χθόνιε inchoetur, sed bene præcedere potuit vox trisyllaba qualis est ἄκουσον." S. L. "Ad lacunam explendam Herm. conj. ἄκουσον, quod dictum esset ut ἄκουσον ἐς φάος μολῶν v. 438 (445). Melius se haberet ἄρηξον, dictum ut Theb. 119. et 179."² Klausen—who further observes upon v. 115 : "Inferos quum ab hominibus certi fines dirimant, in omnibus precibus, quibus hi invocantur, opus est auxilio Mercurii, cui soli licet adire utramque ditionem, cujus munus omnino est conjungere ea quæ contraria sunt (Theol. Æsch. p. 101. sqq.) Itaque tum ab Oreste invocatur, qui patris auxilio eget, initio tragædiæ nostræ, tum a Persis in evocando Dario (Pers. 629.), tum ab Electra Sophoclis (v. 111.) in re nostra. Atque quum in omni invocatione iis nominibus appellandus sit unusquisque deus, quibus ejus de re, quæ jam tractatur, potestas designata est; præconem eum superiorum et inferiorum dicit Electra, quoniam a se ad inferos perferendæ sunt preces, deum inferum vero, quia ad manes Agamemnonis referuntur omnia. Mercurius præco Ag. 473 (496.)"

116. κηρύξας ἐμοὶ, *having made proclamation, or done the office of Herald, for me*—so it seems best to interpret these words, with Klausen who remarks: "Wellauerus, commate post ἐμοὶ sublato, haud recte jungit κηρύξας—δαίμονας, convocans deos. At nusquam κηρύσσει τινὰ est convocare aliquem, et eo, quem attulit ille, loco Eur. Hec. 148,

¹ It is worth noticing here, as tending to confirm us under the necessity of sometimes setting aside the concurrent testimony of the oldest Edd., that Aldus, Robertello, Turnèbe, Vettori, and Canter have all edited μέγιστη in this line, which finding in the mouth of Electra at v. 157. they seem to have intended to apply to the Leader of the Chorus, in some way which something lost (as they supposed) after this verse might be presumed to have explained. Stanley, who first introduced

μέγιστε (the correction, he tells us, of Jacobs) supposed that Electra suddenly interrupted herself on seeing the lock of hair:—but thus to turn her address from Mercury to the Chorus, we must needs, as Wellauer has observed, have had ὁμεις δὲ—in v. 157.

² Add Soph. El. 110-18. ὦ δῶμ' Αἴδου καὶ Περσεφόνης, ὦ χθόνι' Ἐρμῆ καὶ πότνι' Ἄρᾳ..... ἔλθετ', ἀρῆξατε, τίσασθε πατρὸς φόνον ἡμετέρου, καὶ μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.

κήρυσσε θεούς est: *alta voce deorum nomina appella; id quod bene decet supplicem* (Hec. 146-7.), *minime deum Mercurium.*"

Compare, as involving a similar call upon a general and acknowledged power to put itself forth in a special and individual case, Theb. 8, ὦν Ζεὺς Ἀλεξητήριος ἐπώνυμος (i. e. Ἀλεξητήριος) γένοιτο Καδμείων πόλει. ib. 145, καὶ σὺν, Λύκει' ἄναξ, λύκειος γενοῦ στρατῶ δαίφ, where Blomf: "ludit in secundo λύκειος, quod Hesychius (v. Λυκείον.) recte explicat per φοβερὸς, ἰσὺι similis." Also with this intransitive use of κηρύσσω, *I cry aloud*, compare below v. 1007. Eum. 566, κήρυσσε, κήρυξ, καὶ στρατόν κατεργαθοῦ. Soph. El. 1105, ἦδ', εἰ τὸν ἄγχιστόν γε κηρύσσειν (κήρυκα εἶναι) χρέων.

Thus interpreting, what in any case would seem to be the most probable restoration of the text, ἄρηξον Ἑρμ. χθ. κ.τ.λ.: *Help, terrestrial Mercury, by performing the part of Herald for me; we may go on with Klausen to translate v. 117: so that the deities below the Earth, and the goddess Earth herself.....may hear my prayers; the infinitive serving* (Matth. Gr. Gr. § 532. d.) to explain the precise effect or purpose of the preceding proposition, which expressed at greater length, we may presume, would have been, in place of κηρύξας ἐμοί, κήρυξον δέ μοι τοῖς γῆς ἔνερθε δαίμοσιν κλύειν ἐμὸς εὐχάς, as in v. 4. and Ag. 1316, ἀστοῖσι κηρύσσειν βοήν, where see the note.

118. πατρώων δωμάτων ἐπισκόπους] Schol: νῦν γὰρ ἐπισκόπους: that is to say, "the adjective (ἐπισκόπους) contains not a definition in itself belonging to the substantive (δαίμονας), but an extension of the idea¹ contained in the verb (κλύειν), or it may be considered as the consequence and effect of the verb:" Matth. Gr. Gr. § 446. Obs. 2. This is called the *proleptic* use of the adjective.

"δωμάτων em. Stl. δ' ὀμμάτων M. R. δ' ὀμμάτων πατρώων G. A. πατρώων ὀμμάτων T. πατρώων δ' ὀμμάτων V. Vulgatam frustra tuetur Wellauerus, ὀμματα πατῶνα usitatissimam circumscriptionem esse contendens. Quæ nusquam invenitur, nisi ubi peculiaris est aliqua oculorum vis,² cui nullus hic locus. Ne particula δὲ quidem ullo modo explicari potest." Klaus. On the other hand: "Aptissima ædium mentio, in quibus recuperandis res versatur: v. 123."—compare below v. 466.

119. τίκτεται, *brings forth*; the middle voice with the same meaning

¹ Compare Theb. 640, καὶ θεοὺς γενεθλοῖσι καλεῖ πατῶνας γῆς ἐποπτήρας λιτῶν τῶν ἄν γενεσθῆαι: also I. Kings, viii. 29: *That Thine eyes may be open toward this house night and day.....that Thou mayest hearken unto the prayer which Thy*

servant shall make. ib. 52: *That Thine eyes may be open unto the supplication of Thy servant, &c.*

² See, for example, below v. 653, δικαίων ὀμμάτων παρουσία.

as the active; in which form, according to Buttmann (*Irregular Greek Verbs*, p. 241), it is poetical only, not found in Sophocles, and of rare occurrence in Euripides. Compare below v. 406. Prom. 768, ἡ τέξεται γε παῖδα φέρτερον πατρός. Danaid. fr. 38. 4, ἡ δὲ (γαῖα) τίκτεται βροτοῖς μῆλων τε βοσκὰς καὶ βίον Δημήτριον. Hom. Il. ii. 742. 743, &c.

Θρέψασά τ'—Schol: θρέψασα ἡ γῆ τὸν σπόρον τοῖς ἐπιούσι καρποῖς ἀπ' αὐτοῦ κῆμα λαμβάνει. Compare Eum. 659, κύματος νεοσπόρου. Hesych: κῆμα ὕδατος ἐπιδρομὴ βιαία, καὶ τὸ ἔτι ὄν ἐν τῇ κοιλίᾳ, καὶ τὸ γεννώμενον κῆμα. Ib: Ἀκύμων (ἀκνήμων Steph.)· στεῖρα, ἄτεκνος, ἄτοκος, μὴ γεννώσα, μὴ ἔχουσα κῆμα. Schol. on Apoll. Rhod. iv. 1492, θεοῦ βαρὺ κῆμα φέρουσαν: κῆμα ἀντὶ τοῦ κῆμα, κατὰ συγκοπήν. The root of κῆμα is plainly κύω, and of the older form κῆμα, κνέω—on which see Buttm. *Irreg. Greek Verbs*, p. 161.

Klausen compares with this passage, Pers. 628, ἀλλὰ χθόνιοι δαίμονες ἄγνοι, Γῆ τε καὶ Ἑρμῆ, βασιλεῦ τ' ἐνέρων. ib. 640, ἀλλὰ σὺ μοι Γαῖα τε καὶ ἄλλοι χθονίων ἀγεμόνες—which makes it the more surprising that neither he, nor any other editor, has printed Γαίαν here, as in vv. 39. 140. Prom. 210. Eum. 2.

121. The difficulties which have beset the interpretation of this line—chiefly, it should seem, because in the corrupt state of the commencement of this speech interpreters had failed to perceive the connexion between what Electra had called upon Hermes to do for her (v. 116.), and what she now proceeds (καγὼ . . . λέγω) to do for herself—may be seen at one view by the following note: "In vocabulo βροτοῖς offenderunt interpretes. Heraldus emendavit: χέουσα τάσδε χέρνιβας, χοῦς λέγω, καλῶ σε, πάτερ. Both. dedit: Καὶ, γῆ χέουσα τάσδε χέρνιβας, βροτῶ λόγῳ καλῶ σε, πάτερ. Hermannus denique *Obs. Critt.* p. 63., ineptum judicans βροτοῖς λέγω, illud in φθιτοῖς mutari vult, alatis Pers. 220. Eurip. Alcest. 100., quibus addi potest. Pers. 523: γῆ τε καὶ φθιτοῖς δωρήματα. Sed dativus non cum λέγω, sed cum χέουσα jungendus est, et βροτοῖς eadem significatione adhibitum est, qua illis locis φθιτοῖς, quare nihil mutandum." Well. "Stare tamen potest βροτοῖς"—observes Blomfield, without resting its defence on such a mere *Ipse dixit* as Wellauer has advanced—"nempe diis prius invocatis, nunc mortali vita defuncto libationes fundit. Vix crediderim βροτοῖς in locum τοῦ φθιτοῖς substitutum fuisse": and this explanation—although the transition, which it supposes, from speaking of the infernal deities to the invocation of *Agamemnon* is sufficiently declared by the words καλοῦσα πατέρ' in v. 122., and although the restriction of the libation as offered only to *deceased mortals* is directly opposed to Pers. 220.

523.—has been acquiesced in by Professor Scholefield, and more reluctantly by the Bishop of Lichfield who writes : " Stare quidem poterit hæc lectio, si in iis quæ præcesserant deos, nunc vero mortales h. e. Agamemnonem, patrem Electræ, invocatum intelligas. Sed mihi præplaceret Hermanni lectio φθιτοῖς, ut multo minus jejuna, et ad rem longe accommodatior ; mortuis enim libationes offerri solent, mortalibus non item. Eamque bene confirmat Herm. ex Pers. 220, δεύτερον δὲ χρῆ χάσας Γῆ τε καὶ φθιτοῖς χέασθαι."

Upon the whole, then, I cannot hesitate to adopt the ingenious explanation proposed by Klausen, whose able comment upon this passage, the reader will forgive me, if I transcribe at length. " v. 121. *Fundens hoc libamentum hominibus lustrale.* χέρνιψ proprie de aqua, qua ante sacrificium lavantur manus : Eum. 656. Soph. Œd. T. 240 : deinde de omni, qua sollemniter lustratur domus et familia, quum ei immittatur [immissum fuerit] lignum ab ara desumptum : Eur. Herc. F. 929. Arist. Pac. 961. Athen. ix. 409. Ag. 1037. In rebus mortuorum χέρνιψ dicitur de aqua ad fores ædium, ubi jacebat corpus, posita, qua se aspergebat quisquis exibat : Eur. Alc. 100. Theophr. Char. c. 16. ibique Casaub. ; Poll. viii. 894. Ab hac omnino differt aqua in inferiis effusa. Sed hæc etiam dicitur λουτρόν : Soph. El. 84, 434., quæ eadem λουβή ib. 52. Dioscor. Anthol. Pal. vii. 162. Apparet ex his aquam illam puram et castam (λιβάσιν ὑδρηλαῖς παρθένον πηγῆς μέτα Pers. 613), quæ in his inferiis fundebatur, visam esse lustrare homines eos qui ferrent inferias, ideoque dictam χέρνιβα, translato quidem vocabuli sensu. Pendet igitur βροτοῖς non a χέουσα, sed a χέρνιβας, ut v. 267 : τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μείλιγματα βροτοῖς πιφάσκων εἶπε. Brevius, addito hoc dativo, designatur idem quod v. 84 : ὡς νόμος βροτοῖς ἔστ.' Ita v. 462 : δαίτες ἔννομοι βροτῶν, *epula quæ (mortuis) ab hominibus parari solent.* Simili ratione additus est dativus Pers. 751 : δέδοικα μὴ πολὺς πλοῦτου πόνος οὐμὸς ἀνθρώποις γίνηται τοῦ φθάσαντος ἄρπαγῆ. Neque otiosa est mortalium mentio ; his enim omnis opera adhibenda est, ut mortuorum favorem sibi concilient quia eadem sors manet ipsos. Idem mortalium in mortuos officium commemorat Soph. Aj. 1380 : ὅσον χρῆ τοῖς ἀρίστοις ἀνδράσιν ποιῶν βροτούς, ubi nisi hæc, quæ inter utrosque intercedit, ratio extollenda esset, abesse possit [poterat] βροτούς." Translate : *And I, as I pour out these human lustrations*—i. e. whilst in this solemn offering I perform *the mortal's part*, as distinguished from that which has just before been assigned to *Immortals*, and pour out these which among men are held to be purifying streams—and compare, as more apposite than Pers. 751, where ἀνθρώποις γίνηται τοῦ φθάσαντος ἄρπαγῆ

amounts to nothing more than *γέν. ἄρπ. τ. φθ. ἐν ἀνθρώποις*, Ag. 827, *ἐν χρόνῳ δ' ἀποφθίνει τὸ τάρβος ἀνθρώποισιν*. Eur. Orest. 314, *κἄν μὴ νοσῆς γὰρ, ἀλλὰ δοξάζεις νοσεῖν, κάματος βροτοῖσιν ἀπορία τε γίγνεται.*, and see the note on Ag. 213, *βροτοῖς θρασύνει γὰρ αἰσχρόμητις τάλαινα παρακοπὰ πρωτοπήμων.*

123. *φίλον τ' Ὁρέστην*—] So I conceive the speaker, overpowered by her feelings, to have interrupted the sentence which she afterwards completes in v. 130. &c., just as the Nurse returns in v. 743. to the point from which she had garrulously wandered in vv. 733-42: compare also Ag. 537. 547. 628. 1074. It is not necessary, therefore, that with Wellauer and Klausen we should hold the conjunctive particle in v. 122. to be transposed,¹ on the principle indicated by the latter—“*τὲ additum ei voci quæ utriusque sententiæ parti communis est, ut v. 502. 766. 971 (509. 796. 1008.)*”—inasmuch as some such termination of v. 123. might seem to have been intended, as that which Blomfield half seriously proposes to force upon the author,—*πῶς ἀναξον εἰς δόμους.*

As to the interpretation of the line, Wellauer, who (followed by Scholefield) places a colon after *Ὁρέστην* and note of interrogation after *δόμοις*, has dropped no further hint than this, that in his Lexicon *Æschyleum* he quotes this passage under the verb *ἀνάσσειν, regnare*; as the Scholiast also has: *ἀνάξομεν βασιλεύσομεν*: and so Butler: “*Vix tanti esset ut monerem verbum ἀνάξομεν ab ἀνάσσειν h. l. deducendum esse, non ab ἀνάγειν, nisi viderem virum summum optime de Æschylo meritum in hunc errorem lapsum; sic enim reddit Dutheilus, fais nous rentrer dans ton palais. Nec tamen diffitendum est id eum consilio fecisse; pergit enim, Maintenon nous sommes errans. Credebat forte vir doctissimus aliquid vitii inesse hoc loco.*”³

Klausen, on the contrary (and, as is plain from vv. 124. 128., with much more reason) deriving *ἀνάξομεν* from *ἀνάγειν, reducere*, as it occurs Ag. 987. *τὸν ὀρθοδαῆ τῶν φθιμένων ἀνάγειν.* and Hom. Il. xv. 29, *καὶ ἀνήγαγον αὐτίς Ἄργος ἐς ἱππόβοτον, καὶ πολλὰ περ ἀθλήσαντα.*, agrees with Dindorf in subjoining (*τὸ*) *πῶς ἀνάξομεν δόμοις*, as though it were an accusative “expressing (see Matth. Gr. Gr. § 408.) the kind and mode of the action” of *ἐποίκτειρον*, which he translates accordingly:

¹ See Well. on Prom. 42. Elmsl. on Eur. Heracl. 622. and the note on Ag. 513, *Πάρις γὰρ, οὐτε συντελής πόλις.*

² This is not a parallel passage.

³ Such, too, appears to have been the ultimate conviction of the learned Editor

himself: “† *πῶς ἀνάξομεν δόμοις. Obelum apposui loco corrupto, cui variis modis mederi volunt critici.*” S. L.

Blomfield after Pauw, Heath, Schütz, and Hermann has edited, *ὡς ἀνάξομεν δόμοις.*

commiserans da viam quomodo cum in aedes reducamus—an interpretation which, it appears to me, would constrain us to read, *πὼς ἀνάξομεν δόμοις*. See St. Luke's Gospel xxii. 2. 4. Acts iv. 21. Rom. viii. 26., and other examples of this impure Greek construction noticed by Schleusner Lex. N. T. 'Ο, ἦ, τό, f. Translate: *and bring back dear Orestes*—was I going to say? Alas! *how shall we restore him to his home?* and understand *ἀνάξομεν* as said not, as Klausen supposes, "de omnibus qui Oresti favent," but, as seems much more natural, of Electra herself and (if we may so speak) her now sainted father, to whom in this short digression she familiarly unbosoms herself, and in three hurried lines (vv. 127-9.) makes known the existing state of things in the Palace of the Atridæ.

124. *πεπραγμένοι*] "*πεπραμένοι* em. Casaub. Cf. v. 858 (895). Soph. Phil. 978: *οἶμοι, πέπραμαι κἀπόλωλα*. Ant. 1036: *ἐξημπούλημαι κἀκεφώρτισμαι πάλαι*. Libri omnes et Schol. *πεπραγμένοι*, quod defendit Schwenckius, collato Eur. Alc. 88: *γόνων τῶν ὡς πεπραγμένων*,¹ ut eodem sensu dictum quo *διαπεπραγμένοι*. Qui sensus huic loco omnino non aptus: nondum enim actum est de Oreste et Electra, sed expectant [vv. 130. 139.] bonum eventum. Probatur, id quod monuit Schütz., emendatio addito *ἀντηλλάξατο*, ut v. 859 (896). de eadem re dictum est *τίμος ὃν ἀντεδεξάμην*." So Klausen, and so every modern editor except Wellauer, to whose defence of *πεπραγμένοι* Scholefield justly, indeed, objects: "Veterem lectionem *πεπραγμένοι* vix satis defendit Well. exemplis vocis compositæ *διαπεπραγμένοι*, de quo nemo dubitavisset," but who, in his Lex. Æschyl. v. *πράσσω*, has more judiciously classed this passage with v. 427. And a careful comparison of the context of each has fully convinced the present Editor that *πεπραγμένοι* ought not to have been so unceremoniously superseded by *πεπραμένοι*, inasmuch as it is in every sense an older and better word, pointing (like *ἐξημπούλημαι* and *ἐκπεφώρτισμαι* in the above passage of Sophocles) to the original manner of carrying on all trade and commerce, by *barter*; and introduced with as much propriety here, where the exchange is for *Ægisthus*, as *ἐπράθην* is in v. 895, where the free-born Orestes complains of having being secretly *sold* for a certain sum *in specie*.

Translate therefore: *for now* (emphatic) *we are converted into produce as it were, and shipped² off by our mother*—and see Damm's Lex.

¹ This would be expressed in English by, *as if all were over, as if it were finished*: a neuter plural (on which see below on v. 859.) and therefore not parallel to

the proposed reading and interpretation of the text.

² Compare the Athenian Historian's incidental mention of the *export* trade of

v. πράσσω, where this verb is derived from the same Epic future of περάω,¹ περάσω (with a short), from which Buttmann, *Irreg. Greek Verbs* pp. 204. 211, supplies the principal parts of πιπράσκω, or, in the old Epic, πέρισημι.

Blomfield's illustration of πεπραμένοι: "Ita fere nos Angli, *bought and sold*,² i.e. traditi," is even more applicable to πεπραγμένοι, *made*³ *matter of traffic*, inasmuch as this more directly involves the notion of a *quid pro quo*, and so conducts us at once from the proper meaning of a *bargain* to that invidious sense which we are wont (improperly) to attach to the English word *compromise*.

127. ἀντίδουλος] "In loco servi. Schol: ισόδουλος, ἐν δούλης τάξει. Noster in Prometheo Solutio fr. 180. "Ἴππων ὄνων τ' ὀχεῖα καὶ ταύρων γόνας Δουὸς ἀντίδουλα [Libri ἀντίδωρα] καὶ πόνων ἐδέκτορα, quem locum præter Plutarchum citat Porphyrius de Abstin. iii. 18. Sic in Eum. 38. ἀντίπαις idem est atque ισόπαις." Blomf.

128. "φεύγων Ὀρέστης ἐστίν. Usitatio est hæc periphrasis cum participio præteriti temporis, vel in præterito cum participio præsentis, sed aliquando etiam in præterito cum participio præsentis occurrit. Herodot. iii. 133: ὅσα αἰαχύνην ἐστὶ φέροντα. Xen. Cyrop. ii. 2. 15: ἦν ἄλλοι ὡσι παρακαλοῦντες," S. L. See Matth. Gr. Gr. § 271. Obs.—Aldus with the MSS. Med. Guelf. and Rob. has φεύγειν.

Ibid. ὑπερκόπως, *proudly, over-bearingly*; Schol: ὑπερηφάνως. "Antiqua notio verbi κόπω vel κόπτω videtur fuisse *gradior*; unde προκόπτω. Erit igitur ὑπέρκοπος, qui nimis longe progreditur." Blomf. Gloss. Theb. 387.

129. ἐν τοῖσι σοῖς πόνοισι—], which Blomfield, who compares Suppl. 914, κίρβανος ὧν δ' Ἑλλησιν ἐγγλίεις ἄγαν, appears to have understood in the sense in which he has inadvertently quoted it on Ag. 453, as ἐν τοῖσι σοῖς κακοῖσι—I would rather interpret with Klausen, *in the fruits of your labour*; comparing Pers. 751, πλοῦτου πόνος οὐμός, and other passages which he has adduced on Ag. 54, πόνον ὀρταλίχων (where see

Greece: χαλεπωτέραν ἔξουσι τὴν κατακομιδὴν τῶν ὀρειῶν καὶ πάλιν ἀντίληψιν ὧν ἡ θάλασσα τῇ ἡπείρῳ δίδωσι: where Arnold compares Xen. de Rep. Athen. 2. § 3.

¹ On the derivative process by which certain inflections of this old Greek verb, περάω, I *cross*—whence (if they are not of parallel formation) *πέρα, a crossing*: Appendix to Agamemnon, Note A—became appropriated to *traffic* (in strictness applied to foreign commerce) and

thence to *trading* generally, see Buttm. *ut supra* p. 204: and observe that the French *traffic* (whence our "traffic") bears obvious marks of a corresponding Latin etymology, *trans* namely and *facio*.

² See Shaksp. K. Rich. III. Act. v. Sc. 3.

³ With this use of the perfect passive compare Theb. 433, φλέγει δὲ λαμπὰς διὰ χερῶν ἀπλισμένη (*made an ὄπλον, or implement, in his hands.*)

my note), fr. 361, ἰψηλὸν ἢ βάσασα [perhaps φθάσασα] τεκτόνων πόνον. Pind. Pyth. vi. 54; μελισσῶν τρητὸν πόνον. Isthm. iii. 27: πλοῦτου δειστέιχον τετραοριῶν πόνους.—to which we may add Ecclesiastes, ch. ii. vv. 10. 11. 18. 19. 24.

Ibid. χλίουσιν μέγα. So every editor, beginning with Turnébe and Vettori, has corrected μέγα—the reading of Aldus and Robortello, and of the MSS. Med. Guelf.—with the exception only of Klausen, whose interpretation is little less forced here than in Ag. 1238, where see the note: “χλίουσιν μέγα, *luxuriant postea*; postquam tibi eripuerunt: *schwelgen hinterdrein*. Ita Od. xv. 400: μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνὴρ. Cf. Ag. 699: μετὰ μὲν πλείονα τίκτει. De re Eur. El. 314, sqq. confert Schützius. Cf. Soph. El. 266. sqq.”

χλίουσι τρυφῶσι: Schol: compare Suppl. 236, πέπλοισι βαρβάρουσι καὶ πικνώμασι χλίοντα. Ruhnken on Tim. Lex. Plat. p. 276: “Recte Timæus χλιδή repetit a χλίω, quod verbum, a χαλίω contractum, cum suis derivatis primum significat *calore solvo, mollio*; deinde *deliciis frango*.” Hence Hesych: χλίει θρίπτει.

135. σου, πάτερ, τιμώρορον] “*Tui, pater, ultorem*. Virg. *Æn.* iv. 625. *Exoriare aliquis nostris ex ossibus ultor*. Qui se legunt, versus rationem nullam habent: qui δὲ addunt, ut Canterus, cautius faciunt, sed sine ulla necessitate. Imo potius optat adventum paterni vindicis Orestis, quam patris. Euripides apud Stobæum, Serm. lxxxv. (Danae fr. ix.) γυνὴ μὲν ἐξελθοῦσα πατρώων δόμων οὐ τῶν τεκόντων ἐστίν, ἀλλὰ τοῦ λέχους· τὸ δ’ ἄρσεν ἐστὶ ἐν δόμοις αἰεὶ γένος θεῶν πατρώων καὶ τάφων τιμώρορον. Ita enim legendum, non καὶ τάφων τιμῶρον, et *sepulchrorum limitem honorat*, prout editur”! Stanl. “σου † πάτερ Porson. Canteri emendationem recepi. Incertum est quid in suo libro invenerit Scholiasta: τοῖς δ’ ἐχθροῖς σου λέγω σε φανῆναι τιμωρόν.” Blomf. For τιμώρορος see note on Ag. 495., and compare the prediction of Cassandra, to which, we are to remember, the attention of the audience has already been invited, Ag. 1247, ἕξει γὰρ ἡμῶν ἄλλος αὖ τιμώρορος, μητροκτόνον φίτιμα, ποιῶν πατρός.

136. ἀντικαθανεῖν δίκη.] “Vulg. ἀντικαθανεῖν δίκην sensu carere videtur, defensorem tamen habet Schwenkium, qui accusativum δίκην id significare dicit, quod verbo efficitur [Matth. Gr. Gr. § 408.]; sed id loco nostro fieri non potest. Both. dedit ἀντικαθανεῖν δίκη. Sed Schol. et varia lectio apud Turn. præbent ἀντικακατανεῖν, unde Hermann. *Obs. Critt.* p. 64. emendavit ἀντικακατανεῖν, quod recte recepit Schütz., nisi forte ἀντικακατανεῖν [ἀντικακατανεῖν] vel ἀντικακατανεῖν legendum est, ut κακωνηγέτης Eum. 226., ex quo vulgatæ lectionis origo facilius in-

telligi possit. Sed idem Herm. male *δίκη* in *δίκη* mutavit, qua mutatione non opus est, si *τιμάρορον δίκη* jungimus, ut Eur. Electr. 676. *δὸς δῆτα πατρὸς τοῖσδε τιμωρὸν δίκη*. Non melius Pors. *Advers.* p. 139. *ἀντικαθανεῖν δίκη*." So Wellauer: but the junction of *τιμάρορον δίκη* is not to be thought of, and Klausen has satisfactorily disposed of the marginal reading of the Medicean MS: *γρ. (γράφει) ἀντικατακτανεῖν*—whence the Scholiast's: *γράφεται, ἀντικατακτανεῖν*¹—"at videtur hæc esse correctio eorum, qui male se habere putarent accusativum *δίκη* pendentem a *καθανεῖν*, et esse hoc *δίκη* potius subjectum sententiæ." He accordingly translates *ἀντικαθανεῖν δίκη*, which Dindorf also retains, *moriendo solvere id quod justum est*; and adds: "Eadem structura, quæ ἀγγελίην ἔλθειν [Angl. *to go an errand*]:" see Matth. Gr. Gr. § 408. and 409. 4. as also Elmsl. on Eur. Med. 256, and Heracl. 852. To the same effect nearly, the Bishop of Lichfield: "Locus hic quodammodo torsit interpretes, sed, quantum video, sine causa. Ordo est: λέγω δὲ τοῖς ἐναντίοις (τινα) τιμωρὸν σου, πάτερ, φανῆναι, καὶ δίκη (εἶναι) τοὺς κτανόντας σε ἀντικαθανεῖν. *Inimicis autem denuntio ultorem tuī, pater, adfuturum, et æquum esse eos, qui te interfecerunt, ipsos vicissim interire.*"

We are virtually driven back, then, upon the interpretation which Abresch long ago proposed: "*Δίκη* valet *ὁμοίως*: vid. Hesych.": and on which Schütz observed: "Id ferri potest, si *ἀντικαθανεῖν* legatur; sed lectioni *ἀντικακτανεῖν* [*ἀντικακτανεῖν*] aptius est *δίκη* interpretari *δικαίως*." Hesychius has: *Δίκη ὁ τόπος* [read *τρόπος*] *μνηστήρων*—which last word fixes the reference to Od. xviii, 275: *μνηστήρων οὐχ ἦδε δίκη τὸ πάροιθε τέτυκτο*—again: *Δίκης* [read *Δίκη*] *τρόπον ὁμοίως, ἢ κρίσις. Δίκη καθάπερ, ὥσπερ, ὁμοίως*: and it is in this last sense, in which we see *δίκη* as it were in a state of transition from a noun substantive to an adverb, and thence to a preposition, that we must here take it and translate: *and that those who have killed should die for it in like manner*. See the note on Ag. 3. *κυνὸς δίκη*, and compare the adverbial and prepositive use of the old Latin substantive *instar* (sometimes found as *ad instar*, corresponding to² *κατὰ δίκη*), on which see by all means Faccioliati's Lexicon, p. 993.

137-S. I have no better explanation of these lines to offer than this which Klausen has given, retaining with Dindorf the reading of all

¹ So on v. 155, *σγέδια*, we find in the margin of the same MS.: *γρ. ἔτοιμα*; and the same notice of it by the Scholiast: *γράφεται, ἔτοιμα*: which Klausen justly

terms "*merum glossema*."

² See Hermann *de Ellipsis et Pleonasm.* p. 163, as also the note on Ag. 27.

the old Edd. and translating: "*Hæc, quæ sunt malæ imprecationis, mediâ interpono, adversus illos dicens hanc malam imprecationem: nobis vero cett.* Verba eadem vel similia apte repetita in precibus intentis. Cujus rei insignis est vis in hoc loco." Wellauer observes: "Post ἀρᾶς quum vulgo comma ponatur, sensus est nullus; quare καλῆς ἀρᾶς ex conjectura dedit Schütz., quod recepit Bothius, omisso simul versu sequente, ut spurio. Sed omnino non intelligo, quid sit: ἐν μέσῳ τίθημι τῆς καλῆς ἀρᾶς, et si quis inest sensus, is tam ineptus est et frigidus, ut tale quid Æschylus dixisse non possit. Mihi quidem post τίθημι comma ponendum videtur, ut genitivi cum versu sequente jungantur; ἀρᾶς, autem corruptum esse puto a librario, cujus oculi in versum sequentem aberrarunt. Quid sit, ἐν μέσῳ τίθειναι, in vulgus notum est."

It were to be wished, however, that Wellauer had given his actual translation of this phrase in the present passage, to which the Scholiast's interpretation: ἐν κεφαλαίῳ, ἐν ὑποθέσει τίθημι, seems not at all applicable. In English, perhaps, we may express it by, *I throw out—or, I throw out by the way (en passant)*, comparing Suppl. 735, μήκος δ' οὐδὲν ἐν μέσῳ χρόνου, and Eur. Med. 819, περισσοὶ πάντες οὖν μέσῳ λόγου—and the construction of the genitive "of quality" (ἀρᾶς) we may refer to Matth. Gr. Gr. § 316., and of the Article (τῆς κακῆς as in v. 139. τῶν ἐσθλῶν) to what Middleton calls "the inclusive sense," wherein, in the plural, it denotes the whole class, or, in the singular, the genus or general designation, of that which is expressed by its Predicate. See *Doctrine of the Greek Article*, Part I. chap. iii. sect. ii. § 2.

Still, it must be confessed, Schütz's conjecture καλῆς, adopted by Blomfield and Scholefield, is both a plausible reading in itself, and one that—more readily even than ἀρᾶς, for which it were not easy to suggest a word that should have been there before it—may have been altered, as Wellauer supposes, by some transcriber whose eye (whether by accident or not) unfortunately for us had wandered to the words immediately under those with which he had to do. And for the interpretation of the passage thus corrected, the following note may suffice to remove Wellauer's objections: "Lectio nem καλῆς, quam ex conjectura intulit Schütz., probavit quoque Blomf. In principio enim, ut monet Schütz., sibi et fratri et reliquis patris sui amicis bona precata erat Electra, et mox finem faciens redit ad bonas preces, postquam in medio malas quasdam imprecationes in hostes conjecerat. Ἀρᾶς pro ἐδχῆς stabilit H. Steph. in Thesauro, quanquam sæpius in malam partem trahatur. Ἀράομαι in bono sensu occurrit apud Soph. Trach. 48, τὴν ἐγὼ θάμα θεοῖς ἀράομαι πημονῆς ἄτερ λαβεῖν. Apud Eurip. item

Orest. 1138, σοὶ πολλὰ κἀμοὶ κέδν' ἀρόμενοι τυχεῖν. Heracl. 851, ἠράσαθ' Ἡβῆ Ζηνί θ' ἡμέραν μίαν νέος γενέσθαι. Quin ipsum ἀραί pro precibus simpliciter ponitur Hipp. 888, ἀρὰς ὑπέσχου τρεῖς." S. L. Add ib. 890, εἴπερ ἡμῖν ὅσπασας σαφεῖς ἀράς. and 1315, ἀρ' οἶσθα πατρὸς τρεῖς ἀρὰς σαφεῖς ἔχων; where the Scholiast: εἰσὶ δὲ αἱ εὐχαὶ Θήσεως πρὸς Ποσειδῶνα τρεῖς' πρῶτον, ἀνελθεῖν ἐξ Αἴδου· δεύτερον, ἐκ Λαβυρίνθου· τρίτον, Ἰππολύτου θάνατον.

139. τῶν ἐσθλῶν, Angl. *good*, or *all good things*, inclusively; see the preceding note, and compare Pers. 220, πρηνυμένως δ' αἰτοῦ τάδε σὸν πόσων Δαρεῖον ... ἐσθλά σοι πέμπειν τέκνω τε γῆς ἐνεργεν ἐς φάος. Aldus and the MS. Guelf. have τῶνδ', which Klausen retains and interprets: "τῶνδ' ἐσθλῶν, eorum quæ precata est v. 130-133. τῶνδε referendum ad εὐχὰς τὰσδε." The Med. MS. also has τῶν with δ' written over it.

142. ἐπανθίζειν, *to make to flourish or abound, to crown* as it were *with flowers*—whether with Schneider in Lex. we make παιᾶνα the common accusative after this verb and the participle ἐξαυδομένης, or whether we supply χοᾶς, or χοήν, from the preceding verse. Schol: στέφειν ὡς ἄνθει: see the note on Ag. 1429, and compare Theb. 951, ἰὼ πολλοῖς ἐπανθίσαντες πόνοισί γε δόμους. Ag. 640, ὀρῶμεν ἀνθοῦν πέλαγος Λιγαῖον νεκροῖς: and for the construction of the dative see Matth. Gr. Gr. § 396. Παιᾶνα τοῦ θανόντος—compare Pers. 619-21, ἀλλ' ὃ φίλοι, χοαῖσι ταῖσδε νερέτερον ὕμνος ἐπευφημεῖτε, τόν τε δαίμονα Δαρεῖον ἀνακαλεῖσθε. On the matter of the Scholiast's objection: "Ὅτι ἐπὶ ἀποθανόντος παιᾶνα εἶπε κακῶς. Καὶ Εὐριπίδης (Alc. 424.), Παιᾶνα τῷ κάτωθεν ἀσπόνδῳ θεῷ, see the notes on Ag. 626. 1215. "Quinquies tantum occurrit vox παιᾶν apud Æschylum, ter in malam partem. Hic, et Theb. 851, 'Αἶδα τ' Ἐχθρὸν παιᾶν' ἐπιμέλπειν. et Agam. 631. Τοιῶνδε μέντοι πημάτων σεσαγμένων, Πρέπει λέγειν παιᾶνα τῶν Ἑρυνίων." S. L.

144-55. This little Ode, which Hermann (*Obs. Critt.* p. 67.) made the first rude attempt to divide into Strophe and Antistrophe, I have, with one slight variation in v. 150, arranged as Blomfield has done; so as by the mere transposition of the words in vv. 151. 152—first proposed by Seidler (*de Verss. Doctm.* p. 59.) in place of the old text, τίς δορυσθενῆς ἀνήρ, ἀναλυτῆρ δόμων, Σκύθης—to effect a decided improvement both of the metrical harmony and of the sense. Translate: *Pour forth a tear, pattering as it falls in honor of our fallen Master, upon this defence against evil and against good, by way of averting undesirable pollution* (i.e. any contraction of guilt that were much to be deprecated), *after our offerings have been made*—or (see note on v. 21.) *now that our χοηφορία is concluded.*

Καναχῆς, which the Scholiast interprets: *καναχθῶν. δακρύετε καναχῆς,*

ἡχητικόν, is the neuter of the adjective *καвахής*, *strepens*: Well. Lex. Æsch. Hesychius has : *Καвахή*· ψόφος, ὄγκος, ἦχος, κραυγή. *Καвахηδὰ*· ἡχητικῶς. *Καвахίζεν*· ἐψόφει, ἐφώνει, ἐκραύγαζεν. Suidas: *Καвахηδόν*· μετὰ κτύπου : and Blomfield, who explains it to be "*more liquoris qui κανάζεται, vel potius κανάσσεται, ex hoc vase in illud transfunditur,*" compares Eur. Cycl. 152, *φέρ' ἐγκάναξον*. Hom. Il. xii. 36, *κανάχιζε δὲ δούρατα πύργων βαλλόμενα*. Hesiod. Theog. 367, *ποταμοὶ καвахηδὰ ῥέοντες* : to which Klausen adds Il. xvi. 105, *δεινὴν . . . πῆληξ βαλλομένη καвахὴν ἔχε*. 794, *ἣ δὲ κυλιδομένη καвахὴν ἔχε ποσσὶν ὑφ' ἵππων*. xix. 365, *ὀδόντων καвахή*. Od. vi. 82, *καвахὴ ἠμίνοῦν*. Soph. Ant. 130, *καвахὴ χρυσοῦ*. Pind. Pyth. x. 39. Nem. viii. 14. Soph. Trach. 642, *καвахαὶ αὐλῶν*, and concludes : "*Vides vocem usurpatam de omni sonitu vel strepitu ; hoc loco de eo, quem faciunt guttæ lacrimarum magna vi in humum stillantes, ut sæpe est apud Homerum δάκρυ χαμάδι βάλει.*"—*Ὀλόμενεν, perditum, having expended, or very commonly in a bad sense,¹ having thrown itself away, having destroyed itself,² abandoned, desperate*—which in connection with *δάκρυ*, Wellauer professes himself unable to understand, and which Blomfield proposes to expunge from the text—it has been suggested on Ag. 54. (where see the note), might be understood to mean a *vain, ineffectual tear* ; but Klausen has taken a more correct view of the context : "*ὀλόμενον repetitum, ut Suppl. 842 ; ὀλομένα ὀλόμεν' ἐπ' ἄμαλα.*"³ Alterum hominem, alterum rem infelicem et funestam designat. Ortum hoc e solita repetitione : *ὄλωλ', ὄλωλα* Soph. Trach. 1144 ; cf. Aj. 896. Phil. 1035. Tales repetitiones diversa verborum ad hoc et illud relatione variare amant Græci." See above on v. 80, and compare the note on Ag. 1306, *τοῖσι θανοῦσι θανόν*.

146. *πρὸς ἔρρυμα τόδε κ.τ.λ.*] "*Quæ sequuntur, intellectu difficillima sunt. Hermann. Schütz. et Seidler. verbis transpositis jungunt πρὸς ἔρρυμα τόδε κεδνῶν, κακῶν τ' ἀπότροπον ἄγος, ad confirmanda nobis bona et averruncanda mala. Sed hæc verbis non insunt, et obstat huic sensui maxime τόδε. Aptior sane verbis est explicatio Scholiastæ, ut κακῶν κεδνῶν τ' ἀπότροπον ἄγος appositio sit ad δάκρυ, ἔρρυμα autem significet tumulum ; quam significationem si quis huic vocabulo inesse posse neget, facile reponi possit ἔρρυμα, in quod incidisse video etiam Hermannum ad Soph. Antig. 841. ed. nov.*" Well. "*Locus explicatu per-*

¹ See, for example, Prom. 397. Suppl. 842. Epigon. fr. 51. Eur. Orest. 1364. Phoen. 1029. Med. 1253. Hel. 232. Herc. F. 1061.

² Hosea xiii. 9 ; *O Israel, thou hast destroyed thyself.*

³ The common reading is *ἀμύλα* (*a ship*, Well. Lex. Æsch.), retaining which, this example may be classed with Soph. Œd. T. 248, *κακῶν κακῶς νιν ἄμωρον ἐκτρέψαι βίον*. Aj. 1137. 1177. 1391. Eur. Med. 805. 1386. Tr. 446. 1055. &c. &c.

quam difficilis. Equidem πρὸς ἔρυμα τότε κεδνῶν, *ad hoc bonorum praesidium* (tumulum scil. Agamemnonis, ad quem amici ejus confugiunt), interpretor; sequentia κακῶν τ' ἀπότροπον ἄγος ἀπεύχεται dubitanter accipio de Clytæmnestra et Ægistho, detestando piaculo obnoxiiis, quibus idem tumulus est piaculum abominandum ac detestabile. Eo sensu utique Agamemnonis sepulchrum dici potest *malorum aversandum ac detestabile piaculum*; sed ita pro κακῶν τ' malim legere κακῶν δέ." S. L.

"κεδνῶν τ' ἀπότροπον, quod bonas res, bonum eventum avertit, ut κακῶν ἀπότροπον. v. 40. Junge: χοῶν κεχυμένων πρὸς ἔρυμα cett., *dum funduntur¹ inferiæ propter hoc munimentum malorum* [Angl. *store-house of evils*], *bona avertentem dolorem abominandum.*" Klausen—who retains ἄλγος in v. 147, and adds in explanation: "Sepulchrum, quod aræ instar habetur (v. 97.), dici non potest malorum praesidium, dolor abominandus, sed dicuntur hæc de culpa cædis. Cui expiandæ quum inferias miserit Clytæmnestra, nihil in hujus gratiam perficiunt chorus et Electra; sed se etiam culpa quapiam obstrictos habent, quod neque prohibere neque ulcisci potuerint cædem, et ab hac culpa jam sese et domum cæde contaminatam inferiis ferendis liberant."

Different from all these is the Scholiast's interpretation of this passage: Τὸ ἐξῆς' ἐκκεχυμένων χοῶν πρὸς ἔρυμα, τότε ἴτε δάκρυ. Ἄγος ἀπεύχεται' τὸ δάκρυ γὰρ ἀπενκτὸν ἄγος εἶπεν, ἀπότροπον τῶν ἡμετέρων κακῶν καὶ τῶν ἀγαθῶν τῶν ἐχθρῶν—and different, again, is that which has been submitted to the reader in the preceding note, wherein I agree with Professor Scholefield on Eur. Med. 1319. ed. Pors. in all that relates to v. 146., but am constrained to differ from him in the brief notice which he has bestowed on v. 147: "Idem (tumulus vel praesidium) etiam avertit *piaculum abominandum.*" On the construction of ἀπότροπον, as a verbal adjective in apposition with the entire sentence preceding, of which (like καθαίροντες after πόροι πάντες ἐκ μιᾶς ὁδοῦ βαίνοντες in v. 65,) it describes the virtual effect or tendency, and is itself followed by an accusative, see Matth. Gr. Gr. § 422. and § 432. 5., and compare the note on v. 21. χοῶς προπομπός. See also on that other construction, ἀπότροπον κακῶν (literally, *aversant of evil*) v. 38., Matth. Gr. Gr. § 344.

147. ἀπεύχεται] "Ἄπεύχεται. *Deprecandus*. Infra. 614. (609). δυσφίλης γαμήλευμί, ἀπεύχεται δόμοις. Idem valet atque ἀπενκτός. Agam. 621. ἀπενκτὰ πῆματα. sc. ἢ τις ἀπέύξαιτ' ἄν. Plato Leg. iii. p. 128: καὶ μὴν ὄν

¹ This ought surely to have been: *post effusas inferias*—yet Pauw also: "κεχυμένων χοῶν, *dum inferiæ fiunt*. Non si-

mul et semel effundebantur χοῶν." Compare vv. 121-22. 141.

γ' ὁ παῖς εὐχεται ἑαυτῷ γίγνεσθαι, πολλὰ δὲ πατὴρ ἀπέυξαιτ' ἂν τοῖς θεοῖς μη-
δαμῶς κατὰ τὰς τοῦ υἱέως εὐχὰς γίγνεσθαι." Blomf. Hesych : 'Ἀπευκτόν'
μισητόν, τὸ μὴ εὐχῆς ἄξιον. 'Ἀπευκταίοις' ἀχρησίμοις.

The united authority of the MSS. Med. Guelf., and of the editors Aldus, Robortello and Turnébe, has not availed (except with Klausen, who compares Ag. 733. Pers. 583.) to retain ἀλγος in this verse, to the prejudice at once of the metre and the sense.

149. σέβας] "σέβας jungendum cum μοι, ut Eur. Iph. Aul. 633, ὃ σέβας ἐμοὶ μέγιστον, Ἀγαμέμνων ἄναξ." Abresch, adduced by Klausen: and so Butler: "Ordinem verborum parum perspexisse videtur Schütz., qui nisi fallor hic est; κλύε δὲ, κλύε ὃ δέσποτα, σέβας μοι, ἐξ ἀμαυρῶς φρενός. Audi vero, audi O domine mihi venerande, ex obscura mente; h. e. quamvis umbra sis et in tenebris verseris:" and so also Blomfield: "Ejiciendum putavi ὃ: constructio autem, ut mihi quidem videtur, non est κλύε μοι, quod putat Elmsleius ad Sophocli. CEd. T. 841. sed κλύε δὲ, κλύε, σέβας μοι, δέσποτα"—admitting which, the learned Editor, instead of forcibly ejection ὃ, would have done better, had he transposed the words in the text, and read κλύε δ' ἐμοὶ σέβας, κλύε ὃ δέσποτ' ἐξ. ἀ. φρ., as in Eur. Iph. A. 633. to which he refers, and as in Ag. 874. where he reads, (but with a comma after ἐμοὶ, in which case he should have edited, as Scholefield alone has done, νῦν δέ μοι,) νῦν δ' ἐμοὶ φίλον κέρα, ἔκβαίν' ἀπήνης τῆσδε.

Neither in this case, however, nor with that construction which Blomfield proposes, could we avoid that interpretation of ἐξ ἀμαυρῶς φρενός—advanced by Butler under sanction of the Chorus: τῆς ἀσθενοῦς, ὡς πρὸς σύγκρισιν Ἡλέκτρας.¹ "Ἡ ὅτι σκιὰ οἱ νεκροί, and still maintained, as we shall see, by the Bishop of Lichfield—to which Blomfield himself very justly objects: "Atqui non dubium est voces ἐξ ἀμαυρῶς φρενός ad ipsum Chorum referri, Agam. 529. ὡς πόλλ' ἀμαυρῶς ἐκ φρενός μ' ἀναστένειν. In utroque loco significat mentem, cujus sensus non palam exprimitur. Vid. Gloss. in Pers. 228. infra 840 (832)." It would seem, indeed—to say nothing of the strange application, which the Scholiast at least would make, of φρήν to the disembodied soul or spirit of Man—antecedently improbable that our Poet should have used the very same phrase, here and in Ag. 527, in two such widely different senses; and ἀμαυρός, even with the ground, laid low, is employed to describe the state

¹ Weak, as compared with Electra—this would seem to countenance the notion of Electra and the shade of her father being fellow-workers in the restoration of

Orestes: see note on v. 123. ἀνάξιοι, which yet the Scholiast, as we have seen, interprets: βασιλεύσομεν.

of a man's *mind*, only by a metaphor which (see the note on Ag. 449.) Schütz, though right in the main, has not very happily expressed in his translation of this passage: *Audi preces, quas ex corde tot malis obnubilato fundimus.* Yet: "ἐξ ἀμαυρᾶς φρενός. Agam. 555. ὡς πόλλ' ἀμαυρᾶς ἐκ φρενός μ' ἀναστένειν. Stanl. Non autem ex hoc Agamemnonis loco inductus sum ut ἐξ ἀ. φρ. ad Chorum hic referam. Potius de Agamemnone dictum videtur, cujus animus, cum apud Orcum ver-setur, ἀμαυρός haud injuria dici potest." S.L.

After all it may be a question, whether we should combine *σέβας* (for *σεβάσμιε*, Matth. Gr. Gr. § 429. 4.) with *ὁ δέσποτα*, comparing vv. 48. 612. Soph. El. 685, *πᾶσι τοῖς ἐκεῖ σέβας*; or make it the accusative after *κλύε*, as in v. 234. and Soph. Ant. 304, *ἀλλ' εἴπερ ἴσχει Ζεὺς ἔτ' ἐξ ἐμοῦ σέβας*. It is in the latter sense that Schütz appears to have taken it, and in my judgment rightly; although I do not think it necessary to unite it so closely with *κλύε*, as Seidler and Wellauer have done: *κλύε δέ μοι, κλύε σέ = βας, ὁ δέσποτ', ἐξ ἀ. φρ.*

150. *ὄτοτοτοτοτοτοτοί, ἰώ, κ.τ.λ.* "His versiculis nihil aliud enuntiatum quam hoc: *Eheu! quis heros domum nostram liberabit?* cætera ad colorem pœticum pertinent, et verbis *τά τ' ἐν χεροῖν παλίντων' ἐν ἔργῳ βέλη' πιπᾶλλον' Ἀρης* designatur jaculator eminus feriens, reliquis autem vir fortis cominus gladio pugnans. 'Εν ἔργῳ est *in pugna*. Nimirum Chorus optat ut exoriatur aliquis Agamemnonis ultor qui, sive eminus sive cominus, *Ægisthūm trucidet.*" Schütz. In place of *ἰώ*, Bothe ingeniously proposed to read *ἴτω*; but this, although it points out the true construction of the following sentence—which, arranged as in the text, I would not with Blomfield continue to read interrogatively—is not necessary, inasmuch as it is obvious to translate *ἰώ, ἀναλυτὴρ τις δόμων δ. ἀ. Σκ., Ho, for some liberator of the Palace, a strong Scythian spear-man, a warrior, &c.!* Compare with this exclamation of one invoking *sympathy, assistance, or redress*, Theb. 86. 97. 165-66. 174. Agam. 398. 499. Ch. 448. Eum. 786. Suppl. 776. 904. Soph. Œd. T. 162. Œd. C. 884. Eur. Bacch. 576-78. 580.

151. *ἀναλυτῆρ]* "Liberatorem vertit interpres, et recte: pollet enim *ἀναλύειν liberandi* interdum notione. Hom. Π. π'. 442. et χ'. 180. *ἀψέθελεις θανάτοιο δυσήχεος ἐξαναλύσαι*; Unde Eur. Suppl. 44. *ἀνά μοι τέκνα λῦσαι φθιμένων νεκύων.* Ælian. Var. Hist. iv. 18: *τὸ ἀναίτιον βρέφος ἀναλῦσαι τῆς καταδίκης.* Proprie notat *restituere in integrum et statum pristinum.* Pind. Nem. x. extr. *ἀναλῦσαι φωνὴν καὶ ὄφθαλμόν.* Lucian Vit. Auct. p. 385, *ἀλλ' ἀνάλυσόν με πρὸς τοῦ Διὸς καὶ ἐξ ὑπαρχῆς ποίησον ἄνθρωπον.*" Abresch. Compare Soph. El. 72, *καταστάτην δόμων.* ib. 142, *ἐν οἷς ἀνάλυσίς ἐστὶν οὐδὲμία κακῶν.*

152. *δορυσθενής ἀνὴρ Σκύθης*] “*Mirror Blomfieldium Bothei interpretationem secutum esse, δορυσθενής ἀνὴρ Σκύθης pro ferri prosopopœia accipientis. Quamvis enim in locis ab iis allatis, Sept. Th. 728. ξένος δὲ κλήρους ἐπινωμῆ χαλκῆτος Σκυθῶν ἄποικος, κτεάνων χρηματοδαίτας πικρός, ὠμόφρων σίδαρως, et ibid. 816, δισσῶ στρατηγῶ διέλαχον σφυρηλάτῳ Σκύθη σιδήρῳ κτημάτων παμπησίαν, ferrum ξένος Σκυθῶν ἄποικος et Σκύθης dictum sit, quis concoquere potest ἌΝΔΡΑ Σκύθην δορυσθενῆ de ferro dictum? Δορυσθενής ἀνὴρ Σκύθης, me iudice, nihil aliud esse potest quam *vir Scythes bellipotens*. Scythæ fuerunt bello feroces, sagittandi peritissimi: speciem itaque pro genere usurpavit Æschylus, idque precatur Chorus ut vir fortis aliquis exoriatur, tanquam Scythes,¹ belli et arcuum peritus, qui Agamemnonis interitum ulciscatur.” S. L. And so Klausen: “Totius loci sententia hæc est: *quis est tam validus, ut domum liberaturus sit, et Martis Scythii instar sagittas immittens, et* (ubi opus erit) *cominus gladio utens.*”*

Ibid. Σκύθης. “*Lectionem R. [Σκυθικά τ' ἐν] probaverunt Schütz. et Müller. ; at tragicorum non est hæc forma, qui voce Σκύθης pro adjectivo utuntur, Prom. 2. 417. Theb. 817.*” Klaus. Add Inc. Rhes. 426. 430, and see Matth. Gr. Gr. § 429. 4.

153. *τά τ' ἐν χερσῶν παλίνονα*] “*παλίνονα em. Scidler. Libri παλίνονα*’. At neque hæc elisio in fine versus ferri potest, neque, si continuandus esset versus, hic ullus esset locus dactylo. *Παλίνονα τόξα, reciprocos* arcus, in utramque partem flexiles, qui nervis solutis non illico *recti* (*εὐθύνονοι*) fiebant, sed in contrariam partem sese flectebant, ex Homero (Il. viii. 266.), Herodoto (vii. 69. cf. Wesseling.), Sophocle (Trach. 511.), et Apollonio Rhod. (i. 993.) afferunt Stanl. et Blomf.” Klausen. “*Παλίνονα,*² *vel reciproca, βέλη recte interpretatur Blomf. de arcubus in contrarium flexum curvatis. Ejus generis quosdam vidi nuper ex ultimis Septemtrionalis Americæ partibus advectos.*” S. L. Hesyeh: *Παλίνονα*: ὀπισθότονα, ἢ τὰ ἐπὶ θάτερα τρεπόμενα. (Angl. *which turn either way*). See Heyne on Il. viii. 266. and Damm’s Lex. v. *παλίνονος*.

154. *ἐν ἔργῳ*, Angl. *in action*; Schol: ὁ ἐστὶ μὴ μόνον φέρων, ἀλλὰ καὶ πράττων ἐν τῷ ἔργῳ, ἐν τῷ βάλλειν. Compare Ag. 1621, *τοῦργον οὐχ ἐκὸς τόδε*. Theb. 414, *ἔργον δ' ἐν κύβοις Ἄρης κρινεῖ*.—“*ἔνεργα* Turn. [Schütz.]. *ἐν ἔργῳ* recte tuetur Abresch. ex Eurip. Iph. T. 1190: *Οὐκ οὖν ἐν ἔργῳ χίρμιβες ξίφος τε σὺν*; Xenoph. Cyr. viii. 104, *ὡς δὲ ἦσθετο*

¹ Compare Soph. Naupl. frag. 376. ἀλλ' ἀσπίδιτην ὄντα καὶ πεφραγμένον, ὡς ἀσπίδοχος ἢ Σκύθης, τοξεύμασι.

² Hæc Scaliger [in Varr. de Ling. Lat.

vi. p. 78.] vult *reciproca* dici [ab] Attio his versibus in Philoctet: *Tendens nervo tela reciproca Concita equino.*” Stanl.

'Ἄρταφέρης ἐν ἔργῳ ὄντα τὸν Κῦρον, ἐπιτίθεται καὶ αὐτός.' Blomf. "ἐν ἔργῳ βέλη. h. e. *in pugna*. Ut Hom. Il. Δ'. 470, ἔργον ἀργάλεον, *pugna ardua*. ib. 539, ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιο. Subaudi scil. μάχης. quod aliquando etiam exprimitur. Il. Ζ'. 522, οὐκ ἂν τις... ἔργον ἀτιμήσειε μάχης. Sic nos etiam Anglice de pugna dicimus, *an action*." S. L.

Ibid. *Ἄρης, Mars, or (poetically) *any impersonation as it were of Mars; any person, or thing done, in the spirit or likeness of Mars*: see below vv. 447. 918, and compare Eum. 355, ὅταν *Ἄρης τιθασὸς ὦν φίλον εἴη. ib. 862, ἐν τοῖς ἐμοῖς ἀστοῖσιν ἰδρύσης *Ἄρη ἐμφύλιόν τε καὶ πρὸς ἀλλήλους θρασύν. Ag. 48, μέγαν ἐκ θυμοῦ κλάζοντες *Ἄρη. ib. 364, *Ἄρη πνεύτων. Prom. 861, θηλυκτόνφ *Ἄρει δαμέντων. Suppl. 702, πρὶν ἐξοπλίξειν *Ἄρη. Translate: *a warrior in the practice alike of hurling those weapons which in action bend back and forward in the hands, and of wielding close-fighting, up-to-the-hilt, weapons*. So, it appears to me, we may best distinguish between the two kinds of weapons here intended; the long *limber lances*, namely, suggested by the word ἐπιπᾶλλον, and the stiff *short swords* no less plainly indicated by σχέδια and by νωμών: but for αὐτόκωπα see the next note.

155. αὐτόκωπα] "*Cum ipso manubrio*. Ita Noster Agam. 137, αὐτότοκον, et 536. αὐτόχθονα [αὐτόχθονον]. Plane genuinum est illud Hesychii: Αὐτόλαβον ἑαυτοῦ λαβὴν ἔχον."¹ Stanl. "Σχέδια βέλη sunt, quibus *cominus* pugnatur; αὐτόκωπα, quæ non mittuntur *eminus*, sicut jacula et sagittæ quibus nullum est manubrium, sed quæ in pugna statoria adhibentur cum ad digladiationem ventum est, *enses* scil. quibus manubrium est. Cave autem h. l. pro βέλη reponas cum quibusdam ξίφη. Nam βέλως αὐτόκωπον est *telum cum manubrio*, h. e. *gladius*; ξίφος αὐτόκωπον, *gladius cum manubrio*, cujus sine manubrio usus esse non potest." S. L.

Translate σχέδια αὐτόκωπα, *quibus cominus pugnatur ab ipso manubrio*, Angl. *adapted for close fighting from, or up to, the very hilt*; and compare the note on Ag. 517, where we have improperly rendered αὐτό-

¹ In this sense, we might perhaps translate αὐτόκωπα or αὐτόλαβα, *handy*; the literal meaning being *self-handled*, i. e. so *easily-handled* as almost to be able to *handle themselves*. Thus Tacitus, Annals ii. 21: "cum ingens multitudo, arctis locis, prælongas hastas non protenderet, non colligeret, coacta stabile ad prælium; contra miles, cui scutum pectori adpressum, et *insidens capulo manus*"—literally *hand upon hilt*, but meaning *with short sword wholly within their grasp*, just as if it had been "*gladius αὐ-*

τόκωπος."

In the present context, however, and as connected with νωμών, I prefer the explanation that is given in the note. And so, too, αὐτόφορον v. 657—in itself, and as explained by the annexation of οἰκεία σάγγη, *self-freighted*—is rather to be made part of the predicate στείχοντα: *travelling* 'en garçon', i. e., as we must then translate "the dative of the *manner*" of so doing (Matth. Gr. Gr. § 400), *carrying my own bundle*.

χθονος as if it had been ἀντὴ χθονί, Angl. *land* or (as in that context it should rather have been) *foundation and all*; and where the only true construction should have been stated to be, as Blomfield had suggested, ἀυτόχθονον ἔθριψεν, *ab ipsa terra demessuit* Angl. *he has swept clean away, as it were with the very ground on which it stood*. This description of epithet is, in fact, altogether peculiar to Æschylus, who employs it to express *after the likeness of* what in common with other Greek writers he would denote by ἀντὶ τόκῳ, ἀντὴ χθονί, ἀντὴ κώπη, &c. See Monk on Eur. Hipp. 1184. Elmsley on Med. 160. and Matth. Gr. Gr. § 405. Obs. 3. It partakes more, therefore, of the nature of an adverb, than of an adjective, in which light we can consider it only as describing the character of the *action* expressed by the verb (and there will always be found to be some verb) which it accompanies. Thus the offence of the symbolical eagles Ag. 137, is that they slaughtered a poor doe πρὸ λόχου, and therefore αὐτότοκον, *even as though it had been a doe, ἀντὶ τόκῳ*¹—or we might perhaps translate in somewhat of corresponding phrase, *young-and-all-like; as it were dam together*² *with her young*—and so here also σχέδια αὐτόκωπα βέλη are weapons which *cut and thrust, as it were handles and all*; i. e. not blade to blade only, but *hilt to hilt*. See further on v. 657.

“Σχέδιος. Ad pugnam cominus gerendam utilis; a σχέδην. Suidas: Σχέδην ἀντὶ τοῦ σύνεγγυς. ἐκ τοξευμάτων ἐβλάπτοντο, καὶ ὅτε σχέδην συμφέρειντο. σχέδην καὶ ἐγγὺς μαχομένῳ. Hinc Σχέδιον τὸ δόρυ ὃ μὴ ἀκοντίζεται. Sed propius ad Nostri sensum accedit alia ejusdem grammatici interpretatio: Σχέδια ὄπλα τὰ ἐκ χειρὸς τιτρώσκοντα. Σχεδίη τὸ ἐκ χειρὸς πατάξιαι οὕτω λέγεται. Photius: Σχεδὸν πλησίον, πέλας, ἢ ἐκ χειρός.” Blomf.

Ibid. νομῶν βέλη] Klausen alone has ventured on the mere authority of the Scholiast to introduce ξίφη, where it is so tempting a correction that, if there had been a shadow of authority for it, it is utterly inconceivable that it should not have been found in one edition: “ξίφη scripsi, quum libri omnes exhibeant βέλη, secutus auctoritatem Scholiastæ, qui quin legerit ξίφη dubitari nequit, quum dicit: αὐτόκωπα τὰ ἀφ’ ἐαυτῶν ἔχοντα τὴν λαβὴν ξίφη. σχέδια δέ, ἐκ τοῦ σχεδὸν φονεύοντα καὶ οὐ πύρρωθεν, ὥσπερ τὰ βέλη. Ita nemo scripsisset, qui hoc etiam loco βέλη legisset,

¹ Hence the propriety of the remark that follows, Agam. 138: τὸσον περ ἐβφρων ἂ καλὰ δρόσοισι λεπτοῖσι μαλερῶν λεόντων, πάντων τ’ ἄγροπόμων φιλομάστοις θηρῶν ὀβριμκάλοισι τεργνά κ.τ.λ.

² Compare Shaksp. *Macbeth*, Act. iv. Sc. 3: *O, hell-kite! All! What, all my pretty chickens and their dam at one fell swoop!*

etsi vocabuli repetitio apud Æschylum non rara. Verum sensit Schützius. Cf. Ag. 1651, ξίφος πρόκωπον, ubi omnia nostro loco respondent."

156. ἔχει μὲν ἤδη] "Finito jam cantico, quod dum caneret Chorus Electra ad tumulum patris sui accesserat, nunc ipsa regreditur cincinnum manibus tenens." S. L.

158. ὀρχεῖται φόβῳ, Angl. *is dancing with fear*: Schol. λίαν κινεῖται: compare below vv. 1005-6. Hesych: 'Ορχεῖται' διασειέται, βακχεύει. Stanley compares Hom. II. xiii. 282. ἐν δὲ τέ οἱ κραδίη μεγάλα στέρνοισι πατάσσει. Virg. Georg. iii. 105: Cum spes arrectæ juvenum, exultantiaque haurit Corda pavor pulsans; Klausen, Suppl. 785, μελαινόχρως δὲ πάλ्लεταί μου καρδία. Prom. 881, κραδία δὲ φόβῳ φρένα λακτίζει.

159. ὀρῶ τομαῖον τ.β.τ.] "Sequitur locus nobilissimus, quo Electra cincinno in patris tumulo viso, sensim eo deducitur, ut animo inter spem et metum attento eum ab Oreste vel missum vel collocatum suspicetur. Et Aristoteles quidem in Arte Poetica [c. xvi.], ubi varia ἀνογνωρίσεων genera recenset, hunc agnitionis modum quo Æschylus usus est in quarto genere ponit, quod fiat ex ratiocinatione: Τετάρτη δὲ ἐκ συλλογισμοῦ, οἷον ἐν Χοηφόροις, ὅτι ὁμοίους τις ἐλήλυθεν' ὁμοίους δὲ οὐδεὶς ἀλλ' ἢ Ὀρέστης—[οὐτος ἄρα ἐλήλυθεν.]. Sed non omnino recte accepit Philosophus Electræ Æschyleæ argumentationem. Non enim sic colligit: Venit aliquis mihi similis; similis autem nemo est præter Orestem. Sed potius hæc est series argumentorum. 1. Video cincinnum in tumulo patris positum: 2. Eum nemo præter me¹ donare potuit: 3. Et profecto crines meis similes sunt colore: 4. Neque tamen, ejus rei sum mihi ipsa testis, hunc cincinnum de capite meo abscidi: 5. Quid, si Orestis donum sit ille cincinnus: 6. Sane crinium color haud repugnat: 7. Et fortasse nuntium aliquem misit, qui patris tumulo consecraret; nam ipsum quidem huc venisse vix audeo sperare. Et sic exposita hujus agnitionis parte, quæ ex cincinno in tumulo patris conspecto ducitur, nihil est quod quenquam offendere possit. Nec erat profecto quod eam Euripides exagitaret, (si modo id ei consilium fuit, quod vulgo ei tribuitur a viris doctis), in Electra sua v. 527. et seqq. Æschylum tangens. Cæterum ad h. l. respexit quoque Aristoph. in Nubibus [vv. 534-7.], minime tamen ut putabat Stanleius, Æschyli

¹ See below on v. 163, where admitting the late Professor Dobree's conjecture ἐνός in place of ἐμοῦ, we may at once a-bridge and simplify this argument: distinguishing in (2) between *No one can have—κείρατ' ἄν, totonderit or tondere potuit—*and κείρατο tondere potuerit, can

*be conceived to have—*omitting (4) which belongs rather to Soph. El. 910. than to any thing in the text of Æschylus—and giving a different turn to (5) which is thrown out by the Chorus, and that not hypothetically, as Schütz has put it, but doubtfully and despondingly.

invidendi [deridendi]¹ causa; sed imaginem potius hujus rei callide in rem suam transferebat." Schütz. Compare by all means Soph. El. 900-15. Eur. El. 515-46: as also Hom. Od. iv. 138-50. With *τομαῖον βόστρυχον*, Blomfield compares Eur. Alc. 102, *χαίτα . . . τομαῖος, ἃ δὴ νεκύων πένθει πίτνει*: see above on v. 6. *πενθητήριον*, and below v. 171. *χαίτην κουρίμην*.

161. *εὐξύβολον*, Angl. *easily guessed, obvious*. "Εὐξύβολος. *Facile conjiçendus*. Prom. 800. (775.) ἦδ' οὐκ ἔτ' εὐξύβλητος ἢ χρησμοφδία; ubi vid. Gloss. Alio sensu *εὐξύβολουσ δικασ*. Suppl. 701. *æquam ac facilem juris disceptationem*." Blomf. Compare *εὐξύνετον ξυνετοῖσι βοῶν*. Eur. Iph. T. 1092. Hesych: *ξύβολος μάντις, ἥ [perhaps ἦ] εὐ συμβάλλων δυναμίνη. Συμβαλεῖν διακρίναι. Συμβάλλων συναρμώζων*.

162. *πῶς οὖν κ.τ.λ.*] *Quomodo igitur fit ut necesse sit me seniore a juniore discere?* is Heath's translation of this line; but this is manifestly not the question answered in v. 163, although he justly enough adds: "Formæ scil. subjunctivæ verba non raro significatu proprio gaudent quo ad *χρῆ ἴνα* subauditum referuntur, monente doctissimo Dawes. *Misc. Crit.* p. 75. [ed. Kidd 2. p. 123.], quem sodes vide." Nor yet is it necessary that, as H. Stephen proposed, we should place the note of interrogation after *οὖν* instead of *μάθω*—in which case it were obvious, on the principle just noticed, to make the complete construction, *πῶς οὖν δοξάσω*;—any more than in Ag. 524. (where see the note) it is necessary that we should read with Schütz and Blomfield, *πῶς δὴ; διδάχθεις τοῦδε δεσπόσω λόγου*. Translate: *How then am I, an old woman, to receive instruction from a younger?* i. e. *how is this inversion of the natural order of instruction to be brought about?*—not, as Heath imagined, *how comes it to pass?*—or, more closely to pave the way for the precise answer of Electra, *To what effect* (i. e. with what information given me) *shall I . . . have gained instruction, &c.?* so that the virtual question is still, as Stephen intended it should be, contained in *πῶς*. In Latin it would be expressed by the "futura exactum": *Quomodo igitur senior a juniore didicero?*² Stanley compares Suppl. 361, *σὺ δὲ παρ' ὀψιγόνου μάθε γεραϊόφρων*.

¹ "Hocque inter debiliorum ἀναγνωρίσεων exempla numerat [Aristoteles]; ideoque ab Aristophane deridetur in Nubibus v. 534." Staul.

² Hence the remark of Dawes, referred to by Heath, "Ἐρῶ (Aristoph. Plut. 222.) neque futurum est quod volunt plerique contractum, nec vero quod Vir Cl. (Kuster.), presens indic. futuri loco usurpatum; sed formæ subjunctivæ, quæ tem-

poris futuri vi quodammodo non raro gaudet, vel potius significatu proprio ad ἴνα, sive *χρῆ ἴνα*, subauditum refertur." That is to say, the conjunctivus deliberativus as it is called (above vv. 79. 84. 89. 101.) may be expressed in English either by *What must I, or what am I to, do?* But the construction, it may be well to observe here, would best be made out in such cases as Plut. 222, for example, *ἄλλ'*

163. οὐκ ἔστιν ὄστις . . . κείραιτο] “De particula *ἄν* ommissa vid. Monk. ad Eur. Alcest. 117. Matth. Gr. Gr. § 528. Obs. Notandum vero in omnibus exemplis quæ attulit Monkius *ἔστιν* præcedere, vel negative, vel sequente *ὄστις*, vel *ὄποι*, vel *ὄπως*, indefinite positus. Eadem quoque est ratio exemplorum omnium apud Matthiæum, præter unum ex Soph. Philoct. 693. ubi tamen οὐκ ἔχων . . . παρ’ ᾧ idem valet atque, ᾧ οὐτις ἦν, παρ’ ᾧ.

Ib. πλήν ἐνόσ. Tam præclara est hæc emendatio Dobræi, a Scholefi. memorata, ut eam in textum recipendam duxerim. Quid enim est illud πλήν ἐμοῦ? Certo sciebat Electra se illum cincinnum a suis crinibus non abscidisse. An igitur ἐμοῦ per εἰρωνείαν dictum intelligemus? an interrogative sumemus? Neutrum placet; sed ἐνόσ legendo omnia statim plana fiunt. Responsio enim Chori procul dubio Clytænestram et Ægisthum respicit.” S. L.

See the construction of κείραιτο, which Heath in this instance has well expressed by *detondere potuerit*, examined at some length in the note on Ag. 601, οὐκ ἔσθ’ ὄπως λείξαμι. On the restoration of ἐνόσ, under sanction of the great names which have preceded, to a position in which it may accidentally (but, far more probably, from some well-meant marginal explanation) have been corrupted into ἐμοῦ, little more need be said than that, apart from the awkwardness of making Electra tacitly assert, or assume as granted by the Chorus, *And I did not do it*—as she needs must,¹ ere she can go on to say, *And yet*, (so we must then translate v. 165.) *see! it is very much of a feather to look upon*—the common reading of v. 163, *No one² living but me can have shorn it*, would make an assertion not only untrue in itself, but direct-

ἴθι σὺ μὲν ταχέως δραμῶν—τί δρῶ; λέγε, by supplying with the conjunctive ὡς ἄν—compare Soph. Ant. 215, ὡς ἄν σκοποὶ νῦν ἦτε τῶν εἰρημένων—and in such independent questions as Plut. 1197, ἐγὼ δὲ τί ποῖω; Ran. 1134, ἐγὼ σιωπῶ τῷδε; by resolving it into ἐμὲ δὲ τί χρὴ ποιεῖν; ἐμὲ χρὴ σιωπῶν; as we find expressed in Plut. 1196, δρᾶν ταῦτα χρὴ, and implied in the sequel of Ran. 1134, ἐὰν πείθῃ γ’ ἐμοί. Compare, as illustrative of this use of the conjunctive, Thuc. ii. 5, ἐβουλεύοντο εἴτε κατακείναι ᾧσπερ ἔχασιν, εἴτε τι ἄλλο χρῆσθαι (Angl. they deliberated whether to burn them to death, &c.) i. e. εἴτε χρὴ κατακαίειν, εἴτε χρὴ τι ἄλλο χρῆσθαι, as we find it expressed *Ib.* i. 40, τῶν ἄλλων Πελοποννησίων δίχα ἐψηφισμένων, εἰ χρὴ αὐτοῖς ἀμύνειν (Angl. when the rest were divided on the question, Is it expedient for us to help them?)

Compare also Thuc. vii. 1. Matth. Gr. Gr. § 516. 2.

¹ For take the literal text, as it stands in the received copies, and how will the συλλογισμὸς run? *It must have been I, Electra, that offered it. Yes, for no other member of his family respects the memory of Agamemnon. And in good truth it looks much of a feather—with what complexion of hair! It has a strong look of me myself. O strange! and yet more strange that the Chorus after this should ask: Can this offering then have been made by Orestes, and we knew it not?* v. 168.

² Οὐκ ἔστιν ὄστις, it is probable, is to be taken thus (ἀκνευστί) as a sweeping negation. Otherwise, *There is not any (βαθύζωνος κόρη) but me that*, &c. would constrain us at once, either to reject ἐμοῦ, or to read οὐκ ἔστιν ἦτις κ.τ.λ.

ly opposed moreover to what from vv. 169, 171, and yet more expressly from vv. 178-85, we find to have been the actual *thought*, or *conjecture*, already intimated in v. 161 : nay and the Chorus also, assenting to it as true, would be made to include Orestes no less than Clytemnestra under the general observation v. 164 : *No ! for they are enemies of Agamemnon, whose place it was to have mourned as shewn by their hair ; i.e. to have worn a πλόκαμος πενθητήριος v. 7, or let their hair grow in token of grief.*

Translate : *There is but one man living that should have*—i.e. that one can for a moment suppose (v. 161.) to have—*shorn himself of it* : and restrict the answer to the former part of the question in v. 160, τίνας ποτ' ἀνδρός—with which alone Electra was likely¹ at this crisis to concern herself. Such limitation is not unusual, as in Soph. Œd. T. 360-61 (where see Brunck's note), οὐχὶ ξυνήκας πρόσθεν ; ἢ κπειρῶ λέγειν ; οὐχ ὥστε γ' εἰπεῖν γνωστόν· ἀλλ' αὐθις φράσον. ib. 993-4, ἢ ῥήτῶν ; ἢ οὐχὶ θεμιτῶν ἄλλον εἶδέναι ; μάλιστα γ' εἶπε γάρ με Λοξίας ποτέ κ.τ.λ.

164. οἷς προσήκε, Angl. *to whom it appertained, whose business it was* ; see Matth. Gr. Gr. § 505. II. 2. Obs. " Chrysothemis apud Sophoclem El. 909. in eadam re interrogat,² Τῷ γὰρ προσήκει, πλὴν γ' ἐμοῦ καὶ σοῦ, τόδε ; Cum accusativo constructur in Agam. 1551, οὗ σε προσήκει τὸ μέλημα λέγειν τοῦτο. Alia est constructio participii, ὁ προσήκων, cui convenit [Angl. *the proper person*], infra 677 (671). τοῖς κυρίοισι καὶ προσήκουσιν λέγων. Agam. 1078, ἧδ' αὐτὲ δυσφημοῦσα τὸν θεὸν καλεῖ, οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν : *qui genere propinquus est* [Angl. *related or connected*], Eurip. Suppl. 472, προσήκοντ' οὐδὲν Ἀργείων πόλει. infra 677. Cum præpositione jungit Herodotus viii. 10. οὐδὲν πρὸς Πέρσας τοῦτο προσήκει τὸ πάθος. Similiter Demosthenes ; Lexicon ap. Bekker. p. 161. 32 : Προσήκει· δοτικῷ. τετάρτῃ Φιλιππινῶν ὅταν γὰρ οἱ ἀδικού-

¹ See her thoughts still running only on a man, below v. 179, ἀστῶν τιν' ἄλλον.

² Aye, but what a contrast have we, in the prosecution of her argument, to the involved and obscure reasoning which some unlucky chance has too surely fastened upon this passage of Æschylus ! Let the reader turn to it for what confirmation he can find of the attempt that has been made to bring back v. 163 to the form, in which who knows but it once fell upon the ear of Sophocles, and so supplied the pith of that sound syllogistical reasoning, which that poet, avoiding the weaker parts of his great rival's ἀναγνώρισις, has so gracefully expanded into about as many lines as Æschylus had used words ? Throughout these sister-plays (or rivals,

if you please), the *Choëphoræ* and the *Electra*, there is perhaps no one portion in which we find so many striking parallelisms, both of sentiment and expression, as that in which we are now comparing them ; and none to which we may with more reason apply the remark of Hermann on the comparative merits of the two poets : " Deinde cogitandum erit, optima conditione usum esse Sophoclem qui, quum illustre in quod intueretur exemplum haberet Choëphoros, et declinare facile potuerit que ille (Æschylus) parum apte invenisse videretur, neque meliorem tractandi hujus argumenti rationem ab aliis sibi viderit præreptam esse." *Preface to Electra*, p. ccccxlii.

μενοι ἀρνῶνται, τί τῷ ἀδικοῦντι προσήκει [Angl. *what matters it to ?*];” Blomf. Add Soph. El. 1213, οὐ σοι προσήκει τήνδε προσφωνεῖν φάτιν. Ced. T. 814, εἰ δὲ τῷ ξένῳ τούτῳ προσήκει λαῖψ τι συγγενές. Eur. Med. 1304, οἱ προσήκοντες γένει. Orest. 1071, τί γὰρ προσήκει καθανεῖν σ’ ἐμοῦ μέτα; and (a remarkable construction) ib. 771, οὐ προσήκομεν κολάζειν τοῖσδε, Φωκέων δὲ γῆ.

165. καὶ μὴν ὅδ’ ἐστὶ—Angl. *And see here! I protest*—in confirmation of that thought, vv. 161. 163—it is, &c. On the peculiar signification of μὴν and its uses, whether in direct confirmation as here, καὶ μὴν, and verily, or in indirect, and yet—as in Eur. Phcen. 721, καὶ μὴν τὸ νικᾶν ἐστι πᾶν εὐβουλίᾳ, where it makes an apparent objection, only with a view to strengthen the main argument—see by all means Stephens’ useful little *Treatise on the Greek Expletive particles*, pp. 79-87. and compare Seager’s Edition of Viger p. 195. and of Hoogeveen p. 93.

Ibid. ὁμόπτερος. Schol: συγγενής. Hesych: Ὀμόπτεροι ὁμοιοί, ὁμότριχοι, ὁμόχρονοι, ἀδελφοί, ἡλικες, ὁμοῦ ἠΰξημένοι. Compare Pers. 559, ὁμόπτεροι κυανώπιδες νᾶες. Suppl. 223, ἐν ἀγνῷ δ’ ἐσμὸς ὡς πελειάδων ἕζεσθε κίρκων τῶν ὁμοπτερῶν φόβῳ. ib. 328, πόνου δ’ ἴδοις ἂν οὐδαμοῦ ταυτὸν πτερόν. Eur. Phcen. 329, ἀήνας ὁμοπτερόν. El. 530, (with obvious allusion to the present text) πολλοῖς δ’ ἂν εὖροις βοστρύχου ὁμοπτερούς, καὶ μὴ γεγῶσιν αἵματος ταυτοῦ, γέρον. Pollux vi. 156. Ὀμοπτερούς δὲ τοὺς ὁμότριχας εἰπόντος Εὐριπίδου, Στράτις τοὺς ὁμήλικας εἶπεν ὁμοπτερούς. “Obiter notandum est, multas esse locutiones (multo plures fortasse quam vulgo putantur) quæ ex ipsius Græcæ linguæ elegantissimis in communem et rusticum plane sermonem nostrum fluxisse videntur. Illud ὁμόπτερος quod Græci dicunt satis eleganter, innati triviis nostrates ad amussim expriment, *birds of a feather*.” Butler.

167. αὐτοῖσιν ἡμῶν “αὐταῖσιν ἡμῶν Turn. Vict. Cant. Stanl. Schütz., sed αὐτοῖσιν ἡμῶν Med. Guelph. Ald. Rob. Glasg. Schwenk. [Blomf. Scholef. Dind. Klaus.], quod unice verum est, positum pro ταῖς ἐθειραῖς αὐτῶν ἡμῶν, qui usus est frequentissimus, ut Il. xvii, 51. κόμαι, χαρίτεσσιν ὁμοῖαι. Cf. Schæf. ad Dionys. de comp. p. 170. et ad Plin. ep. i. 16. Comment. Æsch. p. 63. αὐταῖσιν ἡμῶν Both. minus bene; masculinum enim, præsertim plurali numero, de muliere adhibitum in tragico sermone offendere neminem potest.” Well. See Porson on Eur. Hec. 509. Dawes’ Canon ix. *Theatre of the Greeks*, ed. Donaldson p. 509.

Ibid. κάρτα προσφερῆς ἰδεῖν. “Contra hæc Euripides El. 527: χαίτης πῶς συνοῖσεται πλόκος; ὁ μὲν παλαιστραῖς ἀνδρὸς εὐγενοῦς τραφεῖς, ὁ δὲ κτενισμοῖς θῆλυς; ἀλλ’ ὁμήχανον. πολλοῖς δ’ ἂν εὖροις κ.τ.λ. Quibus jam nemo est quin opponat, quum persuasum sit Electræ neminem nisi

Orestem potuisse devovere hunc cincinnum, facile eam reperire posse aliquid similitudinis, neque ullum hominem in tali re suspicionem suam non probaturum esse ea similitudine." Klaus.

168. The common reading of this line is $\mu\omega\upsilon\upsilon\sigma\upsilon\upsilon\upsilon$ $\eta\tau\acute{o}\delta\epsilon$; on which Blomfield: "Grammatici docent particulam $\mu\omega\upsilon\upsilon$ compositam esse ex $\mu\eta$, et $\sigma\upsilon\upsilon\upsilon$ vel $\sigma\upsilon\upsilon$: quod si verum sit, quomodo stare simul possunt $\mu\omega\upsilon\upsilon\sigma\upsilon\upsilon$? An legendum $\mu\omega\upsilon\upsilon\sigma\upsilon\upsilon$ 'Ορέστου κρύβδα δῶρον $\eta\tau\acute{o}\delta\epsilon$? Vereor ut hoc sit Orestæ donum? $\mu\eta\sigma\upsilon\delta\omega\upsilon\upsilon\sigma\upsilon\upsilon$ η idem ac $\delta\omega\upsilon\upsilon\sigma\upsilon\upsilon$ $\sigma\upsilon\upsilon$ $\alpha\upsilon\epsilon\eta$. Herodot. v. 79, ἀλλὰ μᾶλλον μὴ οὐ τοῦτο $\eta\tau\acute{o}$ $\chi\rho\eta\sigma\tau\acute{\eta}\rho\iota\sigma\mu\iota$, veremur potius ut hic sit oraculi sensus:" to which he subjoins in his *Addenda*, p. 214: " $\sigma\upsilon\upsilon\upsilon$ ex abundantia adjectum esse ait Abreschius. Eurip. Andr. 81, $\mu\omega\upsilon\upsilon\sigma\upsilon\upsilon$ $\delta\omicron\kappa\epsilon\acute{\iota}$ $\sigma\omicron\iota$ $\phi\rho\upsilon\eta\tau\acute{\iota}\sigma\alpha\iota$ $\tau\omega\upsilon$ $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\omega\upsilon$; ita edidit Musgravius pro $\mu\omega\upsilon\upsilon\sigma\upsilon\upsilon$. Dubito an non recte." Instead, however, of giving Musgrave, as he here inclined to give him, the benefit of this doubt—the learned Editor, in a foot-note appended to Matth. Gr. Gr. § 606. p. 1071., hazards a "doubt whether $\mu\omega\upsilon\upsilon$ and $\sigma\upsilon\upsilon\upsilon$ were ever joined together;" although, to go no further than the line in question, the great majority of MSS. support that reading which Dindorf and the Glasgow edition, after Musgrave, have given: $\mu\omega\upsilon\upsilon\sigma\upsilon\upsilon$ $\delta\omicron\kappa\epsilon\acute{\iota}\varsigma$ $\sigma\omicron\upsilon$ $\phi\rho\upsilon\eta\tau\acute{\iota}\sigma\alpha\iota$ $\tau\omega\upsilon$ $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\omega\upsilon$; and ingenious as is Reiske's conjecture, " $\mu\omega\upsilon\upsilon$ $\sigma\omicron\upsilon$ $\delta\omicron\kappa\epsilon\acute{\iota}$ $\sigma\omicron\iota$, *credisne cuiquam nunciorum tui quidquam pensi esse,*" it has no other recommendation than that of being greatly to be preferred to the tameness of the text of Aldus and others.

In point of fact, indeed, we find $\mu\omega\upsilon\upsilon\sigma\upsilon\upsilon$ (but followed in each case by an indicative, not a conjunctive, mood) in Plato Soph. p. 250. D. Polit. 292. E. Phil. 23. D. Legg. i. 624. A. nor is there any thing mere objectionable in the emphatic repetition¹ of the $\sigma\upsilon\upsilon\upsilon$ here than in

¹ Compare the different meanings assigned to $\sigma\omicron\kappa\omicron\upsilon\upsilon$ as distinguished, originally by the intonation of the voice, and in later times by the accentuation, $\sigma\omicron\kappa\omicron\upsilon\upsilon$ or $\sigma\omicron\kappa\omicron\upsilon\upsilon$, accordingly as an emphasis was intended to be laid upon the negative or the conclusive particle. Elmsley, it is well known, would have these particles always written separately, and would make the distinction of meaning depend upon the interrogative or negative reading of the sentence. And this principle is virtually admitted by Hermann in his able discussion of this question, note 261. on Viger p. 450., where the proposed interpretation of Soph. Ant. 91. (for example) $\sigma\omicron\kappa\omicron\upsilon\upsilon$ (or $\sigma\omicron\kappa\omicron\upsilon\upsilon$, but not $\sigma\omicron\kappa\omicron\upsilon\upsilon$), $\delta\tau\alpha\upsilon$ $\delta\eta$ $\mu\eta$ $\sigma\theta\acute{\epsilon}\nu\alpha$, $\pi\epsilon\pi\acute{\alpha}\iota\sigma\omicron\upsilon\mu\iota$; *Won't I desist then?—or, I'll desist then, won't I?—*

when I am indeed unable to go on, which Elmsley would not have failed to sanction, is greatly to be preferred to the explanation given by Matthiæ, Gr. Gr. § 610. 5. See Elmsl. on Soph. CEd. C. 897. Eur. Heracl. 256.

Nevertheless, for the reasons advanced in Matth. Gr. Gr. § 33. Obs. 2., I incline to Hermann's conclusion: "Nihilò tamen minus obsequendum grammaticis est, ut qui hanc accentus rationem non commenti esse, sed narrare quid usitatum fuerit, videantur": and to the seeming objection which he has candidly stated: "mirum est $\sigma\omicron\kappa\omicron\upsilon\upsilon$ scribi alio accentu, quam qui inest his vocabulis, si e disjunctis $\sigma\omicron\kappa\omicron\upsilon\upsilon$ $\sigma\upsilon\upsilon\upsilon$ contrahantur in $\sigma\omicron\kappa\omicron\upsilon\upsilon$." I hold it enough to oppose his own *per contra*: "si in interrogatione scribitur $\sigma\omicron\kappa\omicron\upsilon\upsilon$,

that of the $\mu\eta$ in $\mu\omega\tilde{\nu}$ $\mu\eta$, Plat. Phaed. 84. C. Soph. 263. A. Pol. i. 351. E. vi. 505. C. Lys. 208. C. Each of these appears to have been, in strictness, a colloquial and therefore (as was to be expected) a pleonastic expression; and as in that most amusing dialogue, for example, Plat. Lys. p. 208. C. we might translate: $\mu\omega\tilde{\nu}$ $\mu\eta$ $\kappa\alpha\iota$ $\omicron\upsilon\tau\omicron\iota$ $\sigma\omicron\upsilon$ $\tilde{\alpha}\rho\chi\omicron\upsilon\sigma\iota\upsilon$, $\omicron\iota$ $\delta\iota\delta\acute{\alpha}\sigma\kappa\alpha\lambda\omicron\iota$; you don't mean to say, you don't—or, do you?—that they too bear rule over you, your teachers? and again: 'Ἡράκλεις, ἦν δ' ἐγώ, $\mu\omega\tilde{\nu}$ $\mu\eta$ $\tau\iota$ $\eta\delta\iota\kappa\eta\kappa\alpha\varsigma$ $\tau\omicron\tilde{\nu}$ $\pi\alpha\tau\acute{\epsilon}\rho\alpha$ η $\tau\eta\tilde{\nu}$ $\mu\eta\tau\acute{\epsilon}\rho\alpha$; Good heavens! said I, you don't mean to say—you haven't done any grievous harm to your father or your mother? so—to return to the text of Æschylus, where with Scholefield I believe HN to have been corrupted into HI—we may translate: You don't mean to argue from that, that it was Orestes who secretly made this offering? It's very like his curls: as also in Eur. Andr. 81, where the conversation is of the same familiar cast as in the present scene, after Andromache has said $\kappa\alpha\iota$ $\mu\eta\tilde{\nu}$ $\tilde{\epsilon}\pi\epsilon\mu\psi'$ $\acute{\epsilon}\pi'$ $\alpha\tilde{\iota}\tau\omicron\tilde{\nu}$ $\omicron\upsilon\chi$ $\tilde{\alpha}\pi\alpha\tilde{\xi}$ $\mu\omicron\tilde{\nu}$ $\omicron\upsilon\tilde{\nu}$, her maid (as we should call her) asks, you don't now on that account (because you sent more than once) suppose that any messenger among them minded you? to which she replies: $\pi\acute{\omicron}\theta\epsilon\tilde{\nu}$; (Angl. No! what should induce me to think so?) $\theta\acute{\epsilon}\lambda\epsilon\tilde{\iota}\varsigma$ $\omicron\tilde{\nu}$ $\tilde{\alpha}\gamma\gamma\epsilon\lambda\omicron\varsigma$ $\sigma\acute{\upsilon}$ $\mu\omicron\iota$ $\mu\omicron\lambda\epsilon\tilde{\iota}\nu$;

On the interrogative use of $\mu\eta$ —in which, even when combined with $\omicron\upsilon$, we may still express its proper force, as in Suppl. 417, $\mu\omega\tilde{\nu}$ $\omicron\upsilon$ $\delta\omicron\kappa\epsilon\tilde{\iota}$ $\delta\epsilon\tilde{\iota}\nu$ $\phi\rho\omicron\tilde{\nu}\tau\iota\delta\omicron\varsigma$ $\sigma\omega\tau\eta\rho\iota\tilde{\upsilon}$; you don't mean to deny that there is (i.e. is there not undoubted need, think ye, of) &c. Soph. Œd. C. 1729, $\mu\omega\tilde{\nu}$ $\omicron\upsilon\chi$ $\delta\rho\tilde{\alpha}\varsigma$; you don't mean to say, or can it be (a negative answer being expected) that, you don't see?—see the note on Ag. 664. and Matth. Gr. Gr. §. 606. § 608. a. Obs. and § 614. Also on the use of $\omicron\tilde{\nu}$, in more or less logically connecting the sentence, in which it stands, with some-

repugnare hoc videtur nature interrogationis, quæ peculiarem quemdam habet accentum, cumque in ea voce, quæ res dubia continetur: ergo in priore syllaba, quæ continet negationem. Vide quæ de hac re disputavi in lib. i. de emendand. rat. Gr. Gr. cap. xix." At the same time I would hold with Elmsley that, in classical Greek at least, no such absorption of the one particle in the other had taken place, as to admit of $\omicron\delta\kappa\omicron\tilde{\nu}$ being found in a properly interrogative, or $\omicron\delta\kappa\omicron\tilde{\nu}$ in a directly negative sentence. I would not, therefore, with Hermann and Dindorf, introduce either $\omicron\delta\kappa\omicron\tilde{\nu}$ in Soph. Ant. 91, or $\omicron\delta\kappa\omicron\tilde{\nu}$ ib. 321. $\omicron\delta\kappa\omicron\tilde{\nu}$ $\tau\acute{\omicron}$ γ' $\tilde{\epsilon}\rho\gamma\omicron\tilde{\nu}$ $\tau\omicron\upsilon\tau\omicron$ $\pi\omicron\iota\theta\eta\varsigma$ $\pi\omicron\tau\acute{\epsilon}$, Angl. not that I ever did this deed, where the conclusion which it might be sought to establish upon the speaker's tacit admission of the preceding

assertion, $\omicron\iota\mu'$ $\acute{\omega}\varsigma$ $\lambda\acute{\alpha}\lambda\eta\mu\alpha$ $\delta\eta\lambda\omicron\tilde{\nu}$ $\acute{\epsilon}\kappa\pi\epsilon\phi\omicron\kappa\omicron\varsigma$ $\acute{\epsilon}\tilde{\iota}$, is negated, just as in Eur. Hæccl. 255, $\omicron\iota\kappa\omicron\tilde{\nu}$ $\tilde{\epsilon}\mu\omicron\iota$ $\tau\acute{\omicron}\delta'$ $\tilde{\alpha}\iota\sigma\chi\rho\tilde{\nu}$, $\acute{\alpha}\lambda\lambda\acute{\alpha}$ $\sigma\omicron\iota$ $\beta\lambda\acute{\alpha}\beta\omicron\varsigma$ —where Elmsley's interrogation, unless we might also read $\acute{\alpha}\lambda\lambda'$ $\omicron\upsilon$ $\sigma\omicron\iota$ $\beta\lambda\acute{\alpha}\beta\omicron\varsigma$, fails to convey the meaning which he yet has correctly elicited from the passage, $\tilde{\epsilon}\mu\omicron\iota$ $\tilde{\alpha}\iota\sigma\chi\rho\tilde{\nu}$ $\tau\acute{\omicron}\delta'$ $\tilde{\epsilon}\sigma\tau\tilde{\iota}\nu$, $\acute{\alpha}\lambda\lambda'$ $\omicron\upsilon$ $\sigma\omicron\iota$ $\beta\lambda\acute{\alpha}\beta\omicron\varsigma$ —the Herald, who has nothing to say against Demophon's axiom $\kappa\alpha\iota$ $\pi\acute{\omega}\varsigma$ $\delta\iota\kappa\alpha\iota\omicron\tilde{\nu}$ $\tau\omicron\tilde{\nu}$ $\iota\kappa\acute{\epsilon}\tau\tilde{\tau}\eta\tilde{\nu}$ $\tilde{\alpha}\gamma\epsilon\tilde{\iota}\nu$ $\beta\iota\acute{\alpha}$; would yet protest against the further concession thus might be drawn from his silence, Not that, whilst it is *discreditable to me, it is more-
over an injury done to you: or, not that as to me it is discreditable, to you on the other hand it is an injury.*

¹ Compare also Plut. Soph. 234. A. Pol. lit. 291. D. Phil. 22. B. and see Seager's edition of Hoogveen p. 125. $\mu\omega\tilde{\nu}$.

thing or other preceding, see the notes on Ag. 472, 505; and lastly, on the illative use of the imperfect ἦν, see Matth. Gr. Gr. § 505. II. 2. and compare Ag. 523, *τερπνῆς ἄρ' ἦτε τῆσδ' ἐπήβολοι νόσου.*

Ibid. κρύβδα. "*Clam. Occulte.* Prose orationis scriptores dicebant κρύβδην. Hom. Il. Σ'. [168], κρύβδα Διός, ἄλλων τε θεῶν. Eustath. p. 722. 18: ἔνθα ὄρα καὶ τὰ συχνὰ ποιητικὰ πάρισα, καὶ τὸ μίγδα ἐκ τοῦ μίγδην μεταπλασθέν ὁμοίως τῷ κρύβδην, κρύβδα." Blomf. In the Odyssey we find κρύβδην only: xi. 455. κρύβδην, μῆδ' ἀναφανδά. xvi. 53. See Matth. Gr. Gr. § 256. 1. b. and Bp. Blomfield's *Remark*, p. xlviii. on P. 448, 3.

169. προσεῖδεται, Angl. *favours*, or *inclines to in appearance*; compare Ag. 743, *εἰδομέναν τοκεῦσιν.* ib. 1471 (where see the note), *φανταζόμενος δὲ γυναικὶ νεκροῦ τοῦδ' ὁ παλαιὸς δριμύς ἀλάστωρ Ἀτρέως.* Buttmann's *Irreg. Greek Verbs*, p. 79. Hesych: *εἶδεται φαίνεται, δοκεῖ. εἰδόμενος εἰκῶς, ὁμοιωθεῖς.* "*Προσεῖδομαι. Similis sum. Aliud exemplum in promptu non habeo.*" Blomf.

"Meminit hujus loci Aristophanes (Nub. 530): νῦν οὖν Ἠλέκτραν κατ' ἐκείνην, ἧδ' ἡ κωμῳδία ζητοῦσ' ἦλθ', ἦν που πτύχη θεαταῖς οὕτω σοφοῖς γνώσεται γὰρ, ἦνπερ ἴδη τὰ δελφοῦ τὸν βόστρυχον. In quibus nihil inest irrisionis Æschyli. Scilicet id rideri poterat, quod Electra, quum per annos plures abfuisset Orestes, argumentum sumsit e natura capillorum ejus. At neque inaudita est talis recognitio in hominibus qui simplicissimo naturæ more vivunt, ut apud Homerum Telemachus et ex aliis rebus et e capillorum Ulyssis similitudine agnoscitur (Od. iv. 150), neque ea requiruntur argumenta, quæ jurejurando confirmanda sunt, ut in judicio, sed exhibetur concitata mens puellæ quæ spe et metu turbatur, et omnia signa, ex quibus spem aliquam eruere possit, libenter occupat. Aliter quidem rem instituit Sophocles, apud quem tristior et magis aspera est Electræ mens: ibi spem eam sola fovet mitior Chrysothemis, aspernatur eam Electra." Klaus.

170. καὶ πῶς κ.τ.λ.; Angl. *And how durst he, pray, venture to come hither?* an indirect mode of over-turning the fact in question (see note on Ag. 269.), which yet distinctly recognizes its having been previously advanced as matter of *fact*, and which therefore establishes the reading of ἦν, and not ἦ, in the main proposition (v. 168), on which this collateral question turns. For if, as Matthiæ (Gr. Gr. § 606.)¹

¹ In § 606, it should be observed, Matthiæ has not very accurately rendered μῶν (whence apparently the Latin *num*), "not, I suppose—a sense which belongs rather to the illative ἄρα, than to the conclusive οὖν. In Eur. Hec. 754, τί χροῖμα

μαστεύουσα; μῶν ἐλευθέρον αἰῶνα θίσθαι; βῆδιον γὰρ ἐστὶ σοι, it would be more correct, as well as more suitable to the context, to translate: *it is not to obtain your freedom (I conclude)? for you may easily do that.*

suggests in explanation of this solitary instance of *μῶν* being followed by a conjunctive, a mere *suspicion* (*μῆ*)—*may not it have been Orestes that*, &c. had preceded, the accompanying and, as it were, accrediting enquiry would surely have been, *καὶ πῶς ἐκεῖνος δεῦρο τολμήσαι μολεῖν*; Angl. *And how ever should he*—i.e. (see note on Ag. 1342.) how can he be imagined to—*have ventured*, &c. : and this, if we look to the probable etymology¹ of *καὶ*, and translate *καὶ πῶς*—*Go on!* and see what follows from such a supposition, *how*, &c.—would come with a peculiarly bad grace from the very speaker who had first suggested the thought : unless, indeed, we could translate v. 168, as seems scarce possible, *Would you then suggest that it may be Orestes*, &c. ? Compare below v. 518.

171. *ἔπεμψε χαιτήν κ.χ.π.* "*Misit capillos detonsos gratiam patri.* *χαιτή* *κουρίμη*, *capilli detonsi.* Accipit enim vocem *κούριμος* passive, quam usurpant fere alii active; ut Eur. Orest. 966, *σίδαρον ἐπὶ κᾶρα τιθεῖσα κούριμον*, h. e. *κουρευτικὸν* seu *κουρᾶς ποιητικὸν*, ut Scholiastes interpretatur. Et rursus Electr. 148, *χέρα τε κρᾶτ' ἀποκούριμον [ἐπὶ κούριμον Dind.] τιθεμένα.* At alii passive cum Nostro acceperunt, ut Agatho in Thyeste apud Athenæum xii. 6 : *Κόμας ἐκειράμεσθα μάρτυρας τρυφῆς*, "Ἡ που ποθεινὸν χρῆμα παιζούση φρενί. Ἐπώνυμον γούν εὐθύς ἔσχομεν κλέος, Κούρητες εἶναι, κουρίμου χάριν τριχός. Θρίξ itaque *κούριμος* est *coma tonsilis* vel *detonsa*, ut paulo ante ex Eustathio *πλόκαμος κούριμος* : et rursus apud eundem p. 1293 : *Κουροτρόφους δέ φαμεν τοὺς τὴν νεότητα τρέφοντας*· εἰ δὲ καὶ *κούριμος* *θρίξ* παρὰ τῇ Τραγωδίᾳ, καὶ τις εἰπεῖν *τολμήσει τὴν λέξιν καὶ ἀπὸ ταύτης*, ἔστωσαν καὶ οὕτω *κουροτρόφοι* κατὰ θρασύτητα λέξεως. Imo ipse Euripides non aliter loquitur El. 520, *σκέψαι δὲ χαιτήν, προστιθεῖσα σῆ κόμη*, εἰ *χρῶμα ταῦτὸ κουρίμης ἔσται τριχός*. Stanl. Add Eur. Tr. 279, *ἄρασσε κρᾶτα κούριμον*, and see Blomf. Gloss. Agam. 9. 395.

Stanley, after Turnèbe and Vettori, reads *πατρί*—but later editors have preferred *πατρός*, which is found in the MSS. Med. Guelf. and in Aldus and Robort., and which Wellauer confirms from Soph. El. 84, *πατρός χέοντες λουτρά*, and Eur. Orest. 123, *ἄπανθ' ὑπισχνού νεωτέρων δωρήματα*. See also Herm. on Soph. Ant. 598. The same MSS. and Edd., however, have *ἔπεμψεν* and *καὶ τήν*—which Vettori was the first to alter into *χαιτήν*. Klausen appears to connect *κουρίμην* with *χάριν*, but we should rather translate : *He has sent a lock of his hair in honor of his father*—where it is easy to see the origin of the adverbial use of *χάριν*, *on account* or *because of*. Compare the notes on Ag. 3. 410.

¹ See Professor Sewell's *Hora Philologica* p. 119., and compare Appendix to

Notes on the Agamemnon, Note C. p. 384.

173. εἰ . . . μήποτε ψαύσῃ] “ ψαύσῃ G. A. R. ψαύσει M. ψαύσει T. V. Recte se habet hoc loco εἰ cum conjunctivo, quum urgeatur vis conditionis: *si revera nunquam redeat* cf. Herm. ad Soph. Antig. 706.” Klaus. “ Forsitan verum ψαύσῃ, ut κεί μὴ θέλῃ. Prom. 670 (667).” Well.

The passage which Wellauer refers to, where the conjunctive is quite inadmissible unless after ἤν (Angl. *in case*), and where to preclude further innovations (which see in Blomfield's text) it were best to read with two or three MSS. and Schol. B. the *præsens historicum* θέλει, is not at all parallel to the present; and Soph. Ant. 706 (710). ἀλλ' ἄνδρα, κεί τις ἢ σόφος, τὸ μανθάνειν πᾶλλ' αἰσχρὸν οὐδέν, which, according to Hermann's acute and learned *critique* upon it, we ought to translate, *But that a man, yea though—or albeit—one be wise, should be continually learning, &c.*, would, I think, more clearly convey this meaning, and at the same time be more in accordance with *Hæmon's* object, which is to bring home to his father *Creon*, what yet his modesty leads him to express in general terms, if, instead of ἢ in the *third* person, we were to read κεί τις εἰ σόφος in the *second*.¹ Compare Soph. Aj. 1344, ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,² βλέπτειν τὸν ἐσθλόν, οὐδ' ἐὰν μισῶν κυρῆς, on the right construction of which see Hermann's note (v. 1323).

A strictly apposite example, however, occurs in Soph. Œd. C. 1443 (where see Hermann), δυστάλαινά τ' ἄρ' ἐγώ, εἴ σου στερηθῶ, Angl. *wretched indeed, then, am I, if as you say* (ib. 1438. 1441.) *I am to lose you*; and, closely resembling this, Aj. 496. εἰ γὰρ θάνῃς σὺ καὶ τελευτήσας ἀφῆς, ταύτη νόμιζε καὶ ἐγὼ τῆ τόθ' ἡμέρα κ.τ.λ. Angl. *for if you as you tell me* (ib. 470-80) *must die, and, as by your death you must, abandon me, therewith³ believe* (i. e. be equally sure) *that I too that very day, &c.*

¹ If this conjecture be disallowed, I would propose κἄν τις ἢ (see the next foot-note), and suppose that κἄν was first corrupted into καί, as in v. 168 of this Play ην into ηι, and then corrected κει.

² εἰ θάνοι, Angl. *if he should be dead*—i. e. supposing him to be dead, so that ἄνδρα δ' εἰ θάνοι is in fact equivalent to ἄνδρα δὲ θανόντα ib. 1348—to be distinguished, it should seem, from εἰ θάνῃς ib. 496., as also from Eur. Tem. fr. I. i. ἀρετὴ δέ, κἄν θάνῃ τις (Angl. *even though a man be dead*), οὐκ ἀπόλλυται, with which compare a suspected line Soph. Phil. 1444, κἄν ζῶσι κἄν θάνωσιν, οὐκ ἀπόλλυται.

³ Dindorf, on the principle laid down in his prefatory notice of this line (which see in the above note), has edited ἢ γὰρ—and this might indeed have been hailed as an improvement of the text, had a simple ταύτη τῆ ἡμέρα (as he exhibits it in

his Preface) and not ταύτη νόμιζε καὶ ἐγὼ τῆ τόθ' ἡμέρα followed in v. 497, where τῆ τόθ' ἡμέρα *that, or the then*—or, if we look to the etymology of τότε, *the that-pass-day* being in itself sufficient to mark the time, we can only connect ταύτη νόμιζε, as the very order of the words might have sufficed to suggest, with εἰ θάνῃς—so that, if we have rightly resolved εἰ (Appendix to the Notes on Agamemnon, Note C. p. 392) into τῆ ὑποθέσει ἢ, the actual construction will be, *For on the hypothesis that you shall have died . . . , believe that I too, &c.* Compare Ant. 1025, ἐπει δ' ἄμάρτη, Angl. *after that, or when once, he shall have erred*. Œd. C. 1226, ἐπει σάνη *after that, or when once, he shall have appeared* upon the stage of life. Matth. Gr. Gr. § 521. Obs. 1.

And comparing these with the examples which Matthiæ has given, but not very accurately exhibited to the English reader under the notion of *should*, in illustration of his most general description of the conjunctive mood, as "used when any thing ought to take place;" Gr. Gr. § 516. 3—see in particular, Hom. Il. xv. 16. οὐ μὰν οἶδ', εἰ αὐτε κακοῖ-
 ραφίης ἀλεγεινῆς πρώτη ἐπαύρηαι, καί σε πληγῆσιν ἰμάσσω. (*I protest I don't know what to say on the question that you a second time be the first to reap the fruits of &c.*) xvi, 648. [Ζεὺς φράζετο θυμῷ] ἢ ἦδη καὶ κείνον ἐνὶ κρατερῇ ὑσμίνῃ αὐτοῦ ἐπ' ἀντιθέῳ Σαρπηδόει φαιδιμος Ἔκτωρ χαλκῷ δρώσῃ, ἀπό τ' ὤμων τεύχε' ἔλθῃται (*whether Hector must even now slay Patroclus*), ἢ ἔτι καὶ πλεόνεσσιν ὀφέλλει (*or whether he Jupiter should*) πόνον αἰπύν. Herod. i, 53. Κροῖσος ἡμέας ἐπειρωτᾷ, εἰ στρατεύηται (*whether he is to march*) ἐπὶ Πέρσας, καὶ εἴ τινα στρατὸν ἀνδρῶν προσθέοιτο (*and, if so, whether he should associate with him*) σύμμαχον. Thuc. vi, 25. ἔφη χερῖνα ... ἐναντίον ἀπάντων ἦδη λέγειν ἦν τινα αὐτῷ παρασκευῆν Ἀθηναῖοι ψηφίσονται¹ (*bid him declare at once before them all what outfit the Athenians are to vote him*): to which add Thuc. ii, 5. ἐβουλευόντο εἴτε κατακάσσωσιν ... εἴτε τι ἄλλο χρήσονται. vii. 1. ἐβουλευόντο εἴτε ... διακινδυνεύσωσιν ἐσπλεύσαι, εἴτε ... κατὰ γῆν ἔλθωσι.—we shall be led to conclude that, as the purely optative or *abstract* mood peculiarly expresses the speaker's own unfettered thought (see Matth. Gr. Gr. § 513. and notes on Ag. 534. 1342.), so the conjunctive or *practical* mood, from expressing in general something more or less circumstantially conceived of as *to be* or *to be done*, possesses the peculiar property of representing that which originates not with the good pleasure of the speaker, but is in some form or other suggested to him from without; and hence, in some rare instances, it happens that the word which, as θάνης Aj. 496. and στερηθῶ (Ed. C. 1443. does not properly express the speaker's own anticipation, but is as it were a word put into his mouth,² is constructed by a sort of σχῆμα πρὸς τὸ σημαίνομενον, otherwise than the strict laws of Syntax might at first sight appear to permit. Compare the notes on Ag. 899. εἰ πρᾶσσοιμ'

¹ Haack, with the sanction of no less than nine MSS., has edited ψηφίσονται—which could only mean that Nicias was to "guess what force the Athenians are going to vote him"! whereas ψηφίσονται is equivalent to ψηφίζεσθαι χρῆσθαι κελεύει, as in Herod. i. 53. εἰ στρατεύηται τοῖς ἐστρατεύεσθαι χρῆσθαι κελεύει, and in Hom. Il. xv. 16. εἰ ἐπαύρηαι τοῖς ἐπαυρέσθαι (*whether to bid you &c.*) On the same principle we might perhaps resolve εἰ γὰρ θάνης Soph. Aj. 496. into εἰ

γὰρ λέγεις θανεῖν σε (Æsch. Ag. 1624.), εἰ σου στερηθῶ (Ed. C. 1443. into εἰ χρῆ (suggested from ib. 1441.) μέ σου στερηθῆναι, and, in the present text, εἰ τῆσδε χώρας μήποτε ψαῖση ποδὶ into εἰ τῆσδε χώρας οὐκ ἐτόλμησε (v. 170.) ψαῖσαι ποδὶ.

² See, for example, Soph. El. 1275. μή τί με, πολύπονον ὄδ' ἰδῶν—OP. τί μὴ ποιήσω; (i.e. τί μὴ ποιῆσαι με λέγεις ἢ κελεύεις;) ΗΛ. μή μ' ἀποστερήσης τῶν σῶν προσώπων ἡδονὰν μεθέσθαι.

ἀν., ib. 1011. εἰ πείθοιο; and on the subject of what we may designate generally as *certain colloquial and conventional licenses in the use of Greek moods and tenses*, see Matth. Gr. Gr. § § 511. 4. and 5. b. 516. 3. 518. 519. 525. 529. 5; and compare Arnold on Thuc. iii. 44: ἦν τε καὶ ἔχοντές τι ξυγγνώμης εἶεν, and vi. 21: ἄλλως τε καὶ εἰ ξυστώσιν αἱ πόλεις φοβηθεῖσαι.

Under these circumstances, then, I have not hesitated to form my own judgment on a point which it is the province of Editors rather than of mere MS. authority to determine, and as Dindorf (*Preface to Ajax*, v. 496.) says of Sophocles, so say I of Æschylus: "quod scripserat—EI, quum hoc in loco et—εἰ et—ἦ significare possit, ego alterum prætuli." Translate: *What you say is no less distressing, to me, if as you give me to understand*¹ *he is never to, or must never, set foot in this country*: and observe that what εἰ ... μήποτε ψαύσῃ, which Klausen would more correctly have rendered *si nunquam rediturus sit*, puts hypothetically, *if so be that he is never to return*, εἰ ... μήποτε ψαύσει, *si nunquam rediturus est*, would represent as (what the Chorus could not, and would not if they could, consider it) a determinate case—whether we were to make it a strictly conditional proposition, *What you say is just as distressing to me, if* (but not otherwise than if) *he shall never set foot in this country*; Matth. Gr. Gr. § 523. Obs. and § 524. Obs. 2. 1.; or whether, as seems more probable, we should connect εἰ with εἰδάκρυστα as the mere exponent of the mental emotion which is called up by the subjoined fact—and which therefore pre-supposes,² as it were, the reality of such fact—and translate: *Equally distressing is this that you tell me, that in this country he never will, or is never going to, set foot*: see Math. Gr. Gr. § 617. 2. and compare Soph. El. 1209-10. οὐ φημ' εἰσεῖν. ὦ τάλαν' ἐγὼ σέθεν, Ὀρέστα, τῆς σῆς εἰ στερήσομαι ταφῆς.

¹ "Scilicet, si hunc cincinnum misit (v. 171.), existimandum est cum omni destitutum esse spe se unquam rediturum esse in patriam: alioqui enim donationem distulisset, donec ipse eam afferre posset." Klaus.

² This I conceive to be a more correct explanation of this peculiar construction, than to say with Matthiæ, in the face of every example which he has adduced, that "εἰ gives to the proposition an expression of uncertainty and doubt"—though we may admit that, as was to be expected, "it came to be used at last merely as a softening form of expression, with a *show of uncertainty*" which is not really felt: e. g. Eur. Andr. 206. The same explanation, it will be seen, extends to those epithets, σκαιοτάτων Herod. i.

129. μῶρον Eur. El. 50. τοῦτο ὑπερφύεις Isoer. p. 364. D. τοῦτο ὀστοπον Demosth. p. 72, 10. &c., which are only so far applicable as the several hypotheses on which εἰ makes them depend are founded on *fact*. And here, if we compare the Latin phraseology *stultus es, qui huic credas*, we find another confirmation of our conjecture that the conditional particle εἰ is nothing else than the dative of the relative ἦ, which, as in Eur. El. 50. μῶρον, εἰ μὴ θεγγάνω, would be expressed in Latin by *quod* (or more elegantly *qui*) Angl. *in that*. Hence, lastly, we cannot wonder that, as Matthiæ has noticed, "εἰ frequently stands even for the causal particles ἐπεὶ [Angl. *for that*, a mere compound of εἰ], ὅτι, 'since, because':" Gr. Gr. § 617. 2.

174. καρδίας κλυδώνιον χολῆς, a heart's surge or flood of bile. "καρδία volunt Stanl. Pauw. Abresch. Schütz. Buttler., sine causa: κλυδώνιον duplicem genitivum habet, de quo usu vid. Schæf. ad Soph. Ant. 1184. Herm. ad Aj. 54." Well. "Elegantius forsitan esset καρδία quam duplex genitivus, sed in καρδίας consentiunt codices, et sic ab Æschylo scriptum fuisse crediderim. Jungendum vero κλυδώνιον χολῆς καρδίας." S. L.

Had Æschylus written καρδία, the construction would have been, *Unto me too is there swelling at the heart*—and we might have compared Hom. Il. i. 24, ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ, on which see the note on Ag. 27. But καρδίας serves more Æschyleo to temper the boldness of the expression κλυδώνιον χολῆς, just as σωμαίων is subjoined to ὁ χρυσαιμοιβός δ' Ἄρης Ag. 424, where see the note. Compare also the note on Ag. 1418, εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς. Klausen would connect καρδίας with προσέστη, comparing Soph. Œd. T. 1100, προσπελασθείσα (wooded by?) Πανός, on which see Matth. Gr. Gr. § 339., and El. 900, τύμβου προσείρπον, to which quotation he should not have omitted to add the important word ἄσσον.

Stanley quotes from Achilles Tatius de Amor. Clit. et Leucipp. ii. p. 127: αἰδώς δὲ, καὶ λίπη, καὶ ὄργη, τρία τῆς ψυχῆς κύματα., and from Virg. Æn. iv. 532: magnoque irarum fluctuat æstu.

175. διανταίω, piercing: compare below v. 624. Theb. 894, διανταίαν λέγεις πλαγάν, where Blomf. Gloss: "Διανταίος. Penitus perforans. Hesych: Ἀνταίαν ἔκτοπον, χαλεπήν. Σοφοκλῆς Ἀκριαίω. Idem: Ἀνταίας πολεμίας, ἐχθρᾶς. Σοφοκλῆς Πολυεΐδω. Choëph. 182. ἐπαίσθη δ' ὡς διανταίω βέλει, quod primario sensu explicat Scholiasta, ἐξ ἐναντίας τι τρώσκοντι. Ibid. 638. Soph. Ant. 1308. El. 197. Eur. Andr. 835. Ion 766."

Ibid. ἐπαίσθη. "ἐπαίσθη em. Canter. ἐπαίθη M. G. A. R. ἐπώσθη T. V. Schol.—διαλταίω cod. R." Klaus.

176. δίψιοι: πρόην ἄγεστοι. ὡς δίψιον Ἄργος, τὸ ποτὲ ἄνδρον: Schol. "διψίων ex conjectura Schütz. et Both. [διψία Blomf.], sine causa: adjectivum poetice transpositum est, ut Eur. Herc. F. 450, γραιίας ἄσσον πηγᾶς, quem locum apte affert Schwenk." Well: and so the Bishop of Lichfield, "Epitheton δίψιοι, quod ad ὀμμάτων pertinet, ad σταγόνες per hypallagen traduxit more poetico. Virg. Æn. vi. 268: *Ibant obscuro sola sub nocte per umbram:*" compare Matth. Gr. Gr. § 446. Obs. 1.

Still, for the reasons which Klausen has given, I incline rather to translate at once, *thirsty*—i.e. as Scholfield interprets it in connection with σταγόνες, δίψαν ἐμποιοῦσαι, *thirst-exciting-drops*. "Videtur

potius dictum, quia cum aestu marino aquæ salsæ comparantur lacrimæ, quæ ipsæ sunt salsæ. Qui enim lacrimas fundit, ejus sensus sane est sitientis instar: itaque tum lacrimarum sapor, tum sensus ejus qui flet, aptam præbet poetæ rationem hujus vocabuli. Minore vi et acumine fere idem dicitur per *πικρὸν δάκρυον* et *θερμὰ δάκρυα*, quæ sunt Homero usitatissima." Klaus.

177. *ἄφρακτοι*, unrestrained or not to be restrained. So I prefer to read with Wellauer and Klausen, on the authority of MSS. Med. Guelf. and of Aldus and Robort., rather than with Turnébe and Vettori and succeeding Editors read *ἄφραστοι*, which Schütz—consistently enough with his own alteration *δυσίων*—translates "*inopinata, improvisa*, ut sit sensus, *Ex oculis autem diu præ doloris magnitudine siccis improvisæ mihi cadunt guttæ lacrimarum affatim prorumpentes*", and with which he might have compared Soph. Trach. 694, *δέρκομαι φάτιν ἄφραστον*. ib. 1057, *ἄφράστω τῆδε χειρωθεὶς πέδη*. El. 1263. *ἐπεὶ σε νῦν ἀφράστωσ ἀέλπτως τ' ἐσεῖδον*. Eur. Hipp. 820, *κῆλις ἀφραστός ἐξ ἄλαστύρων τινός*.

It will be seen, however, that in the above translation no notice whatever is taken of *δυσχίμου*, on which Klausen well observes: "non mera lætitia progigni lacrimas ostendit vocabulum *δύσχιμος*, additum præterea ut de aqua marina moneat. Ceterum Electra ad flendum permovetur sensu e dolore et lætitia mixto. Cf. Ag. 270, *χαρὰ μ' ὑφέρπει δάκρυον ἐκκαλουμένη*. Soph. El. 906, *χαρὰ δὲ πίμπλημι εὐθὺς ὄμμα δακρύων*." Translate: *and from my eyes thirsty (or briny) drops are falling not to be restrained, in noxious flood, at sight of (upon my having seen) this lock*; and compare Soph. Aj. 910, *ἄφρακτος φίλων (ἀφύλακτος, Hesych.)* Eur. Hipp. 657, *εἰ μὴ γὰρ ὄρκοις θεῶν ἄφρακτος ἠρέθην*, from which, as explained by Aristoph. Thesm. 580, *τηρήτε μὴ καὶ προσπίση ὑμῖν ἀφράκτοις πρᾶγμα δεινὸν καὶ μέγα*, we might be tempted to translate *ἄφρακτοι* here *unheeded*, comparing Ag. 860, *ἀτημελήτους αἰέν*. and Soph. Trach. 246, *τὸν ἄσκοπον χρόνον*.

Ibid. *δυσχίμου πλημμυρίδος*. "*Molestæ exundationis*. Sic *δύσχιμοι κέλευθοι*. Pers. 567. *via molestæ*. 'Ὀφθαλμοτέγκτω δέεται πλημμυρίδι dixit Eurip. Alc. 184., versu multo magis Nostri grandiloquentiæ conveniente quam simplicitati suæ." S. L. Compare also Theb. 503, *δράκοντα δύσχιμον*. fr. 368, *δυσχίμων ὄρων ἀναξ*. above v. 9, *μελαγχίμοις*. Hesych: *Πλημμυρίς τὸ ὄρμημα τῆς θαλάσσης, ἢ ἐπίρρυνσις. οἱ δὲ πλήμηνη πλημμυρίς ἐκ πόντου*: with manifest allusion to Hom. Od. ix. 486. *τὴν δ' αἰψ' ἠπειρόνδε παλιβρόθιον φέρε κύμα, πλημμυρίς ἐκ πόντοιο*—where Blomfield would omit the *ἐκ*, as also in Apoll. Rhod. iv. 1269., where

Brunck remarks that the middle syllable of *πλημμυρίς* is always *long* in the Tragedians, and elsewhere in Apollonius himself. "*Πλημμυρίς* apud Hippocratē, inquit Foësius, humiditatis abundantiam significat, ac veluti inundationem quandam aut restagnantem humiditatem." Blomf.

178. *πῶς γὰρ ἐλπίσω κ.τ.λ.*] Translate: *For how can I expect to find that any of the citizens apart from us—or we might perhaps translate; any indifferent person, of the number of the citizens—is owner of this hair?* and first observe the distinction between the "conjunctivus deliberativus" *πῶς εἴπω*; v. 79. *πῶς μάθω*; v. 162: *How must I, or how am I to—?*, and the virtual negation¹ conveyed by the indicative future *πῶς κατεύξομαι*; v. 79. and *πῶς ἐλπίσω*; here: *How ever shall I, how can I—?* with which compare Ag. 629, *πῶς συμμίξω*; ib. 1074, *πῶς φράσω τέλος*; Next, on this most general sense of *ἐλπίζειν*, *to expect* or *apprehend*, see note on Ag. 1405, *οὐ μοι φόβον μέλαθρον ἐλπίς ἐμπατεῖν*, and compare Hesych: *Ἐλπίς* προσδοκία. *Ἐλπεται* δοκεῖ, *ἐλπίζει*, *προσδοκᾷ*; and on the peculiarity observable in the use of *δεσπότης*, see the note on Ag. 524, *πῶς δὲ διδαχθεῖς τοῦδε δεσπότης λόγου*; and compare Theb. 27, *οὗτος τοιῶνδε δεσπότης μαντευμάτων*. Eum. 60, *τῶνδε δεσπότη δόμων ... Λοξία μεγασθενεῖ*. *Jaculatr. fr.* 225. (preserved by the Schol. on Hom. II. ix. 589.) *κίνες διημάθνον ἄνδρα δεσπότην*. Lastly, with that independent use of *ἄλλος* (resembling our English *other*, when used elliptically for *other person* or *thing*) whereby it is sometimes found in a sort of apposition which, as in Ag. 190, *ἐπεὶ δὲ καὶ πικροῦ χείματος ἄλλο μῆχαρ βριθύτερον πρόμοισιν μαντις ἔκλαγξεν*. ib. 834, *κακοῦ κάκιον ἄλλο πῆμα*, reduces it nearly to the level of an adverb *again*, *beside*, compare Soph. Œd. T. 230, *εἰ δ' αὖ τις ἄλλον οἶδεν ἐξ ἄλλης χθονός*, on which see Erfurdt who compares Eum. 426, *ἄλλης ἀνάγκης οὕτως τρέων κότον*; "*ubi verbis ἄλλης ἀνάγκης [Angl. pressure from without]*² *ad eam ἀνάγκην respicitur, quæ in ipso inerat Orestis iudicio (ἡξιώσατο).*" v. 425. See also Hesych: *Ἄλλος* ὀδίτης, *ἄλλόφυλος*. *Ἄλλο* ἄλλοῖον: and note on Ag. 147. with Appendix, Note D; and in point of construction compare Erf. on Œd. T. 6, *ἀγὰ δικαιῶν μὴ παρ' ἀγγέλων, τέκνα, ἄλλων ἀκούειν*, Heindorf on Plat. Gorg. § 64, *ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξέρον*. Matth. Gr. Gr. § 636. For that *Electra* did not mean to say (as might at first sight perhaps be thought) *any other of the citizens*, of whom

¹ That the sentence here is virtually negative, is shewn by the introduction of *οὐδὲ* in v. 180. just as if *οὐ* had preceded. On the other hand *πῶς γὰρ οὐ*; v. 736, *Angl. what else can you do?* is a virtual

affirmation. *Angl. to be sure.*

² With this interpretation, it will be seen, the succeeding question is strictly consistent: *ποῦ γὰρ τοσοῦτο κέντρον ὡς μητροκτονεῖν*; Eum. 427.

Orestes should be held to be *one*, is plain from the express mention which, after having first glanced at her mother (v. 180.) and herself (v. 183.), she is once more led to make of Orestes in v. 185.; and is further confirmed by the parallel passage in Eur. El. 516, *καθαύμας*, ὦ παῖ, τίς ποτ' ἀνθρώπων ἔτλη πρὸς τύμβον ἐλθεῖν' οὐ γάρ Ἀργείων γέ τις. ἄλλ' ἦλθ' ἴσως που σὸς κασίγητος λάθρα, μολῶν δ' ἐθαύμας ἄθλιον τύμβον πατρός.

181. *ἐμὴ δὲ μήτηρ*] “In particula δὲ offenderunt editores, quia non videbatur habere quo referretur; quare in *γε* mutarunt Glasg. [Blomfield.] Both. et Schütz, quorum hic etiam δ' post *οὐδαμῶς* inseruit; sed recte vidit Elmsl. ad Eurip. Med. 940., illud δὲ referri ad *μὲν*, quod reticetur in priore membro ἢ *κτανοῦσα*, idque aptis exemplis comprobavit. Dissentit quidem Hermann. in *Classical Journal* xlv. p. 426., qui excidisse putat versum hac ferme sententia; ἢ τοῦ μὲν αἰσχυρῆρος Αἰγίσθου δάμαρ, quia non possint hæc, quæ diversissima sint, ita conjungi: ἢ *κτανοῦσα*, ἐμὴ δὲ μήτηρ. Sed errare videtur vir summus; nam si omnino *κτανοῦσα* vocaretur, hoc sane diversissimum a matre foret; sed quum sit ἢ τὸν πατέρα *κτανοῦσα*, huic profecto apte opponitur ἐμὴ δὲ μήτηρ:” Wellauer—and so also the Bishop of Lichfield: “Negat cl. Blomf. τὸ δὲ hic ad *μὲν* subauditum in ἢ *κτανοῦσα* referri posse. Dicendum fuisse ἐμὴ δὲ τεκοῦσα, ut legitima esset oppositio. Itaque cum Porsono *γε* substituit. Hermannus autem versum antecedentem putat excidisse hujusmodi, ἢ τοῦ μὲν αἰσχυρῆρος Αἰγίσθου δάμαρ—et hæc certe usitatio esset loquendi formula. Nec malè tamèn observasse videtur Wellauer., simplex *κτανοῦσα* nimis diversum a matre futurum fuisse, sed quum sit ἢ τὸν πατέρα *κτανοῦσα*, satis apte opponi ἐμὴ δὲ μήτηρ.”

Aliquando bonus dormitat—we know, or we should greatly wonder that any one could so far overlook the obvious construction of *εν* with *ἐκείρατο*,¹ and its reference to *φύβης* or *πλόκαμιον* immediately preceding, as to make it the accusative after *κτανοῦσα*, and refer it to τὸν πατέρα, for which we shall in vain look back to any sentence, in which it is the prominent subject, nearer to us than v. 156. Klausen, indeed, has avoided *this* error. “Excidisse versum post hunc”—he remarks on v. 180—“existimat Hermannus, velut ἢ τοῦ μὲν αἰσχυρῆρος Αἰγίσθου δάμαρ: ingeniose, at neque opus est hoc versu, modo recte intelligatur is qui sequitur, et molesta est in hac concitati animi oratione longa illa Clytemnestræ descriptio, quæ repetit ea quæ v. 125. dicta sunt, cujus rei nulla hic est ratio. Sed id quidem certum, non posse ἐμὴ δὲ referri

¹ Compare above v. 163, *κείρατό νιν*, where the reference is, scarcely more obviously, to *βόστρυχον* v. 159.

ad omissum μὲν prope κτανούσα, quum κτανούσα et μήτηρ notiones diversissimæ sint, et id quod designatum dicit Wellauerus, κτανούσα πατέρα, non designatum sit, quia non dictum est. Vide Comm."—but what shall we say to his "right understanding" of the line before us, which he makes the commencement of a new sentence (and for that purpose removes the comma after μήτηρ), in which, without one word of apology for such license, πεπαμένη is to be constructed as a finite verb,¹ and from which he would extract an implied assertion, that neither *Electra* nor *Chrysothemis*—for she too, he thinks, may be included under πασι—had presented the lock of hair, inasmuch as, for the reason here assigned, their good mother would not let them!

Translate: *But, if no one unconnected with our family did so, neither, assuredly, did the murderess offer it—my mother, I mean,² far from mother-like as is the feeling towards her children which she entertains, ungodly!* i.e. an ungodly feeling: compare the note on v. 78. of this Play, and on Ag. 1556. Schol: τὸ δύσθεον φρόνημα οὐδαμῶς ἐπώνυμον μητρὸς πεπαμένη.

Ibid. ἐπώνυμον, answering unto the name—sc. μητρός: compare Prom. 850, ἐπώνυμον δὲ τῶν Διὸς γεννημάτων τέξεις κελαινὸν Ἐπαφον. Suppl. 314, Ἐπαφος ἀληθῶς ῥυσίων ἐπώνυμος. ib. 252, ἐμοῦ δ' ἀνακτος εὐλόγως ἐπώνυμον γένος Πελασγῶν. Theb. 8, ὦν Ζεὺς Ἀλεξητήριος ἐπώνυμος γένοιτο Καδμείων πόλει. ib. 536, οὔτι παρθένων ἐπώνυμον φρόνημα. Eum. 90, κάρτα δ' ὦν ἐπώνυμος, πομπάϊος ἴσθι. &c., &c. See also Soph. El. 406-8. 1194.

Πεπαμένος κεκτημένος: Hesych. "Πάομαι. Possideo. Gloss. in Agam. 808, Dorica vox erat ἔμπασις pro ἔγκησις, jus possidendi, pro qua singularem formam ἔππασις invenimus in inscriptionibus quibusdam Bæoticis; vid. Mus. Crit. Cant. T. II. p. 583." Blomf. See Buttm. *Irreg. Greek Verbs*, p. 198. Matth. Gr. Gr. § 246.

183. ἐγὼ δ' ὅπως μὲν κ.τ.λ., *And for my part*—then ought in strictness³ to have followed that direct disclaimer, κἀγὼ μὲν οὐκ ἔδρασα, τοῦτ'

¹ See note on Ag. 410. Matth. Gr. Gr. § 559. Obs.

² Or, *my mother, I should say*—as though she would correct the strong expression (ἡ κτανούσα) into which her feelings had betrayed her. And not unlike this is Soph. Œd. T. 1030, σοῦ δ', ᾧ τέκνον, σωτήρ γε τῷ τότ' ἐν χρόνῳ, as Dindorf has well edited after Elmsley's correction of the common reading σοῦ γ'... Angl. *Yes, your, &c.*—an affirmation wholly beside the question of Œdipus, ποιμὴν γὰρ ἦσθα κατὰ θητεία πλάνης; v. 1029—and in preference to Hermann's reading σοῦ τ'... Angl. *Yes! and your,*

&c., an answer which would make the Shepherd acquiesce in the scornful imputation: *and an hireling vagabond?* whereas now it is a correction, as significant as it is natural, *Say rather, your preserver, my son,* as it happened *at that time.* Compare also Pers. 793, πᾶς τοῦτ' ἔλεξας; τίμι τρόπω δὲ [I mean] συμμαχεῖ;

³ "Si comprobandum erat posse hunc cinnam esse nonnisi Orestis, præter cives et Clytemnestram etiam Electra ipsa recensenda erat, et dicendum cur hec non ipsa eum attulerit. Et Sophocles etiam, ut eandem rem probet, non obliviscitur hujus argumenti; vide quæ ad v.

ἐπίσταμαι, οὐδ' αὖ σὺ (Ἥλεκτρα), which Sophocles has not omitted in the parallel speech of Chrysothemis, El. 910., but which our Poet (and here we have an additional reason for not suffering ἐμοῦ to stand in v. 163.) appears to have deemed unnecessary—*how, indeed, thoroughly to acquiesce in this, that ... I know not, but I am flattered by Hope.*¹ Thus ἐγὼ, the emphasis of which we have endeavoured to account for, extends, as its position indicates, over both the opposite clauses, ὅπως μὲν αἰνέσω (after which, the Scholiast well observes: *λείπει, οὐκ ἔχω*), and σάινουμαι δ' ἐπ' ἐλπίδος, with which compare Pers. 97, φιλόφρων σαίνουσα. Soph. Teuc. fr. 508, 3. ἢ δ' ἄρ' ἐν σκότῳ λαθοῦσά με ἔσαν' Ἐρινύς ἠδοναῖς ἐφυσμένον. Photius and Hesych: Σαίνει' κολακεύει. θωπεύει: and see the note on Ag. 702. Wellauer has noticed a similar *aprosiopesis*, and used under similar circumstances, in Ag. 479, ἀλλ' ἢ τὸ χαίρειν μᾶλλον ἐκβάξει λέγων—τὸν ἀντίον δὲ τοῖσδ' ἀποστέρῳ λόγον; see also Heyne on Hom. Il. i. 135. Bloomfield and Arnold on Thuc. iii. 31. ἦν ὑφέλωσι, and compare the note on v. 123. Also with v. 184. compare Soph. El. 908, ἐξεπίσταμαι μὴ τοῦ τόδ' ἀγλαῖσμα πλὴν κείνον μολεῖν.

Ibid. ἀντικρυς, properly with *adverse front, over against, quite through, clearly, thoroughly*: see Damm's Lex. v. Ἀντικρύ. Hesych: Ἀντικρυς φανερώως, ἀπέναντι, ἀντικρύ. "Distinctionem, quam inter ἀντικρὺ et ἀντικρυς fingunt grammatici (Schol. Il. γ. 359. Lex. Rhetor. apud Bekker. p. 408.), nullam fuisse arbitror. Ἀντικρυς apud Homerum non occurrit, ἀντικρὺ multis in locis. Eustath. in Od. Φ. p. 1915, 25: ἐνταῦθα δὲ τὸ ἀντικρυς, ἥτοι φανερώως. ὃ καὶ αὐτὸ ἀντικρὺ λέγεται παρὰ τῷ ποιητῇ. οἶον, Ἀντικρὺ δ' ἀπόφημι (Il. H. 362.), τὸ γὰρ ἀντικρυς τῶν ὑστέρων ἐστίν. Idem p. 527, 12. formam ἀντικρὺ cum μεταξύ et μεσσηγνὴ comparat, ducitque ab ἀντικαρὺ (i.e. ἀντιπρόσωπον), sicut Etymol. M. p. 114. 28.; alibi vero ab ἀντικρούω." Blomf.

186. φωνὴν εὐφρονα, a *kind*, or rather a *kindly, voice*; see note on v. 78: "*voce[m] benevolam, h. e. propitiam, quæ votis meis respondeat.*" S.L. "ἔμφρον" conjecit Stanl., quod probant Schütz., Buttler. et Hermann. *obs. critt.* p. 69. et recepit Both.: sed non significat hoc vocabulum, quod volunt: *clarus, intelligibilis.* Facilius *læta vox* pro *clara* poni potest." Well. "εὐφρον', *exhilarantem*, ut v. 79. Ag. 738 (775). Etsi vox fuisset *cincinno*, dixisset [dicere poterat] quidem aut grata aut tristia, sed tristia quantum potest avertit Electra.—ἀγγέλου δίκην. Nuntius clara voce dicens conjecturæ oppositus etiam Ag. 454. (477)." Klaus.

162. *exscripsi.*" Klausen on v. 181. It is strange that the writer of this note should have dismissed ἀστῶν τιν' ἄλλον v. 179. without explanation or remark.

¹ Compare an English imitation of (I believe) an Italian song: *Hope told a flatt'ring tale, &c.*

187. ὅπως ... μὴ κινυσσόμην, Angl. in which case I were not, or had not been, tossed to and fro—on this construction see Monk on Eur. Hipp. 643. Matth. Gr. Gr. § 519: as also on εἶθ' εἶχε, *Would that it had—properly had had*, but the wish is here continued from the past to the present time—Matth. Gr. Gr. § 513. Obs. 2.—“ κηνυσσόμην M. κηνυσσόμην G. A. R. T. V. κινυσσόμην v. l. Steph. Eadem varietas Prom. 158. Ibi vero pro κήνυγμα facit locus Hesychii s. v. τὸ κενὸν τοῦ σώματος, οἶον σκυῖα καὶ εἰδωλον, φάντασμα ἀσθενὲς καὶ ἀχρεῖον. [Κηνυσσόμην' εἰδωλον ἐγενόμην.] Videtur forma κινύσσειν orta e derivatione vocabuli a κινεῖν, quæ est dubia. Itaque libros secutus sum.” Klaus. Yet see Damm's Lex. v. Κίνυμι, and Buttm. *Irreg. Greek Verbs*, p. 147.

“ Nos μὴ κηνυσσόμην, alii κινυσσόμην. Et, ut duobus modis hic scribitur hoc verbum, ita κήνυγμα et κίνυγμα habetur in Prometheo. Sed Eustathium si sequi velimus, per i scribemus.” H. Steph. See Eustath. on Il. iv. p. 472, 43: Τοῦ δὲ κινύω ἀθῆς παράγωγον τὸ κινύσσω. ἐξ οὗ παρ' Αἰσχύλῳ αἰθέριον κίνυγμα, τὸ ἀέριον εἰδωλον: where Blomfield imagines him to allude to Eur. Phœn. 1543, αἰθέρος ἀφανὲς εἰδωλον. The Scholiast has: Δίφροῦτις· διχογνώμων. Μὴ κινυσσόμην· ἐφαναζόμην. κίνυγμα γὰρ τὸ εἰδωλον.

188. ἀλλ' εἰ σάφ' ἦν ἦ—] So I read with Wellauer, whose note I subjoin: “ ἀλλ' εἰ σαφηνῆ vulgat., quod sensu¹ caret, quare ἀλλ' ἢ σαφηνῆ conjecit Canter., quod sensum non juvat. ἀλλ' ἢ σάφ' ἦν μοι dedit Schütz. ἀλλ' εἰ σάφ' ἦδη Pors. *Advers.* p. 139. Canteri emendationem amplectitur Hermann. *obss. critt.* p. 71., qui propterea etiam v. 197 (190.). εἰ γὰρ συμπεῖθεῖν scribit, quamquam sic infinitivus συμπεῖθεῖν non magis quam ἀποπτυσαι habet unde pendeat. Both., reliquis non mutatis, Aldinam lectionem ἀπέπτυσσα recepit, et in eandem sententiam abierunt Erfurdt. atque Voss. in censuris editionis Schützianæ. Erfurdt. denique ad Soph. Aj. 626. ed. maj. ἀλλ' ἦν σαφηνῆ conjecit. Mihi vero etiamnum unice vera videtur emendatio *Comment. Æschyl.* p. 35. olim a me prolata, ut legatur ἀλλ' εἰ σάφ' ἦν ἦ, quo facto et sensus sine ulla mutatione restituitur, et constructio optime procedit, quare non dubitavi hoc in textum recipere. Particula ἦ negligentius posita est, debebat enim esse ἀλλ' ἦ εἰ σάφ' ἦν, cujus usus hæc ipsa tragedia duo exempla præbet. Nam præter hunc locum ita posita reperitur v. 848 (838), ubi scribi debebat νῦν γὰρ ἦ μέλλουσι. Similiter

¹ Klausen's attempt at explanation will not be thought to advance any thing in arrest of this judgment: “ εἰ σαφηνῆ, clare perspicuum, ut εἰ πρέπει (ἐμπρέπειν Dind.), clare patet, Ag. 1350 (1398.)

Subintelligendum est ἦν ex præcedenti οὔσα, *esse ea quæ aspernaretur* [aspernaretur].” Σαφηνῆς occurs Pers. 634. 738. Soph. Trach. 892. Σαφηνῶς Prom. 781. See also σαφηνίζω below v. 660.

Eur. Med. 819, ἱερῶν ποταμῶν ἢ πόλις ἢ φίλων πόμπιμος σε χώρα ἔξει. Aristoph. Av. 422, κρατεῖν ἄν ἢ τὸν ἐχθρόν, ἢ φίλοιςιν ὠφελεῖν ἔχειν." And so the Bishop of Lichfield: "ἀλλ' εἰ σάφ' ἦν ἢ. Sic Well.: quam quidem emendationem cæteris prætulī, quia ne literam quidem turbat. Alias admissem Porsoni conjecturam, ἀλλ' εἰ σάφ' ἦδη."

Translate—the imperfects ἦν and εἶχε being still dependent on ὅπως, for which cause I have removed the colon which stands in the Edd. after 'κινυσσόμεν—but on good¹ assurance it had been for me either to spurn away this lock, if indeed (which I can hardly believe) it was cut from a hostile head, or being—i. e. if it were—akin to me, it might have mingled its grief with mine, a thing that would have been an embellishment of the tomb here, and an (honoring of or) honor done to my father. And first, in reference to the apparent construction of adverbs in the predicate—which will be found, in fact, to admit always of being so resolved as that the adverb shall attach itself, as usual, to some verb or verbal substantive²—see the examples given by Matth. Gr. Gr. § 309. c. and Göller on Thuc. iv. 10., and compare, in particular, with the present passage Hom. Il. vii. 424, ἔνθα διαγνώων χαλεπῶς ἦν ἄνδρα ἕκαστον (Angl. *then it was with difficulty they could distinguish each man*), where Heyne: "ἔνθα ἦν, διαγνώων χαλεπῶς. poterat discerni non nisi difficulter, ægre. ἦν, δυνατὸν ἦν αὐτοῖς, pro ἠδύνατο αὐτοὶ διαγνώων χαλεπῶς. Vulgare esset, χαλεπὸν ἦν, διαγνώων." Next, on the force of εἴπερ, Angl. *if ... , just so* as we suppose—a dubious form of hypothesis, which the addition of γε serves to strengthen, at the same time that it gives emphasis to the expression of doubt—see by all means Stephens' *Greek Expletive Particles*, p. 66. and p. 68. 4. and compare the notes on Ag. 29. 141. And lastly, on the apposition of the accusatives in v. 191, see Matth. Gr. Gr. § § 410. 432. 5. and compare Monk

¹ Compare Pers. 784, εἰ γὰρ σαφῶς τὸδ' ἴστ', ἐμοὶ ξυήλικες.

² Such, for example, as φθορά (Angl. *a wasting*) in Thuc. ii. 47, οὐ μέντοι τοσοῦτός γε λοιμὸς οὐδὲ φθορά οὕτως ἀνθρώπων οὐδαμῶ ἐμνημονεῦτο γενέσθαι—where, if we look at the entire sentence, the predicate surely is οὐδαμῶ ἐμνημονεῦτο γενέσθαι, and not (as Dr. Arnold says) οὕτως, which is no more to be detached from φθορά than τοσοῦτός γε from λοιμός—or *questio* in Cic. pro Rose. Amerin. c. 5. *prospectus nisusque* Sallust Jugurth. c. 94. quoted in Göller's note. It may be questioned, indeed, in the above example (adduced by Arnold on Thuc. iv. 10.) whether, even as subjoined to φθορά, οὕ-

τως ought to be translated, *to such an extent*; and whether it does not rather belong to that idiomatic use of οὕτως, on which see the note on Ag. 695., so that we should translate: *no where, however, was so great a plague, nor so great havoc, so to speak, of men's lives recorded to have happened.*

Thuc. iv. 10, καὶ τὸν πολέμιον δευότιρον ἔξομεν, μὴ βραδίως αὐτῷ πάλιν οὐσῆς τῆς ἀναχωρήσεως, ἦν καὶ ὑφ' ἡμῶν βιάσθηται, I should translate: *inasmuch as he cannot easily keep open in his rear the power of retreating, in case even he be hard pressed by us*: and compare ib. ii. 84, τὴν ἐπιχειρήσιν ἐφ' ἑαυτῷ ἐνόμιζεν εἶναι, ὅσῳ βούληται.

on Eur. Alc. 7. Wellauer's explanation of this line is very forced ; " τιμῇ dederunt Schütz. et Both. male ; vulgatæ sensum recte explicasse mihi videor in *Comment. Æschyl.* p. 37 : *ut posset mecum lugere de tumuli ornatu et honore patris, qui sc. nullus est.*" Compare vv. 7. 164, and with ἄγαλμα in apposition, below v. 497. Ag. 199. 716. Eum. 921. Suppl. 192. Prom. 466.

Ibid. ἀποπτύσαι. " ἀποπρίσαι M. ἀπόπτυσσα G. ἀπέπτυσσα A. ἀποπτύξαι R. ἀποπτύσαι T. e correctione, quæ justa videtur, si reliquorum librorum rationem habes." Klaus. Schol : ἀλλ' εὖ ἀντὶ τοῦ, ἀκριβῶς : ἀποπτύσαι μισῆσαι.

192. ἀλλ' εἰδότας μὲν—] *But I call upon the gods to witness in what storms we, like sailors, are whirling (being whirled) about ! as the gods indeed well know, but still if it is decreed that we should obtain deliverance there is encouragement for us to pray to them, from a small seed may spring up a mighty trunk.*¹ I have translated this sentence, although it presents no difficulty in sense or construction, chiefly as affording a remarkable instance of a pious Heathen's practical settlement of a question which has been raised in times of greater religious light, on the alleged incompatibility, namely, of the efficacy of Prayer with the Divine attributes of wisdom and fore-knowledge ;² and next, in order to mark the opposition intended between εἰδότας μὲν, and the virtual ὅμως δὲ καλούμεθα that follows, which Blomfield would seem not to have sufficiently noticed, when in illustration of the words εἰδότας καλούμεθα (thus separately considered) he adduces Prom. 441, ἀλλ' αὐτὰ σιγῶ, καὶ γὰρ εἰδνύουσιν ἄν ὑμῖν λέγοιμι, and other similar examples in his Gloss. on Prom. 450. Prom. 1040, εἰδοῦσι τοί μοι τάσδ' ἀγγελίας ὅδ' ἐθώυξεν, which he also compares, is more to the purpose ; and we may add Suppl. 742, καὶ λέγω πρὸς εἰδότα. Eur. Hec. 670, οὐ καινὸν εἶπας, εἰδόσιν δ' ὠνειδίσας.

For the peculiar meaning which we have given to καλούμεθα, arising out of its forensic use (Aristoph. Nub. 1221. Vesp. 1416. 1445. Eccl. 864. Av. 1046.), compare Eum. 485, ὑμεῖς δὲ μαρτυρίᾳ τε καὶ τεκμήρια καλεῖσθ', ἀρωγὰ τῆς δίκης ὀρκώματα, and see below v. 207. Στροβοῦμεθα—Hesych : Στροβῆσαι συστρέψαι, ἐκφοβῆσαι. Στρόβοι συστροφαί : see notes on Ag. 636. 1183, and compare below v. 1034. Εἰ δὲ χρῆ, *but if it is so fated*—see note on Ag. 989., and with γένοιτ' ἄν, sometimes *there will have been* under certain specified circumstances, as Eum. 210-12 :

¹ The Scholiast's interpretation of this proverb is not a little curious : μικροῦ γένοιτ' ἄν ἀντὶ τοῦ, εἰ Ὁρέστου ἔστιν δ' ἄλοκμος, γένοιτ' ἂν ἐκ μικρᾶς προφάσε-

ως μέγα ἀγαθόν.

² See Paley's Moral Philosophy, Book v. chap. ii., with which compare also vv. 450-51, where see the note.

τοὺς μητραλοίας ἐκ δόμων εὐαύνομεν. τί γάρ; γυναικὸς ἤτις ἀνδρα νοσφίση; οὐκ ἂν γένοιθ' ὄμαιμος αὐθέντης φόνος, at other times (as here) more indefinitely, but still within the probable or possible limits of human experience, *there is found to be, may have been, may or can be*—compare below v. 253, Ag. 1479, πατρόθεν δὲ συλλήπτωρ γένοιτ' ἂν ἀλάστωρ. Theb. 402, τάχ' ἂν γένοιτο μάντις ἢ 'ννοία τινί. Eum. 663. πατήρ μὲν ἂν γένοιτ' ἄνευ μητρὸς. Soph. Œd. T. 600, οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν. ib. 1058, οὐκ ἂν γένοιτο τοῦτο. Ant. 687, γένοιτο μεντᾶν χἀτέρφω καλῶς ἔχον. Aj. 86, γένοιτο μεντᾶν πᾶν θεοῦ τεχνομένην. Eur. Herc. F. 95, γένοιτο τᾶν, ὧ θύγατερ σὺριος δρόμος... ἔλθοι τ' ἔτ' ἂν πᾶσι οὐμός. Dict. fr. xv. 2, οὐκ ἂν γένοιτο χρηστός ἐκ κακοῦ πατρός. Fr. inc. lxxv. 2. (ed Glasg.) γένοιτο τᾶν πόλλ' ὧν δόκησις οὐκ ἐνι., and see the notes on Ag. 534. 601. 899. 1295. On the construction of *συμκροῦ σπέρματος* before which some would supply *ἐκ* or *ἀπὸ* (as expressed in v. 253.) see Matth. Gr. Gr. § 375. and compare the note on Ag. 1372, νεκρὸς δὲ τῆσδε δεξιᾶς χερὸς. Wellauer and Klausen on Ag. 1418, εὐνῆς παρόψωνημα τῆς ἐμῆς χλιδῆς.

In v. 193. the MSS. Med. and Guelf. have *δίκη*, which Klausen alone has thought fit to retain, observing “*δίκη τινος* est id, quod alicui justum et aptum est, itaque nostro loco: *more nautarum*. A. R. T. V. [*ne te morer, omnes*] *δίκην*.” And we might undoubtedly read *δίκη*, if by such apposition it were intended to represent *storms* as *the rightful lot of sailors!* or in v. 186. (where Klausen alone omits the comma after *εὐφρονα*) to call *the power of speech*, or even *a friendly address*, *the peculiar property of a Messenger!* and not by the familiar apposition of *δίκην* (on which see the notes on Ag. 3. 700. and compare the construction of v. 191.) to imply by the comparison that it appertains unto a Messenger to *use* his tongue, and again that “they that go down to the sea in ships” are peculiarly exposed to that “stormy wind, which lifteth up the waves thereof,” so that, in the words of the Psalmist (cvii. 27.) which we might have compared with the passage before us, “they reel to and fro, and stagger like a drunken man, and are at their wit’s end.” It is but fair, however, to add that the Scholiast has: *Ναυτίλων' τρόπον ναυτῶν. ὅτι κατὰ δοτικὴν δίκη.*

196—202. Wellauer’s defence of these lines against the innovations of impatient Critics and Editors, I make no apology for introducing here at full length. “In his qui sequuntur versibus offenderunt editores, et præ cæteris quidem Schützius, totam hanc e vestigiis concludendi rationem Æschylo indignam ratus, v. 203-209. (196-202.) spurios judicat. Sed apte hanc sententiam refutavit Eichstadius in *ephem. Jenens.* 1797. 221. 222. et Blümner *über die Idee des Schicksals* p. 51. sq. Ita

enim humanæ naturæ peritus erat Æschylus ut non ignoraret, quam facile ex rebus levissimis spem suscipiant illi, qui vehementer aliquid concupiscunt. Præterea Electram præ desperatione et subita spe perturbatam animo fingit. Postremo hos versus revera ab Æschylo perfectos esse, docet locus Euripideus, *El.* 532. sqq., quo hoc Æschyli inventum perstringitur. Sed etiamsi non omnes hi versus sint spurii, aliquid tamen vel insititii vel corrupti iis inesse, omnes interpretes consentiunt. Schütz-ius v. 204, 205. et 207. ut spurios uncis includit: Eichstadius l. c. v. 208. post v. 203. collocat, v. 204. et 207. ejicit; Herm. *obss. critt.* p. 72. v. 207. et 208. omittendos putat; Both. nihil quidem ejici vult, sed v. 204. ὁμοιον τοῖς ἐμοῖσιw et 207. πτέρναι θ' ἐνὸς τῶνδ' ὑπογραφῆι μετρουμένα scribit; Buttler. denique v. 199-202. (192-195.) post v. 208. collocandos putat. Sed nihil prorsus in vulgari versuum ordine et lectione mutandum esse mihi persuasum est. Nam primum καὶ γὰρ v. 205., in quo plurimi offenderunt, explicatu facillimum est; quum enim vestigia suis æqualia esse dixisset, mox aut a Choro digitis monstrante aut suis oculis monita imparia etiam adesse, vel majora vel minora suis, interjicit hoc nihili esse faciendum, esse enim duorum hominum vestigia, deinde ad interruptum sermonem redit. Quod autem idem sæpius dicit, ignoscendum est animo perturbato qui, quæ spem faciunt, non satis habet semel dixisse."

I would only add that, by retaining in v. 197. the supplementary ¹ δ' which, though found in the MSS. Med. Guelf. and in the editions of Aldus and Robortello, has been omitted by every succeeding editor except Klausen (who yet makes no remark upon it), and by translating accordingly: *And see! there are foot-marks, a further proof that it is Orestes, just like² his feet too*—as before (v. 169.) the lock of hair

¹ Supplementary, I mean, to δεότερον, with which, as with δῖς and δῶς, δέ is manifestly of kindred origin. See below on vv. 223, 858, and compare the notes on vv. 78, 181.

Out of the right reading and interpretation of this line, we may here observe, arises an indirect confirmation of the correction adopted in v. 163, according to which Electra first argues that none but Orestes can be supposed to have offered the lock of hair, and then strengthens her argument by noticing its resemblance to her own hair; as here again, as regards *his feet*, the marks which she observes are *such* (she persuades herself) as were *likely to have proceeded from them*, and in fact, she adds, not unlike her own foot-marks.

² Klausen, who translates: *Vestigia sunt ad pedes (hos) apta, necisque (vestigii) similia*, is at some pains to investigate the construction of ὁμοιος with a genitive, briefly noticed by Matth. Gr. Gr. § 386. 4. Obs. 2., and the conclusion at which he arrives—"dativus additus voci ὁμοιος ipsam declarat similitudinem, genitivus rationem similitudinis positam esse in natura rei cui comparatur; genitivo enim redditur ratio rei cuiusdam"—he illustrates by observing that στίβοις ὁμοίος ἐστὶ ποδῖ declares the actual conformity of the foot-step with the foot, whereas with ποδός the same words would declare the conformity of a certain foot-step with *what was to be expected from* a certain foot. It is just so we say in familiar English, *It's like him*, i. e. like his

was said to be *very like his locks*—we shall both be able to dispense with the Scholiast's gratuitous information : *ἐπειδὴ ἄδηλον τισὶν ὄμοιοι, ἐπήγαγε τοῖς τ' ἐμοῖσιν ἐμφερεῖς*, and still more easily and naturally pave the way for the introduction of the offending *καὶ γὰρ*, whereby vv. 198-99. are made as obvious an enlargement upon the words *ποδῶν ὄμοιοι*, as vv. 200-1. are upon *τοῖς ἐμοῖσιν (στίβοις) ἐμφερεῖς*. And with respect to *ἐμφερεῖς*, although Hesychius and Suidas include both *προσφερῆς* and *ἐμφερῆς* under the general designation of *ὄμοιος*, *like*, must we not suppose that our Poet had his *reason* for the variation which we notice in vv. 167. 197? and would not analogy, as well as our knowledge of the prepositions *πρὸς*¹ and *εἰς* or *ἐν* (Matth. Gr. Gr. § 577. 2), lead us to conclude that *προσφερῆς* expresses a *nearer* resemblance than *ἐμφερῆς*? so that, if we translate *τοῖς τ' ἐμοῖσιν ἐμφερεῖς, and resembling my own foot-steps*, in this first exclamation, at least, of one whose feverish "wish was father to her thought", there is nothing for adverse critics to condemn, or for misjudging friends to give up as indefensible, in this second and subsidiary part of the *ἀναγνώρισαι*.²

198. *καὶ γὰρ δὴ ἔστων κ.τ.λ.* Translate, as in pursuance of the last remark : *It must be so, for see! here are two distinct outlines of human (a pair of) feet ...*. Then, suppose her in what follows to suit the ac-

ways or doings—an expression which we might further compare with Soph. Aj. 534, *πρέπον γε τὰν ἦν δαίμονος τοῦμοῦ τόδε*, noticed by Matthiæ, *ibid.* Obs. 1. And comparing this with another English phrase, *It's like an act or saying of his*, as also with Herod. iii. 37, *ἔστι δὲ καὶ ταῦτα ὅμοια τοῦ Ἡφαιστοῦ*—where, although I would not in the face of the best MSS., and of Thom. Magister v. *ὄμοιον*, introduce *τοῖσι* into the text, I yet would translate : *like Vulcan's (statues)*, as Aristoph. Plut. 558, *τοῦ Πλούτου παρέχω βελτίονας ἔνθρας*, Angl. *than Plutus' men, or than Plutus does*; and Soph. Ant. 75, *ἐπεὶ πλείων χρόνος, ἢν δεῖ μ' ἀρέσκειν τοῖς κάτω, τῶν ἐνθάδε*, Angl. *than the time that belongs to those on earth*, or as Matthiæ (Gr. Gr. § 454. Obs. 2.) well resolves it, *πλείων χρόνος ἐκείνου, ἢν δεῖ μ' ἀρέσκειν τοῖς ἐνθάδε*—we shall be led to conclude that, in every such case, the expression is in fact elliptical; as Klausen himself has truly intimated in the mention he makes of "Arist. Pac. 527: *πρεῖν ὄμοιον γυλίου*, simile non ipsi sarcinæ, sed odori sarcinæ. Xenoph. Anab. iv. i. 17: *ἡ πορεία ὅμοια φωνῆς ἐγένετο*, iter simile non fugæ, sed itineri in fuga peractæ."

¹ See note on Ag. 1369.

² "Hanc quidem *ἀναγνώρισαι* Euripidem in Elect. 532. sqq. perstrinxisse satis notum est; eam nullo modo defendi aut excusari posse recentiores critici docent. Non is sum qui rem plane absurdam tueri velim, sed tamen non omni excusatione Noster caret. Primum enim, tenuem tantum spem ex hac similitudine se concipere ipsa testatur Electra; deinde non eadem plane erat ratio vestigiūrum apud antiquos et recentiores. Satis notum est sculptorem celeberrimum haud ita pridem crus marmoreum, affabre factum ad modulum mulieris pulcherrimæ, pro antiquo opere venditasse, idque ex *πτερόων τερόντων θ' ὑπογραφῇ* pro recenti cognitum esse. Arctioribus enim calcæis hodie pes comprimitur quam apud Græcos, quibus sandaliorum usus naturalem ejus formam minime constrinxit. Etsi igitur pes muliebris virili minor esset, propior tamen ad eum accessit, formamque suam exhibuit. Jam vero, figuram pedis satis observatam fuisse, ut taceam Græcorum *Οἰδίποδας*, Latinorum *Crassipedes*, ex tot dearum et virginum epithetis, præcipue apud Græcos, huc spectantibus intelligi potest. Crediderim igitur minus ridiculam veteribus visam fuisse hanc *ἀναγνώρισαι*, quam nobis." S. L.

tion to the word, and to be speaking rather to herself than seeking to convince the Chorus of what she plainly admits (v. 202.) she herself has no peace or comfort in believing, and what the more sober judgment of a bye-stander declares (v. 218.) to have been but an airy flight of fancy, and we shall find no real difficulty in her inconsiderate, hurried words: *Heels and imprints of tendons, as I measure them, exactly¹ agree with my foot-marks—but pain is present with me as of a² woman in travail, and utter prostration of mind.*

"*Τένων. Nervosa musculi pars.* (Angl. *a sinew*; recentiores medici dixerunt *tendon*). *Α τένω tendo* (cujus verbi forma recentior erat *τείνω*) *ὁ τένων, qui tendit.* Eustath. ad Π. Β. p. 224, 3. Apud Homerum memorantur *τένοντες* cervicis, brachii, cruris. Π. X. 396. *ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε ἐς σφυρὸν ἐκ πτέρυγης.* Docte de hac voce disseruit Foesius. Apud Euripidem sæpius ponitur *συνεκδοχικῶς* de calce vel tibia." Blomf. Compare Eur. Phœn. 42, *πᾶλοι δέ νιν χηλαῖς τένοντας ἐξέφοιμισσον ποδῶν.* Med. 1166, *τένοντ' ἐς ὀρθὸν ἕμμασι σκοπομένη* (with apparent reference to which Hesychius has: *Τένων' τὸ ἐν τῷ τραχήλῳ νεῦρον*). Bacch. 938, *ὀρθῶς παρὰ τένοντ' ἔχει πέπλος.* Cycl. 400. *τένοντος ἀρπάσας ἄκρου ποδός.* Hesych: *Τένοντες' τὰ διατεταμένα νεῦρα ἀπὸ κεφαλῆς ἕως τῶν ποδῶν.* Suidas and Etym. M: *Τένοντας' τραχήλους, τὰ διατεταμένα νεῦρα*: but the Scholiast well observes upon this passage: *τὴν εἰς μῆκος τῶν ποδῶν ἔκτασιν τένοντάς φησιν.*

200. "*τενόντων* δ' Α., qui *πτέρυγαι* jungit cum præcedentibus. Reliqui (et in iis G.) Θ'. Pro *τενόντων* varia conjecerunt viri docti: at optime vocem explicuit Schol." Klaus.

204. *ἐπαγγέλλουσα, telling, proffering* or (in this passage) *preferring*. In the middle voice this verb generally signifies *to promise*,³ as in Eur. Med. 721, *παίδων, ὧν ἐπαγγέλλει γονάς*, but not always, as we see in Soph. El. 1018, *ἦδη σ' ἀπορρίψουσιν ἀπηγγελλόμεν* (on which see Thom. Mag. v. *ἐπαγγέλλω*), and Eur. Herc. F. 1185, *βουλομένοισιν ἐπαγγέλλει*, with apparent reference to which Hesychius has: *'Επαγγέλλη' κελεύεις'* Suidas: *'Επαγγέλλεται παρακαλεῖ, ἀξιοί. οὕτως Ἡρόδοτος.* (See Schweigh.

¹ *Δυὸν ἀδελφοῦν ποῦς ἂν οὐ γένοιτ' ἴσος, ἀνδρὸς τε καὶ γυναικὸς, ἀλλ' ἄρσην κρατεῖ.* Eur. El. 536-7: "at de ambitu non dicit Æschylus, sed de forma et de ratione qua pes in humo exprimitur, in quibus diversitatem aliquam et similitudinem inter nonnullos haud dubie observabit accuratus investigator: pendent enim hæc ab incesso, qui est diversissimus in hominibus et solet esse similis in cognatis. Certe apud barbaros Americæ septentrionalis talis ars vulgaris." Klausen.

See Cooper's Novels; in particular, *The last of the Mohicans*.

² See Psalm xlviii. 6., and compare Isaiah xxvi. 18. Jerem. vi. 24, &c. &c.

³ If the following distinction be well-founded, it will be seen how this among other meanings is derived from the primary signification of *ἐπαγγέλλειν, to announce*. *'Τπισχεῖται ὁ τῷ αἰτήσαντι δώσειν ὁμολογήσας' ἐπαγγέλλεται δὲ ὁ ἀφ' ἑαυτοῦ δώσειν ὁμολογήσας.* Ammon.

Lex. Herod. in voc.) 'Ἐπαγγέλλει' ἀντί τοῦ, ἐπιτάσσει, ἐντέλλεται, διακελεύεται' ἐπαγγέλλει τε τὴν ἐπὶ Ἰταλίας ἔξοδον: whence also Hesych: 'Ἐπαγγέλλαι' ἐκκαλέσαι, ἐντυχεῖν, and Suidas: 'Ἐπαγγείλαστας' ἐπικαλεσαμένους. Compare Thucyd. v, 57. ἐπαγγείλασαν βοηθεῖν. vii, 17. στρατίαν ἐπαγγέλλων ἐς τοὺς ξυμμάχους.

205. ἐπεὶ τί νῦν ... κυρῶ; Schol: ἐπειδὴ τί νῦν λαμβάνω ἐκ δαιμόνων; τίς γὰρ ἦδη ἐπέτυχον ὑπὸ θεῶν, ὅτι εἶπες τὰ λοιπά. "Κυρέω, *I meet with*, an Ionic verb, used by the Attics for *τυγχάνω* in poetry only" (Buttm. *Irreg. Verbs*, p. 160.), is, like *τυγχάνω*, generally followed by a genitive: but compare below v. 696. Theb. 699, βίον εὖ κυρήσας. Eur. Hec. 698, ἐπ' ἀκταῖς νιν κυρῶ θαλασσίας. Phœn. 490, ἃ μὴ κυρήσας. Heracl. 374, οὐχ οὕτως ἃ δοκέεις κυρήσεις. Inc. Rhœs. 113, εἰ μὴ κυρήσεις πολεμίους ἀπὸ χθονὸς φεύγουστας (equivalent to τὸ φεύγειν τοὺς πολεμ.) ib. 695, πόθεν νιν κυρήσω; in all of which *κυρέω* is conformable to what Matthiæ Gr. Gr. § 328. Obs. has said of *τυγχάνω*, that the accusative with which, in the sense of *obtain*, it is often constructed, is "always that of a pronoun, or adjective of the neuter gender, or an infin. with the article τό, § 543. Obs. 3. Soph. Œd. T. 598. Eur. Or. 687. Med. 756."

Ibid. ἕκατι δαιμόνων, Angl. *because of, or for the matter of, the gods; so far as the deities are concerned*: compare below vv. 423. 424. Pers. 337, πλήθους μὲν ἂν σάφ' ἴσθ' ἕκατι βαρβάρους ναυσίῳ κρατῆσαι. Ag. 843. Eum. 71. 759. Soph. Trach. 274. 353. Phil. 669. Eur. Or. 26. (*et passim*), where see Porson's note. Blomfield remarks on Pers. 337 (343, Gloss.), that in this peculiar sense of ἕκατι, *quoad, ἕνεκα* also is used Soph. El. 387, ἀλλ' ἐξέικουτο τοῦδέ γ' οὐνέκ' ἐν τάχει. ib. 787, οὐν δ' ἔκηλά που τῶν τῆσδ' ἀπειλῶν οὐνεχ' ἡμερεύσομεν. Eur. Hel. 1254, πλοῦτον λέγ' οὐνεχ', ὅτι θέλεις, Aristoph. Nub. 420, ἀλλ' ἔνεκέν γε ψυχῆς στερῆρας ... ἀμείλει θαρρόων. Plat. Polit. i. p. 375. Demosth. Ol. iii. 6.

206. ὄνπερ ἐξήνχον πάλαι. Angl. *of those whom you some time back (vv. 123. 130.) were praying above all things to see*; compare above vv. 36. 85. 164. "ὄνπερ R. ὄνπερ G.A.T.V. Singularis masc. gen. solus aptus iis quæ sequuntur. ὄν cuius videretur neutrum, neque esset ratio cur intelligeret Electra conscium esse illum, quod hominem videre euperet (καὶ τίνα .. καλονμένη.) Videtur illa lectio esse correctio eorum, qui ἐξήνχον de *concupiscendo* interpretabantur. Vide Comm." Klausen; whose own interpretation is—"ἐξήνχον, *appellabas, prædicabas*, in iis sermonibus quos clam audivit Orestes. Idem postea designat ἐκπαλονμένη. Ἐξεύχεσθαι ubique de *prædicando* et *jactando*: Suppl. 272. et 275. γένος ἐξεύχεσθαι. Ag. 491 (514). ἐξεύχεται τὸ δράμα. Pind. Ol. ix. 61. τοῖσι μὲν ἐξεύχεται ἐν ἄσσει Πειρίαντας πατρός ἀρχάν." To these

he might have added Hom. Od. i. 406. *ποιῆς δ' ἐξεύχεται εἶναι γαίης*. xx. 192. *τέων δ' ἐξεύχεται εἶναι ἀνδρῶν*; though Damm doubts whether the preposition should not be in each case, as Dindorf has printed it, detached from the verb.

All this, however, proves nothing against the received interpretation and reading of the line before us; whilst to Klausen's "*ubique de prædicando et jactando ἐξεύχεσθαι*" we can oppose the authority of Euripides, Med. 930, *ζῆν δ' ὄτ' ἐξηύχου τέκνα, ἐσθλθέ μ' οἶκτος εἰ γενήσεται τὰδε*—not to mention what follows in v. 209. And if, as Buttman (*Lexil.* art. 21. § 10.) asserts, the ground or radical idea of the verbs *εὔχεσθαι, αὐχεῖν* is *to speak aloud*, we can easily connect the several meanings *I pray, I vow, I boast or assert of myself*, which Damm has assigned to *εὔχομαι*, and need not wonder that its compounds, as *ἐπέυχομαι* for example, should Ag. 1259. 1290. 1433. Eur. Hec. 542. Iph. A. 1578. mean *I pray*, and Ag. 1229. 1361. 1445. Eur. Iph. T. 508. Rhes. 693. *I boast, or exult, thereupon*.

As to the objection founded upon Electra's question *καὶ τίνα*—we may suppose that, as was natural under the circumstances, Orestes *only* stepped forward at this crisis, and that Pylades, of whose presence we have no earlier intimation than that given in v. 547, did not re-appear until the recognition was completed, probably not until after v. 495.

207—8. *And whom in the world (what mortal man) are you conscious—or rather, as we should say, borrowing here more immediately from the French than from the Latin language—whom are you privy to, or cognizant of, my (me) calling upon, or invoking to appear, as you now appear, before me? I am cognizant of your making much and vehement ado about Orestes*: see the note on Ag. 1055. *Ἐκπαγλῆομαι, I make unto¹ myself ἔκπαλλον*—a word which Damm derives from *ἐκπλήσσω* (root ΠΛΑΓ), whence *ἔκπλαγος*, and by metathesis *ἔκπαγλος, astounding, monstrous or stupendous*, below v. 534. Ag. 831. Hence the Schol: *ἐκπαλουμένην, ἐκπάγλως θαυμάζουσιν*. Hesych: *Ἐκπαλουῖσθαι (sic) θαυμάζειν* Suidas: *Ἐκπαλουόμενοι θαυμάζοντες, ἐκπληττόμενοι*. Eur. Hec. 1157, *ἐκπαλουόμεναι τέκν' ἐν χεροῖν ἔπαλλον*. Or. 888, *πατέρα σὸν ἐκπαλουόμενος*. Tr. 929, *τοῦμὸν εἶδος ἐκπαλουμένην*. "*ἐκπαλουμένην, efflictim cupientem*. Ab Homericō illo sumptum, Il. Γ'. 415. *τὼς δέ σ' ἀπεχθήρω ὡς νῦν ἔκπαγλ' ἐφίλησα*. Est qui legit *ἐκκαλουμένην*, quod minus probo." Stanl.

"Nihil opus erat cum quibusdam criticis [Schütz. et Both.] repone-re σ' *ἐκπαλουμένην* [σοι *ἔκπαλουμένην* Pauw.] pro σοὶ *ἐκπ.*, ob præcedens

¹ Compare the note on Ag. 32, *θήσομαι*.

σύνουσθά μοι καλουμένην. Post σύνουσα enim σοὶ subintelligi potest, datus sc. personæ, cui subjicitur πολλά σ' ἐπαγλουμένην, accusativus rei, ut apud Xen. Mem. ii, 9, 6. συνειδώς αὐτῷ πολλά καὶ ποιηρά, et quod hunc locum propius tangit, Demosth. contra Timotheum p. 1201, 24 : συνειδώς ἀληθῆ μ' ἐγκαλοῦντα, ubi post συνειδώς subauditur ἑαυτῷ, datus personæ, subjecto ἀληθῆ μ' ἐγκαλοῦντα, accusativo scil. rei." S. L.

209. πρὸς τί; Angl. *in what respect?* Matth. Gr. Gr. 591. γ.—*Ibid.* κατενγμάτων, Angl. *imprecutions*, generally in a bad sense as Theb. 709, Οἰδίπου κατενγματα. Eur. Hipp. 1170., whence Hesych: Κατενγμάτων καταρῶν, but not necessarily, as may be seen in v. 463, with which compare also above v. 79, 131. Ag. 1217. Eum. 922. ἄ' ἐγὼ κατεύχομαι, θεσπίσασα πρηνειῶς, κ.τ.λ. Soph. Œd. C. 1575, ὃν κατεύχομαι ἐν καθαρῷ βῆναι. Trach. 764, ἔλεφ φρενὶ κατηύχετο. Eur. Andr. 1105, τί σοι θεῶ κατενξόμεσθα; Iph. A. 1186, τί σοι κατεύξει τὰ γαθόν;

211—14. A free translation of these four lines is given on account of the particles, which, though commonly called *expletive*, the careful student of Greek will find always of some, and generally speaking of the greatest, importance to the right interpretation of sentences; more especially in Dialogue, where in the rapid interchange of thought, we must ever bear in mind, "segnius irritant animos demissa per aures, quam quæ sunt oculis subjecta fidelibus, et quæ ipse sibi tradit spectator." Nay but 'tis some trick, is it not, O stranger, you are weaving for me? Self against self it must be (τοί), then, I am turning trickster. But you would make a mock at my misfortunes? At my own also, then, if it be (περ) as you say (γε) at yours. And first of ἀλλ' ἦ, on which see Monk, as also Valcknaer, on Eur. Hipp. 936 (932). Seager's Abridgt. of Hoogeveen p. 7. Matth. Gr. Gr. § § 604. 619., the correct account appears to be that it is properly *affirmative*, as in Eur. Alc. 815, ἀλλ' ἦ πέπονθα δεῖν' ὑπὸ ξενῶν ἐμῶν., and Iph. A. 847, ἀλλ' ἦ πέπονθα δευά—where, inasmuch as each speaker is evidently thinking aloud, it is surprising that Dindorf should have appended the note of interrogation—but capable also of being advanced (as the intonation of the voice would indicate) *interrogatively*, as here and Ag. 265, ἀλλ' ἦ σ' ἐπιάνεν τις ἄπτερος φάτις; and Eur. Hipp. 932, ἀλλ' ἦ τις εἰς σὸν οὖς με διαβαλὼν ἔχει; and closely resembling the passage before us, Soph. El. 879, ἀλλ' ἦ μέμνησ, ὦ τάλανα, κἀπὶ τοῖς σιαυτῆς κακοῖσι κἀπὶ τοῖς ἐμοῖσι γελᾶς—though this, on account of the vehement contradiction in the next line μὰ τὴν πατρῶαν ἑστίαν, ἀλλ' οὐχ ὕβρει λέγω τάδ'—, ought rather, I think, to be printed affirmatively. In every case the particle ἦ, on which by all means consult Stephens' excellent *Treatise*, pp. 40-42. &c. expresses

the speaker's own decided feeling or conviction, without ever seeking by such expression to excite a similar feeling or conviction in the mind of another; and hence it is obvious that, in every declaration of what he has himself done or suffered, it must be used affirmatively, but where a second, or third, person is concerned, the expression, however strong be the feeling that dictates it, is more correctly, and among the Greeks more characteristically hazarded as a conjecture, or question *It is so—is it not?* to which the speaker anticipates no objection, and cares not therefore to wait for any reply. And in this respect ἦ is to be classed with the adverb ἄρα, *doubtless* (below vv. 288. 422), which (see *Math. Gr. Gr.* § 614.) is to be distinguished from the illative conjunction ἄρα, just as ἦ, *verily*, is distinguishable in accent (i. e. in pronunciation), and in meaning, from the simple alternative ἢ.

Next, on the etymology of μηχανοῤῥαφῶ (μηχανοῤῥοφός εἰμι), which has been carefully attended to in the translation, see the note on Ag. 917, σωματοφθορεῖν, and compare Acts of the Apostles vii. 41. καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, *Angl. and they became calf-makers*, i. e. in imitation of the idolatrous Egyptians *image-makers* or *idolaters*, *in those days*. See also note on Ag. 1575, τοῦδε τοῦ φόνου ῥαφεύς, and compare ib. 1580, πᾶσαν συνάψας μηχανῆν δυσβουλίας: and with πλέκειν v. 210. compare fr. 299, δεῖναι πλέκειν τοὶ μηχανὰς Αἰγυπτίους. Eur. Andr. 66, ποίας μηχανὰς πλέκουσιν. Sappho. i. 2, παῖ Διὸς δολοπλόκε. Plat. Sympos. 23. p. 167. ed Fisch.: θηρευτῆς δεῖνός, αἰετὶς πλέκων μηχανὰς. Ælian. H. A. iii. 30, σφώτατος ὁ κόκκυξ καὶ πλέκειν εὐπόρους ἐξ ἀπύρων μηχανὰς δεωτάτος. Blomf. on Prom. 59.

In v. 214. Aldus and Robort., with the MSS. Med. Guelf., have ἐμοῖσιν ἄρ'—, for which Turnébe, followed by Porson, Schütz., Bothe, Wellauer, Scholefield, and Dindorf, gave the obvious correction, ἐμοῖς ἄρ'—(Blomfield ἐμοῖς ἄρ'—) whilst Vettori, Stanley, Schwenk, and Klausen omit the ἄρα—Klausen under the persuasion that it originally formed part of the following line.

215. ὡς οὖντ' Ὀρέστην κ.τ.λ. Translate: *As being* i. e. under the persuasion that you are *Orestes*, *so must I address you?* and observe the distinction between the use of the genitive and accusative absolute with ὡς, which, though disputed by Matthiæ *Gr. Gr.* § 568. p. 987., is very nearly as stated by Elmsley on Eur. Heracl. 693. Add.; viz. that the genitive declares a simple *fact*, the accusative some one's *impression*, *concerning it*; that is to say, either *subjectively*, the impression under which one does or says any thing, or *objectively* the impression intended to be conveyed to another by so saying or doing. Thus, for example,

Soph. *Œd. T.* 98, ὡς τεβραμμένον (μίασμα) χθονὶ ἐν τῆδε, and again *ib.* 101, ὡς τὸδ' αἶμα χειμάζον πόλιν, announces what the Thebans were not yet aware of, and what the Oracle, they had consulted, gives them to understand was the secret cause of their being afflicted with pestilence. But when *ib.* 242. King *Œdipus* speaks of the murderer of *Laius* as actually discovered and known, he says ὡς μιάσματος τοῦδ' ἡμιν ὄντος (*Angl. inasmuch as this man is a pollution to us*), ὡς τὸ Πυθικὸν θεοῦ μαντεῖον ἐξέφηεν ἀρτίως ἐμοί.¹

On the same principle we might explain the various passages adduced by *Matthiæ Gr. Gr.* § 568. 1. 2. 3. *Herod.* ix, 42. *Soph. Œd. C.* 380. *El.* 881, οὐχ ὕβρει λέγω τὰδ', ἀλλ' ἐκείνον ὡς πάροντα νῦν (which the context itself might have deterred him from translating, "because *I know* that he is present"), as also *Eurip. Heracl.* 693, ὡς μὴ μενούντα² τὰλλα σοὶ λέγειν πάρα, where *Elmsley* seems not altogether true to his own principle (if only we have rightly apprehended it); when in the above passage he proposes to supply "εἰδύια, ὀρῶσα, vel tale aliquid," and not δοκούσα παρῆναι, as in the example which he has given from *Æschines* against *Timarchus* p. 48. ed. *Reiske*: ἀπὸ σωφροσύνης πρῶτον ἤρξατο (ὁ νομοθέτης) ὡς, ὅπου πλείστη εὐκοσμία ἐστί, ταύτην ἄριστα τὴν πόλιν οἰκησομένην, where he writes: "verba ὡς—οἰκησομένην significant ὡς—οἰκίσσασθαι δοκῶν."—an explanation equally applicable to every other passage quoted in his note, without excepting even *Eur. Alc.* 1120. (1118.), amended as he proposes.

As to the reading of this line: "τὰδ' ἐγὼ [*Med. Guelf.*] *Aldin.* *Rob.*

¹ Compare two curiously parallel passages in *Thucydides* i. 134, ὁ δὲ θεὸς δ' ἐν Δελφοῖς τὸν τε τάφον ὑστερον ἐχρησε τοῖς Λακεδαιμονίοις μετενεγκεῖν ὕπερ ἀπέθανε, καὶ ὡς ἄγος αὐτοῖς ὄν τὸ πεπραγμένον δύο σώματα ἀνθ' ἑνὸς τῆ Χαλκιοῖκῃ ἀποδοῦναι., immediately followed in c. 135, by οἱ δὲ Ἀθηναῖοι, ὡς καὶ τοῦ θεοῦ ἄγος κρίναντος, ἀντεπέταξαν τοῖς Λακεδαιμονίοις ἐλαύνειν αὐτό. Yet, on the other hand, see *Thuc.* iii. 53, τεκμαιρόμενοι, προκατηγορίας τε ἡμῶν οὐ προγεγενημένης ἢ χρὴ ἀντειπεῖν, (ἀλλ' αὐτοὶ λόγον ἡτήσάμεθα,) τὸ τε ἐπερωτήματα βραχὺ ἔν., where in strictness we should have expected τοῦ τε ἐπερωτήματος βραχέος ὄντος, and can assign no other reason for this singular variation than the good pleasure of the writer; unless it be that after the interruption of the sentence, occasioned by throwing in the words ἀλλ' αὐτοὶ λόγον ἡτήσάμεθα, he would virtually repeat the word τεκμαιρόμενοι, and therefore by employing the accus. absolute, to express not so much the fact of the Lacedæ-

monians' question being laconic, as the Platæan speakers' own opinion of it, he would connect this clause, just as if τεκμαιρόμενοι τε προκατ. ἡμῶν οὐ προγεγενημένης had preceded it, with the main proposition of the whole sentence: τὸν τε ἄγωνα περὶ τῶν δεινοτάτων εἶναι εἰκότως ὑποπτεῖομεν, καὶ ὑμᾶς, μὴ οὐ κοινοὶ ἀποβῆτε.

² "Μενούντα accusativus absolutus est, pro μενούντος, quod superscriptum habet G."—was *Elmsley's* first remark upon this passage: but, *Inasmuch as I will not stay* (ὡς μὴ μενούντος), you may tell the rest of your story, would convey a very different meaning from what is in truth intended: *Expect me not to stay, and shape your words accordingly: say what further you have to say, on the understanding that I will not stay*: the construction being in fact, πρὸς ἐμὲ ὡς μὴ μενούντα, as *Xen. Cyr.* i. 6. 4, ὡς πρὸς φίλους μοι τοὺς θεοὺς ὄντας, οὕτω διακείμαι.

τᾷδ' ἐγὼ Turn. τάδε ἐγὼ Vict., quæ cum omnia falsa sint, ταῦτ ἐγὼ dedit Glasg., quod receperunt Schütz. et Schwenk. τῆδ' ἐγὼ Both. Sed dubito de voc. προϋννέπω an non recte hic positum sit, et idem mihi in mentem venit quod Arnaldo, ut τάδε σ' ἐγὼ προσεννέπω; quum enim προσεννέπω in προϋννέπω corruptum esset, σε metri causa transponendum fuit: hinc τάδε ἐγὼ in Vict. Sed quum omnia incerta sint, vulgatam mendosam [τάδ' ἐγὼ σε προϋννέπω;] retinui. Signum interrogationis male omisit Glasg." Wellauer. Klausen also retains προϋννέπω, chiefly, it should seem, for the purpose of finding room for the ἄρ' which he has ejected from the preceding verse, and placed conveniently enough between τάδ' and ἐγὼ: but Blomfield, in support of Arnald's and Auratus' emendation, has well observed that προϋννέπω governs a *dative* of the person, Eum. 98. Eur. Med. 351; and though we find in Soph. Trach. 227, χαίρειν δὲ τὸν κήρυκα προϋννέπω, yet there the true construction is *I first bid*, or *I cry aloud* (these words), *Welcome to the Herald!* as appears both from the etymology¹ of this verb, and from Eur. Hipp. 1085, οὐχ ἔλξεται αὐτὸν, δμῶες; οὐκ ἀκούετε πάσαι ξενοῦσθαι τόνδε προϋννέποντά με; to which we might apply the interpretation of Hesychius: Προεννέπειν. προαγορεύειν.

216. δυσμαθεῖς, Angl. *you are dull of comprehension*. "Δυσμαθέω. *Egre agnosco*. δυσμανθάνω, quod in lexico dedit Schneiderus, contra analogiam peccat. A δυσμαθῆς formatur verbum δυσμαθέω"—so Blomfield rightly derives, but not very accurately translates this verb, which is equivalent to δυσμαθῆς ἔω or εἰμί (compare note on v. 212, μηχανοῦ-ράφω), and cannot therefore in strictness² be followed by an accusative. The true construction of this line, therefore, is, αὐτὸν μὲν οὖν ὄρωσα ἐμέ, δυσμαθεῖς: *Nay, now that you see me in propria persona, you are slow at recognizing: but before when you espied &c.*—the opposition of time which some MSS. and Edd. would mark by a faulty reading μὲν νῦν, being sufficiently declared by the change of tense—ὄρωσα δυσμαθεῖς—ἰδοῦσα ἀνεπτερώθης. "μὲν οὖν G. e vet. lect. et T. μὲν νῦν M. G. e recenti manu. A. R. V." Klausen.

217. κηδείου τριχῶς] If the original order of vv. 218. 219. 220. could be ascertained to have been as they stand in most of the modern Edd., so that κηδείου τριχῶς should be immediately followed by σαντῆς ἀδελ-

¹ See the note on v. 101., and Buttm. *Lexil.* art. 21. § 20.

² I say in *strictness*, because examples of such construction are not uncommon, as Ag. 650, ἐβουκολοῦμεν φροντίσιν γένει πάθος. Thuc. ii. 69, ὅπως ταῦτα ἀργυρολογῶσι, &c. &c.—but this is by a li-

cense of speech, of which similar examples abound in our own language. Hence the active verbs, *to butcher*, *to shepherd*, *to husband*, *to post* (a stage), and of more recent formation, *to macadamize*, *to burke*. All these, however, are formed from nouns substantive.

φοῦ, this would at once determine in what sense our Poet employs κήδειος, on which Blomfield, on v. 78. κηδείους χροάς, observes: "Κήδειος. *Ad affinitatem pertinens; sive ad luctum.* Dubito ultra sit potior interpretatio. Schol. *συγγενικός.* Hesych: Κήδειος' προσήκων, φροντιστέος. Homer II. T. 294. Τρεῖς τε κασιγνήτους τοὺς μοι μία γείνατο μήτηρ, Κηδείων. Infra 220. Eur. Iph. T. 147. ἐν κηδείους οἴκοισιν, *consanguineis.*" But if, as I agree with Klausen in thinking, there is no sufficient reason for so inverting the arrangement of the MSS. and oldest Edd., it will be the most consistent course to translate κηδείου τριχός, *mourning hair*; comparing vv. 7. 78. 164. Schol: κηδείου' τῆς ἐπὶ κηδείᾳ τετρημένης.

218 ... 220. "Restitui his versibus ordinem cum qui est in M.G. A.T.V. Sola R. exhibet v. 218 post v. 220. Omnes igitur libri jungunt v. 219 et 220., id quod inde a Victorio displicuit interpretibus; hic enim ordine non mutato hunc versum (220.) ad sequentia refert. Turbavit eos, quod *συμμέτρον κάρᾳ* ad *λχνοσκοπούσα στίβοις* referri non posse visum est. Et de his quidem vide Comm., hoc vero loco ostendendum est *σύμμετρον* dictum esse non posse [dici non potuisse] de capillorum similitudine, quia hæc in colore et habitu posita est: *σύμμετρον* vero non nisi de *mensura* dicitur, vel quæ amplitudinis est vel quæ formæ. Cf. v. 582 (595), ubi de longitudine vitæ; eodemque sensu Soph. Œd. T. 1113, ἐν γῆρᾳ ξυνάδει τῶδε τάνδρῃ *σύμμετρος*: deinde ib. v. 84, *ξύμμετρος ὡς κλύει* de longitudine distantiæ; et sensu translato *σύμμετρον ἔπος*, *commodum dictum*, Eur. 531. *σύμμετρος τύχη*, *aptus finibus sortis alicujus, sortem nactus*,¹ Soph. Ant. 387. Itaque omnino dici nequit Orestis cincinnus esse *σύμμετρος* capiti Electræ. Expedite se habet ordo is qui est in R., at videtur esse correctio." Klausen—who further observes upon vv. 219-20: "Versus hi duo prioribus duobus respondent; sunt enim quatuor notiones principales: *visus cincinni, spes adesse Orestem; investigatio gressus, similitudo.* Prioribus prioribus, posteriores posterioribus versibus exhibentur. Proprie quidem spes illa derivata est tum e viso capillo tum e similitudine vestigiorum, hunc vero justum ordinem deserit Orestes, ut sententiæ, ignorare Electram se coram, opponatur statim altera, intellexisse eam antea, qui sit. Sane enim fieri non poterat, quin primo capilli aspectu speraret Electra advenisse fratrem; postea vero exoritur dubitatio, qua

¹ This is but awkwardly, and not very accurately, explained. The Chorus has just remarked (Ant. 386.) ἄκ' ἐκ δόμων ἀφ' ὀφθῆος ἐς δέον περῶ, and Creon, over-hearing the last words, inquires τί δ' ἔσ-

τι; ποίᾳ ξύμμετρος προῖθην τύχη; Angl. *commensurate*—i.e. (sec Œd. T. 73. 963.) *ξύμμετρούμενος χρόνος*, *co-incident*—with what chance or circumstance? Compare Eur. Alc. 26, *συμμέτρος δ' ἀφίκετο.*

considerat posse eum esse missum : hanc vero dubitationem superat investigatio et reperta similitudo. Sunt igitur hæc ita enuntiata, ut in mente Orestis exorientes sese excipiunt sententiæ singulæ : etsi enim tranquille hic dicat, tamen non frigide ratiocinatur. Plene dixisset, si hæc ita absolvisset : *et investigatis gressibus similitudo, quæ inter te et fratrem intercedit, argumentum opinionis tibi suppeditabat*; sed ommissa sunt hæc ultima, et illa nexu grammatico juncta cum altera sententiarum priorum. Eadem structura Ag. 216. sqq. : *χέουσα ... ἔβαλλ' ἕκαστον ... πρέπουσά θ' ὡς ἐν γραφαῖς.*"

I have little to add to this, save that, whether we translate *συμμέτρου τῷ σῶ κάρῳ*,¹ *commensurate with you or with your head*, i.e. *of your proportions*, or more specifically *of your height or stature*, more is intended by the apposition in v. 220. than Klausen has made to appear, at least from any explanation that he has given of the actual construction. Translate : *but when lately you espied this lock of mourning hair, you were thrown into a flutter, and began to fancy you saw Me, and on the look-out for traces thought that in my foot-steps you were treading in the steps of your own brother, who was of the same size with yourself*—in which last words, as we perceive a manifest reference to what Electra had last said in vv. 200. 201., so is it obvious to supply *ἔδοκει εἶχεν ἴχνη*, or *στεῖβειν ἐν στίβοις σαυτῆς κ.τ.λ.* Or, if this be drawing too largely upon the reader's credulity,—and, in the main, I agree with Professor Sewell (*Hor. Philol.* p. 67.) that "it is quite as dangerous to trust a grammarian with an ellipsis, as a stranger with the power of filling up blank drafts"—we might more simply translate v. 219, as Klausen would seem to have intended : *as well as when you were on the quest in my foot-steps*, and then make v. 220. stand indeed in the same relation to v. 219., in which v. 218. stands to v. 217., by subjoining—not as Orestes' own explanation of what needed not to be explained, *τοῖς ἐμοῖς*, but as what he would represent to have been Electra's explanation of *στίβοις*—*your own brother's*, as you said, being the steps of one of the same size with yourself! And we can readily imagine how, whilst Orestes here in good-humoured expostulation lays hold upon that expression (*μετρονόμεναι εἰς ταυτὸ συμβαίνουσι* v.

¹ Klausen is peculiarly unfortunate, when in proof of his assertion, that *κάρῳ* "apud Æschylum tantumnon ubique circumscriptiōni inservit," he refers us to vv. 482. 1029. of this Play and to Ag. 1586, *ὄφ φημ' ἀλώξειν ἐν δίκῃ τὸ σὸν κάρῳ δημοβήφεις, σὰφ' ἴσθι, λευσίμουσ ἀράσ.* Ag. 874, *γὺν δ' ἐμὸν φίλον κάρῳ ἔκβαιν'*

ἀπήνης τῆσδε, is more to his point, and he adds : "Notissima sunt apud Sophoclem Ἰσμήνης, Ἰοκάστης, Οἰδίπου κάρῳ, ubi de ipso capite omnino non cogitatur. Eadem ratione interit propria verborum notio in *ξόναμον ἕμμα* Soph. Aj. 977." Compare below v. 229. Matth. Gr. Gr. § 430. 5.

201.), which a less vigilant ear than that of the emulous Euripides would perceive to be most open to attack, the peculiar intonation of the actor might as effectually, although but indirectly, betray the weakness of the latter, as the words ἀνεπερώθης κἀδόκεις ὄρᾶν ἐμέ were obviously intended by the Poet to declare what amount of credit he would himself be thought to claim for the former part of Electra's ἀναγνώριστις.

“ Ἀνεπερώομαι. *Attollor, velut pennis; Suspensus teneor, sive spe, seu metu.* Phrynich. App. Soph. p. 10. 20 : Ἀνεπερώσθαι τὴν ψυχὴν. οἶον ἀνασεσοβῆσθαι, ἔκπτοιον εἶναι. Hesych : Ἀνεπερώσω μετέωρον ποιήσω : ubi citant Herodot. ii. 115. ἀνεπερώσας αὐτήν. et Eur. Suppl. 89, φόβος μ' ἀνεπεροῖ. Sic Orest. 865, μῶν τι πολεμίων παρά Ἄγγελμ' ἀνεπέρωκε Δαναΐδων πόλιν; Aristoph. Av. 1445, ἀνεπερώσθαι καὶ πεποτῆσθαι τὰς φρένας. Nub. 318, ἡ ψυχὴ μου πεπότῃται. Soph. Aj. 693, ἔφριξ' ἔρωτι, περιχαρῆς δ' ἀνεπότῃμαι. Ἰχνοσκοπέω. *Vestigia scrutor.* Idem quod ἰχνηλατέω. Soph. Aj. 997, διώκων κἀἰχνοσκοπούμενος. Trach. 271, ἵππους νομαδας ἐἰχνοσκοπῶν.” Blomf. Add Soph. Aj. 5, κνηγετοῦντα καὶ μετρούμενον ἰχνη τὰ κείνου. The more common verb is ἰχνεύω Soph. Oed. T. 221. 476. Aj. 20. Eur. Cycl. 130. and ἐἰχνεύω Bacch. 352, 815.

220. συμμέτρον] It is no slight confirmation of the version which, after Klausen, we have given to this word, that it is the identical expression which Euripides, with the present passage doubtless before his eyes, has employed in the parallel scene of his Electra v. 532-3. σὺ δ' εἰς ἴχνος βᾶσ' ἀρβύλλης σκέψαι βᾶσιν, εἰ σύμμετρος σὺ ποδὶ γενήσεται, τέκνον. Compare also Scir. fr. i. σχεδὸν χαμμένη σύμμετρος Κορινθίας παιδός : Pollux x. 35. The Scholiast's interpretation : παραπλησίον, is ambiguous, although inclining rather to the ordinary construction of συμμέτρον with τριχός, v. 217.

221. τομῇ προσθείσα, *capillis adaptans unde abscissus est cincinmus;* Heath—and so Klausen after Bothe : “ τομῇ, locus ubi desectum est aliquid [Angl. a cut or cutting] :” comparing Hom. Il. 235, ναὶ μὰ τὸδε σκῆπτρον, τὸ μὲν οὐποτε φύλλα καὶ ὄζους φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λείλοισεν. “ Σκέψαι τομῇ. Alii τομῇ, sed præcedentia evincunt ut legatur τομῇ.” H. Steph. Σκέψαιτο μὴ Med. Guelf. Ald. Σκέψαι τὸ μὴ Rob.

222. ὄφασμα τοῦτο, *this texture;* “ οὐ πάντως ἐν τῷ νῦν χιτῶνι, ἀλλ' εἰκὸς αὐτὸν ἔξωθεν ἔχειν παιδικὸν σπάργανον : Schol. Dicta hæc contra argumentationem Euripidis El. 541. : οὐκ οἶσθ', Ὀρέστης ἠνίκ' ἐκπίπτει χθονός, νῆαν μ' ἔτ' οὖσαν ; εἰ δὲ κἄρκεον πέπλους, πῶς ἂν, τότε ὦν παῖς, ταῦτ' ἂν ἔχοι φάρη, εἰ μὴ συναύξωνθ' οἱ πέπλοι τῷ σώματι ; Patet vero ex illo loco, tempore Euripidis nondum incertum fuisse, utrum pallium an fascias osten-

deret Orestes, et quum is haud dubie actum viderit fabulam, sane non aliter atque ille possumus interpretari locum. Cur vero non misisset¹ Oresti pallium Electra? Nuntii inter utrumque intercedunt etiam apud Sophoclem, El. 170." Klaus. "Ansam traducendi Æschyli sumpsit [Euripides] ex ὁμωνυμῖα vocis ὕφασμα, quæ ut generaliter *textile* omne, textoris sive textricis opus, ita peculiariter *vestem* significat: priore significatu usus est hic Æschylus, ad posteriorem detorsit Euripides, per πέπλους et φάρεα explicans. Quod cavillationis genus Aristophanicæ potius lepiditati quam Tragœdiæ gravitati convenit." Stanl.

Ibid. ἰδοῦ. "Sic Abresch. Blomf. qui citat Oudendorp. ad Thomam Mag. p. 468, docentem ἰδοῦ cum casu verbum esse, ἰδοῦ adverbialiter poni sine casu; et eandem esse rationem τῶν ἰδε et ἰδέ." S. L. Compare v. 238, where Wellauer also and Klausen, who here retain ἰδοῦ, read ἰδοῦ with the sanction of the MSS. Med. Guelf. and of Robortello's edition.

223. εἰς δὲ θηρίων γραφήν.] "εἰς δὲ explicare nesciverunt interpretes, quare ἐν δὲ correxerunt Pauw. et Schütz., ἡδὲ ex Turn. recepit Both., quod aperte correctoris est. Vulgatam tueri mihi posse videor, interruptæ orationis signoposito; quum enim βλέψον, vel simile quid, et plura forsitan addere voluisset Orestes, vidit Electram subita lætitia abreptam, et sermone non absoluto dixit quæ sequuntur." Well. "ἡδὲ T: sed ἰδέσθω εἰς ὕβριν etiam Suppl. 102. Duplex structura nihil habet offensionis, neque opus est ut cum Wellauero orationem interruptam et βλέψον subaudiendum putemus." Klaus. In this last opinion I concur, but rather than vary the construction of ἰδοῦ, as proposed, I would translate the line: *and the strokes of your shuttle—interwoven therewith, see! an embroidery of animals*: and with this absolute and, as it were, adverbial use of εἰς (τὸ ὕφασμα), on which the δὲ serves to throw an emphasis,² compare Soph. Œd. T. 27, ἐν δ' ὁ πυρφόρος θεὸς σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν, where Blomfield indeed suspects that ἐν is simply divided from σκήψας by *tnesis*, but where Elmsley (comparing ib. 182. Œd. C. 55. Ant. 420. Trach. 207. Aj. 675,) explains it from Hesychius: 'Ἐν δέ· πρὸς τοῦτοις δὲ, ἐν αὐτοῖς δέ.

"Σπάθη" ἐριουργικὸν ἐργαλεῖον: Pollux. Hesych: Σπάθημα· πύκνωμα.

¹ This supposition accords well with our Poet's representation of the place of Orestes' retirement, Ag. 849. τρέφει γὰρ αὐτὸν εὐμενὴς δορύξενος, Στρόφιος ὁ Φωκεύς.

² Compare the notes on vv. 78, 181, 197. and on Ag. 197.; and take as a fa-

miliar illustration of the demonstrative use of δὲ, the pronoun δ-δε, Angl. *He, I say, or why, He*—as it seems obvious to translate Thuc. ii. 65. ἐπεὶ τε ὁ πόλεμος κατέστη, ὁ δὲ φαίνεται καὶ ἐν τοῖσιν προγενοῦς τὴν δύνανται. See also Hermann on Soph. Phil. 87.

ἀπὸ τῶν ταῖς σπάθαις κατακρονόντων τὰ ὕψη. Noster apud Polluc. vii. 78. [fr. 320] Σὺ δὲ σπαθητοῖς τριμετένοις ὑφάσμασι. Θηρίων γραφή. *Animalium pictura*, sc. *imagines acu pictæ*. Hujusmodi vestem Attici dicebant θηραίων. Pollux vii. 48, καὶ θηραίων ἱμάτιον, ἢ ἀπὸ τῆς νήσου, ἢ τὸ ὡς θηρίων ἐνυφασμένων. Ex his etymologiis posterior vera est. Hesych: Θηροειδεῖς ἐφαπτιδες· ποικίλως διηριθισμένα. Pollux vii. 55, ὁ δὲ καταστικτὸς χιτῶν ἐστίν, ὁ ἔχων ζῶα ἢ ἄνθη ἐνυφασμένα· καὶ ζωωτὸς ὁ χιτῶν ἐκαλεῖτο καὶ ζωιδωτὸς." Blomf.

Stanley compares Eur. Iph. T. 812-17., and adds: "Notissima est tela Arachnæa Ovidio Met. vi. 103. descripta, qua Jovis, Phœbi, Neptuni, in bestias mutatorum figuras exhibuit. Hujus erant generis quæ Plautus Pseud. i. 2. *belluata* dixit *conchyliata tapetia*; Virgilius Æn. vii. 277. *Instratos ostro alipedes, pictisque tapetis*. Videsis et Claudianum i. 181. Ammian. Marcell. xiv. 6."

224. ἔνδον γενοῦ, Angl. *Be yourself, or be collected*. "*Animi compos fias*. Subaudi φρενῶν vel σαντῆς. Eur. Heracl. 709. τί χρῆμα μέλλεις, σάν φρενῶν οὐκ ἔνδον ὦν; Aptissimus est Herodoti locus i. 119. ἰδὼν δὲ οὔτε ἐξεπλάγη, ἐντὸς τε ἐωῦτοῦ γίνεται. vii. 47. ἐγὼ δὲ ἔτι καὶ ἐς τὸδε δειμάτων εἰμι ὑπόπλευς, οὐδ' ἐντὸς ἐμωῦτοῦ. Hippocr. de Morb. Epid. vii. p. 302. ἐντὸς ἐωῦτου ἐγένετο (Angl. *he came to himself*.) Pausan. viii. 34. Ὀρέστης ἐνταῦθα ἐκέειρατο τὴν κόμην, ἐπειδὴ ἐντὸς ἐγένετο αὐτοῦ. Simili sensu Soph. Phil. 950. ἐν σαντῶ γενοῦ. Terent. Andr. ii. 4: *proin fac, apud te ut sies*." Blomf. See Appendix to Notes on the Agamemnon, Note A. p. 376.

225. τοὺς φιλάτους, *those who are nearest, (and as such presumed to be dearest) unto us*—compare Eum. 100, παθοῦσα δ' οὕτω δεινὰ πρὸς τῶν φιλάτων. Soph. Œd. T. 366, σὺν τοῖς φιλάτοις αἰσχισθ' ὀμιλοῦντα. Aj. 842, πρὸς τῶν φιλίστων ἐγγόνων ὀλοίατο. Eur. Med. 16, νοσεῖ τὰ φίλτατα. Andr. 175, διὰ φόβου δ' οἱ φίλτατοι χωροῦσι: and for the plural, see above on v. 36.

227. σπέρματος σωτηρίον, *a preserving, or perpetuating, seed*. "Spem indicat, quam animo foverat, fore ut ex Agamemnonis semine stirps oriretur, quæ domum lapsam restitueret. Quod mox plenius explicat v. 498 (491). παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι θανάπτει. Nec multum abludunt quæ in Agamemnone v. 940. leguntur, ῥίζης γὰρ οὐσσης φυλλὰς ἴκετ' ἐς δόμους, Σκίαν ὑπερτείνασα Σειρίου κυνός." S. L.

229. ὦ τερπνὸν ὄμμα. "Utrum ὄμμα an ὄνομα legendum sit, dissentiunt critici. Ab hac parte stant Valcken. ad Phœniss. 415. Herm. ad Hec. 433., ab illa Heath. et Schütz., et bene monet Heath. Orestem ante oculos et in conspectu Electræ nunc esse, sed nullam ejus nominis mentionem [nisi v. 222 (215).] factam esse. Præterea multo majus est de ipso conspectu quam de nomine Orestis loqui. ὄμμα quoque exhibent

Edd. Porson., sed ad Orest. 1080. dubium quodammodo relinquit Vir cl. utrum legendum sit, quanquam videatur ὄμμα præponere." S. L.

Ibid. "De participio ἔχων repetito in versu proxime sequenti non est quod solliciti simus. Tales repetitiones et apud Nostrum, et alios quoque poetas, aliquando occurrere jam supra docuimus ad Theb. 393, μενέι .., μένων." S. L. See other authorities adduced by Wellauer on this passage; but in Theb. 393. he seems to be right in asserting that μένει is a substantive. Here it is obvious that, whilst in v. 229. the participle is emphatic, in v. 230. it is to be lightly passed over in the train of ἀναγκαίως, with which it serves merely to form a periphrasis of ἀναγκαίον. And if, in the former of these lines, we moreover read ἔχων—in place of ἔχον,¹ for the introduction of which it is easier to account, than for its having so long been permitted to stand at open variance with the rule laid down by Porson on Eur. Hec. 293., and confirmed by Matth. Gr. Gr. § 434. 1. a.—we shall have rid the passage of all that can reasonably offend the critical eye or ear.

Schütz, who needlessly proposed to read μοίρας νέμων, is more happy in his citation of Hom. Il. vi. 429. "Ἐκτορ, ἀτὰρ σὺ μοι ἐστὶ πατὴρ καὶ πότνια μήτηρ, ἧδὲ κασιγνήτος, σὺ δέ μοι θαλερὸς παρακοίτης: to which Klausen has added a reference to Soph. Aj. 514-19. With τερπνὸν ὄμμα, compare Soph. Aj. 977, ὃ φίλτατ' Αἴας, ὃ ξύναιμον ὄμμ' ἐμοί. Phil. 171, μὴ του κηδομένου βροτῶν, μηδὲ σύντροφον ὄμμ' ἔχων. Eur. Alc. 1133. ὃ φιλτάτης γοναϊκὸς ὄμμα καὶ δέμας.

230. προσανδᾶν δ'—] Translate: *for I must needs accost you both as Father—and the natural affection due to Mother centres in my case (μοι) upon you, (whilst she is justly loathed), as well as that due to my Sister who was pitilessly sacrificed—then resuming the direct line of the sentence commenced in v. 229—a brother indeed, I say (δέ), you are proved to be, &c.* And first, with προσανδᾶν δέ—on which the Scholiast remarks: ὃ δέ ἀντὶ τοῦ γάρ—compare Ag. 242. 402, 826. 1159., and see above on vv. 101. 215. Next, with τὸ μητρὸς στέργηθρον—where the genitive (see Matth. Gr. Gr. § 367.) expresses the *object* of the feeling denoted by στέργηθρον, as is more clearly shewn in v. 233, where the Scholiast: ἀπὸ κοινοῦ τό, ἐς σέ μοι ῥέπει στέργηθρον—compare Theb. 584, μητρὸς τε πηγῆν (Angl. *the fountain of affection towards*

¹ ἔχων might stand in v. 229., if we were to adopt the proposed alteration ὄνομα for ὄμμα, and suppose Electra to be apostrophising *the name, or relation of Brother*. But the absence of the personal pronoun after προσανδᾶν v. 230., and before ἦσθε v. 234., renders it abso-

lutely necessary that v. 229. should be addressed directly to Orestes; and the agreement of all the MSS. and Edd. makes it more unsafe to meddle with ὄμμα than with ἔχων. See Porson's judgment on Orest. 1080.

a *Mother*) τις κατασβέσει δίκη;¹ and lastly, for the peculiar interpretation of the imperfect ἦσθα, see the note and references given on v. 168., and with πιστός, *trusty, faithful*, or (as it stands here) *genuine*, compare Ag. 678, κῆδος ὀρθώνυμον, and the note there. Klausen translates: "*frater fidus eras, jam antequam reliquorum omnium loco mihi diligendus eras*", and rests the proof (as it should seem) of this assertion on his peculiar reading of what follows: "μόνος M.G.A.R. v. l. St. μόνον T.V. Illorum auctoritatem ut sequi possim, transposui colon vulgo post φέρων positum. Versum hunc Oresti tribuit T., et omnes usque ad v. 252 (254)."

With the received reading of v. 235. compare Suppl. 1012, μόνον φύλαξαι τάσδ' ἐπιστολὰς πατρός. Soph. Ant. 1061, κίνει, μόνον δὲ μὴ 'πὶ κίρδεσιν λέγων. Phil. 528, μόνον θεοὶ σώζοιεν ἕκ γε τῆσδε γῆς ἡμᾶς. Eur. Iph. T. 1075. σώζου μόνον.

235. σὺν τῷ τρίτῳ] "Intelligit Jovem servatorem, qui cuivis numinum duorum consortio tertius additur. Cf. ad Ag. 222 (235, where see the note). Eum. 759, Παλλάδος καὶ Λοξίου ἕκατι καὶ τοῦ πάντα κραινοντος τρίτου Σωτήρος. Suppl. 27. Theol. Æsch. p. 76." Klaus.

237. θεωρός, a *spectator*; a rare sense of this word and peculiar, it should seem, to Æschylus: compare Prom. 118, πόνον ἐμῶν θεωρός (where see Griffiths' note). Ammon. p. 69: θεωρός καὶ θεατῆς διαφέρει. θεωρός μὲν γὰρ ἐστὶν ὁ εἰς θεοὺς πεμπόμενος, θεατῆς δὲ ὁ ἀγώνων καὶ θεάτρων. καὶ Λισχύλος (fr. 380): Βοῆς τοιοῦδε πράγματος θεωρός ὢν. Hesych: Θεωροί: οἱ θεοπρόσοι, καὶ οἱ θεώμενοι, ἢ οἱ φροντίζοντες περὶ τὰ θεῖα. Θεωρούς: θεωρητὰς, ἐπόπτας. Soph. CEd. T. 114, θεωρός, ὡς ἔφασκεν, ἐκδημῶν. CEd. C. 413, ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἐστίας. Eur. Hipp. 792, οὐ γὰρ τί μ' ὡς θεωρὸν ἀξιοὶ δόμος προσενέπειν. ib. 807, δυστυχῆς θεωρός ὢν. Ion 1076, λαμπάδα θεωρὸν εἰκάδων.

238. γένναν εὖνιν, the *orphan brood*; compare below v. 775, πῶλον εὖνιν. Hesych: Εὖνις: ἐστερημένος, ὄρφανος, ἐνδείης. Etym. M. p. 393, 38: Εὖνις σημαίνει τὸν ἄνδρα καὶ τὴν γυναῖκα· ὁ εὖνις καὶ ἡ εὖνις. σημαίνει δὲ τὸν μεμονωμένον καὶ ἐστερημένον, ὡς τὸ: Ὅς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκε (Il. xxii. 44). παρὰ τοῦ εἰς ἐνὸς γίνεται ἐνις καὶ εὖνις.² Compare also Odys. ix. 524. ψυχῆς τε καὶ αἰῶνος ... εὖνιν ποιήσας. Pers. 288, ὡς πολλὰς Περσίδων μάταν ἔκτισαν εὖνιδας ἢδ' ἀνάνδρους. But in Soph. Trach. 563.

¹ Compare also the note on Ag. 218. λιτὰς καὶ κληθόντας πατρός.

² "Etymon vocis male petit Schol. B. cum Sch. Leid. Sch. br. Eustath. ab εὖνῃ, ἐνὸς ἐσθαι. Melius alii ab εἰς ἐνὸς, ἐνις, εὖνις, ὁ μεμονωμένος: καὶ δασύνεται. Nec tamen sic occurrit; sed ἐ mutatum in εἰ,

ut εὖκλος ex ἕκλος Eustathius comparat. Usus Homericus sequitur Apollon. Arg. iv, 501. Æsch. Pers. 289. Aiunt tamen grammatici dici quoque εὖνιδα κλοrem. Sic Etymol." Heyne on Hom. Il. xxii, 44.

and Eur. Or. 929. Iph. A. 397. 807. *εἰς* means a wife;¹ and hence Suidas: *Εἰς* ἡ γαμετή, and Etym. M. l. c.: *ὅτε δὲ σημαίνει τὸν ἄνδρα καὶ τὴν γυναῖκα, γίνεται παρὰ τοῦ εὐνή, εἰς*.

239. *ἐν πλεκταῖσι καὶ σπειράμασι*] “Πλεκταὶ καὶ σπειράματα h. l. idem sunt, quod *σπείραι* πολύπλοκοι apud Eur. Med. 481. Porro *πλεκταὶ* hic substantive adhibetur, suppresso *σειραὶ* ut apud Eur. Troad. 957, οἱ πολλάκις μ’ ἐφεῦρον ἐξ ἐπάλξεων πλεκταῖσιν ἐς γῆν σῶμα κλέπτουσαν τότε: ἀρτάνας sc. vel *σειραῖς*.” S. L. Compare Theb. 495, ὄφρων πλεκτάναισι. Soph. Ant. 347, σπείραισι δικτυοκλώστοις. Rhizotom. fr. 480, 6. πλεκταῖς ὤμων σπείραισι δρακόντων. Soph. Œd. T. 1264, πλεκταῖς ἐώρας. Ant. 54, πλεκταῖσιν ἀρτάναισι. Eur. Hipp. 762. πλεκτὰς πεισμάτων ἀρχάς. Hesych: *Σπείραι* σειραὶ. *Σπείραισι* ταῖς ἐλυγαῖς τοῦ ὄφρος. Suidas: *Σπείρημα*² τὸ τοῦ ὄφρος εἰλυγμα. See a royal House again compared to eagles Ag. 132-35, as Clytemnestra again to a viper below v. 973, and compare with this passage, Hom. Il. xii. 200-206.

241. οὐ γὰρ ἐντελής κ.τ.λ. For it (the brood v. 238.) is not full grown that it should bring in to the nest its father's prey—i.e. as Blomfield explains it, such as its father used to bring; compare Ag. 1244, βομοῦ πατρός δ’ ἄντ’ ἐπίξηρον μένει, and with ἐντελής, Soph. Trach. 760, ταυροκτονεῖ μὲν δώδεκ’ ἐντελεῖς ἔχων λείας ἀπαρχὴν βοῦς. Suidas: *Ἐντελής* ἀπὸ τοῦ τέλειος. Hesych: *Ἐντελή* τετελεσμένα. *Ἐντελῶς* τελείως. Klausen, finding θήρα πατρός in the MSS. Med. Guelf., as also θήρα πατρός in Aldus' edition, has edited in v. 242. θήρα πατρός, which he translates: “non enim integra est paterna venatio ad afferendum nido (cibum): pater non amplius venando cibum afferre potest:” and compares Soph. Aj. 564, δυσμενῶν θήραν ἔχων. But Robortello has θήραν πατρός, whence the reading of Turnébe, Vettori, and every subsequent editor; nor, if the intervening clause be looked upon as incidental and, as it were, correlative to θανόντος v. 239., is there any such difficulty in referring ἐντελής to the main feature in the comparison (γένναν εὐν—παρροστερή γόνον), as to require that with Pauw, Schütz, and Bothe, we should change it to ἐντελεῖς.

Ibid. σκηνήμασιν. “Satis usitata sunt σκηνώ et σκηνάω, unde σκήνημα quod legitur etiam apud Xen. Hellen. v. 3, 19. Frustra laborant igitur, qui h. l. reponere volunt σκηνώμασιν.” S. L.

245. ἀμφω φυγὴν ἔχοντε] “Nempe Orestes, quamvis honesta specie

¹ In this sense Æschylus uses *εὐνήπειρα* Prom. 895. Pers. 157., as Sophocles also *εὐνηπρία* Trach. 922. *εὐνητήρ* occurs Pers. 136. *εὐνήτωρ*, Suppl. 665. Eur. Herc. F. 27. 97. *εὐνάτωρ*, Eur. Andr. 1041. Ion.

912. Tr. 830. *εὐνότης*, Eur. Med. 159. El. 803. 1171. Or. 1392.

² “*σπειρήμασιν* conj. Heath. At *βόαμα* Æschylus Ag. 920. *θέαμα* Pr. 69.” Klaus.

Ag. 880., vere tamen erat ex ædibus expulsus ; Electra vero, quanquam secundum Æschylum haud ejecta, exsuli tamen similis erat, vel ut ipsa ait. v. 133 (124.)" Schütz. Compare below vv. 431-3.

248. εὐθιοὺν γέρας] "εὐθιοὺν G. R. εὐθίων M. εὐθιον A. T. εὐθιον v. l. T. In scholiis est utrumque : εὐθιον, διὰ τοῦ ὕ, τὸ δίκαιον σημαίνει· εὐθιον δὲ, διὰ τῆς οἴ, καλὴν εὐωχίαν ἔχον γέρας, παρὰ τὸ θοίη. At εὐθιος non est *justus*, sed *judez* ; itaque hic non aptum. θοίη de epulis sacris Prom. 530. Sententiam hanc, favere deos hominibus, ut ab iis colantur et sacra accipiant, vide Theb. 76 : γένεσθε δ' ἀλκή· ξυνὰ δ' ἐλπίζω λέγειν· πόλις γὰρ εὖ πράσσουσα δαίμονας τείει." Klaus. Compare below vv. 247-52, Eum. 106-10. Hom. Il. i. 39-41. Virg. Æn. iv. 217 : nos munera templis Quippe tuis ferimus, famamque fovemus inanem.

251. ἀρχικός ... πυθμήν] "Frequens metaphora, stirpis arboreæ cum prole virili. Suppl. 105, οἷα νεάζει πυθμὴν δι' ἁμὸν γάμον τὸ θάλλος δυσπαραβούλοισι φρεσίν." S. L. With ἀρχικός, royal, compare Eur. Philoct. fr. vi. 1, θάκοις ἀρχικοῖς ἐνήμενοι., and with βουθύτοις ἡμασιν v. 252., Suppl. 706, πατρώαις θαφνηφόροισι βουθύτοις τιμαῖς. Soph. (Ed. C. 1495, βούθυτον ἔστιαν. Eur. Hel. 1474, βούθυτον ἄμεραν. Ion 664, βουθύτω σὺν ἠδονῇ. Alc. 1156, βουθύτοις προστροπαῖς. Aristoph. Av. 1232, βουθύτοις ἐπ' ἐσχάrais : to which Blomfield adds Ag. 1592, κρεοργὸν ἡμαρ. Eur. Iph. T. 1116, βωμοὺς μηλοθύτας., and Klausen Prom. 531, θοίνας βουθύτους. Soph. Trach. 609, ἡμέρα ταυροσφάγῳ.

Ibid. βωμοῖς ἀρήξει· ἀντὶ τοῦ, ἐπιμελήσεται τῶν βωμῶν. Schol : compare Theb. 14, πόλει τ' ἀρήγειν καὶ θεῶν ἐγχωρίω βωμοῖσι. "Similis fere locutio, quanquam in re diversa, Virg. Æn. i. 48 : *Et quisquam numen Junonis adoret Præterea, aut supplex aris imponat honorem?*" S. L.

253. κόμιζε, take care of it ; compare below v. 334. Hesych : Κόμιζε· ἐπιμελείας ἀξίον. Hom. Il. vi. 490, τὰ σαντῆς ἔργα κόμιζε. Od. xvii. 113, ὡς ἐμὲ κείνοις ἐνδυκείως ἐκόμιζε σὺν νιάσι κυθαλίμοισιν.

Ibid. ἄν ἀρειας μέγαν, you can raise up to be great ; See Matth Gr. Gr. § 446. Obs. 2.

255. ὦ παῖδες ... ὦ τέκνα] "Cf. v. 502 (509). Vetulae sunt servae illae, vide v. 160 (162). Eodem modo, id quod monet Schützius, Electram coercet chorus Sophocleus : El. 213. sqq. 233. sqq. Nomen repetitum eodem modo v. 839 (876). ὦ παῖ ... τέκνον." Klaus.

256. ὅπως μὴ πεύσεται τις κ.τ.λ.] Translate : *lest some one shall overhear, and by way of gratifying his tongue, it may be,¹ go and tell all this*

¹ "ἀπαγγελίη G. A. T. V. ἐπαγγελίη M. R. Illud huic loco aptius. ἀπαγγελεῖ conj. Pors., contra quem Eur. Phœn. 90. attulit Blomf., Isocr. Areop. 12. Wel-

laucr. Etsi enim compererit aliquis, quæ moliantur Orestes et Electra, incertum tamen, manet, num hic ea renuntiaturus sit." Klaus.

to the usurpers—and compare Eur. Phœn. 92-5, ἐπίσχεσ, ὡς ἄν προὔξε-
 ρευνήσω στίβον, μή τις πολιτῶν ἐν τρίβῳ φαντάζεται, κάμοι μὲν ἔλθῃ φαῦλος,
 ὡς δοῦλω, ψόγος, σοὶ δ' ὡς ἀνάσση, where Porson: "Diversos modos
 jungit Euripides, quoniam ad tempora diversa spectant;" and Schole-
 field: "Interpretationem loci Porsonus non tetigit, ita e Matthiæo sup-
 plendam: Num quis civis in via versetur, et ne mihi reprehensio oriatur
 —diversis sensibus τοῦ μὴ conjunctis." Compare also the different de-
 grees of contingency expressed by ἀποφθείρας (εἰ ἀποφθείρας) ... ἔχοις
 ἄν v. 250., and πᾶς ἀνανθῆεις (εἰ πᾶς ἀνανθήσεται, οἱ ἦν πᾶς ἀνανθῆ) ... ἀρήξει
 v. 252: and see Matth. Gr. Gr. § 519. 7. Arnold on Thucyd. iii. 22.

"γλώσσης χάριν. *præ garrulitate*. Ita qui nulla mercede, sed solo
 garrulitatis morbo, motus mentitur, ψεύδεσθαι γλώσσης χάριν [Hesiod.
 Opp. 709.] dicitur. Quo sensu hunc locum olim interpretatus est Pe-
 trus Victorius, Var. Lect. xx. 2: verum nescio an *præ garrulitate* sit
 simpliciter, aut nuda loquendi libidine, seu potius *incundæ gratiæ studio*,
 quod Æschylus ipse Prom. 249. vocat *χαριτογλωσσείν*." Stanl. Pro-
 clus ad Hesiodi locum διὰ περιττὴν καὶ ἀνόνητον τῆς γλώσσης ὀρμὴν. Eu-
 ripides dixit [Orest. 1514.] γλώσση χαρίζεσθαι *linguæ indulgere*. Hanc
 locutionem minus accurate tractavi ad Prom. 302:—so Blomfield on
 this passage: and yet, if we look to the respective contexts, we shall
 find that Or. 1514, δειλία γλώσση χαρίζει, τᾶνδον οὐχ οὔτω φρονῶν, as in-
 terpreted by v. 1516, ὄμοσον (εἰ δὲ μή, κτενῶ σε) μή λέγειν ἐμὴν χάριν, is
 much more parallel to Prom. 294, γνώσει δὲ τὰδ' ὡς ἔτιμ', οὐδὲ μίτην χαρι-
 τογλωσσείν (Angl. *to do lip-service*) ἐν μοι, as explained by what imme-
 diately follows, φέρε γὰρ, σήμαιν' ὅτι χρή σοι ξυμπράσσειν, and by the
 Scholiast: χαριτογλωσσείν' μεχρὶ γλώσσης χαρίζεσθαι σοι, καὶ οὐκ ἔργοις,
 than to the present passage, where the same Scholiast has: γλώσσης
 χάριν' μὴ δυνάμενος ἔχεμυθεῖν.

259. ἐκ κηκίδι πισσῆρει φλογός, "H. e. *in pyra funebri*. Picem rogis
 adhibitam testatur, præter hunc Æschyli locum, inscriptio vetus Ro-
 mana: NEC EX EORUM BONIS PLUS INVENTUM EST, QUAM QUOD SUFFI-
 CERET AD EMENDAM PYRAM ET PICEM QUIBUS CORPORA CREMARENTUR."
 Stanl. Schol: ἐν κηκίδι ἐν ἀναδόσει φλογός ἰσχυρῆ. Πισσῆρει' καίόμενα γὰρ
 τὰ ξύλα πίσσαν ἀνήσει: on which Blomfield remarks: "Recte Schol.
 Rogus scilicet ex tædis pineis fiebat. Stanleius vero intelligit de pice,
 quæ rogo adhiberi solebat. Hesych. v. Κωνῆσαι: καὶ πισσοκωνήτω μόρω
 λέγουσιν, ὅταν πίσση καταχρισθέντες τινὲς ὑπὸ πυρός ἀποθάνωσι. Photius:
 Πισσοκωνήτω πυρὶ' τῷ εὐκαύστῳ. ἐπεὶ τὰ καίόμενα πίσση χρίεται. Sed hoc
 de vivicomburio dictum est: talis erat Romæ tunica molesta." Com-
 pare below v. 374. and for κηκίς see note on Ag. 928.

260. οὔτοι προδώσει]¹ "Ipse similiter Apollo, Eum. 64, οὔτοι προδώσω· δια τέλους δέ σοι φύλαξ κ.τ.λ." S. L. Compare also Eum. 61, Λοξία μεγασθενεῖ. Theb. 70, Ἄρά τ', Ἐρινός πατρός ἢ μεγασθενής. ib. 977, μέλαιν' Ἐρινός, ἢ μεγασθενής τις εἰ. Klausen compares Theb. 844, θέσφατ' οὐκ ἀμβλύνεται.

262. κάθορθιάζων] Schol. ἀνατεταμένως βοῶν. The MSS. Med. and Guelf. have κάθορθιάζων, which Robortello has edited κάθορθριάζων—compare the note on Ag. 29, ἐπορθιάζειν.

Ibid. δυσχειμέρους ἄσας, stormy afflictions; compare Prom. 15, φάραγγι πρὸς δυσχειμέρω. ib. 746, δυσχειμέρον γε πέλαγος ἀτηρῶς δόης. Prom. sol. fr. 181. 4. δυσχειμέρω πέμφιμι συστρέψας ἄφνω. Eur. Alc. 68, Θρήκης ἐκ τόπων δυσχειμέρων.

263. ἐφ' ἦπαρ θερμόν, Angl. assailing my very heart, and making (it is implied) the blood run cold. "Attium in Epigonis, apud Nonium p. 185. 20., conferri jubet Pors. Adv. p. 159. Agam. 432, πολλὰ γοῦν θυγγάνει πρὸς ἦπαρ, et 791. δῆγμα δὲ λίπης Οὐδὲν ἐφ' ἦπαρ προσικνείται, inter alia citat Blomf." S. L. Compare Eum. 465-8. καὶ τῶνδε κοινῇ Λοξίας ἐπαίτιος, ἄλλη προφωνῶν ἀντίκεντρα καρδίᾳ, εἰ μὴ τι τῶνδ' ἔρξαιμι τοὺς ἐπαίτιους.

264. τοῦ πατρός] This genitive, which Abresch would have to be governed by τοὺς αἰτίους, used absolutely (as he says) for φόνου αἰτίους—to which no parallel is to be found, as he appears to have thought, in v. 60.² or in Eum. 468—may be best explained as a genitive of reference, serving (see Matth. Gr. Gr. IV. §§ 337. &c.) to "shew the respect in which the sense" both of μέτειμι and τοὺς αἰτίους "must be taken." Translate: *unless I shall visit with vengeance for my father*—and here we might supply δίκας, comparing below v. 807, πατρός ἔργω, and for the construction, Eum. 230, δίκας μέτειμι τόνδε φῶτα—*those who have to answer for him, i.e. for his death; or more generally those who are guilty concerning him.*³

265. τρόπον τὸν αὐτὸν] "H. e. dolose, ut pater erat interemptus. Soph. El. 35-8. χρῆ μοι τοιαῦθ' ὁ Φοῖβος ἄν πεύσει τάχα· ἄσκειον αὐτὸν ἀσπίδων τε καὶ στρατοῦ δόλοισι κλέψαι χειρὸς ἐνδίκους σφαγᾶς." Schütz. Compare vv. 300-5: 542-3.

¹ "οὔτι προδώσει M. G. A. R. οὔτοι T. V., ut Eum. 64. Et bene se habet illud: *minime, in nulla re proditurus est, quo respondet Orestes admonitioni chori. Intelligitur adversarius quos commemoravit ille [v. 258.] Cf. Eum. 66.*" Klaus.

² Compare also vv. 108. 816.

³ Compare Genesis xlii, 21. Ναί, ἐν ἁ-

μαρτίας γὰρ ἐσμέν περὶ τοῦ ἀδελφοῦ ἡμῶν. E. V.: *We are verily guilty concerning our brother;* as also I. Cor. xi. 27: *ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυρίου, Angl. shall be accountable for his reception of the Body and Blood of the Lord.*

266. ἀποχρημάτῳσι ζημίαις] “Ἀποχρήματος ζημία est *damnum bonorum omnium*. Huc facit illud quod sequitur v. 299 (292.) καὶ προσπίξει χρημάτων ἀχρημία.” Stanl. “Sensus est: *eodem modo me illos vicissim nactare jubens, ob damnum ex bonorum meorum ereptione efferatum*. Regnum sc. et facultates Agamemnonis usurpaverant Ægisthus et Clytæmnestra, excluso Oreste, cui cum ista injuria ad patris cædem accesserat, animus ejus, tauri ferocis instar, magis efferatus est.” S. L.

This is the interpretation proposed by Blomfield also, and Wellauer, and Scholefield; except that Blomfield, who with Schütz prefers Robertello's reading ἀχρημάτῳσι¹—nay and Wellauer too, as would appear from his interpretation of Ἀποχρήματος (Lex. Æsch.), *non ad pecuniam pertinens*,—understands ζημίαις, in the sense in which we find it below v. 1013, of the *finis* or *penalties* with which Phœbus would punish Orestes, in case of his neglecting this duty, and which the accompanying adjective, on the principle noticed on Ag. 56. 95. (and Blomf. Gloss. Ag. 81.), simply declares to have been *no fine of money*, but one of which it is said v. 1014, τόξφ γὰρ οὐτις πημάτων προσίξεται. It must be confessed, however, that with reference to the received reading ταυρούμενον there is room for Klausen to object: “Infelicissimi sunt interpretum conatus; Blomf. ἀποχρημάτῳσι ζημίαι de pœna graviore quam multa pecuniaria dictum putat, quod languet; nemo omnium expedit vocem ταυρούμενον, quod non omnino² efferatum declarat, sed ubique de vultu dicitur, cui hic nullus est locus. Scholiasta pravam lectionem [ἀποχρήμα τοῖσι] prave interpretatur”—although we cannot allow the difficulties, which beset this line, to be so great as to justify its ejection here, and intrusion after v. 276., where Klausen's interpretation, which we shall notice in its place, is very far indeed from affording any compensation for the desperate boldness of such a reformation of the text.

It is true that ταυρούσθαι, Angl. *to be as savage as a bull*, is not necessarily to be (as Klausen asserts) restricted to the *looks*, except such limitation of the comparison be expressly introduced, as in Eur. Med.

¹ “ἀχρημάτῳσι conj. R., ut Pers. 167. Sed designanda est *privatio bonorum*: ἀχρημάτος est qui bonis eget, ἀποχρημάτος qui bonis privatur:” Klausen—and so Scholefield: “Plus sc. valet ἀποχρημάτος quam ἀχρημάτος, ut ἀπόστιμος (Ced. T. 215.) quam ἀστιμος.” Yet Blomfield: “Eadem est utriusque vocis significatio.”

² By “non omnino” Klausen would seem to have intended what in Greek would be expressed by οὐχ ἀπλῶς (Demosth. p. 532. 17.) Angl. *not absolutely*

or *not under all circumstances*, since in a limited sense (as will be seen on v. 274. &c.) he himself employs *efferatum* to convey the meaning of ταυρούμενον. But might he not more truly have denied in toto, that *efferatum* is a correct translation of the present participle ταυρούμενον? See below v. 535, and compare the different meanings of ἐξανδρούμενος Eur. Phœn. 32. and ἐξηδραμένους Eur. Suppl. 703. See also Eur. Bacch. 922, τεταύρωσαι. Orest. 485, βεβαρδάρωσαι.

92, ἤδη γὰρ εἶδον ὄμμα νιν ταυρουμένην τοῖσδ', ὡς τι δρασείουσαν—wherens ib. 187, καίτοι τοκάδος δέργμα λεαίνης ἀποταυροῦται δμῶσιν, ὅταν τις μῦθον προφέρων πέλας ὀρμάθη, the context would rather lead us to translate: *she presents herself to her domestics in the threatening¹ attitude of a savage bull*—but still it is not easy to say how ταυρούμενον is to be taken here, apart from any such collateral explanation as Klausen would derive from v. 276.

It was only, therefore, in the absence of any better reading and interpretation, that—so far agreeing with Klausen, as to make ζημία, like τοῖσδ' and δμῶσι in the above examples, the dative of the *object* of the action, or (in this case the purely mental) operation, expressed by ταυρούμενον; and comparing Aristoph. Ran. 804. which, if with Brunck and four MSS. we read ἔβλεψε γοῦν ταυρηδόν, ἐγκύφας κάτω, must be understood to be a direct confirmation of the preceding conjecture, ἤπου βαρέως οἶμαι τὸν Αἰσχύλον φέρεω—the present Editor had proposed to himself to translate: *fiercely resenting the inflictions under which I am an out-cast from my property*; when it occurred to him that, if ever the aid of conjecture was to be called in, here certainly was a “dignus vindice nodus.” Hence the introduction (not yet to call it the restoration) of γαυρουμένους into the text of Æschylus, where, supposing it by the accidental substitution of T for Γ² to have been first corrupted into ταυρουμένους—a term manifestly inapplicable in this context to Clytemnestra and Ægisthus (τὸν αἰτίους v. 264.)—we may readily enough account for the corrections, ταυρούμενος (so Turnébe has edited), of those who would refer it to *Phæbus*, or ταυρούμενον, of those who with more reason would apply it to *Orestes*. Translate: *proudly exulting as they now are in the injuries whereby they have deprived me of my property*; if we should not rather refer ζημία to some formal *bill* (as we should say) *of pains and penalties*, whereby Orestes had been declared an outlaw, comparing Eur. Or. 576-8, οὐχ αὐτῇ δίκην ἐπέθηκεν, ἀλλ' ὡς μὴ δίκην δοίη πόσει, ἐζημίωσε πατέρα κἀπέκτευ' ἐμόν. : though for the simple sense of *harm*, or *injury*, we may compare Prom. 382, ἐν τῷ προμηθεῖσθαι δὲ καὶ τολμῶν τίνα ὄρας ἐνοῦσαν ζημίαν; Soph. Œd. T. 520, ἡ ζημία μοι τοῦ λόγου τούτου. With the sentiment thus expressed, compare

¹ ἀποταυροῦται δμῶσιν, literally, *she bids her domestics off*—i.e. scares them away—*as a bull might do*—ἐγκύφας κάτω, as Aristophanes explains what he had just before expressed by ἔβλεψε γοῦν ταυρηδόν, Ran. 804. May not one or both these passages of Euripides have been present to the mind of Horace, when he penned

that spirited stanza, Od. iv. 14, 25: Sic *tauriformis* volvitur Aufidus. . . . Cum sævit, horrendamque cultis Diluviem *meditatur* (or Bentley and others: *minitatur*) agris. ?

² In Hesych. Lex. on the contrary, as quoted below on v. 361., we find ταυρεία corrupted into γαυρία, and τῆ into γῆ.

above vv. 127-9. below vv. 292. 395. 923. Ag. 1583 (where see the note), ὑβρίζειν ἐν κακοῖσιν οὐ σέβω : and for the use and construction of of γαυροῦσθαι, *to pride one's-self*, see Eur. Hipp. 502, ἢ τοῦνομ', ᾧ σὺ κατθανεῖ γαυρουμένη. Bacch. 1144, θήρα δυσπότημφ γαυρουμένη. ib. 1241, γαυρούμενος δὲ τοῖς ἔμοῖς ἀγρεύμασι, κἀλει φίλους ἐς δαῖτα' μακάριος γὰρ εἶ. Alcmén. fr. iv. 2, χρήμασιν γαυρούμενος. Sthen. fr. viii. 1, πλοῦτφ καὶ γένοι γαυρουμένους., and *instar omnium*, Eur. El. 318-22, αἶμα δ' ἔτι πατρὸς κατὰ στέγας μέλαν σέσηπεν' ὅς δ' ἐκείνων ἔκτανεν, ἐς ταῦτὰ βαίνων ἄρματ' ἐκφοῖτᾶ πατρί, καὶ σκῆπτρ', ἐν οἷς Ἑλλήσιν ἐστρατηλάτει, μαιφῆνοῖσι χερσὶ γαυροῦται λαβῶν. Compare also below vv. 952-4. Hesych: Γαῦρος' αἰθάδης, σεμνός. Γαῦρφ' μεγάλφ, ἀκαταλήπτφ. Γαυριῶ' σεμνύνεται, χαιρεί. Γαυριῶν' χαιρών, ἀγαλλόμενος, ἐπαιρόμενος.

267. αὐτὸν δ' ἔφασκε κ.τ.λ. Translate: *otherwise, I myself, he said, should pay for it with my own (dear) life*—the δὲ here being equivalent to εἰ δὲ μὴ, and *τίσαιν τὰδε should suffer in this matter* the penalty which it was my duty to have inflicted upon the murderers (v. 264.): compare Ag. 1532, φέρει φέροντ', ἐκτίει δ' ὁ καίων. So the Bishop of Lichfield, adopting his own former explanation: "*Me vero, nisi obsequer, hæc anima mea luiturum esse dixit, multa habentem mala intolerabilia [injucunda]*. Quin ex sqq. usque ad v. 295. satis patet easdem Orestis, ultionem negligentis, pœnas ab Apolline denuntiatas esse, quæ ipsis homicidii auctoribus deberentur. Quod multum prodest ad sensum totius loci intelligendum." S. L.¹

269. τὰ μὲν γὰρ ἐκ γῆς κ.τ.λ.] "Variis modis hunc locum sollicitaverunt viri docti. Μηνίματα pro μειλίγματα, post Lobeck. ad. Ajax. p. 335, dedit Both. speciosius quam verius. Δυσφρόνων μειλίγματα, pœnas ad placanda Erinnyum numina, irata propter intermissam occisi Agamemnonis ultionem, τὰ μὲν ἐκ γῆς, terræ sterilitatem, βροτοῖς εἶπε, τὰς δὲ νῶν νόσους—post Schütz. interpretatur Wellauer. Sed rectius vidit Blomf. δυσφρόνων μειλίγματα esse calamitates, quibus inimici gaudeant. Similem habemus locutionem Pr. Vinct. 158, ἐχθροῖς ἐπιχαρτα πέπονθα., et mox ib. 160., τίς ὦδε τλησικάρδιος θεῶν, ὅτφ τὰδ' ἐπιχαρῆ;" S. L.

To this Klausen justly objects: "De gaudio adversariorum verba nostra interpretatur Bl. At et obscurius tum designatum esset, quidnam mali accidat, et de Manibus et Furiis dici hoc loco patet e v. 271

¹ Compare Müller, *Diss. on the Eumenides* II. A. b., where, among other things, having quoted this speech of Orestes, he remarks in a note appended to p. 132: "It is only (!) necessary to observe on this passage, that in v. 273 (266.)

the χρήματα are opposed to the person (αὐτὸς τῆ ψυχῆ). The loss of the χρήματα follows from Apollo's injunction to the people to offer the produce of the earth (τὰ ἐκ γῆς) as μειλίγματα to hostile divinities."!

(274.): ἄλλας τε." Klausen's own interpretation, however, is not more satisfactory: "δυσφρόνων μειλίγματα βροτοῖς, venena quibus infensi contra mortales utuntur: μειλίγμα, *placamentum*, hoc loco sensu malo: *dysphrones* de Inferis infensis dictum, quorum ira Furias excitat. Propterea hæ ipsæ Manium ἔγκοτοι κύνες appellatæ v. 867 (904)"—nay, most unaccountably forgetting his masterly explanation of βροτοῖς (which see above) on v. 121., he agrees with Blomfield in adopting the Scholiast's fanciful and (if there be any virtue in the Poet's collocation of his words) utterly untenable antithesis: τοὺς μὲν γὰρ πολίτας (why should βροτοῖς, as opposed to νῶν, be supposed to mean πολίταις;) λιμώξειν ἐκ γῆς ἔφασκε πρὸς ἀφροσύσιν Ἀγαμέμνονος, ὡς μὴ ἐκδικήσαντας· ἡμᾶς δὲ σωματικῶς φθαρῆναι.

On the whole, then, among the various interpretations that have been attached to this obscure sentence, I incline most to that proposed by Professor Scholefield: *Quæ enim e terra oriunda hominibus morbos levant malignos, (nam morbos e sequente νόσους intelligitur,) hæc nobis contra denunciavit morbos fore, h. e. creatura esse; nempe lichenas, &c.*"—only that, instead of thus ingeniously, but too fancifully, completing the sense of *δυσφρόνων*, I would connect it with ἐκ γῆς¹ and understand it—not merely of the *Furies* who, as Schütz observes, are presently mentioned by name (v. 274.), and who are elsewhere called *κακῶν τε μνήμονες σεμναὶ καὶ δυσπαρήγοροι βροτοῖς* (Eum. 383.) but—as including all that is expressed by γῆ τε καὶ φθοῖς² Pers. 220. 523. (on which see the note on v. 121.), and further as comprehending also those natural phenomena of good or evil,³ which the instinctive feelings of Man have ever led him to ascribe to the unseen agency of some Good or Evil Spirit. Compare above vv. 36. 37. below vv. 277-8. Eum. 800-3, ἡμεῖς δὲ τῇ γῆ τῆδε μὴ βαρὺν κότον σκήψησθε, μὴ θυμοῦσθε, μὴδ' ἀκαρπίαν τεύξῃ, ἀφείσαι δαιμόνων σταλάγματα, βρωτήρας αἰχμᾶς σπερμάτων ἀνημέρους., and again (under happier circumstances) ib. 903-5, ὅποια νίκης μὴ κακῆς ἐπίσκοπα, καὶ ταῦτα γῆθεν, ἔκ τε ποταμίας δρόσου, ἐξ οὐρανοῦ τε. ib. 924, ἐπισσίντους βίου τύχας ὄνησίμων γαίης ἐξαμβράσαι φαιδρὸν ἀλίον σέλας. Translate: *For the things which with the generality of Mankind have the effect of soothing angry visitations from (below) the earth, he, by revelations made to me, declared should in our particular case turn to the following plagues*

¹ Compare above v. 30, ἐξ ὕπνου κότον πένων. Pers. 373, τὸ μέλλον ἐκ θεῶν. ib. 707, πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου κακὰ γίγνεται θνητοῖς.

² The Scholiast had some faint perception of this, when he wrote: Μειλίγματα

τῶν ἐχθρῶν μειλίγματα (*their enemies' propitiatory sufferings*). αἱ κολλᾶσαι γὰρ τῶν ἀδικούντων μειλίγματα εἰσι τῶν ἀδικηθέντων.

³ Compare, on this point, a spirited passage of Juvenal, Sat. xiii, 223-32.

—and compare with the sentiment here expressed those awful imprecations of the Psalmist, lxix. 23 : “ let the things that should have been for their wealth, be unto them an occasion of falling : cix. 6 : “ let his prayer be turned into sin.” Πιφάσκων· ἐμφανίζων, παραδεικνύων, σημαίνων, λέγων, καὶ τὰ ὅμοια : Hesych.

Τάσδε—so I read with Turnébe, Vettori, and Scholefield ; although the majority of the Edd., and MSS. Med. Guelf., (apparently misled by the preceding μέν) have τὰς δέ.

Νῶν, us two children of Agamemnon, who cannot hope to propitiate his spirit by any customary offerings to the dead, whilst his blood yet cries for vengeance from the ground : see above vv. 225. 236., and compare below vv. 314-17. 392-96. Eum. 95-102.

271. σαρκῶν ἐπαμβατήρας, “ Ἐπαμβατήρ [ἐπαναβατήρ] vox lexicographis inobservata. Auratus legit ἐπεμβατήρας.” Stanl :—“ quod et ego malim.” Blomf :—and so the Bp. of Lichfield :—“ Ideo prætuli ἐπεμβατήρας, quia ἐπεμβαίνειν de morbo corpus invadente aptius dicitur, quam ἐπαμβαίνειν ; non enim necessario ab inferioribus corporis partibus ad superiora lepra progreditur.” But would not ἐπεμβαίνειν give us the notion of *setting foot upon, trampling, or treading down*—see, for example, Theb. 634. Soph. El. 456. Eur. Hipp. 668—and so be inconsistent with ἀγρίαὺς γνάθοις and ἐξέσθοντας, which suggest the figure of a wild beast springing upon his victim, and *fastening on his flesh* ? With this metaphorical use of γνάθοις compare below v. 315. Prom. 368. ποταμοὶ πρὸς δάπτοντες ἀγρίαὺς γνάθοις. ib. 64, σφηνὸς αὐθάδη γνάθον. Eur. Med. 1201, γναθμοῖς ἀδήλοισ φαρμάκων. Cycl. 395, πελεκέων γνάθοις.

272. λιχῆνας] “ *Impetigines* Latinis dicuntur, summæ cutis vitia, cum asperitate quadam et levi pruritu, via quædam ad psoram et fædæ scabiei species.” Fœsius (Œcon. Hippocrat. in voce Λειχήνες.) as quoted by Blomfield, who adds : “ Pessimam hujus morbi speciem dicebant Ἀγριολειχῆνες vel Ἀγριοψωρία, teste Hesychio (Æschylus ἀγρίαὺς γνάθοις).” See also Facciolati’s Lexicon, v. *Lichen*—“ Latine *mentagra* et *impetigo*”—who quotes from Martial xi, 99 : Non triste mentum, sordidique lichenes.” “ Λιχῆν, f. a. λείχειν [Etym. M. in v.], id est ἐξεσθίειν. Levit. xiii. 51 : *Lepra corrodens*.” Stanl. “ Hæc lepræ descriptio Mosaicæ Levit. xiii. sqq. non absimilis est. Rarior apud Græcos de infami morbo sermo, quem omnium vero climatatum experientia esse probavit eundem, pro moribus institutisque serpentem vel extinctum.” Io. Müller. Hesych : Λειχῆνες· τῆς σαρκὸς κάκωσις. Eum. 785. λιχῆν ἄφυλλος, ἄπικνος.

Ibid. ἐξέσθοντας. “ Forma ἔσθω occurrit Ag. 1597. Videtur esse frequentativum ab antiquiore ἔδω.” Blomf. Compare Buttm. *Irreg. Greek*

Verbs, p. 108.—ἀρχαίαν φύσιν. Hesych : 'Αρχαία φύσις' ἡ πρὸ τοῦ νοσεῖν κατάστασις, παρὰ Ἰπποκράτει.

273. λευκὰς δὲ κόρσας κ.τ.λ., *yea and that white hairs should &c.*—a parenthetical supplement to the above denunciation, which with Wel-lauer and Dindorf I have accordingly inclosed between two colons. Scholefield compares Levit. xiii. 10 : καὶ ἰδοὺ οὐλὴ λευκὴ ἐν τῷ δέρματι, καὶ αὐτὴ μετέβαλε τρίχα λευκὴν. "Κόρση. *Capillus*. Etym. Gudian. p. 338 : Κόρσαι αἱ τρίχες. Δισχύλος· Λευκὰς δὲ κόρσας τῆδ' ἐπαντέλλειν νόσφ. Loci sententiam sic Schol : ἢ μέχρις γήρωσ ἀνυχήσομεν, ἢ παρ' αὐτὰ γηράσομεν : quæ verba, quia in dactylica decurrunt, fragmentum poetæ esse putat Abreschius ; quum aperte sint diversæ interpretationes : vel, *usque ad senectutem morbo laborabimus*, vel, *illico senescemus* ; præ dolore scilicet, (οἱ δὲ ποθεῖντες ἐν ἡματι γηράσκουσι). Contra Stanley, et Spanhemius ad Callim. H. Dian. 78 : *albos capillos una cum hoc exoriri morbo*. Schützius laudat Celsum de Medic. v, 28 : "*Vitiligo—λευκὴ habet quiddam simile alrho, sed magis albida est, et altius descendit, in eaque albi pili sunt, et lanugini similes.*" Vocem Siculam esse κόρση ait auctor tractatuli de vocibus quibusdam peculiaribus, a Sturzio inserti in Maittair. de Dial. p. 377. (Bekker. Anecd. Gr. p. 1096). Occurrit apud Simonidem viii, 2. Empedoclem v, 27. (ed. Peyron.) Lycophr. 507. Nicand. ap. Athen. iv. p. 133. E. Hesych : [Κόρσαι αἱ τῶν ὀφρύων τρίχες καταφέρουσαι εἰς τοὺς ὀφθαλμούς, ἢ γνάθοι, ἢ² κορυφαί] 'Ἀποκορσωσαμένοις' ἀποκειραμένοις. κόρσας γὰρ τρίχας Δισχύλος Ὑψιπέλη. Photius : Πυρσοκόρσου λέοντος. Δισχύλος ἐν Κήρυξι Σατύροις." Blomf.

Ibid. ἐπαντέλλειν. "Proprie dicitur de ortu signorum cælestium, hinc de re quavis in conspectum se erigente, aut apparente : Eur. Herc. F. 1052, κεχυμένος ἐπαντέλλει. Phœn. 104, ποδὸς ἴχνος ἐπαντέλλων." S.L. Compare Ag. 27, εὐνῆς ἐπαντέλλασαν.

274. ἄλλας τε φωνεῖ] This is the reading of the old Edd., for which Stanley, Heath, Schütz, and Blomfield have most needlessly substituted ἄλλας τ' ἐφώνει. There is an interruption of the sentence (as we have just noticed) in the preceding verse, and a return here from the *oratio obliqua* of vv. 271-2, which we may express as follows : *and other invasions he speaks of on the part of the Furies, as brought to pass in consequence of our father's blood-shedding—things that see clearly, albeit*

¹ So Dobree (*Adversar.* vol. ii. p. 27) : "*Morbo usque ad senectutem vexatum iri.*"

² To this Hesychius adds : Ἀχαιοὶ δὲ κεφαλὰς, ἐπάλλει, προμαχῶνας, στεφάναις πύργων, ἢ κρόταφοι, ἢ κλίμακες : and presently afterwards : κόρση· κεφαλὴ, ἐπαλ-

ξίς, κλίμαξ, κρόταφος : so that it would seem to have been by a metaphor, that κόρσαι was first applied to the "shaggy pent-house" of the eye-brows. Compare Xen. Mem. I. iv, 6 : ὀφρῦσιν τε ἀπογοισῶσαι τὰ ὑπὲρ τῶν ὀμμάτων, ὡς μὴδ' ὀ ἐκ τῆς κεφαλῆς ἰδρῶς κακουργῆ.

they bend their brow in darkness.¹ 'Ὀρώντα, v. 276, Stanley, with the Scholiast who has: τὸν ἐν σκότῳ νῦν κινουῦντα τὴν ὄφρῶν λαμπρῶς ἡμᾶς ἐπεξίεναι ἔλεγεν, applies to *Agamemnon*: "Patrem sc., qui voce πατρῶων quæ præcedit subintelligendus"—and so Klausen. Others have condemned the whole line as corrupt and, in the present context, indefensible: "Vulg., quam in textu dedi, sensu carere videtur; quare Schütz. et Both. ὀρώντι dederunt, quasi Apollo Oresti nocte apparuerit, omnino male. Melius Pauw. et Schwenk. ὀρῶν τε ... νομῶν τ', melius etiam Heath. ὀρώντα ... νομῶν γ', quamquam γ' melius abesset." Well.—"ὀρῶν τε λαμπρὸν ἐν σκότῳ νομῶν τ' ὄφρῶν. Pauw: sc. *Apollo*. Heathius vero legit, ὀρώντα λαμπρὸν ἐν σκότῳ νομῶν γ' ὄφρῶν. Oblitus scilicet ὄφρῶν feminini generis esse! Sensus est: *alias etiam prædixit Furiarum aggressiones me clare visurum esse, vel in nocturnis tenebris*: sicut infra [v. 1043.] ait Orestes, Ὑμεῖς μὲν οὐχ ὄρᾱτε τάσδ', ἐγὼ δ' ὀρῶ. Eum. 104, εὔδουσα γὰρ φρήν ὄμμασιν λαμπρύνεται. Neque tamen hæc omni ex parte mihi placent. An legendum ὀρώντα λαμπρὸν μ', an hic versus transponendus post v. 282 (279.)?" Blomf.—"Hic versus vel loco motus, vel ad quædam ommissa² referendus esse mihi videtur. Vix potest esse sanus." S. L.

In the above translation, I differ from those who follow the Scholiast only in giving a wider interpretation to *προσβόλας Ἐρινύων* v. 274., so that ὀρώντα, a neuter plural³ with which compare the similar use of *δύσφρονα* v. 269., may express in the most general terms such wrathful apparitions—insidiously haunting their victim, and though unseen by others (v. 284.), ever present with him—as are mentioned in *Ag.* 150, μίμνει γὰρ παλίνορτος οἰκονόμος δοῦλια μνάμων μῆνις τεκνόποιος. *ib.* 1060. 1184-89, and so finely described in that scene which Klausen refers us to, *Prom.* 566-73, ἄ ἄ, ἔα ἔα χρίει τις αὐ μετὰ τὴν τάλαιναν οἴστρος, εἶδωλον Ἄργου γηγενοῦς, ἄλευ δᾶ, τὸν μυριωπὸν εἰσορῶσα βούταν. ὁ δὲ πορεύεται δόλιον ὄμμα ἔχων, ὃν οὐδὲ καθανόντα γαῖα κεύθει· ἀλλὰ μετὰ τὴν τάλαιναν ἐξ ἐνέρων περῶν κυνηγετεῖ, πλανᾷ τε νῆστιν ἀνὰ τὴν παραλίαν ψάμμον. In *τελουμένας* v. 275., there is a latent signification of *divine retribution*, more plainly declared in vv. 301. 372., which we might perhaps have

¹ Compare, on the suggestion of Dobree, *Suppl.* 86-8: Διὸς ἡμερος οὐκ εὐθήρατος ἐτύχθη· πάντα τοι φλεγέθει κὰν σκότῳ.

² "Excidit versus: τοιαῦτα πέμψειν εἶπε τὸν κατὰ χθονός. Ceterum hæc univ. v. 270-88, de *quoniam* patris eadem ulciscente, non de *Oreste* solo." Dobree, *Adversar.* ii. p. 27.

³ Compare the common mode of de-

scribing any general state of affairs, or of the attendant circumstances of any particular transaction, by means of a neuter plural adjective or participle; Herodot. vii. 37. οὐτ' ἐπιμεφέλων ἐόντων. Thucyd. i. 7. ἦδη πλοῖμοτέρων ὄντων. ii. 98. ἐπειδὴ ἐτοῖμα ἦν. v. 17. αὐτῶν προσχωρησάντων, καὶ οὐ προδόντων. i. e. ἀνευ προδοσίας. See also on v. 577, κἀνεμοίετων.

better expressed by translating it here also, *requited* or *recompensed*, i.e. visited or inflicted upon us, as the just and necessary consequence of (αἵματα) blood having been shed: compare Eum. 320, πράκτορες αἵματος... τελέως ἐφάνημεν. ib. 543, ποιὰ γὰρ ἐπέσται, κύριον μένει τέλος.

Before we dismiss this note, it is due to Professor Scholefield to notice the explanation, which he has given of v. 276: "ὄρωντα ad ea omnia refertur, quæ in verss. proxime præcedentibus obscure indicantur, et quæ clare quidem videbant, i.e. quid in summa vellent, nimis erat manifestum, quamvis obscure adumbrata; *quamvis in tenebris supercilium movebant*. Cf. CEd. C. 74, ὅσ' ἂν λέγωμεν, πάνθ' ὄρωντα λέξομεν"—though this, if equally ingenious, is even less convincing than the same learned Editor's interpretation of v. 269., inasmuch as that peculiar meaning of ὄρωντα, on which it rests, is so purely incidental to the preceding context, καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις; CEd. C. 73., that it were as unreasonable to expect ὄρωντα to stand alone in the sense of *words that see* (i. e. have sense and meaning), as to suppose that τυφλός, for example, apart from the connection in which it stands in Soph. CEd. T. 371, τυφλὸς τὰ τ' ὄτα, τὸν τε νοῦν, τὰ τ' ὄμματ' εἶ, is in itself capable of denoting *deaf*, or *dull*!

The only remaining interpretation, which after the promise given on v. 266. we are bound to submit to the reader—more for his amusement, than his instruction—is that proposed by Klausen, who having first introduced v. 266. after v. 276. translates: *Et commemorat alios Furiarum impetus, qui e sanguine paterno rati fiunt in eo* [Oreste sc. qui loquitur!]. *quum videt eum lucide in tenebris moventem supercilium taurinum, efferat ad penas fortunarum privativas*, and adds: "τελουμένας ὄρωντα, ratos factos in Oreste quum videt. Ipsum enim apprensus patris spectrum efficit insaniam, quæ repetitur ab impetu Furiarum. Itaque jure suo positus est accusativus, quum dativus, qui solet jungi cum τελείσθαι, rem in alicujus gratiam vertentem designet ... Apparet Agamemno e tenebris inferorum in tenebris noctis (ἐκ νυκτῶν φόβος v. 277.), et tamen clare eum aspicit filius. Eadem ratione in fine tragædiæ Oresti apparent Furiæ, quas non cernit chorus. Et tam iratus est pater, ut vultui ejus taurino nihil satisfaciatur, nisi si ejectum aspicit filium ex ædibus suis et bonis privatum"!

276. νομῶντ' ὄφρυν, *moving the eye-brow up or down*, i.e., in plain terms, making the muscular effort of opening the eyes and so *exerting the power of vision*; compare above v. 155. Theb. 3. οἶακα νομῶν. Pers. 321. πολίπονον ὄφρυ νομῶν. Soph. CEd. T. 468, φηγῆ πόδα νομῶν. fr. 678. 11, νομῆ πτερόν. Eur. Phœn. 1394, λόγχην ἐνόμα.

I notice this, because of Klausen's too partial interpretation: "νο-

μῶν τ' ὄφρῶν de irato, ut *συνάγοντα τὰς ὄφρῶς* Soph. inc. fr. 752, et de Hectore irato: τῶ δὲ οἱ ὄσσε λαμπέσθην βλοσυρῆσιν ὑπ' ὄφρῶσιν Hom. Il. xv. 608. Ira in superciliis remanet, dum os ridet, ib. 102. ὄφρῶς ἔχοντα dicuntur ipsa Æschyli verba Aristoph. Ran. 925." At the same time we may observe that the expression is more appropriate to some such εἶδωλα καμόντων as we have referred this line to, than as Professor Scholefield supposes, to the general tenor of the preceding declarations of the Delphic Oracle—and further, that the mention of ἐν σκότῳ so naturally introduces the term σκοτεινῶν in v. 277, that it is not probable, as two learned Prelates have conjectured, that v. 276., as it now stands, has been corrupted or misplaced.

277. τὸ γὰρ σκοτεινῶν κ.τ.λ.] *For the dark (unseen) missile of the infernal deities aimed by suppliants that have fallen (in their family) by a kindred hand,—it may be (as in the case of Orestes vv. 1003-6. 1038.) madness, it may be (as in the case of Clytemnestra vv. 30-33. 510.) visionary fear o' nights—disturbs, confounds; and with a brazen scourge the wasted body is chased out of the city.* On the construction of ἐκ προστροπαίων v. 278.—which the Scholiast (except that his interpretation is too limited, as again, when he explains τὸ σκοτεινῶν βέλος by: ἡ νόσος) well interprets: ἐκ τοῦ Ἀγαμέμνονος ἰκετεύοντος τοὺς θεοὺς ἐκδικήσεως τυχεῖν—see the note on Ag. 989., and, for προστρόπαιος, the note on Ag. 1558.; with reference to which passage the Bishop of Lichfield here observes: "Προστρόπαιος pro supplice adhiberi notissimum est Ag. 1569. Sed, ubi pro scelerato ponitur, sensum habet secundarium, ab illo primario supplicationis derivatum. Qui enim supplex est ob cædem admissam, is pro scelerato habendus est, donec expietur homicidium. Hinc igitur προστρόπαιος pro scelerato ponitur. Eum. 237. 445. Apposite vero ad hunc locum Eum. 233, δευῆ γὰρ ἐν βροτοῖσι κὰν θεοῖς πέλει ἢ προστροπαίου μῆνις, εἰ προδῶ σφ' ἐκῶν., ubi προστρόπαιος non potest non esse supplex." Stanley translates v. 278: *qui consanguineorum sceleratorum manu ceciderunt*, (which would compel us needlessly to restrict the application of τῶν ἐνεργέτων), and adds: "Οἱ ἐν γένει sunt οἱ ἐγγενεῖς sive συγγενεῖς. Soph. CEd. T. 1016, ὀθούνεκ' ἦν σοι Πόλυβος οὐδὲν ἐν γένει [Angl. *a-kin*]. Eur. Alc. 904, ἐμοί τις ἦν ἐν γένει κ.τ.λ.—to which Abresch has added CEd. T. 1430, τοῖς ἐν γένει γὰρ τὰ γγενῆ μάλισθ' ὄραν ... εὐσεβῶς ἔχει κακά., and Blomfield Eum. 606, ἐγὼ δὲ μητρὸς τῆς ἐμῆς ἐν αἵματι; Unless, however, we would translate with Stanley, it were more apposite to compare below vv. 631. 945-7. 1049. Ag. 1451. (where see the note) ἰόντ' ἐκ τῶνδε δόμων, ἄλλην γενεὰν τρίβειν θανάτοις αὐθένταισιν. ib. 1546, ἀλληλοφόνους μαρίας μελάθρων ἀφελούση.

Klausen on this passage aptly compares Plat. Legg. ix. p. 865: ὁ

θανατωθείς ἄρα βιαίως ... θυμοῦται τε τῷ δράσαντι νεοθῆς ὄν, ... ὄρων τε τὸν ἑαυτοῦ φονεῖα ἐν τοῖς ἤθεσι τοῖς τῆς ἑαυτοῦ συνηθείας ἀναστρεφόμενον, δειμαίνει καὶ ταραττόμενος αὐτὸς ταράττει κατὰ δύναμιν πᾶσαν τὸν δράσαντα, μῆμην ξύμμαχον ἔχων, αὐτὸν τε καὶ τὰς πράξεις αὐτοῦ : and again *ib.* p. 866 : εἰάν δ' ὁ προσήκων ἐγγύτατα μὴ ἐπέξῃ τῷ παθήματι, τὸ μίασμα ὡς εἰς αὐτὸν περιεληλυθὸς τοῦ παθόντος προστρεπομένου τὴν πάθην, ὁ βουλόμενος ἐπεξέλθων τοῦτ' αὖ δίκην πέντε ἔτη ἀποσχέσθαι τῆς αὐτοῦ πατρίδος ἀναγκάζετω κατὰ νόμον : as also Demosth. c. Theocrin. p. 1331 : τελευτήσαντος αὐτῷ τοῦ ἀδελφοῦ βίαφ θανάτῳ, τοιοῦτος ἐγένετο περὶ αὐτὸν οὗτος, ὥστ' ἀναζητήσας τοὺς δράσαντας καὶ πυθόμενος, οἷτινες ἦσαν, ἀργύριον λαβὼν ἀπηλλάγη. Compare also Cicero pro Rosc. Amerin. c. 24. which Schütz has noticed, and Juvenal Sat. xiii. 217-32.

279. ἐκ νυκτῶν] "Usitatus fuisset *νυκτὸς*, sed multa exempla alterius locutionis attulit Blomf. Nescio an hic *νυκτῶν* posuerit, quod *omni nocte* terror incutiendus esset." S.L. The familiar English translation of the phrase that has already been given, occurs in Shaksp. Julius Cæsar, Act i. Sc. 2 : "Sleek-headed men, and such as sleep o' nights"; i.e. *every night*, as the learned Prelate interprets ἐκ νυκτῶν.

Blomfield has : "Ἐκ νυκτῶν. *Noctu.* Homer. Od. M'. 286, ἐκ νυκτῶν δ' ἄνεμοι χαλεποί, δηλήματα νηῶν. Theogn. 452, ἀπορρήξασα δὲ δεσμά, Πολλάκις ἐκ νυκτῶν ἄλλον ἔχει λιμένα. Incert. Rhæ. 13, ἐκ νυκτῶν τὰς ἡμετέρας κοίτας πλάθουσι. Aristoph. Eccl. 668, οὐκ ἀποδύσουσ' ἄρα τῶν νυκτῶν. Hæc et plura conguessit Jacobsius in Anthol. Palat. T. iii. p. 332" : to which he further adds Sappho fr. xxviii. δέδουκε μὲν ἅ σέ- λάνα καὶ Πληϊάδες' μέσαι δὲ νύκτες. Herodot. viii. 76. ἐπειδὴ ἐγένοντο μέσαι νύκτες. Thucyd. viii. 101. προφαιότερον μέσων νυκτῶν. Xenoph. Anab. I. vii. 1. περὶ μέσας νύκτας. Cyrop. v. p. 28 : ἡνίκα δ' ἦν ἐν μέσῳ νυκτῶν. And the peculiarity is no doubt to be explained on the same principle (*abstractum pro concreto*), as that familiar designation of the particular person under the general relation, instances of which occur in vv. 36. 73. 164. 225. 282 : compare Klausen on Ag. 1541 (1596), τοὺς ἤκον- τας : "Pluralis pro singulari ponitur, ubicunque designandum est esse *universi aliquid* in conditione ejus de quo sermo fit, ut Eur. Herc. F. 455." Μέσαι νύκτες then is *Mid-night*, or the hour at which *nights*, whether long or short, are *half gone* ; and in like manner μεσημβριναὶ κοίται Ag. 546. denotes *Siesta-time*, or the time of *lying down for a meridian nap*.

280. διώκεται] Aldus, and the MSS. Med. Guelf., have διώκεσθαι, which Klausen retains, observing : "proprie dicendum erat *κινεῖν, ταράσσειν* : ibi vero indicativus pro infinitivo positus, ut amat Græci ex

indirecta oratione transire in directam, ex qua tamen revertendum est in illam; ubi error oriri posset." Every other editor, except Porson who reads *διωκάθει*—on which see Elmsley on Eur. Med. 186—has preferred the reading of Turnébe and Vettori, *διώκεται*, the obvious nominative to which is the subject of the preceding persecution; and from the indefinite generality of the terms (*λυμανθέν δέμας*) in which he is described, occasion is taken by means of *τοῖς τοιούτοις* v. 282—which we may render *in such a case*, or *unto such-an-one*—to return, as from the general to the individual case (vv. 284-6.), so from the direct remarks (vv. 277-81.) with which Orestes follows up his first observation (v. 276.) upon vv. 274-5., to the indirect recital, begun there, of the threatening oracles of Apollo.

281. *πλάστιγγι*] "Etym. M. p. 674, 20: Πλάστιγγε· ἡ μάλιστα, ἀπὸ τοῦ πλήσσειν. παρ' Αἰσχύλῳ. Usitatio sensus est *lanx*, de quo Spanhem. ad Aristoph. Ran. 1420." Blomf. Hence Hesych: Πλάστιγγε· μάλιστα, ἡ τοῦ ζυγοῦ τὸ ἀντίρροπον, καὶ τὸ νῦν λεγόμενον λίτρα, καὶ τὸ πρὸς τοὺς κοττάβους πινάκιον, καὶ μέρος τι τοῦ αἰλοῦ καὶ σύριγγος, τὸ ζύγωμα. Even in Æschylus it is *ἄπαξ λεγόμενον*: for in Prom. 682, which Klausen compares, we find *μάλιστα θεία γῆν πρὸ γῆς ἐλαύνομαι*, as also in Theb. 608, *πληγῆς θεοῦ μάλιστα*. Ag. 623, *διπλῆ μάλιστα, τὴν Ἄρης φιλεῖ*.

282. *οὔτε κρατῆρος μέρος*] "κρατερὸς Med. Ald. cod. Rob., qui ex conj. dedit *κρατῆρος. μέρος* Rob: *μέρος μετασχῆιν* non intellexerunt interpretes, quare alii male post *εἶναι* interpungunt, ut Pauw. probante Buttlero, alii locum inepte explicant, ut Heath. et Schütz. *μέρος* ex abundantia est additum, ut Ag. 507, *μεθέξει φιλότατον τάφον μέρος*. Similiter Eur. Suppl. 1079, *μετέλαχες τύχας Οἰδιπόδα μέρος*. Iph. T. 1299, *μέτεστιν ἡμῖν τῶν πεπραγμένων μέρος*: cf. Schæf. ad Lamb. Bos. p. 278, Heind. ad Plat. Soph. 42.¹ Etiam in *οὔτε* offenderunt Heath. et Schütz., quorum ille, quia *οὔτε* non sequitur, *οὐδὲ* legendum putat, hic copulam in *βωμῶν τε* reperit; sed respondent sibi *οὔτε* et *οὐ*; vid. Schæf. ad Lamb. Bos. p. 228. et ad Soph. Œd. C. 972." Well. On the peculiarity observable in Soph. Œd. C. 972., see Elmsl. on Eur. Heracl. 615. Matth. Gr. Gr. § 609., but in the present instance Schütz cannot be far wrong in connecting *οὔτε* with the *τε* that follows in v. 284. (Matth. Gr. Gr. ib. p. 1080.): unless, indeed, with Elmsley on Soph. Œd. T. 817. we were to read *βωμῶν δ' ἀπείργειν κ.τ.λ.*; or unless, as (for reasons which will be given on v. 284.) seems most probable, that *τε* serves merely (as in v. 86.)² to string two sentences

¹ Add Matth. Gr. Gr. § 325. Obs. 1.

Agamemnon Note C. p. 383. foot-note

² Compare Appendix to Notes on the (c).

together, as portions of one connected series of oracles, extending from v. 271. to v. 288.

On the interdiction imposed by the laws of Athens on the homicide (and hence, at second hand, on him who should neglect the duty of avenging his kinsman's blood) Klausen aptly compares Demosth. c. Aristocr. p. 633 : ὅσων τῶ παθόντι ζῶντι μετῆν, τούτων εἴργει τὸν δεδρακότα· πρῶτον μὲν τῆς πατρίδος, καὶ τῶν ἐν ταύτῃ πάντων, καὶ ὁσίων καὶ ἱερῶν, ... εἶτα τῶν ἱερῶν τῶν ἐν Ἀμφικτύοσι· καὶ γὰρ τούτων, εἴπερ ἦν Ἕλληνας ὁ παθὼν, μετῆν αὐτῶ· καὶ ἄλλων. διὰ τί ; ὅτι κοινοὶ πᾶσιν εἰσὶν οἱ κατὰ τὴν Ἑλλάδα ἀγῶνες, κατὰ δὲ τὴν πάντων μετουσίαν μετῆν καὶ τούτων τῶ παθόντι· καὶ τούτων οὖν ἀπεχέσθω : and this, with v. 889. and Eum. 653-6, τὸ μητρὸς αἵμ' ὄμαιμον ἐκχέας πῆδῶ, ἐπεὶτ' ἐν Ἀργεὶ δῶματ' οἰκῆσει πατρός ; ποίοισι βωμοῖς χράμενος τοῖς δημίοις ; ποία δὲ χέρνιψ φρατόρων προσδέξεται ; may serve to explain the circumstance which Stanley has noticed : Obiter vero notandum, interdictionem hanc ab ædibus propriam fuisse Argivis : nam aliorum in ædes receptum fuisse Orestem ante expurgationem constat ex Eum. 451, πάλαι πρὸς ἄλλοις ταῦτ' ἀφιερῶμεθα οἴκοισι, καὶ βοτοῖσι καὶ ῥυτοῖς πόροις : to which we may add ib. 238, προστετριμμένον τε πρὸς ἄλλοισιν οἴκοις καὶ πορεύμασιν βροτῶν. Compare further with this passage Soph. Œd. T. 236-41. Eur. Orest. 46-7. Iph. T. 947-52.

283. λιβός] "Vox dicta de omni quod guttatim profluit : de lacrimis Eum. 54, ἐκ δ' ὀμμάτων λείβουσι δυσφιλῆ λίβα [βίαν Dind.] : Heliad. fr. 65, ἀφθονεστέραν λίβα : de libatione hic et Erig. fr. 49, τρίτον Διὸς Σωτήρος εὐκταίαν λίβα." Klaus. Hesychius has : λίψ· ἐπιθυμία.¹ πέτρα, ἀφ' ἧς ὕδωρ στάζει : whence Stanley proposed to read λιπός, but compare v. 434, λίβη (from λίβος), and see the note on Ag. 1398.

284. "Quæ sequuntur, obscura sunt et variis modis a viris doctis tentata. Hermann de metr. Pind. p. 201. post μῆνιν interpunxit, et δέχεσθαι δ' οὔτε συλλοῦειν reposuit, quam rationem probavit Erfurd ad Soph. Ant. 251. ed. maj. et recepit Schütz. Eodem modo interpungit Elmsl. ad Œd. T. 817., qui tamen συλλύειν retinet, et explicat συγκαταλύειν una deversari, ut δέχεσθαι οὔτε συλλύειν positum sit pro οὔτε δέχεσθαι

¹ Thus interpreted, λιψ would seem to be somehow or other connected with the verb λιπτω, I deplete, and with the participle λελιμμένος Theb. 355. 380. Etym. M. p. 566 : Λίπτω σημαίνει τὸ ἐπιθυμῶ οἶον, λιπτοῦτα γάλακτος [Apoll. Rhod. iv. 813]. Suidas : Λίπτω· τὸ ἐπιθυμῶ. καὶ λελίφθαι, ὁμοίως. ἐξ οὗ καὶ τὸ λελιμμένος [Hom. Il. iv. 465. &c.] Can the etymology of this verb have been, from the root ΛΙΠ—, λελιπμένος or λελιμμένος (λίπα

ἠλιμμένος, Thuc. i. 6. iv. 68.) besmeared with fat, and so, as an athlete, prepared for the contest (μάχης ἐρῶν Theb. 392.), eager ; whence, by an inverted process, the present λιπτω, unknown to Homer and the Attic poets? Compare ἱεμενος Hom. Il. i. 479. (where see Heyne), which may in like manner have sprung directly from ΙΚ—, the root of ἱκω and κίω. On the Homeric λελιμμένος, see Buttman's Lexilogus, art. 77. § 5.

οὔτε συλλύειν. Hanc rationem nunc probare videtur Hermann in *Classical Journal* xxxviii. p. 277., eandemque proponit Blomfield ad Agam. 515. Both. legit : δόμῳ τ' ἀπείργειν οὐχ ὄρωμένην πατρὸς μῆνιν δέχεσθαι σφ' οὔτε συλλύειν τινά, et συλλύειν interpretatur de navi simul cum eo solvenda, allato Hor. Od. iii. 2. 29. Pors. denique ad Morelli Lex. p. 249. ita legendum putat : βωμῶν τ' ἀπείργειν οὔτε συλλύειν τινά. πάντων δ' ἄτιμον οὐχ ὄρωμένην πατρὸς μῆνιν δέχεσθαι, κᾶφιλον θ. χ. Quavis ratione obscuri aliquid et incommodi remanere, negari non potest ; et mihi quidem locus mancus videtur ; quod et ed. Rob. confirmat, in qua asteriscus post πατρὸς ponitur, et hiatus δέχεσθαι, οὔτε—in quo libri omnes consentiunt. Quare vulgatam intactam reliqui." Wellauer : and so Dindorf also has edited. The reading of the present text has been adopted on the authority of Klausen, who writes : "Dedi emendationem Hermanni, quam pro certa habeo. Libri μῆνιν δέχεσθαι, οὔτε—hiatu intolerabili. Ingeniosa, sed dictioni tragicæ minus apta videtur conjectura Mülleri :¹ τοῦ τε συλλύειν. E sequenti οὔτε intelligitur οὐ ad prius τε" : but I do not altogether assent to Klausen's punctuation and construction of the passage, as set forth in the following note : "Post ἀπείργειν comma in T.V. et recentioribus, quod omnem sententiam turbat, et abest in G.A. Æquabiliter enim in singulis comparata est structura : οὔτε μέρος εἶναι μετασχέειν τοῖς τοιοῦτοις, καὶ οὐχ ὄρωμ. π. μ. ἀπ. β. δέχεσθαι (τοιοῦτους), μήτε συλ. τ. (τοιοῦτοις) : iram arcere ab aris ne suscipiantur. Solet in tali re addi μή, sed abest interdum, velut Soph. Aj. 70 : ὀμμάτων αἰγὰς ἀπείργω σὴν πρόσσωψιν εἰσιδεῖν. Cf. Matth. Gr. § 534. Obs. 4. 3. Monk. et Wüstem. Eur. Alc. 11."

Were it our object, indeed, to make the sentence run more smoothly, perhaps the simplest mode of getting rid of the hiatus in v. 285. would be to read μήτε—for which οὔτε may have been substituted, through a misconception of the preceding clause, as it stands in the old Edd., οὐχ ὄρ. π. μ. δέχεσθαι—in which case ἀπείργειν would be virtually followed (see note on Ag. 512.) by μήτινα δέχεσθαι μήτε συλλύειν. But the whole recital comprised in vv. 271-87. is made up of so many disjointed fragments (as the Poet would have us believe) of metrical χρησμοί (v. 288.), which we must suppose Orestes to have wildly and incoherently cited, just as they might suggest themselves to his memory, that I prefer to make δέχεσθαι ... τινά a separate clause, and yet, on

¹ See *Diss. on the Eumenides* II. A. b. note to p. 132 : "In v. 292 (285.). I read τοῦ τε instead of οὔτε, and construe thus : μῆνιν ἀπείργειν βωμῶν,—namely (ἀς) δέ-

χεσθαι τινὰ αὐτοῖς εἰς βωμοῖς—τοῦ τε συλλύειν τινὰ αὐτοῖς. Συλλύειν τινὰ stands for σὴν τινὶ καταλύειν, as in Pindar λέσαι φοι κατὰ λυσις."

the principle on which Arnold on Thucyd. iii. 41. 9. prefers τε to δέ, to fill up the *hiatus* with the copulative rather than, as Blomfield and Scholefield, with the disjunctive particle. We may then translate vv. 282-7: *And for such-an-one* he says (φανεῖ, v. 274.) *neither of festive*¹ *cup is it permitted to share a portion, no nor of libation-offered drop—and “the unseen vengeance of my father to exclude me from my country’s altars”—and “no man either to give me shelter or endeavour to make my peace (with my father)”—but “an out-cast from all and friendless, to perish at last, miserably wasted away by a withering destruction”!*—and, as after the digression in vv. 277-81., it seems most obvious to resume the construction, as commenced at v. 274., so the simplest account to be given of the three last items of the divine proclamation (vv. 284-7.) is to say, that the several denunciations which we have distinguished in the translation by means of inverted commas, and which might perhaps have been left (as in vv. 80-1. 85-6.) in the uncial Greek character, are drawn up in apposition with προσβολὰς Ἑρινύων v. 273., or, to go back to the point from which this whole description sprang, with δυσχειμέρους ἄρας v. 263. The Scholiast has: βωμῶν τ’ ἀπειργεῖν ἀπὸ κοινοῦ τὸ, ἔφησεν: as though he read ἐφάνει in v. 274.

With μῆνιν, here an *angry Spectre*, or *Spirit of vengeance*, compare below vv. 904. 1036. Soph. Œd. C. 788, χάρας ἀλάστωρ οὐμός, and see the note on Ag. 148, μνάμων μῆνις τεκνόποιος: with οὐχ ὀρωμένην (on which see note on Ag. 39.) compare inc. fr. 269, ὄρης δίκην ἀνανδον οὐχ ὀρωμένην εὐδοῦντι καὶ στείχοντι καὶ καθημένω· ἐξῆς δ’ ὀπηδεῖ δόχμιον, ἀλλοθ’ ὕστερον: where, unless for δ’ ὀπηδεῖ we might substitute ὀπηδεῖν, the 2nd and 3rd lines might be transposed with advantage. “Πάτων ἄτιμον, οἷα *jure privatum*: cf. v. 399 (396).” Klaus. This answers unto βωμῶν τ’ ἀπειργεῖν v. 284, as κῆφιλον unto the succeeding clause, by which, as translated above, we would be understood to convey a *description* of the circumstances under which Orestes would be placed by disobedience, not a *denunciation* on the part of the Oracle—in which case we must needs have read δέχεσθαι [δέ or τε], μήτε συλλύειν τινά.

285. συλλύειν] “*Operam præstare in expiando scelere vertit Blomf. coll. Soph. Aj. 1317, ubi συλλύσων est conciliaturus; sed pace viri doctissimi paulo aliud significat συλλύσων h. l.: ἀναξ’ Ὀδυσσεῦ, καιρὸν ἴσθ’ ἐληλυθώς, εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων, πάρει: ubi τῷ συλλύειν, dissolvere, opponitur τὸ ξυνάπτειν committere. Si non commissurus eos, Agu-*

¹ See notes on Ag. 235. 1363.

memnona et Teucrum scil., qui jam in eo sunt ut pugnaturi videantur, *sed una mecum dirempturus ades. Una deversari*, Herm. quod ad Stanl. accedit, *cum quoquam habitare. Neque cum eo pacisci aut transigere quenquam*, Pauw. *Una navem solvere*, Both. Sed mihi præplacet emendatio Is. Casauboni, ab Heathio quoque recepta *συλλούειν*—ad quam confirmandam advocat Soph. Œd. T. 240, *μήτε χέρνιβας νέμειν*, quamquam negat Blomf. hoc esse *συλλούειν*, quod si non sit, proxime tamen ad illud accedit. Cf. Eum. 656, *ποία δὲ χέρνιβ φρατόρων προσδέξεται*; Theb. 738, *τίς ἄν καθαρμούς πόροι*; *τίς ἄν σφε λούσειεν*; Notum est, quod ferunt de Divo Johanne una cum Cerintho balneum ingredi recusante." S.L.

To this proposed alteration of the text, and to the last passage adduced in support of it, it may be sufficient to object that *τίς ἄν σφε λούσειεν* refers to that *last washing*, of which it is said Eur. Hec. 610-13, *βίψασ' ἔνεγκε δειρο ποτίας ἄλός, ὡς παῖδα λουτροῖς τοῖς πανοστάτοις ἐμῶν ... λούσω¹ προθῶμαι θ'*—and which has in truth nothing to do with the *χέρνιβ φρατόρων*, or *χέρνιβες δόμων*, on which see the note on Ag. 999. But Soph. Aj. 1317., on which we must mainly depend for our interpretation of *συλλούειν*, Hermann also translates: *Si non ades una cum illis accensusur rixam, sed una mecum compositurus*: and yet with Klausen, who has: "*συλλούειν* de pacanda rixa, Soph. Aj. 1317: *συλλύσων πάρι*, ubi Schol.: *διαλύσων καὶ χωρίσων*"—although I would not indeed be thought to assert: "*Particulam σύν ibi ad societatem chori in conciliandis Agamemnonis et Teucris animis referunt interpretes, aperte falso, nihil² enim agit Chorus ad conciliandos illorum animos*"—I nevertheless agree in thinking: "*eo referenda est particula, quod utrumque una et simul placaturus est Ulysses, non alterum in rixando adjuturus, sed suum utriusque tributurus*"; and accordingly translate *συλλούειν, to bring together, or set at one*, and thereby (in the case before us) to *release Orestes from the persecution of his father's Muses*.

At the same time, that interpretation *una deversari* [Angl. *to put up their³ horses together*] which has obtained the sanction of Hermann, Porson,⁴ Elmsley, and ultimately of Scholefield (*Appendix v.*

¹ Compare Acts of the Apostles ix, 37: *λούσαντες*, where Robinson: "*nempe ad sepulturam. Λούειν* de totius corporis, *νίπτειν* vel *ρίζειν* de manuum ablutione dicitur; *πλύειν* de mulieribus vestimenta lavantibus; *κλύειν* denique de vasium et poculorum lavatione adhibetur. Hinc Græci sermonis vim vestimes, quatuor, quinque verba nonnunquam exhibentis, ubi in aliis tantum unum reperies."

² What are we to say of the last preceding remark of the Chorus, ib. 1264-5:

εἴθ' ὅμιν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν. τοῦτου γὰρ οὐδὲν σφῶν ἔχω λῶον φράσαι? Or what of the consistency with which Klausen himself adds: "*Nostro vero loco dictum est (συλλούειν) de adjuvando Oreste in placanda patris ira*"?

³ Compare Hom. Odyss. iv, 28.

⁴ "*συνθέειν* pro *συλλούειν* Porsono tribuit Burgesius Troad. p. 195. Sed, nisi me omnia fallunt, hoc servandum esse me monuit ipse Porsonus, explicans: *una deversari*." Dobree, *Adv.* ii, p. 27.

286), is certainly entitled to more respectful notice than Klausen has bestowed upon it: "Scholiastæ interpretatio συγκλίειν [read συγκαταλίειν], συνοικεῖν, nihil ostendit nisi ignorasse hominem sensum vocabuli." Compare Hesych: Κατάλυμα' οἶκημα, καταγόγιον. Καταλύσαι' ἀπολαύσαι, εὐωχηθῆναι. Suidas: Καταλύσαι' παρὰ Θουκυδίδη ἐπὶ τῶν ὀχονμένων ἐπὶ ἄρματος [see Arnold on Thuc. i. 136]. Κατάλυσις' ἡ οἰκία. Πολύβιος.

287. ταριχέυθιντα] "Ταριχεύω. *Esiccō*. Proprie vero *sale condio*; et, quoniam cadavera ταριχευτὰ macie corrugantur, hinc ταριχεύειν valet *epaciare, esiccare*. Sophron ap. Schol.: τὸ γῆρας ἄμμε μαραῖνον ταριχεύει. Herodot. ix. 120: τεθνεώς καὶ τάριχος ἔων." Blomf. Suidas: Ταριχεύει' τῆκει, ξηραίνει. Ταριχεύειν' οἷον εἰς γάρον ἐξικωρίζεσθαι' γάριχος¹ τις ὤν. Etym. M: Τάριχος, παρὰ τὸ ἐν τῇ ταριχείᾳ ἴσχυεσθαι, ἢ παρὰ τὸ γάρη ἔχειν, τροπή τοῦ γ εἰς τ. καὶ ταριχεύειν, τὸ τῆκειν καὶ ξηραίνειν.

"Κακῶς ταριχευθέντα, *male conditum*. Respicit Ægyptium sepeliendi morem. Soph. Phin. Fragm. 636, νεκρὸς τάριχος εἰσορᾶν Λιγύπτιος. Notatu dignum est, quod jam plus semel monui, locutiones Græcæ quæ satis tragicum spirant, in linguam vernaculam translatas, plane triviales fieri. E. g. de homine infortunio quovis laborante (præsertim sua negligentia sibi illato) dicere solemus '*he is in a pretty pickle*.'" S.L. This interpretation, which is noticed more for the sake of the remark before made on v. 165., than for the particular exemplification of it which the present passage affords, would throw an emphasis on κακῶς, as in Pers. 454, κακῶς τὸ μέλλον ἱστορῶν. Ag. 638, ποιμένος κακοῦ στρόβω, which would require the presence of a more familiar adjunct than ταριχευθέντα. We shall do well, therefore, to abide by our former translation, and compare Ag. 651, στρατοῦ καμόντος καὶ κακῶς σποδουμένου.

288. τοιοῖσδε χρησιμοῖς κ.τ.λ.] *Such revelations as these*—before called, collectively, χρησμός v. 261: see note on Ag. 1537—*I surely ought to be convinced by and so to feel the fullest confidence in* (v. 260.): *and even without this inward persuasion, he goes on—that so it ought to be—the deed must needs be done*—Schol: καὶ εἰ μὴ διὰ τὸν χρησμόν, ἀλλὰ διὰ τὰ ἄλλα. "ἄρα vulg. ἄρα ex emendatione Stanleii recte Glasg. et rell., nec tamen propterea versus interrogative accipiendus est, quod putat Buttler. vid. Hermann. ad Aristoph. Nub. 142. et 1028. κεί μὴ 'πεποιθή Schütz. ex emendatione Herm. ad Vig. p. 791., quam ta-

¹ "Significare vult Suidas τὸ τάριχος dictum esse quasi γάριχος, a γάρου et ἰχώρ." Kust. in l.

men ipse jam sustulit in ed. nov. p. 832., neque omnino ferri potest." Well. Compare below vv. 422. 481-82., and see Arnold on Thuc. i. 75.

290. συμπίπτουσιν] " συμπίπτουσιν T. συμπίπτουσιν reliqui contra metrum. Idem error Prom. 432. συμπίπτουσιν conj. Well. Præ tuli illud, quia πίπτειν est cadere, πίπτειν labi." Klaus. συμπίπτουσιν H. Steph. Pors. Schütz. Blomf. Scholef. Dindorf. See the note on Ag. 1504.

Ibid. " εἰς ἔν. Eur. Phœn. 462, εἰς ἔν συνελθών. Iph. A. 1127, ὡς μοι πάντες εἰς ἔν ἦκατε. Hel. 742, εἰς ἔν ἐλθόντες τύχης : unde in Theocr. xx. 39. legendum cum Scaligero καὶ εἰς ἔν παιδί κάθουδε. Id. xxii. 27, προφυγούσα πέτρας εἰς ἔν ξυνούσας. In unum dixit Virg. Ecl. vii. 2. Ovid. Heroid. xi. 21. Sallust. B. Jug. 11." Blomf.

292. ἀχρημία] " Hesych : Ἀχρήμια ἀπορα. Forte : Ἀχρημία ἀπορία : ut Suidas, apud quem φιλων ἀχρημία, ut apud Nostrum hic χρημάτων ἀχρημία, et Ag. 419, ὀμμάτων δ' ἐν ἀχρημίας." Stanl. Compare the note on Ag. 406.

296. θηλεῖα γὰρ φρήν, *For it is a woman's mind*—that animates the person of Ægisthus—or if not, it will soon be known : compare Ag. 1191. 1615 (where see the note). 1642. Soph. El. 301, ὁ πάντ' ἀναλκις οὗτος, ἢ πᾶσα βλάβη, ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος. Trach. 1075, θῆλυς εὐρημαί τάλας. Atr. fr. 144. 2, θῆλυς μὲν αὐτὸς, ἄρσενας δ' ἐχθροὺς ἔχων. In the opposite sense, Ag. 11, γυναικὸς ἀνδρόβουλον ... κείαρ. On the construction of εἴσεται (properly a deponent) as an ordinary future passive, see Matth. Gr. Gr. § 494. II. a. b. § 495. d. Erfurd on Soph. Œd. T. 1499, τοῦτ' εἴχεσθέ μοι. Here, perhaps, the licence may be resolved into what is commonly called the *impersonal* use of the verb, the actual nominative being τὸ πρᾶγμα,¹ or τοῦργον v. 289, or the indefinite τις, corresponding to the French *on* (see note on v. 51.), so that in strictness we should have translated : *one will soon know*.

297. " μεγάλην Μοῖραν, ut Soph. Phil. 1466 : ἔνθ' ἡ μεγάλη Μοῖρα κομίζει. Hoc epitheton non aptum notioni sortis humanæ, sed nonnisi nūmi quod sortem tribuit. Quæ gubernatur a Jove ex opinione Æschyli : cf. Theolog. Æsch. p. 37 :"—so Klausen, who has failed here, as on Ag. 989. (where see the note), to recognise that higher Power of *Fixed Fate* or *Destiny* (Μοῖρα τεταγμένη), under which it was indeed the peculiar province of Zeus (vv. 16. 237-54.) to espouse the cause of a slaughtered king (see Eum. 622-39.), as elsewhere of his suppliants and immediate descendants the Danaids² (Suppl. 192. 206.), and of the

¹ Compare ὡς φαίνει v. 972, οὐ πρόδ-
χάροι Thuc. i. 109. οὐ μέτροι προέχωρησέ
γε ἡ, 56. &c. &c. with ὡς δὲ ἀντίστη τὸ
πρᾶγμα, ib. v. 38.

² Hence the especial celebration of
Zeus, Suppl. 86-100. 211. &c. with which
compare Ag. 155-71.

injured host Menelaus (Ag. 351. 356. &c.), but which on other occasions (see note on Ag. 352.) made other deities also its agents, as, in the very passage to which Klausen refers us, to the mention of ἡ μεγάλη Μοῖρα succeeds γνώμη τε φίλων χῶ πανδαμάτωρ δαίμων ὅς ταῦτ' ἐπέκραναν : where—unless, in common with Neoptolemus and the Greeks who form the Chorus, we would include under the term φίλων the *deus ex machinâ*, who in this new character has formally to announce himself to his former companion (φάσκειν δ' αὐδὴν τὴν Ἡρακλέους ἀκοῇ τε κλύειν, λεύσσειν τ' ὄψιν ib. 1397-8.)—we must necessarily refer ὁ πανδαμάτωρ δαίμων to *Hercules*, and in this interpretation we shall find ourselves not a little confirmed by what is stated in Hermann's note.

Translate: *Do ye, then, O mighty Destinies*, or rather *ministers of Destiny*—to wit, “the three weird Sisters” (Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινίες Prom. 516.), whom our Poet makes the Sovereign Dispensers of that Eternal Scheme, (μοῖρα or ἀνάγκη) including both gods and men, in which, as regards the latter, they were held to be the awful Registrars also, and unfailing Avengers, of crime, and more especially of blood-guiltiness : compare Ag. 70. (where see and correct¹ the note) Eum. 381-4. and see further on v. 450. On the construction of Διόθεν τελευτῶν, *grant that under the agency, or by the will, of Zeus things may end, &c.*, see Matth. Gr. Gr. § 547, with whom we shall do better to supply δότε, as expressed above v. 16, than, as Blomf. on Theb. 75. suggests, εὐχομαι—which, indeed, is scarcely admissible in any of the passages adduced in his note, with the single exception of Il. ii. 412.

300. ἀντὶ μὲν ἐχθρᾶς κ.τ.λ. “*Pro lingua odiosa, qua Clytæmnestra odium in maritum suum vel effuderat vel excusaverat [Ag. 1384. sq. 1409. sq.], lingua odiosa rependatur, qua Clytæmnestræ facinus odio subjiçitur; h. e. odium odio rependatur. Τελείσθω reddatur, rependatur, quod a notione perficendi fluit: sic mox 375, τοκεῦσι δ' ὄμως τελεῖται.*” S. L.

304. ΔΡΑΣΑΝΤΙ ΠΑΘΕΙΝ—I have followed Blomfield in leaving these heads, as it were, of an old proverb (which we find more fully expressed in frag. 267, δράσαντι γάρ τοι καὶ παθεῖν ὀφείλεται) in the uncial character, the better to distinguish the construction from that more

¹ In reference, namely, to the question that has been raised on the propriety of the epithet ἄπυροι, as applied to those ἱεραὶ, or ἀρχουσαι, or σεμναὶ θεαί, who are in truth no other than the Μοῖραι, also called Ἐρινίες (Prom. 516.) and Ἄρα (Eum. 417.), as being, in relation to this lower world, “the Alpha and Omeg-

α, the beginning and the ending” of that order of things, in which each human being has his allotted portion, and in which each is in some sort a *moral and accountable*, but at the same time a *free agent*, at perfect liberty to choose between the evil and the good. See Eum. 310-20.

formal statement of the same great principle, which we meet with in Ag. 1534 (where see the note), *μίμνει δὲ, μίμνοντος ἐν χρόνῳ Διὸς, παθεῖν τὸν ἔρξαντα*. “*τριγέρων μῦθος*. Hinc fides emendationi Blomf. ad Ag. 1452. *τριπάλαιον* pro *τριπάχιον* proferentis, ubi vide quæ annotata (v. 1447.). Hujusmodi compositis maxime delectatur Sophocles, apud quem habemus *τρίδουλος* (Æd. T. 1063. *τριπόλιστος* Ant. 859. *τρισάθλιος* (nisi ibi forte legendum fuerit disjunctim *τρὶς ἀθλίον*), *τρισάβλιος* fr. inc. lviii, 12. *Τριτάλας* item Eurip. Hipp. 739. Sic apud Latinos *trifur*, *trifurcifer*, *trivenefica*.” S. L. “Præter notiora exempla τοῦ *τρὶς* pro πολλάκις positi, sequentia protulit Eustathius ad Il. Θ. p. 725, 29 : *τρισεξωλής, ὁ πᾶν ἐξωλής. τριπέδων, ὁ πολλάκις πεδηθεὶς κακοῦργος δοῦλος* (e Comico) *τρίπρατος* (Sophoclis *τρίδουλος*). Hipponax dixerat *ἐπτάδουλον*, Anacreon *τρισεκορημένον, τὸν πολλάκις ἐκσεσαρωμένον*. Archilochus Thasum dixit *τρισοιζυρήν πόλιν*. Aristophanes *τριπάλαι, καὶ δεκαπάλαι, καὶ μυριοπάλαι* (Eq. 1150.)” Blomf. See notes on Ag. 284. 725.

306. “The Odes of ancient Tragedy”—observes Müller on the *Eumenides*, *Diss.* I. B. pp. 65. 66—“divide themselves in general into two classes marked by a more important distinction than any other; that is to say, *Odes of the entire Chorus*, the chief of which are the *Stasima*, and *Odes sung by individuals*. The latter are either Odes sung by one or other of the *Dramatis Personæ* alone (*τὰ ὑπὸ σκηῆς* or *μονοδία*); or Odes divided between the acting persons and the Chorus, which are called *κομμοί*, because in the earlier form of Tragedy lamentations for the dead formed their principal subject;¹ or thirdly, portions sung by the Chorus, but in single voices, or in smaller divisions of their whole body.”

Of this last description is that Ode, Ag. 1419-1547., which on the suggestion of Müller (see note on Ag. 1419.) we have designated *Κομματικά*, and which, if we compare them, will be seen to be very nearly allied to the present *Κομμοί*, there being four parties to the enactment of each scene—*Orestes* here and *Electra* in place of the two divisions of the Chorus A'. and B'. the entire *Chorus*, and (apart from it as a choir) the *Coryphæus*, who here singly recites those systems of *Anapæsts*, which are there allotted to *Clytemnestra*. There is this difference, however, to be observed, that—whereas the *Commatic Ode* in the *Agamemnon* resolves itself into *six* portions of nearly equal length, in which the four parties engaged succeed each other in regular order, and of which every second portion is an exact counterpart of the pre-

¹ Compare vv. 410. 461.

ceding—here we have but *four* divisions of the Ode, to be distinguished by the Anapæstic systems (vv. 330-4. 359-66. 387-91. 462-4.) which in both plays wind up each lyrical series, and (it will be seen) contain some observation founded on what has just preceded;¹ and, while the internal arrangement of each portion is so far varied, as that first Electra (ἀντ. ἀ. ἀντ. γ'), takes up what Orestes (στρ. ἀ. στρ. γ') then Orestes (ἀντ. δ. ἀντ. στ') what Electra (στρ. δ. στρ. στ') had begun, the last, and longest, of the four is of a much more anomalous character; commencing indeed like the others, but, in place of the Anapæsts with which they are severally completed, terminating in (what we might perhaps have distinguished as the *fifth* portion of the Ode) an irregular series of strophes and antistrophes, as irregularly "divided between the acting persons and the Chorus," to which the Coryphæus finally subjoins a brief prayer, as appropriately addressed to Infernal, as that subjoined to the last scene (vv. 297-305.) was to Supernal deities, and with which this Lamentation Scene ought properly to have closed, but that (as we shall hereafter notice) it is, under the peculiar circumstances of the present *dramatis personæ*, prolonged in the form of Dialogue (λόγος) even as far as v. 496.

The general effect of this Scene, as well as its strict subordination (see Müller as above, p. 66.) to the main action of the drama, is thus described by Klausen. "Universa lamentatione efficitur id, ut intelligatur omnis Agamemnonis et ædium calamitas, ut probetur vindictæ justitia. Non dubitat Orestes de patrandæ cæde, sed omnem ejus rationem perpendit, eaque perpensa omnibus, qui non possunt non oriri in ejus animo, sensibus mitioribus modo vehementioribus incenditur ejus cupiditas occidendæ matris, quam jam antea (vv. 265. 288.) professus erat. Orestes et Electra, quorum sermones sibi antistrophica lege respondent, tumultu ab utraque parte adstant. Ita exhibentur in pictura vasis Atticæ: Clarke's Travels, P. III. Sect. 2. pl. i." Compare vv. 324-5, 475. 487.

306-10. The right interpretation of this difficult sentence must mainly depend upon the construction we put upon the words ἑκαθεν οὐρίσας, which the Scholiast, except that he makes οὐρίσας (ἐλαυρόν, as

¹ Klausen had not sufficiently attended to this circumstance, when he consented to follow Müller in including vv. 297-305., which much more naturally connect themselves with the preceding scene, among the succeeding Κορμολ. Ὁν ἀλλά v. 462.—and the remark is nearly as applicable to ἀλλά in vv. 297. 330. 387. and even

to ἀλλά . . . γὰρ v. 362—he very justly observes: "Solitus hymnorum exitus. Hymn. Apoll. Del. 165. ἀλλ' ἄγερ'. Ap. Pyth. 367. Merc. 579. Ven. 292. Cerer. 490. ἀλλ' ἄγ'." Compare Prom. 941. Soph. Ant. 155. &c. &c. with Eur. Hec. 725.

οὐριεῖν Pers. 602.) a *neuter* participle, appears to me to have well explained by: μακρόθεν οὐριοδρομήσας εἰς τὸν σὸν τάφον· ὃ ἐστίν, ἀπὸ Φωκίδος ἑλλῶν—although most interpreters incline rather to what he goes on to say: ἄλλως· πῶρρωθέν σου ἀφοριζόμενος· σὺ μὲν γὰρ ἐν σκότῳ, ἐγὼ δὲ ἐν τῷ φωτί· ἐναντίον μὲν γὰρ τὸ φῶς τῷ σκότῳ. Τοῦτ' ἐστίν, πολὺ τὸ μεταξὺ τῶν ζώντων καὶ τεθνεώτων· ὅμως δὲ τοῖς προσθοδύμοις Ἄτρεΐδαίς ὁ γῆος ὁ εὐκλεῆς ὁμοίως χάριτες κέκληται.

Thus Blomfield, who has proposed by far the most satisfactory explanation of v. 310, translates: "*Quid dicam aut quid faciam, ut prospere statu¹ e longinquo, ubi te habent cubilia, mihi expedire possim lucem tenebris æqualem?*" i. e. lætam fortunam, quæ calamitates compensare queat:" and Scholefield: *Quid faciam aut dicam, ut e longinquo eo propellar, ubi te lectus habet, lux tenebris æqualis?* adding, in explanation of what Blomfield has left unexplained, "Tria ultima verba epexegetis sunt vocis εἶναι, et conditionem Agamemnonis describunt, in tenebris ut mortui degentis, quadam tamen luce fruētis ut μακαριτοῦ." Klausen also connects v. 310. with εἶναι, but for ἄν ἔκαθεν he prefers to read with Wellauer ἀνέκαθεν, and interprets: "*Quid dicam vel faciam, quod desuper veniat ad te, pater, in sepulcro tuo, ubi tenet te lux tenebris similis?*"—comparing with σκότῳ φ. ἀ. Soph. Aj. 394, σκότος ἐμὸν φάος, ἔρεβος ὧ φαεννότατον ὡς ἐμοί, in which it is hard to find a parallel—and so also Lachmann: "*οὐρίσας τὸν λόγον ἢ τὸ ἔργον, quod repetendum est e φάμενος ἢ τι ῥέξας.*"

Translate: *O father, ill-starred father that you were, by saying what, or by doing what, might I have the happiness of having brought from afar for you, where your lowly bed holds you, a prosperous² return of light proportionate to the darkness that now reigns there: and first with the peculiarity to be noticed in αἰνόπατερ, compare Hesych: Αἰνότοκος· ὁ ἐπὶ κακῷ τεχνεῖς. Hom. Il. iii. 39. δύσπαρι. Od. xxiii, 97, μῆτερ ἐμὴ, δύσμητερ, ἀπηρέα θυμὸν ἔχουσα, and see the note on Ag. 690, αἰνόλεκτρον:*

¹ So also the Bp. of Lichfield: "*Persensis quæ sequuntur, ad Blomf. interpretationem fere accedo, φάος non pro nominativo per appositionem ad εἶναι accipiendum esse, sed pro accusativo ad τόχομι' ἄν οὐρίσας referendo. Unde, ut mihi quidem videtur, hic erit hujus loci sensus: O pater, O gravior perpesse pater, quid tandem locutus, aut quid faciens, lucem tibi e longinquo quasi secundo vento feram tenebris parem? h. e. calamitates tuas exhaustas pari lætitiā compensare possim? Tenebris pro calamitatibus, lucem pro lætitiā poni, notius est quam ut exemplis confirmem.*"

² On this resolution of the meaning of οὐρίσας φάος, literally *having sped light*, see by all means Matth. Gr. Gr. § 409. 5. Obs. 1., and compare below v. 834, πόθεν ἄρξωμαι... ἐπιθέζουσα; *with whom must I begin invoking gods? i. e. with what gods, &c.* Ag. 131, στόμιον μέγα Τροίας στρατωθέν. Pers. 719, πεζὸς ἡμαίτης διὰ πείραν τήνδ' ἐμώρανεν τάλας; Angl. *did he stultify this attempt? meaning, did he make this foolish attempt?* Thucyd. v. 20. τὴν ἀπαριθμήσιν τῶν ὀνομάτων ἐς τὰ προγεγεννημένα σημαίνοντων. Angl. *furnishing the register of their names to mark the dates of past events.*

next, on the construction *τί σοι ... τύχοιμ' ἄν οὐρίσας*, in which Blomfield justly maintains against Hermann on Viger note 284. and Reisig (*Comment. de vi et usu particulae ἄν* p. 133.) that ἄν is indispensably necessary—as will be seen, if we resolve it into, *τί σοι εἰ φαίην, ἢ τί εἰ ῥέξαιμι*,¹ *τύχοιμ' ἄν*—see the notes on v. 12. Ag. 603. 629. 1199. 1419 : then with *εἰνὰ* which, as we have endeavoured to express in the above translation, is partly explained by *σκότῳ* following it, compare Ag. 1465, 1480, *κοίταν τὰδ' ἀνελεύθερον*. 1511, *ἀργυροτοίχων δροίτας κατέχοντα χαμείναν*. Soph. El. 436, *εὐνὴν πατρός*, and see the note on Ag. 1417 : and lastly, with the metaphorical use of *φάος*, and with the general purport of this virtual wish—*Would that by saying or doing ought I could be the means of converting your night into day!*—compare above vv. 46. 106. 130., below vv. 788-90. 842. 940. Ag. 22 (where see the Scholiast), *λαμπτήρ νυκτὸς ἡμερήσιον φάος πιφάυσκων καὶ χορῶν κατάστασιν πολλῶν ἐν Ἄργει.*, ib. 503, *ἦκει γὰρ ὑμῖν φῶς ἐν εὐφρόνῃ φέρων.*, and in the opposite sense ib. 739, *νεαρὰ φάους σκότον*. Pers. 300, *έμοῖς μὲν εἴπας δάμασιν φάος μέγα καὶ λευκὸν ἡμῶν νυκτὸς ἐκ μελαγχίμου*. Eum. 521, *ἐν φάει καρδίας*. Shaksp. K. Richard III. Act i. Sc. i : “ Now is the winter of our discontent Made glorious summer by this sun of York ; And all the clouds, that lowr'd upon our house, In the deep bosom of the ocean buried.” Compare also in further explanation of *ἔκαθεν*, Cassandra's fore-going prediction Ag. 1249, *φυγὰς δ' ἀλήτης, τῆσδε γῆς ἀπόθενος, κάτεισιν*. ib. 1617-19, *Ὀρέστης ἄρά που βλέπει φάος, ὅπως κατελθὼν δεῦρο πρηνεμένι τύχη ἀμφοῖν γένηται τοῦνδε παγκρατὴς φονεύς ;* ib. 1638, *οὐκ, εἰὰν δαίμων Ὀρέστην δεῦρ' ἀπευθύνη μολεῖν*.

Ἄντιμοῖρον, in place of *ἰσόμοῖρον* v. 310, has been admitted into the text after the example of Klausen,—whose note I subjoin : “ *ἰσοτίμοῖρον* M. G. A. R. *ἰσόμοῖρον* T. V. ex correctione. Recepi emendationem Erfurdtii (ad Soph. El. 86. ed. maj.), quæ facillime depravari poterat in lectionem codicum, si additum erat glossema *ἰσόμοῖρον*. Contra nulla est ratio, qua illud ex *ἰσόμοῖρον* ortum demonstremus : nemo enim explicuisset hoc per *ἀντίμοῖρον*. Probabile est legisse hoc Scholiastam, qui dicit : *ἐναντίον μὲν γὰρ τὸ φάος τῷ σκότῳ*, falsa quidem interpretatione usus. Vide Comm.”—where he adds, in support (as it might seem) of our interpretation rather than his own : “ *ἀντίμοῖρον* idem quod *ἰσόμοῖρον*, ut *ἀντίρροπον* idem quod *ἰσόρροπον* Soph. El. 120., *ἀντίσταθμον* idem quod *ἰσόσταθμον* ib. 571. Est vero *ἀντίμοῖρον* hoc loco aptius,

¹ Compare Pers. 788, πῶς [εἰ πράσσοιμεν] ἄν ἐκ τούτων ἔτι πράσσοιμεν ὡς ἔ- ριστα ; answered by εἰ μὴ στρατεύοισθ' ἐπὶ τὸν Ἑλλήνων τόπον, ib. 790.

quia non modo de æquali sorte dicitur, sed de commutata natura lucis et caliginis."

311. *χάριτες δ' ὁμοίως κ.τ.λ.*] It is easier to object, as Blomfield does, to that interpretation of *ὁμοίως*, precisely as if it were *ὅμως*, which (originating, as we have seen, with the Scholiast) has been adopted by Schütz, Heath, and Scholefield—as also by the Bp. of Lichfield: "Hoc si nequeo facere, aliqua *tamen gratia vocatur lessus in honorem Atridæ pristini ædium domini celebratus*—than to suggest any better explanation of the context. Blomfield himself has certainly detracted from the merit of his interpretation of the preceding verse, by adding: "Cum hoc optime quadrant sequentia, *tum vero gratiæ celebrarentur lessus honorem ferens Atridis pristinis ædium dominis*"—a perversion of the truth (for the *γῶος* is now actually begun) dearly purchased by the wanton alteration of *κέκληνται* into *κεκλήντ' ἄν*—and not more satisfactory is the explanation which Klausen has given: "*ὁμοίως. ut Atridis, pristinis ædium dominis, lux in caliginem mutata est, ita sola iis in luctus honore relicta voluptas.—δὲ continuativum. Sententia priori addita ratione eadem, qua v. 373 (378.).*"

The Scholiast has: *χάριτας δὲ νεκρῶν πάντες φασὶ τὸν γῶον*: and, admitting the truth of this axiom, we may perhaps translate *ὁμοίως alike*, or *all the same*—i. e. under the darkness of affliction, as in the sunshine of prosperity—and compare the note on v. 106., as also Eum. 358, ἐπὶ τὸν, ὃ, δίομεναι κρατερόν ὄνθ ὁμοίως μανροῦμεν. ib. 524, τίς δὲ ... ἢ πόλις, βροτός θ' ὁμοίως, ἔτ' ἄν σέβοι δίκαν; in the former of which passages, if the reading be correct, *ὁμοίως* is hardly to be distinguished from *ὅμως*. Porson, indeed, and Dindorf agree in substituting *ὅμως*: and yet we find *ὁμοίως* used under nearly similar circumstances, Eur. Alc. 71, κοῦθ' ἢ παρ' ἡμῶν σοι γενήσεται χάρις, δράσεις θ' ὁμοίως ταῦτ', ἀπεχθήσει τ' [Dind. δ'] ἐμοί. I must confess myself, however, to be not altogether satisfied with this, although Professor Scholefield finds so little to object to in it, that in his *Appendix*, on Eum. 240, ὅμοια χέρσον καὶ θάλασσαν ἐκπερῶν, he even translates *ὅμοια, tamen*; comparing the present passage, and Eum. 358.

312. *κέκληνται, is*, as we should say, *in common parlance; is held to be*; compare below v. 1018. Pers. 2, πιστὰ καλεῖται, ib. 242, οὐτινος δοῦλοι κέκληνται φωτός. Theb. 698, κακὸς οὐ κεκλήσει βίον εὔκρησας. ib. 929, ὅποσαι τεκνογόνοι κέκληνται. As to the reading—"κέκληνται T. V. Et ita legit Schol. ... Idem confirmat lectio M. κεκλήται. κέκληται G. A. At notum est in sermone Græco sæpe non a subiecto, sed a prædicato gubernari verbi numerum. Cf. Matth. Gr. Gr. § 305." Klaus.

313. προσθοδομοῖς Ἀτρεΐδαις, *to the bye-gone House, or Dynasty, of the Atridae*; compare the note on Ag. 436, προδικοῖς Ἀτρεΐδαις. Schol: τοῖς πρότερον ἐσχηκόσι δόμον. νῦν γὰρ οὐκ εἰσι δόμοι· φροῦδα γὰρ τὰδ' ἦδη (Eur. Med. 139.). ἄλλως· προσθοδομοί, ἰκέται. "προσθοδομοῖς Ἀτρεΐδαις. Pluralis pro singulari. *Ædium defensoribus* intelligit Bl., ut προσθοδομος sit qui pro ædibus stat, sicut ὀπισθοδομος est pone ædes. Simplicius puto *ædium olim dominis*, sed perinde est." S. L. "Pluralis dictus de Agamemnone, quia in eo versabatur omnis generis gloria, ut semper in eo, qui modo generis princeps est." Klaus.

315. μαλερὰ γνάθος] "Docte observavit Scholiasta: ἡ γνάθος συνήθης,¹ ὡς καὶ ὁ κρημνὸς παρὰ Πινδάρῳ, καὶ ἡ ἠχώ παρὰ Σιμωνίδῃ." Blomf. "Hesych: Μαλερόν· καυστικόν, μαραντικόν, ὄξύ, λαμπρόν, ἰσχυρόν, ἀσθενές. A verbo μάλειω, augere et crescere. 'Ita Servius *adolere* proprie vult idem esse quod *augere*; credo quod ignis nativa levitate et facultate ingenta sursum latus invalescat, sæviat semper in materiam incrudescatque.' Vir cl. Guellius in *Æn.* i, 704." Stanl. See above on v. 271.

317. ὀστούζεται] "Mirari subit, quum ab οἶμοι formatum fuerit οἰμώζειν, quare ab ὀστοῖ formatum sit ὀστούζειν, et ab εὐοῖ, εὐάζειν. Sensus est, *Defunctus clamore funebri ploratur.*" Blomf:—see note on Ag. 1037, ἀνωτόρυξας.

The connection between this and the preceding strophe—which Klausen, who gives ὀστούζεται somewhat of an active signification, (*exercitat lamentationem, qua demonstratur injuria*), thus supplies: "Orestis quærenti, quænam accepta dicere vel agere possit patri, *quem nihil juvet nisi plactus*, respondet Chorus ipso hoc planctu excitando nihil agere manes occisi nisi vindictam"—appears to me to be this, that the Chorus would first re-assure Orestes under the implied despondency of his words (vv. 306-10.) by reminding him that "Agamemnon's grave is"—as Schlegel² in the very spirit of the Poet's own powerful conception, describes it—"the murky centre whence the avenging retribution [vv. 264. 289.] is to emanate: his gloomy ghost, the soul [vv. 314. 483-5.] of the whole action"; and, further, would encourage him in what he has well begun [vv. 311-12.], by representing this to be the natural and customary mode of proceeding in such cases as the present: for that *no sooner is the sufferer* in due form bewailed by the

¹ Such familiarity, nevertheless, forms no apology for the intrusion of ἡ before μαλερὰ here, to the manifest disturbance of the metre. Hence, though found in all the old Edd., it is condemned by Por-

son, Burney, and Lachmann, and has been ejected by every modern editor except Professor Scholefield.

² See his Fifth Lecture, *Theatre of the Greeks* ed. 4. p. 393.

nearest of kin, and so brought to make common cause with his avenger, *than the oppressor is discovered* and punished.

Such I believe to be the force of the peculiar antithesis to be observed in vv. 317-318, in which we may further remark on the *singular* use of the article with the present participle (equivalent to a substantive) to express what, as often as we meet with it in the plural (although neither in the Greek, nor with ourselves, necessarily relating to *more than one*) we may conveniently translate by the term *party*: see note on Ag. 1596, τοὺς ἤκοντας, and compare Matth. Gr. Gr. §§ 271. 570. Thus ὁ θνήσκων, to be distinguished from ὁ θανών (Angl. THE DEAD) v. 314., is *the victim* in such a deed of death as forms the subject of this Trilogē, or more literally, *the dying person or party*; ὁ βλάπτων, *the offender, the guilty person or party*: and to the same idiom belong the well-known forensic terms ὁ φεύγων, ὁ διώκων, οἱ ἐλόντες, οἱ ἐαλωκότες.¹ &c. &c. Compare Arnold on Thucyd. ii. 36. τῶν ἐπιγιγνομένων. iii, 4. τῶν διαβαλλόντων ἓνα. 40. οἱ διαφεύγοντες., and Porpo's *Prolegomena*, vol. i. p. 152: and see further on v. 672.

321. ἀμφιλαφῆς ταραχθεῖς, Angl. *troubled on all hands*; if we should not rather refer it, more precisely, to the *troubled spirit* of the mourner *within*, and the "*perturbed spirit*" which, until his kinsman's murder is avenged, haunts and troubles him (v. 280.) *from without*. Hesych: Ἀμφιλαφῆς· πολὺν, θαψιλῆς. καὶ μέγα, πανταχόθεν πλήρες. Ἀμφιλαφῆ· μέγαν, θαψιλῆ. "Ἀμφιλαφῆς apud Nostrum Ag. 1016. est *abundans, copiosus, immensus*; apud Theocr. Id. xxiv, 46. *amplus, spatiosus*: h. l. igitur, *profundus, gravissimus*. Sed cum melius fuerit adjectivum pro adverbio accipere, verti possit: *Justus luctus patrum matrumve interfectorum causa susceptus omnia pervestigat*, in cædis auctores diligentissime inquirunt, *gravissime excitatus*." S. L.

From this translation the learned Annotator would seem still to follow Schütz, who remarks on v. 319: "Nisi τεκόντων enallage generis pro μητέρων seu τεκούσων positum esse velis, licet sic interpretari; *patrum et omnino parentum*, quod sensum eundem fere præbet ac si *patrum et matrum* dixisset:"—but Wellauer's exposition is much simpler, and more satisfactory. "In πατέρων [τε] καὶ τεκόντων offenderunt in-

¹ To these we might add ὁ σπείρων (Eng. Vers. "a sower.") Matth. xiii, 3. Mark iv, 3. Luke viii, 5: ὑμῶν τῶν οἰκοδομούντων (Eng. Vers. "you builders.") Acts iv, 11: τοὺς σωζομένους, Angl. *heirs of salvation* (Eng. Vers. "such as should be saved."), constructed precisely as in

Thuc. iv, 93. Βοιωτοὶ δὲ πρὸς τοῦτους ἀντικατέστησαν τοὺς ἀμυνομένους, Angl. *defenders*, or in the quaintness of the above English Version (with which compare ib. xxiii, 27.), *such as should repel them*.

terpretes, et *τέκνων* voluit Stanl., *θανόντων* Buttler. ; sed ex tragicorum more junctæ sunt voces idem significantes ; vid. Brunck. ad Orest. 544, cui Schwenk. recte addit Soph. El. 12, *πρὸς σῆς ὀμαίμον καὶ κασιγνήτης*. Eur. Herc. F. 1367, *ὁ φύσας χῶν τεκῶν ὑμᾶς πατήρ*." Compare Arnold on Thucyd. v, 9 : *τό τε κατ' ὀλίγον καὶ μὴ ἅπαντας κινδυνεύειν*.

Klausen here again invites our attention to the passage of Plato above quoted on v. 277., but it was not done like Klausen, after justly objecting on v. 319 : "*δέ* pro *τε* conj. Herm. At jure suo hæc sententia prioribus *ἀσυνθετῶς* adjungitur, quippe in qua totius orationis fastigium est," to add on v. 321 : *τὸ πᾶν* vel *τὸ πᾶν* (G.) libri. *ποιῶν* conj. Herm. *ἄποιν'* conj. Both. Recepti emendationem Lachmanni *ῥοπάν*, sc. *δίκης*, quod sumendum ex *ἐνδίκος*. Cf. v. 53." See the note on Ag. 416.

The Scholiast makes the genitives express the *agent*, and not the *object* of *γῶος* : *Ματεύει ζητεί τὸ ἀντιτιμωρεῖσθαι*. "*Ὅμως οὐκ ἤρεμει ἡ ψυχὴ ζητεί γὰρ παντελῶς ταρασσομένη τὴν ἐκδίκησιν* :—but this is at variance with the use of *γῶος* above v. 312., with which compare also Theb. 854. 964. Pers. 687. 697. 1050. Suppl. 116. Ag. 1042.

324. *δίπαις τοί σ' ἐπιτυμβίδιος*] "*τοῖς ἐπιτυμβίδιους* vulg., quod metro et sensu postulante in *τοί σ' ἐπιτυμβίδιος* mutaverat in priore ed. Schütz. Idem proposuit Pors. *Advers.* p. 139. Deinde etiam *ἐπιτύμβιος* rescripsit Herm., idque receperunt Schütz. Both. Schwenk. Lachm. [Blomf. Dind.], sed *ἐπιτυμβίδιος* retineri potest, synizesi in postrema syllaba admissa" :—so Wellauer, who seems, however, at a later period (see his *Lex. Æschyl.*) to have bowed to the authority of Hermann. Klausen, at the same time that he notices the use of *ἐπιτύμβιος* Ag. 1518. Soph. Ant. 901., is proof indeed against the temptation of abandoning a reading, from which the only variation is Turnébe's attempted correction *τοῖς ἐπιτυμβίδιους*, but, admitting even the synizesis—*δίοις*, as in v. 790, *φιλίοις*. Ag. 116. *ἀργίας*. Suppl. 71. *καρδίαν* (compare Matth. Gr. Gr. § 56.), who would be such a stickler for the text, and nothing but the text, as to follow him in translating : "*Duorum liberorum nœnia in inferiis ingemiscit* : *ἐπιτυμβίδιους* dativo locali dictum pro *ἐν ἐπιτυμβίδιους*. *τὰ ἐπιτυμβίδια* dictum de *χοαῖς ἐπιτυμβίοις* Soph. Ant. 901." ?

Better than this were it to mould the line (which is Antisp. Dim.) into exact conformity with v. 308, and say that, previous to the corruption of *τοί σ'* into *τοῖς*, *ἐπιτύμβιος* had been changed to *ἐπιτυμβίδιος* *θρήνος* on account of *θρήνων ἐπιτυμβίδιων* in v. 332—hard as it is to believe, that all trace of the older and more desirable reading should have been lost.

329. *ἀτρίακτος*, *invincible* ; Schol : *ἀπὸ τῶν παλαιστῶν, οἱ ἀποτρίάζονται*

ὑπὸ τῶν ἀντιπάλων: compare the note on Ag. 165, τριακτῆρος οἴχεται τυχῶν. Etym. M: Τριάσσειν τὸ νικᾶν, ἀπὸ μεταφορᾶς τῶν παλαιστῶν, ἐν ταῖς τρισὶ πάλαις τὴν νίκην καρπουμένων. καὶ ἀτρίακτος, ὁ ἀήττητος.

330. χρήζων] "Notanda hujus vocis significatio, quam reddit Scholiastes per χρησμοφῶν: non enim alibi quam apud Athenæum uno in loco a se repertam tradit H. Stephanus, ideoque eum suspectum habet; tamen Etymologici auctor eadem quæ Scholiastes noster: ὄτε δὲ σημαίνει (χρήζω scil.) τὸ χρησμοφῶ, ἐστὶν ἄνεν τοῦ ι: et Eur. Hel. 515, ἤκουσα τᾶς θεσπιφδοῦ κόρας, ἃ χρήζουσ' ἐφάνη τυράννοις δόμοις. Cæterum huic loco vulgaris significatio volens, libens, satis convenit." Stanl. Klausen compares v. 794, Eur. Suppl. 597, ἦν μὴ τὸν θεὸν χρήζοντ' ἔχρη., and adds: "Atqui, etsi non ipse vates deus dicitur, tamen haud dubie de Apolline sermo est: id quod patet e sequente παίων et inde, quod Apollinis jussum protulit Orestes, ejusque propterea præsidium sibi affore speravit v. 258 (260), 286 (288.). Verum hujus loci sensum vidit, sed non argumentis probavit Blomfieldius." See Gloss. Theb. 867.

331. κελάδους] "Bene κελάδους, est enim hæc vox læti ominis, ac primum forte venantium propria, a κελομαι: transit deinde ad pugnantem, et sic ad faventes et acclamantes in re qualibet dilabitur." S. L.

333. παιῶν, a shout or song of acclamation, a loud huzza: see the notes on Ag. 626. 1215., and compare Hesych: Παίων ὄνομα καὶ ἱατρός ὁ δὲ ἀλαλαγμὸς, παιωνισμός. γράφεται δὲ καὶ παιανισμός. Παιᾶνας κώμους, εὐφημίας, φῶδᾶς, ὕμνους εἰς θεόν. Suidas: Παιᾶνας ὕμνους, κώμους, εὐφημίας. Παιῶνας ἱατροῦς, καὶ ἀλαλαγμούς. Καὶ παιωνίζειν, τὸ ἀλαλάζειν. Παιωνίας εὐξάμενος καὶ τοῖς θεοῖς χάριν ὁμολογήσας. παιῶν γὰρ, ὕμνος εὐχαριστήριος. Παιῶνος τοῦ ὕμνου. Παίωνος δὲ, τοῦ ἱατροῦ:—whence Stanley: "Παίων. f. παιών:" but Klausen: "παίων [and so Dindorf has it] ubique de deo: Ag. 99." See, on this question, Heyne on Hom. Il. i. 473. καλὸν ἀείδοντες παιήονα κούροι Ἀχαιῶν, μέλποντες Ἐκάεργον. and Il. xxii. 391. νῦν δ' ἄγ', ἀείδοντες παιήονα, κούροι Ἀχαιῶν, νηυσὶν ἐπὶ γλαφυρῆσι νεώμεθα, as also Damm, who derives παιήων (contracted into παιῶν, as in another form παιάων, into παιᾶν) from παίω, fut. παιήσω (Matth. Gr. Gr. § 181. 3.), "id. q. παύω, i. e. θεραπεύω: canebatur enim ejusmodi hymnus Apollini, ut averruncatori malorum, ob sedatum vel sedandum malum ingens."

Blomfield and Scholefield, on the suggestion of Jacobs, have edited παιᾶν, as in v. 143.

334. νεοκράτα φίλον κομίσειεν (ἄν), will welcome a newly-joined friend: Schol: Ὁρέστην τὸν νεωστὶ συγκραθέντα ἡμῖν., and so Hesych: Νεοκράς νεωστὶ κεκρήμεος. Etym. M. p. 537, 47: καὶ νεοκράτας σπονδὰς Διοσχῶλος (fr. 325.) τὰς νεωστὶ ἐκχυθείσας. "Nihil aliud hic notat quam recentem,

novum, nuper huc advectum, ideoque societati nostræ nuper immistum, amicum; sive, ut bene vertit interpres Gallicus, *a frère qui vous rejoint*. Phrasin illustrat Pors. ad Eur. Med. 138. ex ejusdem Hippol. 256, *φιλίας ἀνακίρνασθαι*. Herod. iv, 152. *φιλίαι συνεκρήθησαν*. vii, 151. *φίλῳ συνεκράσαντο*. Ad *κομίσειεν* supplendum *ἄν* e præcedentibus, ut monet Bl.¹ S. L. Compare rather with the present passage, Pind. Ol. x. 123: *ᾠρα κεκραμένον*. Pyth. v, 2: *ἀρετᾷ κεκραμένον καθαρᾷ*. x, 65: *νόσοι δ' οὔτε γῆρας οὐλόμενον κέκραται ἱερᾷ γενεᾷ*. Aristoph. Plut. 853, *οὔτω πολυφόρῳ συγκέκραμαι δαίμονι*. Soph. Ant. 1311, *συγκέκραμαι δῦα*. Aj. 895, *οἴκῳ τῷδε συγκεκραμένῃν*. Trach. 821, *προσέμιξεν ἄφαρ τοῦπος τὸ θεοπρόπιον ἡμῶν*. Phil. 106, *ἐκείνῳ γ' οὐδὲ προσμίξει θρασύ*. Eur. Orest. 1290, *ποδὶ βοηδρόμῳ μέλαθρα προσμίξει*. Inc. Rhés. 145, *προσμίξω νεῶν ὀλοκοῖσι*. Thucyd. iii, 22, *προσέμισγον πρὸς τὰς ἐπάλξεις*. v, 58, *βουλόμενοι τοῖς ἄλλοις προσμίξειαι*. Hesych: *Κεῤῥᾶσαι μῖξαι, ἐνώσαι, συνάψαι*. *Προσμίξας προσελθῶν, συνάψας*.

Klausen alone appears to have paid any attention to the Scholiast's second interpretation: *Οἱ δὲ νεοκῥᾶτα, τὴν ἐπὶ νεκρῷ σπονδῆν. νεωστὶ κεκραμένον, λείπει κρατῆρα*. For he translates: "*νεοκῥᾶτα, recens mixtum*; quia pro ipsa libatione quasi retributus erat adventus Orestis. . . . Quum et misceri dicatur amicitia, et misceantur libamenta quibus debetur faustus Orestis adventus, bona ratione dictus est Orestes ipse admixtus, etsi audacter"! Nor is he, in this instance, more happy in his criticism: "*φίλον κομίζει* M. II.¹ G. A. R. *φίλον κομίζει* M. I. *φίλον γε κομίζοι* T. V. Pors. conj. *κομίσειεν*. At male se habet optativus, quum non modo cogitetur de hoc amico, sed ipse jam advenit revera adductus. Non ineptum *γε κομίζει*, quod debetur conjecturæ T., quum digito monstretur Orestes. Probabilius etiam videtur *φίλον σε*"—to which it may be sufficient to reply that the *γε* (and so too *σε*), by throwing an emphasis upon *νεοκῥᾶτα φίλον*, would indeed expose the passage to the foregoing objection; whereas now the main feature in the sentence is *εἶτ' ἄν . . . παιῶν . . . κομίσειεν*, and this must be admitted to be on the part of the Chorus a legitimate subject of hopeful anticipation.

Whether, therefore, it was to avoid the awkwardness of making the Chorus appear to *wish for* what (as Klausen objects) was actually present, or whatever it be that has occasioned the disappearance of *κομί-*

¹ "M. cod. Med. Florentiæ asservatus in bibliotheca Medicea Laurentiana (Plut. xxxii. nr, 9) sæculi decimi, omnium antiquissimus, optimæ auctoritatis, etsi a mendis non immunis. Collatus a Salvinio. . . . Collationes non admodum accurate. Nova nuper facta. . . . quam, ubi a

Salviniana discrepat, signo M. II. designavi, Salvinianam M. I. Ubi probabile est scriptam esse in illo codice lectionem quamquam propterea, quod legitur ea in editione Schütziana, quæ cum M. II. collata est, declaravi id signo (M.)." Klaus.

σεις from the MSS. and early Edd., we cannot hesitate to follow Porson, Hermann, Schütz, Blomfield, Wellauer, Scholefield, and Dindorf, in restoring it and therewith completing both the metre and the sense.

335. εἰ γὰρ . . . κατηναρίσθης.] So Hermann and Porson, followed by every later editor, have agreed in correcting *κατεναρίσθης*—but in the punctuation there is this difference, that the German editors retain the comma, whereas Blomfield and Scholefield (and so too the Bishop of Lichfield) place a full stop after *κατηναρίσθης*, making the sentence so far expressive of a wish; Matth. Gr. Gr. § 513. Obs. 2. And this, beyond a doubt, is the general purport of the strophe, as is further declared by Electra's continuation and correction of the said wish, in the antistrophe vv. 351-58: but still it seems better tacitly to refer γὰρ to the last words (vv. 328-9.) of the Κορμῶς—in which the Coryphæus, who has just spoken, does not properly bear a part—and so to allow the sentence to be proposed in that conditional form (Matth. Gr. Gr. § 508. b.), of which εἰ γὰρ . . . *Would that . . .*, when found in the protasis without an apodosis following, is (as this passage perhaps sufficiently indicates) to be considered only an abbreviated expression.

Blomfield compares Soph. El. 94-6. Eur. Andr. 1182-5, and traces the common sentiment expressed in each to the words of Telemachus Od. i. 236-40. ἐπεὶ οὐ κε θανόντι περ ὄδ' ἀκαχοίμην, εἰ μετὰ οἷς ἐτάροισι δάμη Τρώων ἐνὶ δήμῳ, . . . τῶ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοὶ, ἠδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω.

339. τέκνων τε κελεύθοις κ.τ.λ.] Translate: *and having made your life a model for the ways of your children*, i.e. for your children in their ways, or goings—and with this rare poetic use of *κέλευθος* to denote a man's *way of living*, or *path of life*, compare Pind. Nem. viii. 60. κελεύθοις ἀπλόαις ζωᾶς ἐφαπτοίμαν, θανὼν ὡς παισὶ κλέος μὴ τὸ δύσφαμον προσάψω. Isthm. v, 29. θεοδότων ἔργων κέλευθον ἀνὰ καθαρὰν. Eur. Herc. F. 434, βίου κέλευθον ἄθεον, ἄδικον:¹ with *κτίστας*²—which, but for the peculiarity observable in our Poet's use of it, as simply *producing* an effect denoted by an accompanying verbal adjective,³ we might have

¹ So Horace, Epist. I, xviii, 103: secretum iter, et fallentis semita vite. ib. xvii, 26: vite via conversa. Pers. Sat. iii, 56: Et tibi, quæ Samios diduxit litera ramos, Surgentem dextro monstravit limite callem. Juv. Sat. x, 363: semita certe Tranquillie per virtutem patet unica vite.

² With this *Epic* form compare below vv. 352. 357. Ag. 138. Pers. 863.

³ This peculiar construction of *κτίσαι* may consequently be referred to Matth. Gr. Gr. § 446. Obs. 2., whilst for the use of the Aorist only (another striking peculiarity, as may be seen in Eum. 714. where *κτίσαι* is joined to *ταρβείν*), to express the *perfect action* denoted by the opegetic adjective, we may turn to Matth. Gr. Gr. § 506. 1.

The nearest approach, it may be worth

translated: *having erected*, as a beacon or land-mark, or as a city set on an hill, the very metaphor employed (Matth. v, 14.) to describe the exemplary Christian's character—compare below v. 1042. Eum 17, τέχνης δέ νιν Ζεὺς ἔνθεον κτίσας φρένα. ib. 714, χρήσιμος . . . ταρβείν κελεύω, μήδ' ἀκαρπώτους κτίσαι. Pers. 288, πολλὰς Περίδων μάταν ἔκτισαν εὐνίδας ἢδ' ἀνάνδρους. Suppl. 635, μήποτε πυρίφατον τὰν Πελασγίαν πόλιν . . . κτίσαι Ἄρη: and with the peculiar¹ meaning of ἐπίστρεπτον—on which Stanley aptly remarks: “Significatio hujus vocis, a Stephano omissæ, perspicue cernitur in Suppl. 997, ὦραν ἐχούσας τήνδ' ἐπίστρεπτον βροτοῖς. Hom. Od. A'. 177, κείνος ἐπίστροφος ἦν ἀνθρώπων”—compare Hor. Od. iv. 14, 17: Spectandus in certamine Martio. Epist. ad Pis. 37: Spectandum nigris oculis nigroque capillo. Ovid. Met. vii, 496: spectabilis heros. Tacit. Agricol. 34: pulcrum et spectabilem victoriam edere. Shaksp. Hamlet, Act iii. Sc. 1: “The glass of fashion, and the mould of form, The *observ'd* of all observers!” Hesychius has: Ἐπίστροφος' ἐπίστροφήν ποιούμενος καὶ φροντίζων, ἢ εἰς ἑαυτὸν ἐπιστρέφων τοὺς ἀνθρώπους, ἢ ἐπιμελητής: in the one case—for here are but two interpretations given, which in English we might express by *running after* (in thought, or in actual occupation), and in a passive sense, *run after* (admired or courted)—referring, it is probable, to Ag. 397, τὸν δ' ἐπίστροφον τῶνδε φῶτ' ἄδικον, which Blomfield has noticed; as in the other he plainly refers to Od. i. 177., the meaning of which passage (at least as it presented itself to the mind of Æschylus) Blomfield would seem to have misconceived, when he connects it with that common acceptation of ἐπιστρέφειν² or ἐπιστροφᾶσθαι to *turn in to*, or *visit* (Suppl. 508, Ag. 941.), which we trace in such passages as Theb. 648. Eum. 547. Soph. Œd. C. 536. Eur. Hel. 440., and when he so strangely trans-

observing, that is elsewhere made to this use of κτίσαι is in Soph. Trach. 898, καὶ ταῦτ' ἔτλη τις χεῖρ γυναικεία κτίσαι; and Eur. Suppl. 621, ποταμὸν εἰ μὲ τις θεῶν κτίσαι. ib. 787, ἀγαμὸν μ' ἔτι δεῦρ' ἀεὶ χρόνος παλαιὸς πατήρ ὄφελ' ἡμερῶν κτίσαι: but in each of these the word may not improperly be rendered *to order* or *ordain*: nearly as below v. 470. Suppl. 140. 434. Soph. Œd. C. 715. Ant. 1101. Hesych: Κτίσαι' ἰδρύσαι, οἰκῆσαι [rather οἰκίσαι], ἀρξασθαι.

¹ I say *peculiar*, because whilst in the *Odyssey* ἐπίστροφος, whether it should be taken actively or passively, in either case (see Damm's Lex. in voc.) expresses a *literal visitation*—ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων—Æschylus on

the contrary has twice made his ἐπίστρεπτον a *metaphorical* property of a passive object, namely: *ut ora vertat huc et huc euntium!* (Hor. Epod. iv, 9.)

² Hesych: Ἐπιστρέφομαι' πλανῶμαι, φροντίδα ποιῶμαι: see, for the former sense, Æsch. Suppl. 508. Eur. Hel. 83. 89. 767. Ion 352., and for the latter Soph. Phil. 599. Inc. Rhes. 400. As a mere compound of στρέφα, the same verb occurs in Soph. Ant. 1111. Trach. 566. 1184. Eur. Heracl. 942. Alc. 187. Andr. 1030.

Suidas has: Ἐπιστρέφεται' φροντίδα ποιῆται. (Angl. *minds*). Ἐπιστρέφεται' ἀντὶ τοῦ ἐπιμελῶς, παρὰ Ἡροδότῃ (i, 30.), καὶ ἀπατητικῶς. Compare Suppl. 623, δημηγόρους εὐπειθεῖς στροφᾶς. Soph. Œd. C. 1045. δαίτων ἀνδρῶν ἐπιστροφᾶί (military movements, or *manœuvres*).

lates the present text : " *vitam in qua liberi sine impedimento versari possint.*"

The Scholiast's explanation of ἐπίστρεπτον is : ζηλωτὸν, ὡς τοὺς ὑπαντῶντας ἐπιστρέφεισθαι πρὸς θεῶν ἡμῶν, which would attach αἰῶνα το τεκνῶν and make κελεύθοις, which he explains by : ταῖς προσόδοις, an exceedingly forced description of those who should thus *turn aside to see* ; but compare Ag. 236, πατρὸς φίλου τριτόσπονδον εὐποτμον αἰῶνα φίλωσ ἐτίμα.

340. πολύχωστον ὑπὸ πολλῶν κεχωσμένον : Schol. " Significat *ingenti mole sepulchrum*, ut loquitur Virg. *Æn.* vi, 232, multorum manibus aggestum, qualia nunc innumera cernuntur in omnibus fere orbis terrarum partibus, quæ vero gentes Septentrionales ducibus suis præcipue solebant cumulare, et quæ vel hodie in littore Hellesponti in agro Trojano conspicua sunt. Nos Anglice *Barrows* dicimus." S. L. Klausen compares Hom. Od. xxiv, 80-84.

341. διαποντίον, Angl. *over sea, foreign.* " Διαπόντιος. *Transmarinus.* Thucyd. i, 141. πολέμων διαποντίων. Sic ὑπερόντιος Ag. 414. Abreschius comparat *Lares permarinos* Livio memoratos iv, 52. In vetere Glossario Lares permarini exponuntur διαπόντιοι θεοί, teste Turnebo *Adv.* xii, 35." Blomf. Δώμασιν εὐφόρητον : compare in the opposite sense Ag. 1068, ἄφερτον φίλοισι.

344. ἐμπρέπων] " Ἐμπρέπω. *Inter alios conspicuus sum.* Ag. 6, λαμπροῦσ δυνάστας ἐμπρέποντας αἰθέρι. Paulo aliter Soph. El. 1187, πολλοῖσ ἐμπρέπουσαν ἄλγεσι." Blomf. :—who has not, however, removed the comma which, in every edition but Klausen's, most inconveniently divides τοῖσ ἐκεῖ καλῶσ θανοῦσιν from κατὰ χθονὸσ ἐμπρέπων. The same word occurs once in Euripides, Heracl. 407, ἐν δὲ πάντων γνώμα ταυτὸν ἐμπρέπει. For the adjunct φίλος φίλοισι, *friend among friends*—see above on v. 80.

Klausen compares Hom. Od. xi, 388. 569. Pers. 691, ἐκείνοισ ἐνδυναστεύσασ ἐγὼ (Δαρείοσ) ἤκω. Soph. El. 841, καὶ νῦν ὑπὸ γαίασ (Ἀμφιάρεωσ) πάμφυχωσ ἀνάσσει.

345. ἀνάκτωρ, a poetic form of ἀναξ which occurs only in Euripides, Tr. 1217, ἀνάκτωρ πόλεωσ. Iph. T. 1414. πόντου ἀνάκτωρ ; as also its derivative ἀνάκτορον, a *temple or palace*, Iph. T. 41. 66. &c. &c. Hesych : Ἄνάκτωρ θεόσ, βασιλεύσ. Ἄνακτόριον ἱερόν. Ἄνακτόρων ναῶν, ἢ οἰκῶν βασιλείων. Σεμόντιμοσ is peculiar to Æschylus, here and Eum. 833. Sophocles has σεμόμαντισ *CEd.* T. 556.

346. πρόπολόσ τε] " Πρόπολοσ hic est *minister sacer, anteambulo.* Hesych : Πρόπολοῖ ὑπηρεταῖ, δοῦλοῖ, νεωκόροῖ, προφήται. Τῶν μεγίστων ἐκεῖ τυράνων recte Schol. de *Plutone et Proserpina* explicat. Honor in

Orco, ut hic in terra. Rex ibi Agamemnon, primus post Plutonem et Proserpinam, et minister eorum princeps. Ad superstitionem antiquorum hoc pertinet, de qua Comicus in Ranis multa." Pauw. "Hæc Pauwius, recte quidem ut mihi videtur; *dominium* enim semper præcedebat ὁ πρόπολος, itaque μέγιστοι τύραννοι plane sunt *Pluto et Proserpina*, quibus Agamemnonem servire minime inhonestum erat. Hoc autem ministerio regibus, quibus ipse olim imperitaverat, nullo modo fungi poterat." S.L.

347. "ἐκεῖ. *apud inferos*; per χαριεντισμὸν, cujus multa exempla attulit Blomf; Soph. Aj. 854, ὃ Θάνατε Θάνατε, νῦν μ' ἐπίσκεψαι μολῶν· καίτοι σέ μὲν κἀκεῖ προσανδήσω ξυνών. El. 355, ὥστε τῶ τεθηκότι τιμῶς πρᾶσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις. Eur. Med. 1073, εὐδαιμονοῖτον, ἀλλ' ἐκεῖ. Hec. 418, ἐκεῖ δ' ἐν Λίδου κείσομαι. Plat. Phæd. 9: θαρρῆν μὲλλον ἀποθανεῖσθαι, καὶ εὐελπίς εἶναι ἐκεῖ μέγιστα οἴσεσθαι ἀγαθά." S. L.

348. βασιλεὺς γὰρ ἦσθ'] ἦσθ', in place of ἦς, is the suggestion of Abresch, which—although we need not perhaps in choral Greek have insisted upon a purely *Attic* peculiarity; Matth. Gr. Gr. § 216—I prefer, both as adding to the harmony of the verse, and because it would seem to have been the jumbling¹ together of the consecutive letters ΘΘ which has led to the unnecessary insertion in the MSS. of the last letter of ὄφρα. "ἦν pro ἦς cod. Rob. ἦσθ' volunt Abresch. et Lobeck. ad Soph. Aj. p. 312., sed contra libros nihil novare ausus sum, quamquam ἦς ex Eur. Herc. fur. 1408. expulit Hermannus, ex Iph. Aul. 339. et 1003. Markl., ex Aristoph. Nub. 1030. Reisigius.—ὄφρα vulg., quod inde a Pauwio correctum est." So Wellauer, but: "ἦν cod. R. ἦς vulg. orta e correctione, vera lectione non intellecta. Forma ἦς apud omnes antiquiores suspecta. Cf. Herm. Arist. Nub. 1030., qui quid verum sit in hoc loco agnovit:" Klausen, who translates: "*Erat enim rex, dum tu vivebas, unus ex iis qui manu ratam reddunt sortem letalem et baculum gubernantem homines*: in which let those follow him, who dare—for my part, were *this* the meaning of the passage, I cannot bring myself to believe that either the personal pronoun could have been wanting before ἔζης, or the article before *πιπλάντων κ.τ.λ.*, which must then have been held to be a general definition of that *whole class* of persons, of which the individual just before termed βασιλεὺς was *one*. Translate: *for a king you were, whilst you lived ruling over those that in their hands administered what Fate had apportioned unto them, even the sceptre which claims the obedience of mortals*; and for

¹ How easily a clerical error may have been committed in this line, will be seen if we look at what the transcriber had to copy—HCΘΘP—

πιπλάντων, persons administering, compare the note on Ag. 1362. and Matth. Gr. Gr. § 271. Obs., and add to the examples which Matthiae has given, Pers. 245, δεινά τοι λέγεις ἰόντων τοῖς τεκοῦσι φροντίσαι (Angl. for the parents of persons going, or in case of persons going, for their parents to think of), Soph. Œd. T. 505, ἀλλ' οὐποτ' ἔγωγ' ἄν, πρὶν ἴδοιμ' ὀρθὸν ἔπος, μεμφομένων ἄν καταφαίην. Also with μόριμον λάχος which expresses here, in its relation to a higher and unseen Power, that regal sway of which the staff or sceptre (see note on Ag. 194. Hom. Il. i, 238. Virg. Æn. vii, 246.) was the outward and visible symbol, compare Eum. 310, λάχη τὰ κατ' ἀνθρώπου ὡς ἐπινομῆ στάσις ἀμά. ib. 334, τοῦτο γὰρ λάχος διανοταία μοῖρ' ἐπέκλωσεν ἐμπέδως ἔχειν. ib. 347, γιγνομένων λάχη τὰδ' ἐφ' ἀμὶν ἐκράνθη. ib. 385, ἀτίετα διόμενοι λάχη: through all which passages, as also in Eum. 715, ἀλλ' αἵματηρὰ πράγματ', οὐ λαχὼν, σέβεις. ib. 930, πάντα γὰρ αὐταὶ τὰ κατ' ἀνθρώπου ἔλαχον διέπειν, we may trace a religious system which is in a great measure peculiar to Æschylus (see notes on Ag. 989. 1628.), although Blomfield not unaptly compares Callim. H. Jon. 79, ἐκ δὲ Διὸς βασιλῆες, ἐπεὶ Διὸς οὐδὲν ἀνάκτων Θεϊότερον τῷ καὶ σφετεῖν ἐκρίναο λῆξιν.

Μόριμος, of which the more common form is μόρισμος, occurs Hom. Il. xx, 302. μόριμον δὲ οἱ ἐστ' ἀλέασθαι [sc. θάνατον v. 300.], ὄφρα μὴ ἄσπερμος γενεὴ καὶ ἄφαντος δληται Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο παίδων: in the very face of which passage, and of Damm's just explanation of μόρος (root μείρω)—“*portio*; in specie, *portio a fatis attributa, mors, exitium*”; see Il. xix, 421. xviii, 464-5. and compare αἰνομόρος ib. xxii, 481—it is utterly unaccountable that Klausen should have written: “*μόριμος non idem est quod μόρισμος vel ἐκ μοιρῶν, ut Schol. et interpretes hoc loco, sed letalis, ut derivatum a μόρος quod nihil est nisi letum, sors letalis. Ita Pind. Ol. ii, 38: ἔκτεινε Λᾶον μόριμος νιός, interfecit Laium filius letalis [fatalis], ut est apud Æschylum: ἐγείνατο μὲν μόρον αὐτῷ [Angl. his own fate], πατροκτόνον Οἰδιπόδαν, Theb. 751. Et Hom. Il. xx, 302: μόριμον δὲ οἱ ἐστ' ἀλέασθαι (minime οἱ ἐστ'), licet ei evadere letalem sortem (nunc quidem). Ita hoc loco sors letalis rata facta per manum regis dictum de potestate regia in vitam, quia rex omnia rata facit, πᾶν ἐπικραίνει Suppl. 375.*”

349. πιπλάντων] “*πιμπλάντων* edd. vett. *πιπλάντων* Heath. probante Butlero, qui monet *πίπλημι* formatum esse a *πλέω*, sicut *τίθημι* a *θείω*. Vide Gloss. in Pers. 815.” Blomf. “*Vera hujus verbi forma non est *πίμπλημι*, sed *πίπλημι*. Ut enim a *θείω* *τίθημι*, sic a *πλέω* *πίπλημι*, illud vero *μ* postea irrepsit, ut rotundius efferretur. Idem factum apud Latinos in præteritis quibusdam in *psi* et *ptum*, præcedente *m*, ubi illud *p**

antiquitus non apparebat, et recentioribus tantum debetur vocem ex crassa pronuntiatione pingentibus. Monachorum potius est quam veterum, sumptum, emptum, etc. Idem et in aliis quibusdam vocibus ab iisdem factum erat. Michi scil. pro *mihī*, et nichil pro *nihil* dixerunt." S. L. Compare the note on Ag. 334.

"Audacter quidem dictum est *πιμπλάναι βάκτρον χεροῖν*, attamen recte: *πιμπλάναι* enim est ratam facere, efficere, ita tractare rem ut omne, quod est ejus, jus omnino exerceatur. Ita *πιμπλησι μέλος* Edon. fr. 54. Regiam auctoritatem in sceptro positam vide Pers. 764. Eum. 626. Soph. Phil. 140. Plane eadem ratione dictum est *θρόνους καὶ σκῆπτρα κραινεῖν* Soph. Œd. C. 449." Klaus.

350. *πεισίβροτον*] "*πεισίμβροτον* edd. *πεισίβροτον* Pauw. [Both. Lachm. Scholef. Dind. Klaus.] *πεισιμβρότῳ τε βάκτρῳ* Schütz. Burneius confert Hom. II. α'. 785, *φασίμβροτος ἦώς* cum Pindari Ol. vii, 71, *φασίμβροτος δαίμων*." Blomf. On the epexegetic use of *τε*, see the notes on Ag. 10. 123.

351. *μηδ' ὑπὸ Τρωάϊς*] So I read with the old Edd., and with Wel-lauer, Dindorf, and Klausen who compares Pind. Nem. iii, 60. *ὑπὸ Τρωάϊα*, and therefore rejects Hermann's needless correction *Τρωάϊος*, adopted by Schütz, Scholefield, and Blomfield.

As to the construction, I follow Blomfield who remarks: "Interpretes connectunt *πολύχωστον ἄν εἶχες τάφον—μηδ' ὑπὸ Τρωάϊος κ.τ.λ.*, quod vereor ut recte fieri possit, quum potius dicendum esset *οὐδ' ὑπὸ Τρ.* Si locus est sanus, continuatur votum *εἰ γὰρ κατηγορήσθης—μηδ' ὑπὸ Τρ.* Locum recte intellexit Scholiasta: *γυναικικῶς οὐδὲ τοῦτῳ ἀρέσκεται, ἀλλὰ μηδὲ τὴν ἀρχὴν ἀνηρῆσθαι*: i.e. Electra vero, velut fœmina, ne hoc quidem Orestis votum probat, scilicet ut pater olim ante Trojam succubisset; sed potius hoc sibi placitum fuisse dicit, si pater omnino intactus evasisset, interfectores autem prius interissent; ut fatum quod mortem iis intulerit, e longinquo aliquis, harum calamitatum expertus, audivisset." Translate: *Nor yet under the walls of Troy would I that you had died, my father, and among a host of other victims of the sword been buried by the stream of the Scamander! No! rather ought they who murdered him to have been thus brought low &c.*—and observe in this peculiar use of *μηδὲ* a practical illustration of the distinction noticed by Hermann on Viger p. 458. n. 267. and Matthiæ Gr. Gr. § 608, namely that "*οὐ* denies something directly, and as a matter of fact; *μή* denies it only in reference to a conception or view which has either been before expressed, or which according to the sense, is implied in what precedes."

The reference in the negation here is plainly to that virtual wish of

Orestes (vv. 335-42.), that his father had *not* fallen as he did, to which δὲ in the mouth of Electra naturally subjoins the continuation or answer. And on the same general principle we may explain those peculiarities by means of which Klausen vainly endeavours to shew that there is no impropriety in translating μηδ' ὑπὸ Τρ. . . . τεθῆναι as a *direct* negation, *Sane tu ne ad Trojam quidem cum aliis sepultus es!* "Mirabilis est eorum opinio, qui in μηδέ—τεθῆναι solæcismum sibi reperire videbantur. μη δicitur pro οὐ, ubicumque negatio quæpiam affirmatur et asseveratur (!); quæ res hic præcipue locum habet, quum bis jam idem dictum sit, tum ab Oreste, tum a choro (?). De usu illo cf. Herm. Soph. Phil. 706: ὅς μηδ' οἰνοχύτου πάματος ἦσθη. ib. 1048. ¹ Il. xv, 41: μη δὲ ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων πημαίνει Τρῶας. Et ib. x, 330. Hymn. Merc. 275."

On the first of these passages—for the importance of the principle which is thus called in question, it is hoped, will justify a minute examination of them—Hermann, as referred to, observes: "Si quis mirabitur quod hic μηδέ, non οὐδέ dictum sit, cogitet velim μή, ut negationem quæ proprie non ad rem ipsam sed ad cogitationem ejus spectet, quam conjectandi dubitandique potestate præditam esse, ut si Germanice dicas *der wohl nicht*. Quæ dubitativa orationis figura sæpe etiam fortior est simplici affirmatione vel negatione": a mode of in-

¹ The passage here referred to is ἐγὼ θ' ὅς οἶμαι σοῦ κάκιον οὐδὲν ἂν τοῦτων κρατύνειν, μηδ' ἐπιθύνειν χερσὶ (Soph. Phil. 1058-9.), on which Hermann: "Tacent interpretes de verbis μηδ' ἐπιθύνειν χερσὶ, in quibus quis non οὐδέ potius quam μηδέ expectet, quum prægresso οὐδὲν particula μη non repetitionem ejus negationis, sed oppositam ei aliam negationem indicare soleat, ut si his verbis diceretur, *et non aberrare a scopo*. Itaque sic est illud μη accipiendum, ut dubitanter negando affirmet: *qui mihi videor neque tractaturus hæc arma esse imperitius, neque hercle iis collineaturus*"—an interpretation which appears to me to let in a fatal exception to the general rule, unless we say that the virtual negative which precedes κρατύνειν is μή, as appears indeed (see above on v. 285.) from μηδέ following, and that the greater confidence with which the first clause is expressed as compared with the other, is due not to the use of μή in the latter—for, inasmuch as they both express but the conceptions of the speaker's own mind, μή (if there be any truth in our rule) is the proper particle to be used in both—but to the introduction in the former, as called up (we may suppose) by the com-

parison σοῦ κάκιον, of the direct and unqualified negation οὐδὲν—so that we might translate: *and I, who flatter myself that—worse than thee certainly not, should I handle these weapons, no! (μή), nor take my aim*.

And in this view of the passage—in which I am confirmed by observing that οὐδὲν ἂν, Angl. *in no respect methinks*, is tantamount to οἶμαι μή (both with an infinitive following), as well as by the context; see in particular vv. 1061-2—I now very contentedly acquiesce, although it had once occurred to me that ἐπιθύνειν (so far as we know, ἔπαξ λεγόμενον in writers of that age) might be capable of a very different interpretation; adopting which, and comparing Suidas: Ἐπιθύνειν, ἐπανορθούμενος (not to mention Hesych: Ἰθύνει' ἀπορθοῖ, ἔξιπτοῖ, διοικεῖ, εὐθύνει' κυβερνᾷ), we should have translated: *and I, who expect I can wield this bow and arrows quite as well as thou, and not have to make any after correction (adjustment) with my hand*. Latine: *qui mihi videor is esse qui pariter ac tu hæc arma tractem, neque correctoris manu egeam*. But this interpretation, I believe, would have required us to read τούτων κρατύναι, μηδ' ἐπιθύναι χερσὶ.

terpretation which, while it affords a very *doubtful* support to Klausen's new theory, would seem to refer the peculiarity in the Greek text to Matth. Gr. Gr. § 515, d. a., whereas in truth it belongs rather to Matth. Gr. Gr. § 608. 5., according to which we should translate: *ὦ μελέα ψυχὰ, ὅς μὴδ' οἰνοχίτου πάματος ἦσθη δεκτεῖ χρόνῳ, Alas, poor soul! that he should be one that—or to think that he—for ten long years was never gladdened even by a draught of wine!*

As to Hom. Il. x, 330. xv, 41. Hymn. Merc. 275., it might have been sufficient to quote once more from Hermann on Viger p. 458. n. 267: "Quibusdam verbis, quæ natura sua nihil nisi id quod in cogitatione et voluntate positum est indicant, constanter *μη* adjungitur, nec nisi rarissime¹ invenitur *οὐ*. Ejusmodi est *ἄμνημι*, cui verbo si *οὐ* adjungeretur in affirmatione rei factæ, *μη* autem in sponsione rei futuræ, idoneam id rationem haberet. At etiam in re, quam quis factam esse jurat, *μη* usurpatur": had not Hermann himself—after citing Xen. Anab. vii, 6, 18: *ὀμνῶ γὰρ ὑμῖν θεοὺς ἅπαντας καὶ πάσας μηδέ, ἃ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεῦθης, ἔχειν*, in which there is surely nothing to marvel at—proceeded to say: "Multoque insolentius Homerus Il. ὁ. 34. seqq. *ἴστω νῦν τὸδε γαῖα καὶ οὐρανὸς . . . σὴ θ' ἱερὴ κεφαλὴ, καὶ κωϊτερον λέχος αὐτῶν κουρίδιον, τὸ μὲν οὐκ ἂν ἐγὼ ποτε μᾶψ ὀμόσαιμι, μὴ δὲ ἐμὴν λόττηα Ποσειδάων ἐνοσίχθων πηρμαίνει Τρώας τε καὶ Ἔκτορα, τοῖσι δ' ἀρήγει*. Ubi *μη* πηρμαίνει per anacoluthon juncta sunt, nisi particula *μη* sic posita est, ut cum dubitatione neget: Germanice *wohl nicht*"—another injudicious admission (we deem it) of a *doubt*, not more inconsistent² with this particular context, than injurious to the general principle which he had already laid down. Translate: *Be witness now to this Earth and Heaven . . . that I say it is not at my instigation that Neptune is afflicting &c.*: and so too Il. x, 330, *ἴστω νῦν Ζεὺς αὐτός . . . μὴ μὲν τοῖς ἔπποισιν ἀνὴρ ἐποχήσεται ἄλλος Τρώων; Zeus himself now be witness, that I swear no other man among the Trojans shall be master of the horses, but* (it is added in oratione

¹ Hermann has noticed Theocr. Id. xxi, 59. *ὄμοσα δ' οὐκέτι λοιπὸν ὑπὲρ πελάγους πόδα θεῖναι, ἀλλὰ μένειν ἐπὶ γᾶς*, on which Schæfer: "*οὐκέτι* post *ὄμοσα* notandum; nam verba jurandi *μη*, *μηκέτι* etc. cum infinitivo poni possunt. Vid. Id. xxii, 134. xxvii, 34." The variation seems to be occasioned by the direct opposition in which the two clauses are placed, so that, as in Soph. Œd. T. 58, *γνωτὰ κοῦκ ἔγνωτά μοι*, the negation of the one is but the affirmation of the other. And on the same principle we may explain what Hermann compares with this, Eur. Hel. 835-6, *ἀλλ'*

ἀγνὸν ὄρκον σὸν κάρα κατώμοσα. τί φηῖς; θανεῖσθαι κούποτ' ἀλλάζειν λέχη; Angl. *to die and never—i.e. rather than ever—change husbands?*

² For proof of this, I appeal only to the speaker's own cloud of witnesses, and to that peculiarly sacred bond, by which she has just said *οὐκ ἂν ἐγὼ ποτε μᾶψ ὀμόσαιμι*, v. 40. Yet Hermann would have us believe: "at cum dubitatione neget, Germanice *wohl nicht*—id bene eo loco Junoni convenit, ut que non possit satis liquido jurare, non suo jussu Neptunum Grecis opitulari!"

recta, ἀλλὰ σέ φημι διαπερὲς ἀγλαΐσθαι) *I promise that you shall always have that distinction*: and so too II. xix, 258-61. ἴστω νῦν Ζεὺς πρῶτα . . . μὴ μὲν ἐγὼ κόρρη Βρισηΐδι χεῖρ' ἐπενείκαι, on which Hermann remarks: "nominativus ἐγὼ, pro quo accusativum exspectes, ex eo pendet quod Agamemnon ὄμνυμι in mente habet, pro quo dixit ἴστω Ζεὺς," we may translate so as to exhibit the two-fold peculiarity of the original, *Be witness now Zeus first, &c. &c. that I verily* (Homeric form of μὴν) *have not, I, laid my hand upon the maiden*, and at the same time, by thus making the emphatic ἐγὼ equivalent to a direct affirmation¹ φημί or ὄμνυμι, account for that further peculiarity, which Hermann has not noticed, the introduction namely of the direct negative in v. 262, οὐτ' εὐνῆς πρόφασιν κεχρημένους, οὔτε τευ ἄλλου.

We have only now very briefly to glance at the last example of this sort which Klausen refers to, Hymn. Merc. 274-7. εἰ δ' ἐθέλεις, πατὴρ κεφαλῆν μέγαν ὄρκον ὁμοῦμαι, μὴ μὲν ἐγὼ μήτ' αὐτὸς ὑπίσχομαι αἴτιος εἶναι, μήτε τι' ἄλλον ὄπωπα βοῶν κλοπὸν ὑμετεράων, αἴτινες αἱ βόες εἰσὶ τὸ δὲ κλέος οἶον ἀκούω, and we shall return to our text, I think, with unabated confidence in that principle, on which our interpretation not of the present passage only, but of Ag. 491. (where see the note), essentially depends; and of which it is but a peculiar modification, that, as we have now seen, μὴ is sometimes found in a kind of *oratio obliqua* (compare Matth. Gr. Gr. § 529, 4. with § 608, 5.), where in *oratione recta* οὐ, and not μὴ, must have been introduced.

353. μετ' ἄλλω δορικμητι λαῶ] "*cum reliquo populo hasta cæso*. Noster Suppl. 679, ἀνδροκμήης. Δορικμήης vox est a Lexicographis non observata, cujus significatio ex verbo ejusdem formæ petenda Soph. Aj. 325, ἐν μέσοις βοτοῖς σιδηροκμησιν, quod recte Schol. τῶ σιδήρῳ φονευθεῖσιν reddit. Δορικμήης ergo hasta cæsus, ut σιδηροκμήης ferro cæsus. Porro pro ἄλλων legendum ἄλλω. Locum data opera corrumpit, qui μετὰ hac significatione genitivum casum requirere, non dativo jungi, crediderat; perperam, cum frequens sit apud poetas." Stanl. See Matth. Gr. Gr. § 587. b.

"δορικμητι em. Blomf., ut δορικλύτοις Pers. 85. Libri δορικμητι contra metrum." Klausen—who, on the same principle of strict metrical uniformity, ought also to have admitted Heath's correction τείχεσι v. 352., and Hermann's πρόσω v. 357.

355. πάρος δ' ὄφελον] Taking the Scholiast at his word: λέπει, τὸ ὄφελον—and with him supplying πρὸ τοῦ ἀποθανεῖν τὸν πατέρα—I have

¹ See Aristoph. Nub. 826. &c.

ventured in this line to introduce into the text, what was wanted to sustain at once the metre and the sense: for whatever doubt might before have been entertained respecting the *reflected* expression of a wish in μηδὲ . . . τέθαιψαι, is at once removed by the direct and unequivocal declaration that follows, of what the speaker *would sooner have had done*, and the three syllables which Blomfield and Scholefield agree in thinking lost after δαμῆναι—thus interrupting the connection between this and the following verses—would seem rather to be wanting in the former part of the line, where Bothe has: πάρος δέ, κανόντ' ἢ κτανόντεσσιν οὕτω δαμῆναι—Schütz: εἴθ' οὖν πάρος ἢ νῦν κτανόντεσσιν οὕτω δαμῆναι, “quod non minus quam vulg. sensu caret:” Well.—and Hermann: πάροιθε θανῶν, ἢ κτανόντεσσιν οὕτω δαμῆναι, “quod mirabor,” observes Blomfield, “si ipse hodie probet.” The Bishop of Lichfield supposes something lost after κτανόντες, where he places an *obelus*, and writes: “Locus corruptus. Nec plane constat utrum νῦν sit encliticum, an fragmentum vocis omissæ; sed crediderim esse encliticum.”

Klausen, who has edited in v. 339. τέκνωντ' ἐν κελύθειος ἐπίστρεπτον αἰῶ, finds nothing wanting in this line, but in v. 356. introduces another πάρος before θανατηφόρον αἴσαν—the corresponding verse being κτίσσας, πολύχωστον ἄν εἶχες.

357. πρόσσω τινὰ πυνθάνεσθαι, *Angl. for one to hear of their death at a distance*; Schol: ἐμέ.—see Matth. Gr. Gr. § 487. 3. “Constructio hujusmodi esse videtur: ὄφελον δαμῆναι, ὥστε τινὰ (sc. ἐμέ) πυνθάνεσθαι κ.τ.ε.” Scholef: and so Stanley.

359. κρείσσινα χρυσοῦ] “Aristot. Hymn. in Hermiam, χρυσοῦ τε κρείσσω καὶ γονέων. Catull. ad Lesbiam cv. 3. nobisque hoc carius auro. Tibull. i, 8. Carior est auro juvenis cui levia fulgent ora.” Stanl. “Aurum hominibus¹ pretiosissimum (Pind. Ol. i, 1.), quod auro melius est, excedit bona humana. Idem cogitatur in versu sequenti: Hyperborea enim felicitas est ea, quæ hominibus in his terris haud contingit, quum in eorum regionem nulla via perveniri possit: Pind. Pyth. x, 29.” Klaus. Compare Psalm xix, 10.

360. μεγάλης δὲ τύχης καὶ Ὑπερβορέου] “De felicitate Hyperboreorum [Angl. *Utopian happiness*] studiosos ad Pind. Pyth. x, 57. et Spanh. ad Callim. H. Del. 281. remittit Blomf. De hiatus in καὶ Ὑπ. vix opus est ut exempla adferam, Pers. 39, καὶ εὐλειβάται ναῶν ἐρέται. ib. 52, καὶ ἀκοντιστὰι Μυσοί. ib. 542, ποθέουσαι ἰδεῖν ἀρτιζυγίαν.” S. L.

¹ Hence Soph. Scyr. fragm. 501, ἀλλ' εἰ μὲν ἦν κλαίουσιν ἴασθαι κακά... ὁ χρυσὸς ἦσσαν κτήμα τοῦ κλαίειν ἂν ἦν., and

Eur. Med. 965, χρυσὸν δὲ κρείσσινα μνρίων λόγων βροτοῖς.

361. "φωνεῖς T. V. ex correctione necessaria. φωνεῖ M. G. A. R.—*ὄδυνᾶ σᾶ* em. Lachm. Libri *ὄδυνᾶσαι γάρ*, contra metrum, quod longam requirit ultimam: itaque plerique vocem utramque ut glossema ejece- runt. At optime dictum est *ὄδυνᾶ σᾶ*, quia vehementissimo revera dolore dixit Electra. γὰρ postea additum ad tollendam catalexim, ut sæpe in anapæsticis: cf. Ag. 724." Klaus. See the note on Ag. 775: but here, supposing *ὄδυνᾶ σᾶ* to have been corrupted into *ὄδυνᾶσαι*—for which Blomfield and Scholefield, after Porson, have edited *ὄδυνᾶ*—the γὰρ would seem to have been added rather to improve the sense, which, as it now stands, is: *Nay now, my child, you are talking of what is altogether visionary and extravagant under the influence of your grief! But in good truth*—as if the Coryphæus, who speaks here rather as a spectator than as one of the actors in the scene, had said *But what wonder that she should? for—it is a double lash whose sound meets us here, or herein ... and it has fallen out more heavily for the children of Agamemnon; to wit, the affliction, metaphorically represented by μάραγμα, with which compare Ag. 623, διπλῆ μάλιστα, τὴν Ἄρης φιλεῖ, δίλογχον ἄτην, φοινίαν ξυνωρίδα. Soph. Aj. 242, λιγυρᾶ μάλιστα διπλῆ, and Aj. Locr. fr. 14, 3. ὅταν δὲ δαίμων ἀνδρὸς εὐτυχοῦς τὸ πρὶν μαστίγ' εἰρείση τοῦ βίου παλιτρούπον: and see Hesych: Σμαράγνα· μαστίξ, ῥάβδος. καὶ χωρὶς τοῦ σ: whence it is obvious that in another place for Μάραϊνα we should read Μάραγμα· μαστίξ, ῥάβδος, ταυρεία: the last word, which is also a correction for γαυρία, being in like manner confirmed by: Μαράγνα· τῆ (vulg. γῆ) ταυρεία: which immediately follows it. "μαράγμης Ald. Med. Guelph. μαράγνης Rob. μαράϊνης Turn. et recentiores: sed μαράγνης Heath. et Porson., sicut legitur in Platone Comico ap. Polluc. x, 56. Incert. Rhes. 817., ubi Scholiasta monet Herodianum scribere penacutē μαράγνα. Apud Hesychium etiam hanc formam reponunt viri docti pro μάραϊνα. Photius: Μάραγμα· μαστίξ." Blomf. Schol: Διπλῆ μαστίγι ἐπλήρημεν.*

363. δοῦπος ἰκνεῖται] "Eadem fere sententia Pers. 605, βοᾷ δ' ἐν ὣσὶ κέλαδος οὐ παιώνιος." Schütz. Add from Abresch v. 367, διαμπερές οὖς ἴκετο. Theb. 563, ἰκνεῖται λόγος διὰ στηθέων. Ag. 791, δῆγμα δὲ λύπης οὐδὲν ἐφ' ἧπαρ προσικνεῖται.

Ibid. "τῶν μὲν ἀρωγοί. h. e. Agamemnon, qui liberis suis auxilio esse debuerat." S. L.

365. στυγερῶν τούτων] "ὄντων conj. Herm. At στυγερῶν τούτων est exclamatio interjecta: chorus enim eodem, quo liberi, odio habet interfectores, et magis quam illi urget ad vindictam." Klaus. "An legendum χεῖρες οὐχ ὄσαι. στυγερῶ τούτω· utrumque horum difficile et odi-

osum; *pueris tamen* (i. e. Oresti et Electræ) *gravius est*: i. e. molestius est, certamine imminente, opitulatoribus carere, quam manus pollutas habere. Sed hoc non omnino placet. Locum certe non intellexit interpres Græcus: *χέρες οὐχ ὄσαι. τοῦτο ἰδίᾳ ἀναπεφώνηται, τῶν ἄγαν στυγερῶν τοῦτων. τοῦτο δὲ μᾶλλον Ἄγαμέμνονος τοῖς παισίν αὐτοῦ συμβέβηκεν πρὸς ὃ ἐπάγει Ἥλεκτρα ὅτι, ὡς βέλος ὁ λόγος οὗτος ἤψατό μου.*" Blomf. Translate: *odious creatures that they are!* and understand it to restrict the application of *τῶν κρατούντων*, which is not quite so obvious here as in v. 258.

366. *παισὶ δὲ μᾶλλον γέγνηται*] "Sensus videtur esse; *gravius vero* insonuit flagellum *ab ea parte quæ tangit liberos*. Agamemnon inultus mortuus est, vivunt regnantque ejus interfectores manibus impuris ac cæde inquinatis; grave et hoc et illud, sed gravius hoc quod tangit liberos, eosque ad cædem ejus ulciscendam excitat." S. L. On this peculiar use of *μᾶλλον* to express *in greater measure* or *degree*, see Gøller and Arnold on Thucyd. iii, 82. *γινόμενα μὲν καὶ ἀεὶ ἐσόμενα, ἕως ἂν ἡ αὐτὴ φύσις ἀνθρώπων ἦ, μᾶλλον δὲ καὶ ἡσυχαιτέρα καὶ τοῖς εἴδεσι διηλλαγμένα κ. τ. λ.*

As to the general sense of the passage, I rather follow Schütz; "*Μᾶλλον* minus recte accepit Schol.; non enim hoc significat Chorus, duplex illud flagellum magis liberos quam Agamemnonem affligere, quod ineptum esset; sed suum sensum cum liberorum sensu comparat, ad quos multo major pars hujus doloris pertinebat. *Γεγίνηται* referendum ad *δοῦπος* *ικεῖται*, nec vertendum est cum Stanl: *liberis hoc maxime constat*, sed: *multo autem vehementius duplex hoc flagellum liberos vexat quam me.*" Compare below v. 464.

367. *διαμπερὲς οὖς*] The correction *οὖς* for *ὄς* is due to Schütz. "*Διαμπερὲς*. *Penitus*: *διώλου* . . . *διαμπαξ*, Hesych: *α διαναπέρω*, non vero *α διαπέρας*, quod ait Etym. M. p. 268, 43. *Divisim* Homerus II. A'. 377, *διὰ δ' ἀμπερὲς ἰὸς Ἐν γαίῃ κατεπήκετο.*" Blomf.—*ἄπερ τε βέλος*, Angl. *even as it had been an arrow*; see above on v. 350., and compare Appendix to Notes on the Agamemnon, Note C. pp. 390. 391. from which it will be seen that *ἄπερ τε*—for which Turnèbe, Vettori, Stanley, and Porson, in violation of the metre have edited *ἄτε περ*, and for which Lachmann and Blomfield propose to read *ἄπερ τι*—is equivalent to *τάπερ ἄ*—or *τάσπερ ὡς*—*precisely so as, just like.*

369. *Ζεῦ, Ζεῦ κ.τ.λ.*] This, which at first sight might be thought to be a mere impassioned exclamation, I understand with Klausen to convey a formal invocation of vengeance, to which the *δε* in v. 372—at the same time that it marks the transition from the general (*βροτῶν* . . .

χειρί) to the particular case (τοκεῦσι)—subjoins in the apodosis what *on the above premises* the petitioner would wish to have done. "Mentio Jovis, ejusque muneris quo ultionem ab inferis emittat, est pro invocatione auxilii ejus in hac re. Mentione enim Diis suis tribuitur honor, qua re ad opitulandum propitii fiunt. Sufficit propterea invocationi in hymnis et initiis carminum illud μνήσομαι σεῖο."

Reading, therefore, on the suggestion of Lachmann in v. 372. τέλει τέλει, translate: *Zeus! Zeus that from below sendest up retributive woe unto the adventurous and all-daring hand (or handiwork) of mortals! do thou, say I, though it be unto a Parent nevertheless repay, repay!* and on this construction of δέ, and of ὅμως, see the notes on vv. 78. 181. 106.; and with ὑστερόποιον, *after a time* (i.e. sooner or later) *repaying*, compare Ag. 58, ὑστερόποιον πέμπει παραβᾶσιν Ἐρινύν. Soph. Ant. 1075, ὑστεροφθόροι Δῖδου καὶ θεῶν Ἐρινύες., and see the note on Ag. 681, ὑστερόφ χρόνῳ. Τοκεῦσι, *unto parents*¹—under which general designation *Clytemnestra*, as *a parent*, is included—with δεσποτᾶν vv. 47. 73. and πατέρων τε καὶ τεκόντων v. 319, are to be noticed as illustrations of the principle laid down by Klausen on Ag. 1541: "Pluralis pro singulari ponitur, ubicunque designandum est esse universi aliquid in conditione ejus de quo sermo fit:" to which we may also refer the abstract use of τὰ φίλτατα (Pers. 851.) to express any *near relation*—as Hor. Od. iv. 4, 36: "bene nata," Angl. *noble birth* or *the nobly born*—and slightly differing from this, that significant use of the plural (Angl. *those that...*), where one person only is meant, examples of which occur in vv. 36. 164. 225. 406: see Matth. Gr. Gr. § 293., and compare the note on Ag. 1596, τοὺς ἤκοντας.

The Bishop of Lichfield's note upon this passage is: "Ζεῦ, Ζεῦ, κάωθεν ἀπέμπων—nominativus pendens participii pro verbo, ut Theb. 189, κρατοῦσα μὲν γάρ, οὐχ ὁμίλητον θράσος, ut non necesse sit reponere ἀπέμπεις vel ἀπεμψον. Sed, ni fallor, præstat hæc per aposiopesis explicare, in hunc modum. *O Jupiter, qui ab inferis sero punientem vindictam facinorosis atque audacibus hominum manibus immittis—at in parentibus tamen hæc perficiuntur.* Imprecationem non absolvit Electra,

¹ Compare Eur. Hec. 403, χάλα τοκεῦσιν εἰκότως θυμονέμοις Angl. *make allowance for a Parent's justly excited feelings.* It is but another modification of the same general principle, which Porson has noticed on Phœn. 423: see note on Ag. 655. To the same principle also belongs what Bp. Middleton (ch. iii. sect. ii. § 2.) calls the *inclusive* sense of the

Greek Article—of which we have a remarkable instance in St. Luke's Gospel xviii, 13: Δάσθητί μοι τῷ ἁμαρτωλῷ. Eng. Vers.: *be merciful to me a Sinner*—and we might say generally, the use of "the Abstract for the Concrete," as, for example, in Soph. Œd. T. 128, τυραννίδος οὕτω πεσοῦσης, Angl. *when Royalty—i.e. a King—had thus fallen.*

horrore quodam percita cum hæc, ut patris cædem ulciscatur, in matrem imprecanda esse reputat : itaque post *immittis supplendum pænas exigito*, vel tale aliquid. Nescio an recte *τοκεῦσι* de *Clytemnestra* acceperunt plerique interpretes. Mihi potius videtur Agamemnon intelligi, in cujus gratiam hæc imprecantur ejus interfectoibus."

371. *τλήμονι καὶ πανούργῳ*] "*Τλήμων* h. l. quod Hor. Od. i, 3, 25 : *Audax omnia perpeti* vocat, ut in loco a Blomf. laudato infra 587 (581). *γυναικῶν φρεσὶν τλημόνων*. Adde Eur. Hec. 562, *πάντων τλημονέστατον λόγον*." S. L. See Monk on Eur. Alc. 285, and for *πανούργος* Blomf. Gloss. Theb. 599.

372. *τοκεῦσι δ' ὅμως τέλει τέλει*] The received reading here is : *τοκεῦσι δ' ὅμως τελεῖται*, the only variation being Robortello's : *τοκεῦσι δόμῳ στελεῖται*, on which Wellauer : "Hæc corrupta esse, non solum sensus docet, quem non adjuverunt Herm. et Schütz. hæc verba parenthesi includentes, sed etiam metrum antistrophici. Both emendavit *τοκεῦσιν ὅπως τελεῖται*, antistrophico simul mutato. Melius Lachm. *τοκεῦσι δ' ὅμως τέλει τέλει*. Facile sane inter se confundi poterant *ΤΕΛΕΙΤΑΙ* et *ΤΕΛΕΙΤΕΛΕΙ*, nisi forte *τέλει τάδε* legendum est."

The Scholiast's obscure gloss is : *τοκεῦσι ἵνα τὸ ὅμοιον καὶ ἴσον τῷ πατρὶ μου φυλαχθῆ*.

374. *πυκάντ' ὀλολυγμόν*] "*ululatum amarum*, propter picis amaritudinem. Vocabula *πυκεδανός* et *ἐχεπευκής* contulit Blomf., forsitan a *πύκα*,¹ *dense*; quæ enim amara sunt, *constringunt*." S. L. "Equidem crediderim vetus fuisse nomen *πυκός*, *amaritudo*, cognationem quandam cum *πικός* *πικρός* habens, unde arbor dicta est *πυκῆ*. Hinc *ἐχεπευκής*, *πυκεδανός*, *πυκῆεις*, et *πυκαλίμος*. Infra 630, *ξίφος ἔχπευκέες*, ubi vide notata; sed forsitan in hoc loco *πυκῆεις* intelligi possit de rogo ex pincis tædis confecto. Vid. supra 262 (259)." Blomf.

In this latter sense I prefer to take it, with Klausen who translates : "*πυκῆεντ' ὀλολυγμόν*, *ululatum de tæda*, qua rogo incenditur. Ita *πυκαῖενθ' ἠφαιστον*, *ignem tæda piceæ accensum*, Soph. Ant. 123. Cupit videre dominos rogo impositos, ut v. 257 (259). Dum cremantur adversarii, ululatum exorsurus est chorus, id quod (Hom. Od. iii, 450.) fieri solet, dum conditur [cæditur] hostia : hostiæ igitur loco illi cædendi ad expiandas ædes.—*θίνεσθαι*, *ictu interfici*, Theb. 959." Add Eur. Or. 1302, *φονεύετε, καίνετε, θείετε, ἄλλυτε*—in place of what Wellauer and Klausen erroneously class under this head, Pers. 303, *στί-*

¹ Compare Hesych : *Πυκαλίμωσι πυκ- συνεταῖς, ὀξείαις, πυκαῖς. Πυκεδανόν- ραῖς, συνεταῖς, καὶ τὰ ὅμοια. Πυκαλίμωσι ἐχεπευκέες, πυκρόν.*

φλους παρ' ἀκτῶς θείνεται, Angl. *is beating* (being beaten) *along the rocky shores*; ib. 965—Hesych: Θεινομένην· τυπτομένην, and translate: *Would that I might be standing by (ἐπι) to raise a (pine-wood) torch-lit shout, when the man (Ægisthus) is struck down, and the woman (Clytemnestra) perishes!* and see the note on Ag. 1083, κατολουξάτω θύματος λευσίμου, where if we have rightly interpreted θύμα λεύσιμον—with which compare also λευσίμους ἀράς ib. 1587. νόστιμος σωτηρία ib. 332. 1205. Pers. 261. 797., and other licenses of expression noticed on Ag. 1483—we shall not think it strange, especially as ἐφονν. πευκ. ὄλ. so obviously resolves itself into ὑμῆσαι ἐπὶ πεύκῃ ὄλολυγμόν, that, in relation to the pine-wood! *pyre* on which, as he represents it, Ægisthus (if not Clytemnestra also) was to be offered as a victim to the *Manes* of Agamemnon, our Poet should have applied the term *πενκῆεντρα* to the *shout* with which, as in Od. iii, 450. Ag. 575-8. 1083.,² it was the peculiar province of the attendant women to cheer and, as it were, crown the celebration of the sacrifice. Compare above v. 142. Eum. 1043. 1047, ὄλολύξατε νῦν ἐπὶ μολπαίς. Theb. 268-9, ὄλολυγμόν ἱερὸν εὐμενῆ παιάνισον, Ἑλληνικὸν νόμισμα θυστάδος βοῆς. Eur. Or. 1137, ὄλολυγμὸς ἔσται, πῦρ τ' ἀνάψουσαν θεοῖς . . . κακῆς γυναικὸς οὐνεχ' αἶμ' ἐπράξαμεν.

The Scholiast, absurdly enough, interprets *πενκῆεντ' ὄλολυγμόν*: *πανηγυρικὸν λαμπρόν*. On the Doric *πενκῆεντ'* (*πενκῆεντ'* Edd.) proposed by Hermann, and adopted by Blomf. and Scholef. but not by the German editors, see below on v. 400.

376. τί γὰρ κεύθω, φρενὸς οἶον ἔμπας κ.τ.λ.] “Vulgata lectio [θείον ἔμπας κ.τ.λ.], quam in textu exhibui, sensu caret metroque adversatur, nec quidquam probabile attulerunt interpretes. Herm. legit: τί γὰρ κεύθω, φρενὸς οἶον ἔμπας ποτᾶται πάροιθέν τε³ etc., et hæc cum sequentibus conjungens, contortam constructionem comminiscitur. Schütz. dedit τί γὰρ κεύθω φρενί; θύον ἔμπας ποτᾶται. Both. τί γὰρ κεύθω φρένα θεῖον; ἔμπας ποτᾶται πάροιθέν γε etc. Buttl. τί γὰρ κεύθω φρενί; θεῖος ἔμπαξ ποτᾶται. Sed sola difficultas est in vocabulo ΘΕΙΟΝ, quod metrum quoque corrumpit, idque cum Hermanno puto ex ΟΙΟΝ natum esse, sed ut hoc modo verba jungantur: τί γὰρ κεύθω φρενὸς οἶον ἔμπας ποτᾶται; *quid enim celem eum animi sensum, qui tamen volutatur?*” Well.

¹ Compare, in reference to the parallel sacrifice of Polyxena to the *Manes* of Achilles, Eur. Hec. 574, οἱ δὲ πληροῦσιν πυρᾶν, κορμούς φέροντες πευκίνους.

² Compare also Ag. 1001, πολλῶν μετὰ δούλων σταθείσαν κτηρίου βομῶ πύλας,

and see the note on Ag. 1020, πρὸς σφαγὰς πυρός.

³ This is the reading of Blomfield also, who says the construction is: ποτᾶται πάροιθεν φρενός, πάροιθέν τε πύρας.

"οἶον em. Herm. Libri *θείου* contra metrum et sensum. Idem legit Schol: ὅμως τὸ εἰμαρμένον περιίπταται πάντας, καὶ οὐκ ἂν ἐπιβουλευθεῖ παρὰ τὸ μοιρίδιον. At neque fatum neque jussa divina dicuntur circumvolare. οὐρον conj. Müller. Illud facilius.—ποτᾶται de affectione animi, ut Ag. 909 (977). Hanc notionem amplius exhibent ea quæ sequuntur, in quibus πάροιθεν καρδίας dictum ut in illo loco: δεῖγμα προστατήριον καρδίας ποτᾶται.—δὲ explicativum, ut Ag. 173 (192)." Klaus.

Translate: *for why should I conceal an affection of my mind which nevertheless (after all) is on the wing, struggling to shew itself, whilst right ahead blows sharp indignation of heart, even wrathful hate; and with this peculiar construction of οἶον compare Ag. 130 (where see the note), οἶον μὴ τις ἄγα θεόθεν κνεφάση προτυπὲν στόμιον, and for δριμύς, sharp-savoured, see note on Ag. 1472., and with the metaphorical use of πρῶρα¹ to denote the front or fore-part of any person or thing—though here it does but form part of the metaphor suggested by the verbs ποτᾶται ... ἄηται—compare καλλίπρωρος Ag. 225. Theb. 533. ὀξύπρωρος Prom. 424.*

"Ἐμπας. Tamen. Ionice ἔμπης ὅμως, πάντως, ὁμοίως. Hesych: [Ἐμπα ὅμως]. Scheidius probabiliter ducit ab ἐν πᾶσι, *omnino*, quo tamen sensu paullo rarius. Valcken. Epist. ad Röver. p. xxxvii. de Theocriti loco xv, 36. ναί' καλὸν ἔμπας: "Usitatio etiam voculæ significatus, *tamen*, nihilominus, hic posset locum reperire: ἔμπα, ἔμπας vel ἔμπης, hoc sensu tum ab aliis, sed frequenter adhibetur a Pindaro et Apollonio Rhodio: usitatissimum ἀλλ' ὅμως dicitur ἀλλ' ἔμπης et ἀλλ' ἔμπας Hesiodo, Callimacho, Apollonio, sed et Epicharmo et Theocrito x, 29. xxii, 17. Priori sensu ponitur ἔμπης sæpe apud Homerum, et in Æschylī Eum. 229, ubi μέγας ἔμπας sicuti Theocritus dixit καλὸν ἔμπας." Soph. Aj. 121, ἐποικτεῖρω δὲ νιν δύστηνον ἔμπας, καίπερ ὄντα δυσμενῆ. ib. 563 (ab Hermannō correctus) τροφῆς ἄοκνον ἔμπα, κελ τανῦν τηλωπὸς οἰχρεῖ. Vid. Schæf. ad Dionys. Hal. de Comp. Indice v. *Sejunctio*." Blomf. Gloss. Prom. 48.

Compare also Prom. 187. Suppl. 102. Soph. Aj. 1338. Ant. 845. Eur. Alc. 909. Cycl. 533., and see Damm's Lex. v. ἔμπης.

379. "δριμύς ἄηται καρδίας M. I. δριμύς ἄκται καρδίας M. II. R. δριμύ ἄηται κ. G. δριμύ ἄκται κ. A. δριμείας τε καρδίας T. V. δριμύς ἦται κ. conj. Pors. At sensum optimum habet ἄηται, *flando sævit*: de mente agitata

¹ Dindorf and Klausen, with the sanction of the Medicæan MS., have edited πρῶρας, as Hermann also on Soph. Phil. 480, ἐς πρῶραν: "Scipsi ἐς πρῶραν, uti

scribendum esse et grammaticæ præcipiunt, et regulæ prosodica postulat. Vide Etym. M. p. 692, 25. 823, 20."

Hom. II. xxi, 386: *δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο*. Cf. Pind. Isthm. iii. 27, [iv. 15. ed. Heyne], *ἐπ' ἀνθρώπους ἄηται μαρτύρια*.—*στίγος* hoc loco de ipso odio: plerumque de *re invisā*.¹ Klaus. Hesych: 'Ἀήμενοι πνέοντες. Ἀήμεναι πνεύσαι, πνεῖν: [Hom. II. xxiii, 214.] Ἄητο· ἐφέρετο ἔπνει. Compare Damm's Lex. v. ἄημι.

Wellauer, Scholefield, and Dindorf have adopted Porson's conjecture. Blomfield reads *ἀήτας*, and translates: Angl. *a sharp gale right ahead*. Schol: *πάρουθεν δὲ πρώρας τῆς ὀψέως μου. ἔγκοτον στίγος ὀργίλον μῖσος*.

381. *καὶ πότ' ἄν ἀμφιθαλῆς κ.τ.λ.*] Translate: *Aye, when I wonder will fostering Zeus lay to his hand!*¹ a further enforcement of the wish which had just escaped the Chorus—see notes on Ag. 269. 1419—uttered, we may suppose, like the succeeding strophe (vv. 392-96), in somewhat of an impatient and complaining tone, which the friendly Coryphæus (vv. 387-91.) endeavours to remove, as before (vv. 359-61) to moderate the extravagance of Electra's ineffectual wish.

"Ἀμφιθαλῆς. Vera videtur hujus verbi significatio a Schol. allata: ὁ ποιῆσαν ἀμφῶ ημᾶς ἀναθελῆσαι. Ἀμφιθαλῆς est secundum Hesychium: ἐπ' ἀμφοτέροις τοῖς γονεῦσι θάλλων ἢ, ἐφ' ᾧ ἀμφοτέροι θάλλουσιν οἱ γονεῖς. Itaque hic forte Jupiter ἀμφιθαλῆς dicitur, qui Electram et Orestem in eo statu collocaturus est, quo æque floreat ac si parentes ipsorum in vivis essent." S. L.

With this view of the passage, which would represent Zeus as *standing in the place of Parents* to these orphan children (vv. 238. 240. 244. 366.) of Agamemnon, agrees that interpretation—" *Pupillarum præses non puberum*, id enim est ἀμφιθαλῆς"—which it is to be wished that Stanley, whose words these are, had established by something more than mere assertion. Compare also Suidas: Ἀμφιθαλῆς ἐκατέρωθεν θάλλων. Ἀμφιθαλῆς ἔρωσ: [Schol. Aristoph. Av. 1735.] ὁ ἀμφοτέροις τοῖς γονεῦσι θάλλων, μηδενὸς ἄρφαισμένος. Timæus: Ἀμφιθαλεῖς ἀντὶ τοῦ, ἀμφοτέροι οἰκοθαλεῖς, on which Ruhnkens: "Forte legendum ἀμφοτέρωθεν, vel ἐπ' ἀμφοτέροις, οἰκοθαλεῖς. Pollux iii. 25. ὅτι [ὄτω] δὲ ἄν γονεῖς ἅμα ἀμφοτέροι περιώσω, ἀμφιθαλῆς ὀνομάζεται. Et sic reliqui Grammatici. Plato Legg. xi. p. 681. B: ἢ περὶ τὸν ἀμφιθαλῆ γονόμενος κακός. Callimach. Fragm. cxx. Διτίκα τὴν τάλιν παιδί σὺν ἀμφιθαλεῖ. Dionys. Halic. A.R. ii. p. 92. 130. Lucian. Hermot. p. 798. Latini *patrimos et matrimos* dicebant. Sed abunde viri docti, qui laudantur ad Hesych. in v. et Fabric. ad Dion. Cass. lix. p. 908. Alia potestate ἀμφιθαλῆς

¹ Compare Psalms lxxiv, 11. cxliv, 7.

Dii omni ex parte florentibus, almis, tribuebatur. Orpheus Hymn. xlv. 2. Νύσιον, ἀμφιθαλῆ, πεποθήμενον, εὐφρονα Βάκχον, quod ipsum fortasse restitui debet H. vii, 13. xii. 1. ubi αἰθαλῆς editur: nisi quis præferat αὐξίθαλῆς. Aristoph. Av. 1735, ὁ δ' ἀμφιθαλῆς Ἔρως χρυσοπτερος κ. λ. ubi frustra Scholiastes alteram notionem agnoscit. Philo T. ii. p. 559. τοῖς τῶν μειζόνων καὶ ἀμφιθαλῶν εἶναι δοκούντων σεβασμοῖς, Ἑρμοῦ καὶ Ἀπόλλωνος καὶ Ἄρεως. Pro *generoso* vel *nobili* est apud eundem T. i. p. 538. ii. p. 446." Ast. Lex. Plat. "ἀμφιθαλῆς, ὁ, ἡ, utroque parente utens, patrimus et matrimus; Legg. xi. 927. D: περι τὸν ἀμφιθαλῆ γενόμενος κακός: non *mancus, plenus, perfectus*; Ax. 370. D.: πρὸς ἀμφιθαλῆ τὴν ἀλήθειαν."

On the whole, then—comparing the analogous, active and passive, uses of the epithet *τελείος*, on which see the notes on Ag. 942, 1403, 1429—we may conclude that the peculiar capacity in which Zeus is here expected to put forth his hand upon the destroyers (v. 953) of a royal house, is as *Giver of that domestic increase*, the perfection of which, as we find it in the temporal blessings of the Hebrew Scriptures, is represented to be this, that it should extend unto *children and children's children*. See in particular Psalms cxiv, 14. cxxvii. cxxviii.

Klausen interprets ἀμφιθαλῆς, "de auctoritate Jovis, quæ cernitur in facinore pariter atque in vindicta, sine qua nihil est quod perficiatur. Ita παναίτιος, πανεργέτης. Ag. 1405. (1457)." Wellauer, who translates it in Ag. 1109 (where see the note) *undique florens*, gives it here a transitive signification, *flores ab utraque parte excitans*.

383. κάρανα] "capita non ædium, ut Schol., sed ipsius Ægisthi et Clytæmnestræ. Ita πίπτε κάρηνα Τρώων Hom. Il. xi. 158., ἀνδρῶν ib. 500. Usitatio in hac re singularis: vide ad. v. 991. (1029)." Klaus.

Ibid. δαίξας. "Æschylus, Homeri auctoritatem secutus, primam in δαίξω communem facit. Brevis est in Suppl. 680, τάνδε πόλιν δαίξων." Blomf. Hesych: Δαίξων' κατακόπτων.

384. πίστα γένοιτο χώρα, *May confidence be restored to the Country!* a prayer in explanation of which (δε) it is added: *what I ask to receive back is—justice in place of (after) injustice! and do you hear my prayer ye goddesses that are honoured among the Infernals—i.e. ye Furies*, as the Scholiast explains it: αἱ Ἑριννῖες παρὰ τῶν χθονίων θεῶν [τοῖς χθονίοις θεοῖς] τετιμημένα: see below vv. 389. 392-3., and compare Eum. 393-6, ἐπὶ δέ μοι γέρας παλαιόν, οὐδ' ἀτιμίαις κυρῶ, καίπερ ὑπὸ χθόνα τάξιν ἔχουσα καὶ δυσήλιον κρέφας. ib. 417, Ἄρα δ' ἐν οἴκῳ γῆς ὑπαὶ κεκλήμεθα. ib. 837-9, ἐμὲ παθεῖν τὰδε, φεῦ, φεῦ, ἐμὲ παλαιόφρονα κατὰ γῆν οἰκεῖν ἀτίετον, φεῦ, μύσος. . It is strange, therefore, that Blomfield (followed herein by

the Bp. of Lichfield) should remark upon this verse, and not rather upon its fellow, v. 372: "Locus manifeste corruptus, qui nec sensui nec metro satisfacit;" and yet more strange that Klausen—*Et tu, Brute!* the text, if it could speak, might say—should, on the suggestion of Hermann, have changed *τετιμέναι* into *τιτηνά*, in support of which he adduces Hesych: *Τιτήναι βασιλίδες*.¹ ἢ "Ἐκτορος λύτροις Τίτην (lege Τιτήνη) ἡ βασίλισσα: and adds: "Eadem fere Phavorinus. Adjectivum *τιτηνός* derivatum a *τιτήνη*, ut *τιτηνός* a *τιθήνη*. Libri *τετιμέναι* ex interpretatione, qua scriptum erat: τὰ *χθονίων* *τετιμένα*.—τε *τιμᾶτε* conj. Müller. At tum obscurum est, quis invocetur: solus enim adhuc invocatus erat Jupiter."

In v. 384, the Scholiast's interpretation is needlessly confined: *καὶ γένοιτο πίστα τῇ χάρα, ὅτι σὺ τούτων αἴτιος*; but it very properly introduces the Article before *χάρα*, where in the text it is omitted only by a kind of colloquial license, which even in classical Greek we find to have prevailed in the use of such familiar words as *πατήρ*, *μητήρ*, *δόμος*, *πόλις*, &c.:² see Matth. Gr. Gr. § 264, 5. and compare note on Ag. 27. —v. 385, *ἐξ ἀδικῶν, post injurias*, as Scholefield translates it; not as Butler, followed by Blomfield: *pœnas autem in sones exposco*: see Matth. Gr. Gr. § 574. p. 998., and for the use of the neuters plural *πίστα*, *ἀδικα*, to express a *state* or *condition of things*, compare ib. §§ 438. 442, 4. 443, 1. and see above on v. 276.

389. *βοᾷ γὰρ λοιγὸς Ἑρινύν*] So, after Schütz, Hermann, Bothe, and Blomfield, I have ventured to correct the received text *βοᾷ γὰρ λοιγὸν Ἑρινύς*, which, though wholly unobjectionable in itself, I see no other way of connecting with what follows, than either with Wellauer to suppose *ἄτην* an apposition to *λοιγόν*, or with Klausen to construct it with *παρὰ* in the sense of *because* (Angl. *all along*) *of*; Matth. Gr. Gr. § 588. c. δ.—in either of which cases we must needs supply another *ἄτην* after *ἐπάγουσαν*, and thus expose our Poet to the just censure, ὦ Ζεῦ βασιλεῦ,

¹ So Klausen quotes it, but in Schrevelius' Edition 1688. it is: *Τιτήναι* (probably *Τιτήνη*) *βασιλίδι*. ἢ "Ἐκτορος λύτροις; where, according to Soping, the reference should be: *Ἀισχύλος ἐν Φρυγίῃ ἢ Ἐκτορος λύτροις*: frag. 252.

² Compare Theb. 584-5, *μητρός τε πηγῆν τίς κατασβέσει δίκη, πατρὶς τε γαῖα* [Angl. *and father-land*] *πῶς κ.τ.λ.*; Thucyd. iii, 43. *μόνην τε πόλιν* [¹ scil. *ταύτην*, or *ὑμᾶς*,] Arnold.] *διὰ τὰς περιουσίας εὖ ποιῆσαι ἐκ τοῦ προφανοῦς, μὴ ἐξαπατήσαντα, ἀδύνατον*.

On the same principle we may partly account for the very peculiar use of the

term *πατροκτόνος* in vv. 953. 995. 1009, where resolving it (like *αἰνόπατερ* v. 306. *ἀντίμολπον* Ag. 17. &c. &c.) into its component parts *τὸν πατέρα κτείνεις*,—*ασα*,—*αν*, we must needs interpret *τὸν πατέρα* as having a sort of *reflective* reference to the principal subject, which in this case is the speaker, *Orestes*; as again in v. 889, *πατροκτονούσα γὰρ ἔνοικήσεις ἐμοί*; the literal version of which would be: *What? Father-killer as you are (to me), would you dwell together with Me?* Compare also *χάρας* v. 952. *δαμάτων* v. 953.

τὸ χρῆμα τῶν κόπων ὄσον, Aristoph. Ran. 1278—or, lastly, with Turnébe to read ἐπάγουσ' in v. 391. in which case we must with Butler suppose ἔρ' to have been lost before ἐπ' ἄτη, unless Professor Scholefield will explain what merit there is in the suggestion, as he tells us, "Viri docti reponentis ἐπάγουσ' ἄν pro vulgato ἐπάγουσαν," which should induce him in his *Appendix* to revert to that reading of v. 389. which for a time he had, like ourselves, reluctantly confessed to be untenable.¹

Tempting, then, as it is to translate βοῆ γὰρ λοιγὸν Ἐρινύς, for the *Fury cries Havoc!*—comparing a parallel passage of our own Æschylus, Jul. Cæs. Act iii. Sc. 1: "And Cæsar's spirit, ranging for revenge, With Até by his side, come hot from Hell, Shall in these confines with a monarch's voice Cry *Havoc!* and let slip the dogs of War; That this foul deed shall smell above the earth With carrion men groaning for burial"—I yet think our present reading more agreeable to the preceding, as well as the succeeding context, and would translate: *Nay, never doubt that your prayer will be heard! it is an established law, that drops of blood shed upon the ground demand more blood to be shed; for slaughter calls forth the avenging Fury from (or, on the part of) those that are first slain, bringing (i.e. so that she brings Matth. Gr. Gr. § 446. Obs. 2.) in successive woe upon woe.* So the Scholiast explains βοῆ: διὰ βοῆς ἐφέλκεται (compare Eur. Phœn, 1155, βοῆ πῦρ καὶ διεύλλας): and so the Bp. of Lichfield interprets the passage: "Loiγός. Cædes Agamemnonis Furiam invocat quæ damna damnis accumulæ, et cædem ipsius cæde interfectorum ejus compensat"—and this interpretation is very strongly confirmed by Ag. 55-9. ἵπτατος δ' αἰὼν . . . Ζεὺς . . . ὑστερόποιον πέμπει παραβᾶσιν Ἐρινύν. ib. 335, ἐγρηγορός τὸ πῆμα τῶν ὀλωλότων γένοιτ' ἄν. ib. 444, τῶν πολυκτόνων γὰρ οὐκ ἄσκοποι θεοὶ κελαιναὶ δ' Ἐρινύες χρόνῳ κ.τ.λ., to which we may add in this play vv. 278. 316. 369-71., as also Gen. iv, 10. Numb. xxxv, 33., and as an illustration of νόμος—here a moral law, a tradition or principle that throughout all time has been received to hold—Shaksp. Macbeth Act iii, Sc. 4: "It will have blood; they say, Blood will have blood."

I do not, however, agree with the learned Prelate, or with the Scholiast, in confining the words τῶν πρότερον φθιμένων to the single case of *Agamemnon*. This might, indeed, have been the right interpretation of τῶν πρότερον φθ., as Blomfield and Scholefield, and even Dindorf has edited, after Porson, but the Homeric λοιγός—which Blom-

¹ The Scholiast has well-nigh confessed as much, when he tells us: τὸ ἐξῆς' ἄτην ἑτέραν ἐπάγουσαν λοιγὸν ἐπ' ἄτη!

field would derive with *λοιμός*, *λοισθος*, and *λοιδορέω*, from an old verb *λώω* or *λοίω*, *lædo*, whereas Damm derives it from *λέγω*, *cubare facio*—denotes *death* or *destruction* in general, rather than any particular instance, or kind of death (such for example, as we should understand by the term *murder*), and *οἱ πρότεροι φθίμενοι*, Angl. *the first victims of blood-shed* (where *οἱ φθίμενοι* is in fact a substantive; Matth. Gr. Gr. § 271.), denotes in the most general terms *those who fall first in such a series of slaughters* (well named *λοιγός* here), as we read of in Eur. Orest. 508-11, *εἰ τόνδ' ἀποκτείνειεν ὁμόλεκτρος γυνή, χῶ τοῦδε παῖς αὐ μῆ-τέρ' ἀνταποκτενεῖ, κάπειθ' ὁ κείνου γενόμενος φόνος φόνον λύσει κ.τ.λ.*, with which compare also Ag. 1480, *ὁμοσπόροις ἐπιβροσάσιν αἱμάτων*. ib. 1535, *θέσμον γονὰν ἀραίον*. ib. 1543, *θανάτοις αὐθένταισι*, ib. 1546, *ἀλληλοφόνους μανίας*. below vv. 727. 1049.

393. *Ἴδετε πολυκρατεῖς Ἄραϊ κειμένων κ.τ.λ.*] *Look, mighty avengers of them that are laid low (slain by violence), here you have (a "dignus vindice modus") the last of the Atridae in a helpless state and outcasts from their home.* I say outcasts! *for which way, I ask, might one—or, can one—turn, O Zeus!* The Medicean MS. here has *φθεῖ μένων*, whence Aldus *φθειμένων*, Turnébe and succeeding Editors *φθιμένων*, a correction of the text at the expense of the metre, which Burney and Blomfield have no more effectually remedied by the introduction of *τῶν*, than Hermann, Schütz, and Seidler, by the omission of the same word in v. 406. I have, therefore, very gladly adopted Klausen's conjectural emendation *κειμένων*, not because I see how "KEIM facillime transit tum in ΦΘΕΙΜ tum in ΦΘΙΜ," but because where *Ἐρινός* or *Ἐρινών* . . . *φθιμένων* had just preceded, it is not at all improbable that the same word may have been wilfully substituted after *Ἄραϊ* in place of a less familiar term, which Klausen nevertheless has abundantly sanctioned from Ag. 1252 (where see the note), *ἄξειν νῦν ὑπτίασμα κειμένου πατρός*. Soph. Ant. 1174, *τίς φονεύει; τίς δ' ὁ κείμενος*; Aj. 989, *τοῖς θανοῦσι τοι φιλοῦσι πάντες κειμένοις ἐπεγγελᾶν*. El. 463, *ἐν Αἴδου κειμένῳ κοινῷ πατρί*.

Professor Scholefield alone has ventured to retain *φθειμένων*, as an Homeric form, on the mere authority of Hom. Il. viii, 429, where Heyne: "Scriptum ἀποφθείσθω ex auctoritate ed. Rom. Eustath. Veneti cum utroque Schol. et Etymologo, ut a φθείω ductum sit. Fuit enim φθέω, φθειώ, φθίω. Sch. br. ἀποφθίσθω habent, quod vulgo editur; et ipsum recte se habet ἀπόφθισο, ἰσθω." Dindorf has edited *ἀποφθίσθω*, and *φθίτο* (where the common reading is *φθείτο*) Od. xi, 330: on which see Buttman, *Irreg. Greek Verbs*, p. 256.

397. *πέπαλται*] "Locutio Æschylea: infra 517 (510.), *κᾶκ νυκτι-*

πλάγκτων δειμάτων πεπαλμένη. Suppl. 565, βροτοὶ δ' οἷ γὰς τὸτ' ἦσαν ἔνομοι, χλωρῷ δείματι θυμὸν πάλλοντ'. *ibid.* 785, μελαινόχρωσ δὲ πάλλεται μου καρδία. *Mox φίλον κέρυ dictum est secundum Homericum φίλον ἦτορ.*" Blomf. "Hom. Π. χ'. 451. ἐν δέ μοι αὐτῇ Στήθεσι πάλλεται ἦτορ ἀνά στόμα. *Noster* Suppl. 785. *Infra.* 517. 819. Soph. Œd. T. 153, δείματι πάλλον. *Nec* abludit Virgilius in illo Georg. iii, 105: *ersullantiaque haurit Corda pavor pulsans.*" S. L.

398. κλύουσαν] "Magna utitur licentia casuum, propter hiatum qui est fugiendus in Tragœdiis. Soph. El. 480, ἔπεστί μοι θράσος, ἀδυνάουον κλύουσαν ἀρτίως ὀνειράτων. F. κλυούσης. Schol: ἀπὸ τοῦ, κλυούση." Stanl. "In accusativo offenderunt Pauw. et Heath., qui dativum reponi vulerunt, sed vid. Brunck. ad Soph. El. 480., ad Æsch. Prom. 217., ad Eur. Andr. 26. Musgr. ad Eur. Troad. 119., ad Eur. El. 1251. Valck. ad Hippol. 199. Herm. ad Vig. pp. 876. 897. Elmsl. ad Eur. Heracl. 693. Addend." Well.

Compare the notes on Ag. 1018. 1582., and consult in particular Matth. Gr. Gr. § 556., from which it will be seen that the reason of the seeming *anacoluthon* (*ib.* Obs. 3.) is, that the participle in every example of this kind contains some "accessory limitation of the principal verb," and not of its substantive—or of any immediate circumstance, or property, of the subject expressed by its substantive, as in v. 401, πρὸς ἔπος κλυούσα, which Professor Scholefield (in his *Appendix* p. 23.) has well translated "Anglice, at the word as I hear it"—and on this principle we may account for the change of case in Thucyd. i, 120. ἀνδρῶν γὰρ σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῦντο, ἡσυχάζειν, ἀγαθῶν δὲ ἀδικουμένων ἐκ μὲν εἰρήνης πολεμεῖν, εὖ δὲ παρασχὸν ἐκ πολέμου πάλιν ξυμβῆναι, and other passages noticed in Matth. Gr. Gr. § 536. Obs.; as well as in Thucyd. v, 33. Λακεδαιμόνιοι ἐστράτευσαν ἐς Παρρᾶσιους, κατὰ στάσιν ἐπικαλεσαμένων σφῶς, and the other examples adduced in Arnold's note.

Ibid. οἶκτον, a lament. Hesych: Οἶκτος· θρήνος, ἔλεος, συμπάθεια, φιλανθρωπία. Blomfield compares Theb. 51, οἶκτος δ' οὔτις ἦν διὰ στόμα. Suppl. 59, οἶκτον οἶκτρὸν αἴων. *ib.* 64, πενθεὶ νέον οἶκτον ἡθέων, and adds: "Ab exclamatione οἷ οἷ formatur verbum οἷζω (Apollon. Dysc. de Adv. p. 538, 9.) sicut ὤζω ab ὦ ὦ, et similia. Vid. Gloss. in Theb. 8. Ag. 1287. Hinc οἶκτος, lamentatio, et sensu secundario misericordia. Idem fere significat οἷζύς, vetus vox Ionica."

400. σπλάγχνα δέ μοι κελαινοῦται] "De hac metaphora vid. Gloss. in Pers. 119, ταῦτά μοι μελαγχίτων φρήν ἀμύσσειται φόβῳ. De σπλάγχνοις, affectuum sede, conferas Gloss. in Prom. 755. Constructio est: σπλάγχνα δέ μοι κλυούση κελαινοῦται πρὸς ἔπος. Stanleius tmesin fingit pro προσα-

κλυούση : atqui verbum προσκλύειν neque exstitit, neque exstare potuit." So Blomfield, but we shall do better with Scholefield to connect κλυούσα with ἔπος, after which (see Matth. Gr. Gr. § 556.) we might render it *which I hear*, and compare Soph. El. 47, ἀγγελλε δ' ἔρκω προστιθείς, equivalent to ὄν σὺ πρόσθεσθε or προσθήσεις. Phil. 55. ὅπως λόγοισιν ἐκκλέψεις λέγων, sc. οὓς λέξεις. CEd. C. 1322, ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ μητρὸς λοχευθείς, sc. ἧς ἐλοχεύθη. Thucyd. ii, 38. καὶ μὴν καὶ τῶν πόνων πλείστας ἀναπαύλας τῇ γνώμῃ ἐπορισάμεθα, ἀγῶσι μὲν γε καὶ θυσίαις διητησίῳις νομίζοντες, sc. ἅς νομίζομεν. ib. vi, 16 : λυπηροὺς ὄντας, τοῖς ὁμοίοις μὲν μάλιστα ἔπειτα δὲ καὶ τοῖς ἄλλοις ξυνόντας, sc. οἷς ξύνεισιν. Also ib. iii, 59 : φείσασθαι . . οἴκτω σόφρονι λαβόντας, sc. λαβόντας αὐτόν. vi, 58 : ἀδήλως τῇ ὄψει, πλάσάμενος (αὐτήν) πρὸς τὴν ξυμφορὰν.

Ibid. "μοι M. Vulgo μου, quod possit defendi, sed non est defendendum contra auctoritatem M." Klaus. Yet Wellauer and Dindorf retain μου, after which, as it appears to me, they were bound to change κλυούση into κλυούσης. Κλυούσα is the reading of the MSS. M. G., and the Doric character ought, I think, to be preserved in the purely Choral measures; though Matth. Gr. Gr. § 10. p. 33. truly enough observes, "there is no uniformity in the editions, or the MSS. which have been hitherto compared." See Elmsley on Eur. Med. 95, where the distinction which he draws between the μέλος of the "matrona potens," and the μῦθος of the "sedula nutrix," is even more applicable to the lyrical, as distinguished from the anapaestic, portions of the present Κομμός.

Compare, however, on this subject Matthiæ on Eur. Hec. 96. Hipp. 263, and Hermann's remarks upon Elmsl. *ut supra*, and upon Pors. on Hec. 100., and Pref. p. 10 : *Preface to Hecuba*, (ed. Glasg.) pp. ccxxxi-xxxiii.

402-4. The restoration of this hitherto desperate¹ passage, resting as it does upon the ingenious transposition of vv. 403, 404, is mainly due to Klausen, who having thus set before his readers the state in which he found it—"ἐπαλκῆς θραρέα πέστασεν ἄχος M. G.² R. ἐ. θραρέα πέστασεν ἄ. A. ἐ. θρασεῖ ἀπέστασεν ἄ. T. V. Ahrens conj. ἐπαλκῆ σ' ὄρω ῥεῖ' ἐπις ἐπέστ' ὄσων ἄχος. Müller conj. ἐπαλκῆ σ' ὄρωμεν, θάρσει ἀπεσάτησ' ἄχος"—and having then given his reasons for preferring to read

¹ "Locus corruptus, nondum persanatus : "Ὅταν δ' αὐτ' ἐπ' ἀλκῆ θρασεῖα, Ἄπεστασεν ἄχος, Modo autem rursus fortior sum, et fiducia sumpta recedit anxietas ; Schütz, 2. "Ὅταν δ' αὐτ' ἐπ' ἀλκῆς θρασεῖα * * ἀπέστασεν ἄχος, Modo autem spes auxilio confidens mentis angorem

dimovere solet ; Blomf., qui reponi jubet ἐλπίς. Ipsi tentavimus : Τὸτ' οὖν αὐθ' ὑπήλθεν μ' ἐπαλκῆς θρασεῖος, ἀπέστασεν δ' ἄχος." S. L.

² Butler and Wellauer agree in quoting from the MS. Guelf: θραρί' ἀπέστασεν ἄχος.

in v. 402. *ἔταν δ' αὐτ' ἐπαλκῆ σ' ὀρᾶ**, where he supposes *φρῆν* or *κῆρ* to have been lost, proceeds: "Ipsum illud *ῥέ'* vix quidquam esse potest nisi *ῥέ'*, antiquitus scriptum PE': ejusque testimonium inveniri potest in diphthongo *ει* translata in *πίστασεν* in A. Deinde versus 379. (403.), quem libri post *ἄχος* exhibent, in omnibus syllabis respondet strophico penultimo, ultimo vero strophico bene respondet *ισ*, quem jam restitutum habemus *ῥέ' ἀπίστασεν ἄχος*. Facile turbatus est ordo versuum, quos ita exhibent libri:

ἔταν δ' αὐτ' ἐπαλκῆς θραρεία πίστασεν ἄχος
πρὸς τὸ φανείσθαι μοι καλῶς.

Corrupta lectione *ὀρᾶ φρῆν* vel *κῆρ* in *θρα*, facili errore reliquæ syllabæ *ῥεία—ἄχος* ab inferiore loco in hunc trahebantur et addebantur illi quæ mutila videbatur. Müller conj. *πρὸς τὸ φαίνεσθαι καλῶς*. At satis antiquum est *μοι*, quod legit etiam Scholiasta, qui recte explicat: *πρὸς τὸ καλά μοι ἐγνοεῖν.*"

So far Klausen—to whose criticism I object only, that he too confidently assumes the various reading *θραρέ'*, for *θραρεία* or *θραρί'*, to be a mere correction of Turnébe's, and that he has not thought it necessary to account for the corruption on all hands of *ΕΠΑΛΚΗC* into *ΕΠΑΛΚΕC*: and whose interpretation, even when we shall have made the bold assumption that a *φρῆν* or *κῆρ* has been engulfed and "left not a wreck behind," is meagre and unsatisfactory, both as respects the indefinite *ἔταν* . . . *ὀρᾶ* (which he does not very accurately translate), *Quando vero te adiutorem videt mens*; and (contingent thereupon) *πρὸς τὸ φανείσθαι μοι καλῶς*, *ita ut grata res mihi apparitura sit*—not to mention the metrical halt which he leaves in v. 404, and that the adjective *ἐπαλκῆς*, although recognised by the learned Editor of Morell's *Thesaurus*, and by Wellauer (*Lex. Æsch.*), in the sense which the Scholiast gives it: *ἐπαλκῆς ἰσχυροποιών*, is wholly without authority, other than what it may be allowed to derive from this very questionable passage.

My own opinion, then—that I may now declare it—is that the initial *ῥεία* of v. 404. was accidentally confounded with the final *σεια* of v. 402., and that the two verses having thus been drawn, as Klausen suggests, into one line, some MSS. (as was to be expected) retained the *σ*, others the *ρ*, whilst all conspired to drop the *δ'* which I suppose originally to have followed *ἀπίστασεν*, where it now stands, but which, when *ἀπίστασεν* came to be connected with *ἔταν δ'*—and for this reason it may be, that Aldus and Robortello have edited *ἔτ' ἄν δ'*—would be sure to fall before that sweeping correction which metamorphosed *ἐπ' ἀλοῆς* into *ἐπαλκῆς*, to agree with *ἄχος* as the noun following, and *θραρεία* or

θραρεία into θραρεία or θραρεία, to agree with σπλάγχνα as the noun preceding the verb ἀπέστασεν. Translate therefore vv. 399-404: *And at one time in despair, my feelings I say¹ grow dark at the language I hear: at other times, again, when it may be on the strength² of the assistance which we have obtained from Orestes, I feel bold to such a degree (up to the point) that I am beginning to have visions of All Well! then Sorrow in one moment puts them to flight: and observe that, although we might as readily supply δ after ὅταν . . . θραρεία v. 402, as εἶμι after δύσελπις v. 399., it is more correct to say that δύσελπις is a "nominativus pendens," grammatically sustained by the succeeding clause, which the δέ marks as the apodosis of the proposition of the subject as δύσελπις—just as in Eur. Phœn. 283-5, μέλλων δὲ πέμπειν μ' Οἰδίπου κλεινὸς γόνος . . . ἐν τῷ δ' ἐπεστράτευσαν Ἀργεῖοι πόλιν, the protasis of the sentence is sustained by the apodosis of δέ, Angl. in the meantime,³ I say, the Argives invaded his (the principal subject's) city—and that ὅταν . . . θραρεία like εὐτ' αὖ . . . δοκῶν Ag. 410. (where see the note), is to be explained from Matth. Gr. Gr. §§ 556. 557. 2. (with observations following). 565. Obs. 2: it being premised, that the τε in αὐτε, and in ὅταν—to which the δέ in v. 404: virtually supplies the apodosis τότε,⁴ whilst the aorist (compare Matth. Gr. Gr. §§ 502, 3. 599, a.) represents the action of ἀπέστασεν as taking place as often as its "accessory circumstance" may arise—involves so much of the notion of being, in connection with the main subject of the preceding proposition, as, when combined with the attribute θραρεία, to exhibit, in relation to that subject, the elementary characters of a Greek (uninflected) verb. See Thiersch's Greek Gram-*

¹ This δέ is partly explanatory of δύσελπις (compare Matth. Gr. Gr. § 557. 2. Obs. 1.), and partly also continuative of the sentiment expressed in vv. 397-8. See above on vv. 78. 181. 372. 385.

² Compare Matth. Gr. Gr. § 584. η. Thucydides in this sense employs the dative; ii, 65: ἔχων ἐπ' ἀξιώσει (on the strength of his high character: Arnold) καὶ πρὸς ὄργην τι ἀντειπεῖν: which belongs to Matth. Gr. Gr. § 585. p. 1027—compare § 586. ε. ζ.

³ Ἐν τῷ, sc. μέλλοντι, in the time already defined by the attendant circumstance of him or his preparing &c. Thus the entire sentence is equivalent to ἐν τῷ μέλλειν δὲ πέμπειν μ' Οἰδίπου κλεινὸν γόνος . . . ἐν τῷ δ' ἐπ. 'Α. π.—as in Thucyd. i, 142: ἐν τῷ μὴ μελετῶντι (Angl. through their not practising) is equivalent to ἐν τῷ μὴ μελετᾶν αὐτοῦς, and iii, 43: ἐν τῷ τοιούτῳ ἀξιοῦντι (Angl. in the midst of such public feeling) to ἐν τῷ τοιάδε ἀξιοῦν,

Angl. where men entertain such opinions—and consequently is to be distinguished from the other examples of "Nominativus pendens" with which it is classed in Matth. Gr. Gr. § 562. 1.

We should rather refer it, together with Thuc. iv, 63, διὰ τὸ (Angl. because of) ἤδη φοβεροῦς παρόντας Ἀθηναίους. v, 7, οὐ βουλόμενος αὐτοῦς διὰ τὸ ἐν τῷ αὐτῷ καθημέρους βαρύνεσθαι, to Matth. Gr. Gr. § 565. Obs. 2. and compare with the prominence given, at the sacrifice even of grammatical order and construction, to the subject uppermost in the speaker's thoughts, that old English phraseology, of which one venerable relic is still preserved in our Book of Common Prayer, where "we beg for JESUS CHRIST His sake." See also Theb. 681-82.

⁴ Compare Soph. El. 294, πλὴν ὅταν κλύη τινὸς ἤξοντ' Ὀρέστην, τηνηκαῦτα δ'—Angl. why, then—

mar, ed. Sandford, p. v. Obs. 2., Sewell's *Hora Philol.* p. 98.; and compare Appendix to Notes on the Agamemnon, Note C. pp. 385-7. 393.

404. *ρεί' ἀπέστασεν*] The Homeric *ρεία* or *ρείαα*, the primary notion of which, according to Damm, is (from *ρείω*, *fluo*) *without much ado, without trouble or hindrance*, does not occur in the Tragedians, but Æschylus has twice expressed its meaning by a periphrasis, Suppl. 99, *βίαν δ' οὐτις ἐξοπλίζει . . . ἤμενον ἄνω φρόνημά πως αὐτόθεν ἐξέπραξεν ἔμπας*. Eum. 651, *πάντ' ἄνω τε καὶ κάτω στρέφων τίθησιν, οὐδὲν ἀσθμαίνων μένει*: and in the same sense we find *ράδιως*, Prom. Sol. fr. 182, 9, *διώσεις ῥαδίως Λίγυν στρατόν*. Eur. Med. 44, *οὔτοι ῥαδίως γε συμβαλῶν ἔχθραν τις αὐτῇ καλλίνικον ἄσεται*. Hipp. 1441, *μακρὰν δὲ λείπεις ῥαδίως ὁμιλίαν*.—“ἀπέστασεν, *removel, ἀπέτρεψε*, ut Eur. Iph. T. 912, *οὐδὲν μ' ἐπίσχει γ', οὐδ' ἀποστήσει λόγου*. Phœn. 1087, *πῶς γὰρ Ἀργείων δόρυ πυλῶν ἀπεστήσασθε πυργηρούμενοι*; Klaus.

405. *τί δ' εἰπόντες τύχομεν, ἢ πάτερ*] “*τί δ' εἰπόντες restitui e vestigiis lectionis M : τί δ' ἄπαντες*. Inde corrupta est lectio G. A. et cod. R. : *τί δ' ἄν πάντες*. Omittendum esse *ἄν* confirmat Schol., ubi deest id : *τί θεῶν εἰπόντες κατὰ Κλυταιμνήστρας, τύχομεν τῆς σῆς συμμαχίας, ὃ πάτερ*; Ex hoc scholio *εἰπόντες* receperunt R. T. V., qui male servant errorem G. A. in voce *ἄν*, ut prodierit lectio : *τί δ' ἄν εἰπόντες*, quæ turbat metrum. Alterum *ἄν* post *τύχομεν* addunt libri omnes : at ne hoc quidem legit Scholiasta. Veram lectionem in priore editione dedit Bothius, in posteriore : *τί δ' ἄν φάντες* : ingeniose, at obstant auctoritas M. et Schol.—Pro *ἢ πάτερ*, T. ὃ *πάτερ* receptum e scholio. At in hoc ipso agnoscitur librorum lectio, quum additur : *ἢ ἄ πεπόνθαμεν*; Ceterum scripsi ἢ pro vulg. ἢ.” So Klausen—who yet, when he translates : *Quidnam dicamus, quod tempori aptum sit?* and further interprets *τύχομεν, adipiscamur opem divinam*, has in fact reverted with the Scholiast, to the very reading which he had just before condemned. For if the meaning were *By saying what, might we—or, what if we were to say, should we—obtain assistance* from Agamemnon or from the gods? we must needs read *τί δ' ἄν εἰπόντες τ.* : see on vv. 12. 306., and observe the confirmation which our account of this construction derives from the insertion here of a second *ἄν*, in open violation even of the metre. In this case, too, we must with Blomfield and Scholefield and Klausen have changed *ἢ* into *ἦ*—(and it might have been a question whether we should not also, with Scholefield, remove the note of interrogation from v. 406., and place it after *σαίνειν*)—translating as in the following note : “*τύχομεν* Eodem sensu dictum ac supra v. 311. Ὡ *πάτερ, αἰνόπατερ, τί σοι φάμενος ἢ τί λέξος τύχοιμ' ἄν*; Vertendum autem :

Quid igitur dicentes, O pater, te nobis adiutorem nanciscamur? (Sic Schol :) An ea commemorabimus quæ a matre perpessi sumus? Quædam deliniri possunt, hæc vero non deliniuntur. Nullis blandimentis efficiet mater, ut hæc illi condonemus. Animus enim noster, lupi crudelis instar, a matre nullo modo placari queat." S. L.

It accords better, however, with the context, as well as with the respect due to what Klausen has established as the oldest and best authenticated reading of v. 405., to suppose Orestes to retort upon the implied censure of the Chorus: *Why, what should we, or what would ye have us to, have been speaking of—apropos, as it were, to your thoughts*; so we might here express the force of εἰπόντες τύχοιμεν, a convenient phrase of which ἐπεικίας τύχω v. 12., τύχοιμ' οὐρίσας v. 308., τύχω μάλ' εὐστομών v. 976, τύχοις (εἰπών) Ag. 603. (in all of which τυγχάνω is but an auxiliary verb) are so many different modifications; the only difference, as regards the optative, being that here it is without ἄν, because it expresses *in oratione obliqua* (Matth. Gr. Gr. § 529, 4.) the reflection, as it were, of that wish which in Ag. 603. for example, where see the note, we find directly uttered as πῶς δῆτ' ἄν εἰπὼν τύχοις; We may then proceed—without any alteration, beyond the insertion of a comma in place of the interrogation after τύχοιμεν—*Why, what would ye have us to have been speaking of other than that (just what) we have experienced, even sorrows, at the hands, mark ye (ye), of them that gave us birth?* No! *one may gloze, but there is no glossing over them—no softening, it is implied, our sense of them—for, just like a savage wolf, we have¹ to thank our mother for a spirit that cannot be wheedled.*

406. ἄχρα] This metrical correction of ἄχθεα, proposed by Lachmann and by Blomfield, has been universally adopted by later editors, and it is confirmed by the scholium on v. 407, τὰ δ' οὐτι: τὰ ἄχρη, as well as by the fore-going ἄχος v. 404., to which a reference is made in this repetition of the word, which in its turn may confirm us in the view that we have taken of each of these passages.

407. πάρεστι σαίνειν] τῇ μητρὶ τὸν Ἀγαμέμνονα, is the Scholiast's interpretation, but no more to be accounted of, than his preceding exposition of τί δ' εἰπόντες τύχοιμεν; Pauw comes nearer the truth: "Μητέρι πάρεστι σαίνειν ἡμᾶς, ἐμὲ καὶ σέ, *me et te, frater*; τὰ δ' οὐτι θείλεται, *talia vero blanditiis non deleniuntur*; ita accipiendum: τὰ, scil. ἄχθεα ἄ

¹ Ἐκ μητρός ἐστι, *we have from our mother.* Compare Shaksp. K. Richard III. Act. iv. Sc. 4: "Madam, I have a touch of your condition, That cannot

brook the accent of reproof." Jul. Cæs. Act iv. Sc. 3: "that rash humour, which my mother gave me."

πάθομεν." But it is much better to understand *πάρεστι σαίνειν* as a general proposition, which introduces and adds emphasis to the particular instance which is set off against it; and we may compare, in point of expression, Theb. 679-82, ἀλλ' ἄνδρας Ἀργείοισι Καδμείους ἄλις ἐς χεῖρας ἐλθεῖν· αἶμα γὰρ καθάρσιον· ἀνδροῖν δ' ὁμαίμοιν θάνατος ᾧδ' αὐτοκτόνος, οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος. Eum. 645-8, πέδας μὲν ἄν λύσειεν, ἔστι τοῦδ' ἄκος, καὶ κάρτα πολλὴ μηχανὴ λυτήριος· ἀνδρὸς δ' ἐπειδὴν αἶμ' ἀνασπῆση κόνης, ἅπαξ θανόντος οὔτις ἔστ' ἀνάστασις.

409. ἄσαντος ἐκ μητρός ἐστι θυμός] "*Ex matre, et per matrem, nobis implacabilis est animus; mater fecit, ut nobis implacabilis sit animus; ἄσαντος ἐκ μητρός* ita intelligendum. Præpositio demonstrat, et ea quæ sequuntur"—so Pauw: and, little notice as his interpretation has obtained from succeeding editors, I see no other way of applying these words—as the relation¹ in which *λύκος* stands constrains us to apply them—at once to the *wolf* and to the exasperated children of an unnatural mother, than to represent the milk of Clytemnestra's kindness as having infused no milder spirit into her offspring, than the wolf's cub from the moment of its birth inherits from its dam. Yet Professor Scholefield (*Appendix*, p. 23.) observes upon this passage: "Cum πρὸς τῶν τεκομένων, 411. manifesto ad *Clytemnestram* referendum est, non video quo modo θυμός possit esse *Orestis*, ut intelligit Pauw. et opinor. Blomf. *Ea* (sc. ἄχα) *non talia sunt quæ demulceri possint; instar enim lupi, implacabilis est matris animus.* Ita ultimas voces reddit Stanl. recte, ut mihi videtur; ἐκ quasi redundante. Soph. Antig. 95, τὴν ἐξ ἐμοῦ δυσβουλίαν. *ibid.* 1056. τὸ δ' ἐκ τυράννων. Plenius et accuratius, a *parte matris.*"

Blomfield, also, admits that Stanley's interpretation may be defended—but "non tali auxilio, nec defensoribus istis" we may reply, when we find him adducing only Eur. Ion 672, ἐκ τῶν Ἀθηρῶν μ' ἢ τεκοῦσ' εἴη γυνή, ὡς μοι γένηται μητρόθεν παρῤῥησία, where *μητρόθεν* is no more to be saddled upon *παρῤῥησία*, than *ἐκ μητρός* here on *θυμός*, but where, like *ἐκ μητρός*, it may very well be rendered *e matre* or *a parte matris*, Angl. *that I may inherit from my mother, or on my mother's side possess, a free voice* (right of citizenship) *in Athens*: and so too in Soph. Ant. 95. the ἐξ ἐμοῦ is emphatic, whether we translate: *what you call* (*ib. vv. 68.*

¹ The relation, namely, of apposition to the leading nominative or subject of the entire proposition, which is ἡμεῖς, and not *μητρός* or *ἐκ μητρός θυμός*, as Stanley and Scholefield combine these words, and translate as *if*, instead of *λύκος*, they

had found *λύκων*. See Appendix to Notes on the Agamemnon, Note C. pp. 390-93: according to which we might, "in the oldness of the letter," translate *λύκος γὰρ ᾧστ'*—*for as 'tis a wolf* (has) *eo* ('tis) *with us there is, or, we have, &c.*

82. 88.) *imprudence on my part; or the imprudence which is all my own—originating with me, and for which I only am responsible—in which latter sense compare Thucyd. ii, 39. πιστεύοντες οὐ ταῖς παρασκευαῖς τὸ πλεόν καὶ ἀπάταις ἢ τῷ ἀφ' ἡμῶν αὐτῶν ἐς τὰ ἔργα εὐψύχῳ.* On Soph. Ant. 1056, τὸ δ' ἐκ τυράννων, Angl. *and that of Kings*—sc. γένος, the genus made up of individual τυράννοι—see Matth. Gr. Gr. § 374. b. Obs.

Klausen alone adopts the Scholiast's explanation of θυμός: ὁ τοῦ Ἀγαμέμνονος: and his exposition of the entire strophe is, as follows: "Orestes, qui v. 375 (381). sqq. Jovis et Furiarum auxilium in recuperanda domo imploraverat, jam ad augendam harum precum auctoritatem affert mala sibi per patris et matris iram illata, quibus non nisi violento facinore finis imponi possit. Patris enim ira exitium ei minata erat, si ultionem neglecturus esset v. 273 (276). sqq.: matris odium eum in exsilium ejecerat. Hujus odii ratio posita erat in eo, quod Oresti patris res erat agenda, neque tolli poterat hoc officium; quamquam enim inferiis Agamemnoni adulabatur Clytæmnestra, tamen non leniebatur ejus ira."

410. ἔκοψα κομῶν Ἀρειῶν] "Scholiastes: Ἀρειῶν Περσικόν. Proculdubio non ad ἄρειον, sed ad τὸ Κισσίας pertinet interpretatio. Cissii gens Persarum bellicosa; de quibus ad Pers. v. 17." Stanl. "Vera fortasse est emendatio Stanleiana, sed Scholiasta, cui regiones Orientis minus exploratæ fuerint, respexisse potest Arios, Parthis conterminos, eosque cum Persis confudisse. Si enim ad Κισσίας interpretationem suam retulisset, scripsisset credo Περσικῆς." S. L. "Ἀρειῶν. Populus, qui Medorum proavus dicebatur, apud Herodotum bis nomine Ἀριοι appellatur vii, 62. 66., semel nomine Ἀριοι iii, 93.¹ Idem iis hoc loco datur, correpta diphthongo ei, ut in Ἀργείων Ag. 177 (189.) Cum Cissii commemorantur etiam apud Herodotum. Mulieres Cissias lamentandi arte insignes observat Ahrens e Pers. 120. Ut omnino ætate Æschyli Trojani, cum omnibus Asiæ minoris gentibus, Persarum moribus similes exhibebantur, (velut in monumentis Ægineticis Paridis habitus), ita nunc mulieres barbaræ Trojanæ mores suos appellant nomine gentium earum, quæ sunt Asiæ potentissimæ. Ne vero inde suspiceris eas non esse Trojanas, conferas locos Æschyli, ubi senes Persæ planctus suos Mysios et Mariandynicos appellant: Pers. 938. 1054." Klaus.

Ibid. "ἔκοψα M. G. A. ἔκοψαν R. ἔκοψε T. V. [Well. Blom. Scholef.

¹ Hesychius has: Ἀρείας πῶλους περσικῆς (Περσικῆς). Ἀρεῖσιγγε. ἔθνος Περσικόν, on which Palmer: "Legge Ἀρεῖσιγγε, si Arrianum sequimur; sed Ἀριοι, si Straboni fides. Ille enim semper Ἀρεῖους, hic

ubique Ἀρεῖους, et regionem Ἀριανὴν vocat." Steph. Byz., quoted by Abresch, has: Ἀρια, θηλυκῶς καὶ οὐδετέρως, Περσικὴ χώρα, ὡς Ἑλλάδικος. τὸ ἔθνικόν, Ἀρεῖος.

Dind.]. *ἔν τε* em. Both. Herm. Libri *εἴτε*.¹ Klaus.—*εἴτα* Tyrwhitt. Blomf. But *ἔν τε* is, I think, confirmed by the reading of *Κισσίας* in M. G. A.

411. *νόμοις ἠλεμιστρίας*] This easy and most effectual correction of the oldest reading of this line—*νόμοισι λεμιστρίας* M. G. A. R.—is due either to Hermann or to Ahrens, who confirms it from Hesych: *ἠλεμιστρίας* *θρηνητρίας*, and further compares *ἠλεμος*, *lamentatio senior*, Suppl. 116. Eur. Phœn. 1034. Orest. 1391. Herc. F. 109. Suppl. 281. Troad. 600. 1304: to which Klausen, who was the first to admit it into the text, adds Inc. Rhes. 895. (“et locum Pindari in Schol. Vatic. ad eum locum”), *ἠλεμίζειν* Callim. fr. 176. Compare also Hesych: *ἠλεμίζειν* *θρηνεῖν*. *ἠλεμοί* *θρηνοί*, *ὄρφανοί*, *στερόμενοι*. *θρηνητικοί*, *ἄνανδροι*, *δυστυχεῖς*. *ἠάλεμος* *νῖος Καλλιόπης*, *καὶ ὁ κακοδαίμων*, *καὶ ὁ καλὸς*, *καὶ ὁ στερόμενος καὶ ὄρφανός*. *ἔνιοι δέ*, *οὐδενὸς ἄξιος*. *ἠαλέμον φθῆ* *ψυχρά*, *οὐδενὸς ἄξια*. *καὶ παροιμία*, *ψυχρότερος καὶ οἰκτρότερος ἠαλέμου*.

To the same effect Lex. Seg. Phot. Suid. Etym. M., which last derives *ἠλεμος* from *ἴλος*—*καὶ Σοφοκλῆς* (Ed. T. 174.) *ἴλον καμάτων*, *τῶν θρηνητικῶν*—*ἴλεμος*, *ὡς τῆλε*, *τήλεμος*. *τροπή τοῦ η εἰς α*, *καὶ πλεονασμῶ τοῦ λ*, *γίνεται ἠάλεμος*, *ὁ θρήνος*: and fanciful as this etymology may appear, it seems to derive some countenance from our Poet himself, Suppl. 115, *ἠ ἠ*,¹ *ἠλέμοισιν ἔμπρεπῆ*—comparing which, I prefer (despite of the prevailing *πλατειασμός* of the word) to read *ἠλεμιστρίας* here, where indeed it may possibly have been a confusion of the letters Η and Π, and not altogether the genius of Turnébe, that first helped *πολεμιστρίας* to fill (without, in fact² supplying) the vacancy in the text,

The rightful word, however, being now restored, and found to harmonize at once with the metre and the sense, we need no longer to proclaim with Blomfield “*De bellatricibus Cissii nihil apud antiquos*,³

¹ See on v. 389. *οἶκτον*, and compare note on Ag. 1037.

² Hence the Bp. of Lichfield: *νόμοισιν* [*ὡς*] *πολεμ*. Inserui *ὡς*, quod abest a Stanl. et omnibus editionibus. Obiter moneo Anapæstum in tertia sede in lyricis Iambis non peccare. Itaque neque hic reposui *πολεμιστρίας νόμοισιν* *ᾧς*, neque in versu præcedente *κόμῳ* *Ἄρειον*, vel *ἔκοψ* *Ἄρειον κομῶν*, ut quibusdam placet. Sufficiant duo exempla e Persis; v. 1034, *καὶ στέρν* *ἔρασσε*, *κάπιβόα τὸ Μύσιον*, ubi nemo qui vim præpositionis *ἐπὶ* intelligit, quidquam mutare audebit: ib. 1038, *διαυε διαυε πῆμα* *πρὸς δόμους* *ᾧ* *ἴθι*, ubi alterum *διαυε* abesse non potest. Quod si in secunda et quarta etiam sede licet, quanto magis in tertia!¹

³ Not so thought Schütz, whose indefatigable industry (here unfortunately put

upon a wrong scent) has hunted out an historical reference, which is worth at least this passing notice. “Arbitror hic respici astutum Clytæmnestræ consilium, quo viro nudo et inermi indumentum superinjiciebat, in quo nec manus nec caput exitum invenirent (*ἄπειρον ἀμφίβληστρον* dicebatur Ag. 1382.) idque cum aliquo Cissiorum, Persicæ gentis, strategemate bellico, illo tempore Grecis noto, comparari. Certe simile quid Herodotus de *Sagatiis* (vii, 25.) narrat.” On which the Bp. of Lichfield observes: “Eodem modo nunc temporis laqueis utuntur Brasilienses, quos *lassos* vocant; et iisdem utebantur antiquitus Ægyptii, ut ex monumentis eorum nuper editis patet. De foeminis Cissii, Amazonum ritu, ad bellum euntibus nihil reperio; feri tamen potest ut Æschylus, cui Persica bellandi

quantum sciam, alibi traditur"; nor, with the multitude of editors who have followed Turnébe and Vettori from one false reading to another, need we change *ἔκοψα* into *ἔκοψε*, in order to make the nominative or subject *Clytemnestra*; nor, with Blomfield again, do violence (as it should seem) to *κομμὸν* by translating "*Ἀρειὸν, Martium, ad eadem pertinens*—but still it may be a question, who is the speaker here, and whether *ἔκοψα* is expressive of past or of present time.

Klausen, in common with all those who have edited *ἔκοψε*, makes the reference to the time of Agamemnon's murder, and having (as we have already seen) assigned this strophe to the *Chorus*, thus explains its purport: "Sui vero planctus recordatur chorus servarum nunc, quum implacabilem Agamemnonis iram commemoraverit Orestes, et monet se saltem e more suo debitum reddidisse honorem et, quantum a se fieri posset, ejus iram placavisse . . . Electræ vero [v. 416.] hæc ipsa res in memoriam revocat ignominiam Agamemnoni in exsequiis illatam." But to this—despite of Klausen's amusing *petitio principii*: "Talis sane planctus haud decebat regem Græcum, qui omnem aspernabatur barbaram luxuriam (Ag. 851.), et tamen hic solus Agamemnoni erat concessus, quum *reliquos* familiæ socios et cives Argivos a comitatu prohibuisset Clytemnestra;" and again: "*Solas illas mulieres captivas nemo prohibuit*"—it were sufficient to oppose the consistent testimony of vv. 419-20. 427. 497. 502. Ag. 1522-24. Soph. El. 100., even, if we had not this further objection to allege, that when we have assumed *τὰ χερὸς ὀρέγματα* to mean the blows which the *Chorus* had formerly inflicted on *itself*, we have cut off all occasion for the introduction of *ἄμὸν* or (as Blomfield prefers) *ἄμὸν* in v. 415, where with *ἐπιρροβῆι* we might rather have expected to find some such specification following as *ἔτι καὶ νῦν*—or, if with Heath and others we were to read *ἐπερροβῆι*, some such epexegetis, it might be, as *κροτητῶν ἀντιδουπῶν ἄθλιον κάρα*—for what purpose, in such case, was this new mention of the *subject* to serve other than (as was very possible) to mislead?

Unless therefore—comparing Ag. 1076, *προτείπει δὲ χεῖρ' ἐκ χερὸς ὀρεγομένα*—we should still with the great majority of interpreters (however abruptly) refer *τὰ χερὸς ὀρέγματα* to the murderous blows aimed by *the hand of Clytemnestra*—in which case we might with Schütz and But-

ratio satis nota erat, ad aliquid tale alluserit; sed ita miror historicos, et præcipue Herodotum, istum morem nullibi respexisse. Cissii erant Persarum bellicosissimi: crediderim itaque hoc tantum vo-

luisse Æschylum, Clytemnestram stragemate quodam usam esse Cissii frequentato, quo Agamemnonem irretiret; quam necessario Cissiam *bellatricem*, non bellatorem, vocat."

ler translate κτύπῳ δ' ἐπ. κ.τ.λ., *strepitui ex patris cæde orto respondebat* [or rather, after ἔκοψα, *respondet*] *caput meum plagis ictum*—I would propose to make vv. 412-15. (which, like vv. 433-6. in the antistrophe, we may conceive to have been delivered ἀπνευστι) a mere parenthesis, in which for the information of those who were less familiar with the names and customs of Eastern countries, I suppose the Poet to run over the particulars¹ of the comparison just as it had presented itself to his own teeming mind; and—adopting Blomfield's valuable suggestion: "*Νόμος. Mos. Vel potest esse gesticulatio: Herodot. viii, 89. ἐν χειρῶν νόμῳ:*"—translate: *I am as² one that beats upon her head the Arian³ stroke, or with the gesticulations of a Cissian mourner! In a shower of blows, yea and from many quarters, you may have noticed the thrusts of a hand (or in one word, hand-thrusts) come pell-mell down from a great height: and even so with (or with such⁴ a) beating rings my battered and, in every sense, unhappy head.*

On this peculiar interpretation of ἔκοψα, I am in the predicament of one that before now⁵ has beaten, and hence—"since such instances in past time are the basis on which we reason to general coincidences"⁶—a beater, or one that beats, see Matth. Gr. Gr. § 502, 3., and compare Thucyd. i, 138. ἦν γὰρ ὁ Θεμιστοκλῆς βεβαύτατα δὴ φύσεως ἰσχὴν δηλώσας—*Themistocles was one that very strongly displayed*, not in this or that particular instance, but in his general character (which the Historian

¹ Compare Ag. 75-82, where to ἰσχὴν ἰσόπαϊδα νέμοντες ἐπὶ σκῆπτροῖς are subjoined no fewer than seven lines (as it were, of explanation), in which the Poet reveals the several points of the comparison, which his own mind had summed up in one expressive word ἰσόπαϊδα.

I am the more confirmed in this view of the text, by observing that even where, with scene laid in the East, he naturally draws most largely upon his knowledge (however obtained) of Eastern peculiarities, we find him still careful so to introduce his *exotics* as that, from the very context in which they are placed, they shall instantly make themselves known. What Athenian, for example, even though unenlightened by the annotations of the Scholiast on Pers. 937. 1054. and of Eustath. ad Dionys. 791., could fail to catch, at least, the general purport of: πρόσφοργόν σοι νόστον τὰν κακοπάϊδα βοῶν, κακομέλετον ἰὼν Μαρνανδινού θρηνητῆρος, πέμψω πολυδάκρυν ἰακχάν, or of: καὶ στέρι' ἔρασσε, κάπιβόα τὸ Μύσιον. ἕνια ἄνια?

² On this peculiar method of illustration, as it were by a *parable* rather than

by a formal comparison, see the note on Ag. 383, ἐπεὶ διώκει παῖς ποταμὸν ὕρνῳ. Compare also Isaiah xxxviii, 14.

³ *Stroke*—not, as it might seem to English ears, of an oar, but of what our Poet (Theb. 855.) has declared to have been not very different—of a hand, beating time to the wild notes of an impassioned Tragic Κομῳδῶς. By this simple, and most literal, construction of κομῳδῶν as the cognate accusative after ἔκοψα, we are not chargeable with the anomaly which Blomfield has noticed: "Notandum est ἔκοψε, activa voce, pro ἐκόπητο."

⁴ Sc. δὲ χειρὶ κτύπῳ, v. 21.

⁵ An equally *aoristic* predication occurs below in v. 485. ἀντικίσειαι, which in strictness we should translate, not *to conquer*, but *to be conquered*, in turn. Compare also v. 569, ἐποπτεύσειαι, equivalent to ἐπόπτης εἶσαι, and v. 570, ἐπιφύρομαι ἀγῶνας ὀρθώσαντί μοι, *being my patron and preserver in conflicts with the sword*: with an allusion, probably, to the well-known *Protectorate* of the ἀγῶνοι θεοί, on which see notes on Ag. 89. 494.

⁶ See Sewell's *Hora Philol.* pp. 110. 111.

is describing) *the force of natural talent*—with the other examples noticed on Ag. 410., Hom. II. xxiv, 42. Soph. Œd. T. 10. 90., from which it will be seen that *ἐκψα* is here equivalent to *κόψασ' εἰμί*, on which compare Matth. Gr. Gr. § 559.

With *νόμοις*, translated as above, compare further Herodot. ix, 48 : *πρὶν γὰρ ἢ συμμίξει ἡμέας, ἐς χειρῶν τε νόμον ἀπικέσθαι*, and see Schweighæus. Lex. Polyb. v. *χειρες*. Hesych : *Νόμῳ τῇ νομῇ* ; and lastly, with *ἠλεμίστρια* and other like feminine inflections of verbal nouns in *της*, compare below v. 741, *φαιδρύντρια*, Ag. 1240, *ἀγύρτρια*, and see Elmsley on Eur. Med. 156.

412. ἀπριγκτόπληκτα κ.τ.λ.] The received reading of this line was ἀπριγκτοὶ πληκτὰ πολὺπλαγκτα δὴν, which Lachmann first restored as in the text, with the omission only of the *γ* in ἀπριγκτόπληκτα, which after Wellauer and Scholefield I have again inserted, as more euphonious, and as derived moreover from the Doric, or old Greek, future of *πρίξω* : Matth. Gr. Gr. §§ 176. 177. Etym. M : 'Απρίξ· τὸ ἰσχυρῶς κρατεῖν, ὄλη δυνάμει, ἀσφαλῶς, προσπεφυκτόως, κατόχως. Κύπριοι δέ, γένος τι ἀκάνθης. ἔστι πρίξω, πρίσω, καὶ Δωρικῶς πρίξῶ. ἀποβολῇ τοῦ ω, πρίξ. καὶ μετὰ τοῦ στερητικοῦ α, ἀπρίξ.

Blomfield and Dindorf have edited ἀπριγδόπληκτα, as in Pers. 1057. we find ἀπριγδ' ἀπριγδα—the former translating ἀπριγδόπληκτος, *indefinenter percussus vel percutiens* ; and adding : "ἀπρίξ dicitur fieri, quidquid nexu individuo factum est ; vid. Gloss. in Pers. 1058."

Ibid. ἦν ἰδέειν. This expression, if we have rightly apprehended its meaning, is an exact counterpart of Horace's : *poteras* or *poterat dixisse* (Ep. ad Pis. 326.), on which, as closely connected with that abstract and indefinite sense of the potential mood in which the writer might here have used *ἴδοις* without *ἄν*, see the note on Ag. 533., and compare the Appendix Note H.

413. ἐπασσυντεροτριβῆ] "Ἐπασσυντεροτριβῆς. *Frequenter inflictus* : ὃ ἐπασσυντέρως τρίβεται. (vid. Gloss. in Prom. 337.) Hesych : 'Ἐπασσύντεροι' ἄλλοι ἐπ' ἄλλοις. [Ἐπασσύντερον' ἄλλεπάλληλον. Schol : ἐπασσυντεροτριβῆ' ἄλλεπάλληλον κτίπον ποιούντα]. Hom. II. Δ'. 382, οἱ δέ νυ λαοὶ Θνησκον ἐπασσύντεροι. Hanc vocem Etymologi ducunt ab ἄσσον, *propius*. Rectius, ut opinor, derivatur ab ἐπασσύνεσθαι." Blomf.

Ibid. τὰ χερὸς ὀρέγματα, (hypothetically) *blows*, we will suppose, *aimed by a human hand* ; or (generically) *hand-thrusts*, as distinguished from *sword-thrusts*, *gun-shots* or the like ; see Middleton's *Doctrine of the Greek Article*, chap. iii. sect. ii. §§. 1. 2. Schol : 'Ὀρέγματα' τίμματα. Hesych : 'Ὀρέγμα' βῆμα, ὄρμημα, ἄλμα : compare below v. 780. Eur.

Phœn. 307, παρηΐδων ὄρεγμα. Hel. 546, σέ τήν ὄρεγμα (ποδῶν) δεινὸν ἡμιλλημένην.

414. ἀνωθεν, ἀνέκαθεν] “*desuper et longo impetu; ἀνέκαθεν* quia eo fortius percutit ictus, quo longior est impetus.” Klaus. *Ibid.* κτύπος δ’—on this familiar use of δέ, whereby one side of the comparison is set over against the other, compare the note on Ag. 136.

Ibid. ἐπιρροθεῖ, responds to, or resounds. “Ἐπιρροθεῖω proprie desecundo clamore faventium dicitur, hic vero paulo detortum *assonare*, non *resonare* significat: κτύπος itaque non ablativi sed dativi Latinorum vicem explet; et intelligendum, iteratis plagarum sonitibus et dimicantium clamoribus, quæ ad Electram perveniebant, caput ejus *respondisse*, suis sc. manibus, ut graviter dolentium mos est, percussum.” Butler. Compare Blomf. Gloss. Theb. 7.

416. ἰὼ ἰὼ] By placing both these interjections (as Blomfield and Scholefield have done) “extra metrum,” we shall be spared the necessity of supposing with Wellauer one, or with Dindorf and Klausen two feet to be wanting in the antistrophe v. 437. And, after the interposition (in our view of the passage) of four parenthetic lines, some such notes of exclamation (so we may consider them) were needed to take up the sense of *ἠλεμιστρίας*, and to point out vv. 416-20. as the actual lamentation—of *one crying*¹ ἠὲ ἠὲ—to which vv. 410-11., with “action suited to the word,” had already sounded forth an appropriate prelude.

Ibid. δαΐα. “Δαΐος. Vel *hostilis* vel *miser* :” Blomf., who on Prom. 360. δαΐον τέρας, where the latter interpretation seems to be required, quotes: δαΐον κοινῶς τὸ πολέμιον, Ἄττικῶς δὲ δύστηνον—καὶ Αἰσχύλος ἀπὲ τοῦ ἀθλία κέχρηται τῇ λέξει [δαΐα, it should seem in this very passage]: Schol. on Soph. Aj. 784, ὃ δαΐα Τέκμησσα, δύσμορον γένος, where Hermann: “*Δαΐα misera*. Hoc significatu hæc vox etiam in iambis Doricam formam habet; sed ubi *hostem* notat, communi forma *δηΐος* dicitur.² In melicis autem Dorica forma utrique significationi inservit.”

The primary meaning of the word, at least with Æschylus, appears to have been (from δαίω, *I divide spoil, slay and burn*.) *consuming, wasting,*

¹ This, it has been already intimated in tracing the etymology of ἠλεμος (in Euripides always ἰλεμος), we suspect to have been the notion which Æschylus meant his hearers to attach to the word ἠλεμιστρία.

² What actual authority Hermann may have for this distinction, I know not—but it had occurred to me on v. 371. (with which compare v. 581) to notice a similar

distinction between τλήμων, *daring, reckless*, and τλάμων, *suffering, wretched*. I do not, however, find any instance where τλάμων is introduced in Iambics,—nay, even in Anapests, Æschylus has τί πάθω τλήμων; Pers. 912—but in Choral Greek we may compare with vv. 371. 581. Theb. 364, δμῶδες δὲ καινοσημονες νέαι τλήμονες (Angl. *enduring; τλήμων* Herm. Burn. Blomf. Dind.) εὐνὰν αἰχμάλων

or in a passive sense *wasted, with fire and sword*¹—compare Prom. 352. 423. Theb. 146. 222. Pers. 257. 282. 986. Suppl. 1065. Eum. 160.—and hence it is easy to deduce the derivative senses, either of which will suit the present passage. Yet Hesychius, who has : δάϊον τέρας τὸ πολεμικὸν σημεῖον (referring, as Blomfield supposes, to Eur. Phœn. 1023, rather than Æsch. Prom. 352.), has elsewhere: Δάϊον ἰσχυρόν, ἀγαθόν. Δαΐα' μεγάλη, ἄπειρος, σεμνή, φοβερὰ. [with reference to some goddess πυριδάπτω λαμπάδι τερπομένη (Eum. 1042.), as we may conjecture from the following corrupt gloss]: Δαΐαν τὴν ἀρουμένην, σεμνήν.

417. δαΐαις ἐν ἐκφοραῖς] “*Hostilibus exequiis*. Haud omnino absimilis Shakespearii locus in nobili tragœdia cui titulus *Hamlet* iv, 3: “*his obscure funeral, No trophy, sword, nor hatchment o'er his bones, No noble rite, nor formal ostentation.*” Butler. Compare Theb. 1022-4, καὶ μήθ' ὀμαρτεῖν τυμβοχόα χειρώματα, μήτ' ὀξυμόλποις προσσέβειν οὐμώγμασιν, ἄτιμον εἶναι δ' ἐκφορᾶς φίλων ὕπο, where Blomfield: “*Notum est Terentii Effertur; imus. ubi Donatus: Efferrī proprie dicuntur cadavera mortuorum; et ire proprie ad exequias.*” See also Monk on Eur. Alc. 434. Hesych: Ἐκφοράν' ἔξοδον, ταφήν. ἐκ τοῦ ἐπὶ μνήματος διέρχεσθαι.

422. ἄρα τίσει, *certe luet*; Blomf: see above on v. 288. “*Sic nos Anglice, to pay for*; sed, ut sæpe fit, quod eleganter Græce dicitur, id apud nos in ore vulgī usurpatur.” Butl. Compare Ag. 1401, τύμμα τύμματι τίσαι. Eum. 268, ἀντιποίνους τίνεις μητροφόνος δύας.

424. ἔκατι δ' ἀμᾶν χειρῶν, *and, next to the gods, by means of my hands*; see above on v. 205. Ἄμός, for ἡμέτερος, and (in poetry) also for ἐμός, I prefer with Matth. Gr. Gr. § 149. p. 244. and Wellauer and Klausen to write Ἄμός, but Dindorf and Scholefield and Blomfield (Gloss. Ch. 422. correcting Gloss. Theb. 413.), with the learned Bishop of Lichfield also, give the preference to Ἄμός. Which of the two may be the right breathing, therefore, is undecided; but in either case it seems—as was to be expected, despite of Brunck's distinction (on Eur. Andr. 1175.): “*Ἄμός* Doricum est pro ἡμέτερος, Ἄμός Atticum pro ἐμός”—to be agreed on all hands, that *the same* breathing is to be uniformly preserved. In support of the *lenis* pronunciation, Blomfield had adduced the Venetian Schol. on Hom. Il. vi, 414: τὸ δὲ ἄμὸν ἐν Προσφ-

ἀνδρὸς ἐόντοχούστος, and contrast Pers. 976, ἔῃ ἔῃ τλάμωνες ἀσπαίρουσι. Eum. 506, τλάμων δὲ μάταν παρηγορεῖ. On the other hand, Sophocles and Euripides invariably use τλάμων in Choral and Anapaestic Greek—the latter, too, in the active sense, Med. 865, τῆλα: χεῖρα φοινίαν ἐντλάμωνι

[Pors: τλάμωνι] θυμῷ.

¹ So δαΐα might have been employed, for example, in Ps. cxxxvii, 8: ὃ θογάτηρ Βαβυλῶνος ἢ ταλαίπωρος—whether, as in our Bible Version, we translate: “*who art to be destroyed*”; or, as in our Prayer-Book: “*wasted with misery.*”

διὰ φησὶν Ἡρωδιανὸς Δωρικώτερον εἶναι ἀπὸ τοῦ ἀμέτερον ἔν δὲ Ἐπιμερισμῷ φησὶν ὅτι ἀπὸ τοῦ ἐμὸν ἐκτέταται τὸ εἰς α μακρόν: to which, in reference to the etymological question, he adds: "Priori rationi accedit Apollonius, posteriori Demetrius, teste eodem Schol. Ab ἀμέτερος ducit Etymologus. Apollonii autem (Dyscoli) locus, quo alludit Scholiasta, mutilus exstat in Excerpt. Reiz. p. 433." Gloss. Theb. 413.

425. ἔπειτ' ἐγὼ νοσφίσας ὀλοίμαν] Translate: *Then, when I have taken, I am content that I should lose a life!* and compare a similar antithesis Theb. 982. πνεῦμ' ἀπώλεσεν. ἀπώλεσε δῆτα, καὶ τὸ τοῦδ' [Dind. τόνδ'] ἐνόσφισεν, and closely resembling these, Soph. Phil. 684, οὔτ' ἔρξας τιν' οὔτε νοσφίσας, Angl. *having neither done to, nor taken from, any*—on which see Hermann's note (v. 678). Below v. 477, ἐνόσφισθης we may translate Anglice, *you were put out of the way, or made away with*; and nearly the same interpretation will suit Eum. 211, γυναικός, ἥτις ἄνδρα νοσφίσθη. Soph. Œd. T. 693, εἴ σε νοσφίζομαι (with which compare ib. vv. 659. 669-70.) Eur. Hel. 642, ἐκ δάμων δ' ἐνόσφισαν θεοὶ σ' ἐμοῦ. Iph. A. 1287, βρέφος μητρὸς ἀπόπρο νοσφίσας—in all of which passages the verb retains its proper meaning of *secret and fraudulent* (even more than *violent*) *spoliation* or *abduction*. Compare Hesych: Νοσφίζεσθαι λανθάνειν, πλεονεκτεῖν. Νόσφιν' χωρίς, ἄνευ, λάθρα, δίχτα, ἐκτός, μακράν. Νοσφίζεται' ἰδιοποιεῖ, κλέπτει, ἀποστερεῖ, ἀφαιρεῖ, χωρίζει.

In the sense of simply *depriving* or *bereaving*, we find it below v. 604, Soph. Phil. 1427, Πάρν . . . νοσφιεῖς βίον. Eur. Andr. 1206, γέροντ' ἄπαιδα νοσφίσας. Alc. 44. Suppl. 153, 539. Inc. Rhes. 56.

The Scholiast on this passage—confirming the reading of Turnébe and Vettori, ὀλοίμαν, in place of ἐλοίμαν Med. Guelf. Ald. Rob.—has: νοσφίσας ὀλοίμαν. ἐκ τούτου εἴρηται τὸ Τεθναῖν, ὅτ' ἐκείνον ἀποπνεύσαντα πυθοίμην. Καλλιμάχου. (fr. ccxix.), on which Blomfield observes: "Verba sunt Hecales pro salute Thesei vota Jovi facientis, inquit Eldikius Susp. p. 23." Sed in rem plane contrariam a Scholiasta citantur; nempe ad illustrandum Orestæ votum pro interitu Clytæmnestræ factum. Callimacheis simile est istud Mimnermi i, 2: Τεθναῖν, ὅτ' ἐμοὶ μηκέτι ταῦτα μέλοι. Cum hoc loco melius congruit Eur. El. 281. a Stanleio laudatus, θάνοιμι μητρὸς αἰμ' ἐπισφάξασ' ἐμῆς. item v. 663, εἰ γὰρ θάνοιμι τοῦτ' ἰδὼν ἐγὼ ποτε." Compare Ag. 520, χαίρω τεθνᾶναι δ' οὐκ ἔτ' ἀντερῶ θεοῖς. ib. 1581-2, οὔτω καλὸν δὴ καὶ τὸ καταθάνει ἐμοὶ, ἰδόντα τοῦτον τῆς δίκης ἐν ἔρκεισιν.

¹ This we might perhaps translate, Anglice *spirited you away from my home*.

426.¹ ἐμασχαλίσθη δ' ἔθ' ὡς τόδ' εἰδῆς] “ἐμασχαλίσθη vulg. ἐμασχαλίσθη Rob., quod recte receperunt recentiores omnes præter Glasg. —δὲ τῶ στο στείδης Med. δὲ τῶς τότ' εἰδῆς Guelph. δὲ τωστωστῆιδυ Ald. δέτωστο στείδης Rob. δὲ Σ' ὡς τὸ στείδης var. lect. ap. Steph. δὲ τ' ὡς τότ' ἔδου Turn. δὲ Σ' ὡς τότ' ἔδου Vict. Glasg. δ' ἔθ' ὡς τοῦτ' εἰδῆς emendavit Canterus. δ' ἔθ' ὡς τόδ' εἰδῆς² recte Heath. Schütz. Lachm. δὲ Σ' ὡς τόδ' εἰδῆς minus bene Both. Schwenk.” Well.

In explanation of ἐμασχαλίσθη—from μασχαλίζω *I begird or bind about the waist*, whence (as Blomfield has noticed) μασχαλιστήρ *a belt or girth*, Prom. 71—Hermann on Soph. El. 437 (444.), ὑφ' ἧς θανὼν ἄτιμος, ὥστε δυσμενῆς, ἐμασχαλίσθη, καπὶ λουτροῖσιν κάρᾳ κηλίδας ἐξέμαξεν, observes: “Scholiastæ, Hesychius in v. ἐμασχαλίσθη, Photius et Suidas in v. μασχαλίσματα, hic etiam in ἐμασχαλίσθη et μασχαλισθῆναι, Etym. M. in v. ἀπάργματα, referunt, qui aliquem per insidias vel in bello civili necassent, extremas manuum pedumque partes amputasse, et mortuo sub alis alligasse, mucrone in capite ejus absterso, quo et debilitari vindicta interfecti, et interfectoris labes purgari, credita sit. Veri simile est, Sophoclem omnino illam extremas corporis partes amputandi crudelitatem eo verbo comprehendisse, ut in eadem re Æschylum Choëph. 437. ubi vid. Stanl.”

Stanley further compares Senec. Ag. 950. Virg. Æn. vi, 494., to which Butler adds, as a *locus classicus* on this point, Apoll. Rhod. iv, 478-80. ἦρωσ δ' Αἰσονίδης ἐξάργματα τάμνε θανόντος, τρις δ' ἀπέλειξε φόνου, τρις δ' ἐξ ἄγος ἔπτυσ' ὀδόντων, ἧ θέμις αὐθέντησι δολοκτασίας ἰλάασθαι. See also Hom. Od. xxii, 475-7. “Videtur mos ortus ex ea superstitutione, qua membra corporis extrema testimonium de cæde ferre putabantur;

¹ The Bp. of Lichfield remarks upon this line: “Personam XO. præponere ausus sum, ut vitetur incommodum ex tribus primis vocibus Strophæ sequentis Orestis tribuendis”—and this alteration had suggested itself to the present Editor also. But the inconvenience of the present division of v. 431. is not so great as would ensue from a disturbance of the regularity, with which (it must have been noticed) as often as Orestes or Electra precedes in the strophe, Electra or Orestes—not the Chorus, whose part is wholly distinct from, whilst yet it is (as it should be) ancillary to theirs—responds in the antistrophe. A certain change, it is true, is made in this energetic climax (as we may consider it from v. 410. to v. 442.) of the δῖπαις ἐπιταμβίδιοι θρήνος (v. 324.), in which the Chorus cannot properly bear

a part, and in which the portion that has thus far been assigned to the Chorus, is consequently divided between the two children of Agamemnon (vv. 422. 430); whilst Electra, whose obvious province it is to tell what it so much concerns Orestes to hear (vv. 430-31.), goes on here with her recital (μῦθος), and ends by urging for the first time a direct exhortation to *act* (v. 440.) upon the impulse she has given him, the effect of which, (as already in part commenced at v. 422.) continues to manifest itself in every succeeding observation of Orestes: see vv. 442. 447. 457-60.

² For the correct accentuation of this conjunctive of οἶδα or εἶδημι, not εἶδω (whence Blomf. and Scholief. εἶδης), see Matth. Gr. Gr. §231, and above all Butt. *Irreg. Greek Verbs*, pp. 77. 78.

velut digitus e sepulcro, manus ex ore ejus, qui mulierem devoravit, porrecta. Cf. Welcker. Nov. Mus. Rhen. I. 3. pp. 401 sqq." Klaus.

427. ἔπρασσε δ' ἄπέρ νῦν—we shall not do ill, even though for the moment we descend from the elevation of the Tragic buskin, to translate: *for just as* (Anglice) *she did, or did for, him*—or, more nearly perhaps, *just as she dealt with him*; i.e. with his body, which she had handled as roughly and as freely as a dealer might deal out his wares—the verb πρᾶσσειν *to negotiate, to go about or bring about*, being for the most part employed in an invidious sense, and being therefore to be classed here with *μασχαλίζειν*, and with *νοσφίζειν* v. 477, as low and disparaging words, expressive (as we may gather from vv. 430. 481.) of extreme indignity and contempt. Compare Eur. Orest. 1139, *κακῆς γυναικὸς οὔνεχ' αἰμ' ἐπράξαμεν*. ib. 1354, *ὁ πραχθεὶς φόνος*. ib. 1579, *ἐπὶ φόνῳ πρᾶσσεὶς φόνος*: but for the sense which we prefer to give it here of *trading in or with, bartering*, or (we might even say) Anglice *chopping and changing*, see above on v. 124, and compare in this view the connection that subsists between *διαπράσσω*, below vv. 721. 859. 987. Pers. 260. 517., *διεργάζομαι* Soph. Œd. C. 1417. Eur. Hec. 369. Hipp. 613. Tr. 1160., *διαχειρίζομαι*, and *διαχράομαι* (Theocr. Id. xv, 54.). Hesych: *Διαπρήσσει' τάσσει. ἀπατᾶ, ψεύδεται, διαπερᾶ. Διέργασαι' φόνευσον. Διαχειρίζει' διοικεῖ. Διαχειρίζεται' φονεύει. Suid: Διαχειρίσαι' φονεύσαι. Διεργάζεται' ἀναιρέι, κτείνει.*

428. *μόρον κτίσαι κ.τ.λ.*, *seeking to make his death* (Anglice) *bear as hard as possible*—compare Ag. 384, *πόλει πρόστριμμ' ἄφερτον ἐνθεῖς*, ib. 545, *οἶον παρείχ' ἄφερτον*—*upon your future life*. This, as well as the direct appeal that follows to the personal feelings of Orestes, is artfully introduced by Electra in accordance with the ancient superstition that has just been noticed on v. 426, where the Scholiast: *κατεσκεύασε δὲ τὸ μασχαλισθῆναι αὐτὸν ἢ κλυταίμνηστρα, ἢ καὶ [so I correct "ἢ καὶ], οὕτως ἀτίμως αὐτὸν θάψασα, δυστυχίαν μεγίστην κατασκευάζουσα τῷ σῶ βίῳ, "Ορεστον ὃ ἔστιν, ἵνα δυστυχῆ βίον ζήσῃς, τοῦ Ἀγαμέμνονος μὴ δυναμένου σοὶ συμμαχεῖναι πρὸς τιμωρίαν κλυταίμνηστρας.—" κτίσαι em. Stanl. Rob. θείναι, quod videtur fuisse ascriptum glossema, et inde orta vulgata κτείνει. Illud vel κτίσαι vel θείναι legit Scholiasta.—ἄφερτον M. G. A. Scholiastem legisse ἄφερτον patet ex iis quæ modo ascripsi. Idem R." Klaus.*

430. *δύας ἀτίμως*] This undisputed correction of *δυσατίμως*, together with the present distribution of v. 431., is due to Stanley. Porson first wrote *πατρώους*, and *πατρώον* in the next verse; and Hermann (*Elem. metr.* p. 537.) asserts that *πατρώϊος* is nowhere to be found in the Tragedians.

431. λέγεις] Klausen, who assigns the whole of this line (and as far as γράφου v. 436.) to the *Chorus*, observes "λέγεις in lamentationibus, ubi quae persona antecedens dixerat simul confirmantur et amplificantur, etiam Theb. 894. et Pers. 276. usurpari monet Ahrens"—but an inspection of those passages will satisfy the reader, that both there and here λέγεις is but another term for κλύω, on the part of one who (as our own Dramatist has expressed it) is "bound to hear;" as on the other hand Electra, if she had been addressing a more indifferent person, might have been expected to say λέγω rather than κλύεις, in the preceding verse. Compare the corresponding scene in Hamlet—the Orestes¹ of our English Æschylus—Act i. Sc. 5: "Mark me. I will . . . Lend thy serious hearing to what I shall unfold. Speak, I am² bound to hear. So art thou to revenge, when thou shalt hear."

Ibid. ἀπεσάτου. "ἐπεσάτου. A. T. ἀπεσάτου. G. R. V. Utrumque ferri potest, illud videtur aptius."—so Klausen: every other modern editor has preferred ἀπεσάτου.

433. μυχοῦ δ' ἀφερκτος] "Μυχός. *Penetrabile*; i.e. mulierum conclave: vid. Gloss. in Agam. 95.—"Αφερκτος. *Exclusus*. ἔργω forma Ionica erat verbi εἶργω, quod cum aspero spiritu scribendum esse monstrat compositum καθειργνώ. "Eustathius," inquit H. Stephanus, "scribit Atticos εἶργω scripsisse cum tenui pro κωλύω, unde esse ἀπείρξεν, at pro ἐκκλείω scribere solitos esse εἶργω, cum aspero; quod probari ex καθεῖρξεν et εἶρκτή." Dicebant ἀπείργω, abigo, et κατείργω, subigo; ut distinctio, quam ponit Eustathius, vera videatur." Blomf. Compare Matth.

¹ This, it is probable, would have been the actual title of the Choëphoræ, had not *Orestes* been the principal actor in the *Eumenides* also; whence the two last portions of the *Trilogy* necessarily take their names from the *Chorus* in each—since, as Müller asserts, a Play was never named after any other than the leading character. And, in like manner, the first and far the most effective part of "Hamlet" might have been distinguished as "The Night-Watch"; comparing which with the "Libation-bearers" of Æschylus, we shall find that the terrific *μῦθος* in each—that which Aristotle (Poet. c. vi) terms "the principal part" or "soul, as it were, of Tragedy"—is no other than (as Schlegel has described it) the "gloomy ghost" of the murdered King and Father: the only difference being, that the religious awe which Shakspeare inspires by calling up the dead man from his grave, is here condensed about the "murky cen-

tre" of Agamemnon's tomb, from which Electra's voice is heard to unfold what, in this case, "there needed not a Ghost to come from the grave to tell us"—even if Æschylus had not precluded himself (see on vv. 426. 428.) from exhibiting his *Agamemnon*, like Virgil's *Deiphobus*, "lacerans crudeliter ora, Ora manusque ambas populataque tempora raptis Auribus, et truncas inhonesto vulnere nares; Æn. vi, 495-7.

² This, as I understand it, means what the Poet has elsewhere expressed by "intently" or "seriously inclined to hear": Othello Act i. Sc. 3. Thus understood, it is indeed, as contrasted "with a difference" in the next line, one of those over-strained conceits in which Shakspeare's natural humour loves to indulge itself, in season or out of season; but there is classical authority for such an expression in Hor. Sat. II. v, 95: "aurem substringe loquaci."

Gr. Gr. § 234. p. 404., and more particularly Buttm. *Irreg. Greek Verbs*, p. 91.

Ibid. πολυσίνου. "Πολυσίνης, *multum lædēns*; non πολύσινος, uti scribit Schneiderus: ἀσινής Theb. 826. infra 1005 (998)." Blomf.: who with Porson, and Dindorf also, has edited πολυσινούς. I follow Wellauer and Klausen—the latter of whom remarks: "πολυσίνου formatum¹ a verbo; itaque non est opus mutatione πολυσινούς: similia vocabula vide Lobeck. Phryn. 184. sq."—not, however, in connecting πολυσίνου with μυχοῦ: though Wellauer, "Melius Lachm. hoc vocabulum, quod vulgo cum κινός jungitur, ad μυχοῦ trahit, quod antea incerto sensu erat; κινός autem ad solum contentum² designandum adhibitum est;" whilst Klausen, when he would persuade us that Agamemnon was murdered in a common *bathing-tub*—"de balneo non cogitandum est, neque hoc jubet pudoris ratio, quum coram Penelope lavetur Ulysses . . . Sufficiebat pudori poni labrum ita, ut posset avertere oculos qui vellet"—that, for this purpose, "positum erat in angulo aulæ ad parietem"—and lastly, that "ab hoc angulo servas repellit Clytæmnestra vibrato gladio, et recedunt illæ canis instar, cui facile injicitur terror"—has given an interpretation that borders as hard upon the ridiculous, as that of Schütz, long since exploded by Butler: "Hocine vero ferendum in Tragico! Quis ferret Electram Anglice querentem, *They turned me, like a mischievous cur, out of the pantry?*" Longe alia est mens hujus loci et ad cothurni dignitatem accommodatio. Queritur scil. Electra se non a *cella penuraria*, sed a penetralibus domesticis, laribus, sacrificiis, omnique adeo paternæ domus societate et solatio, tanquam canem, seu noxium et contemptum animal, exclusam esse, ut forte nec thalamum nec conclave secretum haberet, sed in quovis angulo libenter se abde-

¹ So πολυσίνης also might be formed, only (as formed from the passive of σίνω or σίνωμαι, on which see Buttm. *Irreg. Greek Verbs*, p. 226.) with a *passive* signification; as ἀσινής Theb. 826. Ch. 1018. Eum. 315. ἀβλαβής Theb. 68. εὐπιθής Prom. 333. Ag. 950. Eum. 829. In an active sense, ἀσινής Ag. 1308 (where see the note), and ἀβλαβής Eum. 285. 474., must be understood (like εὐπιθής Ag. 263. Ch. 259. Suppl. 623.) to be formed from their respective substantives, and to denote only *without harm or offence*; as is the case also with ἀδείης, *fearless*, whence a remarkable expression Thucyd. i. 36: γνάτω τὸ μὲν δεδίδως αὐτοῦ, ἰσχυρὸν ἔχον, τοὺς ἐναντίους μᾶλλον φοβήσον· τὸ δὲ θαρσαῖν μὴ δεξαμένου, ἀσθενὲς ὄν, πρὸς ἰσχυρόντας τοὺς ἐχθροὺς ἀδέεστέρον ἐσόμενον, Angl. *will be more without the accompaniment of fear, i.e. less formidable*; just as if ἀδείης had been a passive verbal.

On the same principle, perhaps, we might explain φοβερότεροι, Thuc. ii. 3 (where see Arnold), if applied to the *Theban* party, and therefore to be translated *more timid*, as derived not from the verb, but from the substantive, and so amounting in fact to μᾶλλον ὄντες ἐν φόβῳ, *more in a state of alarm*.

² This is certainly not the meaning conveyed by κινός δίκην Ag. 3. 1057., with which compare *ib.* vv. 588. 865. The objection, therefore, of being left here "incerto sensu," without the addition of πολυσίνου, applies more strongly even to κινός than to μυχοῦ.

ret ut tacita fleret." Compare Soph. El. 285, αὐτὴ πρὸς αὐτὴν οὐδὲ γὰρ κλαῦσαι πάρα τοσόνδ' ὅσον μοι θυμὸς ἡδονὴν φέρει.

434. ἐτοιμότερα κ.τ.λ.] " *Multo promptior ad fletum eram quam ad ridendum, et, sicubi occulto flere potui, illud mihi in lucro erat, et quasi gaudium afferebat.* Perbene Interpres Gallus: *Mon bonheur fut de cacher mes soupires et mes larmes.*" Butler—and so Klausen: "ἀνέφερον, debita retuli, solvi; ἀναφέρειν, referre, plerumque addito εἰς τινα, ut sit *culpam referre. Solvi lacrimas libentius quam risum.* Edidit et lacrimas et risum, illas Agamemnoni debitas, hunc Clytæmnestræ gratia. Aliter Schol.: Οὐδέποτε οὕτως ἐτοιμὸς ἐγέλασα, ὡς τότε ἐτοιμὸς ἐδάκρυσα: quod male friget." "Ἀναφέρω, emitto; sensus rarior, cujus exemplum ex Alexandro tantum Aphrodisiensi protulit H. Stephanus." Blomf:—see on v. 820.

On the construction of χαίρουσα . . . κεκρυμμένα, Angl. *glad to conceal*, see Matth. Gr. Gr. § 555. i., and on the deponent use of the perfect passive Ib. § 493., with Bp. Blomfield's *Remark* thereon, p. li. Compare κεκλαυμένα (*in tears*) below vv. 443. 713. Soph. Œd. T. 1490.

436. ἐν φρεσὶν γράφου] Klausen compares Prom. 789, ἣν ἐγγράφου σὺ μνήμοισιν δέλτοις φρενῶν. Suppl. 991, καὶ ταῦτα μὲν γράψεσθε πρὸς γεγραμμένοις πολλοῖσιν ἄλλοις σωφρονίσμασιν πατρός. Soph. Phil. 1325, γράφου φρενῶν ἔσω.

437. συντέτραινε] "σὺν τέτραινε libri. συμμέτραινε conj. R. Disjuncta vocabula legit Scholiasta: τέτραινε' διατόρει, διακόμζε. σὺ τέτραινε T. σοὶ conj. Herm." Klaus.

Blomfield compares Herodot. ii, 11: σχεδὸν μὲν ἀλλήλοισι συντέτραινοντας τοὺς μυχοὺς, ὀλίγον δέ τι παραλλάσσοντας τῆς χώρας, which he rightly interprets: *boring their respective channels pari passu, at a short distance from each other, and in parallel lines*; and, pursuing this analogy, we shall see that the full meaning of the present passage is: *let my words sink down through both your ears—and penetrate, as it were, to the point where the two channels meet together.* The etymology of the word is given by Eustath. on Od. v. p. 1532, 7: ἔστι γὰρ τρῶ—ἐξ οὗ τραίνω, τὸ παραγωγὸν τοῦ τρανὸς καὶ τρανέος. καὶ κατὰ ἀναδιπλασιασμόν, τετραίνω. Compare Hom. Il. xxii, 397, ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τέοντε. Hesych: Τέτρηθεν' ἐτύπησεν. Τετρήναι' τρήσαι. Butt. *Irreg. Greek Verbs*, p. 241.

438. ἡσύχῳ φρενῶν βάσει, *with calm staidness of mind*; including, besides *intentness*, the notion also of being *prepared to move* with firmness and composure: compare v. 441. Schol: ἡρεμαίᾳ τῇ ψυχῇ. ἀντὶ τοῦ προσέχων καὶ μὴ ἀποπλυνόμενος. Hesych: Βάσις' στήριγμα, ἔδρα,

στάσις, ῥυθμός, πορεία, βήμα, ὁδός. "Per ἤσυχον φρενῶν βάσιν, h.e. *lentum* s. *quietum animi gressum*, nihil aliud forte voluit poeta quam *intentionem animi* exprimere. Totum igitur locum sic verto: *Hæc audiens animo tuo inscribe, per aures vero sermonem penetrare sinito* (qui enim *perforat*, penetrare sinit) *animo quieto*: q. d. hoc tibi in imis insidat præcordiis, et auribus acceptum diligenter perpendatur." Butler. See above on v. 431, and compare St. Luke's Gospel ix, 44: *θίσθε ἡμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους*. Eng. Vers: "let these sayings sink down into your ears."

440. τὰ δ' αὐτὸς ὄργα μαθεῖν] So, after Scaliger, Pauw, Hermann, Blomfield, and Scholefield, I have corrected (what after αὐτὸς we might have expected to find in the early editions) ὄργῃ—on which Klausen: "Schol. αὐτὸς δέ, τοῦτ' ἔστιν ὁ πατήρ, ἐπιθυμεῖ καὶ τὰ λοιπὰ γνῶναι τοῦτ' ἔστι, τὴν τιμωρίαν. Quæ explicatio omnino sufficit et aptissimum habet sensum, ut mirandum sit quod alia quæsiverunt interpretes." But there is another Scholium, noticed by Wellauer—"ὄργῃ dativus esse, μαθεῖν pro imperativo positum videtur; quod confirmatur Scholiastæ explicatione: ἀντὶ τοῦ, μάθε τῷ τρόπῳ σου—which has the merit at least of abandoning the notion of referring αὐτὸς to *Agamemnon*; and, if we have rightly explained this form of words τὰ μὲν γὰρ οὕτως ἔχει κ.τ.λ. (see note on Ag. 596.), as denoting a *transition* on the part of the speaker (which, in the present instance, is from *things past* to *things to come*) the very opposition: *For my tale*—Schol: τὰ μὲν γὰρ ταῦτα τὰ συμβάντα τῷ Ἀγαμέμνονι—is told, in what is to follow let your own eagerness be your instructor, is sufficient to determine the application of αὐτὸς, and therefore the right reading and construction of ὄργα.

As for the precise words ὄργα μαθεῖν, Angl. *be bursting to know*, as Shaksp. Hamlet Act i. Sc. 4: "O answer me: Let me not burst in ignorance!"—which we may conceive Electra to have addressed to that impatient gesticulation (already indicated in vv. 424. 438.) which expressed what the modern Orestes proclaims in corresponding words (ib. Sc. 5.): "Haste me to know it; that I, with wings as swift As meditation, or the thoughts of love, May sweep to my revenge"¹—compare Hesych: ὄργῃ ἐπιτεταμένως ἐπιθυμεῖ. Timæus: ὄργῃ ἐπείγεται, ἐπιθυμεῖ., on which Ruhnken: "ὄργῃν proprium est *terrae*, quæ (ut Virgilio verbis utar Georg, ii, 324.) *vere tumet*, et *genitalia semina poscit*; vel *plantarum*, quæ *turgent*, ut ad maturitatem pervenerunt: Herodot. iv, 199. Ex hoc ipso loco glossa, quam explicamus, videtur

¹ Compare below vv. 560-62.

fluxisse ... Pollux i, 230. Ἐπὶ φυτῶν καὶ δένδρων καρποφόρων ἐρεῖς, ἀκμάζειν, ὀργᾶν, σπαργᾶν, βρύειν: quam notionem docte explanavit P. Victorius Var. Lect. xviii, 22. Deinde hoc verbum translatum est ad eos, qui Veneris cupiditate turgent, *subant*, et vel ad faciendum vel ad patiendum *gestiunt*: Aristoph. Lysist. 1115. Ælian. H. A. i, 26. ... Crebro etiam sumitur pro *ardenti cujuscunque rei consequenda studio*; Æsch. Ag. 223 (206.), Παρθενίου θ' αἵματος ὀργᾶ, Περιώργως τ' ἐπιθυμεί Ἄρτεμυς [sic, contra metrum et libros]. Ch. 452, τὰ δ' αὐτὸς ὀργᾶ μαθεῖν. Thucyd. ii, 21: ὦν ἀκροᾶσθαι, ὡς ἕκαστος ὄργητο. Sic pro ὄρητο ex libris scriptis legendum docuit Jos. Wassius in Duker. Præf. ... Phrynichus Mstus: Ἄκουσαι ὀργᾶ, σημαίνει τό, πάννυ ἐπαίρομαι πρὸς τὸ πρᾶξαι τι ἢ ἀκούσαι. Adde Fæs. Œconom. Hippocr."

441. καθήκειν, Angl. *to enter the lists*. "Καθήκω, devenio, de iis dictum, qui in certamen descendunt; sicut καθίναται est in certamen mittere. Exemplum tamen hujus notionis in promptu non habeo." Blomf.

Scholefield aptly compares Soph. Trach. 504, ἐπὶ τάνδ' ἄρ' ἀκοιτῶν τίνες ἀμφίγυνοι κατέβαν πρὸ γάμων; See also below v. 709. Eum. 1046, Παλλάδος ἀστοῖσι Ζεὺς πανόπτας οὕτω Μοῖρά τε συγκατέβη. Pind. Nem. iv, 63, σφόδρα δόξομεν δαῖων ὑπέρτεροι ἐν φάει καταβαίνεω. Thucyd. vi, 16: ἄρματα μὲν ἐπὶ τὰ καθήκα, ὅσα οὐδεὶς πω ἰδιώτης πρότερον. Hor. Epist. I. ix, 11: Frontis ad urbanæ descendî præmia. Cic. Tusc. Quæst. ii, 26: Videmusne ... nullum ab iis, qui in id certamen descendant, devitari dolorem? Schol: Πρέπει δέ σοι ἀμετακινήτῳ δυνάμει ὀρμῆν κατ' αὐτῶν.

442. σέ τοι λέγω κ.τ.λ.] A change, as has been already intimated, has now come over the spirit of Orestes, who, with heart and hand (compare vv. 447. 460. 498.) prepared for action, is anxious to put an end to the womanish lamentation in which Electra, with equal propriety, indulges the more freely, as she sees the crisis of their fate approaching. Here then, we may conceive, he flings away the scabbard, and ere he addresses himself to *his father's work* (v. 807.), lifts up his voice and says: "Upon you I call—Father, be present with your loved ones! much as Hamlet, at the close of what we have called the corresponding Scene on our own stage: "Remember thee! Aye, thou poor Ghost, while memory holds a seat In this distracted globe. Remember thee! Yea, from the table of my memory I'll wipe away all trivial fond records, . . . And thy commandment all alone shall live Within the book and volume of my brain, Unmix'd with baser matter. . . . Now to my word; It is Adieu, adieu! remember me!"

444. στάσις δὲ κ.τ.λ. And all this company together (in one stream, as it were, of voices) responds thereto, and says &c. Schol: Ἐπιβοᾷ σε ἢ

σύστασις ἡμῶν ἢ κοινή, βοηθὸν ἐλθεῖν : see above on vv. 105.414. “Vox πάγκοιτος videtur testari, junxisse se Orestem et Electram cum Choro in pronuntiandis vv. 437. et 438 (445-6.) :” Klausen—who compares with the matter of the petition, Soph. El. 453, αἰτοῦ δὲ προσπιτυούσα γῆθεν εὐμενῆ ἡμῶν ἀρωγὸν αὐτὸν εἰς ἐχθροὺς μολεῖν.

Ibid. “*αἰδ’* G. R. *αἰδ’* M. *αἰδ’* A. V. *αἰδ’* T.” Klaus. “*ἡδ’* cum Scho-liaste Schütz. 1., ut supra v. 112 (105.), *τῆδε στάσει. αἰδ’* Herm. Schütz. 2. *Utramvis certe vulgatæ [αἰδ’] prætulerim ; et verior forte αἰδ’*, cum ob Dorismum præcedentem, tum ob formam literarum : *a* scil. et *ω* in MSSis facile confunduntur.” Butler. Wellauer and Dindorf only have preferred *αἰδε*.

447. In pursuance of the view that has been taken on v. 442., of the spirit and tone in which Orestes speaks in this concluding portion of the Κορμοί, I follow Klausen’s reading and interpretation of this line ; on which, having adopted Pauw’s metrical correction *ξυμβαλεῖ* for *ξυμβάλλει*—which every other editor after Porson has changed into *ξυμβάλλοι*—he observes : “Hic versus non preces, sed prædictionem exhibet, at est talis prædictio pronuntianda inter preces, ut cognoscatur hominum fiducia, cui accedere debet auxilium divinum : *ἄρης ἄρει*, ut *διπλοῦς ἄρης* v. 881 (918). Recte Schol. : *ὁ ἄρης ἡμῶν τῶ τῶν ἐχθρῶν*. Robur Clytæmnestræ et Ægistihi in cæde Agamemnonis sese exercuit, nunc vero denuo spectandum est. Eadem ratione jus illorum cum jure horum conflicturum est : *δίκη* enim omne id designat, quod positum est in arbitrio cujuspiam hominis. De consociato robore et jure vide vv. 140. 233 (235.). Theb. 415, *ἄρης κρινεῖ, Δίκη δ’ ὀμαίμων.*”

It is not necessary, however—as the above passages may serve to prove—that with Klausen we should go on to drop the *prosopopœia* (on which see note on v. 154) by dropping the initial capitals—“quia non de numinibus cogitatur, sed de robore et jure singulorum hominum : id quod inde apparet, quod plura nominantur.” It is on this express understanding, indeed, that we must receive the interpretation which Klausen has here given of *δίκη*—otherwise so irreconcilable with his stricter definition on Ag. 239 (226.) : “*δίκη*, ea conditio qua unicuique contingit id quod justum est”—namely that it is not; as our Poet elsewhere draws the distinction, *ἡ Διὸς παῖς παρθένος Δίκη* (Theb. 662.), but only a *Δίκη ψευδώνυμος* (ib. 670.), even *χρυσότευκτα γράμματα ἐπ’ ἀσπίδος φλύοντα σὺν φοίτῳ φρενῶν* (ib. 660.), that can be otherwise than “at unity in itself :” just—for the sake of illustration we may add—as that great bond of union between a free people and its constitutional Head, “*DIEU ET MON DROIT*”, is represented

by our great Northern Bard¹ as strained, in the unnatural conflict of Marston-Moor, at once into "GOD AND THE CAUSE," "GOD AND THE KING."

Translate: *Might with Might shall the encounter be, (our) Right with (their) Right!* and compare, in respect both of the primary and the symbolical meaning of the words, those Sibylline verses of the same great Wizard of the North, ending—"When Bertram's might and Bertram's right Shall meet on Ellangowan's height."

448. ἰὼ θεοὶ κ.τ.λ, *Ho! ye gods* (an invocation of assistance as in v. 150), *decide our controversy* (literally, *our respective rights*) *righteously, or according to right.* Determine, which is indeed the rightful cause!—"δικας, quod vulgo abest, ex emendatione certissima et facillima addidit Hermannus, quem sequuntur Schütz. Both. Lachm. [Scholef. Dind. Klaus.]" Well. Compare Ag. 782, *δικας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ κλύοντες . . . ψήφους ἔθεντο.* ib. 1393, *ἐὰν δὲ τοῦμπαλι κραινή θεός.* Eum. 758, *Παλλάδος καὶ Δοξίου ἕκατι καὶ τοῦ πάντα κραινοντος τρίτου Σωτήρος.* Eur. Heracl. 143, *κραινεῖν δικας.* Andr. 478, *ἔριν κραινεῖν.* Hesyeh: *κραινοῦσι· πληροῦσι, παρέχουσι, τιμῶσι, βασιλεύουσι.*

449. *τρόμος μ' ὑφέρπει*] sc. *πῶς δόμοις κρανήσεται*, v. 850; as Eur. Med. 931, *ζῆν δ' ἔτ' ἐξηύχου τέκνα, ἐσῆλθε μ' οἶκος, εἰ γενήσεται τάδε.* Compare Ag. 259, *χαρά μ' ὑφέρπει*, and in a wider acceptation, ib. 435, *φθονερὸν δ' ὑπ' ἄλγος ἔρπει.* Soph. Oed. T. 786, *ὑφεῖρπε γὰρ πολὺ.*

450. *τὸ μόρσιμον μένει πάσαι*] This ascription, in few words, of the properties of Eternity and Unchangeableness to that great Moral and Religious System, which Æschylus had shadowed out to himself under the name of *μοῖρα* or *ἀνάγκη* (Prom. 511. 514-15.)—remarkable, as it might well be thought, in itself—when combined with the distinct recognition, in the next verse, of a free moral agency on the part of Man, as in some sense needful and instrumental to the complete development of that system, presents one of the most deeply interesting and instructive testimonies that Heathen Antiquity has borne to the *reasonableness* of that Religion which Nature dictates, and which it is the province of Revelation only to "stablish, strengthen, settle," on the "greater witness" of the Revealer.

¹ "On either side loud clamours ring,
'God and the Cause!—God and the King!'

* * * * *
I could have laughed—but lack'd the time—
To see, in phrenesy sublime,
How the fierce zealots fought and bled
For king or state, as *humour led.*"

Sir W. Scott's Rokeby, Canto I. xii.

Translate: *What is to be, abideth¹ of old—i.e. in itself* at any moment *is as it has ever been*, is unchangeable—but *as for men—as the case stands with them*; see notes on vv. 121. 270—*by (their) praying, is the way for it to come*: and on this exact rendering of the Optative with *ἄν*, as expressive of some *virtual power or tendency*, see the notes on Ag. 353. 603., and compare above vv. 94. 158, λέγοις ἄν, *It is for you to tell*; below v. 499, ἔρδοις ἄν ἤδη, *Now's the time for you to be doing*; &c., &c.

Wellauer has substituted ἀνέλθοι for ἄν ἔλθοι, as Klausen also would seem to have intended, when he wrote: "*Diu instat id, quod fato constitutum est; eveniat vero evocatum voventibus. Hæc sententia subest omni imprecationi, parari rem quamvis lege naturæ [μοιρᾶς], quæ singulas sortes distribuit; requiri vero dictum, ut rata fiat. Recte Schol: πέπηγε μὲν καὶ ὄρισται πάσαι ὑπὸ Μοιρῶν, τὸ τὴν Κλυταιμνήστραν ἀνδροκτονήσασαν ἀναιρεθῆναι· τὸ κατ' αὐτῆς δὲ καλῶς κυρωθῆν ὑπὸ τῆς Δίκης ἔλθοι. ὃ ἐστὶ, μὴ μελλήσῃ πρὸς τιμωρίαν Κλυταιμνήστρας τὸ θεῖον."*

452. ὃ πάνος ἐγγενῆς] "i.e. ἀπὸ τῶν ἐν γένει. Theb. 582, ἐγγενεῖς θεοί. Suppl. 330, κῆδος ἐγγενές." Blomf:—and so the Scholiast: ἐγγενῆς· συγγενῆς. ὅν ὑπὸ συγγενῶν ἐπάθομεν—but the context would lead us rather to understand it of that *affliction* inherent in the family of Atreus, of which it was strongly said Ag. 1536, κεκόλληται γένος πρὸς ἄτῃ—(compare ib. 150. 1153-7. below v. 727.)—and to which in the antistrophe is opposed the δόμασιν ἔμμοτον ἄκος, which had also been predicted Ag. 1250, with which compare below vv. 809. 912. And this view may partly confirm us also in our distribution of vv. 452-61, which with Professor Scholefield I have transferred from the *Chorus* to *Electra*, who still gives vent to her womanish grief (v. 443), and to *Orestes*, who replies by again encouraging her (compare vv. 424. 460.) to look now to *him* for the actual prosecution of the *strife of the avenger of blood*, and, relying upon the native energies of her House to right itself, to cease at length (v. 461.) from importuning the vengeance of the *gods below the earth*.

Klausen—inconsistently enough with his own interpretation of v. 447—has been tempted to follow Müller in assigning the strophe to *Electra and Orestes* jointly: after which, although without a precedent for such departure from the order in which the responses have

¹ Psalm lv. 19: "God... even He that abideth of old": for which in our Prayer-book Version we find: "Yea, even God that endureth for ever." LXX. Vers: ὁ Θεός, ὁ ὑπάρχων πρὸ τῶν αἰώνων. Com-

pare also Ps. cxix. 89: εἰς τὸν αἰῶνα, Κύριε, ὁ λόγος σου διαμένει ἐν τῷ οὐρανῷ. Eng. Versions: "For ever, O Lord, Thy word is settled in heaven." "O Lord, Thy word endureth for ever in heaven."

thus far been made, he could not but suppose the *Chorus* to reply in the antistrophe—"cujus sententia" he truly observes, "tantopere differt a strophā, ut ab iisdem utraque dicta esse nequeat."

453. παράμουςος, *inharmonious, discordant; out of tune*, and hence by an easy metaphor *out of place*; whence the Scholiast: παράμουςος ἔξω τοῦ καθήκοντος—a gloss which is more applicable to Eur. Phœn. 786, πολύμοχος Ἄρης . . . Βρομίον παράμουςος ἑορταῖς, than to the present passage where, connecting it with πλαγά, we may compare Soph. Aj. 242, παῖε λιγυρᾷ μάστιγι διπλῆ., as also Pers. 605, βοᾷ δ' ἐν ὤσῳ κέλαδος οὐ παῖανιος, ib. 1053, μέλαινα καὶ στονόεσσα πλαγά. With ἄτας πλαγά compare Ag. 356, Διὸς πλαγὰν ἔχουσαν εἰπεῖν. Soph. Aj. 279. δέδοικα μὴ ἔκ θεοῦ πληγὴ τις ἦκη.

Blomfield has noticed, as words of like derivation and meaning with παράμουςος, παράκοπος Prom. 581., παραπαῖεω ib. 1056. inc. fr. 308., παραχορδίζειν Aristoph. Eccl. 295: to which we may add πλημμελής Eur. Med. 306. Hel. 1091., πλημμελεῖν Eur. Phœn. 1649. Xen. Mem. Socr. i, 2, 26. and Plato *passim*.

457. ἔμμοτον] "Ἐμμοτος. *Inhærens; a motus, linteam carptum, Angl. lint.*¹ "Dicitur ἔμμοτον medicamentum liquidum, quod linteolis concerpis exceptum intra ulcera ejusque sinus reconditur." H. Steph. Thes. ii. p. 968. Hinc etiam ἔμμοτος dicebatur is,² qui curatione per ἔμμοτα φάρμακα [Angl. *Styptics*] indigebat: μοτός autem formatur a μῶω, *infercio*, unde ἄμωτος, *inexplebilis*. Schol. Venet. in Π Δ'. 440: "Ἄμωτον ἀπλήρωτον. ἀφ' οὗ καὶ μοτά, τὰ ἐπιθέμενα τοῖς κοιλοῖς τραύμασιν ὀθῶνια πρὸς ἀναπλήρωσιν τῆς σακρός. Vid. Heyne Excurs. xvii. in Virg. Æn. ii." Blomf. Gloss.

"Non adeo hic premenda est etymologia a vocabulo μοτός, sed ἔμμοτον omnino significare potest *ulcerosum, veteris ulceris instar insanabile*; quemadmodum Hippocrati cavo ulcere laborantes dicuntur ἔμμοτοι." Schütz. But Schütz did much more for this passage, when in his second edition, abandoning the old perverse construction of this line with the preceding, and placing a full stop after ἄλγος instead of ἔμμοτον, he further restored ἄκος in place of ἐκάς, for which Klausen, "proximus huic, longo sed proximus intervallo," has adduced the authority of the

¹ Μοτός answers also to the Latin *penicillus* (on which see Facciol. Lex.), Angl. *a tent*.

² Hence we may correct Hesychius, as quoted by Stanley: Ἐμμοτος: τραυματία νοσώδης. Read: Ἐμμοτος: τραυματίας (Thucyd. vii, 75. viii, 27.), νοσώδης; and compare a similar peculiarity in Soph. Aj.

582, οὐ πρὸς ἰατροῦ σοφοῦ θρηγεῖν ἐπιφάς πρὸς τομῶντι πηματι, Angl. *a cutting or surgical wound*; meaning *one that requires the surgeon's knife*. Suidas has: Μοτάσει: ἰάσεται δι' ὀθῶνιον. Μοτοῖ τι τρώσκει, ταραττει. See also Ibid. v. Λαμπάδιον.

oldest extant MS.—“ τῶνδ' ἄκος M. τῶνδ' ἑκάς G. A. T. V.,” and every succeeding editor—and which—while it sustains, and sanctions the introduction here of the purely technical term, ἔμμοτον—is itself abundantly confirmed by the kindred phrases ἄκος τομαίων v. 525., ἀλέξημα βρώσιμον, χριστόν, πιστόν Prom. 479-80., ἄκη τομαία καὶ λυτήρια Suppl. 268, and we may even add ἀντίμολπον ἄκος Ag. 17. : from which we may learn, in passing, that ἔμμοτον (for which the nearest corresponding term that modern Pharmacy supplies, is *styptical*) could no more have been used absolutely as a *remedy*,¹ than any other of those labelled classifications, as it were, of medical aids and appliances—τομαίων *surgical*, βρώσιμον, πιστόν, χριστόν, of pill or potion or lotion-kind,—or than ἀντίμολπον, apart from ἔπνου τόδ' . . . ἐντέμνων ἄκος Ag. 17., could be understood to denote generally, a *musical antidote* or *charm*!

Translate : *The House has a styptical remedy for these things—these woes* namely (v. 455.), before called πόνος ἐγγενής (i.e. ἐν τῷ γένει), an *inborn* or *family ailment*, and which Electra had just described as a *running sore difficult to be stopped*; v. 456.—*and that not furnished by others from without, but by itself; because, namely, of my quarrel in the matter of my father's blood-shedding!* and with the above interpretation of ἀλγος, on which the right construction and meaning of this antistrophe so essentially depend, compare Soph. Phil. 1326, σὺ γὰρ νοσεῖς τόδ' ἀλγος ἐκ θείας τύχης . . . καὶ παύλαν ἴσθι τῆσδε μήποτ' ἐντυχεῖν νόσου βαρείας ib. 1330. Ib. 1378-9, πρὸς τοὺς μὲν οὖν σε τήνδε τ' ἔμπνου βάσιν παύσοντας ἀλγους, κάποσῶζοντας νόσον.

460. δὲ ἄμᾶν ἔριν αἰματηράν] So I have attempted to improve upon Klausen's correction of the MSS. which, having been first disfigured by some such accidental corruption (we will suppose) as ΑΙΑΜΑΝ ΠΕΙΝ, may easily have been brought by attempted corrections into the form in which the earliest editors found it.—“ αἰωμαναίρειν M. G. A. R., unde vir doctus conj. διώκειν ἔριν. E quibus verum est ἔριν, per itacismi

¹ So Wellauer—and with him Professor Scholefield—but for this unnatural strain upon ἔμμοτον, ingeniously translating : *Adibus remedium est, non procul ab his, neque ab aliis extrinsecus petendum, sed ab ipsis proficiscens, ut sc. persequantur sanguinolentam rixam.* But, though with ἐκάς in v. 458, we might concede the construction to be (see Elmsl. on Œd. T. 817.) οὐ τῶνδ' ἑκάς οὐδ' ἀπ' ἄλλων, it is not so easy a matter to assent to Wellauer's observation on v. 459: “*unice vera est elegantissima viri cujusdam docti commendatio, quam in Annal. Heidelb. 1809,*

vi. p. 287. communicavit Erfurdt., διώκειν ἔριν. Quam facile enim ΔΙΩΚΕΙΝ in ΑΙΩΝΑΝ corrumpi potuerit, patet; αἰρεῖν autem per itacismum ex ἔριν natum est.”

² Compare Psalm lxx, 2, which our English Versions agree in translating: “*my sore ran in the night, and ceased not; although the more literal version would be: “my hand was stretched out in the night without intermission;”* Bps. Horne and Lowth. LXX. Vers: ἐν ἡμέρᾳ θλίψεώς μου τὸν Θεὸν ἐξεζήτησα, ταῖς χερσὶ μου νυκτὸς ἐναντίον αὐτοῦ, καὶ οὐκ ἠπατήθην.

rationem corruptum; prior pars haud dubie est δι' ὀμάν. Cf. v. 401 (408.). ὀμόφρων, de Agamemnone hanc rixam moliente. T. V. αἰῶν' ἀναρπεῖν e correctione.—αἱματηράν G. A. R. αἱματηρᾶν T. V." Klaus.

Erfurdt, as quoted by Wellauer, adduces in support of ἔριν a Scholium: ἦν ἤρισε πρὸς τὸν πατέρα, on which—and on the frequency with which, as we have seen on v. 444., α and ω are confounded in the MSS—I mainly rest the further restoration of ὀμάν; the introduction of which, to mark the precise remedial measure which had been but obscurely intimated in the preceding verses, will not, I feel persuaded, be thought irrelevant to the sense.

On the sacred duty of *prosecuting for blood*, to which I refer the words ἔριν αἱματηράν, and which in the present instance devolved by peculiar right upon *Orestes*, see Müller's *Second Dissertation on the Eumenides*, II. A. a. b., and compare above v. 264. Eum. 230-31. 357-9. 472. 682.

461. θεῶν τῶν κατὰ γᾶς ὄδ' ὕμνος, Angl. *Here endeth¹ our invocation of the Infernal Deities.* "θεῶν κατὰ vulg. θεῶν τῶν κατὰ Herm. Schütz. Both. propter falsum αἱματηρᾶν, sed articulus et legis grammaticæ et metri causa inserendus fuit." Well.

Klausen thinks it a sufficient compensation for the absence of the Article, to make ἰὼ a *monosyllable* in v. 456., as in v. 452. where with Blomfield, Wellauer, and Scholefield, I have not hesitated to substitute ὄ for the common reading ἰὼ. His interpretation of this line, and indeed of the whole stanza, is no less peculiar. "Ædibus inditum est horum remedium: neque ab aliis extrinsecus, sed ab ipsis de fera rixa cruenta descendit hymnus deorum sub terram—κατὰ γᾶς, ἔστι vel ἤκει.² Pervenit hymnus diis inferis cantatus ad hos ipsos, penetravit sub terram. Cf. v. 117. Eo quum penetraverit hymnus, is quidem quem alternantes cecinerunt Chorus et liberi, invocatio deorum illorum claudit cantum." Schol: ταῦτα τὰ ἄσματα τοῖς κατὰ γῆν θεοῖς πρέπει, καὶ οὐ τοῖς οὐρανίοις.

465. Here, as has been already intimated on v. 306, and as we may gather indirectly from the occasional hints that escape the speakers themselves (vv. 483. 486. 496. 500.) the Κομμός, or Lamentation Scene, should properly have terminated. But there is an obvious peculiarity in the present position of *Orestes*, which—even now that they have

¹ Compare Job xxxi, 40: "The words of Job are ended." Psalm lxxii, 20: "The prayers of David, the son of Jesse, are ended."

² If this be Klausen's interpretation of

ὄδε, it would surely require that the speaker who says κατὰ γᾶς ὄδ', *ecce sub terra!* (not *sub terram!*) should be *himself* at that moment *under ground*.

just risen from their prayers, and with the resumption of the ordinary¹ language of the Stage have made one step towards resuming the interrupted *action* of the drama—still makes him linger as a suppliant at his father's tomb (v. 487.)

The *moral* sense of the guilt of Clytemnestra and her paramour, and of the duty of Orestes as the avenger of his father's blood, is the main feeling that has thus far been elicited, and enforced on the high Tragic ground of θεοῦ τ' ἐφετμαί, καὶ πατρὸς πένθος μέγα, v. 291. But there is another and a keener, although less elevated, sense awakened in this matter—the sense namely, of *personal and political degradation*, which has already been touched upon in vv. 292-5., and which even now we find to be more intent upon *victory* (vv. 476. 485.) and simple *retaliation upon Ægisthus* (vv. 468. 484.), than upon aiding (v. 483.) in the infliction of a more righteous vengeance upon his crimes.

This then is the susceptible chord which the Poet must strike home, if, at this crisis² of the entire Trilogy, he would engage the secret sympathies of those, whose deliberate verdict, however reluctantly given on the side of *retributive Justice* (compare v. 372), he might reckon on having won for himself under the awful sanctions of their moral and religious creed. And with great psychological skill it is, that he here calls up—if not an actual apparition of the outraged Spirit itself—at least a kindred spirit in the breasts of all who have ears to hear, and hands to wipe away, the reproach of such indignities as in vv. 477-80. are set forth in the most humiliating and heart-sickening manner, that human imagination could have conceived—the very children of the prostrate, and thus far passive, Monarch being represented as, in the wildness of their cries for help, themselves unconsciously “taking up a taunting proverb against him”!³

466. αἰρούμενός μοι] So Klausen has restored the most ancient reading—“αἰρούμενος M. G. A. R. Sensus passivo dictum, ut αἰρέομαι Pind. Isthm. vii. 5. [viii. 10. Heyne.]. αἰρουμένῳ T. V. Cett.”—and it agrees better with the expression that follows in the next line, τοιάνδε σου χρείαν ἔχω. For αἰρούμενός μοι κ.τ.λ. implies: *What I ask you to do is, give me possession of your palace*—with a reference, namely, to v.

¹ Hunc socci cepere pedem, grandæque
cothurni,
Alternis aptum sermonibus, et popula-
lares
Vincentem strepitus, et natum rebus
agendis.
Hor. Ep. ad Pis. 80-82.

² Compare Schlegel's remarks on this part of the poem, Lect. v. *Theatre of the Greeks* p. 393.

³ Compare Isaiah xiv. 4. Habakkuk ii. 6.

442, *σέ ται λέγω, ξυγγενοῦ, πάτερ, φίλοις*—whereas the common reading, as in v. 2., would make this the introduction of a new and independent petition: *I beseech you, give me &c.* On deponent verbs, which occasionally resume the passive sense, see above on v. 296.

468. *προσθείσαν Αἰγίσθω μόρον*] “Ultimus hujus versus pes deest in libris M. G. A. R. In T. V. e conjectura additum μόρον, male; opus enim est voce, quæ declaret præsentem Electræ statum, malam rem quam ipsa evadere eandemque Ægistho injicere cupit. Minime igitur comma ponendum est post *φυγεῖν*, sed ab hoc ipso pendet accusativus vocis omissæ. Possit cogitari de *πόνον*, neque hoc false dictum esset, sed languide. Suspicio Æschylum scripsisse *βόλον, rete*, ut Eur. Bacch. 847, *ἀνήρ ἐς βόλον καθίσταται*. Rhés. 730, *εἰς βόλον τις ἔρχεται*. El. 582, *ἦν ἐκσπάσωμαι γ', ὅν μετέρχομαι, βόλον*, de ipsa clade Ægistho inferenda. Legit hoc fortasse Schol.: *ὥστε φυγεῖν τὰς ἐπιβουλὰς Αἰγίσθου, τιμωρησαμένην αὐτόν.*” So Klausen, ingeniously but a little too distrustfully towards the editors Turnébe and Vettori, on whose conjecture (if it was indeed a mere conjecture) he has not at all improved by suggesting *βόλον*, and against whom it were equally vain to press the adoption of *πόνον*, to which we might not otherwise have objected. “Sed nihil mutandum est, quod jam recte vidit Schütz. :¹ rogat, ut ipsa periculum effugiat, postquam cædem Ægistho inferendam adjuverit. Neque in *μέγαν* offendendum, *μέγας* enim tragicis sæpe ponitur pro *δεινός*: vid. Lobeck. ad Aj. p. 255.” Well.

Equally stiff is Klausen's adherence to MSS. in the preceding verse—“*τοιιάδε* M. G. A. R. Dictum ut *κἀγὼ τοιοῦτός εἰμι* Ag. 1282. Omissum est *οὔσα*”—where *τοιιάδε* would make the sentence run: *And I, Father, in like manner have a request to make of you that &c.*, instead of being moulded, as it now is, on the model of the preceding couplet: *What I too, Father, have to request of you is to this effect, that I may get clear off, after having brought signal destruction upon Ægisthus!* Compare below vv. 483. 486. Suppl. 612, *ἐὰν δὲ προστιθῆ τὸ καρτερόν*. Soph. Œd. T. 820, *οὔτις ἄλλος ἦν ἢ γὰρ π' ἔμαντῶ τάσδ' ἀράς ὁ προστιθείς*. Eur. Herc. F. 710, *ἀνάγκην προστίθης ἡμῖν θανείν*. Heracl. 505, *προστίθεντες ἄλλοισιν πόνους*.

469. *δαίτες ξίνομοι βροτῶν*] Schol. *αἱ νόμοι θυσίαι, αἱ πολυτελεῖς*: rather *αἱ νομιζόμεναι, οἱ ἄς νομίζουσι βροτοί*. Græci, peractis exsequiis, convivium agitabant in ædibus ejus qui proxime contingebat defunc-

¹ “Canterus conjecit *φυγεῖν με λαμπρῶν θέσαν Αἰγίσθω μόρον*. Schützius vero, *τυχεῖν γάμων προσθείσαν* Al. μ.

Botheus, *φυγεῖν με γοῦν*. Si quid mutandum, melius esset *λαμπρῶς θέσαν* quam *λαμπρόν*.” Blomf.

tum; quin etiam epulum funebre ante exsequias celebrabant, sicut Achilles Il. ψ'. 29, τάφον μενοεικέα δαίνυ. Hujusmodi convivium dicebatur περιδειπνον, i.e. δείπνον περι τὸν νεκρόν. Lex. ap. Bekker. p. 294, 22: Περιδειπνον ἢ ἐπὶ τοῖς ἀποθανούσιν ἐστίασις γινομένη. Hesych: Τάφος τὸ γινόμενον περιδειπνον ἐπὶ τῇ τῶν κατοικομένων τιμῇ. Quod de mensa decidebat, Manibus erat sacrum, et ad sepulcrum deferebatur, ut eo vescerentur Manes. In his epulis homines de laudibus defuncti sermones cædebant. Unde proverbium: οὐκ ἂν ἐπαινεθείης οὐδ' ἐν περιδείπνῳ, de homine nequam. Hæc maximam partem præbuit Bosius in Antiq. Gr. p. 268. Περιδειπνον inter ὕψαφιν τῆς πυρᾶς et ταφήν ponit Julius Pollux viii, 146. Idem ib. 66: ἢ ἐπὶ τῷ πένθει σύνοδος, περιδειπνον. Cf. Casaub. ad Pers. Sat. v, 33: *sed canam funeris hæres Negliget iratus*: et quæ erudite disseruit Hemsterhusius ad Luciani Cont. p. 519." Blomf.

470. παρ' εὐδειπνοῖς, apud silicernia, Angl. at funeral feasts; or rather at feast time for the dead. Hesych: Εὐδειπνοῖς θυσία τις Ἀθήνησιν, καὶ ἡ Τριτογενῆς [ἐπὶ Ἡριγόνῃς corr. Salmas.], καὶ αἱ τοῖς νεκροῖς ἐπιφερόμεναι σπονδαί, ἤγουν χοαί.

"Forsan tamen in hoc loco εὐδειπνοὶ sint homines laute epulantes." Blomf; and so Wellauer (Lex. Æschyl. in v.), and the Scholiast: παρ' εὐδειπνοῖς χθονός ὃ ἐστὶ παρὰ κατοικομένοις, δείπνῳ τιμωμένοις. But χθονός—"in festo ab universa terra celebrato" Klaus.—certainly makes for the former interpretation.

471. "ἐν πυροῖσι libri, et leguntur eadem verba in Schol. Viet. et Rob: εἰ δὲ μή, ἄτιμος ἐν πυροῖσι κλισσωτοῖς. ἐμπυροῖσι conj. Cant. Satis defendit illa locus Homeri Il. viii, 509: καίωμεν πυρὰ πολλά, et glossa Suidæ: Πυρὰ τὰ καύματα. Cf. Herodot. iv, 134: ἐκκαύσαντας τὰ πυρὰ. De ustrinis vocem usurpat Xen. Anab. vii, 2, 18: ἐπιτίγχανει πυροῖς ἐρήμοις.—κλισσωτοῖς M. G. A. T. κλισωτέῖς R. κλισσωτοῖς V. Formam κνίσση etiam Prom. 496. exhibet M. De hac scriptura cf. Eust. Od. xvii, p. 1819, 39." Klaus.

Blomfield compares Lucian. Cont. p. 519: οἱ δὲ καὶ πυρὰν νήσαντες πρὸ τῶν χωμάτων, καὶ βόθρον τινα ὀρύξαντες, καίουσιν τε ταυτὶ τὰ πολυτελῆ δείπνα, καὶ εἰς τὰ ὀρύγματα οἶνον καὶ μελίκρατον, ὡς γοῦν εἰκάσαι, ἐγχεύουσιν. EPM. οὐκ οἶδα, ὃ πορθμεῦ, τί ταῦτα πρὸς τοὺς ἐν ἄδου. πεπιστεύκασιν δ' οὖν τὰς ψυχὰς ἀναπεμπομένας κάτωθεν δειπνεῖν μὲν ὡς οἶον τε περιπετομένας τὴν κνίσαν καὶ τὸν καπνόν, πίνειν δὲ ἀπὸ τοῦ βόθρου τὸ μελίκρατον; and adds: "Attici dicebant κνίσσω potius quam κνισώω. Eur. Alc. 1175, βομούς τε κνισᾶν βοθητόισι προστροπαῖς, ubi vid. Monk. Quod ad orthographiam attinet, hæc habet Eustath. ad Od. P'.: ἢ δὲ κνίσσα κοινότερον μὲν διὰ δύο σ γρά-

φεται. 'Ἡρωδιανὸς δὲ ἐθέλει ἀπὸ μέλλοντος αὐτὴν γενομένην τοῦ κνίζω, κνίσω, δὲ ἐνὸς γράφεσθαι σ καὶ ἔκτασιν λαβεῖν τοῦ ι. δηλοῖ δέ, φησιν, ἡ κνίσω τὴν κατ' ὀλίγην ἀπὸ τοῦ ὀπωμένου ἀναφορὰν τῇ ὁσφρήσει προσίζουσαν. Ὑπο sigma Apollonius Lex. Homer. p. 408.' Hesych: Κνίσα' ἀτμός, καπνὸς τῶν θυσίων, καὶ τὸ λίπος τοῦ ἱερείου, καὶ ὁ ἐπίπλους. Photius Lex. MS.: Κνίσης· λίπους, ἢ ἀναθυμιάσεως. Schol. Venet. on Il. i. 66: Κνίση' ἀπὸ τοῦ κνίζω κνίσω, ὃ σημαίνει τὸ λεπτύνω. λεπτότατος γὰρ ἐστὶν ὁ ἐπίπλους.

Translate: *in the midst of the land's well-savoured fires*; i.e. as Klausen explains it, *while sacrificial fires are burning throughout the country*.

472-4. Translate, according to the sense rather than the precise wording of these lines: *And the entire portion of goods which I shall bring with me from my father's¹ house, on my marriage, will I offer in libations to you! and above all things beside will I honor this tomb*. Blomfield aptly compares Eur. Ion. 814, *δοτις σε γήμας, ξένος ἐπεισελθὼν πόλιν, καὶ δῶμα καὶ σὴν παραλαβὼν παγκληρίαν*. Suppl. 14, *Οἰδίπου παγκληρίας μέρος κατασχέιν φινγάδι Πολυνείκει θέλων*, and Pollux x, 12: *κάλλιον δὲ τὴν ἐνδομείνεια* [Angl. *household-stuff*] *παγκλησίαν ἢ παμπησίαν ὀνομάσαι, ὡς ἐν Ἐκκλησιαζούσαις* [v. 868.] *Ἀριστοφάνης τραγικώτερον γὰρ ἢ παγκληρία*.

The Scholiast has: *εἰ γὰρ Ἀγισθος ἀπολείται, καὶ γὰρ γαμηθῆσμαι*: on which Klausen compares Soph. El. 961-71: *καὶ γάμων ἐπαξίον τεύξει, as also ib. 457: ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέρας χερσὶ στέφωμεν, ἢ τανῖν δωρούμεθα*. Πρεσβεύσω—Hesych: Πρεσβεύειν' προτιμᾶν, ἄρχειν, μεγαλί-νειν. Pollux ii. 2: *καὶ πρεσβεύειν, τὸ τιμᾶν, παρὰ Πλάτωνι' καὶ τό, οὐδὲν ἐστὶ πρεσβύτερον, ἀντὶ τοῦ, οὐδὲν τιμώτερον*. Compare below v. 615. Eum. I, *πρῶτον μὲν εὐχῇ τῆδε πρεσβεύω*—, and see the note on Ag. 1267.

476. *δὸς δέ τ'* " *δέ γ'* conj. Herm. *δέ τ'* solum huic loco aptum, quia monet ut intelligatur, *ἄνες τε, δός τε*.² Et recte quidem mortui Manes emittere jubetur Proserpina, quæ omnino eos gubernat et huc illuc dirigit: vide Hom. Od. xi, 213. 226. 635. Pers. 628-30. 640-42. In hac emissionem omnis hujus versus vis posita est: per solam enim eam victoriæ potestatem tribuit Proserpina: neque tamen de illa emissionem moneret *δέ γε*.³ Simili ratione positum *τέ* Soph. El. 1418: *εἰ γὰρ Διγί-*

¹ Compare Psalm xlv, 10: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house."

² "Repetendum scil. post ὃ Περσέφασσα, *ἄνες μοι πατέρ'*, ob sequens *τέ*: *redde mihi patrem et da simul pulchram victoriam*." Butl.

³ On the contrary, the emphasis thus

thrown on *δὸς δέ*—Angl. *yea rather give*—would tend in the same proportion to detract from the importance of that preliminary petition, *ἄνες μοι κ.τ.λ.*, on which the responsive prayer of our text essentially depends. And yet Wellauer: "*δέ γ'* legi voluit Herm. ad Vig. p. 836., quia *δέ τε* in tragicis ferri non posse putabat; refragante Seidl. ad Eur. Hel. 667,

θῶ θ' ἰμοῦ, pro σοὶ τε Διγισθῶ τε. Cf. Hartung. *Partikeln*. i. p. 112., ubi tamen de nostro loco dubitatur: δέ insertum, quia nova compellatur persona, ut in illo καὶ σὲ δέ [Prom. 973.]: cf. Seidler. Eur. El. 667 (672)." Klaus.

Translate, either: *And give thou* (δέ distinguishing¹ the nominative or subject "give thou," or "say I"), *O Proserpine*—or, making δέ the conjunctive, and τε the associating particle; *Yea, give thou therewith, O Proserpine*—and see the note on Ag. 939. and Appendix Note C. pp. 378-80. With εὐμορφον κράτος, *beauteous strength*—or we might translate (see Psalm xcvi, 6.) *strength and beauty*—compare below v. 948. Soph. Œd. T. 189, εὐῶπα πέμψον ἀλκάν. The same poetical language is of frequent occurrence in the Hebrew Scriptures: Psalm cxlxi, 4: "He will beautify the meek with salvation." Isaiah lii. 1: "Put on thy strength, O Zion; put on thy beautiful garments." Ibid. 7. "How beautiful are the feet of him that bringeth good tidings!" Ezek. xvi, 12: "I put a beautiful crown upon thy head."

478. μέμνησο δ', ἀμφίβληστρον ὡς ἐκαίνισαν, *Yea remember*—or *remember, I say—how strangely they used a net!*—so I prefer to read and interpret with Blomfield, who remarks: "ὧ σ' ἐκαίνισαν edd. ἐκαίνετην Valck. ad Eur. Phœn. 1310, sicut in Scolio ap. Athen. xv. p. 695. B. de Harmodio et Aristogitone: ἄνδρα τύραννον Ἰππαρχον ἐκαίνετην. Verbum καίνισω significat *primus utor*; in hoc loco veritas, *memento autem quo pacto reti* (i.e. tunica) *usi sunt.*" See note on Ag. 1034, καίνισον ζυγόν: and compare below v. 963. Ag. 1349, ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων, περιστιχίζω, as also Jeremiah v, 26: "They lay wait, as he that setteth snares; they set a trap, they catch men."

Klausen translates ὧ σ' ἐκαίνισαν, *quo ex novo more in te usi sunt*; but Scholefield: "Cum apud Lucian Asin. p. 153. *καίνις cades* significet monente Abreschio, certe fieri potest ut *καίνισω* pro *interimo usurpetur*": nor has he on after-thought rejected this slender presumption, with Stanley who thus corrects himself: "Vix redderem *interemerunt*, cum *καίνειν* et *καίνιζειν* inter se differant; sed *recens exceperunt*, vel *induerunt.*"

In support of the construction of μέμνησο with an accusative, Schole-

qui δέ τε nostro loco vindicare studuit. Sed hic quidem nullam ejus video vim, δέ γὰρ autem sensui aptissimum est, de cujus significatione vid. Reisig. *conjectt. in Aristoph.* i. pp. 119. 193., et ejusd. *commentatt. critt. in Soph. Œd. C.* [v. 1085.] p. 379., ubi eandem quam Herm., loci nostri emendationem proposuit, eamque recipiendam duxi."

Blomfield, also, and Scholefield have edited δέ γ'—the latter with more consistency than the former, who in v. 479. altogether omits the connecting particle, which here he makes unnecessarily emphatic.

¹ Compare the notes on vv. 78. 181. 369.

field (*Appendix* p. 23.) refers to Demosth. Ol. i. 12, 12. Phil. ii. 73, 12. Fals. Leg. 421, 6: but (not to insist here on μέμησο λούτρων) these will scarcely avail against the prevailing use of the Tragedians, and of Homer who (if we may believe Heyne on Il. vi, 222.) invariably constructs this verb with a genitive. Compare Matth. Gr. Gr. § 347. b. Obs. 2.

479. πέδαις δ'] Translate: *How with fetters not made of brass you were taken and bound like a wild beast, my father! Aye! in coverings contrived to do you dishonor:* and observe that, whilst the δέ serves more suo to take up and prolong the sentence, as commenced in v. 478—and that it may so take it up, it would seem to be indispensable that we should there read ὡς ἐκαίνισαν—the τε simply accumulates on what has been already expressed by ἐθηρεύθης a more particular enunciation of the instrument or means denoted by πέδαις ἀχαλκείοις—on which the Scholiast: ἀσιδήροις δεσμοῖς. λέγει δέ, τῇ ἀδιεξοδεύτῳ ἐσθῆτι. On this οχημoron, see the note on Ag. 1107, νόμον ἄνομον, and compare Blomf. Gloss. Ag. 81. Matth. Gr. Gr. § 446, 4.

With ἐθηρεύθης, and with αἰσχρῶς, interpreted as above, compare vv. 481. 959-65. 978-83, and see above on vv. 427. 465.

480. βουλευτοῖσιν] Schol: ἐπιβουλευτοῖς πέπλοις. "Hermannus, *Obs. Critt.* p. 96., ait βουλευτοῖς pro ἐπιβουλευτικοῖς sibi quidem novum esse, et legendum putat βουθύτοισιν ἐν καλύμμασιν, *hostie more mactatus es: βουλευτοῖς vero minime pro ἐπιβουλευτικοῖς ponitur; constructio est ἐν καλύμμασιν αἰσχρῶς βουλευτοῖσιν, turpiter excogitatis.*" Blomf. "Jungendum est αἰσχρῶς βουλευτοῖσιν, in velamine quod turpi consilio excogitaverunt." Klaus.

483. ἦτοι κ.τ.λ.] There is a *short* and *summary* expression conveyed here by τοι,¹ which is caught up and re-echoed in v. 486, and which we may represent by: *Either, in short* (ἀπλῶ λόγῳ Prom. 975.), *send retributive Justice*—i.e. the *righteous principle* which obtains in the moral government of the world—to *espouse the cause of your family; or*—at least wipe off the personal and political dishonor that has been done to you; compare vv. 494-5—*return injuries (which shall be the same for your enemies to receive as to inflict, i.e.) to the same amount, if so be that, conquered as you have been, you wish in your turn to be conqueror.*

Thus interpreting with the Scholiast, who has: ἦ τὴν Δίκην συμμαχοῦσαν ἡμῖν κατ' αὐτῶν πέμψον, ἢ σὺ κόλασον αὐτούς, we may avoid the

¹ See Stephens' *Treatise on Greek Particles*, p. 49. &c.

necessity of making any change in the text, with Stanley, Schütz, and Butler who would read καὶ for ἤ, or Bothe who would substitute ἐχθροῖς θ' for ἤ τὰς in v. 484, without, on the other hand, having recourse to so vague and unsatisfactory an interpretation, as Wellauer's: "*aut justitiam nobis sociam mitte ad interficiendos interfectores, aut fac ut sponte eodem exitio pereant!*" or Klausen's: "*hoc vult Orestes; castiga eos sive per nostras manus justitia adjutas, sive per mala ab aliis vel casu allata.*"

On the force of εἴπερ ... γε v. 485., to be distinguished from εἴπερ only as in v. 508, see above on v. 189, and compare Porson and Elmsley on Eur. Med. 805 (819). εἴπερ φρονεῖς γ' εὖ δεσπότηταις.

488. ἄρσενος θ' ὁμοῦ γόνον] "Quod offendit interpretes ἄρσενος γόνος dictum pro ἄρσεν γόνος, non animadverterunt illi inservire id ad conciliandum Agamemnonis favorem, et brevius designari eo idem quod fusiis exhiberetur per ἄρσενος ἄρσενα γόνον. Mares enim habentur feminis potiores (cf. Eum. 737.), et in iis positum est generis nomen (Eur. Iph. T. 57: στῦλοι γὰρ οἴκων εἰσὶ παῖδες ἄρσενες); ita ut in Oreste se ipsum vivum videat Agamemno, eumque propterea suam potissimum prolem dicere possit, potius quam filias. At facile concipitur opinio, quæ non ab iis quidem abhorret quæ hodie statuuntur a physiologis, filios potissimum a patre, filias a matre gigni, quæ erat Democriti: Arist. de Gener. Anim. iv. 1. His consideratis vix opus est monere, quam sæpe peculiarem liberorum naturam ita designent Græci, ut eam a parentibus repetant; ut in illo δυστήμων παῖδες Hom. Il. xxi, 151." Klaus.

Admitting this explanation—and it is the first that has been offered—we may perhaps translate: *Pity your girl, and no less—for* (see v. 245.) both are alike circumstanced—the *heir-male of your body!* if we should not rather give it a more familiar turn (which νεοσσοὺς τοῦσδε would sufficiently excuse), and translate: *your "father's own" child!*

491. κληδόνες σωτήριοι, *preserving memorials*; compare below v. 1025. Ag. 895, χωρὶς ποδοψήστρων τε καὶ τῶν ποικίλων κληδῶν αὐτεῖ. Schol: εὐφημίαι [*well-omened sounds*, as Prom. 486, κληδόνες τε δυσκρίτους ἐγγώρι' αὐτοῖς]. διὰ φήμης [ἀν] σώζειέν σε. "Κληδὼν σωτήριος dicitur filius, nomen paternum ab oblivione servans, quemadmodum cortices rete submersum indicant. Optime Scholiasta: Φελλοί. ἐκεῖνοι γὰρ ἐπιπλέοντες σημαίνουνσι τὴν ἐν βυθῷ σαγήνην· οὕτω καὶ ἡμεῖς ζῶντες σὲ τὸν θανόντα. Φελλοὶ δὲ εἰσι κοῦφα ξύλα τὰ ἀναβαστάζοντα ἐν τῇ θαλάσῃ τὰ δίκτυα," Blomf.

"Locum afferunt Clem. Strom. ii. p. 422: παῖδες δὲ ἀνδρὶ κατ' αἶαν ὄντι (l. καθανόντι) κληδόνες γεγάσι· φελλοὶ δ' ὡς ἄγονσι δίκτυον τὸν ἐκ

βυθοῦ καὶ κλωστήρᾳ σώζοντες λίνω (ubi errore additur κατὰ τὸν τραγικὸν Σοφοκλέα) : et Eustath. II. i. 189 : φέλλοι δ' ὅπως παρ' Αἰσχύλῳ. et II. viii. p. 713, 33· φέλλοι ὅπως δίκτυον ἀνέχουσιν ἄνω κατ' Αἰσχύλῳ." Klaus. Blomfield further compares Plutarch *de Genio Socratis* : ὡσπερ τοὺς τὰ δίκτυα σημαίνοντας ἐν τῇ θαλάσῃ φελλοὺς ὁρῶμεν ἐπιφερομένους. Anthol. vi, 3 : ἀπαγγελτῆρᾶ τε κύρτου Φελλόν., Epigr. in Anal. ii. p. 494 : εὐκολπον τε λίνιο περίπλοα κύκλα μολίβδω, καὶ φελλοὺς κύρτων μάρτυρας εἰναλίῳν. Theætet. ib. p. 514 : καὶ πιστὸν βυθίων παγίδων σημάτορα φελλόν.

Hesych : Φελλός· φλοιὸς δένδρου, καὶ ξύλον ελαφρόν. τὸ δὲ αὐτὸ καὶ φελλεύς.

493. τὸν ἐκ β.κ.σ. λίνου] "λίνου R. dictum ut in Euripideis apud Poll. vii, 31 : κλωστήρ· οὕτω δὲ καὶ τὴν περιστροφὴν τοῦ λίνου Εὐριπίδης ἀνόμασε· λίνου κλωστήρα περιφέρει λαβών.—λίνου M (ex antiqua correctione). G. A. T. V. Illud recepi, quia e correctione illa repetendum videtur λίνου." Klausen—and so Stanley : "Legendum potius κλωστήρα λίνου, tum quod ita alibi scribitur, ut in Polluce ; tum quod ita reliqui poetæ loquuntur, ut Euripides apud Pollucem ; tum quod λίνου masculino genere Græci non usurpant"—and Blomfield : "λίνου cum Robortello tuentur Abresch. Stanl. Spanhem. ad Aristoph. Ran. 1391. Sic etiam Porson. Schütz. Dicitur κλωστήρ λίνου, ut στέφανος ποίας et similia : vid. Matth. Gr. Gr. 374, b."—and so too we may presume the Scholiast to have read : τὸν ἐκ βυθοῦ κλωστήρα· ἐν περιφράσει, τὸν κλωστὸν λίνον : compare Matth. Gr. Gr. § 430.

Translate : *yea they are as it were corks floating a net, which hold up the flaxen thread that evolves itself from the bottom of the water*—and observe that, although τὸν κλωστήρα λίνον might be admitted to be no more than (as Butler, approved by Scholefield, explains it) τὸν κεκλωσμένον λίνον, Angl. *spun thread*—as Hesych : Κλωστήρ· τὸ κεκλωσμένον ῥάμμα—yet τὸν ἐκ βυθοῦ κλ. λ. cannot be so interpreted, without assuming that *all* thread is spun from the bottom of the sea ; unless, indeed, we can believe the construction of v. 493. to be σώζοντες ἐκ βυθοῦ τὸν κλωστήρα λίνον, with Professor Scholefield who on Ag. 863. (*Appendix* p. 19.) observes : " Interpretationi,¹ quam in nota propositam etiamnum amplector, illud obstare videtur, quod articulus τὰς cum ἀμφί σοι junctus disjungeret ἀμφί σοι α κλαίονσα, et arctius ad λαμπτηροχίαν premeret. Sed simillime τὸν a substantivo suo disjungitur Choëph. 498. τὸν ἐκ β. κλ. σ. λίνον." !

Τὸν ἐκ βυθοῦ κλωστήρα, literally *the spinner or twister*,² i.e. the line

¹ See the note on Ag. 859.

οὐκείω (ἢ περιστροφῆ τοῦ λίνου), on which

² Hence also, as we have seen, the *ball* the thread or string is wound ; and we

spun or twisted, *from the bottom*, is a bold expression—somewhat tempered by the addition of *λίον*, as *ὁ χρυσαιμοιβὸς δ' ἄρης* is by *σωμάτων* Ag. 424, where see the note—whereby the Poet would set before his hearers that outward image of a conducting line reaching from a dagnet to its floats, under which he so aptly represents the thread of a man's life as prolonged even from the grave by transmission from himself unto his children, in whom he "being dead, yet speaketh," and, though out of sight of men (v. 490.), is not permitted to become wholly out of mind.

496-9. "Versus hos Choro¹ restituit Hermannus. Chorum omnino huic invocationi tacitum adstare haud probabile est, quum etiam in priori verba fecerit; tamen non necesse est ut ipse invocationem proferat, sed tribuuntur ei partes concludendi hos sermones.—*ἀμεμφῆ τόνδ' εἴπειτα* em. Herm. Libri *ἀμόμφητον δέ τινα*. Seidl, conj. *ἀμεμφῆ τόνδ' εἴπειτα τόν*—versus Electræ continuans. At monuit Hermannus particulas *καὶ μὴν* non aliter hic aptas esse, quam si alius personæ orationem incipiant. Versum totum omittunt M. G. A. T., hoc loco præbet sola V., post *τύχης* R. Vera haud dubie est lectio V.; causa enim cur exciderit versus, posita est in simili exitu in vocem *λόγον*." Klaus.

Dindorf has preferred Seidler's emendation and arrangement, to which Wellauer objects: "nexus cum sequentibus turbatur. Nec magis probaverim sententiã Hermannì *de vers. spur. ap. Æsch.* p. v. sq., qui hunc versum cum sequentibus Choro tribuendum et ita legendum putat: *καὶ μὴν ἀμεμφῆ τόνδ' εἴπειτα τόν λόγον*. Nam *καὶ μὴν* aptum est Electræ ad aliam rem transeunti . . . Ego autem eam loci emendationem invenisse mihi videor, qua et sensus restituatur, et versum minime ejiciendum² esse perspicitur. Lego enim mutatione facillima: *καὶ μὴν (ἀμόμφητον δ' εἴπειτα τόν λόγον)*—ut sensus sit hic: *Jam vero (absque invidia autem hoc dico) tumuli honor est fortunæ secundæ, sc. ἔργον: reliqua autem etc.* Jam vides nexum cum sequentibus, qui ex reliquorum ratione nullus est (!), vides etiam quam necessaria sit parenthesis illa, qua se excuset, quod fortunæ opus illud vocat. *Τείνει λόγον* autem notum est; sic Eur. Hec. 1177, *ὡς μὴ μακροῦς τείνω λόγους*.

might expect to find it used also for a spindle. "Dictum est *κλωστήρ* pro eo quod *κλώβηται*, sicut *κερκίς* interdum ponitur pro *subtemine*. Aristoph. *Lys.* 567, *ἄσπερ κλωστήρ, ὅταν ἡμῶν ἢ τετραγαμῆτος, ὡς λαβοῦσαι, ἐπετεγκούσαι τοῖσιν ἀτράκτοις τὸ μὲν ἐνταυθί, τὸ δ' ἐκείσε*. Vid. Wessling. ad Herodot. v. 12. 12." Blomf.

¹ The propriety of this arrangement is confirmed by vv. 508-9, which clearly indicate that Orestes has throughout vv. 500-8. been addressing himself to the Chorus.

² See Porson's *Supplement to Preface to Hecuba*, (ed Scholcl.) p. 34. Maltby on Morell's *Thesaurus* v. *Ἀμόμφητος*.

Æsch. Ag. 803, ἐξέτεινα φροίμιον τόδε. 890, μακρὰν γὰρ ἐξέτεινας. 1269, μακρὰν ἔτεινας. Pers. 572, τείνει δὲ δυσβαύκτον αὐδάν. Eur. Med. 201, τείνουσι βοήν: cf. Elmsl. ad Eur. Med. 1318." In this view of the passage Wellauer is followed by Professor Scholefield.

Blomfield differs from us only in writing *ἐτεινάτην*, in accordance with Elmsley's canon¹ on Aristoph. Acharn. 733. and Eur. Med. 1041, which, if it is to extend to the utter proscription of the termination —τον in the dual (and not, as is more probable, to be confined to the mere *homoteleuton* of the 2nd and 3rd persons dual, which in the Imperfect and Pluperfect Tenses would seem to have been—την) would so far throw an additional obstacle in the way of Hermann's correction. But even so, the original line having been once dismembered as we suppose, it were as easy to account for the change of τῆν into τόν, as of ἀμεμφῆτον—or, as Blomfield suggests, ἄμομφοντον—into ἀμόμφητον.

497. τίμημα τύμβον τ.άν. τ.] Translate, as in apposition either to λόγον, or to the whole sentence preceding: *a compensation to the tomb for its unlamented (i.e. neglected) condition in time past*; and compare above vv. 419-20. Klausen's interpretation is objectionable, as putting the same forced construction, as Wellauer had previously put, upon ἀνοιμώκτου—"orationem tumulo retributam pro fortuna incolumi; orationem, quam tumulo solvitis pro meliore fortuna, quippe quam expectetis daturum esse patrem in tumulo conditum"—and further objectionable, not to say utterly inadmissible, in that the Article assumes the *present existence* of what he would represent as matter only of *future expectation*.²

Blomfield remarks upon this line: "Notandus est in hoc versu pleonasmus pene Sophocleus litteræ τ:" but what need was there to add fuel to the flame of this objection, by editing τῆς τ' for τῆς—as, on the suggestion of Stanley, Heath, and after him Porson and Blomfield, and even Dindorf has done?

¹ See the note on Ag. 1174, where, I incline now to think, the German editors are right in retaining ἤλαθεον. Yet Hermann, who here proposes *ἔτεινατον*, would seem to have acquiesced in Elmsley's substitution even of *εὐδαιμονοίτην* for *εὐδαιμονοῖτον* Eur. Med. (1041.) 1073, and on Soph. Œd. T. 1511 (1498.), σφῶν δ' ἄ τέκν', εἰ μὲν εἰχέτην ἤδη φρένας, πῶλλ' ἔν παρήνοιν, where Brunck alone has ventured to introduce *εἰχέτων γ'*, he observes, without any limitation or exception: "Servandum fuisse *εἰχέτην* docuit Elmsleus ad Aristoph. Ach. 733. et ad

Eurip. Med. 1041." No notice of this peculiarity is to be found in Matthiæ, or in Buttmann, or in Thiersch.

² Klausen's interpretation, in fact, is: *as the price paid to the tomb—(and this would surely require us to read τύμβου)—for the prosperous fortune which it is expected to give!* Our's: *as a mark of respect offered to the tomb with regard to—and so far only (Matth. Gr. Gr. § 338.) a compensation for—its hitherto neglected state.* Compare v. 502, τιμῶσ' ἀνήκεστον πάθος.

498. κατόρθωσαι φρενί, *you are set up* (Angl. *braced*), or *fully prepared, in mind*. "Κατορθόω, *erigo*; sensus rarior: plerumque enim significat *prospero successu utor*. Κατορθοῦν δέμας dixit Euripides Hipp. 1445." Blomf. Add Eur. Andr. 1080.—For δαίμονος πειρώμενος, Angl. *trying your chance*, see the note on Ag. 1634.

500. ἔξω δρόμου, Angl. *off the course, out of the way, or out of place*. Schol: ἔξω τοῦ προκειμένου. "Stanleius advocat Eustath. ad Π. Ε'. p. 598, 26; qui citat ex Pausaniæ lexico rhetorico: ἐκτορμείν' τὸ τοῦ καθήκοντος δρόμου ἐκβαίνειν, et Pind. Pyth. xi, 61. ἔξω πλόου. Sic Prom. 883, ἔξω δὲ δρόμου φέρομαι. Idem sonat proverbium *extra oleas vagari*." Blomf. Compare below vv. 1003-5. Ag. 1212, ἐκ δρόμου πεσὼν τρέχω., Livy xxxv, 40: abstulerunt me velut *de spatio*.

502. μεθίστερον κ.τ.λ., *paying too late attention*¹ to a wound that can never be healed. This use of ἀνήκεστον is a favourite *euphemism* with the Greek writers, which Blomfield illustrates from Æsch. Philoct. fr. 229. Soph. Aj. 52. El. 888. Phil. 186. Eur. Med. 283. Hipp. 722. Hom. Il. v, 394. xv, 217. Hesiod. Theog. 612. Archiloch. i, 5. Theognis, 76. Herodot. iii, 154: ἐωϋτὸν λωβᾶται λώβην ἀνήκεστον. Ib. vi, 12. 14. viii, 28. Thuc. i, 132: μὴ ταχεῖς εἶναι περὶ ἀνδρὸς Σπαρτιατοῦ ἄνευ ἀναμφισβητήτων τεκμηρίων βουλευεῖσθαι τι ἀνήκεστον. iii, 39: μηδὲν παθεῖν ἀνήκεστον. iv, 20. v, 111. Xenoph. Hier. vi, 15: μὴ ἀνήκεστόν τι ποιήσῃ. (Æcon. ii, 7: μὴ τι ἀνήκεστον κακὸν πάθῃς.

503. θανόντι] "θανοῦντι vulg. absque sensu, quare θανοῦσι δ', οὐ φρονοῦσι voluit Herm. *obss. critt.* p. 99.; sed melius θανόντι [Stanl.] Pauw. Heath. Glasg. Schütz. et rell., quæ non infrequens est confusio: vid. Herm. ad Soph. Trach. 392." Well.—and so the Scholiast: τῶ ὑπ' αὐτῆς θανόντι, καὶ μὴ φρονοῦντι τὰ αὐτῆς.

Ibid. δειλαία χάρις. Stanley has hazarded a curious observation here: "Non dixerim *miserum*, sed *serum*, a δειλῆ vespertina diei parte; quæ significatione jactatur et δειλός. Hesiod. *Ἔργ. καὶ Ἥμ.* v. 368, δειλὴ δ' ἐνὶ πνθμένι φειδώ:"—but δειλαία cannot be better rendered than by our English word *wretched*, meaning *worthless*; Hesych: Δειλαιον' μάταιον, ἀχρεῖον, δειλὸν, ἄναλκες.

Translate, in connection with v. 502; *for it* (the sending libations) *was a wretched compliment to a dead man that could not feel it as such*. So Orestes once more speaks according to a popular and *prima facie*

¹ "Τιμῶν h. l. de diligentia in curando morbo posita, cui contrarium est negligere morbum, parvi pendere." Schütz. Klausen's interpretation here is not even

consistent with his own view of v. 497: "Serius satis æstimans *insanabile malum*; τιμῶν, *magni facere*, ut in illo *νικη κωκῆν τιμῆ θεός* Theb. 716."

belief, which in this place, indeed, is harmless and allowable, but which our Poet, as well became him, has elsewhere taken occasion by the mouth of his Chorus to correct, when it would oppose itself to those deep-seated principles of the Religion of Nature—belief in an unseen world of spirits, mysteriously cognizant of what takes place in this; and, responsive thereunto, a conscious anticipation of a righteous retribution and judgment to come. See above vv. 314-21.

504. οὐκ ἔχοιμ' ἂν εἰκάσαι τόδε, Angl. *I hardly know how to account for this*; see on this use of the optative Matth. Gr. Gr. § 515. d.; and for εἰκάσαι, the note on Ag. 158, where the Editor now may claim the support of Klausen also on this passage. "*Non possum hoc comparare, id est: æquabilem gratiæ hujus et cædis rationem haud invenio: εἰκάζω sine dativo dictum, ut Ag. 150.*"¹ Scholiasta, quum vocem sensu *conjectandi* dictam opinetur, explicat: οὐ διατάζω ὅτι οὐκ ἐπέμφθη, *non possum conjicere eam misisse hoc, certo scio eam non misisse.* Quod neque satis aptum est iis quæ præcedunt, neque per se satis declaratum his verbis."

εἰκάσαι τόδε. τὰ δῶρα μείω δ' ἐστὶ—this reading of the above passage, which Wellauer was half tempted to receive on the single authority of Robortello—adding: "Mutata forsitan est interpunctio propter δέ insolentiore loco positum"—Klausen has since confirmed from a collation of the oldest MS: "τόδε M. R. τάδε A. T. V. commate posito post δῶρα, ut secundo loco restitueretur δέ. Cf. ad Ag. 676." See notes on Ag. 706. 1112.; and, for examples of δέ as the fourth word in the sentence, Wellauer's *Lex. Æschyl.* (v. δέ), where out of fifteen passages adduced we will notice only two—Pers. 749, θνητὸς ὦν θεῶν δέ πάντων φετ' οὐκ εὐβουλία, καὶ Ποσειδῶνος κρατήσεων. Eum. 738, ἅπαντι θυμῷ κάρτα δ' εἰμὶ τοῦ πατρὸς—in the latter of which, as here, the two first words are commonly, but (with Wellauer I think) erroneously, connected with the preceding verse.

506. τὰ πάντα γάρ τις ἐκχέας—] "Nominativi, qui videtur *absolutus*, hoc loco ea ratio est, quod ipse is, qui cædem omni modo expiare studet, notionem laboris exhibet; itaque ad eam appositione additum est μόχθος. Cf. ad v. 988 (1026)." Klaus. Compare Monk on Eur. Hipp. 23. Matth. Gr. Gr. §§ 311. 562. 1., and with the sentiment expressed, above v. 42. Ag. 983-5, τὸ δ' ἐπὶ γὰρ ἅπαξ πεσοῦν θανάσιμον προπάροισθ' ἀνδρὸς μέλαν αἷμα τίς ἂν πάλιν ἀγκαλέσαιτ' ἐπαιίδων; Eum. 647-8, ἀνδρὸς δ' ἐπειδὴν αἷμ' ἀνασπᾶση κόμισ, ἅπαξ θανόντος οὐτις ἔστ' ἀνάστασις.—

¹ Compare also v. 955, ἐπεικάσαι πάθη.

“ὦδ’ ἔχει λόγος, sic fama est; ut in Pers. 343. Eur. Iph. A. 72, ὡς ὁ μῦθος ἀνθρώπων ἔχει. Male Schütz: *habes meam sententiam*; quem tamen defendit Ag. 1632, ὦδ’ ἔχει λόγος γυναικός, εἴ τις ἀξιοῖ μαθεῖν.” Blomf. Gloss. on Theb. 211 (218.)

509. παρῆ γάρ’] “πάρεi [Med.] Guelph. Ald. Rob. Turn. Vict., quod quum sensu careret, παρῆν ex conjectura reposuerunt deinde omnes, sed ex vetere scriptura παρῆ restituendum mihi videtur, quod per itacismum vel propter similitudinem litterarum EI et H in πάρεi facile potuit transire; jamque id probari etiam video Hermanno, præf. ad Soph. Œd. R. p. xii. ed nov., ubi plura de hac forma doctissime disseruntur. Ceterum παρῆς suprascriptum est in Guelph. idemque pro varia lectione habet etiam Schol. Eodem modo ἦ legitur Ag. 1620.” Well.

Παρῆ had been proposed by Porson also, and is the reading of Blomfield, Scholefield, Dindorf, and Klausen. See the note on Ag. 1608, and compare the Schol. on Il. v, 533 (as quoted by Blomfield): τὸ δὲ μοινοσύλλαβον ἢ οὐχ εὐρίσκομεν παρ’ Ὀμήρω κατὰ τῆς δυνάμεως ταύτης, ἀλλὰ κατὰ τῆς ἑτέρας μόνον (sc. pro ἔφη): τῶν δὲ Ἀττικῶν ἔστι, παρὰ Κρατίφω ἐν Πυτίνῃ· Γυνὴ δ’ ἐκεῖνον πρότερον ἦ, νῦν δ’ οὐκ ἔτι. καὶ παρὰ Σοφοκλεῖ ἐν τῇ Νιόβῃ (fr. 399): Ἡ γὰρ φίλῃ γὰρ τῶνδε τοῦ προφερέτερον. καὶ ἐν Οἰδίποδι Τυρ. (1123): Ἡ δοῦλος οὐκ ὀνητός, ἀλλ’ οἰκοτραφῆς [οἴκοι τραφεῖς].

510. νυκτίπλάγκτων δειμάτων, *terrors that would not let her rest by night*; compare below v. 733. Ag. 12, νυκτίπλάγκτων ἔνδροσόν τ’ ἐνὴν. ib. 319, νυκτίπλάγκτος ἐκ μάχης πόνος, and with the present passage compare Soph. El. 406-10, μητήρ με πέμπει πατρὶ τυμβεύσαι χοάς. πῶς εἶπας; ἢ τῷ δυσμενεστάτῳ βροτῶν: ὅν ἔκταν’ αὐτῆ. τοῦτο γὰρ λέξαι θέλεις. ἐκ τοῦ φίλων πεισθεισα: τῷ τοῦτ’ ἤρρεσεν; ἐκ δειμάτων τοῦ νυκτέρου, δοκεῖν ἔμοι.

513. τεκῆιν δράκοντ’ ἔδοξεν] “Antiquissimus hujus somnii auctor nobis est Stesichorus apud Plutarchum de Sera Numin. Vind. c. 10. T. II. p. 555. A: ¹ [ῶστε πρὸς τὰ γινόμενα καὶ πρὸς τὴν ἀλήθειαν ἀποπλάττεσθαι τὸ τῆς Κλυταιμνήστρας ἐνύπνιον τὸν Σησίχορον οὕτωςί πως λέγοντα τάδε:] Δράκων ἐδόκησε μολεῖν κάρα βεβρωτωμένος ἄκρον, Ἐκ δ’ ἄρα τοῦ βασιλεῦς Πλεισθενίδας ἐφάνη. Aliud, quo idem portenditur, narrat Sophocles El. 417-23.” Klaus.

514. καὶ ποῖ] “πῆ Steph. et recentiores. Sed ποῖ edd. vett. et MSS. Med. Guelph., quod retinendum puto. Pers. 787, ποῖ καταστρέφεις λόγων τελευτήν; ib. 735, πῶς τε δὴ καὶ ποῖ τελευτᾶν;” Blomf.—and so Wellauer: “ποῖ propter librorum auctoritatem recepi, ut Eur. Troad.

¹ This preface is supplied from Stanley’s note on this line, which Klausen appears not to have been aware of.

1029, ἴν' εἰδῆς, οἱ τελευτήσω λόγον. ib. 155, ποῖ λόγος ἦκει; Hec. 419, ποῖ τελευτήσω βίον;"

Ibid. καρανοῦται Schol: κεφαλαιοῦται. Hesych: Καρανοῦσθω· τελειοῦσθω. Καρανώσει· κορυφώσει.

515. "Hic versus cum duobus sequentibus junctus vulgo Choro tribuitur, et sic sensu carebat. Quare ὀρμησαι pro vulg. ὀρμίσαι dederunt Glasg. Schütz, Both. [Dind.], quod probat etiam Herm. *obs. critt.* p. 99., qui præterea ἔν σπαργάνοισι voluit. Versu autem 524 (517.). iidem καὶ τῇ pro αὐτῇ dederunt. Sed neque sic sensus est perspicuus, et præ cæteris τινός, quod v. 523 (516.) vulgo legitur, ferri nequit. Docet autem versuum præcedentium et sequentium ordo, singulos versus Oresti et Choro tribuendos esse, quo facto sensus etiam adjuvatur. Idem jam ante me viderunt Abresch. et Tyrwhitt. Ὀρμησαι dedi quidem et ego pro vulg. ὀρμίσαι, sed non, ut illi volunt, ab ὀρμάω, sed ab ὀρμέω derivandum. Infinitivus autem a præcedente ἔδοξεν, vel λέγει, pendet; quod vidit jam Schol., apud quem legendum est: ἀπὸ κοινοῦ¹ τοῦ ἔδοξεν."

So Wellauer: but Abresch and the Scholiast have both done more for this line than appears in the above—the former remarking upon Pauw's translation of ὀρμίσαι (sc. ἐαντόν), *se posuisse tanquam ἔν ὀρμῶ*—from which we may learn in passing that, even when derived from ὀρμέω, ὀρμησαι was a most needless correction—"Fefellit interpretem verbi notio: hinc, tanquam ὀρμησαι, vertit *accedere* prorsus contra loci mentem. Ὀρμίσαι ἐν σπαργάνοισι valet *σπαργανῶσαι, quiescendi ergo fasciis involvere ac reclinare, vel etiam absolute reclinari*; cf. v. 542 (530.). Hesych: Ὀρμισον· δῆσον, ἀνάπανσον [εἰς ὄρμον κάτελθε.]. Suidas: Ὀρμεῖν, ἐπὶ ξηρᾶς, ὀρμίζω δὲ² ἐπὶ θαλάσσης, καὶ νηός, καὶ ἐπὶ ἀναπαύσεως. Atque iterum: Ὀρμίζω· ἐπὶ ἀναπαύσεως καὶ νηός: ubi interpres circumscribendo se prodit de *navi* tantum intellexisse; sed de rerum aliarum quiete non minus accipi ostendit præter præsentem locum Ælian. de Anim. ii, 1:

¹ Not τοῦ, but τὸ ἔδοξεν. So Stanley: "Ad hunc versum notat Scholiastes: ἀπὸ κοινοῦ τὸ ἔδοξεν. Lege ἔδοξεν, ex versu scil. 525 (513.)."

² If this distinction be good for any thing, it must mean that ὀρμεῖν (ἐν ὀρμῶ εἶναι) is, in strictness of etymology, *to be laid up high and dry, as a ship upon the stocks*; but ὀρμίζω (εἰς ὄρμον κατὰγειν or, absolutely, κατελθεῖν) *to heave to, as a ship at sea; to put into port or other place of anchorage*; and hence, by an obvious metaphor, *to reduce from any kind of motion to a state of rest*. And in this

general sense of *putting to rest*, as deduced from the widest and most general acceptation of ὄρμος, *a station*, Klausen interprets ὀρμίσαι in the text: "ὀρμίσαι libri. ὀρμησαι conj. Pors. At aptissimum huic loco est illud, dictum sensu *tranquillandi*, ut est apud Hesychium: ὄρμισον· ἀνάπανσον. Ita enim monetur, antequam tranquillatus sit, inquietum aliquid cupivisse serpentem, cibum scilicet. Tum denum intelligitur, quidnam in verbis Chori permoverit Orestem ad interrogandum de cibo."

qui, de gruibus loquens, eos dicit τὰ μήκιστα πελάγη περιουμένας ταρσῶ τῶν πτερῶν οὔτε ὑμίξασθαι πον οὔτε ἀναπαύεσθαι. Atque ita ut dixi intellexit Schol. illustrans: ὡς παῖδα αὐτὸν ἐκτείνει ἐν σπαργάνοις, ut in Soph. Phil. 857, ἐκτέταται νύχιος de dormiente, vel potius quasi dormiente."

Translate, in reply to the question: *And to what end and upshot does her story come?* (She says she thought) *That she stayed it up* (swathed it), *as though it had been a child, in swaddling clothes!* and compare Hesych: 'Ὀρμοὶ ἱμάντες ὑποδημάτων. "Ὀρμος λιμὴν, ἢ περιτραχήλιος κόσμος. καὶ ὁ ἱππόδρομος τοῦ πλοίου καὶ ἡ στάσις (Angl. a ship's cradle, or its berth) with Buttmann's *Lexilog.* art. 52. 1. 2: from whence it will be seen that just as ὄρμος a necklace, or sometimes a shoe-tie (in which sense, if we may trust our printed copies of Hesychius, it retained its proper accentuation ὄρμός), connects itself through ἔρμα and εἶρμός with εἶρειν, to string or bind; so from ἔρδειν or ἔρδειν—from which, as the radical form of εἶρειδεν, Buttmann derives "ἔρμα, a prop or support, particularly of vessels drawn up dry on the land; connected with which is ἐρμῖς, ἴνος, the post or foot of a bed"—came another wholly distinct εἶρμός, ὄρμός or ὄρμος, applied to the cradle or frame-work whereby a ship is stayed up and supported, until first it can stand, then go, alone—and hence, as in the analogous case of ἔρμα, the boundary-stone which (see Buttm. *ibid.* § 4.) in the chariot-course meant the starting-place, we can understand how the same word acquired the various meanings of a dry dock or slip; also, a ship's berth or roadstead; a resting-place or haven; and all this without having recourse either to εἶρω (whence, it might be thought, ὄρμος Angl. a mooring), or to ὄρω, ὄρνωμι, whence Buttmann himself has been tempted to derive ὄρμος ("the road whence vessels sail"), as akin to ὄρμη and ὄρμάω.

In conclusion, we may notice a new beauty in Ag. 646, ἐν ὄρμῳ κύματος, which at first sight might be thought a mere *antiphrasis*, like *νυκτίπλαγκτον εὐνήν* *ib.* 12., but which, if we have now rightly determined the primary meaning of ὄρμος, we may translate Angl. *in the cradle of the surge*; and understand it of that sustaining pressure of the waves about the sides of a ship at sea, which is plainly analogous to the support which a newly-formed vessel on the stocks receives from its material frame-work, or which (as our Poet in one word suggests the comparison) a new-born infant derives from its swaddling-bands.

516. "Recte Oresti hunc versum restituit Well., qui scripsit τίνος pro vulg. τινός, quum vulgo hic versus Choro continetur." Klaus:—

and this correction, which we have in part adopted, is altogether a tempting one.

But to Klausen's interpretation: *In fasciis infantis instar tranquilavit. Quemnam tum cibum appetivit bestia mordax? Ipsa mammam præbere sibi visa*—besides that *ὀρμίσαι* can hardly be made to denote absolutely *quieted*, and that *ἐν σπαργάνοισι* conveys no collateral notion of this sort, inasmuch as infants are not quieted, but the contrary, by the act of staying them up, by means of swaddling-bands, in that erect posture whereby Man is outwardly distinguished from a Beast, and above all from a Serpent—there is this further objection, that it does not rightly connect v. 516 with the preceding verse, and that it altogether overlooks the significancy of the epithet *νεογενής*. Nor would this objection be much lightened, if instead of *appetivit* Klausen had written, as on his own shewing he must have intended: *Quemnam tum*—or rather: *Quemnam enim—cibum appetebat &c.?*

Translate: *Wanting*—i.e. *did it want*, viz. the *serpent* which forms the principal feature in the two preceding lines; Schol: *πρὸς τὸν δράκοντα εἶπε τὸ χρήζοντα—any food*, as being *a newly-born animal?* the first instinctive movement of which, whether man or beast, it is well-known, is to crave for something to be given it to eat. Thus Orestes—with that quickness of perception, and consequent readiness of reply, which enliven the most ordinary *λόγων ἄμιλλα*¹ on the Greek stage—virtually supplying the word which the last speaker had omitted, and in the same breath hanging a new question upon it, is made very naturally to enquire: “But what of the portentous offspring? Did it enact the part of a new-born babe, when the dreamer had thus discharged towards it the first duty of a nursing mother?” And to this—much more naturally than to the question, *What food did it crave?*—the reply is: *Of her own accord she gave it the breast in her dream*; on which ill-omened embrace of a monster, from which she might rather have been expected to shrink back² in dismay, Orestes grounds his fatal interpretation of the vision: *δεῖ τοί νυν, ὡς ἔθρεψεν ἔκπαγλον τέρας, θανείν βιαίως*, vv. 534-5.

With v. 516, as it stands in the text, and as Scholefield also has edited it, compare Ag. 1218, *τινὸς πρὸς ἀνδρὸς τοῦτ' ἄχος πορσύνεται*; where we should have more effectually recommended our own inter-

¹ Eur. Med. 546. and Suppl. 428. See the note on Ag. 906, and as illustrative of the use of the *participle* in fastening one remark upon another, whether as retort or repartee, compare Soph. Aj. 1049-51.

Ant. 321-2.

² Compare Hom. Il. iii, 33-5. Virg. Æn. ii, 379-81. Ovid. Fast. ii, 342. Juv. Sat. i, 43.

pretation of the passage (which see on Ag. 1220.) by adhering to the received reading—for which Schütz, Wellauer, and Klausen have substituted from the Florent. MS. *τίνος κ.τ.λ.*;—and translating: *Is it by any human agency that this affliction is preparing?*

Ibid. “*νεορονέεις* [Med.] Guelph. Ald. Rob. Vict. *νεογενέεις* Turn. et var. lect. ap. Steph.—*ἐν τ' ἀνείρατι* vulg. quod in *ἐν τῶνείρατι* recte mutarunt Glasg. et rell. *ἐν γ' ἀνείρατι* vult Elmsl., minus bene.” Well.

518. *οὐθαρ ἦν*] “*οὐθαρ ἦν* em. Pauw. et Valcken. *οὐ χάριν* ex antiqua correctione M. G. A. R. *οὐκ ἄρ' ἦν* T. V.” Klaus. Hesych: *Οὐθαρ* τὸ πύσ-
τατον τῆς γῆς, ἦτοι τῆς χώρας. καὶ τῶν ζώων τὸ κατὰ τοὺς μαστοὺς. *Οὐθατα*
μastoί. Translate: *And how was her breast? unhurt by the horrid
thing? So far from it, that in the milk it drew from her a clot of blood.*
Hesych: *Θρόμβοι*: αἶμα παχύ, πεπηγὸς ὡς βουνοί: compare Eum. 184:
ἐμοῦσα θρόμβους οὖς ἀφείλκυσας φόνου. Soph. Trach. 705, *θρομβώδεις
ἀφροί*.

Wellauer, with H. Stephens and Schütz, has placed an interrogation after *καὶ πῶς*, as in Ag. 530., where see the note. But, although a double question is indeed asked—much as in English it might have been: *And was her breast unhurt—or how?—by the horrid thing?*—it is impossible to separate either from the construction of v. 519, where (1) *ᾧστε* (i.e.¹ *τὴν ἄπρωτον*, ᾧς) answers unto *πῶς ἄπρωτον*; (2) the accusative before *σπάσαι* must needs be supplied from the agency indicated in *ὑπὸ στυγός*: not to mention that *καὶ πῶς*; *quomodo enim id esse posset?* (Vig. c. vii. sect. xi, 7.), would cast a reflection upon the simple statement contained in v. 517, which it would be equally impossible to reconcile with the tone and spirit of the entire context.

Ibid. *στυγός*. Schol: *τοῦ μισητοῦ θηρίου*. Blomfield derives “*στύξ*, *id quod horrere facit*, et facili transitione *id quod odium excitat*; unde *στύγος* &c.” from an old verb *στίω*, *rigeo* or *rigescere facio*, whence *ἄστυτος*, *στυμνός* (Hesych: *σκληρός*), *στύλος*, *στύφω* &c. H. Stephens quotes from Theophrastus, *de Caus. Plant.* v, 20: *καὶ αἱ στύγες ἐν τοῖς τοιοῦτοις γίνονται τόποις, αἵπερ μάλιστα εἰσδύονται εἰς τὰ σώματα: φυλάσσειν γὰρ οὐκ ἔστιν, οὐδ' ἐν τοῖς στρώμασιν κατακείμενον*.

520. *οὔτοι κ.τ.λ.*] Translate, with Professor Scholefield: *Verily it is no vain apparition of a Man*, not literally of a Beast; and compare vv. 527. 535., and in point of construction *δέξαι πημάτων* v. 1035. The Scholiast observes: “*Ὅψανον* ὄψις, φαντασία. Τὸ χ' δέ, ὅτι ἀπὸ ὄψεως παρήγαγε τὸ ὄψανον, τὸ ἐκ τοῦ ἀνδρός Ἰλαγμέμονος φάντασμα—i.e. as Stan-

¹ See Appendix to Notes on the Agamemnon, Note C. p 391.

ley explains it, "male ὄψανον ab ὄψις derivasse videtur [Æschylus]; χ enim nota vitii. Hinc intelligenda illa Tzetzis Chil. xi. Hist. 361, κεί τι φαῦλον, χίωσον. 'Ο δ' ἀπ' ἀρχῆς εἰς τέλος τὴν πᾶσαν κατεχίωσεν ἐκείνην τραγῳδίαν."

Despite, however, of this objection with which Pauw makes very merry,¹ Blomfield rightly derives, as from τρώγω, τρώξανον, (*a morsel*), and from λείπω, λείψανον (*a relic*), so from ὄπτω,² ὄψανον, *a spectre or vision*, as well as ὄψις, which is properly *the act or power of vision*, but includes also the above meaning of ὄψανον; though ὄψανον, on its part, is incapable of that sense of ὄψις (Angl. *second sight*) in which alone we could receive Blomfield's interpretation of the passage—"est autem sententia generalis: *Hominis somnium non est res vana*—comparing Eum. 104-5, εὐδουσα γὰρ φρὴν ὄμμασιν λαμπρύνεται, ἐν ἡμέρᾳ δὲ μοῖρ' ἀπρόσκοπος βροτῶν.

Schütz and Butler translate, with the Scholiast: *visum ei a marito immissum*; and to Blomfield's obvious objection—"sed tum oporteret τάνδρὸς cum articulo"—Klausen replies: "Missum esse hoc somnium ab Agamemnone, designatum est v. 36. sqq. Quod de Agamemnone hoc dictum esse negat Blomfieldius, quia desit articulus, animadvertendum est vocem ἀνὴρ, sensu mariti, semper articulo carere apud Æschylum. Pessime languet hoc loco significatio ea quam statuit Blomf." But although, as the correlative term to Γυνή, or when his wife herself is speaking (as Ag. 584-85. below vv. 900-01.) a man may in common parlance be designated absolutely Ἄνῆρ or Πόσις, yet here we hold such license to be utterly inadmissible. Nay, had the genitive been intended to represent *from whom* the apparition came, we should not have expected to find even τάνδρὸς used to denote *Agamemnon*. Orestes would with more propriety have thought of, and described, him here as πατρός; compare below v. 526.

¹ "ὄπτω, ὄπτάνω, ὄπτάζω ὄπτω, ὄψις ὄπτάνω, ὄψτανον ὄπτάζω, ὄπτασία. Et Æschylo et aliis cum Æschylo placet ὄψανον pro ὄψτανον, quia ad culinam sic minus proprie accedit vox: ὄπτᾶω, asso, ut nosti: inde et ὄπτανος et ὄπτάνιον: quis improbet? . . . Grammaticastri hic ab ὄψις deducunt ὄψανον, idque litera χ improbant; nonne risu digni sunt miselli, qui supra Æschylum voluerunt sapere in lingua antiqua?" On the other hand Heath: "Non hoc, opinor, improbant antiqui, quod ὄψανον ab ὄψις derivatum hic ponitur; quid enim in hoc adeo enorme? Sed potius quod Clytemnestra femina voce ἀνδρὸς denotatur, cujus quidem

catathresis rara admodum, puto, si modo aliqua, exstant exempla. Si cui minus placet hæc interpretatio, distinguendum erit post μάταιον, ut hæc ita vertantur: *spectrum hoc viri est, non futile quiddam.*"

Wellauer refers us to Herm. on Eur. Hec. 556.

² Buttman recognizes neither ὄπτω nor ὄπτομαι, but only ὄπ-, as the root of ὄφομαι and ὄμμαι, whence ὄφθην, and a verbal adjective ὄπτός, which same word is also an abbreviated form of ὄπτητός (as in Latin *assus* for *assatus*) from ὄπτᾶω, *I roast*.

521. κέκραγεν] “κέκλαγεν M. G. A. T. κέκραγεν V. Est illa antiqua perfecti forma, Dorice pronuntiata ut v. 550 (557), βαλὸν pro βηλόν. v. 729 (754), γαθούση. v. 945 (980), μάν. v. 961 (997), νίκας. Doricis formis ad ornandum orationis colorem utitur poeta, ut alibi Ionicis :”—so Klausen, who alone of modern editors has preferred κέκλαγεν, as from κλάζω, whose actual perfect appears to have been in Epic κέκληγα, and in Attic Greek κέκλαγα. See Buttmann's *Irreg. Greek Verbs*, p. 149, and compare Matth. Gr. Gr. § 194. 2. a.

With κέκραγε—generally found, like κέκληγα and κέκλαγα, with the signification of a present—compare Prom. 743, σὺ δ' αὖ κέκραγας κάναμυχθίσει. Orith. fr. 265, 5. νῦν δ' οὐ κέκραγά πω τὸ γενναῖον μέλος. Soph. Aj. 1236, ποῖον κέκραγας ἀνδρὸς ᾧδ' ὑπέρφρονα; Hesych: Κεκληγῶτα' κεκραγῶτα. Κέκραγε' βοῆ, φανερῶς διαμαρτύρεται. Κεκληγῶς' ψοφοῦν. Κεκληγῶς' ψοφῶν, βοῶν, φωνῶν, κραυγᾶζων, ἐπικαλούμενος.

Ibid. ἐπτοσημένη, Angl. *under strong excitement, fluttered, affrighted*; see Blomf. Gloss. on Prom. 881 (856.), ἐπτοσημένοι φρένας, and compare Eur. Bacch. 214. 1267. Iph. A. 586. 1029. Tr. 559. El. 1255. Hesych: Πτόσησις' δελία. Πτοία' πταρμός [read πτυρμός],¹ φόβος, θόρυβος, ἢ παραχή. Πτοιοῦμενον' πτοιοῦσθαι λέγεται τὸ παρορμᾶσθαι πρὸς τὰ Ἐφροδίσια.

522. ἀνήλθον, *sprang up, or revived*, at her call. “ἀνήλθον libri. ἀνήθον conj. Valcken. At bene dicitur *redire lumen facis denuo accensæ*. Ita ἀνήλθε λαμπρὸν ἡλίου φάος Ag. 616.” Klausen—and so also Wellauer. Add Soph. Phil. 625, πρὸς φῶς ἀνελεθεῖν. Eur. Hec. F. ἀνελεθῶν ἐξ ἀηλιῶν μυχῶν.

Blomfield and Scholefield have adopted ἀνήθον, which they hold to be confirmed by the Scholiast's interpretation (of the metaphor, rather than of the mere word): ἀνήθον' ἀνελαμψαν, and by the analogy of Soph. Aj. 285, ἡνίχ' ἔσπεροι λαμπτήρες οὐκέτ' ἦθον, where a MS. copy of Suidas (v. Λαμπτήρες) has ἦθον.

523. λαμπτήρες, Angl. *lights or burners*. “Veteres foculis quibusdam cubicula noctu illustrabant: quem morem illustrarunt [*sic*] Casaubon. ad Athen. p. 995. Lobeck ad Soph. Aj. 283. Vid. Gloss. in Agam. 863 [859.], et omnino confer Theocrit. xxiv, 46-52.” Blomf.—and so Hesych: Λαμπτήρ' φέγγος, φῶς, λαμπάς. ἐσχάρα ἐφ' ἧς ἔκαιον ἐν μέσῳ τῶν οἴκων, εἰς τὸ φωτίζειν αὐτοῖς, ξηρὰ ξύλα καὶ δαδία. Ἄττικοι δὲ τοὺς καιομένους λύχνους λέγουσιν. Compare Ag. 22, λαμπτήρ νυκτὸς ἡμερήσιον φάος πιφαύσκων.

526. γῆ τῆδε καὶ πατρὸς τάφῳ] “Quia his emittendi erant Manes pa-

¹ Πτυρμός from πτόρω, *I make fearful*; Buttm. *Irreg. Greek Verbs*, p. 220.

tris, qui misit, cui ratum faciendum est omen. Eadem invocatio est vv. 679-82 (704-7.)". Klaus. Compare Virg. *Æn.* v, 84-96.

527. ἐμοὶ τελεσφόρον] Translate: *that this dream may have its accomplishment in me*; and on this use of the dative, "put relatively and subjectively," see Matth. Gr. Gr. §§ 387. 388. a., and compare the notes on vv. 121. 269., as also St. Luke's Gospel xviii, 31: καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. xxii. 37: τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί. Acts. i, 16: ἔδει πληρωθῆναι τὴν γραφὴν ταύτην . . . περὶ Ἰούδα κ.τ.λ.

With τελεσφόρον, compare above v. 203. Theb. 655, πατὴρ δὴ νῦν ἀραὶ τελεσφόροι. Ag. 963. (where see the note), πρὸς ἐνδίκους φρεσὶν τελεσφόροις. ib. 967, ἐς τὸ μὴ τελεσφόρον. Soph. El. 646, φάσματα, εἰ μὲν πέφηνεν ἐσθλά, δὲς τελεσφόρα. Eur. Phœn. 641, τελεσφόρον διδοῦσα χρησμόν.

528. κρίνω δέ τοι κ.τ.λ., *And, for my part, I certainly interpret it so that it corresponds exactly.* With κρίνω—whence, as Abresch has noticed, *ὄνειροκρίτης*: Pers. 226, ἐνυπνίων κριτής. Ag. 949, δυσκριτα ὄνειράτα—compare Prom. 485, κάκρινα πρῶτος ἐξ ὄνειράτων ἃ χρὴ ὑπαρ γενέσθαι, κληδόνας τε δυσκρίτους ἐγνώρισ' αὐτοῖς. Pers. 225, εὖ δὲ πανταχῆ τελεῖν σοι πᾶνδε κρίνομεν περί. ib. 520, ὑμεῖς δὲ φαύλως αὐτ' ἄγαν ἐκρίνατε: with συγκόλλως—so every editor after Vettori: *συσκόλλως* Med. Rob. *δυσκόλλως* Guelph. Ald. *δυσκόλλως* Turn.—Suppl. 310, καὶ ταῦτ' ἔλεξας πάντα συγκόλλως ἐμοί. Soph. inc. fr. 746. εὖ γὰρ καὶ διχοστατῶν λόγος σύγκολλα τὰμφοῦν ἐς μέσον τεκταίνεται. Schol: *συνκόλλως* συνημμένως τῇ ἀληθείᾳ. and see further on v. 566.

530. οὐφίς ἔπειτα σπαργάνοις ὀπλίζετο] Few lines of *Æschylus* have descended to us in a more corrupted form than this, which Vettori was the first to rescue so far from its errors, that his printer H. Stephens remarks upon his reading, *ὄφίς τε πᾶσιν σπαργάνοις ὀπλ.*: "Alii οὐ φείσε πᾶσα σπαργάνη πλείζετο. In qua lectione castiganda non video cur torquere quis se debeat, quum belle procedat sensus alteram sequendo, si conferamus cum v. 527 (515.), ἐν σπαργάνοισι παιδὸς ὀρμίσαι δίκην."

On this, however, Butler has well observed: "Hactenus cum codd. et edit. vett. facio, ut verum esse credam οὐφίς, h. e. ὁ ὄφίς: verum quoque poterit esse ὀπλίζετο, cum ὀπλα de instrumentis sive apparatus quibuscunque usurpetur, et ὀπλίζομαι idem sonet quod παρασκευάζομαι. Certe non deterius est quam quod afferunt emendatores; itaque nec illud mutaverim, nisi melius quid afferatur: illud πᾶσιν languere fateor, sed tamen ita poterit explicari ut pro *iisdem* sumatur; qui enim in *omnibus*, ille in *iisdem ipsis fasciis* involvatur necesse est, et

præcessit τὸν αὐτὸν χῶρον. Itaque nihil temere mutaverim, sin fuerint quibus vulgata nullo modo ferenda videatur, lenius fuerit reponere οὐφίς τε, παῖς ὡς, σπ. ὠπλ., quam οὐφίς τ' ἐμοῖς ἐν σπ. ὠρμίζετο. 'Οπλίζετο habet etiam Turn. Perquam mihi suspecta est vox πᾶσιν, ut in Prom. Vinct. 354"—and Blomfield accordingly, after Porson, has edited οὐφίς ἐμοῖσι σπ. ὠπλ.—whilst Klausen writes: "οὐ φείσε πᾶσα σπαργάνη πλείζετο M. G. R. In G. ante πλείζετο insertum ὀ. Idem, sed σπαργάνη ὀπλίζετο, A. Afferunt οὐφεις σε ex M. G., sed falso, ut probat M. II. οὐφίς debetur Butlero, qui dedit οὐφίς τε παῖς ὡς σπαργάνοις ὀπλίσσετο (?). His non opus: εἰ errore pro ι producto scriptum, ut sæpe: longam vero esse alteram vocis ὄφίς syllabam vide v. 871 (908). Restat igitur nonnisi ἐπᾶσα, in quo latet ἐπ' ἀμά: ἀμός in trimetris dictum Theb. 654. Suppl. 332. In ultimis probabile est veram lectionem servatam esse in G. A., et πλείζετο esse corruptionem itacismi. Sed dirimendum erat vocabulum in ὀπλ' ἴζετο. ὀπλα de omnibus instrumentis, quibus cohibentur et armantur infantium membra. Correctiones sunt: ὄφίς τε πᾶσιν σπαργάνοις ὀπλίζετο T. et ὄφίς τε πᾶσιν σπ. ὠπλίζετο V. Scripsi id quod proxime accedit ad libros"—namely, οὐφίς ἐπ' ἀμά σπάργαν' ἡδ' ὀπλ' ἴζετο.

But ingeniously as this reading accounts for the prevailing corruption *σπαργάνη*—which in its turn we may suppose to have introduced the further corruption *πᾶσα*, whilst the δ' of ἡδ' would speedily be ejected, and with it may have disappeared the initial of the word that followed it—it is both exceedingly flat in itself, and would require to have been preceded by *ὀρμησαι* in v. 515, and in common with Porson's correction, it is open to this further objection, that it is not—nor was it to be expected that it should be—said, or necessarily implied, that the swaddling-clothes employed in the dream were no other than those, with which *Orestes* in his infancy had been bound!

The ominous circumstance noticed in v. 515, to which reference is made here, was that Clytemnestra, instead of spurning, *swathed the serpent, as she would have swathed any new-born infant*; and it is only on the grounds stated in vv. 529. 531. that *Orestes*, having ascertained (as we have seen on v. 516.) that the monster thus humanized had, on its part, identified itself as the fruit of her womb, is led now, in his interpretation of the vision, to connect it exclusively with *himself*. I hold it for certain, therefore, that the introduction of the pronoun is not the right correction of this verse; and, being wholly unable to satisfy myself with *πᾶσιν*, I venture to suggest ΠΕΙΤΑ as the dissyllable which, when the line had been reduced to some such mutilated form

as οὐ φείσε . . . σπαργάν . . . πλίζετο, may have been altered first into πάντα σπαργάν . . ., then into πᾶσα σπαργάνη πλεΐζετο.

Translate : *For if, leaving the same place that I once left, the serpent next (thereupon) was furnished with swaddling-clothes, and opened its mouth for my suckling breast—i.e. for nourishment from the same pap (so μασθός would seem in strictness to have meant) which I first sought unto for food—but with a clot of blood it mingled the tender¹ milk, whilst she in affright screamed out upon this mischance—and observe that by thus making ὠπλίζετο and ἀμφέχασκε, by means of ἔπειτα,² incidental as it were to the primary circumstance denoted by ἐκλείπων, we the better distinguish these Imperfects from the more historical tense that follows them ; the aorists ἔμιξεν, ἐπόμωξεν (like ἔθρεψεν v. 534) simply representing these actions as having taken place, without reference to any precise time, or order of succession. With ἀμφέχασκε, in which allusion again is made to a well-known instinct of the young of animals, compare Juv. Sat. x, 230 : Ipse, ad conspectum cœnæ diducere rictum Suetus, hiat tantum, ceu pullus hirundinis, ad quem Ore volat pleno mater jejuna : as also Psalm lxxxi, 10 : “ Open thy mouth wide, and I will fill it.”*

531. μασθόν] “Grammatici præceptum est : μαστός ἐπὶ γυναικός, μαζός δὲ ἐπὶ ἀνδρός. Quod discrimen Homero tragicisque ignotum fuisse videtur. Nam neque apud illum legitur μαστός, neque apud hos μαζός, nisi bis terve ex errore librariorum. μασθός apud Æschylum nihili vox est.” So Elmsley on Eur. Bacch. 700, yet Suidas has : Μασθός καὶ Μαστός· κυρίως ἐπὶ γυναικός, καταχρηστικῶς δὲ καὶ ἐπὶ ἀνδρός. Τὸ μὲν Μασθός, ἀπὸ τοῦ θῶ, τὸ θηλάζω· τὸ δὲ Μαστός, διὰ τὸ μεστός εἶναι γάλακτος. Καὶ ἔστιν ἐν τῷ Μαζός—clearly recognizing three distinct forms of the same word, which I follow Wellauer and Klausen in exhibiting faithfully as they are found here and in vv. 517. 877 ; whereas Porson has edited in the first and second of these passages μασθόν, in the third μαστόν—Scholefield, and with him Dindorf, in the first μαζόν, in the others μαστόν—and Blomfield only μαστόν in all.

Ibid. ἀμφέχασκε. “χάσκω verbum frequentativum formatur a χάω, sicut βάσκω a βάω, φάσκω a φάω.” Blomf. Hesych : Χάσκοντες· ἀνοίγοντες. Χαίνει· ἀνοίγει τὸ στόμα. Ἀμφιχανόντες· καταπίνοντες.

Ibid. ἐμὸν θρεπτήριον] “ἐμὸν omnes ; magis tamen placeret ἐμοῦ.”

¹ φίλον γάλα, the milk of maternal tenderness or affection. Compare Shaksp. Macbeth, Act i. Sc. 7 : “ I have given suck ; and know how tender 'tis, to love the babe that milks me.”

² On the use of εἶτα or ἔπειτα after a participle, see the note on Ag. 97. Blomf. Gloss. Prom. 802., and compare below v. 559.

Blomf.—“ἐμοῦ Schütz male; dictum est, ut ὁ ἐμὸς δυσμενής et similia, de quibus vid. F. A. Wolf. ad Xenoph. Hist. Gr. v. 2, 33. Schæf. ad Schol. Apollon. Rhod. ii, 500. p. 169.” Well.

The author's meaning was not, *the breast* (or rather, *nipple*) that suckled me, but, *my “alma mater”*, as it were—the alimentary duct to which *my* mouth was in like manner turned—so that *μασθὸς θρεπτήριος*, like *ἀνὴρ δυσμενής* (Angl. *an adversary*), constitutes in fact but one simple term or subject, and as such may properly be constructed with *ἐμὸς*!. Compare, in point of expression, Psalm cix, 3: “For the love that I had unto them, lo, they take now *my contrary part*”—where the Bible version is: “For my love they are my adversaries.”

533. ἀμφὶ τάρβει, *præ timore*, Angl. *through fear*; see note on v. 32, and compare Matth. Gr. Gr. § 397. Obs. 1. 2. “ἀμφιταρβιξῶδ’ vel ἀμφιταρβιτῶδ’ M. ἀμφιταρβίτω δ’ G. A. ἀμφιταρβίης T. V. ἀμφὶ τάρβει conj. Pors.” Klaus:—and so every succeeding editor has corrected the text, except Butler who retains ἀμφιταρβίης, comparing ἀμφιτευχῆ Theb. 290, and Blomfield who prefers to read ἀμφιταρβεί.

535. ἐκδρακοντωθεὶς δ’ ἐγὼ κ.τ.λ.] Translate: *and under the figure of a serpent, it is I that am to kill her*—and compare the note on Ag. 130, οἶον μὴ τις ἄγα θεύθεν κνεφάση προτυπὲν στόμιον μέγα Τροίας στρατωθέν, with Matth. Gr. Gr. § 409. 5. Obs. 1., from which it will be seen that ἐκδρακοντωθεὶς—which, in its literal acceptance, we might have contrasted with Eur. Suppl. 703, λόχος δ’ ὀδόντων ὄφθεος ἐξηνδρωμένος—must here be a little differently resolved into δράκων ποιηθεὶς, Angl. *a serpent as represented*, viz. by the creative fancy of the dreamer v. 513. Yet Klausen: “ἐκδρακοντωθεὶς, in draconis partes succedens. Præpositione ἐκ declaratur transitus a moribus filii in mores feros. Ita ἐξηνδρωμένος, in virum mutatus, Eur. Suppl. 703, ταυρούμενος Ch. 274 (266.)”—and so Wellauer also and Blomfield appear to have understood it, and the Scholiast who has: ἐκδρακοντωθεὶς ἀγριωθεὶς κατ’ αὐτῆς.

536. κτείνω] “κτενῶ vulg., sed κτείνω Med. Guelf. Ald. Rob., quod propter librorum auctoritatem majoremque elegantiam recepi. Ponitur ita præsens de re futura, quæ fato constituta ideoque certa et necessaria est, ut Prom. 171, ὑφ’ ὅτου σκῆπτρον τιμὰς τ’ ἀποσνλάται. ib. 511, ὦδε δεσμὰ φνγγάνω. Ag. 125, χρόνον μὲν ἀγρεὶ Πριάμου πόλιν ἄδε κέλευθος. Soph. Ed. C. 785, ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς χθονὸς λαχεῖν, ubi vid. Reisig. Vulgata loco nostro ex correctione non intelligentium

¹ “ἐμὸν pro ἐμοῦ, ut [τῆν] ἐμὴν αἰδῶ is exempla vide Bernh. Synt. p. 316.”
Pers. 699. ἐμὸν ἰκέτην Eum. 91. Solet Klaus.
quidem ibi addi articulus, ejus diction-

fluxit, et ex Turn. Vict. in reliquis edd. transiit." Wellauer—followed herein by Scholefield and Klausen. Blomfield and Dindorf retain κενῶ.

537. τερασκόπον δὲ κ.τ.λ.] Klausen, who justly repudiates Wellauer's improbable supposition that this line, like v. 569, is addressed to the statue of Apollo Agyieus, strangely enough interprets it: "orationem tuam ominis loco accipio, accipio quasi dictam a vate"—comparing Theb. 264, τοῦτ' ἀντ' ἐκείνων τοῦπος αἰροῦμαι σέθεν, when he should rather have compared Eum. 475, ὅμως δ' ἄμομφον ὄντα σ' αἰροῦμαι πόλει—and that, although Hesychius, most appositely for our present use, has: Τερασκόποι· ὄνειροκρίται.

But—*what say you?* concludes Orestes, still (as in v. 508) addressing the friendly Coryphæus—I take you as my interpreter on these two points, which I have endeavoured to establish; (1) that Clytemnestra is fated to die a violent death; (2) that I am to be the instrument of her death. And to this the Coryphæus very naturally replies: *Then so be it* (Amen), say I—compare Theb. 526, οὕτως γένοιτο, and with this use of δέ in apodosis or reply, Cic. de Nat. Deorum i, 7. 17: nunc quod cœpimus, si videtur. *Mihi vero*, inquit Cotta, videtur . . . quamobrem, inquit, nisi molestum est, repete quæ cœperas. *Repetam vero*. See also Herm. on Soph. El. 602.

539. τούσδ' ἔν τι ποιεῖν] "τούς δ' ἔν τι libri omnes. τούς μὲν τι ex emendatione Stanleii Glasg. Schütz. Both. Schwenk. [Blomf. Dind.], sed valde dubito; intelligi enim non potest, quomodo intellectu facillimum illud μὲν corrumpi potuerit: quare malui cum Pauwio τούσδ' ἔν τι dare, nam δὲ dici non præcedente δὲ μὲν exemplis demonstrarunt Herm. ad Vig. p. 699. Schæf. ad Lamb. Bos. p. 329. Pors. ad Eur. Orest. 891. Seidl. ad Iph. T. 1316., quamquam nostri loci paullo alia est ratio." Well.

The general purport of the line is, no doubt, *telling us what we must do, or not do, for you*; but, where something definite is to be done, the doer also must be in some degree defined, and hence the specification ἔν τι—*unum aliquid*, Angl. *some one thing*; or, as Klausen more idiomatically translates it, *hoc vel illud*, Angl. *something or other*; it being in either case implied that *something¹ is to be done*—almost

¹ What Horace calls *certe nescio quid*—Sat. i. 9, 67. Compare also Cic. de Orat. ii, 42: "Plura enim multo homines iudicant odio, aut amore, aut cupiditate, aut iracundia, aut dolore, aut lætitia, aut spe, aut timore, aut errore, aut aliqua perturbatione mentis"—de Offic. i, 7: "aut ira, aut aliqua perturbatione incitatus"—where the emphatic use of *aliquis* (as elsewhere of *aliquantum*) exactly corres-

ponds with that of εἷς or εἷς γέ τις, as it occurs, for example, in Aristoph. Ran. 911, πρῶτα μὲν γὰρ ἕνα τιν' ἄν [Pors. ἕνα γέ τινα] καθέσεν ἐγκαλύψας. Thucyd. vi, 34: ἥτοι κρήρα γε ἡ φανερώς, ἢ ἐξ ἐνός γέ του τρόπου ἀμύναι. Compare also Soph. CEd. T. 845, where with Brunck and Reising I should incline to read οὐ γὰρ γένοιτ' ἔν εἷς γέ τις [vulg. τοῖς] πολλοῖς ἴσος.

necessarily requires the corresponding specification *τούσδε*: whereas *τούς δὲ μὴ τι δρᾶν*—for which, if the mere converse of the preceding clause had been intended, it were easy to have substituted *τούσδε μὴ τι δρᾶν*—is better, perhaps, left vaguely expressive of what *the rest* should do; viz.—as Orestes, having first assigned a certain part to *Electra* only (vv. 540. 565), proceeds in exact conformity to their wish to instruct *the Chorus* (for these turn out to be *the rest*)—to be quiet and close, yet prepared to speak upon occasion (see for example vv. 827-9.); and so Klausen has explained it: “Tibi quum res agenda sit, dicas nobis, in quanam re vel [*ἔν*, nonnihil] agendo vel ab actionibus abstinendo adjuvare possimus. Id scilicet, quod agendum nobis erit fortasse, nonnisi *ἔν τι*, una res vel altera, esse potest, sed accident fortasse multa, in quibus tacendum erit de te, vel abstinendum ab actione, ne tibi noceamus.” Yet Klausen, even while he translates: *hos hoc vel illud agere, hos nihil facere jubens*, prefers to read, *τούς δ' ἔν τι . . . τούς δὲ μὴ . . .* the construction being, as he would have us believe, *τᾶλλα δὲ σὺ μὲν ἐξηγοῦ φίλοις, τούς δὲ λέγων ἔν τι ποιεῖν, τούς δὲ μὴ τι δρᾶν*.

Translate: *But, as regards the rest of us, be prompter to your friends, bidding these (such and such persons) do this or that thing (so and so) the rest do nothing, but as you shall instruct them: and with ἐξηγοῦ—* which in a more technical sense, as in Eum. 609, *ἐξηγοῦ δέ μοι*, “*Ἀπολλων, εἴ σφε σὺν δίκῃ κατέκτανον*, we might have translated, *lay down the law*—compare Eum. 595, *ὁ μάντις ἐξηγγεῖτό σοι μητροκτονεῖν*; Soph. Œd. C. 1284, *καλῶς γὰρ ἐξηγγεῖ σὺ μοι*. ib. 1589, *αὐτὸς ἡμῖν πᾶσιν ἐξηγουόμενος*. Eur. Bacch. 185, *ἐξηγοῦ σὺ μοι γέρον γέροντι, Τειρεσία' σὺ γὰρ σοφός*. Hesych: *Ἐξηγοῦ' κατηγοῦ*.

541. *αἰνῶ δὲ*—supply *φίλοις* or *τοῖς ἄλλοις* from v. 538, or *ἡμῶν*—not, as Professor Scholefield, *ἡμᾶς*: see v. 567—although it may be well to translate generally: *and for the rest (further than this) I have only to recommend concealment of these my plans*, which follow in v. 546 &c. Some editors, as Turnébe, would have *τάσδε* refer to *the Chorus*; others, as Blomfield and Klausen, suppose *Electra* only to be addressed as far as v. 567; but this would not so well accord with the suggestion in v. 539, in the very letter of which Orestes delivers his instructions both here, and after his animated digression in vv. 551-64.

Ibid. *συνθήκας*] “*συνθήκη, conventum*: frequens apud pedestris sermonis scriptores sensu *pactus* vel *fæderis*, in hoc loco idem significare potest ac *σύνθημα, signum ex compacto datum*, vel *tessera*; vel simpliciter, *quod mutuo pacti sumus*.” Blomf. Hesych: *Συνθήκας' ὄρονς. Σύνθημα*.

σημίον, συνθήκη. Συνθήκη· διάλεκτος. Suidas: Συνθήκη· ὁμολογία· Ξενοφῶν [Anab. ii. 2, 8.]. συγκατάθεσις· ὥστε εἰρήνην κρατύνασθαι, ἢ τὰ εἰς τὸν πόλεμον ἐκ συνθήκης ἐξαρτύεσθαι.

542. ὡς ἄν κ.τ.λ.] The simplest at once, and most satisfactory, construction of this sentence—which Scholefield would resolve into : ὡς ἄν, κτείναντες δόλω,¹ θανόντες τε καὶ δόλω, ληφθῶσιν κ.τ.ε., and Klausen into : ὡς ἄν δόλω (τε) κτείναντες δόλω τε θανόντες καὶ ληφθ. ἐν τ.β.—I still hold to be that proposed by Blomfield on Ag. 97 (where see the note), ὡς ἄν . . . δόλω τε καὶ ἐν ταυτῷ βρόχῳ ληφθῶσι θανόντες (i.e. ληφθ. καὶ θανῶσι : Matth. Gr. Gr. § 557. p. 966. Obs. 1.) : where the strict retribution consequent upon δόλω κτείναντες, would have been sufficiently declared by the words δόλω καὶ θανῶσιν, which the Poet has amplified by interweaving with them the graphic epexegetis ἐν ταυτῷ βρόχῳ ληφθέντες.

Translate : *so that, as by treachery they have slain a man of exalted rank, they may both by treachery and (what is more) in the self-same snare be taken and put to death ; as Loxias also has declared &c. &c. :* see above v. 265, and compare Soph. El. 35, χρῆ μοι τοιαῦθ' ὁ Φοῖβος . . . ἄσκενον αὐτὸν ἀσπίδων τε καὶ στρατοῦ δόλοισι κλέψαι χεῖρὸς ἐνδίκους σφαγίας.

With ἄνδρα τίμιον—Schol : τὸν Ἀγαμέμνονα—compare the description given Eum. 626, ἄνδρα γενναῖον . . . διοσδότοις σκήπτροισι τιμαλφούμενον. ib. 637, ἀνδρὸς . . . τοῦ παντοσέμου, τοῦ στρατηλάτου νεῶν. Soph. Ant. 949, γενεᾷ τίμιος. Eur. Hec. 625, ἐν πολίταις τίμιος κεκλημένος. Hesych: Τίμιος· ἔντιμος, ἔνδοξος. For Λοξίας, see note on Ag. 1037, and compare below vv. 880. 933. 1011. 1017. 1020. 1041.

545. μάντις ἀψευδῆς τὸ πρὶν] “*qui adhuc nunquam mentitus est. . .* Veracem Apollinem vide in locis Theol. Æsch. p. 118. allatis, imprimis fr. 266, 4. τὸ Φοίβου θεῖον ἀψευδὲς στόμα. Pind. Ol. viii, 41. Pyth. ix, 42: τὸν οὐ θεμιτὸν ψεύδει θιγεῖν.—τὸ πρὶν] Fiduciam in re positam, quia adhuc talem, qualis optatur, sese ostenderit, vide Ag. 1558 : τὸ πρόσθεν εὐφρονῶν ἐμοί. Suppl. 1017 : ἔχνος τὸ πρόσθεν οὐ διαστρέψω φρενός. Soph. Œd. T. 652 : τὸν οὐτε πρὶν νήπιον.” Klaus. Stanley compares Virg. Æn. vi, 343 : namque mihi, fallax haud ante repertus, Hoc uno responso animum delusit Apollo.

¹ From his accompanying remark—“*et poterat quidem verborum ληφθῶσιν et θανόντες sedes permutare : quod vero dedit, exquisitus est*”—the learned Editor would seem to have intended to write : δόλω κτείναντες, δόλω τε καὶ θανόντες . . . Angl. *by treachery having slain, and by treachery having also perished*—i.e. even

as by treachery they have slain, so by treachery having perished—&c. &c. : the two circumstances, thus closely connected by τε . . . καὶ (Matth. Gr. Gr. § 626. p. 1119.), being δόλω κτείναντες, δόλω θανόντες. Compare below v. 1026.

Klausen refers to Döderlein. Lect. Hom. II. p. 10. Hartung. Partikela. I. p. 112.

546. παντελῆ σάγην ἔχων, Angl. *dressed quite in character, completely disguised*; Schol: τελείαν περιβολὴν ἔχων ξένου. Hesych: Σάγη· ἡ ὄλη πανοπλία, ἢ περιβολαῖον σκέπασμα. Id: Σέσακται ἔσταλται, καθὸ καὶ ἡμεῖς τὴν στολὴν σάγην λέγομεν.—“σάγη, *armatura, potissimum bellica*, ut Theb. 125, δορύσοοι σάγαι: cf. ib. 391 [ταῖς ὑπερκόμποις σάγαις]. Pers. 240, φερασπίδες σάγαι. Apollon. Lex. Hom: σάκος ἀσπίς, ἀφ’ οὗ οἱ νεώτεροι σάγην τὴν ὄλην πανοπλίαν λέγουσιν, ὡς Σοφοκλῆς. Cf. Eur. Rhes. 207 [λέξον τίς ἔσται τοῦδε σώματος σάγη, λυκείον ἀμφὶ νῶτον ἄφομαι δοράν]. Ejusdem radicis σάγμα.” Klaus. Add below v. 657. Eur. Herc. F. 188, τοξήρη σάγην. Andr. 618, κάλλιστα τεύχη δ’ ἐν καλοῖσι σάγμασιν (Angl. *cases or coverings*): and with παντελῆ compare below v. 944. Suppl. 601, παντελῆ ψηφίσματα. Soph. Œd. T. 930, ἐκείνου γ’ οὐσα παντελῆς δάμαρ. Ant. 1016, ἐσχάροι παντελεῖς. Hesych: Παντελεῖς· παντελῶς, ὀλοτελῶς [Soph. Œd. T. 669.]. Παντελής· ὀλοτελής, καὶ παντεπόπτῆς, ὁ πάντα καθορῶν [Theb. 117.].

Ibid. εἰκῶς] See Matth. Gr. Gr. § 232. Buttm. *Irreg. Greek Verbs*, p. 81.

548. ξένος τε καὶ δορύξενος δόμων, *a stranger at once and friend of the family*; as bringing a message, namely, from *Strophius* (vv. 661-4.), who in Ag. 849 (where see the note) is called εὐμενῆς δορύξενος, and his house, below v. 894, δόμοι δορύξενοι. Compare Soph. El. 44-6, λόγῳ δὲ χρῶ τοιῶδ’ ὅτι ξένος μὲν εἰ Φωκεύς, παρ’ ἀνδρὸς Φανατώεω ἦκων· ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυξένων. ib. 671, παρὰ φίλου γὰρ ὦν ἀνδρός, σάφ’ οἶδα, προσφιλεῖς λέξεις λόγους.

549. φωνὴν οἶσομεν Παρνησίδα] I have followed Klausen in restoring οἶσομεν, for which he adduces the authority of Aldus and Robort., and of the MSS. Med. Guelf., and compares v. 567, γλώσσαν εὐφημον φέρειν—whereas the received reading ἦσομεν appears to have originated with Turnébe, followed as usual by Vettori. Translate: *But we will both take*—i.e. assume, or borrow, for the occasion; or *we will bring with us*, as in v. 567. *to carry a well-ordered tongue—the Parnassus accent, imitating the intonation of a Phocian tongue*; i.e. like mountaineers, speaking loudly and roughly; for we do not find that Orestes (vv. 635. 640. 656. &c.), like the Spartan characters, for example, in Aristoph. Lysistr. 81. &c. 1076. &c., makes use of any *dialectic* peculiarities, as Klausen would interpret γλώσσης: “φωνή de accentu, γλώσσα de formis linguæ. Ita φωνὴν βάρβαρον Ag. 975. Διθίοπα φωνὴν fr. 303. De sonitu dici in loco Agamemnonis ostendit similitudo hirundinis, quam ibi etiam de formis cogitatur. Diversas in Græcia dialectos com-

memoratas vide Theb. 170. fr. 311, Ἴωνικὴν ῥῆσιν. Soph. Helen. fr. 186, χαρακτήρ Δάκωνος λογου."

Ibid. Παρνησίδα] "Παρνησιίδα Ald. Rob. Turn. Steph. Παρνησιίδα Porson. [Well. Scholef. Dind. Klaus.] Sed quum Παρνάσιος dixerint Attici de monte Phocico, Παρνήσιος vero de Parnethe monte Attico, sic etiam Παρνασίς eos dixisse puto potius quam Παρνησίς, quum sermo esset de Parnaso. Vid. Elmsl. ad Aristoph. Ach. 348. Ruhnken. ad Timæi Lex. p. 209. Παρνησοῦ male editur in Eum 11. pro Παρνασοῦ, ubi quæ Burgesius allegat exempla, Τευμησσός, Μυκαλησσός, nihil proficiunt; quippe "antiquior pronuntiatio videatur Τευμησσός istius temporis quo nondum literæ geminabantur." Valek. ad Phœn. 1107. "Vetusti Græci," inquit Hemsterhusius ad Lucian. Cont. p. 503, "literas geminare vix unquam solebant." Eustath. ad Od. T. p. 1872, 50: ὁ δὲ Παρνησσός, ὃν ἡ κοινὴ χρῆσις διὰ τοῦ α λέγει Παρνασόν, πολλὸς ἐν ταῖς ιστορίαις, φυλάσσων μέχρι καὶ νῦν παρὰ Βοιωτοῖς ὑποβάρβαρον τὸ ἀρχαῖον ὄνομα. Τερμεσὸν γὰρ αὐτὸν παραλαλοῦντες φασὶν οἱ ἐγχώριοι. ἡ δὲ διὰ τῶν δύο σσ γραφὴ τοῦ Παρνησσοῦ κατήγγεται παρὰ τοῖς ὕστερον. Contra vero scripturam per duo σσ recentiorum fuisse censet Heynius ad Pind. Pyth. i. 75. Παρνησός scribit Photius; Παρνασός Hesychius, et Proclus in Platonis Tim. p. 31. Parnasus codices scripti vetustiores Virgilii, Propertii, Ovidii, aliorum. Παρνάσιον Theocrit. vii, 148. Exempla quæ protulit Eustathius p. 890, 3. parum ponderis habent; quum Ἄλικαρνησός per unum σ scribendum esse certissimum sit. Quare dissentio ab Hermanno et Erfurdio ad Soph. Ant. 1130. scripturam per σσ tuentibus." Blomf. "Παρνησίδα uno σ Glasg., de qua re adhuc sub iudice lis est. De forma Παρνησίς vid. Boeckh. ad Pind. Pyth. viii. init." Well.

551. καὶ δὴ θυρωρῶν—] "καὶ δὴ VV. DD. apud Butl. Sed verte, *Suppose the servants*—ut Eur. Med. 387, καὶ δὴ τεθνᾶσι." Dobrec, *Advers.* ii. p. 28. "Vocabulis καὶ δὴ significatur, ipsum aliquid sibi obijcere, de quo usu vid. Herm. ad Vig. p. 528. n. 331." Well. "Particulæ καὶ δὴ valent *fac autem*. Vid. Elmsl. ad Eur. Med. 380. Valek. ad Herodot. p. 591. Markl. ad Suppl. p. 129. b. Nunquam tamen vidi has particulas cum optativo constructas." Blomf.

Translate; *And say that none of them that keep the door will give us welcome*—as is likely enough to happen, the use of the Optative here implies; Matth. Gr. Gr. § 514. 2.—*since the house is possessed¹ with*

¹ Δαίμονῃ δόμος, Angl. *the devil's in the house*, and (it is implied by the addition of κακοῖς) *no good*, such as hospitality to strangers, *can come of it—it is un-*

der a curse or evil influence. Compare Acts of the Apostles xiii, 10: ὃ πλήρη ἐστὶν πάντος δόλου καὶ πάσης βλαστίας, ἐν δὲ διαβόλου, ἐχθρῆ πάσης δικαιοσύνης.

evil; and compare the note on Ag. 269, and with *δαιμονῶν*, *is bewitched or spell-bound*, Theb. 1001, *ὡς δαιμονῶντες ἐν ἄτῃ*. Ag. 978, *δόμος πημονῆς γέμων ἄγαν*. ib. 1536, *κεκόλληται γένος πρὸς ἄτῃ*. Schol. *δαιμονῶν τετάρακται*.

552. *δέξαιτ'*] "*δέξαιτ'* T.V. *λέξαιτ'* M.G.A.R. Possit hoc explicari, si legeris *φαιδρῶ*: *nemo hilares, acceptos, nos dicet*. At eorum quæ sequuntur sensus requirit disertam recusatæ receptionis mentionem, neque dubitabit de vera lectione qui comparaverit Ag. 478: *φαιδροῖσι τοισιδ' ὄμμασι δέξασθε*.—*φαιδρῶ* (M.) T.V. *φαιδρῶ* G. *φαιδρῶ* A. *φαιδρούς* R." Klaus. See the notes on Ag. 139.

553. *ὡστ' ἐπεικάξειν τινὰ κ.τ.λ.*, (*so*) *as for some body to conjecture what is the matter at the house as he passes by*—just as if it had been *ὡς ἂν ἐπεικάξη τις* (*so*) *as that some one may &c.* (and it is a remarkable fact that Aldus and the MS. Guelf. have *ὡς ἂν ἐπεικάξειν*); see note on Ag. 353. p. 138. and compare Appendix Note C. p. 390. Matth. Gr. Gr. § 531. Obs. 2. p. 915.

Δόμοις παραστείχοντα, on which see Matth. Gr. Gr. § 402. c., expressed at length is *drawing near unto the house, on his way past it*; but the reason why the Poet has used the dative, seems to be that he might represent the passer-by as *stopping* for a moment *at the house*—whence it is obvious to supply *τὰ ἐν δόμοις* as the accusative after *ἐπεικάξειν*—just as, in the next line, the dative *πύλῃσι* limits the meaning of *τὸν ἰκέτην*, and at the same time appertains also to *ἀπείργετε*: thus, *Why, pray, do you keep out* (i.e. standing without)¹ *at your gates one that is a suppliant there, i.e. a suitor for admission?* Compare Hermann on Soph. Œd. T. 801, *ἔχον, παραστείχοντα (μὲ αὐτὸν) τηρήσας, μέσον κἀρα διπλοῖς κέντροισί μου καθίκετο*.

With *τὸν ἰκέτην*, as indicative of a *genus or character*—THE SUPPLIANT, OR THE STRANGER—compare Eum. 232-4. Soph. Œd. C. 44. 284. 487. 1008. Phil. 930. Eur. Heracl. 254. inc. fr. cxviii., and see Middleton's *Greek Article*, Chap. iii. Sect. ii. § 2.² "Officium supplicii hospiti debitum vide Hom. Od. i, 189: *νεμεσσήθη δ' ἐνὶ θυμῷ ξείνον ὄητα*

¹ This I hold to be a more correct interpretation of *πύλῃσι* than that proposed by Blomfield, who having justly repudiated Stanley's: "*quid a janua supplicem arceatis?*" says "*Sensus est: Cur foribus arceatis? i.e. foribus oclusis*—thereby making it the dative of the *mean or instrument* (Matth. Gr. Gr. § 396.), not of *place*, ib. § 258. 406. b.

² Under the same head are to be classed such examples as Soph. Œd. T. 1153, *μη*

ὄητα πρὸς θεῶν τὸν γέροντα μὲ αἰκίσῃ (Angl. *an old man like me*; compare Œd. C. 49, *μη μὲ ἀτιμάσῃς τοιονδ' ἀλήτην*), ib. 1323, *ἔτι γὰρ ὑπομένεις με τὸν τυφλὸν κηδεύων*, and, if I mistake not, ib. 1344, *ἀπάγετ', ὦ φίλοι, τὸν ἄλεθρον με γῆ* (*so* I would correct the received solecism *τὸν ἄλεθρον μέγαν*.) Also St. Matthew's Gospel i, 23: *ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν*. St. Luke xviii, 13: *ἰλάσθητί μοι τῷ ἁμαρτωλῷ*.

θύρῃσιν ἐφειστάμεν. ib. vii, 159; viii, 546: ἀντὶ κασιγνήτου ξείνός θ' ἰκέτης τε τέτυκται ἀνέρι, ὅστ' ὀλίγον περ ἐπιφραυή πραπίδεσσιν." Klaus.

555. ἀπείργετε] Robortello, with the sanction of the MSS. Med. Guelf.—which last however, as cited by Klausen, has: ἀπείργεται—has edited ἀπείργεται, and this Wellauer prefers, placing a comma after Ἀγισθος and translating: *Quidnam a portis suis supplicem arcet Ægisthus, si quidem adest, et scit?* Blomfield also—so far entertaining Wellauer's startling objection to the received text: "ἀπείργετε vulg. ex qua lectione versus sequens sensu caret"—observes upon v. 556: "Orationem abrumpi putant Stanl. et Schütz.; equidem aliquam corruptelam subesse suspicor." But the censure implied in v. 555. must needs be intended for *the servants* (v. 551.) in the first instance, and only indirectly for Ægisthus, supposing him to be at home and aware of their dereliction of a most sacred duty; which if he is not—and εἶπερ (see the note on Ag. 29.) does not assume this, as Wellauer has done—the mention of his name in v. 556 (*sat verbum sapienti*) will convey some such tacit admonition as Stanley has annexed to it: Ægisthus si domi præsens hæc nôrit, *non impune laturo estis*. Post protasin conditionalem sæpe subintelligitur apodosis, præsertim in comminando,¹ euphemismi specie quadam. Mimesis hæc vulgarem aposiopesis exhibet.—ἐνδημος, h.e. ἐπιδημεῖ, *in urbe est et domi*." And all this we may convey by supplying: *And what is Ægisthus about, that he suffers this, supposing, that is, that he is present among his people, and knows it?*

557. βαλὼν ἔρκειον πυλῶν, *the outer (inclosing) threshold of the gates*; see Matth. Gr. Gr. § 446. Obs. 1. "βαλὼν M. II. βάλων M. I. G. βαλῶν R. A. βηλὼν T. V. De Dorismo vide v. 514 (521.). Et hæc quidem forma apud Tragicos legitima: Bekk. Anecd. p. 224. 12: οὐδὼν Ὀμηρος βηλὼν, οἱ δὲ τραγικοὶ βαλὼν. Hesych: Βαλόν' οὐδὼν [καὶ οὐρανόν. καὶ βαλός. Idem: Βηλός' οὐδὼς οἴκου, ἀπὸ τοῦ βαίνεσθαι].—ἐρκίον M. ἔρκιον R. Notum est Homeri; ὑπέρθορον ἐρκίον αὐλῆς Il. ix, 476. Cf. Od. xviii, 102. Optime dicitur limen *portæ septum*." Klaus.—who reads ἐρκίον here, and, as an adjective derived from it, ἐφερκίους² in place of ἐφ' ἐρκίους v. 547. Yet, on this verse, he adds: "ἔρκιον G. A. T. V. In hac voce v. 610 (635). omnes consentiunt libri."

Ibid. ἀμείψω, *I shall pass*, either (1) *away from myself*; whence its various meanings, *I part with or exchange* (Prom. 23. Pers. 317.), *I give*

¹ See, for example, Hom. Il. i, 135. Virg. Æn. i, 135: St. Mark's Gospel viii, 12. Epist. Hebr. iii, 11.

² ἐφερκίους G. A. Pro eodem facit (?)

ἐφ' ἐρκίους M. R. Vox derivata ab ἐρκίον, quod vide v. 550. ἐφ' ἐρκίους T. V." Klaus. on v. 540 (547).

and take (Ag. 706. Ch. 774.)—whence also *I bandy words*,¹ *I reply* (Eum. 442. 586. Suppl. 195. 249.)²—or (2) *I pass myself on*, ἀμείβω (ἐμαντόν) or ἀμείβομαι, i.e. *I change my position relatively to some object*, that follows in the accusative; whence its present meaning *I pass over or along*, *I cross or leave behind me*, with which Blomfield compares below v. 999. Pers. 69, πορθμὸν ἀμείψας Ἑλλάς. Herodot. v, 72 : πρὶν ἢ τὰς θύρας αὐτὸν ἀμείψαι, and closely connected with which is v. 944, ἀμείφεται (will pass itself on to, i.e. arrive at) πρόθυρα δωμαίων, and Theb. 304, ποῖον δ' ἀμείψεσθε γαίης πίδον τᾶσδ' ἄρειον : Suppl. 232, σκοπέετε, κἀμείβεσθε τόνδε τὸν τόπον, where the same verb may be rendered either *pass yourselves on to*, or *take unto yourselves in exchange*.

Blomfield adds: "Multo frequentius est in hoc sensu [ἀμείβω, supero] apud Euripidem." Compare also Soph. Trach. 660. Phil. 1262. with Eur. Hec. 1159. Or. 1294. Phœn. 278. 1186. Alc. 755. Iph. A. 144.

559. ἢ καὶ μολῶν ἔπειτα κ.τ.λ.] "Sine causa hunc et sequentem verum tentarunt interpretes, quorum sensus planissimus est." Well. ἢ καὶ μολῶν ἐνώτα μου voluit Wakef. S. C. § 149, recepto quoque ἔρπει post Pauw. ; e quibus ἐνώτα Schützio placuit, μοῦ et ἔρπει non item. Itaque in edit. 2. ἐνώτα μοι legit, haud male, est enim ἔπειτα languidius. Cf. etiam Eur. Or. 1485. ed. Pors." Butl.

The use of ἔπειτα here, which we might render Anglice *then and there*, is to give an emphasis to μολῶν, as opposed to the supposition made in the preceding line, without which ἢ καὶ μολῶν . . . εἰρεῖ would simply have expressed, *or suppose that he shall come and speak to me &c.*; whereas now it is: *or say that having come*, when called (see v. 817.), *he shall thereupon* (proceed to) *talk to me face to face, mark my words, and set himself* (Angl. *fairly*) *before my eyes &c. &c.* The Scholiast has: σάφ' ἴσθι· τὸ ἐξῆς, σάφ' ἴσθι, πρὶν αὐτὸν—but compare a similar introduction of this expletive phrase (Angl. *I'd have you know! take my*

¹ Compare Shaksp. Hamlet, Act v. Sc. 1 : "'Tis for the dead, not for the quick ; therefore thou liest. 'Tis a quick lie, sir ; 'twill away again from me to you."

² Under this head of *responsive or reciprocal action*, we must include Theb. 855, ἐρίσσει' ἀμφὶ κρατὶ πόμπιμον χερσῶν πίτυλον, ἔς. αἰὲν δι' Ἀχέρωντ' ἀμείβεται τῶν ἄστονον, μελάγκροκον, ναῖστολον θεωρίδα, on which Blomfield observes : "Ἀμείβομαι. Deduco. Quo sensu nescio an alibi occurrat : " and Wellauer : " In verbo ἀμείβεται, quod Schütz. sequitur explicat, offendit Wunderl. p. 181., qui Ἀχέρωντα πέμπεται conjicit. Eadem de causa forsitan Blomf. suspicatur ἀμείβε-

τάν. Sed nihil mutandum est. Verbum paullo audacius sane adhibitum hunc habet sensum : *intrat cymbam et cum ea per Acherontem in locum inferorum se confert.*" Translate, very nearly in the sense which Blomfield has given, only a little differently derived : *which always in crossing the Acheron is the musical accompaniment of &c.* ; and understand it to mean the measured stroke of Mourners' hands, beating time like oars, which proceeds *pari passu* with the sad procession o'er "the melancholy flood, With that grim ferry-man which poets write of, Unto the kingdom of perpetual night."

word for it ! mark ye me !), under similar circumstances also of strong excitement, Ag. 1587, οὐ φημ' ἀλύξειν ἐν δίκη τὸ σὸν κᾶρα δημοβόρβει, σάφ' ἴσθι, λεισίμους ἄρας : where see the note.

Klausen alone after Aldus and the MSS. Med. Guelf., very tamely, reads : σάφ' ἴσθι καὶ κατ' ὀφθ. βαλεῖν, and as tamely translates : " *vel postea accedens—postquam ego in domum receptus ero—ille me coram alloquetur, sciās et oculos ad hoc adjicias: etc.*"

Ibid. "κατὰ στόμα, *coram, a fronte*; Inc. Rhés. 409, Ἐρηκῶν ἀρίστοις ἐμπεσὼν κατὰ στόμα. 492, τάξον μ' Ἀχλλέως καὶ στρατοῦ κατὰ στόμα. Idem fere valet κατ' ὀφθαλμοῦς in proximo versu. Rhés. 421, καὶ μέμφομαι σοὶ καὶ λέγω κατ' ὄμμα σόν (Angl. *I tell it you to your face*). Eur. Or. 288, εἰ κατ' ὄμματα ἐξιστόρουν νῦν, *si coram interrogarem*. Bacch. 469, πότερα δὲ νύκτωρ σ', ἢ κατ' ὄμμ', ἠγάκασεν; Cf. El. 910. Hæc contulit Abreschius, qui recte observavit : "κατ' ὀφθαλμοῦς βαλεῖν *in conspectum venire*; βαλεῖν ἀντὶ τοῦ προσβαλεῖν." Blomf.

561. "ποδαπός, *cujas*; infr. 645 (639). Formatum ex antiquo pronomine πός, et substantivo δάπος, *terra*." Blomf : who again on Theb. 351. has : "Ex antiqua radice δάπος, *terra*, (unde δάπεδον), formata sunt παντοδαπός, ἡμεδαπός, ἀλλοδαπός, τηλεδαπός, ποδαπός, ὀπόδαπος (Herodot. v. 13.), quæ male Eustath. ad Od. i'. p. 1457, 54. ab ἔδαφος ducit"—but Buttman (*Lesil.* art. 57, 4.) with much more reason supposes these forms to have arisen from an old anastrophe, παντός, ἡμέων or ἡμετέρου, ἀλλου, τῆλε, ποῦ, ἀπο, and compares ποδαπός with the German *wonon*, and English *wherëfrom* ?

Compare Suppl. 234, ποδαπὸν ὄμιλον τόνδ' ἀνέλληνα στόλον . . . προσφωνοῦμεν; Soph. Œd. C. 1160. Eur. Iph. T. 246. 916. Hel. 1206. Cycl. 276. Rhés. 682.

562. ποδώκει περιβαλὼν χαλκείματι, Angl. *having whisked about him with nimble weapon*; compare with this colloquial and conventional use of βάλλω¹ Thuc. ii, 4 : λίθοις τε καὶ κεραμῶ βαλλόντων. iii, 74 : βάλλουσαι ἀπὸ τῶν οἰκιῶν τῶ κεραμῶ—as also Soph. Œd. T. 456, σκίπτρω προδεικνύς. Theocrit. xxii, 102. ἐτώσια χερσὶ προδεικνύς.—"περιβαλὼν dictum de gladio, qui vibratus desuper in cervice adversarium ferit, itaque revera *circumjicitur*. Prorsus alienum est, quod conferunt [Blomf. Scholef. Lobeck. ad Aj. p. 372.] περιπεσεῖν ξίφει, quod dicitur de eo cujus corpus transossum gladio circumjectum est, et inde derivatum ἔγχος περιπετές Soph. Aj. 967, cujus περιπτυχῆς jacet Ajax (v. 899.)." Klaus.

¹ To the same idiom belongs the familiar construction of the Latin verb *dono* with an ablative of the thing wherewith (Anglice) *I gift or present*.

ποδώκει' τῷ ταχεῖ ξίφει. ὡς ἐπὶ ἐμφύχου δὲ εἶπεν : Schol. Compare Theb. 623, ποδώκες ὄμμα. Soph. Ant. 1104, ποδώκεις βλάβαι.

564. ἀκρατον αἶμα κ.τ.λ., shall drink a pure draught of blood as her third cup; Schol: ὡς εἰ ἔφη, τοῦ τρίτου κρατήρος, μετὰ Ἀγαμέμνονος τῶν δύο τούτων τὸ αἶμα : but to this interpretation of τρίτην Klausen justly objects : " falso haud dubie, si illius in Agamemnone loci memineris, ubi prima potio Furiarum dicitur de cæde liberorum Thyestis, ad quam manifesto refertur hæc tertia potio, quam quidem ultimam fore sperat Orestes, quia tertius locus in omni re Jovi *Servatori* sacer (v. 235.) salutem afferre soleat. Idem hoc diserte exhibetur v. 1011. (1048.) sqq." Compare Ag. 1155-60, and see notes on Ag. 235. 1158. 1354.

Ibid. πίεται—see Matth. Gr. Gr. § 248. Buttm. *Irreg. Greek Verbs*, p. 210.

565. νῦν οὖν] " σὺ οὖν σὺ μὲν φύλασσε [Guelf.] Ald. Rob. σὺ δ' οὖν Turn. edd. συνοῦν Med. sed erasum prius v. Dedi ex conjectura νῦν οὖν." Blomf.—and so Dindorf, followed by Klausen.

566. ὅπως ἄν—so as for, so as that or that so—compare v. 542, ὡς ἄν . . . ληφθῶσιν, and see note on Ag. 353. Ἀρτίκολλα' σύμφωνα καὶ ἰγῶως συναρμοζόμενα ταῖς νεωστὶ συνθήκαις ἡμῶν : Schol. Ἀρτίκολλα' ἡρμοσμένα : Hesych. Compare Theb. 373, εἰς ἀρτίκολλον (*just in time*) ἀγγέλου λόγον μαθεῖν. Soph. Trach. 770, πέπλος πλευραῖσιν ἀρτίκολλος.

567. γλώσσαν εὐφημον] " Per γλώσσαν εὐφημον φέρειν duo se innuere dicit, σιγῶν θ' ὅπου δεῖ, et λέγειν τὰ καίρια. Est enim εὐφημεῖν non tantum *bona verba loqui*, sed et *tacere*. Aristoph. Thesm. 39, εὐφημος πᾶς ἴστω λεῶς, στόμα συγκλείσας. Callim. Hymn. ii, 17 ; εὐφημεῖτ' αἰόντες ἐπ' Ἀπόλλωνος ἀοιδοί, εὐφημεῖ καὶ πόντος : ubi Scholiastes εὐφημεῖ exponit ἡσυχάζει, γαληνῆ. Virg. Ecl. x, 105 : Et nunc, ecce, tibi stratum silet æquor." Stanl.—who further compares Theb. 619, φιλεῖ δὲ σιγῶν ἢ λέγειν τὰ καίρια. Prom. Ignif. fr. 174, σιγῶν θ' ὅπου δεῖ, καὶ λέγων τὰ καίρια. Aul. Gell. xiii, 17. Add Ag. 1339, πολλῶν πάροιθεν καιρίως (*ex re*) εἰρημένων. ib. 1214, εὐφημον, ὧ τάλαινα, κοίμησον στόμα, and see Herm. on Soph. El. 620. Schol : τὰ καίρια' τὰ χρήσιμα.

569. τὰ δ' ἄλλα τούτῳ κ.τ.λ.] " τούτῳ in Φοῖβον mutari vult Schütz., in τῷ θεῷ mutavit Both., iidemque ἀγῶνας ὀρθῶσαντι vertunt : *certamini felicem successum præbens*, cui sensui aoristus non convenit. Schol. Stanl. et Buttl. τούτῳ ad Pyladen referunt, ridicule. Digito monstrat Orestes statuam Apollinis in scena constitutam, et versus sequens vertendus est : *qui hæc certamina mihi erexit, proposuit.*" Well.—but Wellauer in this interpretation of v. 570., has overlooked, what Bothe did not fail to notice, the absence of the article τῷ : and though this

objection might be obviated by translating with Klausen: *quasi mihi certamen efficiendum imposuerit*; yet neither is Suppl. 673, ὅς πολιῶ νόμου αἴσαν ὀρθοῖ, which Klausen compares, sufficient to establish his version of ὀρθοῦν, "efficiendum curare itaque efficiendum imponere alicui"; nor has Wellauer adduced any other authority for the above assumption "erexit i.e. proposuit", than Eum. 897, τῷ γὰρ σέβοντι συμφορὰς ὀρθώσομεν, which in his Lex. Æschyl. v. Ὀρθοῦν he correctly classes with the present passage, but incorrectly prefixes to them the interpretation "statuere."

Translate: *But for the rest*—in what may further be to be done, which is altogether contingent and uncertain, and therefore in point of time indefinitely intimated by the aorist ἐποπτεύσαι, which necessarily regulates ὀρθώσαντι—I call on our Protector (Ἐπόπτης)¹ here, viz. Apollo² Agyieus, to have his eye turned this way, prospering unto me,³ as they arise, sword-in-hand encounters. In other words Orestes, turning to the identical statue which the Herald in the former play addresses, prays, as he does: σωτήρ ἴσθι κἀπαγώνιος Ag. 493—and this leads me to repent of the anonymous correction καὶ παιώνιος, which, plausible as it is, I have too hastily adopted on that passage, where I should rather have followed Klausen, who writes: "ἐπαγώνιος, *adjuvans in certaminibus ludorum, quod alibi ἀγώνιος vel ἐναγώνιος. Nihil est ἀπαγώνιος, cujus interpretationem ἀπόμαχος commentus est Scholiasta: profecto non decet Apollinem avertere ἀγῶνα, sed ipse et Jupiter cum Mercurio sunt dii ἀγώνιοι, qui in certaminibus ludorum victoriam decernunt. Quibus additur Neptunus, Suppl. 189. 209-21. Neque ad solos ludos respicit horum munus, sed ad omnia negotia in quibus aliquid certatur.*"⁴ Nullus vero deus hæc magis curat quam Mercurius, cujus omnino est munus comparandi et conjungendi ea quæ distant vel sibi invicem opposita sunt. Appellat hunc ἐναγώνιον Æschylus fr. 375. Pind. Pyth. ii, 10. ἀγώνιον Isthm. i, 60. ὅς ἀγῶνας ἔχει Ol. vi, 79." Compare below vv. 709-11. 791-3. Eum. 90.

571-634. "Stasimo⁵ primo proponitur hæc sententia: *Omnium malorum quæ exhibent terra, mare, cælum, atrocissimum est superbia*

¹ Hesych: Ἐπόπτης: Ζεὺς, ἢ θεατής: compare above on v. 1.

² This interpretation of τοῦτοψι is not a little confirmed by Soph. El. 635, ἀνακτι τῷ δ' ὅπως λυτηρίου εὐχὰς ἀνάσχω δειμάτων ἂν νῦν ἔχω: to which the speaker thereupon subjoins: κλύοις ἂν ἦδη, Φοῖβε προσητάριε, κ.τ.λ. See note on Ag. 944.

³ See above on ἐκοῦσα v. 410, and compare the like indefinite use of χρονισθεῖσαν, below v. 936.

⁴ Hence the peculiar expression in the text, which it had not otherwise been easy to explain, ξιφηφόρος ἀγῶνας—and ξιφοδηλήτοιον ἀγῶνον v. 711.

⁵ See the note on Ag. 155.

muliebris¹ et temerarius mulierum amor (Str. et Ant. 1.) : *exemplo sunt Althæa, Scylla* (Str. et Ant. 2.), *insidiæ in regem nostrum, cædi Lemniæ æquiparandæ* : *quarum auctores deorum ira adiutoribus destitutos perdet* (Str. et Ant. 3.), *proculcans nefarios, restituens justitiam retributione cædis pro cæde* (Str. et Ant. 4.) . . . *Exempla propterea optime delecta, quia exhibentur sanctissima pietatis vincula per Althææ scelus in filium, Scyllæ in patrem, Lemniarum in maritos commissum a mulieribus violata.*" Klaus.

571. πολλὰ μὲν γὰ] " γὰ em. Pors. γὰρ τρέφει M. II. G. A. R. γὰρ ἀήρ M. I. γ' ἀήρ T. V. Legit hoc etiam Scholiasta : πολλὰ τίκει ὁ ἀήρ ἐκ τῆς ἠλιακῆς ἀκτίνας πτηνὰ καὶ ἐρπετὰ εἰσὶ γὰρ ὄφεις ἐξ ἀέρος πίπτουτες. Quæ nugæ hoc loco prorsus ineptæ, quum postea demum de aëre dicatur v. 568 (576).—καὶ post δεινὰ addunt libri omnes, quod metri causa ejecit Heath. Ortum illud haud dubie e glossa cujuspiam, qui meminerat dictionis πολλὰ καὶ δεινὰ, et postea loco [metri gratia] motum." Klaus. Translate : *Many² are the fearfully alarming plagues that the dry land harbours, and of monsters unfriendly to Man the encircling waters of the sea are full; there spring up in mid air also &c. &c.*—and it will be seen that it was not the Author's object to dwell upon the δειμάτων ἄχνη, as πολλὰ καὶ δεινὰ (Angl. *many, and grievous too*), but rather to enumerate the natural phenomena in which every portion of the Universe abounds, and then contrasting them with the unruly wills and affections of Man's moral nature, to lead his hearers to infer that neither the beasts of the field, nor the monsters of the deep, nor the meteoric appearances of the sky, nor the stormy wind and tempest, are really so terrifying, or so injurious to Mankind, as the evils which ensue from the daring ambition of the stronger, and the yet more daring incontinence of the weaker sex. Compare, as briefly comprehending what is here expressed at greater length, Soph. Ant. 332, πολλὰ τὰ δεινὰ, κοῦδὲν ἀνθρώπου δεινότερον πέλει.

¹ This ought surely to have been *virilis*—*ὑπέροχμον ἀνδρὸς φρόνημα* being as obviously suggested by the boldness of the usurper *Ægisthus*, as *γυναικῶν φρ.* τλ. *παντόλμουσ ἐρωτας* by that which alone could have instigated *Clytemnestra* to conspire with him against her husband.

² The Scholiast had rightly seized upon this as the leading and pervading predicate of the whole sentence, formally expressed in the first clause πολλὰ μὲν—, and virtually repeated in πλάθουσι and βλαστοῦσι v. 575, when on that line he wrote (whether intended for πλάθουσι, or

for βλαστοῦσι, or for both) : γενῶσι καὶ ἀβξουσι, and again : πολλὰ τίκει ὁ ἀήρ ἐκ τῆς ἠλιακῆς ἀκτίνας πτηνὰ καὶ ἐρπετὰ—which last gloss, having been hastily associated with πολλὰ as expressed (not as *implied*) in the text, has been unhappily grafted on v. 571, where, corrupting what it could not assimilate itself unto, it soon produced that foul excrement γὰρ ἀήρ, which Turnèbe, as we have seen, did well to reduce to γ' ἀήρ—it being reserved for Porson to bring back the original reading γὰ.

572. "δαιμάτων ἄχη, *molesta terricula*, dictum ut θράσος ἄτης Ag. 707: ἄχος de re molesta, ut οὐράνιον ἄχος Soph. Ant. 414, ubi. cf. Herm." Klaus. "ἄχη ex emendatione Hermanni *obs. critt.* p. 101. dedit Schütz. [et sic Aur. Musgr. Blomf.], sed ἄχη non dubito de iis dici posse *quæ dolorem excitant*, i.e. de malis, ut Ag. 1224, τίνος πρὸς ἀνδρὸς τοῦτ' ἄχος πορσύνεται; Soph. Ant. 414, τυφῶς αἰείρας σκηπτῶν, οὐράνιον ἄχος, ubi quod item Hermannus correxerat, ἄχος, jam ipse in ed. sec. repudiavit; cf. Musgr. ad Soph. El. 124. Sed nihilominus remanet aliquid obscuri in δαιμάτων ἄχη (δαιμόνων ἄχη reposuit Both.), neque illud καὶ intelligi potest quomodo in libros irrepserit; quare locus mihi nondum sanus videtur." Well. See the note on Ag. 1218, and compare ib. 1550, γῆς ἄχη., below v. 619.

573. πόντιαί τ' ἀγκάλαι] Schol: αἱ κοιλότητες. Stanley compares *Fragm.* 301, κυμάτων ἐν ἀγκάλαις. Eur. Or. 1377, πόντον, Ὠκεανὸς ἐν ταυροκράνος ἀγκάλαις ἐλίσσων κυκλοῖ χθόνα. fr. inc. 1, ὄρῃς τὸν ἴψου τόνδ' ἄπειρον αἰθέρα, καὶ γῆν πέριξ ἔχουσ' ἰγραιῖς ἐν ἀγκάλαις: to which Abresch adds *Prom.* 1019, πετραία δ' ἀγκάλῃ σε βαστάσει, and Klausen Eur. Hel. 1062. 1436. πελαγίας ἐς ἀγκάλας.

Ibid. κνώδαλον. Hesych: κνώδαλα· κυρίως τὰ θαλάττια θηρία. κνώδαλα γάρ ἐστιν τὰ ἐν τῇ ἄλλῃ κινούμενα. "Ὀμηρος δὲ ἐπὶ χερσαίου φησὶν κνώδαλον, θηρίον ἢ ζῶον μικρόν. Damm, on the contrary, deriving the word from κνώω, κνώσσω (*I snore in my sleep*), says: "dicitur proprie de *leone*; deinde, per usum, quævis fera vel bestia, marina et χερσαία, sic est appellata;" and Kuster on Suidas v. Κνώδαλον, having noticed the Scholium on Hom. Od. xvii, 317. βαθείης βένθεσιν ὕλης κνώδαλον: κυρίως μὲν τὸ θαλάσσιον θηρίον, adds: "Sed observatiuncula illa nullius est ponderis: τὸ κνώδαλον enim generalem habet significationem, ut ex poetis constat. Induxit autem grammaticos in hanc opinionem etymologia illa, τὸ κινεῖσθαι ἐν τῇ ἄλλῃ, quæ ipsis in voce κνώδαλον latere videbatur: quod tamen merum somnium esse, quis non videt?"

575. πεδαίχμοι] "Pro μεταίχμοι Ἄeolice. Hesych: Πέδα· μετά. Alcman apud Hephæstionem: Λίαν ἄριστον πέδ' Ἀχιλλέα. Ita apud Pindarum πεδαμείβομαι, πεδέρχομαι, et πεδάφρων pro μεταμείβομαι &c., et πεδέχω in Alcæo apud Hephæst: ἐμὲ δειλὰν, ἐμὲ πασῶν κακοτάτων πόδ' ἔχουσαν. Lege πεδέχουσαν, pro μετέχουσαν. Sic apud Plat. in Timæo ποθακόντων, ni fallor, pro προσηκόντων." Stanl. Schol: Μεταίχμοι· αἱ μεταξὺ γῆς καὶ οὐρανοῦ λαμπάδες. τοῦτ' ἐστίν, ὁ ὑπὸ ἡλίου φωτιζόμενος αἴρ— and so Blomfield: "Verte, *intra* [inter] *cælum et terram* (Angl. *in mid air*)."

Klausen's interpretation is ingenious, but hardly to be followed in

this place. "πεδαίχμιοι, *communes*, terræ pariter ac mari splendentes. Vox μεταίχμιος, proprie designans id quod inter duas hastarum acies interjectum est, modo dicitur de dubio hoc intervallo, modo declarat id quod [duorum] commune est, quoniam in tali spatio utraque hastæ auctoritatem exercent. Priori sensu dicta est v. 55, nostro vero Theb. 197, ἀνὴρ γυνή τε χῶς τι τῶν μεταίχμιον, ubi plane ridiculus esset sensus ejus qui inter utrumque intersit.¹ Declarat ibi *liberos utriusque sexui communes*.—Vocem βλαστοῦσι, quæ nonnisi sensu intransitivo de germinando et crescendo dicitur, per *procreant* interpretatur Wellauerus,² accusativos putans vocabula πτηνὰ καὶ πεδοβάμονα. Videtur ille fidem habuisse fabulis Scholiastæ de serpentibus in aëre natis!"

576. πεδάμαροι] "Corruptum hunc locum varie restituit Scholiastes: aut enim πέδουροι legi vult, quam vocem agnoscit Hesych: Πέδουρος· μετέωρος: aut, quantum ex interpretatione conjicere licet, πεδάμεροι. Ego mallem πεδάοροι, pro μετήοροι: præsertim cum id usurpatum reperiam Nicandro in Theriacis." Stanl—and πεδάοροι is the reading of Porson, Blomfield, Hermann, and Dindorf; whilst Wellauer and Scholefield have preferred πεδάμεροι. I most unhesitatingly follow Klausen, who writes: "λαμπάδες πεδάμαροι, *faces coruscantes*, fulmina et omnia lumina quæ subito exorientur. Vox πεδάμαρος ne a Scholiastis quidem intellecta: οἶμαι πέδουροι, ἢ τὸ σημαϊνόμενον μετέωροι. ἄλλως· αἱ ἰκτῶνες τοῦ ἡλίου αἱ καθημεριναί. At ineptum est enumerare *lucem diei* inter terricula. Derivata est vox a μαίρω, unde ἀμαρνή, ἀμαρύσειν, ἀμαρύγμα, ἀμαρύττα, dicta omnia de *splendore coruscante*. Cf. Hesych., et Etym. M. v. ἀμαρύσειν. Dubitari nequit, quin a μαίρειν formatum sit sive verbum ἀμαίρειν, sive ἄμαρον, ἄμαρα (ut ἔναρα³ ab ἐναίρειν), cujus vocabuli eadem erat significatio. Lumen tali splendore apparens recte dicebatur μετήμαρον ut εὐήμενος, εὐήνωρ, ὑπήκοος reliqua, et Dorice πεδάμαρον, eodem sensu, quo quum neque ἀμαίρειν neque ἄμαρον adhuc exstet, sed ex his solum ἄμαρα commemoretur in Etym. Magno, dictum invenitur μαρμαρνώδης, et apud Sophoclem (Antig. 610.) μαρμαρύσσαν αἴγλαν.—λαμπὰς de *fulmine* dictum, ut Eur. Suppl. 1011, δαμασθεῖς λαμπάσιν κεραυνίοις, monet Blomf."

See Damm's Lex. Homer. vv. Μαίρω and Μαρμαρνή, and compare Etym. M.: Ἀμαρύσσω· τὸ λάμπω. Ἡσιόδοσ· ἵπ' ὀφρῦσι πῦρ ἀμάρυσσε:

¹ See Blomf. Gloss. Theb. 181.

² And so also the Scholiast, whose gloss: γεννώσι καὶ ἀβήθουσι, although accidentally annexed to the word Πάδουσι, would seem, as Stanley has noticed, to have been intended for βλαστοῦσι. To this context also belongs the gloss which Klausen has

quoted on v. 571, and the word ὄφεις which has afforded him so much mirth, we shall see on v. 576, is a mere clerical blunder for ὄφεις.

³ Compare Buttman's *Lexilogus*, art. 21. § 10. p. 119.

μαίρω, μαρῶ, ἐξ οὗ μαρύσσω, καὶ πλεονασμῶ τοῦ α ἀμαρύσσω. καὶ ἀμάρυγμα, καὶ ἀμαρυγᾶς σημαίνει τὰς τῶν ὀφθαλμῶν ἐκλάμψεις· χαρίτων ἀμαρύγματ' ἔχουσα. Ἡσίοδος. Ἀμαρυγᾶς ὄψεις. οἱ δὲ ἀκτίνας ὄψεως. καὶ ἀμάρυγμα αἰθρυγμα, φόρημα, εἶδωλον, κίνησιν, λαμπηδόνα. Suidas : Ἀμαρυγᾶς ὄψεις. οἱ δὲ ἀκτίνας ὄψεως. καὶ Ἀμαρυγῆ λαμπηδών. καὶ παρὰ Ἀριστοφανεὶ (Av. 925.) ἡ κίνησις—whence it is obvious how we should correct Hesych : Ἀμαρυγκαί· ἀκτῆνες, λαμπηδόνες, ὄψεις [Ἀμαρυγαί· ἀκτίνες, λαμπηδόνες, ὄψεις] ; and how we should interpret the Scholiast's really learned but, as it has happened, much misrepresented observation : εἰσὶ γὰρ ὄψεις [read ὄψεις] ἐξ αἴρος πίπτοντες, [restore πίπτουσαι] by which he doubtless intended to apply the words λαμπάδες πεδάμαροι, or πέδουροι, to those meteoric appearances which we are accustomed to call, Anglice, *falling stars*. Compare below v. 825.

577. πτηνά τε καὶ πεδ., κἀνεμοέντων] “πτηνά edd. vett. πτανά Herm. πτανά Both. [Blomf. Scholef.]. πεδοβάμων, ἀκ' ἀνεμοέντων Guelph. Ald. Rob. κἀνεμοέντων ceteræ edd. præter Schützii, qui κἀνεμοισσῶν, et Bothei qui κἀνεμόεντα dedit ex Hermanni conjectura. Omnes vero φράσαι, *considera* [Schol : ἐνόησον]. Facili, ut mihi quidem videtur, emendatione locum sanavi, καὶ φράσαις ἄν αἰγίδων κότον, *describere possis* ; cui statim opponitur ἀλλ' ὑπέρολμον ἀνδρὸς φρόνημα τίς ἄν λέγοι ; De optativo φράσαις consuli potest Elmsl. ad Eur. Med. 319.” Blomf.—who reads κἀνεμόεντ' ἄν, in which (but not in the substitution of φράσαις for φράσαι) he is followed by Scholefield : “quo minus enim stare possit φράσαι, *considera*, prohibet, opinor, constructio versus sequentis. Est igitur ἄν φράσαι, subaud. τίς, *describere possit aliquis*. Cf. Oed. T. 315. Agam. 71.” But consult Hermann on the former of these passages ἄνδρα δ' ὠφελεῖν ἀφ' ὧν ἔχει τε καὶ δύνατο κάλλιστος πόνων, and it will be seen that it was wholly beside the Professor's purpose to cite it, aptly as it might have been adduced in illustration of that use of the Optative without ἄν (φράσαι, *describere poterat* aliquis), on which see the notes on Ag. 533. 601., and translate accordingly : *And winged things that are strange and terrible (τὰ δεινὰ or δειμάτων ἄχη), and creeping things one might tell of, and under the head of Storms and Tempests they might speak of the fury of whirlwinds. But, for exceeding boldness, who may describe the spirit of Man, &c. &c.—or we might translate τίς λέγοι, describe it, who can!*—comparing Soph. Ant. 604, τεὰν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατὰσχοι ;¹ as also the note on Ag. 1342, and other examples given in Matth. Gr. Gr. § 515. Obs.

¹ In the English Translation of Matthis's Grammar p. 870. τίς κατὰσχοι is

not very accurately rendered, *who could check?* for this would be the proper ver-

ἄνεμοίντων, which we might possibly connect with the feminine substantive *αἰγίδων*, comparing Ag. 543, *λειμώνια δρόσοι . . . τιθέντες* and Matth. Gr. Gr. § 436, 2., I understand to be a genitive of reference (Matth. Gr. Gr. p. 555. iv.) conveying, like *πηγὰ* and *πεδοβάμονα* and other neuters plural (see above on v. 276.), a general designation which in English we should express by: and *with regard to Wind and so forth*—*τὰ περὶ τοὺς ἀνέμους*. Compare Soph. El. 698, *ἄλλης ἡμέρας, ὄθ' ἱππικῶν* (Angl. in *horse-flesh*) *ἦν ἡλίον τέλλοντος ὠκύπους ἀγών* (where see Schæfer and Hermann). Trach. 853, *κέχεται νόσος, ᾧ πόποι, οἷον ἀναρσιῶν* (in *point of disagreeables or indignity*) *οὐπω Ἡρακλείους ἀγακλειτὸν ἐπέμολε πάθος οἰκτίσαι*. *Αἰγίδων*—compare Damm's allegorical interpretation of Hom. Il. iv, 167. *Ζεὺς δὲ . . . ἐπισσειήσιν ἐρεμνὴν αἰγίδα πᾶσι*, with Etym. M: *Αἰγίς* τὸ τοῦ Διὸς Ἡφαιστότευκτον ὄπλον. οὐχ, ὡς τινες φασίν, ἀπὸ τῆς Ἀμαλθείας αἰγὸς τῆς τὸν Δία ἀναθρεψάσης, ἀλλ' ἀπὸ τοῦ τὰς συστροφῆς τῶν ἀνέμων ποιεῖν κινεῖσθαι. *αἰγίδες, καταιγίδες, οἱ ἀνέμοι*. τὸ δὲ αἰγίς παρὰ τὸ αἰσσω, τὸ ὄρω. Hesych: *Αἰγίς* δέξεια προή. Suidas: *Αἰγίς* καταιγίς. Φερεκράτης Μυρμηκανθρώποις: οἰμοὶ κακοδαίμων, αἰγίς, αἰγίς ἔρχεται.

Klausen, adopting a later conjecture of Hermann's, *ἀν'* (in place of *ἀν'*) *ἀνεμοίντων*, translates: "*Volucres et solo incedentes furorem a ventosis turbinibus testentur. Cum fulminibus recensentur turbines, terricula caelestia: ἀπὸ* designat originem rei in aliqua re positam: furor sentitur a parte procellarum bestias affligens: a procellis acceptum referunt hæc testimonium.—*ἀνεμοίντων* sensu communi dictum. Matth. § 436. 2.—*φράσαι, testetur, narret expertum. Ita Pers. 267: παρῶν γε φράσαιμ' ἄν*—where (as on Ag. 533.) he has not been so careful to distinguish between the optative with, and without *ἄν*, as in the following note on v. 580: "*τίς λέγοι, quis dicat, quis est qui dicat, dicendo exprimat? τίς λέγει esset, quis dixerit? τίς ἄν λέγοι; quis dicere potest?*" Cf. Rost. Gr. § 120. 6. a. a. p. 588 sq."

582. *παντόλμου ἔρωτας*] "*Videtur postulare versus ut παντοδλμου*

sion of *τίς ἄν κατάσχοι, who is able to check? or who could check*, with the implied protasis *if he tried?* It should rather have been, *who should check?*—i.e. who can be conceived, or thought of, as doing so—and Brunck's reading (strange to say, adopted by Elmsl. on Ed. C. 170, and Blomf. Mus. Crit. I. p. 190.) *τίς κατάσχοι*, not *who should*, but as of a thing presently to be done, and so far only under consideration as regards the doer of it, *which of us is to check it? or who must check it?*

Again Soph. Ed. C. 1418 (where see

Elmsley's note), *πῶς γὰρ αἰθίς ἀδ' πάλιν, στρατεύμ' ἄγοιμι παντὸν, εἰσάπαξ τρέσας* is translated, *how should I be able to—* as though *ἄν* had after all been admitted into the text, and *τρέσας* expressed a condition *εἰ τρέσαιμι*; whereas it ought to have been, *how ever should I, i.e. can I be conceived to . . . after having once (for all, as it would infallibly be found) turned craven?* And so also Eur. Iph. A. 523, *ἄν μὴ σὺ φράσεις, πᾶν ὑπολάβοιμεν λόγον*; *how ever should (not how could) we—i.e. how can you expect or imagine us to—guess?*

scribatur, quo vocabulo bis in Agamemnone [vv. 212. 1204.] poeta utitur." Canter—and so Blomfield has edited this line: καὶ παντοδύμοις (with ἀνταίων βροτοῖς in the Strophe v. 574), observing, however: "Aliam correctionem desidero;" and this desideratum Klausen has supplied as follows. "Libri: φρεσὶν τλημόνων, καὶ παντόλους ἔρωτας ἄταισι. Præterea est φρεσὶν in M. G., παντόλοις in G. A. Comma post τλημόνων ponunt T. V. At quisnam monitus feret inertem repetitionem φρόνημα γυναικῶν φρεσὶν τλημόνων? Præterea metrum prorsus turbat particula καί. Itaque eam errore ex initio v. 572 (581.) hoc loco repetitam puto et genitivos γυναικῶν τλημόνων pendere ab ἔρωτας, quod si agnoveris, alacrius et fortius procedit oratio. Deinde bis scripto ἔρωτας explevi lacunam. Repetitio hujus vocabuli huic loco aptissima, et confirmata simillimo Soph. Aj. 1184: οὐτ' ἐννυχίαν τέρψιν ἰαύειν ἐρώτων, ἐρώτων δ' ἀπέπασεν, ὦμοι: ubi alterum ἐρώτων excidit in codicibus nonnullis."¹

583. ἄταισι συννόμοις βροτῶν, closely connected with human woes; συννόμοις Angl. mated, wedded—so Klausen: "Perniciosam vim amoris vide adumbratam Suppl. 1039. Soph. Ant. 781 sqq. Theogn. 1231. Itaque hoc loco dicitur amor pernicipiei conjux; conjugem declarare solet vox σύννομος Pers. 704. Soph. Œd. C. 340. El. 600. Phil. 1436 [λέοντε συννόμοι.]” But compare also Theb. 354, ξύνομον θέλων ἔχειν. Aristoph. Av. 209, ἄγε, σύννομέ μοι (where the Scholiast: ὡς μετέχουσα τοῦ αὐτοῦ βίου καὶ τῆς αὐτῆς νομῆς). Hesych: Σύννομοι· συνήθεις; and see Monk on Eur. Hipp. 983, αὶ θαλάσσης ξύνομοι Σκειρωνίδες πέτραι. Of like signification and use are ξύζυγος, v. 584, ξύνορος Ag. 476. ξύνοικος ib. 1612. ξύναυλος Soph. Aj. 611., and, we may add, ξύμφυτος Ag. 107. 148.

584. ξύζυγος δ'] "δ' M. G. A. τ' R. T. V. ortum e falsa interpunctione post ὀμαυλίας, quam recte ad βροτῶν transjecit Herm." Klaus. Translate: for both in beasts and men illicit love, strong in the female, overpowers and violates conjugal associations.

Ibid. ὀμαυλίας—from ἀυλή, a fold or other inclosure. Hesych: ὀμαυλον· ὀμόκοιτον, ὀμοῦ ἀυλιζόμενον. Δύσαυλος· δυσαυλιστος; compare Ag. 536, δυσσαυλίας. Abresch compares Oppian Cyn. ii, 319: ἡθάλοί τε πέλουσι καὶ ἀλλήλοισιν ὀμαυλοῖ, εὐνάς τ' ἐγγύς ἔχουσι, καὶ οὐκ ἀπάνευθε νέμονται, as also Soph. Aj. 611, θεία μανία ξύναυλος.

¹ Dindorf's reading of Soph. Aj. 1205. is: οὐτ' ἐν. τ. ἰαύειν ἐρώτων δ' ἐρώτων ἀπεπ., after Hermann who writes: "Vulgo ἰαύειν ἐρώτων, ἐρώτων δ' etc. Codd. Dorvill. Lips. b. Dresd. b. semel ἐρώτων. Meam emendationem, quæ tam videtur

necessaria esse, ut non putem dubitari de ea posse, jam Erfurditius receperat." And this correction makes the passage even more apposite to Klausen's purpose in the text.

Blomfield has noticed another kind of ξυναυλία Theb. 839, δύσορνις ἄδε ξυναυλία δορός—viz. from αὐλός, a flute, whence Hesych : συναυλία συμφωνία. and Suidas : "Ομαυλος ὁμόθρους, ὁμόφωνος σπονδεσσά τε γῆρυς ὄμαυλος. Σοφοκλῆς (Œd. T. 187.).

585. ἀπέρωτος ἔρωσ, a love that is ἀπ' ἔρωτος, abhorrent to wedded love, and therefore not to be loved, unchaste and unholy ; compare above v. 266, ἀποχρημάτισι ζημίαις (sc. ἀπὸ χρημάτων με ποιησάσαις), Soph. Œd. T. 215, τὸν ἀπότιμον ἐν θεοῖς θεόν, sc. ἀπὸ τιμῆς ὄντα, degraded from his rank among gods. " ἀπ' ἔρωτος [Med.] Ald. Rob. ἀπέρωτος [Guelph.] Turn. [Vict.] Pors. Hesych : 'Απερωτός ἀπίθρωπος : ubi Kuster, " Conf. Etym. M. v. 'Απερωπόν. Apud Æschyl. Choeph. 598, legitur ἀπέρωτος, quod Schol. interpretatur : στυγνός, ὑπερήφανος. Etym. 'Απερωπόν itidem interpretatur στυγνόν. Ut proinde vel apud Æschylum scribendum videatur ἀπερωπός, vel apud Etym. et Hesych : 'Απέρωτος pro 'Απερωπός. Nisi tamen utrumque vitiosum sit et detortum ex 'Αγέρωχος, quod idem significare ac ὑπερήφανος notum est." In Hesychio ἀπέρωτος restituit ex hoc loco L. Bos : sed frustra ; vide Phrynium ap. Bekker. p. 8, 8. *Oxymoron* tragicum est ἀπέρωτος ἔρωσ ut γάμος ἄγαμος et similia." Blomf. See note on Ag. 1107.

Ibid. " παρανικῆ, vincendo solvit, quia amor e justa pietate amoris conjugalis animum in aliam viam deducit. Ita Soph. Ant. 792 : σὺ καὶ δικαίαν ἀδίκους φρένας παρασπῆς ἐπὶ λώβῃ. Præpositionis παρὰ eadem ratio, quæ in παραβαίνειν δίκην, παρείρειν νόμους Soph. Ant. 368." Klaus. —who does not so well translate " ἀπέρωτος ἔρωσ, amor invisus, odium movens."

587. ὑπόπτερος φροντίσιν, Angl. light-minded, volatile, or flighty ; Schol. οὐχ ὑπόπτερος ὁ μὴ [i.e. ὅστις οὐ] κοῦφος, ἀλλ' ἀληθῶς μαθεῖν θέλων. Hesych : 'Υπόπτερος κοῦφος. καὶ ὑπόπτερος ὁ ταχύς. " Sic Ald. Rob. Med. [Guelph.], ὑποπτεροῖς Turn. Steph. recentiores. Utramque lectionem memorat Schol. 'Υπόπτερος sibi placere ait Stephanus, " ut sit sensus : ἴστω τοῦτο ὃ λέγω ἐκείνος ὅς οὐχ ὑπόπτερός ἐστιν, ὅταν δαῖη κ.τ.λ." Blomf.

Klausen's construction of this passage is very forced : " ὑπόπτ. φρ. δαίς, qui cogitationibus alatus discit, est is, cui mox volant ea quæ discit, qui mox obliviscitur. Sciat quisquis bene memoria tenet."

588. δαίς, having been informed. Hesych : Δαίς μαθών. Eustath. on Od. iv. p. 1506, 12 : τὸ δὲ ἴδμεναι, καὶ τὸ δαῖναι, διαφέρει. ἴδμεναι μὲν γάρ, τὸ οἴκοθεν εἰδέναι δαῖναι δέ, τὸ ἐτέρωθεν. It is an Homeric verb, and but of rare occurrence in the Tragedians. Compare Ag. 122, μαχίμους εἰδῆ λαγοδαίτας (where see the note). Soph. El. 169, ὁ δὲ

λάθεται ὦν τ' ἔπαθ' ὦν τ' ἐδάη. Eur. Hec. 78, φοβερὰν ὄψιν ἔμαθον, ἐδάην. Phœn. 826, βάρβαρον ὡς ἀκοῶν ἐδάην, ἐδάην ποτ' ἐν οἴκοις.

589. τὰν ἅ παιδολύμας . . . πρόνοιαν] “quodnam incendii consilium ceperit Thestias. Pausan. x, 31, 4 : τὸν δὲ ἐπὶ τῷ δαλῶ λόγον, ὡς δοθεῖν μὲν ὑπὸ Μοιρῶν τῇ Ἀλθαίᾳ, Μελεάγρῳ δὲ οὐ πρότερον ἔδει τὴν τελευταίην συμβῆναι, πρὶν ἢ ὑπὸ πυρὸς ἀφανισθῆναι τὸν δαλόν, καὶ ὡς ὑπὸ τοῦ θυμοῦ καταπρήσειεν αὐτὸν ἢ Ἀλθαία, τοῦτον τὸν λόγον Φρύνιχος ὁ Πολυφράδμονος πρῶτος ἐν δράματι ἔδειξε Πλευρωνίαις· κρυερὸν γὰρ οὐκ ἤλυξεν μόρον, Ὀκεία δὲ ἐν φλόξ κατεδαίσατο, Δαλοῦ περθομένον ματρὸς ἔπ' αἰνᾶς κακομηχάνου.”¹ Idem haud dubie erat exhibitum in *Meleagro* Sophoclis et Euripidis. E recentioribus cf. Apollod. i, 8. Diod. iv, 34. Ovid. Met. viii, 451.” Klaus.

Schol : ἅ παιδολύμας. ἢ τῷ παιδί Μελεάγρῳ λυμνημαίνῃ. Οὕτω τὸ ἐξῆς ἦντινα μήσατο πρόνοιαν τάλαινα Θεστιᾶς ἢ παιδολύμας [παιδολύμης] καὶ πυρδαῆς.

591. πυρδαῆ τινα πρόνοιαν] “τινα deleri jubet Portus : πυρδαῆτιν Hermannus ap. Erfurd. ad Soph. Aj. p. 626. Scholiastæ legisse videtur πυρδαῆς. Auctoritate quidem destituta est forma πυρδαῆτις, nec offendere debet syllaba brevis ante mutam cum liquida in melicis producta : vid. Seidler. *de Verss. Doctm.* p. 22. n.” Blomf.—“πυρδαῆς T. V. Schol. ex correctione eorum, qui alterum non intelligebant.” Klaus.

The indefinite τινά may be supposed to modify the term πυρδαῆ, inasmuch as it was but indirectly, that Althæa could be said to have destroyed her son by fire.

592. καίθουσα] This restoration of what the antistrophe v. 602, proves to have been the original word—corrupted from ΚΑΤΑΙΘΟΥΣΑ into ΚΑΙΛΑΙΘΟΥΣΑ, whence καίθουσα Ald. κ' αἰθουσα Rob. Turn. Vett. ²—first proposed by Canter, has been received by all but Pauw, Heath, and Bothe who have edited αἰθουσα : Porson and Schütz κάουσα : Blomf : καίουσα.

Ibid. δαφουόν—Blomfield translates *cruentum*,³ and compares Prom. 1022, δαφουὸς αἰετός : but Wellauer more correctly renders it in this place *rubentem*, and so Klausen : “δαφουὸς dictum de *fulvo* titionis

¹ “Hanc fabulam nescivit Homerus, quod colligi potest ex Il. ix, 529. sq. ubi eam νεωτέροις tribuunt Grammatici. Meleagrum ab Apolline cæsum tradiderant auctores τῶν Ἡοιῶν et τῆς Μινυάδος, teste Pausania x, 31.” Blomf.

² “Libri καίθουσα. M. : ἢ αἰθουσα, quod pro eodem facit : κ et η sæpissime permutatis.” Klaus.

³ “Schütz : δαφουόν, sanguine polluti, sc. avunculorum ; ‘quod mihi placet,’ inquit Butlerus, ‘nam torrem illum fatalem in ignem ab Althæa conjectum fuisse discimus propter dolorem, quem ob eisdem fratrum suorum a Meleagro factam conceperat.’—δαφουόν etiam Botheus : nec mihi displicet.” Blomf. “δαφουόν, sc. *caudentem*.” Stal.

adusti colore. Igni enim eum immiserant Parcæ, ut est apud Ovidium : "in flammam triplices posuere sorores . . . flagrantem mater ab igni eripuit torrem." See Monk on Eur. Alc. 598, λεόντων ἄ δαφονίος ἴλα, and compare Hesych : Δαφονόν· μέλαν, δεινόν, ποικίλον, ἐρυθρόν, πυρρόν.

593. δαλόν] Blomfield quotes from Hemsterhuis on Lucian vol. i. p. 100. : "Propria vis est, quam origo vocabuli postulat, titionis ardentis et accensi. Grammatici veteres ad Od. E'. 488 : διάπυρον ξύλον, et pluribus Hesychius. δαλός ἀπό τοῦ βωμοῦ Antonin. Liber. c. xviii. *Ambustum torrem Chorineus ab ara Corripit* ; Virg. Æn. xii, 298. Δαλόν Glossæ titionem et torrem exponunt. *Titionem, vulgus appellat extractum foco torrem semiustum, extinctum.*" Hesych : Δαλός· μελάνουρος ἰχθύς, ἢ λαμπάς, ἢ ξύλον κεκαυμένον. τὸ ἐξημμένον ξύλον, παρὰ τὸ δαίεσθαι, ἤγουν καίεσθαι. Δαλόν· δαλίον ἡμίφλεκτον.

Ibid. ἐπεὶ, ex quo, Angl. from the time that—see on Ag. 40. Schol : ἐπεὶ ἀφ' οὗ : to which he adds, in explanation (as it should seem) of παιδὸς ἡλικία : ξύμμετρον τῷ παιδί δαλόν, ἐξότε πεσὼν ἀπὸ τῆς μητρὸς ἐβόησε· τοῦτ' ἔστιν, ἐξότε γεγέννηται ; and on v. 595 : ξύμμετρον· τὸν συμμετρηθέντα αἰτῶ εἰς τὸ διὰ βίου [transpose] μοιρόκραντον ἡμαρ· ὃ ἔστιν, εἰς τὸ ἡμαρ τῆς ζωῆς τὸ ὑπὸ μοιρῶν δεσποζόμενον.—where Stanley compares Virg. Æn. ix, 107 : Ergo aderat promissa dies, et tempora Parcæ Debita complerant.

597. ἄλλαν δὴ τιν'] "ἄλλαν em. Pauw. Libri ἀλλά.—δὴ τιν' M. G. R. δὴ τιν' A. V. δεῖ τιν' T., quod receperunt Pauw. et recentiores. At sanum est δὴ, quod legit etiam Schol., qui prave explicat : [ἀλλά δὴ] ἀπὸ κοινοῦ τὸ ἴστω ὅστις." Klausen—whom I follow thus far, but not in the subjoined interpretation, which would have been more appropriate to Hermann's conjectural reading : ἄλλαν δ' ἐστίν κ.τ.λ. "*Aliam jam aversetur aliquis in oratione, vel aliam narrationibus hominum commemoratam aversetur aliquis : τινὰ στιγγεῖν dictum pro τὸς στιγγεῖτω, ut Hom. II. iii, 285 : Τρώας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, et omisso pronomine τὸς, indefinito subjecto, Hes. Opp. 590 : ἔπι δ' αἴθωπα πινέμεν οἶνον ἐν σκιῇ ἐζόμενον. Matth. § 546. Similis exhortatio est ἴστω δ' ὅστις v. 578. Utroque loco se ipsum alloquitur chorus."*

Translate : *A certain other person on record it is for us to loathe*¹—or *loathe we !* or *let men loathe !*—*the bloody Scylla &c. &c.* : and understand the δὴ, which Stephens *On the Greek expletive particles*, p. 57, characterizes logically as "always adhering to the copula, instead of the subject or predicate," to give emphasis to the latent copula (τε)

¹ The corresponding construction in English would be : *Take another woman recorded in history for us to loathe, i.e. as an object of detestation to Mankind.*

contained in *τινά*, which—see the Appendix to Notes on the Agamemnon, p. 387. foot-note (n)—we might express in Latin by *Est quam*,¹ or *nonneminem*; so that, the subject being indefinitely *βροτούς* or *ἡμᾶς*, and the predicate *στιγγεῖν*, the entire proposition is: *Est profecto quam, prater Altheam,—or Aliam profecto nonneminem—memoriæ traditam, aversemur, or aversentur homines.*

599. *ἐχθρῶν ὑπαι*, at the instigation of an enemy, under the influence of enemies; in which latter sense Klausen (improperly, I think) connects these words with *ἀπώλεσεν*—"hostibus enim Nisum perdendum tradidit Scylla capillo demto inermem." "*ὑπερ* Glasg. Schütz. [Dind.], sed *ἐχθρῶν ὑπαι* est ab hostibus commota, ut II. vi, 73. *Τρῶες Ἀρηϊφίλων ὑπ' Ἀχαιῶν Ἰλιον εἰσανέβησαν.* Omisso participio explicanda est præpositio, ut quum *πρᾶ* significat." Well.

601. *χρυσεοδμήτοισιν ὄρμοις*] "*χρυσεοδμήτοισιν libri.* Herm. conj. *χρυσοδμήτοισιν* et in strophico *πυρδαῆτιν.* At dubia est hujus formæ ratio. Dubitari possit, utrum iambica [trochaica] dipodia sit primus pes, an creticus. At si creticus, in strophico soluta habenda est arsultima, et in nostro synizesi coalescens *εο.* Formam *χρυσεοδμήτος* enim confirmat *χρυσεοστολμος* Pers. 159. Neque probabile est correctione eam esse illatam, quia frequentior in compositis est usus ipsius substantivi *χρυσός.*—Scyllam *torquis* dono corruptam exhibet Æschylus, ut Eriphylam Amphiarai uxorem. Reliqui *amore*: Paus. i, 19, 4. Apoll. iii, 15, 8. Virg. Georg. i, 404. Cir. 130. Ovid. Met. viii, 90." Klaus.² "Totam hanc fabulam rejiciebant Megarenses, teste Pausania i, 39. Vid. Heyn. ad Apollodor. p. 345. F. Ursin. ad Virg. Ecl. vi. 74. Scyllæ parricidium cum facinore Clytæmnestræ comparavit Propertius iii. xvii, 19." Blomf—who compares Eur. El. 175, *οὐκ ἐπ' ἀγλαΐαις, φίλαι, θυμὸν, οὐδ' ἐπὶ χρυσεῖς ὄρμοις ἐκπεπόμεναι τάλανα.* Mœris: "Ὀρμος, Ἀττικῶς περιτραχήλιον, Ἑλληνικῶς. Compare also Hom. II. xviii, 401: *τῆσι παρ' εἰνάετες χάλκεον δαίδαλα πολλά, πόρπας τε, γραμπτάς θ' ἔλικας, κάλυκας τε καὶ ὄρμους.* Od. xv, 460, xviii, 294: *ὄρμον . . . χρύσειον ἠλέκτροισιν ἐέρμενον.* Eur. Alcæon fr. ii, 2. Hesych: "Ὀρμος λιμὴν, ἢ περιτραχήλιος κόσμος. Ὀρμίσκοι περιτραχήλιοι κόσμοι γυναικεῖοι: and see above on. v. 515.

¹ Compare Hor. Od. I. i, 3: *Sunt quos (θή τινας) curriculo pulverem Olympicum Collegisse juvat.*

² "Tale vero quiddam narratur in Parallelis Plutarcho attributis, p. 309. Puella quædam Brenno se Ephesum tradituram pollicita est, *ἐὰν τὰ ψέλλα καὶ τὸν*

κόσμον τῶν γυναικῶν δῶ αὐτῆ. Tarpeia virgo apud Plutarchum l. c. Tatio promisit se aditum ei in montem Tarpeium patefacturam, *ἐὰν μισθὸν λάβῃ τοὺς ὄρμους οὓς ἐφόρουν κόσμον χάριν.* Utraque his monilibus obruta perit." Stanl.

602. *πιθήσασα*, *having obeyed*, or *yielded to*; see Buttmann, *Irreg. Greek Verbs*, p. 201, who compares in this sense, as distinguished from *πειποιώς*, *trusting, relying on*, Hom. II. ix, 119: *φρεσὶ λευγαλέησι πιθήσας*. Hes. v. 357: *ἀναδείηφι πιθήσας*. Od. xxi, 369: *τάχ' οὐκ εὖ πᾶσι πιθήσεις*; to which Klausen has added Pind. Pyth. iv, 109: *Πελίαν ἄθεμον λευκαῖς πιθήσαντα φρεσίν*.

"*πιθήσασα libri omnes. πεισθεῖσα ex Heathii emendatione Pors. Advers. p. 140. Glasg. Schütz. Both. Schwenk. [Blomf.]*; quod eo minus verum puto, quod et in strophico libri omnes in corrupto *καίθουσα* consentiunt, neque intelligi potest, quomodo *πεισθεῖσα* in *πιθήσασα* corrumpi potuerit. Recepti Abreschii emendationem *πιθήσασα*." Well.

603. *Νίσου ἀθανάτας τριχός*] "*Nisum regem Megaræ vides Soph. Æg. fr. 19. Paus. i, 39, 4. Vocis ἀθανάτας notio propria non est immortalitatem præbentis, sed quæ mortem non palitur, itaque una secum etiam virum, cui adhæret, servat a morte. Ceterum reliqui poetæ hunc crimen non nisi ut pignus urbis memorant; Ovid. Met. viii, 10: "magni fiducia regni." Virg. Cir. 122: "Rosceus medio fulgebat vertice crinis, Cujus quam servata diu natura fuisset, Tam patriam incolumem Nisi regnumque futurum, Concordes stabili firmarunt numine Parcæ."* Apud Æschylum ipsa Nisi vita pendet a crine, itaque eo detonso Scylla dicitur cruenta, *φοινία*: commode, ut directius exhibeatur scelus, et haud dubie revera petatum e fabula vetusta; quum in his ab ipsis regibus pendeant civitatum sortes, et ipse Nisus nihil est nisi *Nisææ*, quæ videbatur quasi pignus *Megaræ*, persona. Cf. Völcker in Allg. Schulz. 1833. ii. 100." Klaus.

604. *νοσφίσασ'*] "*spolians. Ovid. Met. viii, 85: "fatali nata parentem Crine suum spoliat"*—unde ei nomen *Ceirís*, ib. 151: "*in avem mutata vocatur Ciris, et a tonso est hoc nomen adepta capillo.*"

Ibid. ἀπροβούλωσ. "Quippe præmii loco pænas Minoi expendebat. Ἀνηρίθη δὲ ὑπὸ τοῦ Μίνωσ, ᾧ καὶ προῦδωκε τὸν πατέρα, κρεμασθεῖσα τῆς θαλάσσης. Propertius de eadem Eleg. iii, 17: *Pendet Cretea tracta puella rate.*" Stanl.—and so the Scholiast: *ἀπροβούλωσ' ἀπρονοήτως, οὐ προσκεψαμένη τὸ ἀποβησόμενον. ὡς προδότης γὰρ τοῦ πατρὸς ἐτιμωρήθη ὑπὸ Μίνωσ.* But the Poet's object was to enlist his hearers' sympathies on the side of the unconscious sleeper, not of her that thus unnaturally "*murdered sleep.*" We cannot hesitate, therefore, to connect *ἀπροβούλωσ* with *πνέονθ' ὕπνῳ*, and translate: *carelessly drawing his breath in sleep.*

So Blomfield: "*forsan referas ad Nisum, sine suspitione stertentem. Aristoph. Plut. 300, εἰκὴ δὲ καταδαρθόντα πού*"; and so Klausen:

“ἀπροβούλως cum Bothio refero ad πνέονθ' ἕπνοφ : id enim certum est et appositum, *inconsulto et secure dormivisse Nisum* ; quum, si de Scylla dictum esset, ut putat Schol., intelligendæ sunt res aliæ quæ huc non pertinent, mors Scyllæ et talia, quæ corrumpunt simplicitatem narrationis.—ἀπροβουλίᾳ, dictum pro *inconsulto*, e Plat. Leg. ix, p. 867. B. affert Steph. Thesaurus.”

605. ἡ κινόφρων, *the shameless creature* ! an exclamation which contrasts well with the context in which it is found, and aptly describes the boldness of one who had the heart to do a deed, to which Shakespeare's *Lady Macbeth* confesses herself unequal. “Had he not resembled *my father, as he slept*, I had done 't :” Macbeth, Act ii. Sc. 2.

Stanley compares Hom. II. vi, 344 : δᾶερ ἐμέϊο, κινὸς κακομηγάνου, ὀκρνοέσσης, Blomfield Suppl. 758, κινόθρασεῖς. Theocr. Id. xv, 53 : κινόθαρησῆς Εὐνόα. Compare also II. i, 159 : κινόπα. ib. 225 : κινὸς ὄμματ' ἔχων.

606. κιχάνει δέ μιν] “*κιχάνει* Glasg. 2. [Blomf. Scholef. Dind.], quod probat Schwenk ; sed notum est *κιχάνω* Atticis primam producere ; vid. Beck. ad Eur. Hipp. 1444.” Well. On the other side, see Monk and Matthiæ on Eur. Hipp. 1434 (1442), and for a satisfactory solution of the question, Buttm. *Irreg. Greek Verbs* pp. 147-8. Hesychius has : Κιχάνειν' εἰσπράττειν, λαμβάνειν. Κιχάνω' τυγχάνω, as also : Κιχάνειν' εὐρίσκειν, καταλαμβάνειν, εἰσπράττειν. Κιχῆναι' κιχῆσθαι, λαβεῖν.—μιν]. “Blomf. *νν*, sed *μιν* iterum occurrit 777 (773), et idem recepit Pors. e Musgravii emendatione Phœn. 652. Vide Seidl. ad Iph. T. 1216.” Scholef. *Append.* p. 24.

Ibid. 'Ερμῆς]. Klausen—after having ably argued in support of the Scholiast's explanation of *μιν* : *κιχάνει* (sic) τὸν Νίσον, μὴ τὴν Σκύλλαν, that, even supposing Æschylus to have held that Scylla was put (or put herself) to death in consequence of her crime, he yet was concerned rather in this place to record that *Nisus* was cut off—with equal reason objects to the gloss : 'Ερμῆς ὁ θάνατος, as assuming too much, whether, with Stanley and Valcknær on Eur. Hipp. 1442, we are to supply *πομπᾶος* (Hom. Od. xxiv, 1. Soph. Aj. 832. Œd. C. 1547.) ; or *δόλιος*, as below vv. 709. 791. Soph. El. 1396. He then proceeds : “Nunc, quum dictum sit *κιχάνει* 'Ερμῆς, inquirendum est quidnam peculiari Mercurii naturæ tam commodum sit, ut, quanquam nullo cognomine addito, tamen sponte intellectum sit a Græcis hominibus. Mercurii natura est *divina vis conjungendi ea quæ sibi contraria sunt*, idque sine ullo ullius rei alienæ usu. Perfert ille res superas ad inferos, mutat ille vigilem in dormientem, mutat formas et mutationes

inhibet, idque sua peculiari potentia, *cujus symbolum est caduceus*. Agit igitur ejus numen in omni subita mutatione, *cujus nulla reperiri potest externa causa idonea*. Talis est Nisi mors, quum præterea nemo moriatur capillo detonso. Subita mors potest repeti etiam ab Apolline, sed non nisi ea in qua cernitur aliqua vis, vel externa, vel in ipsa natura insita, agens morbo vel apoplexia. Ubi nulla omnino cernitur causa, more repetitur a Mercurio. Ita mors Argi ἀπροσδόκητος αἰφνίδιος μόρος Prom. 680, quam misit Mercurius Suppl. 305. In Niso igitur designat Mercurii mentio, *detonso capillo eam subito obiisse*. Et sic hæc sceleris Scyllæ descriptio omnino æqualis est descriptioni facinoris Althææ; ita quidem, ut unusquisque versus suam exhibeat sententiam: ¹ utriusque strophæ v. 1. *admonitionem*, v. 2. Althææ et Scyllæ *affinium mentionem*, v. 3. *scelus ipsum*, ibi cremationem, hic corruptionem, v. 4. *perdita pignora vitæ*, v. 5. *rationem mortis*, ibi a Parcis, hic a Mercurio repetitam."

607. ἐπεὶ δ' ἐπεμνησάμεν κ.τ.λ.] "ἐπεμήσαμεν Ald. Turn. ἐμνήσαμεν Rob. ἐπεμνησάμεσθ' Pauw. Porson. Schütz. ἐπεμνησάμεν [Heath.] Hermannus. Hunc locum, *cujus neque constructionem neque sententiam expedire potui, alii aliter tentarunt, feliciter² nemo: ἔπειτ' ἐπεμνησάμεσθ' Schütz., et ἀκράτους pro ἀκαίρους [τὸ pro δέ]"—such is Blomfield's candid avowal, and just estimate of the attempts of preceding interpreters, of whom, in this instance, he might as justly have added; "ex uno disce omnes."*

Among later editors, Wellauer only has supplied the right key to the construction: "Inest anacoluthia quædam, quæ fefellit interpretes. *Apodosis* enim incipit a verbis ἀκαίρους δέ, ubi nemo offendat in particula δέ, quam in apodosi sæpe inferri docuerunt Herm. ad Hymn. Hom. in Ven. 229. in Cer. 297. ad Viger. p. 784. s. Wolf. ad Leptin. p. 297.

¹ In accordance with this ingenious, but too fanciful, explanation Klausen has drawn up this second strophe and anti-strophe in five lines of unwonted length and metre—the first ending with φροτρίσιν—φουρίαν: the second with μῆσατα—Κρητικαίς: the third with θαφούντων... Μίω: and the last but one with κελάδησε—ἀπροβόλως.

² It offers no exception to this verdict, that Professor Scholefield, in his *Appendix* p. 24, has proposed to connect ἀκαίρους δέ, "si sana esse possint," with v. 607. thus: "Quoniam memoravi graves calamitates, quamvis parum convenienter—quia scilicet neque Althæa neque Scylla in eo Clytæmnestræ similis fuit, quod nuptiarum foedus violaverit;" and

δυσφιλὲς γαμήλευμα with v. 612. metamorphosed into ἐπ' ἀνδρὶ δῆλας ἐπεικότως ἔβαν, which he would translate: *convenienter transeo ad nuptias etc.* And of Klausen's interpretation of the received text it may be sufficient here to say, that it sets out with: "ἐπεὶ δέ, *deinde*, pro ἔπειτα," as he still persists also in translating ἐπεὶ in Ag. 190. 209.; and that it would connect both πόνων and γαμήλευμα with ἐπεμνησάμεν, on which having well observed: "ἐπεμνησάμεν, aoristus de re vix exacta, Ag. 325 (339): *Surrexit mihi memoria*," he adds: "Ea, quæ ipse sensit Chorus, in genitivo casu adduntur; ea, quæ sensum procreaverunt, in accusativo."

Wunderl. ad Æschin. p. 63"—but the meaning of the passage Wellauer is very far from having unlocked, when he adds: "Jam vero hic omis- sum est verbum *τίω*, quod infra demum v. 620 (613.) reperitur, addito *δέ*, quod post parenthesin repeti solere notavit Herm. ad Soph. El. 776. Sensus igitur hic erit: *Postquam tam atrocía mala commemoravi, intempestive veneror connubium detestandum, mulierisque insidias viro structas armipotenti, viro hostibus ob majestatem invisio, intempestive veneror neglectam domum etc.*" for what we are to understand by *intempestive veneror*, is not a whit more plain than, what by *ἀκαίρως δέ*.

The *δέ*, then—that I may declare my own view of its use here in apodosis—serves, as we have already seen on v. 78, at once¹ to carry on the sentence, as commenced, *ἐπεὶ δ'*—, and to single out *ἀκαίρως* as the connecting link, whereby what follows is subjoined (or, more correctly, *set over² against*) as incidental to the mention of *ἀμελίχων πόνων*. We may translate, accordingly, without any alteration of the text: *But now that I am on the subject of unmerciful³ wrongs, behold! ⁴ among things that are not as they should be⁵ I might mention an odious marriage, revolting to the palace which is profaned by it, and deep-laid plots formed in the spirit of a Woman's mind against a Man that bare arms, against a Man the anger of whose majesty was directed against his enemies—not, as in the case of the inglorious and effeminate Ægisthus (see v. 296. Ag. 1605. 1642), against his unsuspecting friends!*

To make out the construction, it is obvious to supply (as Stanley proposes, *μῆσομεν*) *μῆσαιτό τις* or *μῆσασθαι πάρα*, comparing Ag. 312. *οὐ φίλως προσενέποις*. *ib.* 770, *κάρτ' ἀπομούσως ἦσθα γεγραμμένος*. *ib.* 1572, *ξυνδίκως τιθεῖς ἀρῆ*, and with *ἀκαίρως* (used here, like *ἀμελίχων*, in a metaphysical and moral sense)⁶ *out of place* or *out of order, amiss*,

¹ This is, in substance, the very explanation that Klausen also has given: "Particula *δέ* designat sententiarum progressum, introducens eam quæ in hoc nexu præ antecedenti eminet:"—different as is the use that he has made of it: "id quod in hoc ordine bis factum est. *Recordor mala, et fontem quidem malorum et* [v. 613.] *fastigium quidem malorum*—*ἀκαίρως δυσφιλές*, quod *intempestive invisum* factum est, quum amor Clytemnestræ, ob matratam filiam conversus in odium, causa facta sit facinoris, quod conjugium [*Agamemnonis* scil.] ædibus invisum et detestabile reddidit!—*ἀκαίρως, infauste*. Ita Eur. Hel. 1081: *ἄκαίρ' ἀπάλλω*." Compare Herm. on Soph. Phil. 86. El. 1085.

² Compare the note on Ag. 136.

³ *πόννοι*, troubles or afflictions at the hands of Man; *ἄται*, visitations from the gods.

⁴ More literally: *Inconveniently* or *unfitly done, again, an odious marriage, &c. &c.*: as below v. 820, *μόρον δ' Ὀρέστον* might be rendered in familiar English: *the death, again* (i.e., as the context declares, in other words) of *Orestes*. Compare the well-known idioms: *Τί δέ; Quid autem? What, again*, (to take another case) *&c., &c.?*

⁵ Compare St. Paul's application of the term, *τὰ μὴ καθήκοντα*, E. V. "things which are not convenient?" Rom. i, 28.

⁶ Compare Shakspeare, Hamlet, Act i, Sc. 5: "The time is *out of joint*: O cursed spite! That ever I was born to set it right!"

compare Ag. 777, τὸν τε δίκαιός καὶ τὸν ἀκαίριος πόλιω οἰκουροῦντα πολιτῶν, and the note on ἐναίσιμος Ag. 745. Compare also Soph. El. 75, καιρὸς γὰρ, ὅσπερ ἀνδράσιν μέγιστος ἔργου παντός ἐστ' ἐπιστάτης. CEd. T. 874, ὕβρις, εἰ πολλῶν ὑπερπλησθῆ μάταν ἢ μὴ 'πίκαιρα μηδὲ συμφέροντα. ib. 1513, νῦν δὲ τοῦτ' εὐχεσθέ μοι, οὐ καιρὸς ἀεὶ ζῆν. Phil. 837, καιρὸς τοι πάντων γνώμων ἴσχωρ πολὺ παρὰ πόδα κράτος ἄρνυται; in all of which passages a more than ordinary significancy attaches itself to the word καιρός,¹ as the Poet's conception of that Moral System, by some termed "the eternal fitness of things", which Æschylus calls μοῖρα, and Euripides ἀπερ πέφυκε Phœn. 916, and ἡ ἀλήθεια ib. 922.²

With ἀμείλιχων, harsh, unpleasant to the natural or moral taste, unkindly, unsociable, compare the use of ἀνάριστος Ag. 492. Hesych: 'Ἀμείλιχος' ἀπροσηνής, ἀπειθής, σκληρός. Hom. Il. ix, 158: 'Αἰδῆς τοι ἀμείλιχος, ἧδ' ἀδάμαστος. ib. 568, ἀμείλιχον ἦτορ ἔχουσα. xxiv, 734. ἄνακτος ἀμείλιχον. Pind. Pyth. viii, 8: ἀμείλιχον κότον—with γυναικοβούλους μήτιδας φρενῶν contrast Ag. 11, γυναικὸς ἀνδρόβουλον ἐπίζων κίαρ—and with δῆσιαι ἐπικότωρ, which we may connect either with ἀνδρῖ,³ or (see above on v. 149) with σέβας, compare below v. 932, ὀλέθριον πείνουσ' ἐν ἐχθροῖς κότον. Schol: ἐπ' ἀνδρῖ φοβερωῖ καὶ σεβαστῶ καὶ παρὰ τοῖς πολεμίοις. Prom. 162, ὁ δ' ἐπικότως ἀεὶ τιθέμενος ἄγραμπτον νόον. ib. 602, Ἥρας ἐπικότοισι μῆδεσι δαμείσα. Theb. 786, τέκνοις δ' ἀραίας ἐφῆκεν ἐπικότους τροφάς.

611. ἐπ' ἀνδρῖ τευχεςφόρῳ] "Deest hic versus in Guelph. Ald. Rob. Turn: propter simile sequentis initium." Well. Compare Theb. 644, ἄνδρα τευχηστήν. Pers. 902, ἀνδρῶν τευχηστήρων. Eur. Suppl. 654, τευχεςφόρον λαόν. Inc. Rhœs. 267, δεσπόταις τευχεςφόροις. ib. 3, τευχεςφόρων νέων. Hesych: Τεῦχος' βιβλίον, ὄπλον, ἄγος, σκεῦος.

613. τίω δ' κ.τ.λ.] "τοιῶνδ' Turn. τίων δ' edd. ceteræ. τῶνδ' Pears. τοιῶνδ' Aurut. τίω γ' Bigot. τίω δ' Stanl. Heath." Blomf—and so Wellauer, Scholefield, and Dindorf: τίω δ'. Klausen alone retaining τίων, without one word of apology for the masculine gender, translates: *idque colens focum ædium igne carentem, colens muliebri imperium*: and adds in explanation of his meaning: "tanta sunt mala mea ut is, qui mihi colendus est, focus neglectus jaceat. Designat sacra domestica haud rite perpetrata, quia ea, quæ faciebat Ægisthus, pro veris sacris haberi

¹ Hence probably Hesych: Καιρός' χρόνος ἢ τόπος καιρῖος, ἢ δ' τῶν ἐπτά ἀριθμῶν—with reference to the supposed perfection of the mysterious number Seven.

² Compare Cic. de Offic. iii, 17: Sed nos veri juris germanæque justitiæ soli-

dam et expressam effigiem nullam teneamus, umbra et imaginibus utimur; eas utinam sequeremur! ferantur enim ex optimis natura et veritatis exemplis.

³ So Klausen: "ἐπικότος σέβας, qui venerationem ira injicit. De majestate Agamemnonis vide v. 49."

non poterant. Ita Ag. 70 dictum ἄπυρα ἱερά . . . Huic neglecto foco appositione additum est id, cujus causa neglectus est"—all which is wide indeed of the interpretation which, after the Scholiast's: ἀθέρμαντον ἀθράσιντον, and Stanley's: *Magni facio larem domus non audacem*, and Heath's: *Contra vero approbo adium penetrabilia omni perturbatione immunia, animos mulierum inaudaces*, succeeding Editors have put upon this passage.

Translate: *But I would have*¹ *no passionate heats inflame the interior of houses,*² *no daring impetus in women!* and (1) with τίω compare a similar remark of the Chorus, Ag. 454, κρίνω δ' ἀφθονον ἔλβον: (2) in illustration of the term ἀθέρμαντον, compare below v. 983, and see Blomf. Gloss. Theb. 599. Suidas: Θερμός· θρασύς. Θερμουργός· ὁ προπετής. Οἱ δὲ Πέρσαι κατωρρώδησαν, πυθόμενοι νέον αὐτὸν εἶναι καὶ θερμουργόν (Lucian. Tim. c. 2.). Παῦσ' Αἰσχύλε, καὶ μὴ πρὸς ὀργήν· σπλάγχχνα θερμῆς κότῳ (Aristoph. Ran. 866.): (3) with ἐστίαν δόμων, by which the Poet would here express the *quiet seclusion* of the female portion of a Grecian household, compare Ag. 937, δωματίτῳ ἐστίαν. ib. 414, τὰ μὲν κατ' οἴκου ἐφ' ἐστίας ἄχη, and see above on vv. 30. 433. Ag. 681. 1018. 1019. (4) with the use of αἰχμάν, as the symbol of *enterprise* and of deeds of *manly daring*, compare Theb. 529, ὄμνυσι δ' αἰχμὴν ἦν ἔχει μᾶλλον θεοῦ σέβειν πεποισώς, ὀμμάτων θ' ὑπέρτερον. Soph. Phil. 1307, κακούς ὄντας πρὸς αἰχμὴν, ἐν δὲ τοῖς λόγοις θρασεῖς. Aj. 97, ἧ καὶ πρὸς Ἀτρεΐδαισιν ἤχημασας χεῖρα: whence we may the better understand the *antiphrasis* in Ag. 465, γυναικὸς αἰχμᾶ³ πρέπει πρὸ τοῦ φανέντος χάριν ξυναίεσαι. Pers. 756. λέγουσι δ' ὡς

¹ Literally: *But I approve of the interior of houses being undisturbed, of a woman's impulse, or activity, being without boldness.*

² Compare 2 Tim. iii, 6: ἐκ τοῖτων γὰρ εἰσιν οἱ ἐνδόνοντες εἰς τὰς οἰκίας, καὶ αἰχμαλωτεύοντες τὰ γυναικάρια—with 1 Tim. v, 13. 14. Tit. ii, 5. See also Thucyd. ii, 45: τῆς τε γὰρ ὑπαρχούσης φύσεως μὴ χεῖροσι γενέσθαι ἡμῶν μεγάλη ἡ δόξα, καὶ ἦν ἐπ' ἐλάχιστον ἀρετῆς περί ηἱ ψόγῳ ἐν τοῖς ἄρσσι κλέος ηἱ.

³ Mr. Donaldson in an ingenious (but in my judgment untenable) interpretation of Ag. 465-9—for which see his *New Cratylus*, p. 224—translates γυναικὸς αἰχμᾶ, *the disposition of a woman*: referring to the present passage, and adding only: "αἰχμῆ is connected with αἰσσω, root αἰκ—, as δραχμῆ is with δράσσω, root δρακ—." And this—not the absurdity, which Damm gravely proposes: "habet nomen a χέειν τὸ αἶμα, transposito μ, et mutato spiritu ob sequentem

adspiratam χ—" is the undoubted etymology of αἰχμῆ, as of αἰκῆ Hom. II, xv, 709. So Etym. M.: Αἰχμῆ, ἐκ τοῦ αἰσσω αἰκῆ, καὶ κράσει αἰκῆ, καὶ πλεονασμῷ τοῦ μ [see Appendix to Agamemnon, Note G. p. 398.] αἰχμῆ ὡς δράξω δραχμῆ, τὸ λεπτόν νόμισμα. ἐτυμολογεῖται δὲ παρὰ τὸ αἶμα χέειν. What, then, was the primary signification of the word? I conjecture *impetus* (δρμή), *onset*, *encounter*; in which sense we may most conveniently explain it in Eur. Phœn. 1273, αἰχμὴν ἐς μίαν καθέστατον. Herc. F. 158, θηρῶν ἐν αἰχμῇ. ib. 437, εἰ δ' ἐγὼ σθένος ἦβων, δόρον τ' ἐπαλλον ἐν αἰχμῇ. Æcol. fr. vi, 1. λαμπροὶ δ' ἐν αἰχμαῖς Ἄρεος ἐν τε συλλόγοις, as also Soph. Trach. 883, τίς θυμὸς ἢ τίρες νόσοι τάνδ' αἰχμᾶν βέλεος κακοῦ ξυνεῖλε;

Its transition from a verbal to a proper substantive, as from the *whizzing motion* [αἰκῆ from αἰσσω, root αἰκ] of a spear to the *point* or *head-piece*, whereby the shaft is aimed and driven head-long, is

τὸ μὲν μέγαν τέκνοισι πλοῦτον ἐκτήσω ξὺν αἰχμῇ, τὸν δ' ἀνανδρίας ὕπο ἔνδον αἰχμάξειν, πατρῶον δ' ἄλλον οὐδὲν αὐξάνειν.

615. τὸ Λήμνιον] “De Lemnia cæde vide Pind. Pyth. iv, 252. Apollod. i, 9, 17: Cf. Müller, Orchom. p. 302. Quam ab ipso Æschylo esse narratam probabile est in tragedia *Hypsipyle*. Abiit hoc scelus in proverbium. Hesych: Λήμνιον κακόν· παροιμία, ἣν διαδοθῆναι φασιν ἀπὸ τῶν παρανομηθέντων εἰς τοὺς ἄνδρας ἐν Λήμνῳ ὑπὸ τῶν γυναικῶν. Suid: Λήμνιον κακόν· . . . ἔνθεν τὰ μεγάλα κακὰ Λήμνια καλεῖται. Λημνία δίκη· ἡ κακίστη. Hesych: Λημνία χειρὶ ὤμῃ καὶ παρανόμῳ [ἀπὸ τῆς μοχθηρίας.] Idem Suid., rem diserte a cæde virorum derivans. Diogenian. vi, 2. Mich. Apost. ix, 96. Propterea dictum πρεσβεύεται λόγῳ.” Klaus.

616. δῆποθεν] “δῆπουθεν Turn. Vict. Glasg. Schütz. Schwenk., sed δῆ ποθεῖ Med. Guelfh. δῆ ποθεῖ Ald. δῆποθ' εἰ Rob., unde δῆποθεν patet reponendum esse, quod et metrum suadet.” Well. Compare Hesych: Δῆποθεν, λέξις συναπτική ὡς καὶ τὸ δῆπου. Δῆπουθεν· δῆλονότι [read: ὡς καὶ τὸ δῆπουθεν· δηλονότι.]: and Stephens' *Greek Particles*, Appendix p. 145.

Ibid. κατάπτυστον· μισητόν: Schol. ἐξουθενημένον: Hesych. εὐτελής, μισητόν: Suid. Compare Eum. 68, αἱ κατάπτυστοι κόραι. *ib.* 191, ἀπόπτυστοι θεοῖς. Eur. Tr. 1024, ὦ κατάπτυστον κάρα.

Translate: for it is an exclamation and a bye-word, as being a thing confessedly abominable, whilst every one likens each repetition of monstrous wickedness [that which is monstrous again] to “Lemnian wrongs!” Blomfield inclines to read βοῶται: but that (see on Ag. 1071.) would simply express *is proclaimed* or *published*, or at most, *is cried out* or *exclaimed against*; whereas γοῶται, *is exclaimed*, (equivalent here to βοῶται ἐν γόοις) means, that *Lemnian villainy!* is in itself an exclamation tantamount (as we have seen) to *most vile! cruel! barbarous!* or any similar outcry (γῶος) elicited by the exhibition of atrocious crime. Compare Herodot. vi, 138. where, having related the murder of their wives and children by the early Pelasgic inhabitants of Lemnos, the Historian adds: ἀπὸ τούτου δὲ τοῦ ἔργου, καὶ τοῦ προτέρου τούτων, τὸ ἐργάσαντο αἱ γυναῖκες τοὺς ἄμα θῶαντι ἄνδρας σφετέρους ἀποκτείνασαι, νερόμισται ἀνὰ τὴν Ἑλλάδα τὰ σχέτλια ἔργα πάντα Λήμνια καλεῖσθαι.

617. ἤκασεν] “ἤκασεν M. G. πτυστονήος κασενδέτις A. εἶκασεν R. εἶκασε T. V. Illam formam recentioris Atticismi esse censet Blomf. At eadem est Suppl. 288. not.” Klaus. See on Ag. 1211.

619. θεοστιγῆτ' δ' ἄχει] “*malo, quod affert deorum odium.* Dictum

easy and obvious [compare ἐμβολή, *impact*, or *a ship's beak*]; and we should have done better to translate Ag. 465: *a woman's precipitancy, propension or bias.*

ut *ἔρωσ αἵματολοιχὸς* Ag. 1399 (1449.) et similia." Klaus. See note on Ag. 1483, and translate : *under the infliction of the Divine displeasure.*

620. *βροτῶν . . . γένος*] "Sententia communis, minime *Lemnios* potissimum spectans, sed de omnibus dicta, et indicans *Ægisthū* et *Clytæmnestram*. ἀμιωθέν explicatur per σέβει γὰρ οὔτις cett." Klaus. I notice this, because from inattention to it it would seem to have happened, that Professor Scholefield for once is joined with Schütz, Bothe, and Blomfield, in most needlessly altering ἄχει into ἀγει in the preceding verse. And the Scholiast, truly, has: οἴχεται γένος τὸ τῶν Λημνιάδων: but what shall we say to Stanley's: "βροτῶν. *Lemniadum*. Sic Eum. 105, ἐν ἡμέρᾳ δὲ μοῖρ' ἀπρόσκοπος βροτῶν, id est, γυναικῶν."?

622. τί τῶνδ' οὐκ ἐνδίκως ἀγείρω; *In which of the above instances* (vv. 587-618.) *is my conclusion* (vv. 619-21.) *incorrect?* Schol: ἀγείρω συνάξας κατηγοροῦ. Hesych: Ἀγείρας ἀθροίσας, συνάξας: Ἀγείρειν συνάγειν, συναθροίζειν.

623. *πνευμόνων*] So, with Scholefield, I have edited after Porson and Blomfield who writes: "πνευμόνων Rob. Ceteri *πλευμόνων*, quod ad recentem Atticismum pertinere cum Brunckio et Porsono arbitrator, quicquid contra dixerit Lobeckius ad Phrynich. 305. Vid. Porson ad Orest. 271." See also Brunck on Soph. Trach. 567. Aristoph. Ran. 827. Blomf. on Theb. 61., where Dindorf and Wellauer also have: ἰππικῶν ἐκ πνευμόνων.

Translate: *Behold a vital-piercing sword in the hand of Justice, going right through, inflicts a sharp, pungent wound*—and with τὸ δ' ἄγχι πν. compare the Apostle's expressive metaphor, Hebr. iv, 12: ἐνεργῆς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ δεικνύμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν.—Schol: τὸ δὲ ξίφος τῆς Δίκης, τὸ ἔχον πικρίαν, ἀντικρὺ διὰ πνευμόνων ὀρμῆ.

624. *διανταίαν*] "δι' ἀνταίαν Ald. Turn. Mox ὀξυπεκὲς σοῦται edd. Schol: ὀρμῆ. Metro quidem consuli posset, legendo σοῦται ὀξυπεκὲς. Sed optime citavit οὐτᾶ Hermannus *Elem. Metr.* p. 236., ubi nescio an οὐτᾶ pro tertia singularis præsentis sumi velit, an potius futuri, pro οὐτάσει." Blomf. "διανταίαν, sc. *πληγὴν*, nota ellipsi. Bl. Cf. Ag. 1556 (1611). Ex ea, quæ est harum ellipsium, lege dixeris omissum *οσθησιν*. Sed concedendum est *πληγὴν*, ut commune ictus vocabulum et quod sæpius jungitur cum *διανταίαν* (velut Theb. 894), ut facile in mentem veniat.—ὀξυπεκὲς, sive *acutus*, ut extollatur notio vocabuli ὀξύς, et additum *πενκὲς* derivandum sit ab eadem radice cujus est Latinorum *pungo*, id quod mihi quidem simplicius videtur; sive, ut interpretatur

Hesychius : ὄξυπευκείς· ὄξύπικρον, *acerbum, invisum* ; ut *πικρός* sæpius de telo *invisam rem patrante*, Theb. 730. 941. 944." Klaus.

625. τὸ μὴ θέμις γάρ] After these words the MSS. and Edd. all have οὐ, on which Scholefield, *Appendix* p. 24 : "οὐ metro nocet, quod male sarcitur inserendo τῶν in antistropha, contra linguam. Neque minus, opinor, nocet sensui ; quamvis olim obsecutus sum Blomf.¹ Well. interpretantibus *non negligitur*. Sane λὰξ πατεῖσθαι *contemptum* exprimit, non *neglectum* ; ut Eum. 110. 540. Ag. 1324. Soph. Ant. 1275., quæ loca citavit Blomf. in Glossario. Hodie Pauwio et Hermannō assentior οὐ ejicientibus." And so Klausen, who has ingeniously accounted also for this awkward intrusion : "id quod opinatus est Well : *scelus commissum non manet neglectum et inultum*, non potest esse declaratum verbis λὰξ πέδον πατούμενον, quæ nonnisi *fortem aversationem*, minime *neglectam actionem* indicant. Ceterum οὐ haud dubie illatum est e v. 605 (628), ubi quæ errore mutatum sit in α—, super lineam scriptum erat a correctore.—οὐ=λὰξ. R."

Very different, however, is the interpretation which I have to propose, from that which Klausen has given : *Proculcatur enim nefas, illi qui nefarie migraverunt omnem Jovis reverentiam* ; to which he adds on v. 628 : "Ii qui nefarie egerunt, in quibus apparet nefas, ex lyrica dictione appositione adduntur ad τὸ μὴ θέμις"—as Scholefield also : "παρεκβάντες non est nominativus absolutus, sed per appositionem subjicitur ei quod præcesserat, τὸ μὴ θέμις." Translate : *when the fact of a thing's being forbidden, namely, is spurned and trampled under foot, men impiously transgressing in defiance of (παρὰ) the entire majesty of Zeus—i.e. so as (Anglice) to strike at the very root of all respect for the Supreme Ruler of gods and men.* And first, for this explanatory use of γάρ (Lat. *nempe*), and of the participles, each of which contains an "accessory limitation" of the proposition immediately preceding it, see the note on Ag. 1112, περιβαλόντες οἱ περοφόρον δέμας γάρ and Matth. Gr. Gr. §§ 556. 615 :² next, with τὸ μὴ θέμις, sc. εἶναι, compare Suppl. 335, πότερα κατ' ἔχθραν, ἢ τὸ μὴ θέμις λέγεις ; which, as explained by ib. 38, πρὶν ποτε λίκτρων, ὧν θέμις εἶργει . . . ἀκόντων ἐπιβῆναι, translate : *Because of some hostility on their part, do you mean ? or because it is not lawful for you (γενέσθαι ὁμοίως Διγύπτου γένει) ?* sc. κατὰ τὸ μὴ θέμις εἶναι. Compare also Theb. 694, πικρόκαρπον ἀνδροκτασίαν τελεῖν

¹ "οὐ deleri vult Hermannus ; sed haud male, mea quidem sententia, explicat Scholiasta : τὸ γὰρ μὴ δίκαιον οὐ δεῖ ἀμελεῖσθαι : imo potius οὐκ ἠμέληται, scil. ὅπὸ τῆς Δίης." Blomf.—and so Stanley :

"*Quod injustum est, calcibus in solo conculcatum non occultatur. Τὸ ἀθέμιτον οὐ καταφρονεῖται, οὐδὲ οἱ παρεκβάντες τὸ Διὸς σέβας.*"

² Compare also the note on vv. 1003-5.

αἵματος οὐ θεμιστοῦ, Angl. of *illegal or forbidden* (because a *brother's*) *blood*, of which, as distinguished from ordinary blood-shed, it had just before been said: αἶμα γὰρ καθάρσιον ἀνδρῶν δ' ὁμαίμου θάνατος ὃδ' αὐτοκτόνος, οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος: *ib.* 680. Porson's correction οὐ θεμίστως, for ἀθεμίστως, v. 628, has been received by every subsequent editor, and by Hermann on Viger p. 757.

629. *For a basis of Justice*¹ (i.e. a righteous foundation), *is set up, and on it Fate forges the swords*² *she makes for the punishment of transgressors, and offspring upon offspring* (ἐπὶ) *of former murders*, wherewith they are defiled, *does she introduce into houses: the Fury, whose deep counsels become known in time, aims and executes the heaven-sent curse.*³

In v. 630, I follow Scholefield in refusing the plausible alteration, προχαλκεύει for προσχαλκεύει, which, on the suggestion of Hermann, every other modern editor has received—Wellauer and Klausen boldly stigmatising the old reading (from which the only variation is πρὸς χαλκεύει Ald.) as “sine sensu”—and that, because I account it of more importance to maintain a close connection of meaning, than of metre, for which it is sufficient that the Iambic dipod προσχαλκευει (compare Ag. 189. 968. Eur. Hec. 64.) is made to follow διανταίαν in the Strophe. And what though Klausen argues: “Quum bis in hac tragœdia [vv. 195. 251.] stirpem Agamemnonidarum designaverit hæc vox, probabile est hoc loco ad eam respici. Radices agit stirps Justitiæ in iis rebus, quas juste agit Agamemnonidarum stirps”—we shall do better to allow the whole of this last portion of the Ode a wider scope than Klausen gives it; nor is it true that “πυθμῆν apud Æschylum ubique radicis arboris similitudinem refert,” as will be seen from two of his references: Prom. 1047, χθόνα δ' ἐκ πυθμίων ἀπταῖς ῥίζαις πνεῦμα κραδαίνοι. Glauco. Mar. fr. 27, θαῦλος δ' ὑπήνη, καὶ γενειάδος πυθμῆν: to which add Hom. Il. xi, 634: δῦω δ' ὑπὸ πυθμίνης ἦσαν. xviii, 375: χρῦσα δὲ σφ' ὑπὸ κύκλα

¹ Blomfield translates πυθμῆν, *ara fundamentum*, comparing Ag. 372, ἀνδρὶ λακτίσαντι μέγαν Δίκας βωμόν. Eum. 539, βωμῶν αἰδέσθαι Δίκας: μηδέ γιν κέρδος ἰδῶν ἀέφ' ποδὶ λαξ ἀτίσης—and in itself it matters not, whether we translate v. 629, *an altar, or a pedestal is set up in the name of Justice*—but the right interpretation of πυθμῆν here is determined by προσχαλκεύει, as that of προσχαλκεύει by φασγανοῦργός. And a beautiful allegory it is, that on the immoveable basis of Right, as on an anvil, the Moral Principle which is predominant in the Universe forges that sword of Divine Vengeance, which Zeus (and more particularly, Erinnyes) as

the minister of that Higher Power, “bear-eth not in vain.” Compare St. Paul's Epistle to the Romans, xiii, 4.

² Compare Psalm xvii, 13: “Deliver my soul from the ungodly, which is a sword of Thine; from the men of Thy hand, O Lord, from the men, I say, and from the evil world.”

³ Compare a scarcely less Tragic representation of Divine Retribution, Isaiah xxx, 33: “For Tophet is ordained of old . . . He hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.”

ἐκάστῳ πυθμῆνι θῆκεν. Soph. Œd. 1261, ἐκ δὲ πυθμῆων ἔκλιπε κοῖλα κληῖθρα. Hesych: Πυθμῆν' τὸ ὑποκάτω τῆς λεκάνης, καὶ παντὸς σκεύους. γένεσις, ἀρχή, ῥίζα. Suidas: Πυθμῆν' τὸ ἔσχατον μέρος καὶ τελευταῖον παντὸς οὔτινοσούν σκεύους.

Blomfield aptly compares Soph. Aj. 1034, ἀρ' οὐκ Ἐρινὸς τοῦτ' ἐχάλκευσε ξίφος, κάκειον Αἰδης, δημιουργὸς ἄγριος; Horace Od. iv. 15, 19: Non ira, quæ proculdubio enses, Et miseris inimicat urbes.

631. τέκνον δ' ἐπεισφέρει δώμασιν] ἀντὶ τοῦ, ποιήν. ἐπεισφέρει δὲ τοῖς οἴκοις τέκνον παλαιῶν αἱμάτων ὃ ἐστὶ, τίκει ὁ φόνος ἄλλον φόνον. So the Scholiast, to whom we are indebted alike for the right reading, and right interpretation, of this passage: compare below v. 786. Ag. 726, μέγαν τελεσθέντα φωτὸς ἄλβον τεκνοῦσθαι, μηδ' ἄπαυδα θνήσκειν. ib. 731, τὸ δυσσεβὲς γὰρ ἔργον μετὰ μὲν πλείονα τίκει, σφετέρᾳ δ' εἰκότα γέννα. ib. 1535, θέσιμον γὰρ τίς ἂν γονῶν ἀραῖον ἐκβάλοι δόμον; and with ἐπεισφέρει, introduces in succession, ib. 833, καὶ τὸν μὲν ἤκειν, τὸνδ' ἐπεισφέρειν κακοῦ κάκιον ἄλλο πῆμα.

"Dubitari¹ nequit de vera lectione αἱμάτων, quæ corrupta est in libris: δίμασε δωμάτων M. G. A. δώμασι δωμ. R. δώμασι δωμ. T. V. Quorum errorum omnium fontem reperire mihi videor in mutata vera lectione in δωμασινεματων, quo facto in aliis excidit *w*, in aliis *ve*, et e conjectura illatum est δωμάτων.—δόμοισιν em. Pauw." Klaus.—and δόμοισιν is the reading of Blomfield, Scholefield, and Dindorf; although δώμασιν is unobjectionable as regards the metre, which is *Antispastic Dimeter Hypercatalectic*.

633. τείνει μύσος] "τένει Ald. Rob. Med., quod hic repositum vult Musgravius; sicut in Eur. Hec. 267, εἰς τήνδ' Ἀχιλλεύς ἐνδίκως τείνει φόνον: ubi vid. Porsonum. Sed in hoc loco omnino verum est τίνει." Blomf.—and so Klausen: "τίνει T. V. τείνει M. G. A. R., quod sunt qui defendant, sed exemplis minime idoneis. Neque hoc loco dicendum est de *protrahendo piaculo*, sed de fine ei imposito." Dindorf also has preferred τίνει, and the Scholiast has: τίνει ἀπατεῖ.—in which sense, although upon inquiry we shall find it to be utterly inadmissible, all those who read τίνει here, appear to have too hastily understood it.

Τίνω, *I pay*, or more commonly *I pay for* i.e. *suffer punishment* of

¹ Yet Wellauer: "δωμάτων Guelph. Ald. Rob. Turn. Vict.: αἱμάτων, quod nescio unde fluxerit nisi forte ex Schol., Stanl. Glasg. Schütz. Both. Schwenk.; sed librorum lectio non est repudianda, sensum autem non ceperunt editores, quum vulgo post *καλαϊτέρων* interpungeretur. Ex ea, quam dedi, interpunctione sensus erit: *Filium autem immittit ad-*

bus, ad ædium pristinorum piaculum luendum tandem exaudita Erinny; quem tamen pro certo vendere non ausim, quum lectio adhuc dubia sit"—and on v. 633. he adds: "τένει probat Pors. ad Eur. Hec. 246. et recepit Schütz., sed sensum non video. Recepti τίνειν, quod proposuit Lachmann. *de chor. syst.* p. 63."

some sort, becomes in the middle voice only *I punish*, or *I avenge myself* in this or that matter, or in relation to this or that person; the literal meaning being, as in *πράσσομαι*, *I require* or *exact*, *I cause to be paid unto myself*. Hence Hesych: *Τινύμενον' ἀπαιτούμενον, ἀποδιδόμενον*, but: *Τινύων' ἀποδιδῶν*. Suidas: *Τίνειν' δίδόναι. καὶ Τίνε' ἀποδίδου*, but: *Τίννυνται' τιμωροῦνται*. Compare Buttm. *Lexil.* 84, 3. p. 435, and *Greek Verbs* p. 242: above v. 304. Prom. 112. 177. 620. Ag. 442. Eum. 268. Soph. Œd. C. 635. 994. 996. Eur. Or. 7. 323. 531. 1090. Ion. 447.

Unless, therefore, we should interpret *τίνει μύσος*, *recompenses pollution for pollution*—comparing Ag. 1292 (where see the note), *φονεύσι τοῖς ἐμοῖς τίνειν ὀμοῦ*, sc. *φόνον*. Soph. Œd. C. 229, *οὐδενὶ μοιρῖδια τίσις ἔρχεται ὧν προπάθη τὸ τίνειν*. ib. 1203, *παθόντα δ' οὐκ ἐπίστασθαι τίνειν*. Eur. Herc. F. 1169, *τίνων ἀμοιβὰς ὧν ὑπῆρξεν Ἡρακλῆς*—we are necessarily driven back upon the oldest and best authenticated reading *τίνει*, which some would translate *prolongs*, or *perpetuates* in families (compare Eur. Suppl. 672, *τεῖναι φόνον*, and for the sentiment thus expressed, Ag. 1447-51. 1472-75. 1539-43.), but which I understand rather, with Porson, to mean *aims*, or *points at* the victims of that sure visitation of Divine Justice, whereof, in such a case as is here described, the avenging Fury is the immediate minister and executioner. Compare above vv. 274-75. 276-77. Eum. 378, *πίπτων δ' οὐκ οἶδεν τόδ' ἢπ' ἄφρονι λύμα' τοῖον ἐπὶ κνέφας ἀνδρὶ μύσος πεπόταται, καὶ δνοφερὰν τιν' ἀχλὺν κατὰ δώματος ἀδῶται πολύστονος φάτις*. Ag. 59, *Ζεὺς . . . ὑστερόποιον πέμπει παραβᾶσιν Ἐρινύν*. ib. 130, *μή τις ἄγα θεόθεν κνεφάση*: and with this use of *τίνει*, Ag. 352 (where see the note) *τὸν τάδε πράξαντ', ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι τόξον*. Soph. Phil. 198, *ἐπὶ Τροίᾳ τεῖναι τὰ θεῶν ἀμάχητα βέλη*. Eur. Hec. 263. Inc. Rhes. 875, *οὐ γὰρ ἔς σέ τείνεται γλῶσσ'*, ὡς σὺ κομπεῖς.

634. *βυσσόφρων*, *dark-minded*, *deep-designing*; Hesych: *κάτωθεν ἐκ σπλάγχων βουλευόμενος καὶ ἐκ βυθοῦ φρονῶν* [*φρενῶν* Blomf.]: compare Psalms xxxvi, 6: "Thy judgments are a great deep." xcii, 5: "Thy thoughts are very deep."

Blomfield compares the words *βαθύβουλος* and *βαθύμητις*, as also Hom. Od. iv, 676. *μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμενον*, where the Scholiast: *κρυφίως συνεβουλεύοντο*.

Ibid. Ἐρινύς] "Ἐρινύς M. G. A. Vulgo Ἐριννύς." Klaus. See the note on Ag. 59. Blomf. Gloss. Prom. 53.

637. *ἐκπέραμα δωμάτων*] "Quoniam vox *ἐκπέραμα* rarissima est, neque in Stephani Thesaurο reperitur, perpauca de eo dicenda sunt. Πέραμα, ex eadem radice, in Homeri Scholiaste deprehenditur. Steph. Th. tom. iii. c. 238. D. *Διαπέραμα* est apud Hesych. v. Πορθμός. Ἐκπέραμα igitur

notat, *transitus*, præsertim *ex ædibus*: nam *ἐπερᾶν δομάτων* habet Eur. Androm. 824. Hel. 1401: item *ἐπερᾶν μελάρων* Cycl. 510.—In versu e Choëph. citato (ubi *τόδε* refertur ad *τρίτον*, non ad *ἐπέραμα*) ponitur, ut aiunt, abstract. pro concreto, et *ἐπέραμα* idem valet ac *τὸν ἐπεράσοντα*, quo pacto, paullo superius, habes *ἐκπαίδευμα* [Cycl. 601.] pro *ἐκπαιδευθεῖς*, *δούλευμα* pro *δουλωθεῖς* sive *δούλος* Soph. Ant. 756. Br. *λάλημα* ibid 320 pro *λάλος*, et multa similia." Maltby on Morell. p. 257. Schol: *ἐπερᾶσαι τινὰ καλῶ. Τὸ ἐπέραμα λέγει τὸν διάκονον τὸν εἰσιόντα καὶ ἐξίοντα πρὸς τὰς ἀποκρίσεις.*

638. *Λιγίσθου διαί*, Angl. *in the hands of Ægisthus* (above v. 625, *διαί Δίκας*), *as administered by Ægisthus*; compare Ag. 19, *οἴκου . . . οὐχ, ὡς τὰ πρόσθ, ἄριστα διαπονομένον.*—" *βία* M. I. *βία* marg. R. *διαί* G. A. R. *φιλόξενός ἐστιν Λιγίσθου βία* T. V. Sed in *φιλόξεν'* consentiunt M. G. A. R. Recepi lectionem M. I., sed fateor me dubitare de fide collationis; nihil enim annotatum est in M. I., quanquam Schützius dederat *διαί*. Sensus bonus, sive legas *βία*, sive *διαί*. Cf. v. 836 (873)." Klaus.—"Pors. præf. ad Hec. p. ix. emendavit *φιλόξενη 'στιν Λιγίσθου βία*, quod receperunt Glasg. Both. Schwenk. Improbavit hanc Porsoni emendationem Elmsl. ad Eur. Med. 807, et legendum proposuit *φιλόξενός τις Λιγ. β.*, quod falsum esse recte demonstravit Herm. in *Class. Journ.* xliv. p. 419. Sed neque Porsoni emendatione opus est, quum plurimorum librorum lectio, quam et Schütz. retinuit, bonum sensum habeat: *siquidem hospitales sunt* [sint] *ædes propter Ægisthum*; Cf. Herm. *de emend. rat. Gr. Gr.* p. 103., qui quod non *διαί*, sed *διαί* scribit, vix probandum videtur." Well.

Scholefield follows Wellauer, but translates better: "*Si per Ægisthum* (quod ad Ægisthum attinet) *sunt* [sint] *hospitales*, sc. *ædes.*" Blomfield reads with Elmsley; Dindorf *βία*.

639. "Præscriptum est huic versui *ΟΙ* in T. V. *Παῖς* in R. Choro tribuit Lachm., ne quattuor sint actores. At non sunt: neque enim conspicitur hic servus, sed intus loquitur." Klaus.—"Initio versus metrum laborat, quare Pauw. et Heath. *εἶεν γ'* legendum putarunt, Herm. *obs. critt.* p. 108. *εἶεν* extra versum ponendum et *καὶ μὴν ἀκούω* legendum censuit, quod recepit Schütz.; Both. *εἶ' οὖν* dedit, Herm. ad Vig. p. 750. ad illud *εἶεν γ'* rediit, probante Schwenkio. Sed nihil mutandum est; eodem modo *εἶεν. ἀκούω* Aristoph. Pace 664. ubi vid. Dindorf." Well—and so Scholef., and Blomfield who adds: "Neque tamen productionem syllabæ brevis in hoc Tragici loco defendi posse existimo, nisi forte solennis formula fuerit ostiarii respondentis *εἶεν ἀκούω.*" See Matth. *Gr. Gr.* § 216. Obs. 3.

643. ἐμπόρους, (1) *travellers, voyagers*; and hence, mostly in later Greek writers, (2) *traders, merchants*: see note on v. 124. Hesych: "Ἐμπορος· πραγματευτής. καὶ ὁ ἐπ' ἀλλοτρίας νεὼς πλέων μισθοῦ, ὁ ἐπιβάτης" [Hom. Od. xxiv. 300.] ἢ ἔμπορος εἰλήλουθας νηὶς ἐπ' ἀλλοτρίας; Compare also (1) Od. ii. 319. ἔμπορος οὐ γὰρ νηὶς ἐπήβολος οὐδ' ἑρετῶν γίγνομαι. Soph. Œd. C. 25. 303. 901. Eur. Alc. 1002. above v. 199. (2) Hes. Opp. 646, εὐτ' ἂν ἐπ' ἐμπορίην τρέψης ἀσιφρονα θυμὸν, βούλειαι δὲ χρέα προφυγεῖν καὶ λιμὸν ἀτερπῆ. Eur. Hipp. 964, κακὴν ἔμπορον βίου.

Schol: Ἐν τοῖς πανδόκοις δόμοις τῶν ξενοδόκων καιρὸς τὴν ἀγκυραὶν προσορμίσαι τοὺς ὀδοιπόρους· ἀντὶ τοῦ, καταλύσαι.

644. πανδόκοις ξένων, *open for the reception of strangers*—but for the construction, see Matth. Gr. Gr. §§ 339. 344, and compare vv. 652. 746, Ag. 1122, ἀλέθριοι φίλων. ib. 1136, πολυκανεῖς βοτῶν. ib. 1409, γυναικὸς τῆσδε λυμαντήριος.

Klausen compares Soph. Trach. fr. 258, πανδόκος ξενόστασις. Pind. Ol. iv. 15. ξενίαί πανδόκοι. See also Hesych: Πανδοκίον· πανδοχεῖον. Πάνδοξ· ὁ ἐν πανδοχείῳ οἰκῶν. Thom. Mag. p. 676; Πανδοκεύς, πανδοκεύτρια, διὰ τοῦ κ, καὶ οὐ διὰ τοῦ χ. Blomf. Gloss. Theb. 858: "Notent autem tirones Athenienses veterem orthographiam Ionicam retinuisse, πανδόκος potius quam πανδόχος. Vid. Æ. P. Lex. Ion. v. πανδοκεύειν. Etym. M. p. 282, 2: τὰ δὲ παρὰ τὸ δέχω πάντα διὰ τοῦ κ."

645. τελεσφόρος] *Mater-familias vertit* Abreschius, laudato Hesychio: Τελεσφόρος οἶκος· τοῦ γεγαμηκότος καὶ τεκνώσαντος. Contra δόμος ἡμιτελής erat, quum vel pater vel mater familias diem obiisset. Hom. Π. Β'. 700: Τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο, καὶ δόμος ἡμιτελής; ubi Eustath: Τέλος ὁ γάμος, ὅθεν τελείους τοὺς γεγαμηκότας ἔλεγον. Rem illustravit Ruhnken. ad Timæi Lex. p. 225. Potest tamen τελεσφόρος in hoc loco nihil aliud significare quam *illa quam penes est jus perficiendi*. Schol: τελεσφόρος· ἀρχηγός, διοικητής." Blomf.

Translate: *Let some efficient person come forth of the palace*—or, constructing δωμάτων with τελεσφόρος (in the same sense as v. 640, κυρίοισι δωμάτων. Ag. 847, ἐμῶν τε καὶ σῶν κύριος πιστευμάτων), we might translate: *let some one come forth invested with the authority of the House*—some woman that bears rule in the place, or that a man come *is more decorous*—for in that case *no shame-facedness in conversation* (in what is said) *makes a man's words* (or tidings, v. 641.) *obscure*—*man to man speaks confidently, and declares his meaning in plain language*.

The complete construction, then, would be nearly as Klausen has given it: ἐξελεθ. τις δ. τ., γυνή τε τόπαρχος οὔσα, ἀνήρ τε, ὃν ἐξελεθῆν ἐς ἀνδρας ἐστὶν εὐπρεπέστερον—only we must not with Klausen suppose that

Orestes would have *both* to come out together! Under the general designation of *τελεσφόρος*, as connected here with *δομάτων*, naturally is included *ἀνὴρ τε γυνή τε*, either of whom, as *alike* in that relation, is called upon to receive strangers at the gate; a *woman*, only as she is *Head of the house* (*τόπαρχος*), a *man* for the same reason, and because there is, by the bye, a greater propriety in *his* doing so. Hence it is much better, with the MSS. Med. Guelph. and with Aldus and Robort., to read in v. 646. *ἄνδρα τ'*—, than with Turnébe and Vettori, and every other editor except Klausen, *ἄνδρα δ'*—, as if some new¹ thing were to be predicated of *ἀνὴρ*, and not simply *ἐξελθέτω*, with the accompanying notion *εὐπρεπέστερος ὢν*, i.e. (see Matth. Gr. Gr. § 297.) *ὄν εὐπρεπέστερόν ἐστιν, ἐξελθεῖν*.

The transition from the direct Imperative *ἀνὴρ τε* . . . to the indirect *ἄνδρα τ' ἐξελθεῖν* (Matth. Gr. Gr. § 546.) is easy and obvious; nor is there any difficulty in expanding the logical apposition—"or a man, more fit, should come"—into the complete sentence which has been given above.

646. *τόπαρχος*] "*τάπαρχος* M. *τᾶπαρχος* R. *τόπαρχος* G. A. T. V. Post hoc esse verum, quum sæpius veram lectionem det correctio in M., velut v. 29. 246. 365. 369. 405. 447. 559. [27. 248. 370. 375. 412. 454. 566.]. Tum alterum *τε* subintelligendum est ad *τελεσφόρος*. At sunt hæc correctiones interdum e conjectura repetitæ, velut v. 719 (744.), id quod diserte dictum est in margine v. 300 (298.). Ipsi quidem librario M. haud deberi hanc conjecturam inde patet, quod idem legitur in A., cujus liber non ab ipso M. descriptus, sed fortasse descripsit librarius M. utramque lectionem e cordice suo. Pro *τ' ἄπαρχος* facere videtur alterum *τέ* post *ἄνδρα*. Hoc enim exhibent M. G. A. R. *ἄνδρα δ'* T. V. e conjectura T. Vocem *ἄπαρχος*² vide Ag. 1148 (1194.). Ne-

¹ This misconception of the passage is not a little increased by those editors who have placed a full stop after *τόπαρχος*, as may be seen from Blomfield's note: "*τῆ-παρχος* Rob. et sic Med. sed ó suprascripto. Unde Hermannus: *δομάτων τελεσφόρος, γυνή τ' ἔπαρχος*. Schützio suspectum est vocabulum *τόπαρχος*, et merito quidem, ait Herm. Mihi vero valde displicet copula, nec satis intelligo quæ sit distinctio inter *τελεσφόρος* et *ἔπαρχος*."

² So Vettori and the Neapolitan MS., but Canter, and every succeeding editor but Klausen, has: *νεών τ' ἔπαρχος Ἰλίου τ' ἀνασάτης*, as Hermann here also: *γυνή τ' ἔπαρχος—obs. critt.* p. 109. Yet Dindorf reads *Κιλικῶν ἄπαρχος* Pers. 327, where Wellauer: "*ἔπαρχος* Reg. G. Colb.

I. var. lect. in Reg. B., unde receperunt Brunck. Schütz. Blomf. sine causa. *ἄρχος* Regg. L. P. [*Κιλικῶν ἄρχος* Pauw.]—and the word is recognised by Morell and Maltby, although its precise meaning is not very clear. For Wellauer, who in his *Lex. Æschyl.* renders it simply *dux*, remarks upon the present text: "Ceterum integra optimorum librorum lectio: *γυνή τ' ἔπαρχος, ἄνδρα τ' εὐπρεπέστερον*, hoc sensu: *namque et mulieri nullum in hac re imperium est, et virum magis decet prodire propter loquendi licentiam, revocari posset, nisi hoc sensu γάρ non abesse posse videretur*"—as though *ἄπαρχος* might be rendered Angl. *an ex-com-mander*.

Possibly the word, if genuine, may have

que tamen male, id quod visum est nonnullis, se habet vox τόπαρχος, quum dicatur terra τόπος reginæ, velut Attica Minervæ: τόποισι τοῖς ἐμοῖσι. Eum. 858." Klaus.

647. οὐκ ἐπαργέμους] σκοτεινοῦς, ἀπὸ τῶν περὶ τοὺς ὀφθαλμοὺς λευκωμάτων [see on Ag. 1078]. Πλεονάζει ἢ οὐ:—so the Scholiast, and on this foolish intimation of a difficulty, where no shadow of doubt or difficulty appears, many foolish¹ alterations have been hazarded. “νοῦν ἐπαργέμους, h. e. quoad sententiam obscuros, Pauw. quo nihil elegantius esse affirmat. Οὐν voluit Heath. Sed vulgata recte se habet, ut vidit Stanl. in curis secundis; illud enim οὐκ, non ad ἐπαργέμους, sed ad τίθησιν referendum est.” Butl.

Blomfield, in illustration of what is here said, compares Eur. Iph. A. 830, αἰσχροὺν δέ μοι γυναῖξι συμβάλλειν λόγους: to which he might have added: ΚΛ. μέινον' τί φεύγεις; δεξίαν γ' ἐμῇ χειρὶ συναψον . . . ΑΧ. τί φῆς; ἐγὼ σοι δεξίαν; αἰδοίμεθ' ἄν' Ἀγαμέμνον', εἰ ψεύσομεν ἄν μὴ μοι θέμις. Compare also St. John's Gospel iv, 27: καὶ ἐθαύμασαν ὅτι μετὰ γυναῖκος ἐλάλει· οὐδεὶς μέντοι εἶπε, τί ζητεῖς; ἢ, τί λαλεῖς μετ' αὐτῆς;

649. τέκμαρ] “de signo accipiendum. Ἐμφανὲς τέκμαρ σημαίνει circumlocutio est pro aperte quæ significanda sint significare, metaphora fortasse a tesseriis hospitalibus, vel etiam ab illis σήμασι quæ ante usum scripturæ invecum nuntiis tradebantur, desumpta.” Schütz. Compare the notes on Ag. 321. 632.

652. θερμὰ λουτρά] Blomfield compares Hom. Il. xxii, 442: κέκλετο δ' ἀμφιπόλοισιν εὐπλοκάμοις κατὰ δῶμα ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὄφρα πέλοιτο Ἐκτορι θερμὰ λουτρά μάχης ἐκνοστήσαντι, and adds: “Frequens θερμολουσία luxuriosa putabatur: vid. Od. θ'. 247, ubi plura Eustathius. Hermippus apud Athen. i. p. 18. C: Μὰ τὸν Δι', οὐ μέντοι

had its origin in the ancient union of the offices of Priest and King; or in Pers. 327, at least—Συέννεσις τε πρῶτος εἰς εὐψυχίαν, Κιλικίων ἀπαρχος, . . . εὐκλεῶς ἀπώλετο—it may denote a religious consecration, or offering of the leader as the first-fruits of his people, viz. unto Death. See Monk on Eur. Alc. 74., and compare Hesych: Ἀπάρχεσθαι μεταδιδόναι, Ἀπαρχή προσφορά, ἀπαρχή Χριστός πρῶτος Χριστός [I. Cor. xv, 23.]. Ἀπάρχου τὰς ἀπαρχὰς πρόσφερε. Etym. M. Ἀπάρχηματα· αἱ μεγάλα ἀπαρχαὶ τῶν θυσιῶν τῶν τελεῶν.

¹ Even Wellauer has been tempted here to dispute with Bothe the palm of correcting what needs no correction. “Omniem difficultatem tollit emendatio facilissima, quam olim in *Comment. Æsch.* p. 17. proposui, ignorans tum eandem jam

a Bothio prolatam esse; si enim οὐκ in οὐδ' mutamus, sensus clarissimus hic est: pudor enim si dictis inest, verba obscura reddit.”

What follows in the same note, is so much more worthy of one who will not lightly open the door to alteration, lest haply “fools rush in where” soberer critics “fear to tread,” that no apology is needed for its insertion here. “Male igitur Bothius præterea etiam ἐν μὲν λέχρισιν (!) pro ἐν λεχθείσιν dedit. Versu deinde sequente sensus δὲ inseri poscit, quod sinistre ita fecit Both: τίθησ', εἶπεν δὲ θαρσήσας. Multo facilius est: εἶπε θαρσήσας δ' ἀνῆρ, nam ante A facile Δ excidere potuit; potuit etiam, ut sæpe, consulto a librario omitti, quia tertio loco positum est. Sed in textu nihil novare ausus sum.”

μεθύειν τὸν ἄνδρα χρὴ τὸν ἀγαθόν, οὐδέ θερμολουτεῖν ἃ σὺ ποιεῖς." Compare also Hom. II. xiv, 6. Od. viii, 451. Ag. 1074, λουτροῖσι φαιδρύνασα (with Stanley's note), Eur. El. 791, λούτρ' ὡς τάχιστα τοῖς ξένοις τις αἰρέτω.

Ibid. θελεκτηρία]. "πόνων θελεκτήρια, Στρωμνή, ita vulgo legitur. Sed bene Wakefieldius S. C. § 164. legit θελεκτηρία Στρωμνή, probante Butlero. Botheus vero, καὶ θερμὰ λουτρά, καὶ, πόνων θελεκτήρια, Στρωμνή. Et satis quidem recte conjungitur vox pluralis θελεκτήρια cum singulari στρωμνή; vid. Pors. ad Eur. Orest. 1051." Blomf.—and Scholefield also has edited θελεκτηρία, but Wellauer, Dindorf, and Klausen θελεκτήρια.

653. δικαίων τ' ὁμμάτων παρουσία] "De hospitum benevolentia ac benignitate, non justitia, accipiendum; quod monet Gilb. Wakefield. S. C. § 164. Cf. D. Matth. xx, 15." Butl.—"ἀντὶ τοῦ, καὶ δίκαιοι ἄνθρωποι: Schol. Potius ita intelligendum, ut adsint oculi ministrorum, justa hospitibus debita perficientium: δίκαιον de eo quod decet Eum. 56 [κόσμος οὔτε πρὸς θεῶν ἀγάλατα φέρειν δίκαιος, οὔτ' ἐς ἀνθρώπων στέγας]. Hic est etiam sensus loci a Bothio allati: super omnia vultus Accessere boni, nec iners pauperque voluntas: Ovid. Met. viii, 677." Klaus.

Translate: *and the presence of fitting attendance*,¹ i.e. of such attendants as, for the credit of the house (vv. 651. 696.), ought to be present; so that ὁμμάτων παρουσία (Angl. *personal presence*) is, in itself, the precise counterpart of ὁμμάτων ἀχρημία Ag. 406, where see the note. For ὄμμα in the sense of *presence*—whereby δικαίων τ' ὄμ. παρ. is rendered equivalent to παρουσία τ' ὧν δεῖ παρῆναι—compare Pers. 428, οἰμωγῇ δ' ὁμοῦ κοκύμασιν κατέειπε πελαγίαν ἄλα, ἕως κελαινῆς νυκτὸς ὄμμ' ἀφείλετο. ib. 169, ἔστι γὰρ πλοῦτός γ' ἀμεμφής, ἀμφὶ δ' ὀφθαλμοῖς φόβος: ὄμμα γὰρ δόμου νομίζω δεσπότην παρουσίαν.

654. βουλιώτερον] βουλευτικώτερον. ὃ ἔστιν, εἰ οὐ διὰ ξενίαν ἦκετε, ἀλλὰ δι' ἄλλο τι: Schol.

656. Δαυλιεύς] "Daulidensi viatori occurrisse dicitur Strophius, in qua re intelligitur trivium celeberrimum, in quo conferebantur via Delphica, Daulidensis, et Peloponnesiaca; Cf. Soph. (Ed. T. 733: Φωκίς μὲν ἢ γῆ κλήζεται' σχιστῇ δ' ὁδὸς ἐς ταυτὸ Δελφῶν κατὰ Δαυλίας ἄγει. Crisa enim oriundus erat Strophius filius Crisi, filii Phoci et Anaxibiae, sororis Agamemnonis: Paus. ii, 29, 4. Præterea proxima a Daulide abest Panopeus, sedes Phanotei, amicissimi Clytæmnestræ et Ægisthi hospitis et socii (Soph. El. 45 sq. 670 sqq.), qui apud Sophoclem illis

¹ Compare Psalm cxxiii, 2: "Behold, as the eyes of servants look unto the hand of their masters, &c. &c."

nuntium mittit de morte Orestis. Cf. Müller Eum. p. 131. sq. Vides minime temere fingi hunc nuntium Daulide repetitum." Klaus.

657. *στείχοντα δ' αὐτόφορον*] *But as I was travelling self-freighted with my own baggage, &c.* "αὐτόφορος, ipse sarcinam portans, non curru vectus. Hesych: Αὐτόφοροι· αὐτοδιάκονοι. κυρίως δέ, οἱ ἐν τοῖς ἰδίοις πλοίοις. Σοφοκλῆς Θυέστη Σικωνίῳ. ὁ δὲ Κρατῖνος ἐν Χείρωνι τοὺς τὰ κοινὰ φορτιζομένους ἔφη. Navis oneraria erat φόρτις, onus vel sarcina ejus φόρτος, unde μυριόφορος ναῦς. Ceterum αὐτόφορος valet ipse cum sarcina, sicut αὐτόκοπων ξίφος ensis cum manubrio supra 157. Sic αὐτόπρεμος, αὐτόρύζος et similia." Blomf.

Αὐτόφορος, then, is in strictness applicable to a *ship-owner*¹ (ναύκληρος) who sails his own vessel, whether on his own account (whence the Schol: ἐπ' ἰδίᾳ πραγματείᾳ) or for hire, and so to *one who embarks himself with his cargo*. Hence it admits of being transferred to *any trader, or traveller, who carries his own goods, or to one who in any respect is* (Anglice) *his own servant*; and here, accordingly, it describes the humble fashion in which Orestes represents himself to have travelled—*trudging along*² 'en garçon' (so we may paraphrase his meaning) *carrying my own knapsack &c.* See the note on v. 115, and compare Soph. Œd. T. 750, *πότερον ἐχώρει βαυός . . .*, where *βαυός*, Angl. *in a small way*—"cum paucis" Toup on Suidas v. *Βαυαί*—in like manner expresses the character of *Laius*, as he took his journey; being, in fact, an apposition³ (*βαυός ὤν*), so that we might translate; *Was he a mean*

¹ Artemid. i, 37. officiorum nauticorum gradus enumerans, ἀρχει, inquit, πρόρεως ὁ κυβερνήτης, κυβερνήτου δὲ ὁ ναύκληρος. Qui hoc officio fungitur, a Cicero vocatur *naviculator* et *navicularius*." Robinson on Acts xxvii, 11. Compare Juv. Sat. xiv, 292: *Solvite fumentum Frumenti dominus clamat, piperisque coëmit.*

² I have introduced this phrase, not as an exact equivalent to the original, but as best enabling me to distinguish (as already intimated on v. 155.) between the familiar Greek phrase *αὐτῷ φόρτῳ ipse cum sarcina*, Angl. *burden and all*—after which the apposition *οἰκεία σάγην* would scarcely have been needed—and the less familiar *αὐτόφορον*, "as it were *αὐτῷ φόρτῳ*," (or in one word, *self-freighted*) which, as interpreted (see on Ag. 517.) by the epexegetis which the Poet has given us of its meaning, makes the complete sentence *στείχοντα δὲ φόρτον ἔχοντα τὴν οἰκείαν σάγην*.

According to this view, the more faithful, although free, version of *αὐτόφορον*

would have been *in trading or pedlar fashion, wares-man, or bagman-like*, and so by implication, "own-servant"-like—a colloquial license of expression, with which compare Suidas's exposition of *αὐτοληκίδους*, as it occurs in Demosth. against Conon p. 1261, 17: *εἰσιν ἐν τῇ πόλει πολλοὶ, καλῶν κέγαθῶν ἀνδρῶν υἱεῖς, οἱ παίζοντες, οἷα ἄνθρωποι νέοι, σφίσις αὐτοῖς ἐπωνυμίας πεποινηται καὶ καλοῦσι τοὺς μὲν ἰδυφάλλους, τοὺς δὲ αὐτοληκίδους.* See also Etym. M: *Αὐτολήκιδος* ὁ πένης, ἀπὸ τοῦ ἐαυτοῖς τὰς ληκίδους φέρειν εἰς τὰ βαλανεῖα. Hesych: *Αὐτολήκιδος* οἱ πένητες, οἱ μόνην λήκιδον ἔχοντες, ἢ δι' ἐαυτῶν βαστάζοντες τὴν λήκιδον [εἰς τὰ βαλανεῖα?], οὐ δι' οἰκετῶν. Hence, too, may have originated the "ληκίδιον ἀπέλεσεν" of Aristophanes Ran. 1208 sqq., as if he had said with Juv. Sat. iii, 209: *Nil habuit Codrus, quis enim negat? et tamen illud Perdidiit infelix Iofun nihil*—but this by the way.

³ Compare the like *adverbial* construction of the accusatives *δικην, μάτην, πέραν*, as explained on Ag. 410.

man as he journeyed, or—as the Poet, there too, is careful to make himself understood—ἡ πολλοὺς ἔχων ἄνδρας λοχίτας, οἳ ἀνὴρ ἀρχηγέτης ;

Ibid. οἰκεία σάγγ—for the construction of this dative, of the particular in which the general designation αὐτόφορτον is applicable to the present subject, see Matth. Gr. Gr. § 400, 6., and compare the analogous use of σχήδια above v. 155, πρὸ λόχου Ag. 135, πανώλεθρον *ib.* 516, all of which particulars serve in like manner to tie down the application of the sister-compounds αὐτόκωπα, αὐτότοκον, αὐτόχθονον, to which they are severally found subjoined.—“οἰκεία σάγγ T. V. οἰκία M. [οἰκίαις] ἄγη G. A. cod. R. στείων δι’ αὐτόφορτον οἰκίαις ἄγος conj. R. Post σάγγ posui comma, quod vulgo est post Ἄργος, quia ὡσπερ refertur ad στείωντα δ’ αὐτόφορτον.” Klaus. See the next note.

658. ἐς Ἄργος ὡσπερ δεῦρ—] “ἐς Ἄργος δεῦρο dictum, ut πρὸς δῶμα δεῦρο Ag. 1271 (1316). πρὸς ἡμᾶς δεῦρο Soph. Phil. 1221. δεῦρο πάγκοινον ἐς χώραν Pind. Ol. vi, 63. δεῦρο κατ’ Οὐλύμπου τόδε Hom. Il. xiv, 309.—ἀπεξέγγην¹ πόδας, domi [domo] discessi. Ita Eur. Phœn. 328 : ἀπῆγας ἀποξυγείσας δόμων. Hipp. 548 :² οἰκῶν ζευξασ’ ἀπο. Male Bothius : quum huc divertissem : ὡσπερ non est quum. Nec recte Schol : τῆς ὁδοπορίας ἀπέλυσα.” Klaus.

Translate : just as for Argos here I set out afoot—literally, had my feet yoked, or harnessed, to go out³—and understand by ἐς Ἄργος, as connected with ἀπό, the distant object with a view to which the pedestrian represents himself to have commenced his journey, and which, by the annexation of δεῦρο, he identifies as the actual terminus at which he has now arrived. So the general terms of the proclamation πρὸς δῶμα βοηθεῖτε Ag. 1316 (where see the note) are limited and enforced by the more precise turn which the speaker would give his proposal, πρὸς δῶμα δεῦρ³ ἀστοῖσι κηρύσσειν βοήν.

“Cur vero in re tam humili ad minutias iret Poeta, causa petenda est ex v. 558 (546). ubi narrat Orestes, se ut melius lateret vestem sumpturnum, crassiorem puta et viliozem, qualis erat viatorum, quam indutus coram Ægistho et Clytæmnestra se sisteret. Quod ad scenicum

¹ ἀπεξέγγαν A. An forte Æolismis usus est poeta ut Phocicum colorem inderet his orationibus Orestis? Cf. v. 543 (550). Ita ἐτόπαν Theoc. iv, 53. Pro re eadem facere videtur lectio ὤν v. 657 (682). At ausus non sum id statuere, quia unica hæc remanserunt vestigia. Et ἀπεξέγγην reliqui omnes, etiam G.”

² See Monk in l. (v. 550) and the Scholiast : ἀποξεύξασα καὶ ἀποχωρίσασα τῶν οἰκῶν.

³ “δεῦρ ἀπεξέγγην, huc proficisci cœperam. Pessime Schol : τῆς ὁδοῦ ἢ τῆς ὁδοπορίας ἀπέλυσα. Eur. Hipp. 548, πῶλον—οἰκῶν ζεύξασ’ ἀπ’ εἰρεσία. Dubito an constructio sit ἀπεξέγγην πόδας, pedes amoveram, quod putat Butlerus, an ἀπεξέγγην κατὰ πόδας, abscesseram pedes, uti vertit Pauwius.” Blomf. Scholefield has not very accurately translated pedes amoveram, nor shewn how this is equivalent, as he says, to “iter inceperam.”

igitur apparatus attinet, cogitandum est Orestem ac Pyladem, dum canticum illud a Choro caneretur, e scena exiisse ut vestes mutarent, vel saltem pallio isto obtegerent, et novam personam inducerent." Butl.

660. ἐξ. καὶ σαφ. ὁδόν] "Referunt interpretes hoc ad *viam quam profecturus fuerit Dauidensis homo*, quam ei demonstraverit Strophius. At quum in trivio hunc illi occurrisset putandum sit, ratio non est, cur Strophio melius quam illi nota cogitetur via in Peloponnesum ferens. Itaque nihil vult hic versus nisi: *quærens* [cum jam quævisisset] *quo tenderem, et dicens* [dixisset] *quo iret*, ut ὁδόν non viam, sed iter utriusque declaret: *σαφηνίζειν* de mera *narratione* Prom. 227. 621." Klaus. Compare Hor. Sat. i. 9, 62: consistimus; Unde venis? et Quo tendis? *rogat, et respondet*—and observe how much better this interpretation agrees with the substance of the next verse, on which Klausen well observes: "Optime se habet hic versus hoc loco positus. Narrat Orestes omnia ita, ut ea in mente peregrini hospitis oriri consentaneum est [erat]: primum [propositum iter et] ornatum suum, deinde quid sibi acciderit in via, deinde occasionem quæ ansam dederit ad colloquium, tum denique nomen Strophii, quod in hoc colloquio demum audiverit."

662. ἄλλως, *on other business*, apart from that of Strophius; and so Angl. *any how, whether specially asked to do so, or no*. Schol: δι' ἄλλην χρείαν, and again: τὸ ἐξῆς ἀγνώως πρὸς ἀγνώωτα εἶπεν, ἐπέειπερ, ὃ ξένε—τὰ δὲ ἄλλα διὰ μέσου.

Ibid. κίεις. "vox Homérica, neque Sophocli neque Euripidi usurpata. Pers. 1068. Suppl. 504. 852. Hinc derivatum est κινέω." Blomf—but Buttmann considers κίω a sister-form of ἴω εἶμι, *I go*, and assigns to κινέω, *I move*, a separate root KIN—, *quatio*. See his *Greek Verbs* pp. 147-48.

663. πανδίκως, Angl. *in all reason, with perfect justice, in good faith*; Eum. 804, πανδίκως ὑπίσχομαι. Suppl. 419, γενοῦ πανδίκως εὐσεβῆς πρόξενος. Soph. Oed. C. 1306. Trach. 611. 1249: hence also *perfectly, justly or deservedly*; above v. 232. Theb. 670. Inc. Rhes. 720.—"πανδίκως μεμνημένος est, *bene ac diligenter, ut decet, memor*, uberiusque declaratur per μηδαμῶς λάθῃ." Schütz.

666. εἰς τὸ πᾶν] Abresch would supply χρόνον, comparing Eum. 670, πιστὸς εἰς τὸ πᾶν χρόνου. *ib.* 484, θεσμὸν τὸν εἰς ἅπαντα χρόνον; but without any ellipsis—without too, after Schneider (Lex. Gr. in v.) and Wellauer, forming a new compound ἀείξενον—we may translate: *a guest indeed, or in every sense of the word, for ever!* See the note on

Ag. 416, and for the precise meaning of εἴτ' οὖν . . . εἴτ' οὖν . . . , the note on Ag. 472.

Klausen aptly compares Pers. 319, σκληρῆς μέτοικος γῆς ἐκεῖ κατέφθιτο. Compare also Soph. Œd. C. 934, εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις εἶναι βία τε κοῦχ ἐκῶν. Ant. 852, οὐτ' ἐν βροτοῖς οὐτ' ἐν νεκροῖσι μέτοικος. ib. 868, πρὸς οὖς (θανόντας) ἀδ' ἐγὼ μέτοικος ἔρχομαι. Eur. Heracl. 1033, καὶ σοὶ μὲν εὖνους, καὶ πόλει σωτήριος, μέτοικος ἀεὶ κείσομαι κατὰ χθονός.

667. πόρθμευσον] διακόνησον: Schol. Compare Soph. Trach. 802, ἀλλά μ' ἔκ γε τῆσδε γῆς πόρθμευσον ὡς τάχιστα. Eur. Iph. T. 735, ὄρκον δότω μοι τάσδε πορθμεύσειν γραφῆς πρὸς Ἄργος. ib. 1435, ποῖ ποῖ διαγμὸν τόνδε πορθμεύεις; ib. 936, τί γάρ ποτ' ἐς γῆν τήνδ' ἐπόρθμευσας πόδα; *et passim*.

668. πλευρώματα, *sides*, more appropriately used here with reference to a brazen urn, than in Theb. 890, δι' εὐωνύμων τετυμμένοι . . . ὁμοσπλάγχμων τε πλευρωμάτων, where Blomfield: "πλεύρωμα [a rib or side-piece] dicitur pro πλευρά, sicut τρίχωμα [any thing made of hair] pro θριξ supra 663, χαιτώμα [crest-work] pro χαιτή 381. ubi vide πέπλωμα [court-dress] pro πέπλος infra 1041." Stanley compares τύπωμα χαλκόπλευρον, as mentioned under the like circumstances, Soph. El. 54. With λίβητος, an urn, compare Ag. 429, ἀντήγορος σποδοῦ γαμίζων λέβητας εὐθέτους (where see the note). Soph. El. 1401, ἐς τάφον λέβητα κοσμεῖ. Elsewhere it means a bathing-vessel, Ag. 1094; a chest or casket, Soph. Trach. 556. Acris. fr. 68. 2; a caldron, Eur. El. 802. Cycl. 246. 343. 392. 399. 404. See Damm's Lex. in v.

672. τὸν τεκόντα] "Quod hæc ad Agamemnonem refert Bothius, quasi se nescire fingat Orestes ejus mortem, intolerabilis est hæc talis rei ignorantia. Sed masculinum pro feminino positum est, ut in sententia communi: doch weiss es wohl, wer ihn erzeugt. Ita etiam in antecedenti versu, τοῖς κυρίοισι καὶ προσήκοισιν genere masculino, quamquam e gente regia solæ adsunt Clytemnestra et Electra." Klaus. Τοὺς τεκόντας v. 663. we may translate either *his parents*, as loosely applied to Clytemnestra and Ægisthus, who now stand in that relation to Orestes; or *them that gave him birth*, with reference to Clytemnestra only, as in vv. 406. 671. But τὸν τεκόντα we must translate, as purposely generalised in accordance with the axiom εἰκὸς εἰδέναι, a Parent—it is right that his Parent should know it—see the note on v. 317, and compare v. 314, τοῦ θανόντος, Angl. THE DEAD, i.e. a dead person; which is not, any more than τὸν τεκόντα here, to be limited to Agamemnon.

673. "Hanc orationem, quae *Electrae* vulgo tribuitur, *Θεράποντι* assignat Rob., neque omnino *Electrae* esse potest. Illa enim supra discessit, neque nunc potest redire, quum ab eodem histrione et *Electrae* et *Clytæmnestrae* partes agantur. Quare non dubito, quin hi versus uni de Choro tribuendi sint." Well.—but to this Klausen has well replied: "Possunt hi versus a nemine dici, nisi ab *Electra*; neque enim servarum choro, neque (si de hac cogitare velis) nutrici, licet injussis tantum coram regina tollere clamorem; neque chorus, qui nunquam vidit *Orestem*, eum suum appellare potest amicum [v. 677.] . . . *Electra* haud dubie cum *Clytæmnestra* ex aedibus egressa est, morem gerens mandato *Orestis*, ut se adjuvet, ubicunque ejus rei opportunitas præbeatur [vv. 565-6.] Profert has simulatas lamentationes, ut veritatem nuntii quasi affirmet *Clytæmnestrae* eo, quod se fidem ei habere testatur."

Ibid. ἐμπέδως] "ἐν πᾶσ' ὡς M. II. G. A. R. ἐνθάδ' ὡς T. V. e correctione. ὦ πορθόμεθα M. I. Scripsi ἔμπαν, correpta litera a ut in πανοίμοι v. 875 (854), ἄπαν v. 912 (947), ἐς τοπᾶν Eum. 1044. Pind. Ol. ii, 85: ἐς δὲ τοπᾶν. Legitur vox dubia productione Pind. Pyth. i, 51. Nem. vi, 4. x, 82. xi, 54. Müller conj. ἔμπας. At de corrupta syllaba a dubitandum videtur." Klaus—who was the first to abandon the received reading of this line, though Wellauer also had thrown out a suspicion: "ἐνθάδ', quod Turn. et Vict. habent, non genuinum puto, sed ex conjectura natum."

In this opinion the present Editor fully concurs, and hence the conjectural emendation in the text, from which (supposing it to have been the original word) it is easy to trace both the early variations, which have been noticed above.

Translate: *Woe's me! clean down, as it were upon the ground, is the desolation of our House!* or—if we may not venture, even with κατ' ἄκρας attached as interpreter,¹ to assign this unwonted (while yet it is the most literal) meaning to ἐμπέδως—from top to bottom, effectually done,² i.e. so as never to rise again, are we being pulled down, like a

¹ See on Ag. 517.

² Thus constructed, ἐμπέδως stands in a sort of apposition to κατ' ἄκρας πορθόμεθα, and so differs from the adverbs noticed on Ag. 410. only in this, that, whereas μέτην, διατην, πέραν, as accusatives, denote the actual result of an action (Matth. Gr. Gr. § 408), and so, when found in apposition as adverbs, express (ib. § 432, 5.) a retrospective "opinion or sentence upon the contents of the proposition, to which

they are severally subjoined," ἐμπέδως, as partaking more of the nature of a dative (ib. § 387. &c.), expresses the virtual or anticipated consequence of the process of being thoroughly devastated; or, in other words, the result towards which the action whether the agent so designs it or not, has in itself a natural and necessary tendency: see the notes on Ag. 353. 602 (φιλοισι καρποῖσθαι). In Latin this adverbial form of apposition is expressed by

besieged city; comparing Thucyd. iv, 112: βουλόμενος κατ' ἄκρας καὶ βεβαίως ἐλεῖν αὐτήν (τὴν πόλιν). Ag. 823, ἐμπέδως μένοι. Eum. 335, ἐμπέδως ἔχειν. Soph. Trach. 487, βούλου λόγους, οὓς εἶπας ἐς τήνδ', ἐμπέδως εἰρηκίνας. Hesych: "Ἐμπεδος· βέβαιος, ἀσφαλής, ἀραρῶς, ἀκίνητος.

Ibid. κατ' ἄκρας]. Hesych: Κατάκρας ἐλεῖν τὸ ἐξ ἐφόδου καὶ τὸ αἰφνίδιον. Κατ' ἄκρης· κατὰ κορυφῆς, κατὰ κράτος. Compare Hom. II. xv, 557. xxii, 411. xxiv, 728. Herodot. vi, 18. 82. Soph. Œd. C. 1242. Ant. 201. Eur. Hipp. 1366. Iph. A. 778. Virg. Æn. ii, 290. 603. Valckn. on Eur. Phœn. 1183. Schæf. on Bos. Ellips. p. 137. Wass. Addend. ad Thucyd. p. 303, 86—and with this metaphorical use of πορθούμεθα, Soph. Œd. T. 1455, οἶδα μήτε μ' ἂν νόσον, μήτ' ἄλλο πέρσαι μηδέ. Aj. 1198, κείνος γὰρ ἔπερσεν ἀνθρώπους. Eur. Pel. fr. v. 3. φίλους τε πορθεῖν καὶ κατακτανεῖν. Hesych: Πορθεῖν· προνομεῖν, δαλλύειν. Πόρθησις· ἐρήμωσις, καθαίρεσις, ἀρπαγή.

674. ὃ δυσπ. . . Ἄρα] *O insuperable Curse*—of Thyestes of whom it was said Ag. 1571, μόρον δ' ἄφερτον Πελοπίδαις ἐπέχεται, λάκτισμα δεῖπνον ξυνδίκως τιθεῖς ἀρᾷ, οὕτως δλέσθαι πᾶν τὸ Πλεισθέωνος γένος—personified here, as in Ag. 1472. ὁ παλαιὸς δρυμὸς ἀλάστωρ Ἀτρείως, χαλεποῦ θοινατῆρος. ib. 1448, τὸν τριπύχχιον θαίμονα γέννας τῆσδε. With δυσπάλαιστε *hard to be wrestled with*, compare Suppl. 468, δυσπάλαιστα πράγματα. Eur. Alc. 892, τύχα δυσπάλαιστος. Suppl. 1108, ὃ δυσπάλαιστον γῆρας. Hesych: Δυσπάλαιστος· ἀκαταγώνιστος.

675. ὡς πόλλ' ἐπωπᾶς] Translate: *How many objects you have your eye upon, even things carefully stowed away, bringing them down with well-aimed arrows although from a distant bow*—and compare Eum. 275, δελτογράφω δὲ πάντ' (Λίδης) ἐπωπᾶ φρενί. ib. 971, στέργω δ' ὄμματα Πειθοῦς, ὅτι μοι γλώσσαν καὶ στόμ' ἐπωπᾶ. Suppl. 539, ματέρος ἀνυπόμους ἐπωπᾶς (haunts). Hesych: Ἐπωπᾶ· ἐφορᾷ, ἐποπτεῖν, ἐπωπάζει τὰ αὐτά.—“ἐπωπᾶς V. et Schol: ἐφορᾶς. ἐπωπαῖς M. G. A. ἐπ' ὤπαῖς T.” Klaus.

678. καὶ νῦν . . γάρ] “Interpretes fefellit γὰρ quinto loco positum, unde post Ὀρέστης interpungunt, et vel sermonem abruptum vel repetitum δὲ fingunt. Quin Porsoni correctionem, εὐβόλως pro εὐβούλως, et ego recepi. Sic Eum. 733. ἀμφίβουλος,—βολος confusa.” Scholef—and Blomfield also and Dindorf have edited εὐβόλως, but without removing the comma after Ὀρέστης. Translate, with the emphasis

help of the preposition *in*, in English *for*; thus ἐμπέδως, *in perpetuum*, Angl. *for a continuance, for good and aye!* And to this idiom, essentially, belong Ag. 312, διχοστατοῦντ' ἂν οὐ φίλων προσενέποις (*in their disagreement, so manifest would*

it be, you would name them for any thing but two friends), ib. 770, κάρ' ἀπομοῖσως ἦσθα γεγραμμένος (*you were set down for a very unwise man*), ib. 1572, ξυνδίκως τιθεῖς (*making it serve for an advocate*). See above on v. 101.

which γάρ (see note on Ag. 1112.) is intended to throw on ἦν: *For even now*—but a short while ago, and therefore (the καὶ implies) *as good as now*—*Orestes was in luck*—and compare Ag. 33, τρις ἔξ βαλοῦσης τῆσδέ μοι φρυκτωρίας, where see the note.—“εὐβόλως ἔχων, prospero jactu usus. Pollux ix, 94: ἐν μέντοι γε τοῖς κύβοις τὸ δυσκοβεῖν, καὶ εὐκυβεῖν, ὀνομάζεται καὶ πον καὶ τὸ δύσβολον, καὶ τὸ εὐβολον εἶναι. Aristæn. i, 23: ἐμὲ γὰρ κατανάλωσιν ἀπληστος ἕταιρα καὶ πεσσοὶ πίπτοντες ἀτυχῶς μὲν ἐμοί, εὐβολώτερον δὲ τοῖς ἐναντίοις. Ita Salmasius pro εὐβουλότερον, probante Hemsterhusio ad Pollucis locum, unde confirmatur in hoc versu Porsoni correctio. Ejusdem confusionis exempla dedit Boissonadus ad Aristæn. p. 539. Dorvill. ad Charit. p. 34.” Blomf.

In themselves, however, the words εὐβόλως ἔχων admit of a different interpretation. “Εὐβόλως ἔχων, bene sibi consuluerat, Pors. Et apud Oppian. Halicut. iii, 71. monente Abresch. habemus εὐβολον ἄγρην, quod Schol. expl. per εὐκολον, εὐστοχον, ἐπιτυχῆ.” Butl.—to which in an unpublished note, of later date, he has added: “In eadem est sententia Maltb. ad Morell. p. 381 [v. Εὐβούλωσ]: et si jungamus notionem πηλοῦ, forte se commendabit ista lectio. Metaphora enim ducta erit a piscatore, qui bene atque commode stat ad βόλον (jactum) faciendum.”

679. ἔξω . . . πηλοῦ] Παροιμία, ἔξω πηλοῦ πόδα.¹ Schol: and so Zenob. Adag. iii, 62 (adduced by Stanley): ἐκτός πηλοῦ πόδας ἔχειν, ἐπὶ τῶν ἔξω κινδύνον καθεστῶτων. Suidas: Αἶρειν ἔξω πόδα πηλοῦ· ἐπὶ τῶν βουλομένων μὴ ἐν πράγμασιν εἶναι. Compare Prom. 263, πημάτων ἔξω πόδα ἔχει, where Blomfield has noticed Pind. Pyth. iv, 513: κατὰ γινώσκοντ' ἀνάγκη ἐκτός ἔχειν πόδα. Soph. Phil. 1260, ἴσως ἂν ἐκτός κλαυμάτων ἔχοις πόδα. Eur. Heracl. 109, καλὸν δέ γ' ἔξω πραγμάτων ἔχειν πόδα. Hor Sat. ii. 7, 27: Nequicquam caeno cupiens evellere plantam—to which add Eur. Hipp. 1293, πῆματος ἔξω πόδα τοῦδ' ἀνέχεις, the better to confirm us in reading κομίζων, with which compare also αἶρειν as used in the same proverb, according to Suidas.

Aldus and the Med. and Guelph. MSS. have νομίζων, which Klausen labours to retain, as ineffectually as to support his retention of εὐβούλωσ, from the mere chance that he finds subjoined to Eur. Heracl. 109. the words: εὐβουλίας τυχόντα τῆς ἀμείνονος ib. 110; as if two Poets must needs apply a general proverb in precisely the same way!

680. βακχείας καλῆς ἱατρὸς ἐλπὶς] The Scholiast's interpretation of these words is: ἡ τοῖς οἴκοις ἱατρικὴ ἐλπὶς τῆς ἀγαθῆς ἐνφροσύνης—and so

¹ Compare Psalms xl, 2. lxix, 14.

Klausen : “ βακχείας καλῆς pendet ab ἐλπίς, minime ab ἱατρός, sed ad hoc intelligitur κακῶν, vel πηλοῦ ὀλεθρίου, vel ἀρᾶς. Est exsultatio diu sperata, quæ non contingere non poterat Electræ, si revertebatur [reverteretur] Orestes. Hanc exsultationem revera exhibuit Æschylus v. 222 sqq : ἐνδὸν γενοῦ, χαρᾷ δὲ μὴ ’κπλαγῆς φρένας. ἱατρός dictum ut Pind. Nem. iv. imit. ἄριστος εὐφροσύνα πόνων κεκριμένων ἱατρός”—and this is much to be preferred to that construction of ἱατρός with βακχείας, which—admitting even, what scarcely seems possible, that without the Article (τῆς ἐν δόμοισι) this word could be referred, as Schütz first suggested, to the *existing revelry* of Clytemnestra and Ægisthus—would drive us upon the supposition that καλῆς was uttered with an ironical sneer ! in defence of which we might, indeed, adduce Eum. 209, κόμπασον γέρας καλόν. Theb. 580, ἢ τοῖον ἔργον καὶ θεοῖσι προσφιλές, καλόν τ’ ἀκοῦσαι καὶ λέγειν μεθυστέροις. Soph. El. 393, καλὸς γὰρ οὐμὸς βίσιος ὥστε θανάσαι. Ant. 739. καλῶς ἐρήμης ἂν σὺ γῆς ἄρχοις μόνος. Eur. Alc. 698, τοῦ καλοῦ νεανίου, but in all these passages, it will be seen, the veil of irony is both more transparent in itself, and more seasonably introduced, than it would be in the text.

Translate therefore : *But now, what soothing hope there was left in the House of seemly* (opposed to Clytemnestra’s *unseemly*) *merriment to come, he scores down at what I see*—i.e. “Orestes exhibits to me as *now present* in his person,” Electra most truly says, and is by her conspiring auditors understood to say, whilst Clytemnestra, who knows not that the stranger is Orestes, can only understand her to mean : “he declares to amount to nothing”—to be *seen* or *come*, and therefore, as matter of hopeful expectation, to be *now at an end* ;¹ for, in the words

¹ “This reduction of the “hope of the House” (by which on both sides is meant *Orestes*) to an apparent non-entity, would have been more simply and more significantly declared, if the strangers here, as in the parallel passage of Soph. El. 1113. &c., had exhibited an urn containing, as there is said, what little was now remaining of him that had been Orestes. Nor, apart from such a ready clew as this would have given for threading the intricacies of our text, is it easy to see how from Scholefield’s correct exposition of the general sense : “*Spes, quas ab Oreste conceptam, frustra sunt ; nihil enim ex iis reliquum est nisi quod præsens video.*” we are to collect, as he adds, “hoc ambigue dictum, ut intelligat Clytemnestra mortuum Orestem, ipsa autem vivum.”

The same may be said of Schwenke, as cited by Wellauer, whose note I subjoin,

that the reader may see at one glance what a series of “vexations” this line has alternately given and received. “Postrema verba vexarunt interpretes, et omnes fere emendare conati sunt ; ἀποῦσαν ἐγγράφου proposuit Canter. προδοῦσαν ἐγγράφει Pauw. παροῦσαν ἐγγράφει [in censum tuum refert] Heath. παροῦσ’ ἀνεγράφη [in præterito numeratur !] Herm. παροῦσης, ἐκγράφει Schütz. παροῦσαν, ἐκγράφει Both. παροῦσαν ἐκγράφει Orell. Schwenk. vulgatam vertit : *scem ad exitum ductam affirmat, quod ambigue dictum putat, ut ipsa de Oreste viro intelligat, quæ Clytemnestra de cinere mortui accipere debeat.*” He then goes on to propose the notion which Klausen has justly repudiated, that the words παροῦσαν ἐγγράφει, in the single acceptation : *eam præsentem nobis exhibet*, were spoken, as we should say,

of St. Paul: ἐλπίς δὲ βλεπομένη οὐκ ἔστιν (*ceases to be*) ἐλπίς ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει; Rom. viii, 24.

Thus interpreted, we shall not need with Blomfield to alter *παροῦσαν* into *παρ' οὐδέν*, as Butler (comparing *παρ' οὐδέν ἔθεντο* Ag. 219.) had suggested, and as our Poet might not unreasonably have been presumed to have written, but for that superstitious feeling, which in scenes like the present impelled the Greeks to "palter with" an adversary "in a double sense," and which Klausen—after most inconsistently editing *παρ' οὐσαν*, which he would have us translate *præter veram*, "ὡς μὴ οὐσαν, ut non veram"; and this, because forsooth "vox monosyllaba παρ' tollit molestiam diæreseos in medio versu, quia monosyllabis infringitur ejus vis"—has at least done well to notice, as follows. "Puto tamen latere in his verbis etiam eum sensum, quem statuerunt interpretes nonnulli: *eam præsentem nobis exhibet*, quæ aversam dicere opinantur Electram, ut audiri nequeant a Clytæmnestra. Ipsam hanc aversionem haud probabilem existimo, quia præ omnibus cavendum erat Electræ, ne ulla, ne levissima quidem suspicio oriretur Clytæmnestræ. Bene vero uti poterat iis vocabulis, quibus duplex subesset sensus; alter is, qui palam audiretur et perciperetur, alter is, quem ipsa clam intelligeret.¹ Ita enim agere solebant Græci in discrimine quopiam: ne verbis male ominatis felicem perderent eventum, eligebant talia quæ ipsi, et qui sensum perspiciebant dii propitii, fauste interpretarentur. Et ita quidem aliqua ratione verum dici potest *παροῦσαν*." See the notes on Ag. 880. 942., and compare Hermann on Soph. El. 1315. 1443. Döbree on Eur. Hel. 1201. *Adversar.* ii, p. 109.

With *βακχείας καλῆς*—which I have interpreted in the spirit of what we read in St. Luke xv, 32: *εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε καὶ ἀπολωλὸς ἦν, καὶ εὐρέθη*—compare Plat. Sympos. p. 218. B: *τῆς φιλοσόφου . . . βακχείας*. Anacr. xiii, 11: *θέλω θέλω μανῆναι*. Hor. Od. ii, 7, 26: *Non ego sanius Bacchabor Edonis: recepto Dulce mihi furere est amico*. Hesych: *Βακχία* [Qu. *Βακχία*]

aside—a stage-trick utterly foreign to the simplicity of theatrical representation among the Greeks, of whom Müller well observes that whereas "we look for illusion from first to last, they always remained, and wished to remain, conscious that the whole was a *Dionysian entertainment*." *Diss. on the Eumen.* III. p. 101.

¹ This double sense, and not the modern absurdity of a *whisper* loud enough to be heard by all but the person nearest

to the speaker, and most nearly interested in what he says, was doubtless the device, on which Athenian dramatists, in scenes of more than ordinary interest, relied for engaging the liveliest sympathies of a people, who are described by one that knew them well as *ἀνταγωνιζόμενοι τοῖς τὰ τοιαῦτα λέγουσι μὴ βητεροὶ ἀκολουθήσαι δοκεῖν τῇ γνώμῃ, ὄξέως δὲ τι λέγοντος προεπανίστασθαι, καὶ προαισθέσθαι τὰ λεγόμενα*: Thucyd. iii, 38.

μηνία. Eur. Bach. 126. 218. 232. 1292. See also above vv. 226-8. 333-4., below vv. 842. 922.

681. παρούσαν ἐγγράφει] "Interpres Græcus, παρούσαν ἐγγράφει: τάξον αὐτὴν ἀφανισθεῖσαν ἀρᾷ. ὡς πρὸς τὸ ἐλπίς δ' ἀπέδωκεν, unde Schützius suspicatur eum ἐγγράφει habuisse pro imperandi modo; sed fallitur vir doctus; hoc enim dicit Grammaticus: τάξον, voces sic ordina: i.e. constructio hæc est. Sequentia sic verte: constructionem autem absolvit, ita ut ad vocem ἐλπίς referatur." Blomf—who proposes for ἀπέδωκε, to read ἀποδέδωκε, when it would have been more to the purpose to alter ἀρᾷ into Ἄρα (v. 674.), making which the nominative to the verb ἐγγράφει, and αὐτὴν (τὴν ἐλπίδα) the accusative after it, we have the Scholiast's complete construction of the sentence, with ἀφανισθεῖσαν ingeniously tendered as the virtual meaning of παρούσαν (Angl. *come to this!*); in its *prima facie* application, namely, to ἐλπίς, *expectation*, and not to what Electra (as in v. 227.) actually meant by ἐλπίς, in that secondary and supposititious sense, which if she had been minded (or, as Wellauer imagines, constrained by her feelings) to avow in words, she must by a well-known σχῆμα πρὸς τὸ σημαϊνόμενον (see on v. 229.) have said *παρόντα*, not *παρούσαν*—and this, though ἦπερ, and not (as in strictness it should have been) ὅσπερ, had preceded in the relative clause.—"ἐγγράφειν erat verbum ad *fiscum* pertinens, quod bene notavit Heathius: παρ' οὐδὲν ἐγγράφειν est in *calculis subducendis pro nihilo computare*. Fateor tamen mihi ne sic quidem hunc locum satisfacere." Blomf—and so Wellauer: "De ἐγγράφει tamen dubito, idque fere corruptum puto." Yet Klausen aptly compares Ag. 770, κάρτ' ἀπομούσως ἦσθα γεγραμμένος, and whether we simply render it *to set down*, as *figures for computation*, or as *memoranda*¹ *for preservation* (Prom. 789, ἦν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν), or *for the sake of classification*—in which sense our Poet also uses *προσεννίπειν*, Angl. *to tabulate*, above v. 101. Ag. 312—or whether we look to its technical and civic meanings, *to register* or *enrol* (εἰς τοὺς δημότας, εἰς τοὺς φράτορας), *to enlist* or *incorporate* (εἰς συμμορίαν), or lastly *to score down as a debtor*, whether to an individual or to the state—see Reiske's *Indices Demosth.* v. ἐγγράφειν—the word is free from all objection. Its application here, I will only add, to the computation of the amount, or *sum total*, of the hope that remained in the Royal House of Agamemnon, is strengthened by the introduction in v. 680. of the particle *περ*, which gives ἦπερ ἐλπίς. . . the

¹ Ἐγγράφοι μνήμαι, Suid. v. Δημόφιλος. Compare Plat. Defin. 414. D: λόγος φωνῆ ἐγγράμματος. Æsch. Suppl. 946. Soph.

Trach. 157. Eur. Suppl. 1201. Eur. Iph. A. 113. 324. Iph. T. 760. 763. 787. ἐγγεγραμμένα, *inscribed* or *set down*.

precise meaning which the verb, so interpreted, requires: *what amount of expectation &c.* See the note on Ag. 141, and compare the use of *δύναται μάλιστα* (Angl. *just amounts to*), Thucyd. i, 84.

Compare also Soph. El. 306, *τὰς οὔσας τέ μου, καὶ τὰς ἀπούσας ἐλπίδας διέφθορον*. ib. 809, *ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενός, αἷ μοι μόναι παρῆσαν ἐλπίδων ἔτι*: “ubi tam aperte Nostrum imitatus est,” says Butler, as he dismisses this perplexing passage, “ut quæ fuerit hujus loci *sententia* facile hariolari possis, quanquam de *verbis ipsis* dubitaveris.”

682. *ἐγὼ μὲν οὖν κ.τ.λ.*] *Nay, for my part, I could have wished to have become known and welcomed by entertainers of your condition, ladies, because of some good matter: for, were it for him to choose what tidings he should bring, what more kindly feeling is there than that of a stranger to his hosts?* I have translated this, both to exhibit it in that apologetic form which best befits the context—and that implied opposition to the last speaker’s words, which is conveyed by *ἐγὼ μὲν οὖν*, Angl. *for that matter, I* (emphatic) &c: compare v. 216—and because Klausen, in the very teeth of vv. 689-91, is at great pains to prove that the purport of this speech is not: “Doleo quod tristitia, non fausta retuli, sed tacenda non esse duxi, quia referre promisi,” but: “illud officium nuntii libenter suscepi, quo hospites hic mihi pararem, et quum eos invenerim, officio satisfeci, etsi libentius meliora retulissem”! and this with no other object, that I can divine, than to oppose the introduction of *δέ* in v. 686, which puts him upon the further necessity of straining v. 685. to mean: “quum nemo benignior sit in peregrinum quam hospes, *equidem nihil potius optavi quam consequi hospitem*”; as if it were not, at least, desirable to maintain an uniformity in the application of *ξένοισιν* vv. 682. 685, and of *ξένος* vv. 684. 685—not to mention vv. 639. 656. 712. &c.

Ibid. “*εὐδαίμοσιν* M. G. A. R. Vulg. *εὐδαίμοσι*”—and so on v. 686: “*φρεσίν* M. G. A. Vulgo *φρεσί*.” Klaus.

686. *πρὸς δυσσεβείας ἦν δ' ἐμοί*] *But with me (emphatic) it were in my judgment—i. e. in my case I should consider it—a thing bordering hard upon impiety, not to have gone through with such a matter among friends, after having solemnly promised, and after having been hospitably received.* On the construction of *ἐμοί*, which stands here in a double relation to *ἦν*, the latter of which is more plainly declared by the addition of *ἐν φρεσίν*, see Matth. Gr. Gr. §§ 387. 388. 389. h. and compare the notes vv. 121. 271. and on Ag. 27—with *πρὸς δυσσεβείας* on the side of, verging towards, impiety, compare *πρὸς δικῆς* Soph. *Ced. T.* 1014, *Ced. C.* 546. Matth. Gr. Gr. § 590, and of kindred construction Ag.

573. 705. 1607. *ib.* § 316. *d.* *Obs* : also, in point of sentiment, *Hor. Sat. i, 9, 70* : *Nulla mihi, inquam, Religio est*—with *ἦν*, equivalent here to *ἄν εἶη* (*Ag. 1636*), compare *Ag. 886* (as it should have been edited), *ἐναισίμως αἰνεῖν, παρ' ἄλλων χρῆν τόδ' ἔρχεσθαι γέρας*. *Hor. Od. i, 37, 4* : *Tempus erat*, and see *Elmsl. on Eur. Heracl. 959*. *Scholef. on Eur. Hec. 265. Matth. Gr. Gr. § 505. 2. Obs.*

Ibid. *ἦν δ'*—"δέ, quod hoc versu [huic versui] inseri sensus poscit, post *δυσσεβείας* posuerunt *Pauw. Schütz. Both. [Blomf.]*; sed potest etiam post *ἦν* poni, et tunc eo facilius, propter insolitum locum omitti potuit. In textu, quia incerta sedes est, omisi." *Well.* The present editor has been less scrupulous on this point, because in *vv. 285. 678. Ag. 513. 706. 1112. 1370.* he sees the connecting particle, whether *δέ* or *τέ* or *γάρ*, studiously introduced—not *selon la carte grammaticque*, but—so as to bring forward those words (or word, as the case may be) which the author intended to be the most emphatic in the sentence.

687. *κατανύσαι*] *κεφαλαίωσαι, εἰπεῖν* : *Schol*—above *v. 514. Ibid. φίλοις*] "Intelligit *Clytemnestram*, quam vel sibi amicam dicit propter hospitium promissum, vel *Orestis* propinquam [*v. 665.*]. Illud probabilis. Vulgo referunt ad *Strophium*. At hunc sibi *ignotum* dixit *v. 634 (659).*" *Klaus.*—but this objection is met by the recollection of that mutual confidence which we are plainly enough told (*vv. 661-67.*) had sprung out of the interchange of good offices mentioned in *v. 660* : and it is better, as *Abresch* had suggested, to suppose both *Strophius* and *Clytemnestra* included under *φίλοις*—loosely applied, as in *Ag. 601, οὐκ ἔσθ' ὅπως λείξαιμι τὰ ψευδῆ κατὰ ἐς τὸν πολλὸν φίλοισι καρποῦσθαι χρόνον*—after which the right application of each member of *v. 688.* is not to be mistaken. "*Κατανύσαντα* ad *Strophium* *κατεξενωμένον* ad *Clytemnestram* forte pertinent, quamvis quid vetat eum, inter eundem, apud *Strophium* hospitio exceptum fuisse? Sed ut ad *Clytemnestram* traham, suadet vox *ξένος* quæ toties in hac oratione ad illam referenda est." *Butl.*

With *κατανύσαντα*, *Angl. having pledged my word*, compare *Soph. Œd. C. 1633, καὶ κατάνεσον μήποτε προδώσειν τάσδ' ἐκόν.* *ib. 1637. κατήνεσεν τὰδ' ὄρκιος δρᾶσειν ξένω.* *Eur. Iph. A. 695, παῖδ' οἶδ' ὄτω κατήνεσας* (*you have betrothed your daughter*). *Photius* and *Hesych* : *Κατανύσαι* *συνκαταθέσθαι.*

689. *οὐ τοι κ.τ.λ.*] *Be assured, you shall not receive the less worthily of yourself*—where, it is plain from the next two lines, we must not with *Scholefield* interpret *μείον ἀξίως* as simply amounting to *ἀναξίως.*—"ἀξίως *libri.* ἀξίων *conj.* *Pauw.,* quod *scholio τῶν σοι ἀξίων τιμῶν* confir-

mari contendunt. Minime, ita enim interpretandus est locus, etsi legitur ἀξίως." Klaus—who compares τυγχάνειν καλῶς v. 204.

691. ἦλθεν αὖν]· εἰ καὶ μὴ σὺ ἤγγειλας; Schol. Compare David's reply to Joab, on receiving intelligence of the death of Uriah: "Let not this thing displease thee, for the sword devoureth *one as well as another*": 2. Sam. xi, 25.

692. ἡμερεύοντας ξένους μακρᾶς κελεύθου, Angl. *strangers that have been all day on a long journey*; Schol: δι' ἡμέρας καμώντας.—"ἡμερεύω, per diem aliquid facio; Antiatticista ap. Villoison. Anecd. Gr. T. ii. p. 80: ἀντὶ τοῦ εἰπεῖν, πᾶσαν τὴν νύκτα περὶ τι ἀναλίσκει, διανυκτερεύει περὶ τι λέγουσι, καὶ διαγρυπνεῖ οὕτω καὶ διημερεύει, ἀντὶ τοῦ πᾶσαν τὴν ἡμέραν περὶ τι ἀναλίσκειν. Pollux i, 64: τὸ δι' ὅλης τι πράξει ἡμέρας, ἡμερεύσαι καὶ διημερεύσαι. οἷον ἐπὶ τῶν βαναυσῶν ὁ Πλάτων εἴρηκε· πρὸς πῦρ ἡμερεύοντας. Similiter Xenophon Œcon. iv, 2. Vid. Sturzii Lex. Soph. El. 786, νῦν δ' ἐκλά που τῶν τῆσδ' ἀπειλῶν οὐνεχ' ἡμερεύσομεν. Satis bene margo libri Mitfordiani, "qui ont fait leur journée." Notabilis est constructio ἡμερεύοντας κελεύθου." Blomf. See Matth. Gr. Gr. § 338, and with ἡμερεύοντας, equivalent to ἡμερησίους (or ἡμεραίους) ὄντας, compare ib. § 144. with Bp. Blomfield's *Remark* p. xlvi. Eur. Mellag. fr. viii, τῶν ἐν πόνοισιν ἡμερευουσῶν ἀεί.

693. τὰ πρόσφορα, *suitable things*, as below v. 696 (with which compare v. 651) *what things befit the house* to give. Hesych: Πρόσφορον· ἐπιτήδειον, ἀρμόζον, οἰκείον, ἀκόλουθον (Angl. *in character, accordant*). Eum. 207. Soph. El. 227. Œd. C. 1774. Eur. Hipp. 112. Alc. 148. Hel. 429. 508. 1299. On the two-fold construction of the verbs τυγχάνειν, κυρεῖν, &c. see Matth. Gr. Gr. § 328. and Obs.

The next three lines are wanting in the Guelph. MS.—and thence also in the editions of Ald. Rob. Turn.—the copyist, as is probable, having confounded v. 693. with v. 696, which Schütz also would have omitted on account of the offensive repetition of τὰ πρόσφορα.

695. ὀπισθόπους δέ] "ὀπισθόπους recte ab Abreschio explicatur *reversus*, quocum facit Schütz. Monk. ad. Eur. Hipp. 54. accusativum putat formæ ὀπίσθοπος." Well—who yet at a later period (see his *Lex. Æschyl.*) appears to have come over to Monk's opinion, which Klausen also has adopted, after Blomfield who compares ἀελλόπος, Οἰδίπος, ποίλυπος, as used for ἀελλόπους Οἰδίπους, πολίπους. But not one of these learned editors has informed us, how we may reconcile this multiplication of the *attendants* of Orestes with vv. 657-8, where he had said that from first to last on this journey he had been, emphatically, his *own servant*; or of his *fellow-travellers* with vv. 547-50, where he as

plainly declared that he would have but *one* companion and coadjutor, *Pylades*—as in vv. 18. 879.

Under the pressure, then, of this flagrant inconsistency, and of the antecedent improbability that Orestes should present himself so numerously attended as the received reading of this line would argue, I have ventured so far to adopt Pauw's correction, approved by Butler, as to read *τόνδε καὶ ξυνέμπορον*, which, supposing *ὀπισθόπους* (not, as Pauw proposed, *ὀπισθόπουν*) to have preceded, may not without some show of reason have been corrected (as was thought) in some more ancient MS. than any we now possess. Then, comparing Eur. Hipp. 54. 1179. and still more Hesych: 'Ὀπισθόπους' ὑποστρέψας—which, while Monk justly enough disclaims, Abresch as justly cites as written "ad hunc ipsum fortasse locum"—we may truly remark with Klausen: "Particula δὲ novam introducit sententiam, quæ non expectabatur in priori, id quod hoc loco aptissimum"—inasmuch as Clytemnestra's attention has hitherto been almost exclusively directed to *the* principal *Stranger* (vv. 641. 656. 712.), and the shadow-like presence of *Pylades*, as both the present plot, and a well-known propriety¹ of the Grecian stage required, is *seen* rather than noticed, except in the first welcome v. 650, which she who gave it has now learnt to apportion with more respect unto the supposed worthiness of her guests. But, if with the same commentator we were to interpret "*ὀπισθόπους pedisequos*, servos Orestis, commemoratos ante Pyladem, quem designat vocabulum *ξυνεμπόρους*, quoniam illi a domino disjungi nequeant, quum deinde etiam reliqui itineris socii recipiantur hospitio," I see not how we could avoid altering, as Stanley suggested, *δέ* into *τέ*: compare below v. 709.

With the text, as now corrected, compare above v. 199, *αὐτοῦ τ' ἐκείνου καὶ ξυνεμπόρου τινός*. For *κυρούτων* v. 696. see Matth. Gr. Gr. § 198. 1.

697. *ἐπειθύνω*] "*ἐπειθύνω* M. G. *ἐπειθύνω* R. *ἐπ' εὐθύνω* A. *ἵπειθύνω* T. V. Quæ vox usitatio illata per correctionem T. Illa formata ut *ἐπίδικος*, *ἐπίδικος*, *qui juri*, *qui dolori subjectus est*. Recte glossa M: *ὑποδίκω*, et Schol: *συμβουλεύω σοι ταῦτα πράσσειν ὡς δῶσοντι δίκην, ἣν τι παρὰ τὸ δέον ποιήσης*. Vera esse possit etiam lectio R.: *αἶο ut facias hæc ita, ut jubeo*. Cf. Pers. 860. Sed obstant² glossa et Schol." Klaus. But, if *ἐπειθύνος* after all amount to no more than: *ὑπόδικος*, *ὁ δῶσαν δίκην*,

¹ Hor. Ep. ad Pis. 192: Nec quarta loqui persona laboret.

² Not to mention the emphatic *ἡμεῖς* δέ—v. 698, which, though ostensibly including *Electra* who now makes her final

exit (as at v. 650. she re-entered after her *exit* at v. 570.) in the train of the Queen, is yet, as appears from v. 700, mainly to be referred to *Clytemnestra*.

why should not our Poet at once have used the more familiar *ἰπεύθυνος*, as in Prom. 324. Pers. 213 ?

Translate rather : *And I would have you execute these orders, as for* (an overlooking censor) *one whose eye is on what you do*—for the purpose, namely, of correction and reproof—and compare Pers. 827, Ζεὺς τοι κολαστῆς . . . ἔπεστιν εὐθυνος βαρύς. ib. 860, νομίσματα πύργω πάντ' ἐπεύθυνον. Eum. 273, μέγας γὰρ Λίδης ἐστὶν εὐθυνος βροτῶν : as also Prom. 77, ὡς οὐπιτιμητῆς γε τῶν ἔργων βαρύς. Eur. Suppl. 255, κολαστὴν κάπιτιμητήν.

Thus ὡς ἐπευθύωφ describes the particular *manner* of doing what is proposed, and so, attaching itself wholly to the verb πράσσειν, virtually expresses the same thing as ὡς ἰπεύθυνον might have done. But ὡς ἰπευθύωφ, which we must have referred to the *subject* of the action, would either, if intended to restrict the injunction (αἰνῶ) to this particular person, have required the actual introduction of σοί in the sentence—I bid you as an accountable agent—or, if intended to mark the precise character of the injunction given, would have made Clytemnestra say to her servant : *My advice to do this* (that this be done) *is such as I would give to a responsible person*, instead of, as in the text : *I advise that this be done as it would for the eye of a master*. See Matth. Gr. Gr. § 388. a., and with αἰνῶ, Lat. *aio*—which in our own idiom we might have expressed here by : *And, I say* (or *and, do you hear ?*), *do these things &c.*—compare above v. 541. Suppl. 179, αἰνῶ φυλάξαι τὰμ' ἔπη δελτουμένας, and see Buttm. *Lexil.* art. 11. p. 59.

700. βουλευσόμεσθα] “βουλευόμεθα Ald. Rob. βουλευόμεσθα Turn. Vict. βουλευσόμεσθα ex Stephani emendatione Stanl. et reliqui omnes, et sic, quantum ex Buttleri silentio judicari potest, Med.” Well—but Klausen : “βουλευόμεσθα T. V. βουλευόμεθα M. G. A. R. *Præscens omnino aptum* : cepit enim jam nunc deliberatio, ad quam deinde suos advocat” !

702. πότε δὴ κ.τ.λ.] *When, I ask, if not now, shall we put forth the strength of our voices in the cause¹ of Orestes?* i.e. lend him such friendly assistance as we can, *our prayers* ;² Schol : πότε ἐπευξόμεθα ; Compare κύριός εἰμι θροεῖν . . . ἔτι γὰρ θεόθεν καταπνέει πειθῶ μολπῶν ἀλκῶν ξύμφυτος αἰῶν Ag. 104, where see the note.

“Libri πότε, sed sine signo interrogationis in fine v. 678 (703), quod addiderunt editores. At melius se habet πότε, quia scit Chorus

¹ ἐπί, on occasion of—Matth. Gr. Gr. § 585. p. 1027.

² “Oris robur vocale auxilium dicit, vota et preces : εὐφημοῦσαι.” Stanl.

instare tempus, quo aliquid pro Oreste dicere possit; dubium est tantum, cui hoc dicere possit." Klaus—who is no less singular on the preceding verse: "εἶεν, φιλία M. Π. [Klaus.], εἰ ἐν φιλία G. A. R. εἶεν φίλαι T. V. εἶεν φιλίας M. I., cui hic fidem non habeo. Cf. Seidl. Eur. Troad. 243." Compare below v. 790. Prom. 128, φιλία γὰρ ἦδε τάς τις προσίβα. Ag. 1462. 1486, φρενὸς ἐκ φιλίας τί ποτ' εἶπω; Ib. 344. Suppl. 533. Soph. El. 226. Eur. *passim*.

704. ἀκτί] *a shore*, or other elevation, *whereon the waves are broken*; from ἄγω, *frango*; see Damm's Lex. in v. Hence ἀκτὴ χόματος, *elevation of mound, monumental pile*, (as τύμβου ὄχθος v. 4.) Schol: ἡ ἀκτὴ τοῦ τάφου. "Interdum enim ἀκτὴ eminentiam significat, ἐξοχὴν, uti bene h. l. interpretatur Schol. Sic Æsch. Ch. 718. ἀκτὴ χόματος de *sepulchri tumulo* dictum." Erfurd on Soph. Œd. T. 184, ἀκτὰν παρὰ βόμιον. Klausen compares with this passage Pers. 640-46, and adds: "Invocatur terra et tumulus, ut emittat Agamemnonem. Hoc solum rogatur ejus auxilium, ἐπάρηξον." Compare above vv. 442. 446. 475.

708-11. The difficulties which in modern editions of Æschylus have beset the interpretation of this passage, are less to be imputed to the Author than (as it has happened) to some of his ablest Commentators, who in their determination to unite in one construction what the text would manifestly keep asunder—πειθῶ δολία . . . χθόνιον δ' Ἑρμῆν and again χθόνιον καὶ τὸν Νύχιον, which cannot¹ surely be spoken of one and the same person—have either edited, as Blomfield and Müller, Πειθῶ δολίαν ξυγκαταβῆναι, χθόνιον θ' Ἑρμῆν, or as Robortello, and now² Scholefield, χθόνιον γ' Ἑρμῆν: or, as Klausen—retaining the received text, but straining it still more to bear the same interpretation as Wellauer and Scholefield had already assigned it—have represented the meaning of vv. 709-11. to be: *simul vero* (tempestivum est) *descendere* (in

¹ So Matthiæ appears to have felt, when (*Obs. Crit.* p. 4.) he proposed to read in v. 710. καὶ τὸν Νύχιον, sc. Ἑρμῆν. Hermann also (*De diff. pros. et poet. orat.* p. 33.) objected to the combination, χθόνιον Ἑρμῆν καὶ τὸν Νύχιον—not, however, on account of the awkwardness of the expression, *Infernal Hermes and the god of darkness*, meaning still *Hermes*!—but, as Wellauer has noticed, "tum quia χθόνιον et Νύχιον idem significant, tum quia epitheta contra poetarum usum copula juncta sunt; ideoque glossemate, quod irrepsisse putabat, ejecto, ita legit: ξυγκαταβῆναι, Νύχιον θ' Ἑρμῆν τοῦσδ' ἐφειδύσαι."

That Müller should have found no dif-

ficulty in applying this ungrammatical at least, if not unpoetical and unmeaning, combination to "Hermes in the character at once of Χθόνιος and of Νύχιος, as god of the nocturnal realm of the dead, and of nocturnal fraud" (*Diss. on Eur.* iv. § 98. p. 232)—an idea which, he thinks, may have been developed in the parts of the Prologue which are lost—is not very surprising: but it may well be thought strange that Dindorf, followed by Wellauer (*Lex. Æschyl.* vv. Ἑρμῆς. συγκαταβῆναι.) has edited: νῦν γὰρ ἀκμάζει πειθῶ δολίαν ξυγκαταβῆναι, χθόνιον δ' Ἑρμῆν καὶ τὸν Νύχιον κ.τ.λ.

² See his *Appendix* p. 24.

certamen) *Mercurium inferum, eundemque nocturnum viam praecire in hoc gladiatorum certamine!*

Τὸν νύχτιον, *him that is of the Night, or that is come as a thief by night* (compare v. 642), I understand, as Blomfield was the first to suggest, of *Orestes*, who is again cautiously hinted at, as ὁ ξένος v. 712. *Χθόνιον* I believe to be applied to *Hermes* in the same general sense as in v. 1. (where see the note), only that, as the collocation of the words would seem to have been designed¹ to shew, it is here to form part of the predicate *ξυγκαταβῆναι καὶ ἐφοδεῦσαι*, whether we choose to translate: *come down in the character of Χθόνιος*, or more particularly: *come down on earth*—on which construction see Matth. Gr. Gr. § 446. 8. And lastly, I hold v. 708, although it may be connected with the construction of what follows, in sense to appertain only to what precedes. It serves, in fact, to take up and enforce the emphatic *νῦν* of v. 707, and urges that, as *now is the crisis* of the plot, *now's the time* for the fulfilment of all those prayers which have been put up from the very commencement of the Play.

Translate: *Now hear, now send help—for now designing Persuasion has her hour—and now's the time (ἀκμάζει) for Hermes withal (ξένω) to come down upon earth, and marshal² the night-faring man on his way to the ensuing slaughterous conflicts of the sword—and compare below vv. 791-97. Hom. II. xxiv, 334-38. 677-81. 691. Eum. 90-93, Ἑρμῆ, φύλασσε κάρτα δ' ὦν ἐπόνυμος, πομπαῖος ἴσθι . . . σέβει τοι Ζεὺς τὸδ' ἐκ νόμων σέβας, ὀρώμενον βροτοῖσιν εὐπόμπη τύχη. Soph. El. 1391-97, παράγεται γὰρ ἐνέρων δολιόπους ἀρωγὸς εἴσω στέγας . . . ὁ Μαίας δὲ παῖς Ἑρμῆς σφ' ἄγει, δύλον σκότῳ κρύψας, πρὸς αὐτὸ τέριμα κοῦκ ἔτ' ἀμμένει.*

The Scholiast has: *νῦν γὰρ ἀκμάζει· νῦν καιρὸν ἔχει ἢ δολία Πειθῶ συναγωνίσασθαι τῷ Ὀρέστη καὶ συνάρασθαι πρὸς τὴν ὁδόν*: and again: *ἐφοδεῦσαι· ἀπὸ κοινοῦ τό, νῦν ἀκμάζει*. Compare Theb. 97, ἀκμάζει βρετιῶν ἔχουσθας. Inc. Rhes. 795, ἀνὴρ ἀκμάζων (Angl. *in his prime*): and with *ἐφοδεῦειν*,³ properly *to visit, as a military scout, or as captain of the guard—to act,*

¹ If no such association as we suppose, of *χθόνιον* with *ξυγκαταβῆναι*, had been intended, would not the more natural order of the words have been: *ξυγκαταβῆναι δ' Ἑρμῆν χθόνιον*?

² Compare Shakspeare's *Macbeth* Act ii. Sc. 1.: "Thou marshal'st me the way that I was going."

³ Differing from this verb, only as signifying in the most general sense *to conduct* or *guide*, is *ἐφοδοῦν*, from which Wellauer (*Lex. Aeschyl.* in v.) rightly deduces *ἐποδάκει* Pers. 657, which line he

quotes as we find it in Dindorf's text—holding, it should seem, with Brunck and Schütz, and Lobeck on *Soph. Aj.* p. 346, that *ἐποδάκει* is used Ionice for *ἐφοδάκει*—but which I believe to have been corrupted, first from *ἐὺ ἐφοδάκει* to *εὺ' ἐφοδάκει* and *εὺ ἐφοδάκει*, then, as was to be expected, to *εὺ ποδάκει*—whence the Scholiasts, as though it were an *imperfect* from *ποδάκω*: ἴθουε καὶ ὑπὸ τὸν ἑαυτοῦ πῶδα ἠνώχει, ὠδήγει—of which our present readings *εὺ ἐποδάκει*, *εὺ ἐπωδάκει*, are attempted corrections.

as regards any person or thing, *as marshal, advanced guard, or escort*; and so, with an accusative following as here, *to marshal, guard, or escort*—compare Aristoph. Av. 1160, ἐφοδεύεται, κωδωνοφορείται, πανταχῇ φυλακαὶ καθεστήκασι. Hesych: 'Εφοδευσάτωσαν'¹ κατασκοπησάτωσαν. 'Εφόδια' τὸ ἐπιέναι τὰς φυλακὰς τὸν ἄρχοντα. Suidas: 'Εφοδεύεται' διοδεύεται.

The only various readings in this passage are thus noticed by Klausen: "δ' Ἐρμῆν T.V. δ' Ἐρμῆα M.G.A. γ' Ἐρμῆα R. Forma Ἐρμῆν tragicis usitata Ag. 473. Pŷchag. fr. 256. Soph. Aj. 832.—ξίφοδημήτησι G.A. ξίφοδημήτοισι T."

712. "Οἰκέτου persona huic versui in libris præfigitur. Choro tribuendum vidit Botheus, et sic Scholiasta: 'Ἀνὴρ ὁ ξένος' ξένον τὸν Ὀρέστην καλεῖ, ἵνα δόξωσιν ἀγνοεῖν τὸ σκαιώρημα. Vim hujus versus minus percipio." Blomf. "Quum enim accedere aliquem vidisset Chorus, statim mutato sermonis argumento, ea loquitur quæ nihil prodant." Well—and so Klausen. But this explanation—although applicable enough to the parallel passage of Soph. El. 1322-25, where it is said: ἐπ' ἐξόδῳ κλύω τῶν ἐνδοθεν χωροῦντος—is inadmissible here, where the Coryphæus, even before she speaks, *sees* that it is *Orestes' Nurse*, of whom (as is plain from the ensuing scene) she well knew there was no reason to be afraid. I would therefore translate: *The stranger-man seems to be making mischief, for here comes Orestes' Nurse I see in tears*, and, comparing vv. 757. 759, understand this to be spoken in a half-serious half-jesting tone,² which would sufficiently apprise the audience of its having a deeper meaning than that which the Scholiast, fairly enough, has given it: τεύχειν κακόν' ἀντὶ τοῦ πεποιηκέναι πένθος τῷ οἴκῳ διὰ τῆς ἀγγελίας.

Ibid. ἀνὴρ]. "ἀνὴρ libri omnes. ὄνῃρ Schütz. Both. ὄνῃρ Glasg. Schwenk., quod et ego recepi, quamquam omnino assentio Buttmano³ ad Soph. Phil. 40. et Gramm. Græc. ampl. I, p. 120." Well. See the note on Ag. 605, and observe that ἀνὴρ here is not more indispensable

¹ The reference seems to be to the Septuagint Version of Deut. i, 22: ἀποστείλωμεν ἄνδρας προτέρους ἡμῶν, καὶ ἐφοδευσάτωσαν ἡμῶν τὴν γῆν.

² Compare the tone in which Stakspere's *Hamlet* says, Act iii. Sc. 2:

"Marry, this is *niching mallecho*; it means mischief."

³ "Ne quem Buttmanni adnotatio ad h. l. et in uberiore Gr. Gr. p. 120. conturbet, operæ pretium duxi monere, alia nomina apud tragicos modo habere articulum, modo non habere, etiam ubi non sunt infinite dicta, sed ad unam certam

rem referuntur; alia autem constanter et necessario sibi postulare articulum in re certa designanda, neque carere eo nisi ubi infinite de quavis re accipi possunt. In his esse nomen ἀνὴρ, ubi *virum* aut *hominem*, non *maritum* significat, non poterit dubitare qui reputaverit, nusquam illud nomen in his partibus tragediæ, quæ Atticam linguam habent, prima longa inveniri, nisi ubi cum articulo coalescat; nusquam, ubi ea syllaba brevis sit, opus esse articulo; nusquam in casibus obliquis non addi articulum, ubi de certo viro sermo sit." Hermann on Soph. Phil. 40.

to the metre, than to the syntax, as will appear from Matth. Gr. Gr. § 277. a.

714. ποῖ δὴ πατεῖς, Γελισσα,] *Whither away, pray, come you, Gilissa, to the Palace gates? whilst grief, no thanks to it! is your fellow-traveller.* "Γελισσα R. V. et Schol., cujus auctoritatem sequendum esse visum est. Κιλισσα M. T. κιλίσσω G. A. Quod afferunt Photium: Κιλίκων ἐπώνυμον Ἀχαιοῦ τοῦ Μέρποπος, ἀπὸ τῆς τροφοῦ Κιλίσσης, et servorum nomina frequenter Asiatica, videtur id non statuendum in tragicis poetis. Nomen *Gilissæ* e carmine epico petatum esse probabile est." Klausen—whom I follow, though every other modern editor has preferred Κιλισσα, because it was to be expected that such an heir-loom in the family of Atreus, as this "sedula Nutrix," would seem to have been, should be known rather by a proper, than by a mere patril name; and because it is more probable that the ἀπαξ λεγόμενον Γελισσα, or Γιλισσα, should have invited correction, than that the familiar "household word" Κιλισσα should have been needlessly discarded for an old-fashioned and, so far as our information goes, unsupported appellation. For the Scholiast remarks: Γελισσαν δὲ φησι τὴν Ὀρέστον τροφόν, Πίνδαρος δὲ Ἀρσινόην, Σησίχορος δὲ Λαοδάμειαν. And so too the Scholiast on Pind. Pyth. xi, 26: Ἀρσινόα τροφός: Φερεκύδης δὲ Λαοδάμειαν λέγει αὐτήν.

715. ἄμισθος, *unhired, or unengaged*; whence by implication, *uncalled for, uninvited*, as the Poet himself explains his use of it: *μαντιπολεῖ δ' ἀκένεστος ἄμισθος αἰοῖα* Ag. 947, where see the note. Yet the Scholiast interprets it here in an *active* sense: ἄμισθος· κακόμισθος. δάκρυα γὰρ προξενεῖ. And so Blomf.: "Ἄμισθος, *pretium non solvens*. Plerumque significat *stipem non accipiens*. ἄμισθος ξενέμπορος est *vector qui nautum non solvit*." And Klausen: "Idem fere τὸ μάταιον ἄχθος Ag. 151. *Dolor, qui nihil præmii, nihil fructus parat*."

716. τοὺς ξένους] "Verba τοὺς ξένους quomodo construenda sint, non intellexerunt editores; quare πρὸς¹ ξένους emendavit Stanl., τοῖς ξένους Pauw., quorum alterutrum verum videtur Schützio, posterius recipit Both. [Scholef.], sed vulgatum recte ita explicat Schwenk., ut Nutricem dicat, pro ἄνωγεν, dicere voluisse λέγει, deinde substituisse ἄνωγεν [Angl. *bids me² say*], quia idem jubet Clytæmnestra; de qua dicendi ratione cf. Hermann. ad Soph. Aj. 1037. 1086." Well.—and so Klausen, who adds: "καλεῖν positum est ut Hom. Il. iii, 390, ubi Venus

¹ "τοὺς ξένους καλεῖν edd. † τοὺς ξένους Porson. [Blomf.]. πρὸς ξένους Portus: sed requiritur articulus." Blomf.—but see Bishop Middleton on the Greek Article,

Part I. Ch. vi. § 1.

² Compare the meaning of τοῖσι νῦν ἡγγελημένοις below v. 756.

Helenam ad Paridem arcessit: Ἀλέξανδρός σε καλεῖ [*is calling for you*]. Ratio hujus dictionis sola ea reperiri potest, quod Clytæmnestra ipsa hospitem verba repetivit Nutrici, eorumque mandatum quam celerime exsequi jussit. Jussit vero hoc, ut omnino certa fieret de nuntio allato, cujus res singulas non ipsi, sed viro narrandas esse dixerat Orestes v. 621 (646) sqq. Aperte enim in his versibus ὡς σαφέστερον πύθηται refertur ad οὐκ ἐπαργέτους τίθησιν in illis."

Schol: Αἴγισθον ἢ κρατοῦσα— ἢ τοὺς ξένους κρατοῦσα καὶ ὑποδεξαμένη Αἴγισθον καλεῖν ἐκέλευσε!

720. ἔθετο σκυθρωπὸν] "θέτο edd. vett. ἔθετο Heathius et recentiores. Illud tuentur Seidlerus et Hermannus, qui augmentum in hujusmodi narrationibus recte omitti contendunt. Aliter judicat Elmsleius. Saltem in hoc loco non est cur omittatur." Blomf.—"σκυθρωπὸν M. G. A. R. T. σκυθρωπῶν V. [Heath. Pors. Schütz. Blomf. Dind.].—θέτο libri omnes. Augmentum omissum, ut v. 873 (910)." Klaus:—and so Dindorf has edited, and Wellauer who adds: "Mihi autem, cum Herm. præf. ad Eur. Bacch. p. xx., neque θέτο neque ἔθετο verum esse, sed corruptela aliqua in hoc vocabulo latere videtur."

721. κεύθειν—sc. αὐτόν; so the Poet would explain the preceding σκυθρωπὸν ἐντὸς ὀμμάτων γέλων, Angl. a scowling laugh to be seen only in her eyes—"quod est Propert ii, 19: in tacito cohibe gaudia clausa sinu; in sinu gaudere [Angl. to laugh in one's sleeve]. Aristid. tom. iii, p. 518: κατ' ὀδόντα καταρῆσθαι, tacite secum maledicere, mussitare diras." Stanl. Abresch compares Soph. El. 804-7. Eur. Or. 1122, ὡστ' ἐνδακρῦσαι γ' ἐνδοθεν κεχαρμένην. ib. 1319, κἀγὼ σκυθρωποὺς ὀμμάτων ἔξω κήρας, ὡς δῆθεν οὐκ εἰδυῖα τὰ ξειργασμένα, and adds: "κεύθειν γέλων dixit, ut Hom. Od. xix, 212: δόλω δ' ὄγε δάκρυα κεύθει."

"Ab antiqua radice σκῆω formata sunt σκίζω, σκύλλω, σκῆνω, σκυθρός." Blomf—who compares Hesych: Σκυθρός· στιγνρός τὰς ὄψεις, χαλεπός, ὠμός, σκυθρωπός.

722. παγκάκως ἔχειν] "ἔχειν M. G. A. ἔχει R. T. V. et fortasse etiam Schol: ἀντὶ τοῦ ὁ οἶκος κακῶς διακείται ὑπὸ τῆς φήμης ἧς ἤγγειλαν οἱ ξένοι. Sed potest hic mutavisse orationem indirectam in directam interpretationis causa." Klaus—with whom I have preferred to read ἔχειν, that so connecting παγκάκως altogether with διαπεπραγμένους, we may interpret φήμης ὑφ', v. 723, of the intelligence which has moved even Clytemnestra (Matth. Gr. Gr. § 592. a. a.) to most unnatural mirth, and which the Nurse therefore argues (v. 724.) will much more gladden the ears of Ægisthus, when he hears it.

The effect of ἔχειν following παγκάκως, like that of the Indicative

Present of the same verb, when subjoined to participles (Matth. Gr. Gr. § 559.), or of its participle¹ when subjoined to finite verbs (ib. § 567.), is to strengthen and sustain the proposition: *but all wrong for this family*, much as in English phraseology it might be added, *to have and to hold*—or, if the introduction of one cant phrase may be allowed for the better illustration of another: *all wrong, and no mistake!* Compare the note on Ag. 930, οἶκος δ' ὑπάρχει τῶνδε σὺν θεοῖς, ἀνάξ' ἔχειν.

We might also have translated: *but so as for this family to find itself all wrong*—comparing the note on Ag. 602, ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον.

724. ἦ δὴ κ.τ.λ.] Translate: *We may be sure, then, his hearing² will make him a merry heart, the moment he receives the intelligence*—and we shall not need with Wellauer and Klausen to have recourse to Lobeck on Soph. Aj. 882, for defence of a tautology which does not really exist—though Pauw remarks on v. 725: “Hoc post κλύων tautologiam exhibet, quam non injuria risisset festivissimus Comicus”, and Butler deigns to reply: “At ista tautologia anili garrulitati convenit, ideoque non erat ridenda.”

Compare the note on Ag. 938; and for εὔτε, which here means literally (εὔ τε) *at the precise juncture, on the instant that*—and so expresses, what the indefinite εἴταν would not have conveyed, that the *certain and immediate effect* upon the mind of Ægisthus will be joy, and only joy—see the note on Ag. 12, and Appendix Note C. p. 386, and compare Pers. 230, ταῦτα δ', ὡς ἐφίεσαι, πάντα θήσομεν θεοῖσι τοῖς τ' ἔνερθε γῆς φίλοις, εὔτ' ἄν εἰς οἶκους μῶλωμεν. ib. 364, εὔτ' ἄν φλέγων ἀκτίσιν ἥλιος χθόνα λήξῃ. Eur. Alc. 945, ἡ μὲν γὰρ ἔνδον ἐξελεᾷ μ' ἐρημία,

¹ Matthiæ indeed, as he had intimated at p. 974, explains this phrase on a different principle; but that the right construction of τί κνυτάζεις ἔχων; Aristoph. Nub. 509. τί δῆτα διατρίβεις ἔχων; Eccles. 1151. is not τί ἔχων κνυτ: τί δῆτ' ἔχων διατρ: *what makes you lurk? what makes you loiter?* is both what we should infer from the peculiar and unvarying collocation of the words, and is sufficiently proved by such passages as Aristoph. Ran. 512, ἄπεις ἔχων. ib. 202. 524, οὐ μὴ φλυαρήσεις ἔχων; Theocr. Id. xiv, 8. παῖσθεις, ἀ' γὰρ, ἔχων—*iocaris pro more tuo*; Kiessl.—Angl. *There you go, joking or with your joke. You are trifling there. Won't you have done with your foolery?* And so in the former passages *Why are you wriggling, why are you losing time, there?*

² On this extensive use of the participle, which might here be resolved into ἐν τῷ κλύειν, as μαλὼν Ag. 938. into ἐν τῷ μολεῖν, see Matth. Gr. Gr. § 555. Obs. 2. and compare Thucyd. i, 23: τοὺς Ἀθηναίους ἡγοῦμαι μεγάλους γιγνομένους καὶ φόβον παρέχοντας τοῖς Λακεδαιμονίοις ἀναγκάσαι ἐς τὸ πολεμεῖν. iii, 36: προσεξελεᾷβeto οὐκ ἐλάχιστον τῆς ὀρμῆς αἱ Πελοποννησίων νῆες ἐς Ἴωνίαν ἐκείνοις βοηθοὶ τολμήσασαι παρακινδυνεύσαι—where see Arnold's note. Compare also v. 734 ἐμοὶ τλάσῃ—not *mihī quæ tulī*, as Wellauer translates more in accordance with the Scholiast's faulty interpretation: ἐμοὶ τῇ τλάσῃ, but—*mihī quæ tulerim, to me conceived of as having endured, or to my having endured them*: v. 745, τεθνηκότος αὐτοῦ, *of him as dead, or of his being dead.*

γυναϊκὸς εἰνὰς εὐτ' ἂν εἰσίδω κενάς. Herc. F. 1331, θανόντος δ', εὐτ' ἂν εἰς Αἴδου μόλῃς.—Schol: ἡ δὲ ἀντὶ τοῦ, ὄντως.

726. ὡς μοι . . . συγκεκραμένα] Wellauer (Lex. Æsch.) in reference to this passage has: “συγκεραννύμαι, socium adjungere”; and Blomfield adduces, in explanation of it, some of the examples given above on v. 344. But—bearing in mind here, that “intererit multum, Davusne loquatur an heros . . . matrona potens an sedula nutrix”—we need not, I think, look for any further flight of *fancy* than is conveyed by the homely idiomatic μοι (French *moi*), on which see Matth. Gr. Gr. § 389. f. and the note on Ag. 32, but may translate in plain terms: *how what I may call the old mess (mixture) of intolerable woes, that have chanced in this house of Atreus, afflicted my heart within my breast*—i.e. Angl. *my very heart, my inmost sense*—to wit, as the Scholiast explains συγκεκραμένα: ἡ κρεουργία τῶν Θυέστου παίδων, καὶ ὁ τοῦ Ἀγαμέμνονος θάνατος.

730. τλημόνως ἦντλον, Angl. *I patiently struggled with, or worked my way through*; Schol: καρτερικῶς ὑπέφερον. Compare Prom. 375, τῆν παρούσαν ἀντλήσω τύχην. Soph. El. 1291, πατρώαν κτῆσιν Ἀγισθοι δόμων ἀντλεῖ (Angl. *is running through*). Eur. Tro. 433, δέκα ἀντλήσας ἔτη. Hipp. 898, λυπρὸν ἀντλήσει βίον, where see Monk's note (v. 902.).

Ἄντλος, Angl. *bilge-water*—or, as some interpret it, *a bilge-rump*—occurs Theb. 796, ἄντλον οὐκ ἐδέξατο. Eur. Tr. 686, ἄντλον ἐργων ναός: and in the sense of *a sink or hold*, where bilge-water lodges, Eur. Heracl. 168, ἐς ἄντλον ἐμβήσει πόδα. Hec. 1025, ἀλίμενον ἐς ἄντλον πεσών, in which sense also Sophocles uses ἀντλία. Phil. 482, εἰς ἀντλίαν, εἰς πρῶραν, εἰς πρίμνην. Hence Hesych: “Ἄντλον· κάδον ἀντλητήριον. τινές δὲ καὶ τὴν θάλασσαν. καὶ τὸν σωρὸν τῶν δραγμάτων (Angl. *a shock or stook of sheaves of corn*). Suidas: Ἄντλεῖν ἀμφοτέραις· λείπει χερσὶ. παροιμία ἐπὶ τῶν σπουδῆ τι ποιοῦντων. Ἄντλία· τὸ τοῦ πλοίου εἰσρέον ὕδωρ. Ἀριστοφάνης (Pac. 17.). ἡ σκάφη (ib. 18.), ἀπὸ μεταφορᾶς τῶν πλοίων. λέγεται γὰρ ἀντλία καὶ ἡ τοῦ πλοίου ἐκροή. Ἄντλος· ἡ συγκομιδὴ τῶν ἀσταχῶν ἐν τῇ ἀλφ (Anthol Pal. vi. 258.).

731. τῆς ἐμῆς ψυχῆς τριβὴν, *my soul's delight or darling*—“circa quem versatur tota mea cogitatio; τοῦμόν μέλημα. Sapph. Frag. lxiii, ἵνα σε, τοῦμόν μέλημα, περιπτύξωμαι. Aristoph. Eccl. 973, ὃ χρυσοδαίδαλον ἐμόν μέλημα. Latini poete, *mea cura*; Val. Cato in Diris v. 122. Propert. El. ii. 25. Virg. Ecl. i. 58.” Stanl. Compare above v. 226.

732. δεδεγμένη—] “Aposiopeseos signum post hunc versum posui, quo facto omnis loci difficultas sublata est, quæ vel ad emendandum viros doctos impulit. Nam Hermann. *obs. critt.* p. 122. τλάσην ἐτλην mutari voluit; Schützcius autem post hunc versum duos tresve excidisse

ratus lacunæ signum posuit. Bothium mitto, qui in his et sequentibus plane ineptit.—Nimirum lacrymis prorumpentibus prohibetur, quominus orationem continuet, neque omnino ea præ dolore dicere potest, quæ dictu sunt tristissima." Well— and so Klausen: "Videtur sane ita interrupta hoc loco oratio et deinde continuata anacolutho, quasi dictum esset Ὁρέστου. Accusativo vero usus est, quia præcedit accusativus pendens ab ἤντλων. Vides in hac oratione insigni arte exprimi sensus omnes, et ita conformatam orationem, ut omnes sententiæ, singulæ ita ut oriuntur in animo, ostendantur. Similis est oratio præconis Ag. 509 (532). sqq. Itaque in utroque liberioribus structuris usus poeta."

Ibid. μητρόθεν—compare above v. 594. Theb. 664, φνγότα μητρόθεν σκότον.

733. Translate: *both getting up by night because of his arousing cries, and many such-like hardships are now of no use for me to have gone through*—and understand the verbal noun (or *gerund*, it might be called) νυκτίπλακτον, to set forth in the abstract, as one of the πολλά και μοχθηρά, what, to state it more particularly, would be τὸ νυκτίπλακτον γενέσθαι or οὐσαν τλήναι. Compare Hom. Il. ix, 486-8, πολλάκι μοι κατέδυσσας ἐπὶ στήθεσσι χιτῶνα, οἶνον ἀποβλύζων ἐν νηπιέῃ ἀλεγειῇ, ὡς ἐπὶ σοι μάλα πολλὰ πάθον, καὶ πολλὰ μόγησα. Soph. El. 1143, οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς ἀνωφελήτου—and for the construction of the genitive ὀρθίων κελουμάτων see Matth. Gr. Gr. § 368. and compare the note on Ag. 1372.—“*νυκτίπλακτον* T. *νυκτιπλάκτοον* A. *νυκτιπλάκτων* V. cett.—*κελευμάτων* M.G.A.R.T. Eadem forma in optimis libris Pers. 389. et e Sophrone in Etym. s. v. *κελευμάτων* V., quod est Eum. 235. Soph. Ant. 1219." Klaus.

736. τρόφῳ φρενός, *according to his humour*, Scholefi.—whose translation is greatly to be preferred to the Scholiast's: ἐπιμελεία ψυχῆς, and Heath's: *cum animi attentione*; as well as to Blomfield's: *non alio modo, quam conjectura*. And so Klausen: "τρόφῳ φρενός referendum ad τρέφειν, φρενός dictum de mente puerili. πῶς γὰρ οὐ interjectum—Ceterum in his versibus pietas nutricis erga Orestem, amore aucto memoria molestiarum quas sibi infans attulerit, egregie opposita impietati matris. Suam Orestis curam apud Sophoclem enarrat Electra v. 1143."

738. ἢ λιμός, ἢ δίψη τις—] Translate, as *in oratione recta* Matth. Gr. Gr. § 529. 5: *does hunger, or does thirst, it may be, or*—and we shall not need with Stanley, Abresch, and Porson, to read εἰ λιμός . . ., nor shall we, on the same principle, find it a difficult matter to determine the question which Elmsley has mooted on Eur. Med. 480, on which see Hermann, *Class. Journ.* xxxviii, p. 404. and Matth. Gr. Gr. §. 619.

Compare, for example, Hom. Il. i, 190. ii, 300. v, 671. Prom. 780. Soph. Œd. C. 80. Eur. Med (480) 493. below v. 870—and it will be seen that ἤ—ἤ (as the present text would argue) differs from εἰ—ἤ, or εἰ followed by εἴτε (as οὐ by οὔτε), in that it does not, like the Latin *utrum—an*, propose a mere question of *to be, or not to be*; but that, like εἴτε—εἴτε, εἰάν τε—εἰάν τε, ἄν τε—ἄν τε, ἦν τε—ἦν τε, and the Latin *sive—sive* (Matth. Gr. Gr. § 617, 5.), it simply¹ details the several phrases (be they few or many) under which a proposed question of fact, or of policy, or of duty, presents itself to the mind of the person who is speaking, or who is deliberating or determining what himself, or another, should do.

“In pedestrem tamen scriptorem” Wellauer cautiously concludes, “hanc constructionem non intulerim, quod Lion fecit Xen. Anab. i. 10, 17”—and Klausen is yet more guarded in his assent: “Mihi in *Æschylo* haud dubitandum videtur, quin eodem sensu dicta sint hæc vocabula, quo apud Homerum”:—but, if it is to be explained as a recurrence, in fact, from Art to Nature, from correct but cold narration to artless, energetic impersonation and exhibition at first hand, as it were, of the characters and circumstances represented, why should we not expect occasionally to meet with it in the best Prose Writers, on the same principle as we find εἰ στρατεύηται used in Herodot. i, 53. εἰ βούλουτο ib. vii, 134. Thucyd. iv, 37. εἰ βούλουται ib. iii, 52: where by all means see Dr. Arnold’s note.

Ibid. δίψη τις “δίψη, quia forma est inusitata, Elmsl. l. c. [Eur. Med. 480.] in δίψῃ mutari vult, et deinde λιψουρίαν ἔχει legit, sed id propter præcedens λιμός, ad quod πείζει vel tale quid subaudiendum putat, ferri non potest. Mihi quidem forma δίψη propter analogiam verbi δίψῃν toleranda videtur, quemadmodum πείνα et πείνη dicitur, vid. Lex. Seguer. p. 470; sin minus, δίψη τις possit in δίψησις mutari.” Well. Compare Hesych: Δίψην· δίψαν, and for the adjunct τις, which must on no account be disturbed, see the note on Ag. 55.

Ibid. “λιψουρία, micturitiō: ἀλίπτειν, i. e. ἐπιθυμῆν et οὔρον. Sic interpretantur.” Blomf. “Fortasse διψουρία. Sed Hesych: λίψ· ἐπιθυμία.

¹ Such appears to have been the original character also of the well-known Latin alternative *neque*, i. e. *et non-ne*, which would seem to have set side by side with the affirmative proposition of any matter of doubt, or deliberation, the same proposition in the negative; and so, when the matter had been exhibited under *both* aspects, to have virtually proposed the question, *Whether of the two*, when my

choice must needs be *either, this or that?*

Hence also the adverbial use of the English vulgarism, *whether or no*, which tacitly assumes a proposition to have been contemplated in every possible point of view; and so, from virtually denoting *in either case*, has been held to be equivalent to *in any case, at all events—πάντως, or ἄλλως* v. 662.

Sopingerus in Hesych. voce Λιψύδριον, legit λιψυδρία : *de vagiente, inquit infante Oreste.*" Stanl. Palmer on Hesych. *ibid.* proposes, on historical grounds, to derive Λιψύδριον' χωρίον Πάρνηθος ἄνδρον, not (as Hesychius himself has done, unless for ἄνδρον he wrote ἐνδρον) from λείπειν, but from λείβειν and ὕδωρ. And this is a better etymology for λιψουρία, inasmuch as the verb λίπτειν is of doubtful character as a Greek root (see on v. 283. note), and, if derived from it, the noun would properly have been λιπτουρία.

739. αὐτάρκης, sc. ἐστὶ : Angl. *shifts, or feeds, for itself.*—"αὐτάρκης, sese ipsa libere expediens, sibi soli obtemperans. Recte Schol : ἡ γὰρ νέα νηδὺς τῶν τέκνων ἐαυτῇ ἀρκεῖν καὶ βοηθεῖν βούλεται. αὐτοβοηθός Zonar. Cf. Eur. Æol. fr. xiv : ὅστις αὐταρκῆ φρονεῖν πέποιθε.—Venustus in his veritati posthabita, pariter atque in describendo morbo, quem minatus sit Apollo. Cf. v. 270. Vexant hæc descriptiones animum, vim miserationis tragicæ, quæ vehementissime excitata erat carminibus ad sepulcrum prolatis, infringentes, ut novus deinde, in iis quæ sequuntur, parari possit animi motus. Ceterum minime otiosa in rerum progressu est hæc oratio, quippe ex qua nutricis pietatem in Orestem cognoscat." Klaus—but see rather on v. 736.

740-42. Translate : *These things having to prognosticate, and, when often, I ween, mistaken, having to clean the child's rollers, Fuller and Nurse held an united office*—i.e. rightly to support the character of Nurse (hence the genuine τροφεύς) I had need to unite with it that of Fuller (γναφεύς) also. The construction is, as Klausen has stated : "Participium οὔσα denuo subaudiendum ad φαιδρύντρια. Utraque sententia πρόμαντις οὔσα et φαιδρύντρια οὔσα subjecti vices tenet, ea quæ sequitur, predicati locum"—if we should not rather extend the one οὔσα to both members of the apposition, which forms the premiss of v. 742, just as in Ag. 275 (where see the note), ἵπερτελής τε, πόντον ὥστε νοτίσαι, ἰσχύς πορευτοῦ λαμπάδος is premised to what is there stated to have followed thereupon. For οἶομαι, Angl. *I take it, or assume*—which serves here to sustain the incidental πολλὰ ψευσθεῖσα, as though it were said : *and when, as I doubtless often was, out in my reckonings*—see the note on Ag. 32, and compare Buttman's *Greek Verbs*, p. 184. Blomfield compares Callim H. Jov. 32, χροά φαιδρύνασα. Diphilus, as quoted by Harpocration v. Δευσοποῖός, Ἀγαθός βαφεύς ἐνεστιν ἐν τῷ παιδίῳ ταντὶ γὰρ ἡμῖν δευσοποῖά παντελῶς τὰ σπάργαν' ἀποδέδειχε νῦν. Add Eur. Hel. 678, λουτρῶν καὶ κρηνῶν, ἵνα θεαὶ μορφῶν ἐφαιδρύναν.

On the orthography of γναφεύς v. 742, see on the one hand Blomf. Gloss. Pers. *Appendix* ed. 2., on the other Dobree on Aristoph. Plut.

166. Hermann on Soph. Aj. 1010. Hemsterhuis on Lucian, vol. i. p. 86.

743. ἐγὼ διπλᾶς δέ κ.τ.λ.] “Hic tandem absolvitur sententia jam a v. 736 (731) inchoata, in qua diversæ res ita inter se commiscuntur, altera alteram excipientes, ut v. 749 (744). nihil fere sit nisi repetitio versus 737 (732).” Scholef—*Appendix*, p. 25—who has not, however, improved the text—“qui hactenus,” as he says, “pravis distinctionibus misere deformatus fuit tum in meis tum in aliorum editionibus”—by pointing off v. 742. as: “Parenthetice. Fullo enim et nutritrix eodem munere fungebantur. Translate: *But, as I was saying, combining in my person these two trades*—(hence the juxta-position of ἐγὼ διπλᾶς)—it was *I* that first took Orestes in hand for his father, and now alas! I hear of his being dead—so we may distinguish πείθομαι τεθνηκότος v. 745, on which see Matth. Gr. Gr. § 349. Obs. 2. 3., at once from the more definite πείθομαι τεθνηκότα I find that he is dead, and from that other construction of πείθομαι with a genitive, on which see Matth. § 373, and compare Ag. 580. below v. S27.¹

Ibid “χειρωναξία. *Manuum solertia. Ars vulgaris; quod nos Angli dicimus a handicraft, a χειρώναξ τεχνίτης, χειρῶν μόνων δεσπόζων: Suidas, e Schol. A'. χειροάναξ, κατὰ κράσιν χειρώναξ: Etym. M. p. 811, 8. Satis frequens est χειρώναξ, sed χειρωναξία non nisi apud Æschylum. Cf. (Hesych: χειρονάκτας' χειροτέχνας. Soph. inc. fr. 724.) Eur. Phil. fr. vi, 3. Monet Heinsius ad Horat. p. 22. voces ἰππώναξ, παιδώναξ, et χειρώναξ composita esse ab ἄναξ (φροντιστής) curator et inspector; quo sensu ponitur Odys. ix, 440.” Blomf. Gloss. Prom. 45.*

744. ἐξεδεξάμην πατρί] “Superius v. 748. dixerat, ὃν ἐξέθρεψα μητρόθεν δεδρυμένη. Vox propria sc. *obstetricum*, quæ, ut videtur, simul nutritricum officia obibant. Aristid. tom. i. p. 24: τῇ Λητοῖ πλανωμένη διὰ πάσης γῆς καὶ θαλάττης ἡγεῖται (Minerva) πρὸς τὸν εἰμαρμένον χῶρον, οὐ μόνον ἦν αὐτῇ τεκεῖν καὶ ἐπειδὴ ἔτικτε, μαιούται τε καὶ δέχεται τοὺς παῖδας. Hesiod. Theogon. 479: ὅππότε ἄρ' ὀπλότατον παιδῶν ἡμελλε τεκέσθαι Ζῆνα μέγαν,

¹ Πείθεσθαι (Lat. *certior fieri*), to be informed, would seem to be constructed with a genitive, either of the person from whom (Matth. Gr. Gr. § 373), or of the thing in respect of which (ib. § 338.) information is given—thus τῶνδε πεισέσθαι λόγων v. 747. (with which compare v. 827, πυνθάνου τῶν ξένων, allow yourself to be informed, learn or enquire, of the strangers), he will hear of, or metaphorically he will listen or lend an ear to, these rumours (vv. 824-25)—and in this

construction we may consider it wholly as a passive verb. On the contrary, with an accusative of the direct object, whether person or thing, it is essentially a middle verb, to acquaint myself with, ascertain (i.e. for myself), learn or take knowledge of; see for example iv. 719, 818, 829, and compare Ag. 598, σὺ δ' εἰπέ, κήρυξ, Μενέλαον δὲ πείθομαι, εἰ νόστιμός γε—I would ascertain this of Menelaus, whether &c.

τὸν μὲν οἱ ἐδάξατο Γαῖα πλώρη Κρήτη ἐν εὐρείῃ τραφόμεν τ' ἀπιταλλεμένοι τε. Idem vero hic loci ἐκδέξασθαι πατρί, quod in laudato Hesiodi versu δέξασθαι οἱ τρέφειν—valet enim ἐκδέξασθαι τι τινί, τὸ παρ' αὐτῶν ληφθέν πάλιν ἐγχειρίσαι αὐτῷ. Neque aliter intelligo locum Genes. xlv, 32 : ὁ γὰρ παῖς σου παρὰ τοῦ πατρὸς ἐκδέδεκται τὸ παιδίον, λεγων' Ἐαν μὴ ἀγάγῃ αὐτὸν πρὸς σέ κ.τ.λ.¹ Abresch—and so the Scholiast: ἀντὶ τοῦ, ἔθρεψα, ἀπέσωσα.

It will not be necessary, therefore, in this place with Blomfield to have recourse to a “schema Sicelicum,” or with Wellauer and Klausen to refer to Porson and Schæfer on Eur. Hec. 533. Hermann *de metris Pind.* p. 273.

748. “Hunc versum, cum duobus sequentibus, *Choro* tribuunt Turn. Vict., qui post ἐσταλμένον commate interpungunt; *Oresti* Rob., qui et in sequente colloquio pro *Choro* ubique *Orestis* personam habet.” Well.

749. ἦ πῶς; sc. ἔλεξας—*Did you say, how?*—λέγ' αὖθις κ.τ.λ. “ἦ πῶς libri, optime: annectit enim Nutrix suam interrogationem orationi *Chori*.” Klausen—who, when he adds: “Loquitur Nutrix, quasi πρότερον dictum esset a *Choro*,” ought surely to have placed the mark of interrogation after *μολεῖν*, so that the sense might have been: *Attended—or how?* But why then should the Nurse have added λέγ' αὖθις, instead of simply saying λέγ' ὡς μάθω σαφέστερον?

This, however, is not all the learning that has been idly expended upon this verse, where the only correction needed was, for ἦ, to write ἧ as Klausen himself has been content to do in the following line. “ἦ πῶς edd. vett. τί πῶς; Canter. ἧ πῶς; ut opinor, volebat Porsonus: ὄπως; Schützius, recte observans, quum quis ad quæstionem πῶς sic respondet, ut de quæstione dubitet, tum semper dici in responsione ὄπως; quod non minus vere observari potest de τίς, ποῖ, et similibus. Vid. Aristoph. Plut. 139, 349 (ubi legendum suspicor: Ποῖός τις; χ. ὁποῖος;). 462. Nub. 677. Ran. 198. Eq. 732. Ach. 959. Pac. 883. Butlero periculosum videtur exemplis e Comicis petitis sermonem tragicum illustrare. Verum in hujuscemodi formulis Græci sermonis proprietates tam e comicis quam e tragicis apte disci potest. Minus bene Valckn. ad Eur. Phœn. p. 342. corrigit Πῶς φής; quæ quidem locutio vel *non credentis*² est, vel *formidantis*; non vero de sensu dictorum hæsitantis.” Blomf—who cannot have paid sufficient attention to what Schütz has really

¹ Compare rather Exod. ii, 9: Διατήρησάν μοι τὸ παιδίον τοῦτο, καὶ θήλασάν μοι αὐτό· ἐγὼ δὲ δώσω σοι τὸν μισθόν. Eng. Vers: *Take this child, and nurse*

it for me.

² Compare Ag. 257, πῶς φής; πέφευγε τοῦπος ἐξ ἀπιστίας; below v. 760.

said,¹ or to the spirit of the passages which he has himself referred to, or he would not have failed to see that the re-echoed *ὅπως*, *How? say you!* or Angl. *How? quoth' a!*—which in reality asks no question, but (if we translate it literally: *As to your saying how, for the matter of how*) is altogether an exclamation, it may be of surprise, or (not unfrequently) of impatience, tinged with a little self-complacent assumption of superior knowledge—would be wholly out of place here, where it is plainly the speaker's object to elicit that more precise statement of the terms of the preceding question, which is actually subjoined by the Chorus in v. 750. And with this Wellauer aptly enough compares Eur. Ion. 959, καὶ πῶς ἐν ἄντρῳ παῖδα σὸν λιπεῖν ἔτλης; πῶς δ'; (*Do you ask me, how? οἰκτρὰ πολλὰ στόματος ἐκβαλοῦσ' ἔπη*: to which add, by way of contrast to Aristoph. Plut. 139. 462, ib. 356, πρὸς ἀνδρὸς οὐδὲν ὑγιές ἐστ' εἰργασμένου. πῶς δ' οὐδὲν ὑγιές; Angl. *How do you mean, no good?*

750. εἰ ξὺν λοχίταις] “*ἢ ξὺν M. G. A. R. εἰ T. V. ἢ defendit Well. ex Eur. Alc. 114. At ibi non interrogatur. Itaque scripsi ἢ, quod omnino satisfacit.*” Klaus—but *ἢ*, like the false termination—*θούση φρενί* v. 755, was doubtless introduced here by some copyist whose eye rested upon the initial *ἢ* above it, and *ἢ* would not so well suit the preceding context. Translate: *With body-guards, I ask you? or was he to come unattended?* “*Post εἴτε inseritur καί, cujus vim haud facile Latine expresseris. Ag. 816. Suppl. 185. Soph. Œd. T. 91.*” Blomf. See the note on Ag. 472, and for *λοχίταις* the note ib. 1621.—v. 751. Hesych: *Δορυφόρος: ὄπλοφόρος, ἰπασπιστής. ἢ φύλαξ τῶν τυράννων, καὶ πρόσωπον.*² Ὀπάονα ἀκόλουθον. παρὰ τὸ ἔπεσθαι.

752. μή νυν] “*Ita Butlerus: μή νυν edd. Vid. ad Theb. 228.*” Blomf.—and so Scholef. and Dind.

Ibid. δεσπότην στίγεις. Schol: τῷ μισουμένῳ ὑπ' Ἀγαμέμνονος, and so Klausen: “*homini, qui vero ædium domino, Agamemnoni vel Oresti, maxime invisus est. Ita θεῶν στίγος v. 972.*” But Stanley, who after the Scholiast had once translated: *huic a domino invisus*, on second thoughts observes: “*Verum δεσπότην στίγεις nihil aliud hic significare censeo quam domino detestando, ut Ἀλγίσθου βία κ.τ.λ.*” Translate: *our wretch, or monster, of a master*; and compare with this use of *στίγος*,

¹ Schütz's words are: “*Cum quis ad questionem, quæ a particula πῶς quomodo incipit, sic respondet ut illud πῶς quasi mirabundus aut hesitabundus, antequam ipsam facti rationem et modum describat, repetat, quod Latini sic reddere so-*

lent: *Quomodo? quæris! tum semper in responsione dicitur ὅπως, addita interrogationis nota.*”

² Το wit, πρόσχημα τῆς τραγῳδίας, γρύζοντας οὐδέ τοντί.

as a detestable thing, below v. 970. Ag. 539, τὰ δ' αὐτὲ χέρσφ καὶ προσῆν πλέον στύγος : and with the peculiar circumlocution, Herodot. i, 36 : σὺὸς χρέμα μέγα. Eur. Phœn. 198, φιλόσογον δὲ χρέμα θηλειῶν ἔφθν. Matth. Gr. Gr. § 430, 5.

753. ὡς ἀδειμάντως κλύη, *that he may unhesitatingly obey the summons* (vv. 716. 748) ; i.e., that he may come at once, *without fear or suspicion*—and this sense might perhaps have been made more plain by reading ἀδειμάντος, as Rob. ἀδήμαντος—not, as Klausen ; “ ἀδειμάντως sine terrore [Angl. *without inspiring fear*] ; si enim cum satellitibus accessisset Ægisthus, expectari poterat peregrinos illos metu captos dicturos esse ea, quæ illi accepta fore putarent, neque certo apparituum esse, quoniam modo mors acciderit, de qua ut certior fiat, potissimum Ægistho optandum erat.”

754. ἄνωχθ'] Hesych : ἄνωχθι· παρακίλενε. ἄνωχθω· κελευέτω : see Matth. Gr. Gr. § 198, Obs. 3, b. and compare Appendix to Notes on the Agamemnon, p. 387.

Ibid. γαθούση φρενί. “τάχιστ' ἀγαθούση Med. Ald. Rob. τάχιστ' ἀγαθούση Guelph. τάχιστα γαθούση Turn. Vict : γηθούση, Dorismi vitandi causa, Pauw. Heath. Schütz. Both. [Blomf. Scholef.], sed nihil contra librorum omnium consensum novare¹ volui.” Well—and so Dindorf and Klausen. And if there be, as Elmsley² asserts, no other instance in which the present γηθέω occurs in the Tragic (and he might have said, in the Dramatic) Poets, we may be the less anxious to introduce an unauthorized exception here, to the prejudice of an old-fashioned word—peculiar, it may have been, to the *spoken*, and not the written language of Greece—of which the more approved, no doubt, and Attic form was γηθείω, as of ἄθλίνα, ἄθηναία, κυναγός, κυνηγέτης and also κυναγέτης ; see Pors. on Eur. Or. 26.

Even in Homer, however, and in all the best Greek writers—see Buttm. *Greek Verbs*, p. 51—γηθέω is of rare occurrence, as compared with the tenses of which it is the ostensible parent, and γήθω is known only as the reputed origin of the perf. pres. γέγηθα *I am bursting with joy, I exult or triumph* : the common root of all these verbs (see Damm's

¹ Yet in Wellauer's Lex. Æschyleum we find : “ Γηθεῖν λαιαρί. Choëph. 761, ἔνωχθ' ὅσον τάχιστα γηθούση φρενί”—whence it is probable that this is Hermann's reading of the text.

² “ Verbi γηθέω præsens tempus hoc uno loco apud tragicos legi monet Elmsleius in censura editionis nostræ Promethei.” Blomf—who subjoins a caution, as

applicable to γαθούση, as it would have been to γηθούση, had this, and not that, been the reading of the MSS. and Edd—“ Hinc videre est, quam periculosum sit quodpiam vocabulum proscribere ab eam solam causam, quod in tragicorum reliquis, quas hodie legimus, non occurrit.” *O si sic omnia !*

Lex. Hom.) being γάω, *I swell, break or give forth*, as the great productive principle (Γᾶ, Γῆ, or Γαῖα : πολλῶν ὀνομάτων μορφή μία), *with increase*; as from the Doric or Æolic γαθέω came also the Latin *gaudeo*. And to the same family belong γαῦρος, γαυριάω, and the Latin *gestio*.

755. ἐν ἄγ. γ. κυπτὸς ὀρθοῦται λόγος] “*κρυπτοσ*’ Ald. *κρυπτὸς ceteri* : ὀρθώση φρενί Turn.¹ ὀρθούση φρενί Ald. Rob. ὀρθούση λόγῳ Med. Citat Schol. Venet. in Il. O’, 207 : ἐν ἀγγέλῳ γὰρ κυπτὸς ὀρθοῦται λόγος, et Euripidi tribuit. Hæc compilans Eustathius in Il. O’. p. 1013, 11. scribit *κρυπτὸς*. Hinc edidit Porsonus *κρυπτὸς ὀρθοῦται λόγος*. Sed omnino retinendum *κυπτὸς* : *Nuntii prudentia rectam facere potest orationem incurvam, i. e. vitiosam*. H. Steph. Gr. T. ii. p. 507 : “*Κυπτὸς, οὐ, ὄ. Inclinator, supplex* ; v. l. ex Æschylo” ; i. e. “*vetus lexicon,*” seu “*varia lectio.*” *Κυπτὸς* probare videtur Schneiderus in Lexico. Ceterum verissime observavit Butlerus : “*Nullus dubito quin, ex -θούση φρενί in superiore versiculo, -θώση [θούση] φρενί hic fluxerit incuria librarii.*” Blomf—whom I follow in all but his too limited, and too laboured, interpretation of the line ; in which, if we did not hold *κυπτὸς ὀρθοῦται* to be a proverbial saying—with which compare Eccles. i, 15. vii, 13. Isaiah xlii, 16—we should have had no excuse for not retaining *κρυπτὸς*, as, after Porson, Wellauer, Dindorf, and Klausen have done. Translate : *for in the hand of the messenger a crooked story is made straight—i. e. it rests with the bearer of a message to give it what turn he pleases : therefore dry up your tears (vv. 713-15.), and deliver your orders as we suggest (vv. 756. 761.)—and on this use of ἐν, answering to the Latin penes, in the power of—see Matth. Gr. Gr. § 577, 6. and compare Thucyd. vii, 8 : νομίζων οὕτως ἂν μάλιστα τὴν αὐτοῦ γνώμην, μηδὲν ἐν τῷ ἀγγέλῳ ἀφανισθεῖσαν, μαθόντας τοὺς Ἀθηναίους βουλευσασθαι περὶ τῆς ἀληθείας.*

756. ἄλλ’ εἰ—] The tone and look, with which v. 755. would doubtless be delivered, may be gathered from the Nurse’s half-uttered assent : *Well, if you have any good purpose to serve by what you just now bid me say—*which the Chorus, perceiving that she is prepared to go and do their bidding, playfully interrupts with : *Well, if Zeus is going to grant us change at last in respect of misfortune—what say you ? or*

¹ Hence Heath : “*ἐν ἀγγέλῳ γὰρ κρυπτὸς ὀρθώση φρενῶ, Is enim qui sub persona nuntii occultus est, animum tibi eriget.*” Schütz : “*ἐν ἀγγέλῳ γὰρ κρυπτὸς ὀρθώση φάνει vel λόγῳ, si enim te sub lato sermonis genere quod gratum nuntium afferre videatur, occuleris, omnia*

bene et ex sententia procedent.” Abresch : “*ὀρθώση φρενί, posita enim nutricis persona, nuntii si indueris, ex voto tibi cedent omnia : ἐξ ὀρθῆν ἐλεύση ὡν φρονείας. Κρυπτὸς Attice positum pro κρυπτή.*” — *hoc genus omne !*

what will you do? we might undoubtedly supply, as Blomfield suggests, but the fact is the second ἀλλ' εἰ is the mere echo of the preceding, which the Chorus takes up in such a manner as, while they slightly mimic the good Nurse's significant *if*, to give an indirect hint of the actual state of affairs, and then to leave her to adopt her own resolution thereupon, as she eventually does on v. 763. Compare Soph. Œd. T. 547-52, where to Creon's: τοῦτ' αὐτὸ νῦν μου πρῶτ' ἄκουσον ὡς ἐρῶ, Œdipus in like manner, only (as in angry mood), more impetuously and unmeaningly, retorts: τοῦτ' αὐτὸ μὴ μοι φράξ' ὅπως οὐκ εἰ κακός, and again, when Creon has remarked: εἴ τοι νομίζεις . . . οὐκ ὀρθῶς φρονεῖς, he echoes back: εἴ τοι νομίζεις . . . οὐκ εὖ φρονεῖς.

If this view of the passage be correct, we are entitled, from the undisputed presence of ἀλλ' εἰ in v. 757, to argue that this was the original commencement of v. 756. also; though, as it has happened—because, probably it was not seen that the sentence was unfinished—ἀλλ' εἰ is to be found there in the Aldine edition only. The rest have ἀλλ' ἦ, whence Stanley proposed ἀλλ' ἦ in v. 757, and on the same principle that we have applied to the double ἀλλ' εἰ, it were better with Wellauer and Scholefield to admit this alteration, than with Blomfield, Dindorf, and Klausen, after ἀλλ' ἦ preceding, to retain ἀλλ' εἰ. For what could be more tame, than to translate: ἀλλ' ἦ—see on v. 211—*But you are sure, you mean well*, or (so Klausen) *you are well advised in &c?* *Why yes! if Zeus &c.*; though Klausen says: “ἀλλ' εἰ bene se habet; quum enim dubitatio aliqua prolata sit in interrogatione Nutricis, agnoscit Chorus non sine ratione eam dubitare, sed prudentem se fore vocandam, si dii largituri sint id, quod exspectet ipsa”? And even if we adopted Blomfield's suggestion: “*Veritas ἀλλ' εἰ—sed quid, si Jupiter etc.*”, what answer would this give to the anxious question asked with ἀλλ' ἦ—in v. 756?

757. τροπαίαν, *change*, properly of *wind* or *weather*—τροπαίαν sc. αἴραν or πνοήν—the metaphorical use of which the Poet has here sufficiently restricted by connecting it with Ζεὺς θήσει—compare Ag. 939, ὅταν δὲ τεύχη Ζεὺς τ' ἀπ' ὀμφακος πικρῶς οἶνον—as in Ag. 210, φρενὸς πνέων δυσσεβῆ τροπαίαν (where see the note), and Theb. 706, δαίμων λήματος ἐν τροπαίᾳ χρονία μεταλλακτὸς ἴσως ἂν ἔλθοι θαλερωτέρῳ πνεύματι, he has declared its meaning by associating it with πνέων and πνεύματι. The word is not found elsewhere, except in Aristotle Probl. xxvi, 5: ἔστιν ἡ τροπαία οἶον ἀναστροφὴ τῆς ἀπογείας (Angl. *the veering round of an off-shore wind*)—as also τροπαί, sc. τροπαῖαι πνοαί, ib. 4. τροπή περι τὸν αἶρα, Plutarch's *Life of Numa*—and yet, though it would seem to have been

altogether a word of common life (as what more common subject is there than "the face of the sky" ?), Wellauer objects to its introduction otherwise than in *lyric* verse ! "Falsum esse primus vidit Pors. ad Eur. Suppl. 647. ed Gaisf., quem secutus Blomf. ad Sept. Theb. 263. *τρόπαια* emendavit, collato simillimo loco Eur. Or. 713, *στῆσαι τρόπαια τῶν κακῶν*. Nam quamquam *ἴστημι τρόπαιον* usitatius est, non minus tamen probum *τίθημι τρόπαιον* : vid. Markl. ad Eur. Suppl. 647."

For once, however, Wellauer and Blomfield might seem to have changed sides. For the latter adheres to the received text : *ἀλλ' εἰ τροπαίαν*, of which the former (*Lex. Æschyl.*) still entertains a doubt : "† *εἰ τροπαίαν* Porson, qui ad Eur. Suppl. 647, hæc scribit ; 'In Æschyli loco *τροπαίαν* edd. male præferunt ; quod ambigas utrum in *τρόπαιον*, an *τρόπαια*, mutandum sit.' Sed retinendum puto *τροπαίαν*, *conversionem*, Schol : *μετατροπήν*, ut in Ag. 213. Theb. 703"—with which he further compares Eur. El. 1147, *ἀμοιβαὶ κακῶν' μετατροποὶ πνέουσιν αἶραι δόμων*. See also Morell's *Thesaurus* v. *Τροπαία* ἢ ἐναντία πνοή : where Br. Maltby : "Citat voc. *Τροπαία* Brunck. tam e Photii *Lex. MS.* quam ex *Etym.* et subjicit, 'male in utroque scriptum *τροπαία*.' Sed diu ante dixerat Sylburgius in notis ad *Etym.* p. 766 : 'aptius fere *τροπαία*, sc. *αἶρα*.'" "

758. *καὶ πῶς ;*] "Quomodo fieri potest ? Fefellit me memoria, quum de his particulis scriberem ad Agam. 1281." Blomf. See the note on Ag. 530.

759. *κακός γε μάντις*] Compare Ag. 1063, *ἦ μὲν κλέος σοῦ μαντικῶν πεπνυμένοι ἤμεν' προφήτας δ' οὐτινας μαστεύομεν*. ib. 1070, *τούτων αἰδρίσ εἶμι τῶν μαντευμάτων' ἐκέῖνα δ' ἔγνων' πᾶσα γὰρ πόλις βοᾷ*.

761. *πᾶσσε τάπεσταλμένα*] Blomfield compares Theb. 1012, *οὕτω μὲν ἀμφὶ τοῦδ' ἐπέσταλται λέγειν*. Ag. 877, *αἷς ἐπέσταλται τέλος πέδου κελεύθου στρωννῶναι πετάσμασιν*. Eur. Tro. 1149, *σὺ δ' ὡς τάχιστα πᾶσσε τάπεσταλμένα*. Compare also Eum. 743. Soph. Oed. T. 106 ; *ἐπιστολῆς, injunctions*, Prom. 3. Pers. 783. Suppl. 1012 : and with v. 762 compare Ag. 943, *μέλοι δέ τοι σοὶ τῶνπερ ἄν μέλλης τελεῖν*.

765. "Carmen quod sequitur ita corruptum est, ut ne illud quidem pro certo definiri possit, ubi quæque strophæ incipiat, et quæ sibi strophæ respondeant, quæ non respondeant ; neque unquam conjectura poterit persanari. Totum carmen in strophas primus divisit Hermannus *obs. critt.* p. 114, ita tamen, ut ipse nunc sententiam mutaverit ; hæc igitur mittamus. Secutus eum est Schützius, transpositis tamen strophis et passim aliter emendatis ; quare ejus rationem, non minus quam Bothii qui solita audacia sæviit, in Addendis exhibebimus, ne in

Notis nimis multæ conjecturæ afferendæ sint. Aliam deinde et probabiliorem carminis descriptionem exhibuerunt Seidl. *de verss. dochm.* p. 405. et Herm. *El. metr.* p. 733., cujus schema hoc est : *α. β. α. γ. μεσοδ. γ. δ. β. δ.* Hanc et Schwenkiius recepit, et ego olim secutus sum in *Comment. Æschyl.* p. 46. sqq., ubi hoc carmen paullo audacius tractavi. Hic quoque eam representavi, quia reliquis majorem veri speciem præ se fert, quanquam omnino veram nondum puto, præsertim quia quarta strophæ et antistrophæ vix ullum responsionis vestigium habent." So Wellauer, whose objection to the more than ordinarily artificial arrangement which, in default of a better, he has adopted—although violently set aside by Blomfield, and even more violently by Klausen—the present Editor feels to be so pressing, that he gladly concurs in that conclusion to which Professor Scholefield has come, in his *Appendix* p. 25 : "Perpensis variis rationibus, quibus viri docti hoc carmen in antistrophica redegerunt, eo tandem ventum est, ut cum ordinem magna ex parte retinendum censeam, quem olim instituit Hermannus, quamvis postea repudiavit. In eo tamen strenue a Viro egregio dissentio, quod versus 804-22 (798-816.). una epodo contineri puto. De ceteris, versus 776-9 (771-4.). et 793-6 (787-90.). vestigia antistrophici ordinis satis certa habere videntur. Quare hac forma carmen exhibendum hodie judico : *α. β. α. γ. β. γ. ἐποδ.* De singulis versibus vide infra."

767. *τυχεῖν δέ μοι κυρίως* " *τυχεῖν δέ μου* Ald. Rob. Med. [Guelph.] *τυχεῖν δέ μοι* Turn. Pors. [Vict. Well. Dind.] *δὸς τυχεῖν, ὥστ' ἔχειν κυρίως* Herm. *δὸς τύχας νιν τυχεῖν* Schütz. Schol: *δὸς μοι εὐτυχίαν εὐτυχήσαι βεβαίως.* Musgravius legit *δὸς τύχας τυχεῖν ἐμοὶ κυρίως τὰ σωφρόνων μαιόμενος ἰδεῖν*, citato *Hermesianacte* : *σκολιὴν μαιόμενοι σοφίην.* Libri omnes exhibent *κυρίως—τὰ σώφροσιν εὐμαιόμενος* [Guelph.] Ald. *τασώφροσινευμαιόμενος* [Med.] Rob. *τὰ σώφροσιν εὐμαιόμενος* Turn. et recentiores. *τὰ σώφρον' εὐ* Herm. [Blomf. Scholef. Klaus.]. *μαιόμενος* Butl." Blomf.

Translate, without any alteration of the text as received from Turnébe and Vettori : *and that I may have the good fortune to realise what wise men propose to themselves when they would see well to every word that it be spoken aright*—and understand the Chorus to allude to the critical circumstances under which this second *Stasimon* is to be sung, and to the consequent difficulty of so ordering their words as neither, on the one hand, to betray the trust reposed in them by Orestes (vv. 567-8.), nor on the other, to be themselves betrayed by the warmth of their feelings into any expression, that might savour of impiety, or

of insensibility to the violence offered to human nature, in the murder of a mother even by the sworn avenger of his father's blood : compare vv. 113. 807-9. 834-37. 910-13.

Hence the artfully disguised mention of Orestes vv. 772. (compare vv. 710. 712.) 775-80, as well as the invocation of every tutelary deity, Zeus, Loxias, Hermes, and the household gods of the Atridæ, to befriend him at this crisis of his fate.

With *κυρίως*, *meo jure*, Angl. *with peculiar right, to hold as my own, in possession* and so *in perpetuity*, compare Ag. 171, *κυρίως ἔχειν*. Soph. Phil. 63, *κυρίως αἰτουμένω*. Hesych : *Κυρίως βεβαίως, ἰσχυρῶς, ἀσφαλῶς*. 769. *διὰ δίκας*] "*διὰ δίκας em. Pauw. Legit hoc Schol: δικαίως, κατὰ δίκην, κατὰ τὸ δίκαιον.—διαδικᾶσαι M. διαδικᾶσαι vulg. διαδικᾶσ^{ai} G.*" Klaus. "Ego quoque veram puto, quum et sensus et metrum eam flagitet, et Schol. confirmet, qui *δικαίως, κατὰ δίκην* explicat." Well.

Yet Morell and Maltby recognize "*διαδικάζω, dijudico*," on the authority of this passage, and Suidas has : *Διαδικασάμενος ὀνειδίσας, διελέγξας. Διαδικασία ἐστίν, ἣν ποιοῦνται τινες τοῖς μέλλουσι χορηγεῖν, οὓς ἂν ὀμισθῆναι βούλωνται, πότε χρὴ λειτουργεῖν αὐτοῖς.*

770. The received reading of this line is : *ἔλακον, Ζεῦ· σὺ δὲ νῦν φυλάσσοις*, on which Wellauer : "Non respondet hic versus antistrophico, quare Herm. *El. metr.* p. 536. *ἔλακον* ; ᾧ Ζεῦ, σὺ νῦν φυλάσσοις, aut *ἔλακον· εὖ δὲ σὺ νῦν φ.* legendum putat. Melius placet Bothii : *ἔλακον εὖ· σὺ δὲ νῦν φ.—φυλάσσοις* Guelph. Ald."—and Klausen : "Libri σὺ δὲ νῦν φυλάσσοις, contra metrum : respondet enim huic versui v. 773 (806.). Pronomen *νῦν* huic loco minime commodum, quum nulla adhuc facta sit Orestis mentio : particula *δὲ* facile carem in oratione quam concitatam esse ostendit bis repetitum Ζεῦ. Utrumque vero facile pro glossemate addebatur." He therefore reads : *ἔλακον, Ζεῦ· σὺ φυλάσσοις· πρὸ δὲ δὴ ἄχθρων*, and boldly ejecting *ἔ ἔ* from v. 771, as boldly introduces them at the commencement of v. 783, which he would force into an unwilling pair with v. 794.

Under these circumstances, the Editor, looking to v. 780. as the original counterpart of the present verse—and observing how easily the letters *δεν*, with *ἔ ἔ* immediately under them in the MSS., may have been corrupted into *δεε*, and thence corrected to *δέ νῦν*—has ventured to restore the metrical harmony of the two lines, and at the same time, by leaving the sentence incomplete, to account in some degree for the disappearance of the former part of v. 771, which—having been cut off, as we have seen, from following *φυλάσσοις*, and being itself followed, as it would seem, by a new and distinct sen-

tence—may easily have been ejected as a gloss (especially if, as is probable, it contained something akin to ζ ζ) by those who did not perceive that the actual commencement of the 2nd strophe is from ζ ζ, πρὸ δὲ δὴ 'χθρῶν, as of the antistrophe from δ μέγα ναίων v. 787, where see the note.

772. τὸν ἔσωθεν] So, with Seidler *De verss. dochm.* p. 406, I have corrected the common reading τῶν ἔσω—, both on account of the metre, which in this and the two following verses is *Epi-ionic*,¹ and because—while τῶν (as Klausen objects) would not include *Ægisthus* who, the Chorus well knows, is *not* now *within the palace*—we want some mention of *Orestes*, who is most correctly described by τὸν ἔσωθεν, *him that is momentarily expected to appear from within* (compare vv. 457-60.), as on the other hand ἔσω δωμαίων v. 781. is more applicable to the settled occupancy of the Household Deities, and therefore (as well as at the instance of the metre) has been very generally received, on the suggestion of Hermann, in place of ἔσωθε δωμαίων.

773. μὴν μέγαν ἄρας] “nominativus absolutus, cujus exempla vide vv. 988 (1026) et 1004 (1041). Præmittitur sic ut subjectum sententiæ, a quo deinde deflectitur structura ad *Orestem*, quia *Jupiter* in priori, *Orestes* in posteriori sententiæ parte is est, cujus est omnis actio. Concinnius ita omnia dicerentur: ἐπεὶ μὴν μέγαν ἄρας δίδυμα κ. τρ. π. θέλοντα ἀμείψοντα κτίσεις: quæ dictio non magis poetica est, quam si præmitteretur σοῦ μὴν μέγαν ἄραντος. Simillimus locus est v. 1004.—μέγαν αἰρεῖν dictum ut v. 251. de ipsa victoria, quam *Orestis* concessurus est *Jupiter*.” Klaus. Compare the note on v. 253, and for ἄρας—ἄρας Med. αἰρας Guelph. Ald.—see Porson on Eur. Med. 848.

“Mira interpretatio Scholiastæ: ἐπάρας γὰρ τὸν Ὀρέστην, δυνήση καὶ τριπλασίονα ποινήν εἰσπράξασθαι τὸν Ὀρέστην ποιήσάι. Schützius: *Et enim si eum exereis dupliciter ac tripliciter tibi lubens retribuet*, cui assentitur Butlerus. Sed recte monuit Pauwius ἀμείψει esse secundæ personæ: *vicissim accipere poteris*.” Blomf—and so Scholefield: “ἀμείψει, accipies; cf. Theb. 293.” But what then are we to make of θέλων? *with the good-will of Orestes?*

774. παλίμποινα, Angl. *acknowledgements*, but more properly *amends*; Hesych: Ποινή· ἀντέκτισις ἢ ἐπὲρ φόρου δεδομένη, καὶ ἢ δωρεά: compare above v. 248.

Ibid. δίδυμα καὶ τριπλά—“dictio proverbialis: δίδυμα γὰρ ἐστὶ καὶ

¹ See Seale's *Greek Metres* p. 34. ed. 1820.

τριπλῆ Pers. 1033. δις καὶ τρίς αἰάζειν Soph. Aj. 432. δις καὶ τρίς ἀναπολεῖν Phil. 1238." Klaus.

775. ἴσθι δ'—] "Constructio est, ἴσθι πῶλον ζυγέοντα, pro ζυγῆσαι, non ἴσθι προστιθείς, quod ait Abreschius." Blomf: who compares γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ Ag. 901. where see the note.

Ibid. πῶλον] "πῶλος de homine dictum, ut Eur. Hipp. 546, τὰν μὲν Οἰχαλίῃ πῶλον ἄζονγα λέκτρων, ubi cf. Monk. πωλικὰ ἰδωλία Theb. 454.—εὐνις v. 236 (238).—ζυγέοντ' ἐν ἄρματι πημάτων dictum ut ζεύξω βαρείαις Ag. 1556 (1611)." Klaus. Stanley compares Ag. 209, ἀνάγκας εἶδυ λέπαδνον.

777. δρόμῳ] "ἐν δρόμῳ omnes: ἐν omitti jubent Heathius et Musgravius. Schol: ἐνέμεινε τῇ μεταφορᾷ. φήσας γὰρ ἐν ἄρματι πημάτων, τὸ δρόμῳ ἐπήγαγε." Blomf.

Ibid. μέτρον] "dictum ut Soph. El. 236, καὶ τί μέτρον κακότητος ἔφην; Orestes currui malorum in cursu junctus, id est malis agitatus, huc illuc raptus, exspectat in hac agitatione modum, qui certam conditionis rationem pro illis turbis stabiliat; quem modum vix quenquam, nisi ipsum Jovem, impositurum esse sperari potest. Itaque ad τίς ἂν subintelligendum est: nisi tu nos exaudies." Klaus. Schol: τέλος αὐτῷ προστιθείς τῶν κακῶν.

778. σωζόμενον ῥυθμὸν ... δάπεδον] Schol: ἀντὶ τοῦ, εὐτακτον δάπεδον, καὶ μὴ τραχεῖαν πορείαν. Idem. τοῦτ' ἰδεῖν ἀντὶ τοῦ, ἴδοι. τὸ δὲ ἐξῆς, ἴδοι δὲ τίς σωζόμενον αὐτῷ τὸν ῥυθμὸν τοῦ δρόμου· μηδὲ ὑπερδραμῶν ἐν τῷ δάπεδῳ διαρρήξῃ τὸν χαλινόν. Ἄλλως. λείπει τὸ ὄπως. ὁ δὲ νοῦς, ὄπως ἂν τοῦτο ἴδοι [τὸ δάπεδον] σωζόμενον τὸν ῥυθμὸν, ὁμαλὸν καὶ εὐτακτον, κατὰ τὸν δρόμον τῶν ἀνομένων (sic) πημάτων. "Scholiastes mire se torquet in explicatione hujus loci. Ego pro ῥυθμὸν lego ῥυμόν, ut eandem persequatur metaphoram, currūs scil. Prius enim dixerat: ζυγέοντ' ἐν ἄρματι." Stanl. "Precatus erat Chorus Oresti viam ingresso ad patrem ulciscendum adesse ut velit Jupiter; nunc addit neminem alium in tam arduo negotio opem illi præstare posse. Itaque sic hæc acciperem, tanquam scriptum esset: τίς γὰρ ἂν ἄλλος, ἢ σὺ Ζεὺς, δοίη ἰδεῖν ῥυθμὸν σωζόμενον κατὰ τὸ ὄρεγμα τῶν πημάτων ἀνομένων κατὰ τοῦτο τὸ δάπεδον. Sic ῥυθμός σωζόμενος respondebit τῷ, μέτρον προστιθείς, et κατὰ τὸ ὄρεγμα respiciet ad ἐν δρόμῳ. Denique δάπεδον locum tenebit τοῦ ἄρμα. Ἀνοόμενα πῆματα reddo mala exantlanda, perficienda, non finita." Abresch.

"τοῦτ' ἰδεῖν δάπεδον edd. ubi δάπεδον primam producit. Æschylum vero Homericam quantitatem hujus vocis immutasse haud facile crediderim: vide ad Prom. 854. Dedi ex conjectura διὰ πέδον. Ordo constructionis hic est: τίς ἂν ἴδοι ὄρεγμα βημάτων, ἀνομένων διὰ τοῦτο πέδον,

σωζόμενον ῥυθμόν; ut sit σωζόμενον mediae vocis participium.— ἴδοι pro ἰδεῖν Portus. τίς ἄν Hermannus. σωζόμενου ῥυθμοῦ G. ad marg. Ask. *Locus difficillimus post omnes omnium curas medicinam exspectat.*" Blomf.—who adds on v. 780: "ἀναμένων Med., sed mutatum in ἀνομένων. βημάτων Ald. Guelph. Schütz. [Scholef. Klaus.]. κτημάτων Rob. πημάτων ceteri. βημάτων ὄρεγμα videtur significare *pedum contentionem*, sicut in v. 420 (413). *χερῶν ὄρέγματα erat manuum extensiones.*"

Such were the available helps wherewith, in common with those for whose use they are here set down, the Editor had to form his own judgment upon a passage of more than ordinary doubt and difficulty. And the conclusion to which he has come is, that the true construction and interpretation is not to be obtained by further mutilations of the existing text, but by endeavouring rather to supply the deficiency of three syllables in v. 778, of which a comparison of v. 768. sufficiently apprises us, and which (on the hint that Abresch had unwittingly given) he appears to himself to have filled up so well, that, until better may be found, he has ventured to propose *δοῖη¹ δέ* as the words that have so long been wanting to complete both the metre, and the sense. *Δάπεδον* certainly ought not to have been disturbed, since it is on the technical sense of this word, as Angl. *a floor, a race-course, an arena*—compare Eur. Hipp. 230, *δέσποιν' ἄλιας Ἄρτεμι Λίμνας, καὶ γυμνασίω τῶν ἰπποκρότων, εἶθε γενοίμαν ἐν σοῖς δάπεδοις, πῶλούς Ἐνέτας δαμαλιζομένα.* Hel. 207, *ἰππόκροτα λέλοιπε δάπεδα*—that the right interpretation of the passage, and more especially of v. 780. which with Scholefield I hold to be but an epexegetis of the preceding, appears essentially to depend. And what though Homer (Il. iv, 2: *χρυσέφ' ἐν δαπέδῳ* Od. iv, 627. x, 227. xi, 420. 577. xvii, 169. xxii, 188. 309. xxiv, 185.), and Euripides *passim*, make its first syllable *short*—deriving it, as is probable, from the Æolic δά or ζά, for δία;² see Griffiths on Prom. 1022, and

¹ Compare *εἶ δὲ ἀνιδεῖν* below v. 788.

² Thus derived, *δάπεδον* would seem to have denoted, primarily, *any horizontal plane or flat surface*, as we find it in Eur. Alc. 591, *πέδῳ δαπέδοις*. Or. 1645, *Παρθάσιον οἰκῆν δάπεδον*. But elsewhere, and apart from the peculiar meaning above noticed, we find it peculiarly applied to a sort of *dais*, an artificial *floor or pavement*—compare Schleusner Nov. Test. Lex. v. Γαββαθῆ and Αἰθόστρωτον—which appears to have constituted in the religious imagery of the early Greeks (what we should call) the immediate *presence-chamber* of their deities.

Of this character was the "natural am-

phitheatre" (Mitford's *Greece*, vol. 1. ch. iii. sect. 2.) formed by the crags of Mount Parnassus, at a considerable elevation above the plain of Crissa and Cyrrha, which Euripides calls *δάπεδον*, *ἵνα μεσόμαλοι λέγονται μυχοί* Or. 330—with which passage compare Ion 121. 576. Andr. 117. Iph. A. 756. Suppl. 271. Tro. 539. Inc. Rhés. 376. See also below v. 1017, *Δοξίου πέδον*.

That no such word existed, as *δάπος*, *terra*, which has been too hastily assumed to have been the root of *δάπεδον*, has been already intimated in the note on v. 561.

compare Steph. Byz: Δάπεδον' τὸ ὀμαλὸν χωρίον, Etym. M: Δάπεδον παρὰ τὸ δα ἐπιτακτικὸν γίνεται' τουτέστι τὸ μέγα καὶ πλατὺ πέδον, ὃ ἔστιν ἔδαφος. τὸ δὲ δα γίνεται καὶ ζα, κατὰ μετάθεσιν τοῦ δ εἰς ζ. ὄθεν καὶ ζάπλοντος, ὁ πάνυ πλούσιος—yet Æschylus, who is scarcely less¹ singular in his use of the Doric δα for γα (Prom. 568. Ag. 1035. 1039. Eum. 841. 874), would seem to have made this the derivation also of δάπεδον, Angl. a *ground-floor*, without claiming for it that metrical license, whereby Damm urges that, as from παν came ἄπαν, so from δα may the compound have been δαπεδον. Compare Prom. 829, Μολοσσὰ δάπεδα, where Blomfield (on the suggestion of Porson on Eur. Or. 324.) has, again on account of the metre, altered δάπεδα—which we might there, perhaps, translate Angl. *table-land*—into γάπεδα, a word of which (having shewn its meaning, as given by different Grammarians, to be Angl. *ground-plots*) he very candidly admits "eam apud Tragicos poni, nemo est qui facile crediderit;" although Griffiths holds it to be "very applicable to the small plots of cultivated ground which occur in the valleys of that very mountainous country!"

Translate now: *For, if not you, who else should give us to see him observing due measure—or better, if more general: due measure observed—as to (on) this floor, where is the putting forth of laboured strides?*

780. ἀνομένων βημάτων] "ἀνειν correpta litera a, ut Hom. II. xviii. 473: ἔργον ἀνοίτο, et Æsch. Niob. fr. 147: ἐπισπένδων ἀνοίς: porrecta Hom. Od. ii, 58. Pind. Ol. viii, 8., quos locos affert Blomf.—βῆμα, gressus. Soph. El. 163: Διὸς εὐφρονη βήματι μολόντα τάνδε γὰν Ὀρέσταν, in quibus videtur inesse recordatio nostri loci. Metaphorice etiam Eur. El. 954: τὸ πρῶτον βῆμ' εἰς δράμη καλῶς." Klaus.

781. πλουτογαθῆ] "De divitiis Atridarum sæpe dictum: Ag. 893 (930). 967 (1006). Vox composita ut φιλογαθῆς Theb. 918.—νομίζεν, in more habere, suum habere, sibi consuetum tenere, dictum de solita habitatione. Ita ἦθη de eadem re Suppl. 64, et sæpe apud Herodotum." Klaus—who compares with σύμφρονες θεοί, ξυπέλεια θεῶν Theb. 251.

784. ἀλλ' ἄγετε] "In libris deest ἀλλ', quod addidi propter antistrophicum. Utriusque versus initium interiit eodem casu." So Klausen, whom I have followed also on v. 795 (where see the note), but whose arrangement of this Strophe does not recognise any such deficiency,

¹ Once only do we find it in Euripides, Phœn. 1296, φειδᾶ, φειδᾶ; where the Scholiast: οἱ μὲν ἄς ἐν μέτρῳ λόγου ἀνέγνωσαν τὸ φειδᾶ, οἱ δὲ ἄς ἐν παρακῆ τοῦ

δα, ἐνίοι δὲ ἀντὶ τοῦ φειδᾶ τινὲς δὲ ἀντὶ τοῦ φειδᾶ γῆ, κατὰ πάθος μεταβληθέντος τοῦ γ εἰς τὸ δ, ἄς ἐν τῷ Δημήτρῳ, πηγῆ πηγῆ.

as I have supposed, of an *Antispastic Dimeter* answering to v. 794, and containing something analogous to what we find in vv. 943-4, the loss of which may easily have led to the suppression of the adversative ἀλλά (as being, in truth, no longer needed) in v. 784—as this suppression, again, may in its turn have occasioned the mutilation which we shall presently notice in the Antistrophe, v. 795.

Ibid. "τῶν πάλαι πεπραγμένων αἷμα, *sanguinem in rebus antiquitus gestis effusum*. Cf. Ag. 1106 (1152): ἵχνος κακῶν τῶν πάλαι πεπραγμένων, de eadem re." Klaus.

785. λύσασθε] *seek for reparation, cause compensation to be made to you for &c*: compare Thucyd. i, 78: λέγομεν ὑμῖν . . . σπονδὰς μὴ λύειν μηδὲ παραβαίνειν τοὺς ὄρκους, τὰ δὲ διάφορα δίκη λύεσθαι κατὰ τὴν ξυνθήκην: as also Suppl. 1066, Ἴω πημονᾶς ἐλύσατο Ζεὺς (*liberated for herself, or procured her liberty*.) Hor. Epist. i. 2, 61: dum *raenas odio per vim festinat inulto*. In the active voice, λύειν is *to repair or make compensation for*; Suppl. 936. Soph. Oed. T. 101. Phil. 1224. Eur. Or. 510, 597. Phoen. 81.

Ibid. προσφάτοις] Hesych: Πρόσφατον' τὸ ἀρτίως γινόμενον, νέον, νεαρόν. Blomfield compares Hom. Il. xxiv, 757: νῦν δέ μοι ἐρσήεις καὶ πρόσφατος (Angl. *fresh*) ἐν μεγάροισι κείσαι. Theophrast. Hist. Plant. iv, 7: πρόσφατος βαφή, and adds: "Eustathius p. 1374, 23. ducit a φάω, *occido*, (unde etiam, inquit, ἀρηίφατος), vel a φημί, ut sit πρόσφατος idem quod ποταίνιος. Derivatur autem, ut opinor, a φάω, *appareo*, unde φαίνω." Add Pind. Pyth. iv, 533: πρόσφατον Θήβα ξενωθείς, Phrynich. p. 374. Lobeck: πολλὴν διατριβὴν ἐποίησάμην ἐπισκοπούμενος, εἰ μόνον λέγεται πρόσφατος νεκρὸς, καὶ μὴ πρόσφατον πρῶγμα. εὕρισκετο δὲ Σοφοκλῆς ἐν τῇ Ἀνδρομέδᾳ (fr. 130.) τιθείς οὕτω Μηδὲν φοβεῖσθαι προσφάτους ἐπιστολάς.

786. γέρων φόνος] "*cædes quæ antiquitus ædibus inhæret*, inde a scelere Atrei; cf. v. 59: γέρων dictum, ut v. 303 (305.) Recte vulgo comma positum est in fine hujus versus, non punctum, ut a nonnullis editoribus. Unam enim cædem revera *progenitura erat* antiqua cædes, quum nondum occisus esset Ægisthus. Quam novam cædem nisi aliquo modo designaret Chorus, precaretur ipse ut irritum redderetur Orestis periculum." Klaus. Schol: Ἀγαμέμνονος ὁ παλαιὸς φόνος μὴ συχωρήσῃ φόνον τῷ Ὁρέστη τεχθῆναι, διὰ τὸν φόνον Λιγίσθου.

787. τόδε καλῶς κτάμενον, *when this shall have been well killed*—compare Matth. Gr. Gr. § 241. with Buttm. *Greek Verbs* p. 158—i. e. *when the approaching destruction of Clytemnestra and Ægisthus shall have been successfully accomplished*. "Voces τὸ δὲ [sic cum Rob.] καλῶς

κτάμενον Hermannus *Obs.* p. 118. 'non dubitat quin interpretis sint, non Æschyli, verba'; quasi quisquam grammaticus tali locutione uti potuerit. Idem vero in *Elem. Doctr. Metr.* p. 513. retinenda esse hæc verba iudicat." Blomf.—"quod vel metrum hujus versus," adds Wellauer, "cum sequente prorsus consentiens, evincit."—"τόδε καλῶς κτάμενον appositione additum ad γέρον φόνος, quia cædes domui inhærens denuo apparet in hac fausta cæde. De appositione liberius sententias connectente sæpius monui: Ag. 262 (276). Optime hæc verba in sequentem stropham transmissa, quia in hac cæde versantur omnia, quia hæc cædes paratura est felicitatem Orestis et ædium in hac strophâ celebratam, et quia eam ratam facturus est Apollo in hac strophâ invocatus." Klaus.

Schol: καλῶς κτάμενον' διὰ τοῦτο τὸ καλῶς ἀναιρεθησόμενον. λέγει δὲ τὸ αἶμα τοῦ Αἰγίσθου.

Ibid. ὃ μέγα ναίων στόμιον] "Apollo speluncæ Delphis insidens: μέγαν ἔχων μυχὸν χθονός v. 897 (934). Strab. ix, p. 641: ὑπερκείσθαι δὲ τοῦ στομίου τρίποδα ὑψηλόν. De ore speluncæ dictum στόμιον Soph. Ant. 1217. Bl. Ad *Orcum* refert Scholiasta: ! at ei hic nihil negotii; neque enim posita est Orci statua in ædibus ullis, neque hoc loco abesse potest *Apollinis* mentio. Neque brevius hic designatus, quum omnes noverint esse Apollinis illum μυχὸν telluris, qui nunc στόμιον dicitur, ad quem animum advertit jam appellatio deorum, qui πλουτογαθῆ μυχὸν tenent. Dum invocantur dii penates, venit in mentem eosdem esse omnis telluris penates, habitantes pariter in foco telluris universæ atque in foco domus cujusvis (sicut principale Vestæ, quæ est omnium ædium, fanum est Delphis, cf. ad v. 981 (1018).), et ab hoc ipso foco, ab his summis penetralibus missum esse Orestem, jussam hanc cædem. Dixit vero στόμιον. non μυχόν, quoniam quasi os, quo loquatur terra, habetur spelunca Delphica. E terra vero, quæquæ bona et mala hominibus eveniunt, prodeunt ex opinione Græcorum (Theol. Æsch. pp. 58. 63. Pers. 222.), id quod in rebus Atridarum potissimum expectandum est, quia agitur de rebus defuncti Agamemnonis. Sed agit has res nemo nisi deus superus vindex Apollo." Klaus.

788. εὖ δὲς ἀνιδεῖν] *Grant that (Orestes) our Master's house may happily look up*—compare below v. 942, and the Scholiast: ἀνιδεῖν ἀναβλεψαι—and that the veil of darkness that now enshrouds it (v. 46.) may look pleasantly upon him as for (i.e. as though it would welcome

¹ And so Stanley, who interprets στόμιον of what Virgil calls *Tanariv fauces*, *alta ostia Ditis* (Georg. iv, 467.), com-

paring Pind. Pyth. iv, 76. Strabo viii, p. 363. Hesych: στόμα' χάσματα.

him unto) *glorious liberty*¹—"fere quasi processisset constructio: ὥστε εἶναι ἐλεύθερον καὶ λαμπρόν," observes Scholefield, who (see *Append.* p. 26.) translates: *Eum (Orestem) ita videre amicis oculis tenebricosam caliginem, ut liberum et illustrem virum decet*—but omitting the copulative, for which there is no authority prior to Turnæbe, it ought rather to have been: ὡς ἐπ' ἐλευθερίᾳ λαμπρῶ, or ὡς λαμπρῶς ἐλεύθερον ὄντα (v. 842). Compare the construction of κάρτ' ἀπομούσως, γεγραμμένος Ag. 770, ξυνδικῶς τιθεῖς ib. 1572, and generally on the use of the dative of either *the palpable object*, or *virtual tendency* of an action—which, when it forms part of the predicate, the Greeks express by an adverb, the Latins by (what is really the same thing) a neuter adjective in the dative, or in the accusative with *in*, and the English by help of the prepositions *for*² or *unto*—see *Matth. Gr. Gr.* § 401, and compare the notes on vv. 480. 957.—"ἐλευθερίως λαμπρῶς dictum pro *splendida libertate, vel libertate splendentem*. Adhuc enim pro servis habentur liberi Agamemnonis, restituta libertate pristinum generis splendorem recuperaturi. Addita particula τὲ notioncs splendoris et libertatis discerneret." Klaus.

With φίλοις (to be pronounced here as a dissyllable, *Matth. Gr. Gr.* § 56.) ὄμμασιν ἰδεῖν, compare Ag. 501, ἰὼ μέλαθρα βασιλείων, φίλοι στέγαι . . . φαυδροῖσι τοισιδ' ὄμμασι δέξασθε κόσμω βασιλεία.

790. δνοφερῶς] "Δνοφερῶς, *tenebricosus*. Præter δνόφος, δνοπαλίζω, δνόψ, nulla Græciæ vox incipit ab his literis δ et ν. *Pom. Il. ix, 15, δνοφερὸν χέειν ὕδωρ. Soph. El. 91, δνοφερά νύξ. Eur. Iph. T. 1276, κατὰ δνοφερᾶς γᾶς. Hesych: Δνοφερὸν σκοτεινὸν, μέλαν, ἀπὸ τοῦ δνοεῖσθαι τὰ νέφη. λέγεται γὰρ τοῖς Αἰολεῦσι δνόφος [ὁ γνόφος] ἀπὸ τοῦ δνοεῖσθαι τὰ νέφη. Eandem etymologiam, satis quidem absurdam, tradunt *Etym. M. et Schol. Apoll. Rhod. iv, 14. Schol. in Prom. 570 (Stanl.) οἱ γὰρ Δωριεῖς τὴν γῆν δᾶν φασί, καὶ τὸν γνόφον δνόφον. Nonnihil communis habere videntur γνόφος et κνέφας.*" Blomf.*

792. ὄς ἐπιφορώτατος] "ἐπιφορώτατος olim conjecit Hermannus, omnino contra sensum: ὀπιφορώτατος Burneius." Blomf—and so Scholefield: "ὀπιφορώτατος pro ἐπιφ. Burn. poscente cum metro tum lingua." But there had been no solecism in the words ὁ Μαίας ἐπιφ. παῖς, *Maias's most helpful son*, had this been all that was intended, and not—as v. 794, as well as the metre of v. 782, suggests—

¹ Dobree's version of this is: "May his eyes be closed by death, honourably etc. νιν, Orestem." *Adversar.* vol. ii. p. 28.

² Compare *Jerem. xxiv, 6: I will set*

Mine eyes upon them for good (Sept. Vers. εἰς ἀγαθόν). Nehem. v, 19: Think upon me, my God, for good. Psalm lxxxvi, 17: Shew me a token for good.

Maia's son, he that is the best helper, when he wishes an undertaking to be successful. I had thought therefore of proposing δ γ' ἐπιφορώτατος, but have now preferred δ ς ἐπιφ. as containing a more emphatic designation (see Matth. Gr. Gr. § 445. a.), and as being perhaps more liable to be corrupted, on account of the antiquated use of the demonstrative δ ς—*ille fautor deus.*

Klausen aptly compares Thucyd. iii, 74 : ἡ πόλις ἐκινδύνουσε πᾶσα διαφθαρῆναι, εἰ ἄνεμος ἐπεγίνετο τῇ φλογὶ ἐπίφορος (Angl. *with a carry*) ἐς αὐτήν, but does not so well translate ἐπιφ. πρ. οὐρ : “quasi dixeris, *affertissimum eventum secundum*”; adding : “Servavit adjectivo vim participiū Æschylus : itaque accusativum rei allatæ ei addidit, ut Thucydides dativum”—whereas τῇ φλογὶ is manifestly the dative after ἐπεγίνετο.

The Scholiast also has : ὡς ἐπὶ ἀνέμον εἶπεν, ἀντὶ τοῦ, ὁ λογικώτατος—as though he had found δ before ἐπιφορώτατος.

794. “Hunc versum spurium esse, consentiunt Herm. Schütz. Seidler., et profecto, *nisi in stropha versum excidisse putamus, ejiciendus est.*” Well.—“*χρηζῶν* edd. Aut in stropha deficient quædam, aut quædam in antistropha redundant. Voces, quas uncinulis inclusi [*πολλὰ δ' . . . χρηζῶν κρύπτ'*], glossatoris esse judicat Hermannus, quod mihi quidem vix credibile videtur. Seidlerus de *Verss. Doctm.* p. 407. conjicit : *πολλὰ μὲν, ἄσκοπον δ' ἔπος λέγων.*” Blomf.

Translate : *Yea many things beside what we ask or think will he make known, if he pleases ; but when, on the sly, he employs language that cannot be seen through, at the same time that before his face by night he wears a veil of darkness, by day too he is not a whit more open to view.*—“*φανεῖ* dictum de diis, ut Soph. *Œd. T.* 725 : ὦν γὰρ ἄν θεὸς χρεῖαν ἔρευνᾷ, ῥαδίως αὐτὸς φανεῖ, ubi sententia fere eadem, quæ nostro loco, quum *χρηζῶν* idem designet, quod ibi ὦν χρεῖαν ἔρευνᾷ. De sensu vocis *χρηζῶν* vide ad v. 324 (330).” Klaus.

795. *κρυπτάδιος ἄσκοπον δ'*] “*κρυπταῖος ἄσκοπον δ'* M. Π. *κρύπτα ἄσκοπον* reliqui omnes, et Schol : τὰ δὲ κρυπτὰ νῦν φανερώσει, et : *θέλων κρυπτὰ εὐρήσει.* Scripsi *κρυπτάδιος*, quia prave formatum est *κρυπταῖος.*” Klaus—who connects *κρυπτάδιος* (for which see v. 926, Hesych : ¹ *κρυπταδῆ λαθραία, κρυφμαία.* Hom. *Il.* i, 542. vi, 161.), as other editors have connected *κρυπτὰ*, with the preceding verse. But to me it appears much more naturally to connect itself with what follows, and especially, as the position of *δὲ* (compare v. 743.) serves to indicate,

¹ Hesychius has also : *κρυπτάδιος* ἀρχαῖος, which I am wholly unable to explain.

with ἄσκοπον, which it helps to interpret here, just as in Soph. Phil. 1111, which Klausen compares, we find ἄσκοπα explained by the apposition of κρυπτά τ' ἔπη—the more familiar meaning of ἄσκοπος being *unseen, invisible*; Œd. C. 1681, or *unexpected, strange, inconsiderate*; El. 864. 1315. Aj. 21. Trach. 246: as Æschylus also has used the same word in an active sense, Ag. 445: τῶν πολυκτόνων γὰρ οὐκ ἄσκοποι θεοί. Hesych: "Ἄσκοπον ἄθετον. Σοφοκλῆς Αἴαντι μαστιγοφόρον. Ἄσκοπος ἀνόητος, ἀπροόρατος. Compare Herm. on Soph. Trach. 245.

Ibid. λέγων] "Exhibetur Mercurius quasi ipse dicens ea verba, quibus alter alterum decipit, quibus jam Ægisthum decepturus est Chorus. Ita ad Mercurium refertur πειθῶ δολία v. 688 (708). Recte hæc omnia ad *Mercurium* retulit Scholiasta, quum plerique interpretes ea de *Apolline* dicta putaverint, errantes in significatione vocis χρητίζων, quod de oraculis edendis dici nequit. Ait ille: ἄσκοπον ἀπροφύλακτον. ἀδιάσκοπος ἔστιν ὁ λόγος καὶ ἀδιάγνωστος: τοῦτ' ἔστιν, ὃ Ἑρμῆς νύκτα γὰρ καὶ σκότον πρὸ τοῦ προσώπου φέρει. In quibus ὁ λόγος, τοῦτ' ἔστιν ὃ Ἑρμῆς, eo referendum est, quod Mercurii auctoritas cernitur in ipsa oratione hominum, quæ difficile intelligitur, ubi in ea inest Mercurii ars." Klaus.

796. νύκτα] "noctu, ut Herod. i, 181: αὐτόθι οὐδὲ νύκτα οὐδεὶς ἐνανλίζεται ἀνθρώπων. Errat Scholiasta, quum νύκτα a φέρει regi existimat. . . Propterea quod posterior sententiæ pars exhibet id quo clarius cernitur dei vis, quia facilius est noctu decipere quam interdiu, particula τὲ non respondet τῆ, sed δέ [Angl. *and, what is more.*] Ratio dictionum τὲ—τῆ et τῆ—δὲ fere eadem, quæ intercedit inter *tum—tum et quum—tum*. Eadem invenitur Pers. 624 sq. Cf. Hartung, *Partikeln*. p. 93 sq. Ceterum particula τῆ, quæ justum locum obtineret post νύκτα, transposita est ad πρὸ ὀμμάτων, quia hæc notio utrique sententiæ communis." Klaus. Compare the construction of v. 285. Ag. 513. 1370.

797. καθ' ἡμέραν δ'] "δ' om. G. A. T.—δ' οὐδενὶ R.—ἐμφανέστερον conj. Herm. et exhibuit M. II. Vereor ne ex correctione." Klaus.

798-802. "Hæc postrema carminis pars magis etiam quam præcedentia corrupta est, ita ut et sensu et metro careat." Well. "In loco tantum non deplorato, conjecturæ nonnihil indulgendum judicavi." Blomf. "Hæc neque antistrophicis, quæ optime procedunt, ullo modo respondent, neque bene se habet sententia, omnia mire dicta, in nonnullis, velut in τὰδ' εἶδ'—ἀίξεται τόδε, dictio non ferenda. Singulorum vocabulorum emendatione parum proficimus." Klaus.

"Sanum esse totum locum hodie credo, ita fere intelligendum: *Et tum quidem*—h. e. si hæc incepta bene processerint—vere chorophoriarum munere, ad quod missæ sumus, fungemur, *opes*, h. e. inferias uberrimas,

ædium expiatorias effundendo; simul etiam (ὄμοῦ) femineam intensam lugentium cantilenam, cithara pulsatam, edendo. Similiter junguntur supra 21. χοῶν κτύψ, 145. seqq. χοῶν—δάκρυ. Tum μεθήσομεν ad utrumque πλοῦτον et νόμον refertur. Νόμος autem γοητῶν in Agamemnonis honorem designatur." Scholef. *Appendix* p. 26.

800. οὐριοστάται] Schol: οὐρίως σταθέντα. "Allusio est ad χοροσ-
τασίαν, quam ducebant χοροστάται." Blomf. Compare Müller's *Diss.*
on Eum. I. A. b. § 12.

801. ὄμοῦ κρεκτόν] Schol: ὄμοῦ μεθήσομεν τὸν κρεκτὸν γοητῶν νόμον.
ὃ ἐστὶ καὶ τῶν ἀγαθῶν τῇ πόλει μεταδώσομεν, καὶ τὸν Ἀγαμέμνονα ἀκινδύνως
θρηνησομεν. Γοητῶν οἱ ὡς ᾄδουσι περιῶντες τὴν πόλιν. "Κρεκτός, *pulsatus*,
cithara sc. Hesych: Κρέκει' κιθαρίζει. Aristoph. Av. 683, ᾧ καλλι-
βόαν κρέκουσ' αὐλόν. (Schol: κρέκειν' κυρίως τὴν κιθάραν κρούειν.) ib. 772,
συμμιγῆ βοῆν ὄμοῦ Πτεροῖσι κρέκοντες (sicut hic ὄμοῦ κρεκτόν). Apoll.
Rhod. iv, 909: ὄφρ' ἄμυδις κλονέοντος ἐπιβρομέωνται ἀκούαι Κρηγμῶ.
Sappho ap. Hephæst. p. 60. γλυκεῖα μάτηρ, οὔτοι δύναμαι κρέκειν τὸν ἰστόν.
Hæc dedit H. Stephanus. Theocr. Ep. v, 2: κήγων πακτίδ' ἀειράμενος
'Ἀρξεδύμαι τι κρέκειν.—Γοητής, *plorator*.¹ Nihil hic cum γόησι, *præstigiato-*
ribus, quod putat Scholiasta." Blomf.—who, in illustration of νόμον
μεθήσομεν, aptly compares Eur. Hipp. 1202, ἔνθεν τις ἤχώ, χθόνιος ὡς
βροντῇ Διός, βαρὺν βρόμον μεθήκε. Compare also Eum. 813, μεθεῖσα
καρδίας σταλαγμόν. Soph. Phil. 1300, μὴ πρὸς θεῶν μεθῆς βέλως. Eur.
Hipp. 499, οὐχὶ συγκλήσεις στόμα, καὶ μὴ μεθήσεις αὐθις αἰσχίστους λόγους;
Hesych: Μεθίοντα' προϊέμενον.

803. πόλει τὰδ' εὖ.] Translate: *For the whole community of Argos is this well* (that follows in vv. 806-16.)—*my, even my interest is advanced herein, whilst misfortune is at the same time removed from my friends—that you, namely, be firm . . . and make an end of the sad state of things under which your House now labours, and . . . exact, &c—so* we may best explain the construction of the principal verbs that follow, as participles in apposition to τὰδ' and τὸδε, whilst the indefinite clauses ὅταν ἦκη . . . ἐπαύσας, Περσείως . . . σχεθῶν, are to be referred, the one to θαρσῶν, the other to προπράσσω, of which vv. 815-16. are but an epexe-
gesis, containing the particulars of *what Orestes should do for his friends living and dead* (v. 812.)

Schol: Τὰ καλῶς ἀποβαίνοντα [*dele* τὸ] ἐμὸν κέρδος ἐστίν, τῶν δὲ περὶ

¹ "Κρεκτὸν γοητῶν νόμον. Videtur esse stridulus præficarum cantus, cum tibiis et cymbalis, ἀ γόησι [γοητής]. Horat. Art. Poet. v. 431: *Ut qui conducti plorant in funere.* Locus est sane difficillimus.

Quid autem si κρεκτός γοητῶν νόμος sit susurrantium murmur? Hesych: Θρεκτοῖσι νόμοις ἀπὸ τοῦ τραχίσου. Σοφοκλῆς 'Ὀδυσσεὺ μαινομένῳ' ἔρισι δὲ κρεκτοῖς." Stanl.

Ὀρέστην καὶ Ἠλέκτραν ἀπαλλαγῆ ἄτης. Compare Ag. 32, τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι, τρὶς ἕξ βαλοῦσης τῆσδέ μοι φρυκτωρίας, as on the other hand, above vv. 72-4. Eur. Med. 54, χρηστοῖσι δούλοις ξυμφορὰ τὰ δεσποτῶν κακῶς πίπνοντα, καὶ φρενῶν ἀνθάπτεται—and for ἀποστατεῖ, above v. 431. Ag. 1069, ἀλλὰ δ' ἐκὰς ἀποστατεῖ. Eum. 65, ἐγγὺς παρεστῶς καὶ πρόσω δ' ἀποστατῶν. ib. 414, πρόσω δικαίων, ἡδ' ἀποστατεῖ θέμις. Soph. Œd. T. 742. Ant. 993. Eur. Heracl. 631.—“ μεθήσομεν πόλει τὰ δ' εὖ, ἐμὸν ἐμὸν κέρδος ἀέζεται τόδε. Ita legitur in editionibus, nisi quod Rob. μεθέλομεν, et unum tantum ἐμὸν habet.” Blomf.

806-9. “Apertum est, librariis deberi pravas repetitiones ἔργων—ἔργῳ et πατρός—πατρός. Quibus ejectis lego: σὺ δὲ θαρσῶν ὅταν ἤκη | μέρος ἔργων, ἐπαύσας πατρός αὐδᾶν | θροοῦσα τέκνον! | πρὸς σε, πέραν' ἐπίμομφον ἄταν. i.e. *Tu vero constanti animo quando venerint partes tuæ, acclamans patris vocem (matri) ad te o fili! clamanti, confice sceleratam pestem.* In πέραν' librarii apostrophum habuisse videntur pro syllaba ων. Conf. Bast. ad Gregor. Cor. p. 778. seq.” Seidler *de Verss. Dochn.* p. 406—whom we might perhaps, with Blomfield, have followed so far as to omit the suspected words πατρός ἔργῳ, but that—to say nothing of the further omission of πρὸς, and the alteration of περαίνων into πέραν' οὐκ, to which we might next have been urged¹—we should thereby have detracted from the just tribute which our Poet once more pays to Nature, by thus studiously setting forth the name of *Father*, as the best apology for what he cannot but call the ἐπίμομφος² ἄτη, which Orestes is to be the instrument of inflicting upon his other Parent. Translate: *you or your being, i.e. for you to be, of good courage, I mean—when the time for action is come, raising over your father's quarrel in answer to her crying to you 'MY SON!' the cry of 'FATHER'—and for you to end an exceptionable visitation: i.e. a retributive dispensation of which as in Ag. 533, τὰ μὲν τις εὖ λέξειεν εἰπετῶς ἔχειν, τὰ δ' αὖτε κἀπίμομφοι: compare also δεξιὰ μὲν, κατὰμομφοι δὲ φάσματα στρουθῶν* ib. 143 (with the note there), and below v. 910.

With μέρος ἔργων, *the part or portion of action*—which the Scholiast well explains to mean: ὁ καιρὸς τοῦ ἔργου—Klausen compares Ag. 280, ἀγγέλου μέρος: and with περαίνων, “*de fine faciendo,*”³ Theb. 1051, “*Εἰς*

¹ The present reading of the passage, we should add, is fully recognised by the Scholiast, whose interpretation is: ὦ Ὀρέστα, σὺ δὲ θαρρῶν ἐμοί, τέκνον θροοῦσα πρὸς σε πατρός αὐδᾶν, ὃ ἐστίν, ὡς ἂν εἰ πατήρ συμβουλεύσῃ [-σαι], ὅταν ἤκη καιρὸς, ἔργῳ ἐπιβαλοῦ, ἐπικαλεσάμενος τὸ εἰθῶλον τοῦ πατρός—so he interprets

ἐπαύσας πατρός ἔργῳ, and περ. ἐπίμ. ὄταν: κατεργασάμενος τὴν πολλῶν μίμψων ἀξίαν ἄτην ὃ ἐστίν, τὸν Ἀγριπθον καὶ τὴν Κλυταίμνηστραν.

² “*Ἐπίμομφον vocat eadem Clytemnestra, quia parricidium quamvis splicitidum culpa carere non poterat.*” Butl.

³ Compare below v. 912, ἐπήκρυσε.

περαίνει μῦθον ἰσότητι θεῶν. In illustration of πατὴρ ἔργω, which Scholefield translates : *facinori ob patrem suscepto* (see Matth. Gr. Gr. § 367.), compare below v. 1033, φίλτατ' ἀνθρώπων πατρί, and of πατὴρ αὐδάν, below vv. 889, 905, 907.

810. Περσείως . . . καρδίων] "Hoc est, *saxcum*," inquit Stanleius; minus recte. Quis enim de Persei *saxeo corde* fando audivit? Vel denotat simpliciter *audaciam qualis erat Persei*, vel cum Scholiasta interpretandum : ἐπεὶ ἀπεστραμμένοι ἐκαρπτόμην τὴν Μέδουσαν, ἀποστραφεῖς, φησὶν, ὡς ἐκεῖνος μὴ πως θεώμενος αἰδεσθῆς τὴν μητέρα. Sed forsan hoc nimis argutum. Notus est Perseus ob mulieres interemtus; neque enim Medusam tantum, sed et alias que cum Baccho contra Argos militabantur; vid. Pausan. ii. 20, 3." Blomf.—Hence the Scholiast's first, and less fanciful, explanation : Περσείως ἀντὶ τοῦ, πορθητοῦ.

811. "σχεθῶν pro vulg. σχέθων scripsi, obsecutus Elmsleio ad Eur. Med. 995. ad Heracl. 272. Hermanno ad Soph. El. 744. Eadem de causa Prom. 16. *σχεθῆν* scribere debebam." Well. "Aoristus *σχεθῶν* solus huic loco aptus, quia non omnino, sed in uno hoc facinore Persei instar agit Orestes." Klaus.

813. προπράσσω, *executing or exacting on some one's behalf*; to wit, in this context, *on behalf of the gods*. So the Poet would again and again represent his hero as but an ἀνὴρ ἐκεκλής (Ag. 105.) in the hand of a higher power.¹ See the note on Ag. 352, and compare ib. 1246-52, below vv. 891, 907, 1010-13: and with προπράσσω, which is ἀπαξ λεγόμενον, compare πρόδουλος Ag. 914. πρόβοσκος Herodot. i. 113.—"Προπράσσω, ante exigo. Heathius vertit: *pro amore, quo tibi conjuncti sunt, tristibus eorum iras morigeratus*. Non probo. Aut vertendum: *iras explens, grutia (matris) posthabita, πράσσω ὄργας πρὸ χάριτος*, aut legendum sicut in Bigot: *χάριτος ὄργας λυπρᾶς*, vel *λυγρᾶς*, quod malim." Blomf.—and so Butler: "χάριτας ὄργας λυπρᾶς G. ad Marg. Ask. Schütz. i. Herm., quod probo." "ὄργας λυπρᾶς T. V. ὄργας λυπρᾶς. G. A. R." Klaus.

Translate: *both for those under the earth (Agamemnon) that are dear to you, and for those above (Electra) be the agent in the gratification of heavy judicial wrath, making bloody work within the palace, and, while you thereby give liberty to your father's house, at the same time, as the avenger of blood, utterly destroying the murderer*. See Müller's *Diss. on Eum.* II. A. a. b.

Klausen strangely translates τὸν αἴτιον, *quisquis cadis auctor est*—

¹ Compare St. Paul's Epistle to the Romans, xii, 4: Θεοῦ γὰρ δίκαιός ἐστιν, ἐαδικῶς εἰς ὄργην τῷ τὸ κακὸν πράσσοντι, and see above on v. 629.

"omnes qui hanc cædem perpetraverunt"—and adds: "Monet hæc facinoris cum ultione mentio de lege talionis sæpissime repetita: cf. v. 302." Id. "δ' om. T.—μόρου T. V. μόρον M. G. A. R."

817. *ὑπάγγελος*] "h. e. ἰπ' ἀγγέλων κληθείς, ut Nostrum manifesto imitatus loquitur Soph. Aj. 289, τί τήνδ' ἄκλητος, οὐθ' ἰπ' ἀγγέλων κληθείς, ἀφορμῆς πείραν; Trach. 391, οὐκ ἐμῶν ἰπ' ἀγγέλων, ἀλλ' αὐτόκλητος ἐκ δόμων πορεύεται." Abresch.

819. *ἐφίμερον*, *desirable*; Soph. Œd. T. 1375, ἀλλ' ἡ τέκνων δῆτ' ὄψις ἦν ἐφίμερος; Achill. fr. 162, 1. νόσημ' ἔρωτος τοῦτ' ἐφίμερον κακόν: to which Blomfield adds Callim. Ep. lxxi, 3: ἔρωτες ἐφίμεροι. Theocr. i, 61: ἐφίμερον ἕπνον. viii, 62: ἐφίμερος φωνά.

"Ait se non gaudere nuntio de inexpectata morte Orestis: hæc loquitur, alludens ad piaculum quod contractum fuerat a priore cæde Agamemnonis." Stanl. "Vides jam fractam Ægisthi superbiam, ut Clytæmnestræ animum in exitu¹ tragœdiæ Agamemnonis, . . . ut ne de fausto quidem nuntio lætari audeat, metuens ne hæc fama animos populi ad tumultum excitatura sit. Tamen non dicit mortem Orestis sibi non esse acceptam, sed narrationem de morte, antequam certa adsint testimonia. Itaque præ omnibus operam dat, ut certi aliquid de morte comperiat." Klaus.

820. *μόρον δ' Ὀρέστου*] Blomfield and Scholefield, on the suggestion of Portus and Stanley, have edited *μόρον γ'*, which would represent Ægisthus as tacitly admitting² the truth of that very fact, of which, from the moment that he has named it, he goes on to speak with more and more of doubtfulness and distrust. Klausen too, though with Wellauer and Dindorf he has very properly adhered to the received text, has not so well rendered *μόρον δέ*, *et mortem³ quidem*, *Angl. and that—no less than—it even being—the death of Orestes*; which, better even than Blomfield's *videlicet* or *scilicet* (*Angl. forsooth* or *to be sure*), would have conveyed the true meaning of *μόρον γε*—only that, in connection (as it would have been most obvious to connect these words) with *οὐδαμῶς ἐφίμερον*, it had been sufficient to translate: *mortem quidem* or *sane*, the phrase being equivalent to *εἶγε τέθνηκεν Ὀρέστης, siquidem mortuus est Orestes*.

¹ See the note on Ag. 1628.

² Compare the note on v. 86.

³ This interpretation might, indeed, be given to St. Paul's *θανάτου δέ*, Philipp. ii, 8: *γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ*: but the *δέ* there does not set *θανάτου σταυροῦ* over against *θανάτου*, as here it sets off *Ὀρέστου μόρον* against *νέαν φάτιν*, and in v. 181. *ἐμὴ*

μήτηρ against *ἡ κτανούσα*, in the way of *explanation* only, but as an *enlargement* upon the preceding sentence: *having become obedient unto death, and not only so, but death moreover upon the Cross?* And this might have been expressed also by: *μέχρι θανάτου, καὶ σταυροῦ δέ (θανάτου), γενόμενος ὑπήκοος*.

Translate : *the death, namely*—or : *the death, they would say*—the reference being to *νίαν φάτιν* (Angl. *news*) v. 818, which the connecting *δέ* (in this sense corresponding most nearly to the English *again*) declares here to be *Ῥρέστου μόρον*, just as in v. 806. it served to expand *τόδ'* and *τόδε* vv. 803-4. into the lengthened apposition *σύ θαρσῶν . . . καὶ περαίνων . . . Περσέως τε . . . σχεθῶν . . . προπράστων κ.τ.λ.* See above on vv. 78. 181.

Ibid. καὶ τόδ' ἀμφέρειν κ.τ.λ. *And to give vent to this rumour in the palace would be to let loose an affliction dripping with terror unto* i.e. while the former death-blow is yet sore and inflamed.¹ So, comparing above v. 434, ἀνέφερον λίβη—and for the contraction Ag. 294, ἀνδαίοντες. ib. 1295, ἀντρέφειν. Theb. 535, ἀντέλλουσα. Suppl. 829, ἀμφαίω— it seems best to interpret ἀναφέρειν here of one that “leteth² out water,” though elsewhere it signifies *to bring back, to recal*; Eur. Hel. 713. Phœn. 1732., and most commonly *to trace back, impute, or refer to*; Iph. T. 23. 390. Bacch. 29. Ion 543. 827. Or. 432. 597. 76; which last passage Klausen compares and translates the text; *Hoc si ædibus imputatur, facile inde exoritur onus in cæde horrorem manans*—whilst Blomfield, observing: “ἀναφέρειν est referre ad aliquem, ut in Eur. Or. 76, εἰς Φοῖβον ἀναφέρουσα τὴν ἁμαρτίαν, qui sensus huic loco parum convenire videtur,” proposes to read καὶ τόδ' αὐτὸ φέρειν—and Wellauer and Scholefield, after Turnébe, have edited αὐτὸ φέρειν.

Compare Schütz: “Verte, *Ex hoc rumore per domum sparso existeret novus dolor timorem stillans, accedens ad pristinam cædem, tanquam ad vulnus adhuc exulceratum et doloribus mordens.* Δεδηγγμένῳ nimirum h. l. active ponitur, et ἄχθος non est proprie onus, sed dolor, molestia ex vulnere: δειματοσταγῆς aptissime dicitur, propterea quod morte Orestis divulgata novæ civium suspensiones, adeoque nova odia erga Clytemnestram et Ægisthum, erumperent necesse erat; caque in novos quoque terrores conjicere poterant reginam, jam satis illius facinoris conscientia anxiam et excruciatam.”

821. “δειματοσταγῆς V. δειματοστάγ' ἐς M. δειματοστοταγῆς G. δειματος τάγ' ἐς A. R. T.” Klaus. “δειματοσταγῆς edd. vet. αἱματοσταγῆς, Porti et Stanleii correctionem, in textu reposuit Porsonus.” Blomfield—and so Dindorf. But, in the absence of all MS. authority, there is no more reason for this change, than for altering δειματα, as often as the metre will allow, into αἵματα—although we may still, with Blomfield, compare αἱματοσταγῆς, as it occurs Ag. 1276. Theb. 836. Pers. 816.

¹ So Shaksp. Hamlet Act i, Sc. 2: *her's death The memory be green.*
² Though yet of Hamlet our dear bro- * See Proverbs xvii, 14.

822. ἐλκαίνοντι καὶ δεδηγμένῳ] “Ἐλκαίνειν, Steph. in Thesaurο omis-
sum, idem est quod ἐλκοῦσθαι, *exulcerari*, quo utitur Ælian de Anim.
i, 30. Luc. xvi, 20. Eur. Hec. 405. tropice pro λυπεῖν. Alc. 878, ἔμνη-
σας ὁ μου φρένας ἤλκωσεν, ubi vid. Schol. Adde Suppl. 223, ἤλκωσας
οἴκους, et sic δάκνειν, unde rursus Eur. Rhes. 596. λύπη καρδίαν δεδηγ-
μένοι, ut καρδία δηκτός [καρδιώδηκτος] Ag. 1471: cf. v. 791. Hesych:
Δεδηγμένος· βεβλημένος. Quo refer Nostrum Ag. 1164, πέπληγμαί δ’
ὑπαὶ δήγματι φοινίφ. Lycophr. 954, συμφοραῖς δεδηγμένος.” Abresch.
Compare Hesych: “Ἐλκανα· τραύματα. Ἐλκανῶσα· ἐλκομένη, ἢ ἐλκοποιη-
μένη ὑπὸ πυρός. Eur. inc. fr. cxlix: ἄλλων ἰατρός, αὐτὸς ἔλκεσιν βρώων:
and with δεδηγμένῳ, *stung with pain*, compare Theb. 399, λόφοι δὲ κώ-
δων τ’ οὐ δάκνουσ’ ἄνευ δορός, αὐδ’ ἐλκοποιὰ γίνεται τὰ σήματα.

823. πῶς ταῦτ’ ἀληθῆ κ.τ.λ.] So, with Hermann on Soph. El. 756
(766), I point the line, to avoid the alternative (as it appears to
me) of reading, with Schütz, Bothe and Schwenke, ἦ in v. 824, or of
adopting Klausen’s improbable explanation: “πῶς non *quomodo*, sed
num; et hoc loco *utrum*. Cf. Ag. 191 [πῶς λιπόναις γένωμαι;] Ch. 511
(518).”

Translate: *How am I to think of these things? as real and palpable?*
i.e. open to sight and sense—or βλέποντα may mean *sensible*, *having
sense* or *meaning*, as opposed to θνήσκοντες v. 825—comparing, in the
former case, Soph. Aj. 582, θρηνεῖν ἐπωδὰς πρὸς τομῶντι πήματι (*a wound
that comes within the province of the knife*); and in the latter, Soph. Œd.
C. 74, ὅσ’ ἂν λέγωμεν, πάνθ’ ὀρώοντα λέξομεν. Œd. T. 747, δεινῶς ἀθυμῶ,
μὴ βλέπων ὁ μάντις ἦ. Aj. 266 (ed. Herm. where see the note) ἡμᾶς δὲ
τοὺς βλέποντας ἠγία ξυνών: of which the last two instances are given by
Klausen, who adds: “Oppositum notioni, quæ est in nostro loco, ha-
bes Prom. 447, βλέποντες ἔβλεπον μάτην.”

824. ἢ πρὸς γυναικῶν κ.τ.λ.] *Or are they women’s false alarms (terror-
clad stories), which like meteors spring up in mid air, then die away to
nothing?* “Δειματούμενοι λόγοι, *rumores ad terrorem conficti*.” Abresch.
“Malim interpretari pro λόγοι ὑπὸ [πρὸς?] δειματούμενων λεχθέντες. Sed
fieri potest ut δειματούμενοι vim suam servet, *timore pleni*; nam δειματώσ
proprie est *timorem injicio*, ut ὀμματώσ est *oculos invero* [v. 833.];
δειμα vero non est *timor*, sed *id quod terrorem inculcit*.” Blomf—who
compares Herodot. vi, 3: τοὺς Ἴωνας ἐδειμάτον, to which add Soph.
Ach. Conv. fr. 147, 4: ἐδειματούμην δ’ οὐ φίλης ὁσμῆς ὑπο. Eur. Andr.
42, δειματούμένη δ’ ἐγώ. Hesych: Δειματοῦται· φοβερὰ λέγει ἢ ἀκούει,
ἢ φοβεῖται.

“πεδάρσιοι θρώσκουσι dictum de κούφοις πνεύμασιν Soph. Aj. 588, ut

κοίφας ἀφροσύνας (Ed. C. 1230, κουφουόων ἐρώτων Ant. 617.—*θυήσκοντες μάτην, irriti pereuntes*: μάτην junctum cum verbo quod per se vanitatem designat Pers. 288, μάταν εὐνιδας. Ag. 389. Ch. 823 (861). Eadem ratione ἄλλως positum Soph. Phil. 947, εἰδωλον ἄλλως. Confert Bothius Pind. Ol. ii, 19: πῆμα θνάσκει." Klaus. See the note on Ag. 410. Hesych: Πεδάρσιον' μετέωρον, ὑψοῦ.

827. "Versus qui sequuntur vulgo Ἀγγέλῳ tribuuntur, in Rob. *Choro*, Glasg. et Schütz *Nutrici*; sed neminem nisi Chorum in scena esse, et cum hoc loqui Ægisthum, certissimum est." Wellauer—who needed not therefore to object to φόνοφ (for which he would have us read δόμοφ) v. 821. in the mouth of Ægisthus, who in vv. 817-25, we must remember, is speaking only to himself, and to the audience. It would be a great mistake, however, to suppose that φόνοφ would necessarily convey to Grecian ears the same offence as *murder* does to ours. The equivocal term *blood-shedding* will best express it in this instance, as in Ag. 1575, where Ægisthus openly avows himself to have been δίκαιος τοῦδε τοῦ φόνου ῥαφεύς. Compare ib. 1543. 1546.

828. οὐδὲν ἀγγέλων σθένος κ.τ.λ.] Translate: *Reporters at second hand can do nothing, compared with one's-self hearing a man's own story, or, more literally, hearing a man himself on the subject in question*—περὶ being put adverbially¹ as in Ag. 1326, τοῦ δρώντός ἐστι καὶ τὸ βουλευσαί περὶ, and αὐτὸς αὐτὸν answering unto the Latin *solus cum solo*, or the English *face to face*.

"αὐτὸς αὐτὸν M.G.A.R. αὐτῶν T.V. Multa tentaverunt interpretes. At vide Comm." Klausen—whose laboured interpretation is: "Omissa sunt ἐστὶ et εἶ: οὐδὲν ἀγ. σθ. ἐστὶ τὼς ὡς αὐτὸς εἶ πείθ. περὶ αὐτὸν ἄνδρα, in nuntiis nunquam inest auctoritas ita, ut tu idoneus es ad sciscitandum." —"πᾶρα Portus. Hermannus vero legit, ὡς αὐτὸς αὐτῶν ἄνδρα πείθεσθαι παρῆ (et sic Abresch.), *quum ipse adsis, ut hospitem de rebus illis interrogas*, quod non probat Butlerus; ego ne Græcum quidem esse arbitror πείθεσθαι ἄνδρα τῶνδε. Mirum est Hermannum non correxisse αὐτόν" Blomf—who translates: *Nihil est nuntiorum auctoritas, præut ipsum interrogare*, and adds; "Plena constructio esset, οὐδεὶς ἄγγελος οὔτως σθένει, ὡς αὐτὸν ἄνδρα πείθεσθαι περὶ αὐτῶν. Recte Schol: οὐ τοσοῦτον ἰσχύει εἰπεῖν ἄγγελος ὡς αὐτόπτης. Similis fere ratio est locutionis οὐδὲν οἶον ἐστ' ἀκούσαι τῶν ἐπῶν Aristoph. Av. 966. Plat. Gorg. p. 5. ed. Heind: οὐδὲν οἶον τὸ αὐτὸν ἐρωτᾶν, ᾧ Σώκρατες, et sic alibi; vid. Matth. Gr. Gr. § 542. not. Citatur Abreschio Soph. (Ed. T. 7, ἀγὼ δίκαιῶν μὴ παρ'

¹ Compare the note on Ag. 1338.

ἀγγέλων, τέκνα, ἄλλων ἀκούειν αὐτὸς ᾧδ' ἐλήλυθα:" to which Scholefield has added Demosth. Mid. p. 529, 21 : οὐδὲν γὰρ οἶον ἀκούειν αὐτοῦ τοῦ νόμου.

Dindorf also, in common with Blomf. and Scholef., has edited ὡς αὐτὸν αὐτῶν—whilst Wellauer alone retains ὡς αὐτὸς αὐτῶν, observing : "Schwenk. περι ἄνδρα jungi vult, hoc, ut videtur, sensu : ut ipse ab ipsis, quod ad virum illum (Orestem) attinet, comperias ; quod verum videtur, si περι ἄνδρα hoc sensu defendi posset. Nihil certi habeo."

830. ἐλέγξαι] "Ἐλέγχω. Percontor. Veram hujus vocis originem, ni fallor, aperuit Eustath. ad Il. Δ'. p. 467, 44 : εἰκὸς δὲ καὶ παρὰ τὸ ελεῖν ἔγχος γενέσθαι τὸν ἔλεγχον, ὡς πολλῶν ὄπλοις διακρινόντων τὰ στασιαζόμενα. Hæc etymologia veri longe similior est altera ibidem probata, ἀπὸ τοῦ ελαῖν ἔγχος. Nempe ἔλεγχος, *hasta arreptio*, ad litem dirimendam, idem erat quod apud gentes Teutonicas *judicium duelli* ; et hinc mox significabat quamvis *probationem*. Exinde autem facili transitione *argumentum*, *reprehensionem*, *opprobrium* denotabat ; ἐλέγχειν autem erat vel *probare*, vel *redarguere*, vel *convincere*, vel *reprehendere* : vid. infra 906. (899). Ag. 1322 (1318)." Blomf. See on Ag. 1624.

833. οὔτοι φρένα κλέψειαν] "κλέψειαν vulgat., quod Steph. in κλέψειεν, Heath. in κλέψει' ἄν mutavit, quem deinde sequuntur omnes. Sed recte, et assentiente Hermannō (præf. ad Soph. El. p. xiv sq.), observavit Elmsl. ad Eur. Med. 416, Atticos poetas rarissime¹ vel nunquam ε̄ tertiæ personæ elidere, quare κλέψειαν retinui. Paulo negligentius oratio ad pluralem numerum redit, quo v. 835 (827). Chorus usus erat ; ἄν autem omitti recte poterat. Sed offenderunt etiam interpretes in ultima syllaba vocabuli φρένα ante κλ producta ; quare Herm. Monk. ad Hipp. 482. et Elmsl. in *Edinburgh Review*, 1811. xxxvii, p. 67, emendaverunt οὔτοι φρέν' ἄν κλέψει' ἄν, Erfurdt. ad Soph. Aj. p. 627. ed. maj. οὔτοι τι φρένα κλέψει' ἄν, Elmsl. ad Med. 416. οὔτοι φρέν' ἄν κλέψειεν—quorum nihil opus est, illam enim productionem tragicis non denegari posse, monui ad Prom. 612." Well—and so Klausen : "φρένα κλέψειαν libri. Vocalis producta ante mutam cum liquida, ut Pers. 782 : νεὰ φρονεῖ. Soph. Aj. 1120 : σμικρὰ [σμικρὸν Dind. et Herm.] φρονεῖν. Eur. Ion 1350 : ἢ τίνα βλάβην ; Iph. T. 503 :² τί δὲ φρονεῖς.—ἄν, quod

¹ "φρέν' ἄν κλέψειεν Elmsl. ad Med. p. 150. n., ut vitetur elisio vocalis ε̄ ante particulam ἄν. Et hoc quidem recepi ; non ut Elmsleii canona omni ex parte probem ; neque enim hanc elisionem poetis Atticis displicuisse credo, præterquam in iis vocibus, ubi confusio inde oriri posset, i. e. in aoristis primis et perfectis. Quod

ad ipsius elisionis *sonum* adinet, nihil certe interest, an ἔγραψ' ἄν dictum sit pro ἔγραψα ἄν, an pro ἔγραψε ἄν." Blomf.

² In place of this false reading, for which the MSS., and every editor but Aldus, has : τί δὲ φρονεῖς ; Klausen would do well to substitute Alc. 542, αἰσχροὺν παρὰ κλαίοντι θοιῶσθαι φίλοις, to which

inseruerunt nonnulli, scribentes vel φρέν' ἄν κλέψειαν, vel φρένα κλέψει' ἄν, hoc loco ineptum, quia negare non potest posse se decipi, sed sperare non fore ut decipiatur."

The license, which Wellauer on Prom. 612. would claim for the Tragic Poets—even, as Herm. on Soph. Aj. 1099. states it, "productio syllabæ finalis in versibus qui epicæ lyricæque prosodiæ licentiam adspernantur"—and in defence of which he appeals, from Porson on Eur. Or. 64, to Seidler on Eur. El. 1053. and Dindorf on Aristoph. Acharn. 545, we must needs admit to have been of very rare occurrence; yet some passages there are in which it cannot be disputed—unless by an Editor's assuming to himself another and greater license than he would allow his Author—and among these I have no hesitation in classing the present text, where ἄν cannot be intruded without (as Klausen has intimated) materially affecting the sense,¹ and where the plural κλέψειαν is not, as Wellauer and Klausen imagine, to be loosely referred to τῶν ξένων v. 827, but, like the absence of ἄν, to be attributed to the *indefinite generality* of the proposition, which translate: *There's no cheating, I reckon, one that (Anglice) has all his wits about him*; and compare in particular Eur. Hipp. 469, οὐδ' ἐκπονεῖν τοι χρῆν βίον λίαν βροτούς· οὐδὲ στέγην γὰρ ἧς κατηρεφέις δόμοι καλῶς ἀκριβώσσειαν—where those indeed who in v. 467. prefer to read χρῆ, are bound with Monk to squeeze ἄν into the succeeding clause; but where if with two MSS. and with Valcknaer, Brunck, and Dindorf, we adopt the abstract and indefinite χρῆν (see on v. 412, ἦν ἰδεῖν) as best harmonising with the speaker's mood—declared by the purely *conceptive* and *potential* ἀκριβώσσειαν, in respect of which there is no variation of

Scholefield refers as his apology for retaining φρένα—although he has not been proof against the temptation of altering κλέψειαν into κλέψει' ἄν.

Dindorf, after Elmsley and Blomfield, has edited: φρέν' ἄν κλέψειαν.

¹ οἱ φρέν' ἄν κλ. ὤμ. would mean: *They cannot*—and so φρέν' ἄν κλέψειαν, or φρένα κλέψει' ἄν, *he cannot—deceive* (as Klausen appears to have understood it, with the Scholiast: τὴν συνετὴν μου φρένα) *my vigilant mind*; or better, if more general: *There's no chance of deceiving a mind that is—or if it be* (Matth. Gr. Gr. p. 871.)—*on the alert*. And to this general axiom, could it but be ascertained to have come from Æschylus, no reasonable objection could be made. But it was evidently not the Poet's purpose that the vain-glorious usurper (see on Ag. 1548.), who is now about to reap his due

reward, should thus command the assent or sympathies of his audience; and therefore the confident assertion (τοί)—in which, they know full well, he is doomed to be mistaken—that his sagacity (compare v. 830) is not to be imposed on, is very properly made to rest on the *ipse dixit* of Ægisthus; and so contrasts well with the spirit of pious dependence, in which the Chorus again invokes the assistance, at this crisis, of Zeus and all the protecting gods.

In like manner, the assumption in Eur. Hipp. 468. must be understood to rest upon the mere word of the "sedula Nutrix," who is so obviously indulging in *special pleading*, that the Poet is not to be held to account either for *her notion of what ought to be* (χρῆν v. 467.), or for the truth of the argument which she adduces in support of it.

MSS.—we may translate, as in the passage before us. *Nor, in truth, need mortal men (compare ib. 472) be too particular about how they live; for not even in so ordinary a matter as fashioning the roof over their heads, I reckon, do they attain to faultless accuracy; how then &c.* See further in the notes on Ag. 533. 601. Appendix Note H., and compare Matth. Gr. Gr. § 515. Obs.

Ibid. ὠμματωμένην] “Ὀμματώω, *oculos insero, oculatum reddo.* Suppl. 467, ξυνήκας ὠμάτωσα γὰρ σαφέστερον. Gloss. in Prom. 508 [ἐξωμάτωσα πρόσθεν ὄντ’ ἐπάργμα]. Stanleius confert Ovid. Met. xv, 63: *Mente Deos adiit; et, quod natura negabat Visibus humanis, oculis ea pectoris hausit.*¹ Abreschius citat Epicharmum: νοῦς ὄρᾶ, καὶ νοῦς ἀκούει, τὰλλὰ κωφὰ καὶ τυφλά. Eur. Hel. 122, αὐτὸς γὰρ ὄσσοις εἰδόμην, καὶ νοῦς ὄρᾶ. Adjici potest Eum. 104, εὐδοῦσα γὰρ φρήν ὄμμασιν λαμπρύνεται [Soph. Phin. fr. 634. and Aristophan. Plut. 635, ἐξωμάτωται² καὶ λέλαμπρυνται κόρας]. Sed hæc non exprimunt ὠμματωμένην φρένα, *mentem perspicacem* [Angl. *the mind of an Argus?*]” Blomf.

835. *κάπιθεάζουσ’*] The common reading here is *κάπιθεάζουσ’*, which, if we translate: *and urging forward*, i.e. *aiding and abetting*, it is not easy to connect with³ *ἐπευχομένη*, or to reconcile with the actual conduct of the Chorus (compare vv. 539. 567-8. 851-3): and if with Wellauer (Lex. Æschyl. in v.), we should venture to interpret *ἐπιθεάζειν*, *supplicem orare*, this would be to misapply the authority of Soph. CEd. T. 2, *τίνας πόθ’ ἔδρας τάδε μοι θεάζετε*; from which it has been as inconclusively argued that *θεάζειν* is but another form of *θάσσειν*.⁴

Under these circumstances I agree with Blomfield in thinking that Æschylus wrote *κάπιθεάζων*, and fortified by his comparison of Eur. Med. 1409, *τάδε καὶ θρηνώ κάπιθεάζω, μαρτυρόμενος δαίμονας*, where I had long ago suspected⁵ a similar corruption—which, curious as the

¹ Whom does not this remind of Milton’s touching prayer: “So much the rather thou, celestial Light, Shine inward, and the mind through all her powers Irradiate; there plant eyes:” Par. Lost iii, 51.

² Euripides, on the contrary, has: *ἐξωματοῦμεν καὶ διόλλυμεν κόρας* CEd. fr. ii, 2.

³ Still less, if we should translate: *hæc orans et vehementius agitata, commota animo*, with Pauw who adds: “*θεάζειν et ἐπιθεάζειν ad omnia illa pertinent, quibus animus movetur et perturbatur gravius; vide Hesych. v. θεάζει.*”

⁴ So Suidas: *θεάζετε κατὰ διάλυσιν ἀντὶ τοῦ, θάσσετε. ἢ θάσως προκαθήσθε. Σοφοκλῆς: τίνας πόθ’ ἔδρας τάδε μοι θεάζετε*—in which last sense translate: *What mean ye by this hurried prostra-*

tion of yourselves before me? and compare with *ἔδρας τάδε* CEd. C. 1160. 1163. 1166. and with *θεάζετε* Æsch. Suppl. 595, *ὄπ’ ἀρχᾶς ὄ’ οὐτῶς θεάζων*, Angl. *made to fly (rushing) at no man’s bidding.* See Erfurd and Hermann in l.

⁵ Compare Maltby on Morell. Lex: “*Ἐπιθεάζω, sedeo, insideo, lex: concitus feror, interpr. in l.: τάδε καὶ θρηνώ, κάπιθεάζω μαρτυρόμενος δαίμονας, ὡς μοι τέκν’ ἀποκτείνωσ’—(ita interringere teolim, si locus sit sanus)* Med. 1406.” But read *κάπιθεάζω*, and we may at once translate—in that derivative sense of *ἐπιθεάζω, obtestor*, which is determined here by its connection with *θρηνώ*, as in the above passage of Plato with *ἀγανακτῶ*—*these things I both bewail and solemnly protest against &c. &c.*

coincidence will be thought, may easily have originated in a confusion of the MS. letters Ε, Ο— I have not hesitated to replace it in the text, comparing Hesych : 'Επιθεάζει' θεοὺς ἐπικαλεῖται. 'Επιθεάσας' κατευξάμενος. Thucyd. ii, 75 (where see Hemsterhuis and Arnold) : τοσαῦτα ἐπιθειάσας. vii, 75 : οὐκ ἄνευ ἄλγῶν ἐπιθειασμῶν καὶ οἰμωγῆς ὑπολειπόμενοι. viii, 53 : μαρτυρομένων καὶ ἐπιθεαζόντων μὴ κατάγειν. Plat. Phædr. p. 241. Β : ἀγανακτῶν καὶ ἐπιθεάζων.

Translate : *with what gods must I begin in this matter, praying to and invoking them ? and influenced, as I am, by kind feeling towards Orestes how must I succeed in saying neither more nor less than what is right ?* —' εἰποῦσ' ἀνύσσωμαι idem valet ac ἀνύσσωμαι ὥστε εἰπεῖν, nota constructionis forma. Verte : *Quomodo efficiam ut quod æquum est dicam ?*" Heath. See above on v. 12, and for the meaning of ἴσον, Schol : τὸ ἀληθές, compare the note on v. 767, and see below v. 847, εἷ δ' ἐπὶ νίκην.

839. πειραὶ κοπάνων] Πειραὶ· αἱ ἀκμαὶ τῶν ξιφῶν, παρὰ τὸ πείρειν. κοπάνων δέ, τῶν κοπτικῶν ξιφῶν. "Ἄλλως,¹ κοπάνων τῶν συγκοπῶν : Schol. "Libri omnes πειραὶ. Editores nonnulli πείραι, ensium tentamina. Sed videtur interpretatio Scholiastæ repetenda ex antiqua quadam rei traditione, quam verum exhibere probabile est." Klaus.

Dindorf only, so far as I have seen, has edited πείραι. Blomfield has πειραὶ [Angl. *thrusts*], but with the gloss : "πειραί, *experimentum ; μανθίσαι π.κ. dicitur pro π.κ. μανθέντων, quemadmodum ἐκπαῖσις ἀλγεσι παιδῶν &c : vid. Gloss. in Ag. 148*"—an *hypallage* which is avoided by adopting the Scholiast's interpretation, though with πείραι κ. ἀνδρ. we might compare ξιφηφόρους ἀγῶνας v. 570, and ξιφοδηλήτοις ἀγῶσιν v. 711.—Κόπανον· ξίφος, παρὰ Ἀρχιλόχῳ : Etym. M. Κόπανον· ξύλον ἐρεπλυτικόν ["leg. ἐρισπλυτικόν, quo lanae lavantur et interim percutiuntur," Martin. Salmas : alii ἐνοπλιτικόν] : Hesych. Compare κοπίς. Soph. Ant. 602. Eur. El. 837. Cycl. 240.

With ἀνδροδαίκτων Blomfield compares Myrmid. fr. 125, as cited Aristoph. Ran. 1295 : Φθιωτ' Ἀχιλεῦ, τί ποτ' ἀνδροδαῖκτον ἀκούων ἰήκοπον οὐ πελάθεις ἐπ' ἀρωγάν ; Pers. 105, πολέμους πυργοδαίκτους.

841. διὰ παντός] *for ever ; "penitus, per omne ævum ; subaudi χρόνου.* Gloss. vet : Διὰ παντός, *sempiternum, per ævum.* Vid. infra 1006 (999). Prom. 283. Eur. Alc. 888. Iph. T. 1117. Thucyd. i, 85. ii, 93. vii, 61. Plene Herodotus ix, 12 : διὰ παντός τοῦ χρόνου." Blomf.

¹ This second interpretation of κοπάνων, which had been erroneously inserted after the former ξιφῶν, thereby intercept-

ing the writer's etymology of πειραί, I have here restored to its proper place.

842. πῦρ καὶ φῶς] “nempe ἐπιβώμιον. Ag. 579 [576-8.]. Eur. Or. 1137, ὀλοληγμός ἐσται, πῦρ τ' ἀνάφρουσιν θεοῖς.” Blomf. “πῦρ καὶ φῶς de igne in sacrificiis accenso dictum, ut πυρὸς σέλας fr. 395. Duplex bonum contingit Oresti per hanc victoriam, et possessio ædium, quæ sacris domesticis designatur, et imperium terræ Argivorum. Utrumque, et πῦρ καὶ φῶς et ἀρχὰς πολισσονόμους, pendet ab ἕξει, utrumque dicitur felicitas a majoribus tradita, πατέρων μέγας ὄλβος. In recuperanda domo extollitur restituta libertas, in recuperando regno imperium de urbe. Quæ fusius ita exhiberi potuissent : ἢ ἕξει πῦρ καὶ φῶς (aræ domesticæ), δαίων αὐτὰ ἐπ' ἐλευθερίᾳ, ἀρχὰς τε, νέμων αὐταῖς πόλιν. Quam rationem quum non perspexerint interpretes, offendebantur omnes illo ἀρχὰς τε, quod quum a δαίων pendere nequeat, alii advocabant usum particulæ τε præmisso participio ; alii scripserunt ἀρχαῖς πολισσονόμοις ; alii ἀρχὰς pro ἀπαρχὰς de primitiis regi oblati et ab eo in ara combustis dictum putaverunt ; ingeniose quidem hi, sed obscuriorem reddentes dictionem, quum ἀρχαὶ non sit ἀπαρχαί.” Klaus—whose own construction of the passage is ingenious indeed, but intricate and too artificial.

I follow Wellauer and Scholefield in associating it with the construction of Ag. 97 : λέξασ' . . . παιῶν τε γενοῦ, on which see my note, and translate accordingly : *he shall succeed withal to the sovereignty of the state, the greatness which descends to him from his fathers*—where, by this peculiar use of the connecting τε, I understand the Poet to have conveyed to the jealous apprehension of his Athenian hearers that in the accession of Orestes to the limited and constitutional Monarchy of Argos (as it had been in the Heroic Age) there was nothing incompatible with the true *liberty* of his country ; no such matter of suspicion or offence, as we know to have been expressed by the words τυραννίς and τύραννος : see below v. 952. Ag. 1322, φροιμάζονται γὰρ ὡς τυραννίδος σημεῖα πράσσοντες πόλει. ib. 1332, πεπαιτέρα γὰρ μοῖρα τῆς τυραννίδος. ib. 1604. ὡς δὴ σύ μοι τύραννος Ἀργείων ἔσει, and compare Thucyd. i. 13 : Δυνατωτέρας δὲ γιγνομένης τῆς Ἑλλάδος . . . τὰ πολλὰ τυραννίδες ἐν ταῖς πόλεσι καθίσταντο . . . πρότερον δὲ ἦσαν ἐπὶ βῆτοῖς γέρασι πατρικαὶ βασιλείαι. Compare also Ag. 1307, ἄλλων ποινὴς θανάτων ἄταν τε κρανεῖ, and the unlo-gous construction of ἄμα, *at the same time*, below v. 877. Ag. 1597.

843. ἀρχὰς πολισσονόμους, *civil or constitutional powers, or prerogatives* ; “πολισσονόμος, *in urbe degens, vel urbi dans jura.*” Blomf. Take as an example of the former meaning Pers. 852, ἢ μεγάλας ἀγαθὰς τε πολισσονόμου βιοτᾶς ἐπέκυσσάμεν, and for the actual exercise of the kingly powers in regal Argos see Ag. 813-19, Suppl. 368-9. 398-401. 485.

Compare also the corresponding senses of πολισοῦχος, as seen in πολισοῦχοι θεοί. Theb. 69. and πολισοῦχος λέως Eum. 745.

845. μόνος ὢν ἔφεδρος δισσοῖς] "Ἐφεδρος" ταβλιστής τρίτος ἐνεδρεύων, καὶ ὁ ὑφ' ἡμῶν ἐπέκλητος [one that is to succeed to something that we now hold, that stands next below us, and is waiting to take our place]: καὶ δίφρος τις, καὶ ὁ ἐπιδίφριος, καὶ χειροτέχνης: Hesych. "Sic dicebatur athleta qui [duorum] certamini adsidebat, et cum victore, si ita visum est, decertabat. Aristoph. Ran. 791, νυνὶ δ' ἔμελλεν, ὡς ἔφη Κλειδημίδης, ἔφεδρος καθεδείσθαι· κἄν μὲν Διαχίλος κρατῆ, ἔξειν κατὰ χώραν· εἰ δὲ μὴ, περὶ τῆς τέχνης διαγωνιέσθαι" φασκε πρὸς γ' Εὐριπίδην: ubi Schol: ἔφεδρος ὁ μὴ πλανώμενος ἐν τοῖς ἀγῶσιν εἰς τὸ ἀγωνίζεσθαι τοῖς νικῶσιν. καὶ Σοφοκλῆς (Aj. 610.)· Καί μοι δυσθεράπευτος Αἴας ξύνασ' ἔφεδρος. ἤγον¹ ἔσχατος [Angl. reserved to the last]. Hanc glossam transtulit grammaticus aliquis in scholia ad Sophoclis locum; est etiam apud Suidam. Sed legendum: "Ἐφεδρος" ὁ μὴ πλανώμενος.² ὁ ἐφεδρεύων ἐν τοῖς ἀγῶσιν κ.τ.λ. Lucian. Hermot. T. i. p. 783, de eadem re: ὅς δ' ἂν τοῦτο ἀνασπασῆ, ἐφεδρεύει περιμένων ἔστ' ἂν ἐκείνοι ἀγωνίσωνται. Menand. ap. Stob. lxxx. p. 475. Gr: Υἱῶ προθύμως ταξιούμενον ποιῶν, Κηδεμόν' ἀληθῶς, οὐκ ἔφεδρον ἔξεις βίου, i. e. Grotio vertente, Qui filii animo morem gerit, habet is pater Vitæ adiutorem, non subsessorem, suæ. Hinc patet vera hujus loci vis, Stanleio minus percepta; vertit enim solus existens observator. Percepit quidem Spanhemius ad Aristophanis locum, sed prava lectione [θεῖος³ M.G.A.R.V.] deceptus male vertit: Luctam talem, solus existens tertiarius, cum duobus divis Orestes debet subire." Blomf.

So much for the word—now for its application to the context, which is not, after all, so obvious as to call for no remark. Scholefield translates: "Nullum habens ἔφεδρον, h. e. assessorem qui, si ipse victus fuerit, pugnam sit redintegraturus." And this, although perhaps a little overstrained, might be allowed to be a correct interpretation of μόνος ὢν ἔφεδρος, separately considered. But δισσοῖς is not to be connected, as has been hastily imagined, with ἀψεῖν (used here, as Butler

¹ Compare Suidas: "Ἐφεδρον δὲ λέγει ὁ Σοφοκλῆς τὸν Αἴαντα, ὅτι ἔσχατος καὶ ὡς ἔφεδρος ἐλείφθη μοι ὁ Αἴας εἰς κακόν. Οἶον, πρὸς τοῖς πρώτοις κακοῖς ὡσπερ δευτέρον ἐστὶ μοι κακὸν τὸ τοῦ Αἴαντος ξυνεστηκός. Τοῦτο γὰρ δηλοῖ ὁ ἔφεδρος.

² This emendation is ingenious, but inapplicable to the text of Suidas, which is: "Ἐφεδρός ἐστιν ἐν τοῖς ἀγῶσιν ὁ μὴ πλανώμενος εἰς τὸ ἀγωνίζεσθαι τοῖς νικῶσιν—for which Tour preposos ὁ παρακαθήμενος εἰς τὸ ἄ. τ. ν., comparing Hesych:

"Ἐφεδρίζων" παρακαθήμενος, and Xenoph. Anab. p. 154.

³ "Θεῖος Turn. et sic emendavit Canter. in Notis, quem sequuntur omnes reliqui, excepto Heath. cui placuit θεῶν, ἡμειβίης (Clyt. scilicet et Ægistho); ut substantivum adsit ad quod δισσοῖς referatur. Sed vulgata bene se habet, neque in iis quæ de epitheto θεῖος ad Orestem minus commode ob juventutem referendo comminiscitur, quicquam sani inesse video." Butl.

and Blomfield suggest, for its compound *συνάψεν*), but is strictly correlative to *μόνος*—and hence found, as Heath objects, without a substantive to refer it to—and the literal version would be: *a single ζφεδρος against two*, i.e. standing alone in the contest, with two opponents, each prepared (if need be) to take up the other's quarrel; or, in other words, *adventuring one chance against two*. We may translate, therefore: *Such a wrestling-match*, in which *on the one side*¹ there is but *a single expectant*² to come forward, whilst *on the other* there are *two*, *is the divinely-commissioned Orestes prepared to engage in! and may it be unto* (i.e. may it end in) *victory!* So may we best interpret v. 847, reading with Blomf. and Scholef. *ἐπὶ νίκην*, for which we have the authority also of Aldus and Turnébe, in place of *ἐπὶ νίκη* which is retained by Wellauer, Dindorf, and Klausen—the last of these observing: “*νίκη* M. G. R. V. *νίκην* A. T. Illud Eum. 1009., hoc Ch. 457.” But *ἐπὶ νίκη*, as expressive of *the object aimed at* in any action (Matth. Gr. Gr. p. 1027.), though most apposite to Eum. 1009, τὸ μὲν ἀτηρόν χάριος κατέχειν, τὸ δὲ κερδαλέον πέμπειν πόλεως ἐπὶ νίκη, would be wholly out of place here; and in v. 464, although in reference to the *senders* (*μάκαρες χθόνιοι*) the Chorus might undoubtedly have said *πέμπειτ' ἀρωγὴν ἐπὶ νίκη*, yet in reference to *παυσὶν* they very properly say *ἐπὶ νίκην*, choosing rather to contemplate the *actual issue*, than the *virtual tendency*, of the divine assistance for which they pray.³ See Matth. Gr. Gr. § 586. c.

For the meaning assigned to *θεῖος*, compare Ag. 1246-52. 1638. above vv. 261. 291. 544. 757. below vv. 882. 1010-14.

¹ Compare Thuc. vi, 82: *ἡμεῖς γὰρ Ἴωνες ὄντες Πελοποννησίοις Δωριεῦσι, καὶ πλείοσιν ὄσσι καὶ παρικοῦσιν, ἐσκεψάμεθα ὅτω τρόπῳ ἥκιστα αὐτῶν ὑπακούσομεθα*—for which we elsewhere find, in the prosecution of the very same comparison: *καὶ μὴν καὶ δοκνοῖ προς ἡμᾶς μελλήτας, καὶ ἀποδημηταὶ πρὸς ἐνδημοτάτους* ib. i, 70; as in Æschylus also: *ἀτρέστον καρδία πρὸς εἰδότης* Ag. 1369, where see the note.

² Compare Sir W. Scott's *Tales of the Crusaders, Talisman* c. xviii: “each appears in the lists, as soon as the other is defeated! Why, this is a single knight fighting against the whole *melee* of the tournament!”

³ In one way only can we conceive it to be a matter of indifference, whether *ἐπὶ*, in the above sense, be followed by a dative or an accusative; viz. when, arguing a *posteriori*, the actual result is

tacitly assumed to have been the original design, as in Eur. Hec. 648 (which Matthiæ quotes) *ἐκρίθη δ' ἔρις, ἄν ἐν Ἴδα κρίνει τρισσᾶς μακάρων παῖδας ἀνὴρ βούτας, ἐπὶ δόρι καὶ φόνῳ κ.τ.λ.* (*for war*, as it has turned out, *and slaughter &c.*), where we should rather have expected *ἐπὶ* or *εἰς δόρυ καὶ φόνον κ.τ.λ.* And so too Xen. Mem. S. ii, 3, 19: *οὐκ ἄν πολλὴ ἀμαθία εἴη καὶ κακοδαμονία τοῖς ἐπ' ὠφελεία πεποιημένοις ἐπὶ βλάβῃ χρῆσθαι* (where Matthiæ not very accurately distinguishes *ἐπ' ὠφελεία* “the object,” *ἐπὶ βλάβῃ* “the consequence”), we may translate, indeed, loosely: *to turn what was made to be a blessing into a curse*, as though it had been *ἐπὶ βλάβῃ*; but the strict construction, I think, is *ὡς ἐπὶ βλάβῃ πεπομένοις, to use what was designed for a blessing, just as if it had been designed for a curse*.

850. κέκραται] τετέλεσται: Hesych. "κέκραται Rob. Errorem typographicum correxit Steph." Scholef.—κέκραται G. A. T.

854. πανοίοι] "πανοίοι em. Pors. πᾶν, οἶμοι M. G. A. T. V. πᾶν. οἶμοι R. Signum Oī. huic versui primus addidit T., in prioribus nullum." Klaus.—"πανοίοι, *eheu omnino!* Simile compositum non meminī vidisse." Blomf. See the note on Ag. 691, *πάμπροσθε*.

Ibid. τελουμένον, Angl. *finished, done for*: "τελείσθαι hic notes pro occidi, interfici, qui usus omnium verborum *faciendi* est communis; sic mox διαππραγμένος et v. 830 (809) *περαίνειν*." Abresch.

857. γυναικίους πύλας, *the doors of the Women's* (i.e. Clytemnestra's) *apartments*; above v. 33. "γυναικίους [Guelph.] Ald. γυναικίους Rob. Turn. Med. γυναικείας Steph. et recentiores. Sed illud præstat. Dicitur quidem v. 620, *γυναικείαν ἄτολμον αἰχμάν*, Eur. Andr. 362, *διὰ γυναικείαν ἔριν*, metro jubente; sed in v. 948. ejusdem fabulæ habemus *τὰς γυναικίους νόσους*. Contra in Inûs fragm. 1. ὁ *γυναικεία φρένες*, quod tamen Stobæi scribæ deberi potest. Dicebant tragici *ἔρκειους πύλας* (supra 553) *αἰλλείους πύλας* Eur. Hel. 445. *φροντίς οἰκείος* Heracl. 634. et alia similia; unde hoc tantum colligo, eos, ubi metrum alterutram terminationem indifferenter admitteret, masculinam formam prætulisse, si sic *homoteleton* evitarent. Ceterum ex hoc loco discimus, ut opinor, in scena duas fuisse portas, quarum una in *ἀνδρωνίτιν*, altera in *γυναικωνίτιν* ducebat. Illa protagonistæ erat, hæc vero deuteragonistæ; Pollux iv. 123: *τριῶν δὲ κατὰ τὴν σκηνὴν θυρῶν, ἡ μέση μὲν βυσσιλεῖον* (sicut in hac fabula), *ἡ σπήλαιον* (sicut in Philocteta), *ἡ οἶκος ἔνδοξος, ἡ πᾶν τὸ πρωταγωνιστοῦν τοῦ δράματος· ἡ δὲ δεξιὰ, τοῦ δευτεραγωνιστοῦντος καταγωγίον· ἡ δὲ ἀριστερὰ ἢ τὸ εὐτελέστατον ἔχει πρόσωπον, ἢ ἱερὸν ἐξηρημωμένον ἢ αἰκίος ἐστὶ*. In hac autem fabula Orestes primas partes agit, Electra secundas, Clytemnestra vero tertias." Blomf. See the note on Ag. 39, and compare *Theatre of the Greeks* ed. 4, pp. 320-21.

858. *μοχλοῖς χαλῶτε*] Angl. *unbolt*; "μοχλοῖς dativus instrumentalis: *solvere januas obice* (soluto)." Klaus.—"μοχλός, *obex*, quo vel clauderent fores vel reserabant: hinc *μοχλῶσαι τὴν θύραν, pessulum foribus obdere*, Aristoph. ap. Polluc. x, 45, *κλῆθρα συμπεραίνοντες μοχλοῖς* Eur. Or. 1551. Cf. Andr. 952. Contra vero *ἀναμοχλεῖν* vel *ἐκμοχλεῖν τὴν θύραν, fores pessulo reducto reserare*; Hemsterhus. ad Polluc. x, 22. Hoc est quod dicit Æschylus *μοχλοῖς χαλᾶν τὰς πύλας*. Eur. Iph. T. 99, *χαλκότενεκτα κλῆθρα λύσαντες μοχλοῖς*. Ad vulgatum loquendi genus propius accedere *πύλης* (πυλῶν) *μοχλοῖς χαλᾶν* observavit Arnaldus, citato Aristoph. Lys. 310, *κᾶν μὴ καλούντων τοὺς μοχλοῖς χαλῶσιν αἱ γυναῖκες, κ.τ.λ.*" Blomf.

Ibid. καὶ μάλ' ἠβώντος¹ δὲ δεῖ] Translate: *and, let me tell you (δεῖ), there is need of a man in full strength—I do not mean (δεῖ) for the purpose of giving assistance, now that all is over, for what need of that?—but to force open the door, he should have said, when in the urgency of his distress he again calls wildly and impatiently for some one to answer him from within.* Schol: ἀνδρὸς δεῖ εἰς τὸ χαλάσαι τὰς πύλας, scil. ut id subito fiat, quia res urget. Videtur servus, quum hæc loquitur, conatus

¹ Blomfield—on the faith of Porson's incidental and (if it must be said) ill-advised remark on Eur. Or. 614 (where see Professor Scholfield interposing the shield of Menelaus in defence of the broken armour of Achilles): "Conjunctiones istas (καὶ—δέ) in eodem sententiæ membro *haud credo* occurrere apud istius ævi scriptores, nisi per librarium errorem"—here, as in Prom. 973. Pers. 153. 261. 546. Eum. 65. (and as Porson himself in Soph. Phil. 1362), has altered δὲ into γέ, without bestowing (it should seem) a moment's consideration on the consequent alteration of the sense. Now δέ—"the counterpart of *too*," as Mr. Sewell has termed it (*Hor. Philol.* p. 128)—being as evidently connected with δὲ and δέο, as μέν with εἰς—whence their well-known meanings: *for one thing, for another thing; in the first place, in the second place; on the one hand, on the other*—is properly used to express a transition from one subject, or one property of a common subject, to another. Hence it denotes generally, *in further speaking, moreover*—in which sense, as often as the speaker would simply eke out his own words or meaning, it admits of various modifications: *Isayor would say, I mean, in other words*: see vv. 78. 181. 372. 806. 820. 859. Ag. 197—and so agrees very well with the Anglo-Saxon *but* (more correctly *bot*, or *boot*) which "always intimates something MORE, something to follow," inasmuch that "whenever any one in discourse finishes his words with *BUT*, the question always follows: *BUT what?*"—see Horne Tooke's *Diversions of Purley*, Part I, ch. viii: and compare Matth. Gr. Gr. § § 616. 621. But γέ, whose simplest elementary notion is *being*—whence we are led to connect it, etymologically, with the root of γείνομαι and γίγνομαι—whether used in amplification, *it being, even*, or in restriction, *though it be but, at least*, differs from δέ (as τε from καί) in that it is altogether retrospective, and either by itself, or by help of a supplementary clause in which it stands, serves but to give an *emphasis*

to the word, or proposition, to which it is immediately subjoined: see Matth. Gr. Gr. § 602, Stephens' *Greek Particles*, pp. 92-98. and Appendix pp. 147. 151. No more apposite example, indeed, of their difference need be given than Pers. 260-1: ὡς πάντα γ' ἔστ' ἐκεῖνα διαπραγμάνει, καὶ τὸ δ' ἀέλιπτος νόστιμον βλέπω φάος, where the γέ, whilst it lays stress on πάντα, tacitly enforces the preceding exhortation αἰαί, διαίνεσθε, Πέρσαι, τὸ δ' ἄχος κλύοντες ib. 258-9; whereas the δέ informs us *further*, that *not only* is there utter ruin there, *but* that it is *beyond his hopes*, that the messenger "only has escaped alone to tell" it: compare Job i, 15, 16, 17, 19.

I will only add that, what καὶ . . . πρὸς expresses in Prom. 73, ἢ μὴν κελύσω κἀπιθώξω γε πρὸς. Eur. Phœn. 610, καὶ κατακτενῶ γε πρὸς. ib. 877, νοσῶν τε καὶ πρὸς ἠτμισμένους. Hipp. 893, καὶ πρὸς γ' ἐξελαῶ σφε. Heracl. 641, μάλιστ' καὶ πρὸς γ' εὐτυχίῃς τὰ νῦν τάδε. Hel. 956, ἀπόδος τε καὶ πρὸς σώσον, might, so far as the mere wording goes, have been equally well expressed by καὶ . . . δέ: καὶ σώσον δέ—καὶ νῦν δ' εὐτυχίῃς—and (though less energetic without γέ) κἀπιθώξω δέ—καὶ κατακτενῶ δέ—κἀξελαῶ δέ: as, on the other hand καὶ . . . γε (as in Eur. Suppl. 766, which Matthiæ has noticed) might often be replaced by καὶ μάλα, for which our Poet has in one rare instance used καὶ ταῦτα Eum. 112. And so in emphatic answers γέ is often equivalent to μάλιστ' (see Matth. Gr. Gr. p. 1064, note (D)), and, when subjoined to a word to shew (as in πάντα γε) that that word is to be taken *in its fullest sense*, exerts the same force as a prepositive καί (e.g. καὶ πάντα, with which compare Hor. Sat. i. 6, 22: *vel merito*, i.e. merito quidem) denoting that we are to *go the whole length* of the expression; just as, in Thucydides, the postpositive μάλιστ' exerts the same force in numerical computation, as the prepositive ἐς or ἐπι: Matth. Gr. Gr. § 578. f. § 586. Compare the notes on Ag. 141. 695.

esse vi aperire januam clausam ædis mulierum, quod quum sibi seni parum succedat, postulat opem." Klaus.

859. οὐχ ὡς δ' "ὡστ' Glasg. [Blomf. Dind.] male, neque Hermannii emendatione opus est, qui (*de metr. Pind.* p. 241.) legit: οὐχ ὡς δ' ἀρήξαι,¹ ne sic quidem ille opem ferat, neque Döderlinii explicatione, qui in *spec. Soph.* p. 89. ζέεσσι subaudiendum putat. Servo auxilium frustra invocari, quum res jam acta sit, in mentem venit; quare addit: *non tamen, ut auxilium ferat.*" Well—who adds: "διαπεπραγμένων Ald. Rob., forsitan recte: *quum jam actum sit;*" and so Klausen: "διαπεπραγμένων M.G.A.R. διαπεπραγμένω T.V. et Schol: τῷ σφαγέντι. Genitivus positus eodem sensu, quo ἐπὶ c. dat. v. 696 (721)." Compare Pers. 260, ὡς πάντα γ' ἔστ' ἐκείνα διαπεπραγμένα, and see the note on Ag. 1346, ἐπ' ἐξεργασμένοις. Arnold on Thuc. i. 7: πλοῖμωτέρων ὄντων. Matth. Gr. Gr. § 563.

For τί γάρ; after which it is here most obvious to supply δεῖ, see the note on Ag. 1104.—"τί γάρ; Ag. 1064 (1104). 1160 (1206). modo dictum pro τί γάρ ἄλλο, modo pro τί γάρ ὄφελος; et ita hoc loco." Klaus.

861. καθεύδουσιν μάτην] Klausen connects μάτην with ἀκρατα, but why should he not connect it with καθεύδουσιν, which sufficiently answers here to the description of a verb "quod per se vanitatem designat," as he writes on v. 825, θνήσκοντες μάτην? Translate: *and am talking to no purpose to persons idly sleeping, or to idle sleepers;* and compare Eum. 94, εὐδοίει' ἄν, ὡή, καὶ καθευδουσῶν τί δεῖ; Jonah i, 6: *What meanest thou, O sleeper?*

863. "Quod ad Stanleii conjecturam attinet, hunc versum cum proximo *Choro* forte tribuendos esse, haud negaverim illud sic amarissime dictum videri, et tum summo odio in Clytæmnestram, tum gaudio ob jam receptam libertatem ex morte Ægisthi convenire: sed magis ex indole tragicorum videtur hæc Nuntio tribuere: alterum illud nimis artificiosum videtur, et tragœdiæ recentioris. Suavius decurreret hic versus, si legeretur *Εοικεν² αὐτῆς νῦν ἐπὶ ξυροῦ πέλας." Butl.

Ibid. ἐπὶ ξυροῦ. "ἐπιξήνου πέλας Abresch. ex Ag. 1248, quia displicebat πέλας cum ξυροῦ conjunctum. Schützius πέλας de tempore accipit; de loco Butlerus, *prope Ægisthum.* Sed etiamsi πέλας abesset,

¹ This would place the text under the same construction as τίς λέγοι; v. 580: *Not that even so he might* (i.e. can be conceived to) *help a murdered man;* see on v. 577.

² Yet this arrangement of the words would not keep the incidental clause, νῦν

...ἀόχην, so plainly apart from the main proposition εοικε πεσεῖσθαι, as they now are distinguished by a pause, or *trithemimeral* cæsura, (easily marked by the actor's intonation) after εοικε—or perhaps, as Blomfield has suggested, after νῦν.

difficilis esset sententia ; quomodo enim dici potest *Clytemnestra percussa cervix in novacula aciem casura esse ? ἐπὶ ξυροῦ εἶναι*, vel *ἴστασθαι*, vel *βεβάναι*, dicitur is qui *in discriminis articulo* versatur, non autem qui ipsam calamitatem subiit. Quare *πεπληγμένης* vertendum erit *statim percutiendæ* [immo *quum percussa fuerit*], potius quam *percussæ*." Blomf—who compares, in illustration of *ἐπὶ ξυροῦ ἐπὶ κινδύνου*, ἢ *ἐπὶ τοῦ ὀξυτάτου ἢ ἀκρατάτου* : Hesych., Hom. Il. x, 173 : *νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς ἢ μάλα λυγρὸς δλεθρὸς Ἀχαιοῖς, ἢ ἐ βιῶναι*. Theogn. 557 : *φράζεο κινδυνὸς τοι ἐπὶ ξυροῦ ἴσταται ἀκμῆς*. Soph. Ant. 996 : *φρόνει βεβῶς αὐτῶν ἐπὶ ξυροῦ τύχης*. Theocr. xxii, 6 : *ἀνθρώπων σωτήρας ἐπὶ ξυροῦ ἦδη εὐντων*, and adds : " *Hæc congressit Stanl. ab Theb. 97, partem ex Duporto, qui monet hoc proverbium etiam Herodoto usurpatum esse ; nempe vi, 11 : ἐπὶ ξυροῦ τῆς ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα*, ubi Valck. laudat Simonidis epigramma : *Ἀκμάς ἐστακυῖαν ἐπὶ ξυροῦ Ἑλλάδα πᾶσαν*. Interdum breviter dicebatur *ἐπ' ἀκμῆς*, sine *ξυροῦ*. Eur. Hel. 896, *ὄν μῶλις ποτὲ λαβοῦσ' ἐπ' ἀκμῆς εἰμὶ καθανόντ' ἰδέειν*." Add Hor. Sat. i. 9, 74 : *fugit improbus, ac me sub cultro* linquit. Heyne on Il. x. 173 : " *Proverbium ductum puta a momento, cum culter tonsorius jam admotus est cuti.*"

Translate : *Methinks, her throat being even now close upon the cutting point* —i.e. the critical turn of the razor, just stopping short of drawing blood (*ξυρεῖν ἐν χρῶ* Soph. Aj. 786)—*(she) is about to fall by a judicial visitation upon (it, or upon her, shall we say ? Surely upon) her* : for *αὐχὴν* is but incidentally connected with *πεσεῖσθαι*, and in strictness belongs only to the apposition *πέλας ὧν ἐπὶ ξυροῦ*, which is mixed up with the main proposition *εἴοικε πεσεῖσθαι πρὸς δίκην πεπληγμένη* (so the Guelph. MS. as collated by Askew), by the same license of construction, as we find in Ag. 275, *ὑπερτελής τε, πόντον ὥστε νοτίσαι, ἰσχύς πορευτοῦ λαμπάδος, πρὸς ἠδόνην πείκη* (ἔβη ?)—where see the note.

We therefore, with the great majority of editors, retain in v. 864. *πεπληγμένης*, which when Klausen ventured to alter into *πεπληγμένος*—observing " *πεπληγμένος G. A. R. πεπληγμένης M. T. V. [cett.] Quæ videtur correctio*"—he seems not (to say nothing of the opposition of M. and doubtful support of G.) to have considered, which was in itself the more obvious reading, and which, therefore, the more likely to invite alteration.

With *πρὸς δίκην πεπ.* *justly*, or here *judicially, struck down*—" *victimarium sc. more.*" Stanl. see Soph. Aj. 298, *καὶ τοὺς μὲν ἠὲ χυνίξει*. Eur. Hec. 564, *εἰ δ' ὑπ' αὐχένα χρήσεις, πάρεστι λαμῶς εὐτρεπῆς ὄδε*. Or. 51, *φάσγανον ἐπ' αὐχένος βαλεῖν*. Phœn. 1457, *διὰ μένου αὐχένος ὄθει*

σίδηρον—compare above vv. 53. 140. 235. 299. 302. 483. 623-25. Aj. 356. 1631. Theb. 608. Soph. Aj. 137. 279.

866. τοὺς τεθνηκότας λέγω] “λέγω M. G. A. R. λόγῳ T. V. [et Schol: ὁ τῷ λόγῳ τεθνηκώς Ὀρέστης ἀπέκτεινε τὸν ζῶντα Λίγισθον]. Orestis versum tribuunt G. A. R., servo T. V.” Klaus. “Vulgatam tuetur Pauw. ex v. 845 (825) λόγοι θνήσκοντες μίτην, sed valde adblanditur λέγω, quod dant Med. Guelph. Ald. Rob., probantibus etiam Stanl. Bourd. Schütz. Recte etiam monet Schütz in vulgata nihil inesse αἰνιγματώδες, nam eos qui fama tantum mortui perhibebantur vivum hominem occidere posse nemo dubitat.” Butl. Add that under the abstract generality, τοὺς τεθνηκότας, Angl. THE DEAD, the speaker might well be supposed to allude to τὸν λόγῳ τεθνηκότα Ὀρέστην, viz.—him that we had set down as dead, or among the dead; whereas τοὺς τεθνηκότας λόγῳ, inasmuch as it does not express any known and universal relation, could not possibly have been applied singly to Orestes.

Stanley well compares Soph. El. 1477, οὐ γὰρ αἰσθάνει πάλοι ζῶντας θανούσιν οὐνεκ' ἀνταυδῆς ἴσα; οἴμοι, ξυνήκα τοῦπος.

867. οἱ γῶ] “οἱ ἐγῶ G. T. V. οἱ ἐγῶ M. hic et v. 836 (873). οἱ γῶ recentiores.” Klaus—who, with Wellauer, has edited οἱ ἐγῶ. *Ibid.* ἐξ αἰνιγμάτων: compare Ag. 1077, ἐξ αἰνιγμάτων ἐπαργέμοισι θεσφάτοις. ib. 1145, ἐκ καλυμμάτων . . . δεδορκώς.

868. ὥσπερ οὖν] “ὥσπερ οὖς ἐκείναμεν Porsonus *Adv.* p. 160. ubi notavimus istas in Æschylum notulas a Porsono juvene scriptas fuisse. Sententiam postea mutavit; edidit enim ὥσπερ οὖν, memor fortasse versus 90 (88), ἢ σὶγ' ἀτίμως, ὥσπερ οὖν ἀπώλετο πατήρ.” Blomf—and so Dobree *Adv.* vol. ii, p. 28: “ὥσπερ οὖς Pors. *Adv.* p. 160, sed vide Platon. Cratyl. p. 405. C. H. St. Comicus Athenæi, ὥσπερ οὖν οἱ ῥήτορες olim emendabam.”

869. ἀνδροκμήτα, manslaying, murderous. “Lege ἀνδροκμήτα [pro. vulg. ἀνδρόκμητα]. H. Steph. in explicanda hac voce ἀνδροκμῆς Scholiastem Sophoclis sequitur, qui ad Aj. 325. notat: σιδηροκμήσιν τῷ σιδήρῳ φονευθείσιν, ὡς ἀνδροκμήσιν. Verum Æschylus active sumit, hominem trucidans, nec h. l. tantum, sed et Suppl. 679, ἀνδροκμῆς λονγός. et Eum. 248, μόχθοις ἀνδροκμήσι: cum tamen verba hujus formæ ut plurimum passive sumantur, ut λιμοθῆς [Ag. 1241.], ἀνδροδμῆς. Hesych: Ἀνδροδῆμις (lege Ἀνδροδμῆς) ὑπανδρος¹ γυνή.” Stanl. Add Eum. 956, ἀνδροκμήτας δ' ἀώρους ἀπενέπω τύχας, and see on Ag. 783, ἀνδροθηῆτας φθοράς.

870. ἢ νικῶμεν] “ἢ νικῶμεν Med. Guelph. Ald. Rob. εἰ νικῶμεν Turn.

¹ See St. Paul's Ep. to Romans vii, 2.

Vict., quod recentiores receperunt omnes; sed optimorum librorum lectionem revocavi secundum ea quæ ad v. 745 (738) disputata sunt" Well—and so Blomf. Scholef. Dind. Klaus. Translate: *Let it be known, or conquer we or fail!* "For thus," she argues, "it stands with me in this bad business—we either conquer or are for ever¹ conquered—and the sooner we know our actual state, the better." In this summary view of the conditions² of the contest for which she would arm herself, let us once more note the ἀνδρόβουλον κέαρ (Ag. 11.) of Clytæmnestra, as represented in the former part of the Trilogv (Ag. 1339-1418), and at the same time, in the words τοῦδ' ἀφικόμην κακοῦ v. 871, observe that secret misgiving of the mind within, which we have formerly noticed on Ag. 1628.

872. σὲ καὶ ματεύω] "Angl. *I was just seeking for you—or the very person I am in quest of!*—the καὶ making ματεύω correlative, or (more familiarly speaking) ἀρπρος to ἀφικόμην, which word we must suppose Orestes to have overheard. So Klausen: "*Etiã quæro te; intelligendum est, ὥσπερ καὶ ἦκεις.* Cf. Hartung. *Partikeln* i. p. 131."

Yet Blomfield: "Hoc exemplum iis adjici potest, quæ dedit Dobræus in Aristoph. App. p. (36), in quibus καὶ conjunctio postponitur voci, quam in constructione antecedit. Pene tamen suspicor legendum σὲ μὲν ματεύω, vel σὲ τοὶ ματεύω"!

Ibid. τῷδε δ' ἀρκούντως ἔχει,³ Angl. *for this man has got enough!* "Egresso Oreste aperta manet porta media per quam aspicitur Ægisthi corpus intus jacens." Klaus. Abresch compares Eur. Hec. 318, καὶ σμικρ' ἔχομι, πάντ' ἂν ἀρκούντως ἔχοι: and Blomfield adds Thucyd. i, 22. ἀρκούντως ἔξει.

873. φίλτατ' Ἀλγίσθου βία] "Constructionem φίλτατε Ἀλγ. βία, ubi est σχῆμα πρὸς τὸ σημαίνονμενον, illustrarunt Matth. Gr. Gr. § 434. Elmsl. ad Soph. Œd. T. 1167. et Eur. Bacch. 1306. Hoc tamen exemplum unicum est hujus circumlocutionis, βία τινος, cum adjectivo masculini generis conjunctæ; nam quod supra edidimus v. 644 (638): εἴπερ φιλόξενός τις Ἀλγίσθου βία, diversi est generis. Dixit Euripides Phœn. 55, κλειψὴν Πολυνείκουσ βίαν." Blomf.

875. οὔτι μὴ προδῶε] "*non deseres; οὔτι μὴ προδώσεις foret; nequaquam deseras; si verum sit quod tradit Elmsl. ad Soph. Œd. C. 177, οὐ μὴ*

¹ So Milton: "Awake, arise, or be for ever fall'n"! Par. Lost. i, 330.

² Not unlike is the modern Clytæmnestra's intrepidity: "If we should fail—*We fail!* But screw your courage to the sticking place, And we'll not fail":

Shaksp. Macbeth, Act i. Sc. 7.

³ These words, spoken "after the manner of men" (I. Cor. xv, 32.), seem to have been borrowed from the athletic contests of Ancient Greece: as in Ag. 356. 1252, where see the notes.

cum futuro *vetantis* esse, cum subjunctivo vero *negantis*." Blomf. Compare Elmsl. on Eur. Med. 1120, but on the other hand see Hermann's *critique* thereupon, and notes on Soph. Phil. 416. CEd. C. 853, in the latter of which he writes: "Quantum ego quidem in hac re, quæ valde subtilis et sæpe perambigua est, perspicio, conjunctivo aoristi locus est aut in eo quod jam actum est (cujusmodi exemplum Reisig. ad v. 398. ex Heraclidis v. 384. attulit, aliud ego indicavi in Philoct. v. 416.), aut in re incerti temporis, sed semel vel brevi temporis momento agenda; præsentis autem conjunctivus in eo quod jam fit usurpatur, de quo dicemus ad v. 1028. Futuri vero usus, quem ipsa verbi forma nonnisi in rebus futuris versari ostendit, ad ea pertinet, quæ aut diuturniora aliquando eventura indicare volumus, ut hic οὐ μὴ ὀδοιπορήσεις, aut non aliquo quocunque, sed remotiore aliquo tempore dicimus futura esse."

Yet on Soph. El. 1041 (1052). Hermann well nigh concedes all that Elmsley had contended for, and with him falls back upon that explanation of οὐ μὴ, as used elliptically for οὐ δεῦν¹ μὴ (and therefore capable of any construction, of which a simple μὴ is capable), according to which we should translate it (1) with a conjunctive following: *there is no apprehension, or chance, whatever of such and such a notion being realised*—e. g. οὐτι μὴ προδώς ποτέ Ch. 875. οὐς οὐ μὴ ποτε χάρας φηγόντες τῆσδ' ἐπειχώνται [ἐπειχώνται Reisig, Elmsl, Dind.] θεοῖς. Soph. CEd. C. 1024. οἴμοι τάλας. ἀλλ' οὐχ ὁ Τυδέως γόνος, οὐδ' οὐμπολητὸς Σισύφου Δαρτίου οὐ μὴ θάνοσι Phil. 418: (2) with a future: *there is no immediate reason to apprehend from this or that person, or under this or that state of things, such and such consequences to ensue*—e. g. Soph. El. 1052, οὐ σοι μὴ μετέψομαι ποτε. Aristoph. Ran. 508, μὰ τὸν Ἀπόλλω οὐ μὴ σ' ἐγὼ περιόψομαι πελθόντα. CEd. C. 848, οὐκουν ποτ' ἐκ τούτου γε μὴ σκήπτρου ἐτι ὀδοιπορήσεις. ib. 177, οὐ τοι μὴ ποτέ σ' ἐκ τῶνδ' ἰδράνων, ὦ γέρον, ἀκοντά τις ἄξει. Æschin. against Ctesiphon p. 177. Bekk: ² τοὺς μὲν γὰρ πονηροὺς οὐ μὴ ποτε βελτίους ποιήσετε.

"Plerumque quidem"—we may say of οὐ μὴ, as Porson of the analogous construction of ὅπως or ὅπως μὴ: see on Eur. Hec. 398—"cum secunda persona, aliquando cum tertia construitur, rarius cum prima": see the examples given in Matth. Gr. Gr. § 517. But οὐ μὴ, having been once established as a general formula for expressing, according to circumstances, *that is not to be thought of, this is not likely to happen*—or, in corresponding English phrase, *there's no chance* (with οὐτι μὴ,

¹ Compare Matth. Gr. Gr. § 517. p. 876. ed. Pors: and compare Herm. on Soph. CEd. C. 853.

² See Scholefield on Eur. Phœn. 1607.

more distinctly and decisively, *there is not a chance*) of this or that *thought being realized*, or of this or that *person actually proceeding to do so* and so—it was to be expected that considerable license of construction should grow up with this, its idiomatic (and in the first instance, I should imagine,¹ chiefly colloquial) use. Hence, if we look to the context of the several examples above quoted, we may translate Soph. El. 1052: *you need not fear that I shall ever come to seek for you*. Aristoph. Ran. 508: *Nay don't expect I am going to let you off*. Soph. CEd. C. 848: *There certainly is no prospect whatever of your again travelling &c.* ib. 177: *Be assured there is no reason to fear that any one shall drag you &c.* Æschines: *for the bad you won't—i.e.² you are not likely to—make better.*³

876. τόνδε δ' αἰδεσθαι, τέκνον] “*δήσεται* Med. Guelph. Ald. cod. Rob., qui ex conjectura [Sophiani] δ' αἰδεσθαι, et sic Turn. Vict.” Well. “Notandum est poetæ artificium. Clytemnestra, quo magis Orestem misericordia tangat, intra paucillum spatium filium eum bis nominat, παῖ, τέκνον. Etiam Chorus, quum Orestem et Electram blandiuscule compellere vult, eadem nomina repetit, v. 258 (255-6).” Blomf.

Ibid. “Huc respicit Eur. Or. 527: ὄτ' ἐξέβαλλε μαστὸν ἰκετεύουσά σε μήτηρ. Cf. ib. 839. et 568. Æschylus vero Homerum imitatus, apud quem Hecuba Il. xxii, 80: κόλπον ἀνιεμένη, ἐτέρρηφι δὲ μαστὸν ἀνίσχε. . . εἴ ποτέ τοι λαθικηδέα μαστὸν ἐπέσχον, τῶν μῆσαι, φίλε τέκνον. Æschylum vero imitatur scriptor epigrammatis: πῆ ξίφος ἰθύεις, κατὰ γαστήρος; ἢ κατὰ μαστῶν; γαστήρ ἢ σ' ἐλόχευσεν, ἀνέθρεψαντο δὲ μαστοί,” Klaus. after Stanley.

877. βρίζων ἄμα, Angl. *sleeping the while*, or, *while sleeping*—equivalent to ἄμα τῷ βρίζειν: see Matth. Gr. Gr. § 565. obs. 2. and compare Ag. 1597, εἰνήν ἀνδρὸς αἰσχύνουσ' ἄμα ἀνδρὶ στρατηγῷ τόνδ' ἐβούλευσας μόρον, where Blomfield: “*ἄμα* cum participio cohæret, Theb. 225 (239)⁴ κλύουσα πάταγον ἄμα . . . ἰκόμαν. Herodot. i, 179: ὀρύσσοντες

¹ In the same manner may have originated the well-known phrase *ὄχ οἶόν τε*, on which see Appendix to Notes on the Agamemnon, p. 391.

² Compare Matth. Gr. Gr. § 498. b. § 502. 4.

³ If the principle, on which the above explanation rests, be correct, we must distinguish from the use of *οὐ μή* with a future, that interrogative use of the future after *οὐ* (equivalent in the second person to an imperative) in which *μή* properly forms no part, and does not even enter otherwise than as a direct negation or prohibition of some thing that imme-

diately precedes it; e.g. Theb. 250, Soph. Aj. 75. Eur. Hipp. 498. Med. 1151 (1120) and the examples which Elmsley has there adduced. See Matth. Gr. Gr. § 498. c. β. § 517. Obs. 2.

⁴ This example is of doubtful authority, both on account of the metre (which Blomfield proposes to remedy by reading *ἀκούουσα* for *κλύουσα*), and because of *ταρβοσύνῃ φόβῳ* following *ἄμα*, and apparently governed by it—if we should not rather, with the MSS. Med. Reg. L., read *ἄμα γα*, for which Dindorf has edited *ἀνάμα γα*.

ἄμα τὴν τάφρον, ἐπλίνθενον [τὴν γῆν τὴν ἐκ τοῦ ὀρύγματος ἐκφερομένην]. Xen. Hell. vi, 2, 2: ἄμα ἀποπλέων τοὺς φυγάδας ἀπεβίβασε. Anab. iii, 3, 7: φεύγοντες ἄμα ἐτίρωσκον." Compare also the note on Ag. 410, εὐτ' ἂν ἐσθλά τις δοκῶν ὀρᾶν, equivalent to ἐν τῷ, ὅτ' ἂν δοκῇ τις, at the very instant, when a man shall be fancying &c.

Ibid. " ᾧ σὺ R. V. ᾧν M. ᾧκὺ G. A. ᾧ καὶ T." Klaus.

878. οὐλοισιν, *with your gums*; Hesych: Οὐλον' τὸ μαλακόν, ὃ ἔστι τὸ ἀπαλόν. ὅθεν καὶ τὰ ἐπάνω τῶν ὀδόντων, πάνυ μαλακὰ ὄντα, οὐλα καλεῖται. Οὐλα' τὰ τῶν ὀδόντων. Poll. Onomast. ii, 4: αἱ δὲ περιεληφνῦναι τοὺς ὀδόντας σάρκες οὐλα μὲν τὰ ἔξωθεν, ἔνουλα δὲ τὰ ἔνδον.—Schol: τὸ οὐλον, οὐδετέρως. " Hippocrates dixit etiam οὐλαί: vide Fœsium." Blomf.

880. ποῦ δῆ] " ποῦ δαὶ M. V. ποῦ δὲ G. A. R., quod pro eodem facit. ποῦ δῆτα T." Klaus—who alone of modern editors has preferred ποῦ δαί. Ποῦ τὰ μαντεύματα—" ita et Eur. Tr. 428. ποῦ δ' Ἀπόλλωνος λόγοι, οἱ φασιν κ.τ.λ. Sophocli ἴνα placuit in Œd. T. 953, σκόπει, τὰ σέμν' ἰν' ἦκει τοῦ θεοῦ μαντεύματα. et 946, ᾧ θεῶν μαντεύματα, ἰν' ἔστέ;" Abresch. " Euripides, sive quis alius, ap. Plutarch. Consol. ad Apoll. p. 192: ποῦ γὰρ τὰ σεμνὰ κείνα; ποῦ δὲ Λυδῆς μέγας δυνάστης Κροῖσος; Anglice dicere-mus: *What is become of . . . ?* Schol: μετεσκεύασται ὁ ἐξάγγελος εἰς Πυλάδην, ἴνα μὴ διλέγωσιν. Tyrwhitt in Aristot. Poet. § 10. optime corrigit: ἴνα μὴ δ'. λέγωσιν, *ne quatuor in eadem scena loquantur*; " *neu quarta loqui persona laboret.*" Nempe ἐξάγγελος, qui est οἰκίτης, exit post v. 873 (866). ut Pyladis personam, quam prius gessisset, iterum induat. Rem illustravi in Mus. Crit. Cantab. T. II. p. 205." Blomf.

Ibid. λοιπὰ] " Quid velit istud λοιπά, equidem non perspicio. Legendum suspicor: ποῦ δῆτά σοι τὰ λ. μ." Blomf—and so Burges on Eum. 415: ποῦ δὲ τὰ παλαιά. But τὰ λοιπά admits of an obvious interpretation: "præter ea, quibus jam obtemperavit Orestes, jussa de occidendo Ægistho." Klaus.

881. πιστὰ δ' εὐορκώματα, *and promises warranted by oaths* given and received, not between Orestes and Pylades—as the Scholiast: τὰ ὀρκωμόσια δ' ξυνομόσαμεν—but, as v. 882. sufficiently declares, between Orestes and the gods: ὁμώμοται γὰρ ὄρκος ἐκ θεῶν μέγας, ἄξειν νιν ἱππίασμα κειμένου πατρός, Ag. 1251-2. Blomfield, even while he notices Poll. i, 39: εὐόρκωτον, inclines rather to read εὐορκήματα. But εὐορκέω (i.e. εὐορκός εἰμι) is not properly (as he translates) *religiose juro*, but *quoad jurandum religiosus sum*, Angl. *I am a man of my word, I stand by my oath*; and this does not, in strictness, admit of such a derivative as εὐορκήμα. Compare below vv. 957-9. Thucyd. iv, 74: ὀρκώσαντες (*having bound*) πίστει μεγάλας μηδὲν μνησικακήσειν. V, 30: θεῶν γὰρ

πίστει ὁμόσσαντες ἐκείνοις, οὐκ ἂν εὐορκεῖν προδιδόντες αὐτούς. viii, 75: ὄρκωσαν πάντας τοὺς στρατιώτας τοὺς μεγίστους ὄρκους.

On the peculiar propriety with which the mute Pylades is here made once, and but for once, to break silence, see Müller's *Diss. on Eum.* II. A. b. pp. 133-4: and compare the second visitation of the Ghost in Shakspeare's *Hamlet* Act iii. Sc. 4.

884. πρὸς αὐτὸν τόνδε] sc. ἄγων σε, ἐκεῖ οἱ πρὸς αὐτῷ σὲ σφάξαι θέλω: Angl. *I wish to take and slay you by the side of the man that is lying there*: see Matth. Gr. Gr § 590. b. § 591. c. a., and compare Thucyd. i, 24: καθεζόμενοι ἐς τὸ Ἑραῖον, i. e. ἐλθόντες ἐς τὸ Ἑραῖον καὶ ἐν αὐτῷ καθεζόμενοι. ib. 51. 71. iii, 108. Matth. Gr. Gr. § 578. a.

886. θανοῦσα ξυγκάθευδ'] Compare above v. 874. Eur. El. 1143-5: οὐ πέλας πεσεῖ πληγείσα' νυμφεύσει δὲ κὰν Αἴδου δόμοις ὅπερ ξυνεῦδες ἐν φάει: and see the note on Ag. 1417, κείται φιλήτωρ τοῦδε.

888. νῦν δέ] Angl. *and now in my turn*—"ξὺν δὲ ex Stanl. emendatione Schütz. Both. [Blomf.], quæ elegans quidem, sed non necessaria est: *alui te, nunc autem eam a te mercedem posco, ut senescere me sinas.*" Well—and so Klausen: "*Ego quæ te nutriti, nunc senescere volo.*" Intelligitur: et senescens a te nutriri. Brevius loquitur, ut animo maxime commoto: quum vero apud omnes Græcos per vulgata sit lex de parentibus grandævis nutriendis a filiis, dubitari nequit, quidnam hoc dicto designaverit. Cf. Hes. Opp. 190: γηράντεσσι τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν. Hom. Il. iv, 477. xvii, 302: οὐδὲ τοκεῦσι θρέπτρα φίλοις ἀπέδωκεν. Omnino summum habetur infortunium γηράσκειν ὄπαιδα Eur. Ion 619. Suppl. 967. Dict. fr. i, 6. Hom. Il. xxiv, 539: idque quia nullo honore habentur liberorum præsidio destituti Od. xi, 498. ib. 195. xv, 355. Hes. Theog. 604: ὅς κε μὴ γῆμαι ἐθέλη, χήτει γηροκόμοιο. Et Athenis lege jussum erat heredi τὸν σίτον μετρέϊν τῇ μητρὶ. Demosth. Steph. ii. p. 1135. Itaque γηρᾶναι θέλω non solum id declarat, senectutem sibi optare Clytæmnestram, sed poscere eam senectutis fructum, eaque quæ senibus parentibus debentur a liberis. Ad hæc respondet Orestes. Ceterum forma γηρᾶναι [γηράναι Dind.] legitur etiam Soph. CEd. C. 870. Activum ἐγήρασαν τροφῇ Suppl. 894."

On the right formation and accentuation of γηρᾶναι, for which every editor previous to Klausen has written γηράναι—supposing it with the Scholiast, Eustath. on Od. iv. p. 1490. 37, and Etym. M. p. 230. 52. to be the pres. infin. from γήρημι—see Buttman's *Greek Verbs*, p. 52: and observe, in confirmation of his remarks, how much better the aorist suits the present context, than the "lame and impotent conclusion," γηράναι θέλω, *I wish to live to be old.* For γηρᾶναι, *to have grown*

old, to be aged or (see on v. 410, ἔκοψα) *as one that is aged*, may fairly be extended to mean, as Klausen has suggested, *to enjoy the privilege of Age* i.e. to make my son's house my home, v. 889; compare Eum. 833 ὡς σεμνότημος καὶ ξυνοικήτωρ ἐμοί. ib. 916, δέξομαι Παλλάδος ξυνοικίαν. Compare the derivative meanings of πρεσβεύειν and πρεσβεύεσθαι, *to give or take precedence*; Ag. 1267. Eum. 1. 21. above vv. 474. 615.

890. παραίτια] "*aliqua ex parte causa, quasi a latere causa*" Blomf: compare Dan. fr. 38, 6: τῶν δ' ἐγὼ παραίτιος. above vv. 91. 126. Ag. 780, μεταίτιος. Eum. 200, οὐ μεταίτιος, ἀλλ' εἰς τὸ πᾶν ἔπραξας, ὡς παναίτιος. On the subject of this line, compare Ag. 1469-79, and the note on Ag. 1628, δόμους πεπρωμένους.

894. οὔτοι σ' ἀπέρριψ'— *I surely did not "cast you off"* when I sent you *into a confederate House*—i.e. a House, between which and the House of your father there is a family league—as the Scholiast rightly interprets it: οὐκ ἔστιν ἀπορρίψαι, τὸ δορυξένοις ἐνδοῦναι [ἐκδοῦναι Blomf.] πρὸς ἀνατροφήν.

Ibid. δόμους δορυξένοις] "*ædes apicæ; Strophii scilicet*, Ag. 889 (849) τρέφει γὰρ αὐτὸν εὐμενῆς δορυξένος, Στρόφιος ὁ Φωκεύς. Eodem significatu Soph. El. 45, itidem de Strophio [immo de *Phanoteo*]: ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυξένων, ad quem locum Schol: ἀντὶ τοῦ φίλων. κυρίως δὲ οἱ ἐν πολέμῳ γιγνόμενοι φίλοι, ὡς Γλαῦκος καὶ Διομήδης." Stanl.

895. διχῶς ἐπράθην] "*Διχῶς modo genuinum fuerit, quod dubito [αἰσχροῦς Heath. ἀδίκως Both.], aliter accipi nequit nisi pro δίχα seorsim, procul a paterna domo.*" Butl: and so Blomf—but Schütz, approved by Klausen: "*primum nempe quasi vendiderat mater filium, ex ædibus eum paternis ejiendo; iterum vero, patre occiso, bona ejus invadendo quorum heres esse debebat*"—and so Well. Lex. Æschyl: "*Διχῶς dupliciter, bis, Ch. 902;*" as again: "*Διχῆ dupliciter, bis, Suppl. 539, διχῆ δ' ἀντίπορον γαῖαν . . . ὀρίζει.*" See above on v. 124.

896. ὁ τίμος] "*Animadvertite a nonnullis grammaticis scribi non τιμός, sed τίμος, et fortasse melius, retracto accentu in priorem, ut fit in ὄνος et ὠνή.*" H. Steph.

Blomfield compares Archiloch. fr. 88: πολλὸν δὲ πίνων καὶ χαλίκρητον μίθῃ, Ἐσθίων θ' ὦν οὔτε τίμον οὔτ' εἰσενήνοχας. Eustath. on Il. v. p. 563, 25: ἔτι ἰστέον ὅτι, ὡς περ φθογγὴ φθόγγος, χαλὴ χόλος, τιμὴ τίμος παρὰ τῆ καμφοδίᾳ τὸ τίμημα, ποθὴ πόθος, ὠνή ὄνος, βολὴ βόλος, καὶ ἔτερα, οὔτω πύλη πύλος ἀρσενικῶς.

897. αἰσχύνομαί σου] "*σου M. G. A. R. T. V. σοι conj. Canter. At vide Comm.*" Klaus—who translates: *pudet me tuo nomine hæc disertè*

exprobrare, and adds: "genitivus designans causam, cur moveatur animus, additur verbis quibus declaratur ira, odium, invidia, luctus, indignatio; cf. Matth. § 368. 5. a: Δαναῶν κεχολώμενοι, ἀλγεῖν τύχης, similia. Quin eadem ratione jungatur hic cum verbo αἰσχύνεσθαι, mihi non videtur dubium: *tua causa, tuo nomine me pudet*.—τοῦτ' ὀνειδίσαι] τὸν Αἴγισθόν φησι: Schol. Ut v, 125." Anglice: *Shame for you forbids me to utter this disgrace in plainer terms*. Compare the notes on Ag. 1166, θαυμάζω δέ σου. ib. 1366, θαυμάζομέν σου. Abresch, however, would supply ἔργον—and so Scholefield: "*Hoc tuum opus, sc. adulterium*. Hanc constructionem fere certam reddit vers. seq." Blomfield, Wellauer, and Dindorf have edited σοί.

898. μή, ἀλλ' ἐφ'] *Not so, but*—"sc. αἰσχύνου: remitto tibi istam pudorem, exprobrare enim mihi licet quae vis, modo etiam patris tui malos errores similiter memores." Schütz. "Dicit de Chryseide et Cassandra. Cf. Ag. 1360 (1409) sq." Klaus.

Ibid. μάτας—properly *wanderings*, Suppl. 820, φυγάδα μάταισι πολυθρόοις βίαυα δίξηνται λαβεῖν, but—used here in a moral sense, *follies, incontinency*; see the note on Ag. 410, and compare Hesych: Μάταισι ταῖς ματαιότησιν. Ματᾶν ματαιίξιν. Ματαιίξει' μωραίνει. Μωρίαί' ἀμαρτίαι.

899. τὸν ποιοῦντ' ἔσω καθ.] "H. e. *mulier cum sis, virum ne dictis incessas*. Sic statim τρέφει ἀνδρὸς μόχθος ἡμένας ἔσω. Schol: ἀνδρα ἐν πολέμοις ποιοῦντα μὴ θέλε κρίνειν γυνή οὔσα. Theb. 200, μέλει γὰρ ἄνδρι, μὴ γυνὴ βαυλευέτω, τᾶξωθεν' ἔνδον δ' οὔσα μὴ βλάβην τίθει. Οἰκουρὸν vocat Ag. 1626. et sic *sedere domi de muliere itidem Latini*." Abresch. Compare Shakspr. Taming of the Shrew, Act v. Sc. 2: "Thy husband is thy lord, thy life, thy keeper, Thy head, thy sovereign; one that cares for thee, And for thy maintenance commits his body To painful labour, both by sea and land, While thou liest warm at home, secure and safe."

904. ἐγκότους κύνας] τὰς Ἑρμυνίας: Schol. "Cur sic dictæ fuerint, ipsæ declarant in Eum. 246, τετραυματισμένον γὰρ ὡς κύων νεβρόν, πρὸς αἶμα καὶ σταλαγμὸν ἐκμαστεύομεν. Stanleius contulit Eur. Or. 260, ἀποκτενοῦσι μ' αἱ κυνώπιδες γοργῶπες, ἐνέρων ἱερίαι, δειναὶ θεαί. El. 1342, κύνας τάσδ' ἰποφεύγων. Hor. Sat. i, 8, 35: *infernas canes*. Cf. Brunck. ad Soph. Œd. T. 391. Eur. El. 1252. Gloss. in Prom. 828." Blomf. "Cuius homini suæ sunt Furia: Furia enim id numen, quod retribuit perniciem pro pernicie, ortum e cæde et alteram cædem requirens. Talis Iphigeniæ Furia memorata Ag. 1355 (1404)." Klaus.

Ibid. "φύλαξαι M.R.V. φυλάξω G.A.T. Illud dictum ut ὄρα, φυλάσσω, μή τις ἐν στίβῳ βροτῶν Eur. Iph. T. 67." Well.

906. θρηνηῖν ζῶσα πρὸς τύμβον] Schol: ὅτι μέλλω τελευτᾶν. Παρομιλίαν

εἶναι τοῦτό φασι· πρὸς τύμβον κλάειν καὶ¹ πρὸς ἄνδρα νήπιον. "Orestes æque surdus ac τύμβος. Tamen hoc non est unicum, quod hac sententia exprimitur; sed præter opposita θρηνείν et τύμβον, quæ ex illo parcem sumpta esse probabile est, opponuntur sibi etiam θρηνείν ζῶσα: alioqui inane esset ζῶσα. Itaque, id quod negavisse Butlerum mirari possumus, revera inest in hac sententia idem quod in Suppl. 116: ζῶσα γόοις με τιμῶ. Est enim θρήνος, pariter atque γόος, lamentatio de morte." Klaus.

907. τόνδε σοῦρίζει μόρον] "τόνδε σ' ὀρίζει vulg. contra metrum, quare Schütz., Arnaldum secutus, dedit τόνδ' ὀρίζει σοι, Herm. *obs. critt.* p. 124. proposuit τόνδ' ἐπουρίζει, quod recepit Both: sed librorum omnium lectio ducit ad τόνδε σοῦρίζει, ex σοι ὀρίζει contractum, nam dativum postulat sensus, ut Eur. Iph. T. 979, ἤνπερ ἡμῖν ὤρισεν σωτηρίαν [σύμπραξον]. Illud σοῦρίζει reponendum esse vidit Elmsl. ad Eur. Med. 57, qui recte confert σοῦπισθεν ex Aristoph. Thesm. 165." Well—and so Scholefield, and Klausen. But in Eur. Iph. T. 979. ὤρισεν simply expresses *has marked out, or prescribed, for us*, and is altogether distinct from that effectual *furthering, and consummating*, which Orestes is there imploring at the hands of his sister, and which the present context unquestionably requires. I therefore unhesitatingly follow Blomfield in resolving the amended reading σοῦρίζει into σοι οὔρίζει, comparing above v. 308. Eum. 137. αἵματηρὸν πνεῦμ' ἐπουρίσασα τῶ and for the crasis above v. 113. Porson on Aristoph. Pac. 199, τοῦρανοῦ. Matth. Gr. Gr. § 54.

908. ὄφιν ἐθρεψάμην] "ὄφιν γ' ἐθρεψάμην Pauw. Both. Schwenk. ἐθρεψάμην ὄφιν Pors. Adv. p. 140. et ex Jacobsii emendatione Schütz., ignorantes ὄφιν postremam longam habere. Vid. ad Prom. 1086 [στρόμβοι δὲ κόνιν εἰλίσσουσι]." Well. "Hanc correctionem postea repudiasset Porsonum observavit Dobræus in Pors. *Opusc.* p. 211. Distinxi autem post τόνδ', nescio an nimis curiose" Blomf.

Translate: *this is the serpent that I bare and suckled*, and it will be seen that neither the proposed transposition, nor punctuation, was required.

909. "Hic versus vulgo cum præcedente junctus Clytæmnestræ tribuitur, turbato stichomythiæ ordine, quod silentio prætermiserunt editores; sed rectissime *Orestis* nomen præfixum habent [Guelph. Ald.] Rob. Turn. Vict., cui cum convenire sensus etiam docet, collatis v. 535 (528) et sqq. Post hunc versum autem unum excidisse, Clytæmnestræ tribuendum, vel ex eo perspicuum est, quod sequentia Orestis verba

¹ "Pro καὶ legendum ἤγουν" Blomf— a cold and starve a fever," and see the note on Ag. 123.

non habent quo referantur, et inepta forent si, quae nunc praecedunt, Clytemnestrae essent, nec quidquam intercederet. Sed, quum versus exciderit, factum est ut versum 917 (910) Clytemnestrae tribuerent [Guelph. Ald.] Rob. Turn. Vict." Well—ingeniously enough, but that we may not needlessly multiply *lacunae*, I gladly adopt the simpler emendation of Klausen: "κάρτα μάντις dictum ut ἄγαν ἀληθόμαντις Ag. 1162 (1208). Confirmat Orestes id quod professa est Clytemnestra, se esse serpentem matri, et recte conceptum esse timorem e somniis, sicut ipse jam antea in hoc somnio omen accepit v. 519 (526) sqq. Deinde sequenti versu exhibet rationem, cur jure serpens dici possit, quippe cujus manu id passura sit mater quod vetat pietas, quam quidem non novit serpens. Vides omnia optime cohaerere neque deesse quidquam, neque abesse posse particulam γέ, de qua sunt qui dubitaverint. Duos versus dicit Orestes, quum adhuc uterque unum dixerit, ut saepe fit in fine talis altercationis: Eum. 607. Prom. 780. Theb. 1051. Suppl. 322. [Ag. 1643.] Cf. Pers. 245, ubi tres pro duobus."

910. ἔκανές γ' "κάνες γ' ὄν M. G. R. V. κᾶν ἐς γ' A. κᾶν ἐς γ' T. ἔκανές γ' conj. Heath." Klaus—and Porson, Schütz, Blomf. Scholeff. and Dindorf have edited ἔκανές γ', whilst Wellauer inclines rather to Pauw's conjecture κανοῦσ' ὄν οὐ χρῆν, which Bothe has received. Hermann (*Præf. ad Eur. Bacch.* p. xx.) proposes ἔκανες τὸν, or ὄν οὐ χρῆν—but there is a marked emphasis on ἔκανες: *You have killed him* (definite) *whom you ought not, and suffer accordingly what* (indefinite) *is not as it ought to be.* Compare above v. 304. Ag. 1378, ἀπέδικες, ἀπέταμες, ἀπόπολις δ' ἔσει. ib. 1584, σὺ δ' ἄνδρα τόνδε φῆς ἐκὼν κατακτανεῖν . . . οὐ φημί ἀλύξειν ἐν δίκῃ τὸ σὸν κᾶρα δημοβρύφεις, σάφ' ἴσθι, λευσίμουσ ἀράς.

"Post hæc verba Orestes matrem, quam eum jam v. 835 (872) corripuisse, deinde v. 842 (879) misisse probabile est, denuo correptam in aedes abducit. Cædis ratio narratur Eum. 592: ξιφουλκῶ χειρὶ πρὸς δέρην τεμών." Klaus.

911. στένω μὲν οὖν] "στένω μὲν Ald. Rob. quod nescio an non sit repudiandum." Blomf. "στένω μὲν G. A. R. στένωμεν T. V., quod falsum est, quia lamentationes tales non continet carmen quod sequitur: opus est igitur indicativo." Klaus—with whom I have restored στένω μὲν, yet more on account of what follows in vv. 912-14, than of what does not follow in the succeeding Stasimon. The Scholiast seems to favour the indicative when he writes: εὐγνωμόνως ἐλεοῦσι τοὺς περὶ Λιγισθον, and what more natural than that the Chorus, bitter as their words had lately been against Clytemnestra and Ægisthus vv. 258. 373-80, should now be so far softened (compare vv. 986-7.) as that their

Leader, even while she acquiesces (*οὖν*) in the strict justice of the preceding sentence, should say: *Even so, I lament indeed the misfortune of these two*—then checking herself, as with her companions she prepares to resume the proper functions of a Chorus—but for all that (*ἐπει*) among many bloody deeds Orestes, unhappy in so¹ doing, has reached the culminating point, we nevertheless prefer this, that the light of the House should not be irrecoverably laid low.—*πολ. αἰμ. ἐπήκρισε*, literally, *has culminated in respect of*, or among &c. Schol: *ἐπ' ἄκρον ἦλθε*. Hesych: *Ἐπήκρισεν' ἐπ' ἄκρον ἦγαγε, τέλος ἐπέθηκε*: on which Klausen: "Scholiastæ interpretatio huic loco accuratior, quam Hesychii. Minime veritas cum Schützio: *exsuperavit*. Nondum enim exsuperavit omne discrimen Orestes."

Blomfield compares Eur. Or. 275, *ἐξακρίζετ' αἰθέρα πτεροῖς*, where the Scholiast: *εἰς τὰ ἄκρα τοῦ αἰθέρος πέτεσθε*. Bacch. 677, *ἀγελαῖα μὲν βοσκήματ' ἄρτι πρὸς λέπας μόσχων ὑπεξήκριζον*. Add Eustath. p. 1366, 48: *Ἀκρίζων, τὸ τὰ ἄκρα ἐπιπορεύεσθαι ὃ καὶ ἐξακρίζων Εὐριπίδης φησίν. ἕτερος δὲ τις ἐπήκρισε φησὶν ἀντὶ τοῦ, ἐπ' ἄκρον ἦγαγε, καὶ τέλος ἐπέθηκε*: and compare Ag. 1250, *ἄτας τάσδε θριγκώσων φίλοις*. With *αἰρούμεθα*, compare above v. 537. Suppl. 397, *μή μ' αἰροῦ κριτήν*. Eum. 475, *ὅμως δ' ἄμομφον ὄντα σ' αἰρούμαι πόλει*. Theb. 264, *τοῦτ' ἀντ' ἐκείνων τοῦπος αἰρούμαι σέθεν*: and with *ὄφθαλμὸν οἶκον*, *the eye of the House*, Pers. 168, *ἀμφὶ δ' ὄφθαλμοῖς φόβος, ὄμμα γὰρ δόμων νομίζω δεσπότην παρουσίαν*, where Blomfield (Gloss. 173) adduces Soph. Œd. T. 987, *καὶ μὴν μέγας γ' ὄφθαλμὸς οἱ πατρὸς τάφοι*. Eur. Andr. 406, *εἰς παῖς ὄδ' ἦν μοι λοιπὸς, ὄφθαλμὸς βίον*. Pind. Ol. ii, 16: *ιερόν ἔσχον οἴκημα ποταμοῦ, Σεκελίας τ' ἔσαν ὄφθαλμός. vi, 27: ποθέω στρατιᾶς ὄφθαλμὸν ἔμας*.

915. Πριαμίδαῖς] "Meminit chorus compositus e servabus Trojæ captis excidii regie suæ ipsius domus, et his verbis monet de universo fabulae nexu. Trojæ enim ulciscendæ cupido ad impium facinus³ committendum permoverat Agamemnonem, quo facinore Trojæ quidem excidium consecutus, sed et ipse vindictæ obnoxius redditus est. Itaque ejus ædes affixit duplex cædes, tum ipsius cædes, tum eorum a quibus interfectus est. Is, qui hanc ultimam cædem perpetravit, divina

¹ So it seems better to limit the application of *τλήμων*, than with Abresch and Blomfield—who adduces Hor. Ep. ad Pis. 124: *tristis Orestes*, where *tristis* is not, as he would represent it, a mere epithet—believe it to have been an established *soubriquet* of Orestes. Compare Prom. 614, *τλήμων Προμηθεῦ, τοῦ δικῆν πάσχεις τάδε*; Angl. *In durance*, (*suf-*

fering, that you are) *Prometheus! icky is this!* Ag. 1559, *τλήμων Θυσίτης*, subjoined to: *ἠδρηλάτησεν ἐκ πόλεως τε καὶ δόμων. καὶ προστρόπαιος ἐστὶς μολῶν πάλιν*—as in Soph. El. 601-2: *ὃ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φερῶν, τλήμων Ὀρέστης δυστυχῆ τρίβει βίον*.

³ Compare Ag. 209-17. 1386. 1530. Hor. Sat. ii. 3, 205-10.

auctoritate ornatus est, juste egit eamque justitiam facinoris satis demonstravit : gaudeat igitur recuperata ædium libertate." Klaus—who, justly repudiating the common interpretation of v. 918, as spoken of *Orestes and Pylades*, would apply the figurative διπλοῦς λέων, διπλοῦς Ἄρης to the consecutive deaths of *Agamemnon and Clytemnestra*.

To me these words appear much more obviously to describe the two violent invaders of Agamemnon's greatness, *Ægisthus and Clytemnestra*, who have just been referred to in v. 911, and of whom joint mention is again made in vv. 295. 924. 952. 1029 : and this interpretation, it will be seen, harmonises better with the context—ἐμολεν εἰς δόμον . . . ἔλαβε δ' (Ὀρέστης). Translate : *There came a judgment upon the House of Priam in due time, even Vengeance (or an Avenger, i.e. Agamemnon) inflicting a heavy judgment ; and, again, there came into the home of Agamemnon a double invader, a double sword : but the exile that sought advice at Pytho has gained effectual possession of it, having been well set forward in his counsels by the gods.* Compare Ag. 506. 518. 720-24. 781. 1254-56.

918. διπλοῦς λέων] "δίπους¹ Stanl., quod tamen cum Ἄρης conjungi non posse monet Schütz. Schol: διπλοῦς λέων' οἱ περὶ Ὀρέστην καὶ Πυλάδην. Hoc tamen non nimis apte cohaeret cum iis quæ dixerat Chorus in v. 854 (845). Comparari autem debet Eur. Or. 1400, ἦλθον ἐς δόμους . . . λέοντες Ἕλληνας δύο διδύμω." Blomf. "Euripides quidem leones appellat Orestem et Pyladem Or. 1401, aperte alludens ad nostrum locum, quum dicit : ἦλθον ἐς δόμους. Sed quod Euripides, cui non adstat sed facinoris particeps est Pylades, recte dixit, pravum est apud Æschylum. Apud hunc omnino abesse nequit mentio cædis Agamemnonis, qua æquatur quodammodo utriusque domus [*Priamidarum et Atridarum*] sors." Klaus.

919. ἔλαβε δ' εἰς τὸ πᾶν] "ἔλακε δ' ἐτὸ πᾶν Ald. ἔλακε δὲ τὸ πᾶν Turn. ἔλακε δ' ἐς τὸ πᾶν Rob. ἔλασε Pauw. ex Scholiis : ἦλασε δ' εἰς τὸ τέλος τοῦ δρόμου' ὃ ἐστίν, ἦνυσε τὸν ἀγῶνα. ἀφίκετο, φησίν, εἰς τὸ τέλος τοῦ ἀγῶνος. Atqui formula ἐς τὸ πᾶν non significat εἰς τὸ τέλος, sed omnino ; vid. Glossar. ad 672. Matthiæ *Obs. Crit.* p. 5. sic explicat : ὁ Πυθοχρήστας (sc. *Apollo*) ἔλακε φηγάς, fugam denuntiavit. ἔλαχε δὲ τὸ πᾶν Schützius. Atque ἔλαχε recipiendum putavi." Blomf—and so Wellauer and Scholefield have edited, whilst Dindorf and Klausen retain ἔλακε, the latter translating : "Dixit omnino exsul qui Pytho consuluit ; id est, satis omnino rem dicendo exhibuit, iisque argumentis quorum rationem ab

¹ Compare Ag. 1225, αὔτη δίπους λέαινα—.

oraculo Pythico doctus est. Respiciunt altercationem Orestis cum matre, ubi hic illi demonstravit justam esse cædem."!

I have restored the oldest extant reading, as cited by Klausen himself: "ἔλαβε M." To account for the subsequent variation "ἔλακε G.A.R.T.V.," we need but look to v. 916, where we find in like manner: "καρύδικος G.A.R. καρίδικος T."

920. ὁ Πυθοχρήστας] Schol: ὁ ὑπὸ Πυθοῦς χρησθεὶς Ὀρέστης—a false interpretation in which, despite of Butler's: "Malim ὁ Πυθόχρηστος," editors had too long acquiesced; whence Well. Lex. Æschyl: "Πυθοχρήστης, ab oraculo Pythico missus." We have seen how Matthiæ proposed to correct the error, but to his interpretation also Klausen justly objects: "Πυθοχρήστας, ὁ χρώμενος Πυθοῖ, minime idem quod Πυθόχρηστος, jussus Pythico oraculo, v. 844 (881). Sensus non intelligentes interpretes nonnulli, quos jure offendit passiva quæ vocabulo tribuebatur notio, de Apolline hoc dictum existimabant, et φνγὰς accusativum. Sed neque abesse potest mentio Orestis, et si illud statuis, non est quo referatur ὠρμημένος, atque per se prava est sententia neque digna dictione Æschyli."

921. εὖ φραδαῖσιν] "ἐφραδαῖσιν Ald. ἀφραδαῖσιν Rob. δὲ φραδαῖσιν Turn. ἐν φραδαῖσιν Pors. εὐφραδαῖσιν Med. [Guelph.] unde εὖ φραδαῖσιν Hermann. probante Seidlero de Verss. Doctm. p. 89. qui etiam cum Schützio plene distinguit post ὠρμημένος, non sicut ceteri, post φνγὰς." Blomf—who compares Eur. Phæn. 667, Παλλάδος φραδαῖς γαπετεῖς δικῶν δδόντας εἰς βαθυσπόρους γύας. Hesych: Φραδαῖσι βουλαῖς. Add Eum. 245, ἔπου δὲ μηνυτῆρος ἀφθέγκτον φραδαῖς.

922. ἐπολούξασ', ᾧ] "Sic optime Seidlerus pro vulgato ἐπολολυξάτω, collatis Eur. Tro. 335, βοάσατ' εὖ τὸν Ὑμένειον, ᾧ, μακαρίαις αἰδαῖς. Phæn. 295, ἔβας, ᾧ, χρόνον γαίαν πατρώαν., et Soph. Trach. 205, ἀπολούξατε, δόμοι, ἐφεστῖοις ἀλαγαῖς." Blomf—and so Wellauer, Scholef., and Dindorf have edited. Klausen alone retains ἐπολολυξάτω—which he refers, according to the old punctuation of the passage, to Orestes—forgetting the peculiar signification of ὀλούξω and ὀλογμός, on which see the note on Ag. 29.

923. καὶ κρεάνων τριβᾶς] "τριβᾶς edd. vet. sed genitivum τριβᾶς recte posuit Schützius: effugium malorum, et direptionis bonorum a duobus sceleratis factæ. Tum vero δυσοίμου τύχας appositio erit; non autem, quod voluit Schütz., genitivus post μαστόροιν." Blomf—and so Wellauer, Dindorf, and Klausen have edited. Scholefield, who has changed ἀναφνγὰς also into ἀναφνγᾶς, supposes something lost after v. 924: but this, though in the existing state of vv. 935. 936. we cannot certainly

determine the question, would seem rather to have happened in, or after, v. 925; which, as it now stands, connects well with *κακῶν*, whilst its own meaning is sufficiently declared by the intermediate words: *κτεάνων τριβάς ὑπὸ δυοῖν μαστόρων*. Translate: *Shout, women,¹ with repeated (ἐπι) huzzas proclaiming the escape of our master's house from affliction, and from the wasting of its goods by two pestilent wretches, a disastrous chance that had befallen it—ἐν θεῶν κρίσει* (Ag. 1256): with some such words as these we may conjecture the strophe to have terminated.

Μιάστωρ—Hesych: *μύσαρος, λυμεών*—is one that carries a curse with him, whether as the perpetrator, or the avenger, of wickedness; hence both an accursed person, and the minister of a curse: compare, in the former sense, Soph. El. 275, ἡ δ' ὦδε τλήμων ὥστε τῷ μιάστορι (Λιγίσθῳ) ξύνεστ' Ἐρινὺν οὐτιν' ἐκφοβουμένη. CEd. T. 353, γῆς τῆσδ' ἀνοσίφ μιάστορι. Eur. El. 682, ἀνοσίους μιάστορας. Andr. 615, αὐθέντην δὲ σέ, μιάστορ' ὡς τιν', ἐσδέδορκ' Ἀχιλλέως. Or. 1584, τὴν Ἑλλάδος μιάστορ' (Ἑλένην); in the latter, Eum. 176, ἕτερον ἐν κάρᾳ μιάστορ' ἐκείνου πάσεται. Soph. El. 603, ὃν πολλὰ δὴ μέ σοι τρέφειν μιάστορα ἐπητιάσω. Eur. Med. 1371, σῶ κάρᾳ μιάστορες: and the note on ἀλάστωρ Ag. 1472. Δυσοίμου τύχας—Schol: *δυσπορευτου τύχης. τὸ δὲ ἐξῆς, τὰς ἀναφυγὰς τῶν κακῶν, τὰς ἀπὸ τῆς δυσοίμου τύχης*. Hesych: *Δύσοιμος. ἐπὶ κακῷ ἤκουσα, ἢ δύσοδος*: on which Blomfield: “*Uterque igitur derivavit ex οἶμος, via. Ego potius duxerim ab οἶμη vel οἶμος, cantus, ut sit idem ac δύσθροος, δυσβάϊκτος, δυσκέλαδος.*”

926. *ἔμολε δ', ὦ*—] “*δ' ἀμέλει* G. ad Marg. Ask. Bourd. *ἡ μέλει* Marg. Ask. *ῶ* μελεν* pro *ῶ ἔμελεν* (*Ægistho* scil.) Heath.” Butl—and with Heath sides the Scholiast: *τῷ Λιγίσθῳ ἔμολεν ἢ ποιή, τῷ ἀποκτείναντι δόλῳ τὸν Ἀγαμέμνονα*, and Klausen who translates: “*ab iis, qui clam pugnans, fraudulentè exacta est pœna,*” and adds: “*ῶ μέλει, singularis dictus, ut τὸν αἴτιον* v. 779 (816).” On the other hand Scholefield: “*Corrigunt [Stanl. Blomf.] ῶ pro ῶ, sed minus necessario: cum enim in strophâ dixerat: Venit Pœna, venit Orestes, jam in eadem sententia perstat: Venit Orestes, dolosam pœnam ferens.*”

Translate rather: *For he has come, whose province is the insidious vengeance of a covert assault*—and understand it of *Hermes*, to whom (not to *Orestes*, already mentioned in v. 920.) some reference must needs be made, as a fellow-worker with Divine Justice and the Delphian god: compare above vv. 541-5. 709-11. 787-97; and with *ῶ μέλει* compare Soph. CEd. T. 377, *ικανὸς Ἀπόλλων, ῶ τὰδ' ἐκπῶξαι μέλει*.

¹ See on v. 374, and Ag. 29.

Eur. Phœn. 1197, εἰ δ' εὐτυχῆς ἔσται τὸ λοιπὸν ἦδε γῆ, θεοῖς μέλει. Suppl. 1203, θεῶ δὸς ᾗ Δελφῶν μέλει.

928. ἔθιγε δ' ἐν μάχῃ] “ δὲ μάλα Ald. Turn. δὲ μάχα Rob. Vict. contra metrum. δ' ἐν μάχα Pauw. Schütz. Both. Schwenk. Seidl. Böckh. Herm. [Scholef. Klaus.] recte, quod, cum scriptum esset δ' ἐμμάχα, transit in δὲ μάχα, quemadmodum v. 1046 (1032) pro ἄν μείναιμ' Med. habet ἀμείναιμ', Guelph. Ald. ἀμείνοιμ'.” Well. As regards the interpretation, the Scholiast has: ἡ δὲ Διὸς θυγατὴρ ἡ Δίκη πάρεστιν ἐν τῇ πρὸς Αἰγισθὸν μάχῃ καὶ ἐφήψατο τοῦ ξίφους—whence Pearson and Stanley proposed to read δὲ μαχαίρας.—Scholefield (*Append.* p. 27.): “ ἔθιγε Δίκα χερὸς (*Orestis*), ut Esai. xli, 13: ὁ κρατῶν τῆς δεξιᾶς σου, ubi interpretes, *Tanquam pugna socius; opem pollicens*”: and but slightly differing from this, I would translate: *And Jove's own daughter has joined hand¹ in hand with him in battle.* Compare Theb. 44, καὶ θιγγίνοντες χερσὶ ταυρείου φόνου . . . ὄρκωμότησαν. Soph. Œd. T. 760, ἐξικέτευσε τῆς ἐμῆς χερὸς θιγῶν. Eur. Hel. 838, ἐπὶ τοῖσδε τοίνυν δεξιᾶς ἐμῆς θίγε. ψαύω, θανόντος σου τὸδ' ἐκλείψειν φάος.

Ibid. ἐτήτυμος] “ Justitia Jovis filia, Theb. 662. Cujus rei mentio fit, ut moneatur de invicta ejus potentia, quia omnium victor est Jupiter (Ag. 174. Theb. 514). Propterea consulto additur ἐτήτυμος. Eadem est ratio, cur Theb. 622. Memoretur hæc origo; contendit enim Eteocles pendere victoriam a Justitia, quia hæc Jovis filia sit.” Klaus.

930. προσυγορεύομεν τυχόντες καλῶς] “ *Recte adpellamus.* Non conjugenda sunt βροτοὶ τυχόντες, quod fecit Stanleius; sed προσυγορεύομεν τυχόντες, quod idem valet ac si dictum fuisset καλῶς ἐτύχομεν προσυγορεύομεν. Hoc vidit Abreschius, qui recte interpretatur: *verum nomen adsecuti.*” Blomf. Compare Ag. 662-66: τίς ποτ' ὠνόμαζεν ὠδ' ἐς τὸ πᾶν ἐτητύμως . . . γλῶσσαν ἐν τύχῃ νέμων;

932. ἐν ἔχθροῖς] “ Hunc versum advocat Lobeck. ad Soph. Aj. 1300. ubi de voce ἐνοστάτης pro ἀντιστάτης agit; citat etiam Orum apud Etym. M. p. 625, 24: τὴν γὰρ ἐν πρόθεσιν ἀντὶ τῆς ἀντὶ εὐρίσκει. Ad ejusdem fabulæ v. 1092, εἶτ' αὐτὸς ἐν θανοῦσιν ὑβριστῆς γένῃ, Musgravius confert ib. 366, ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας. 1315, καὶ δεῖλός εἶναι μᾶλλον, ἢ 'ν ἐμοὶ θρασύς.” Blomf. Compare above vv. 213-14.

933-36. “ Quid sit mutandum, quid omittendum, ut hi versus cum strophicis congruant, et sensum satis aptum fundant, equidem ne conjicere quidem possum. Locum sagacioribus commendo.” Blomf. “Cor-

¹ Cf. Proverbs of Solomon xi, 21: χεῖρὶ ἔσται. E. V: “Though hand join in hand, the wicked shall not be unpunished.”

ruptissimi sunt, ut vulgo leguntur, verss. seqq : *τάπερ ὁ Λοξίας, ὁ Παρνάσιος = μέγαν ἔχων μυχὸν χθόνος ἐπ' ὄχθει = ἄξεν ἀδόλως δολίαν* [V. et Schol. *δολίας* M.G.A.R.T.] = *βλαπτομένην ἐν χρόνοις = θεΐσαν ἐποίχεται*. Conjecturas igitur admisi, lectori ignoscendas : *τάνπερ*, Hermanni; *μοχ ἔχθροξέναν* meam, cum *ἐπ' ὄχθει ἄξεν* prius mutaverat idem Herm. in *ἐπ' ἔχθροξένοις* : eidem *ἀδόλως δολίαν* sollicitanti omnino non assentior ; sed felicissime corrigenti *χρονισθεΐσαν* suam lubens laudem tribuo. Denique *ἐποίχεται*, quamvis dubitanter, retinui : *arcessit*, vel *dirigit*. Omnia vero tali sensu : *Quam* (Justitiam) *Apollo arcessit, hospitium violantem, dolosam quidem sed jure dolosam, claudicantem, longas post moras.*" Scholef—and this, far short as it may seem of being satisfactory, I have judged to be a safer precedent to follow, than that of Wellauer and Dindorf, who, after Hermann (*obs. critt.* p. 130.) having vainly endeavoured to reduce the latter part of the Ode into a *second* Strophe and Antistrophe, ending respectively with the words *πάρα τὸ φῶς ἰδεῖν* vv. 940. 951., introduce a great *lacuna* after *μέγαν ἔχων μυχὸν χθόνος* v. 934, in which they suppose both the conclusion of *ἀντ. δ.*, and the commencement of *στρ β.*, to have disappeared. "In *lacunæ* fine," adds Wellauer, "remanserunt verba corruptissima *ἐπ' ὄχθει ἄξεν ἀδόλως δολίας*, quæ felicissime Hermannus ita emendavit : ... *ἐπ' ἔχθροξένοις Δόλοισιν δόλια βλαπτομένην χρονισθεΐσαν ἐποίχεται.*"

On the suggestion, therefore, of Klausen—whose first¹ correction, after having with every modern editor, except Wellauer, restored² *Παρνάσιος* in v. 933, is : "v. 897 (934). *ἐπόχθιον* scripsi metri causa. Vox formata ut *ἐπιτύμβιος*. Forma *ἐποχθίδιος* legitur Anal. Br. iii. p. 331, in *Epigr. Zonæ Anth. Palat.* ix, 556. *Libri ἐπ' ὄχθει* sine sensu et contra metrum"—I have introduced the word *ἐποχθίας*, which with *χθόνος* forms as apt an epexegetis of *Παρνάσιος*, as *μέγαν ἔχων μυχὸν* of *Λοξίας* preceding ; and of which the final syllable *ΑΣ*, combined with the preposition following it, appears to have occasioned the corrupt reading *ΑΣξεν*, as this may in its turn have led to the substitution of *ἀδόλως* for *ἀδόλοισ*, which a further corruption (indicated by the various

¹ For the rest, Klausen retains *τάπερ* in v. 933. and *χρόνοις θεΐσαν* in v. 936 ; and in v. 935. reading *ἄξεν ἐν ἀδόλοισ δόλοισ*, translates : *Quas res aggreditur Loxias Parnasius, magnum tenens recessum in tumultu telluris, ut justa fraude adducat eam (ραννὰν), quæ suo tempore laxam reddat (reginam)*—adding, in explanation of these strange ellipses, and yet more strange construction : "*βλαπτομέ-*

ναν θεΐσαν dictum ut *τιθέντες ἡμερωμένην Eum. 14.*"—"*βλαπτομένην* : memoratur sola hoc loco Clytemnestra, quia in hac summa res versatur, quia hac occisa ad finem perducta est vindicta."—"θεΐσαν de pœna commemorata initio strophe antecedentis v. 890 (927), ubi vocabulum extollunt numeri, ut obscura esse non possit brevior, quæ hic est, ejus designatio."!

² See above on v. 549.

readings: *δολίας, δολίαν* :¹ would seem, perhaps at a still earlier period, to have detached from its proper substantive *δόλοισ*.

In what follows, I have barely ventured to exhibit my own conception of what may have served originally to complete, at once the metre of v. 935, and the sense of *βλαπτομένην* as further explained and limited by the annexation of *χροισθείσαν*: and in the final *-ιν* of *ποσίν*, if this conjecture be admitted, may probably have originated the *ἐν* which we find thrust down into the next verse, to supply a preposition that should govern the spurious dative *χρόνοισ*.

Translate: *Whom the Oracular² deity that dwells upon Parnassus, inhabiting a vast shrine of the earth—i.e. "not made with hands," but (as the Historian already quoted in the note on v. 778. describes it) "a natural amphitheatre"—among the mountains, in the execution of righteous vengeance (snares³ which are no snares, but innocent and allowable) against the wicked, looks after (Anglice) and⁴ hastens into action as often as, because of her halting in her feet, she is long in coming.* See Damm's Lexicon vv. βλάβω, and Ἐποίχομαι (*ἀπαξ λεγόμενον* in Tragedy), and compare II. xix, 82: *βλάβεται δὲ λιγύς περ ἔων ἀγορητής*. ib. 166: *βλάβεται δὲ τε γούνατ' ἴοντι*. xxiii, 782: *ὄ πόποι, ἦ μ' ἔβλαψε θεὰ πόδας*. Ag. 119, *βλαβέντα λοισθίων δρόμων*. II. v. 720: *ἡ μὲν ἐποχομένη χρυσάμπικας ἔντυεν ἵππους*. xiv, 381: *οἰχόμενοι δ' ἐπὶ πάντας, ἀρῆϊα τεύχε' ἄμειβον*. xvi, 155: *Μυρμιδόνας δ' ἄρ' ἐποχοίμενος θώρηξεν Ἀχιλλεύς*. xvii. 215: *στρυνεν δὲ ἕκαστον ἐποχοίμενος ἐπίεσσι*, Od. i. 358. xvii, 227. xviii, 363. xxi, 352: *ἔργον ἐποίχεσθαι*. Hesych: Ἐποίχεται ἐπιπορεύεται, ἐργάζεται—and for *ἀδόλοισ δόλοισ* v. 935. see the note on Ag. 1107, *νόμον ἄνομον*. Klausen compares fr. 273, *ἀπάτης δικαίας οὐκ ἀποστατᾶι θεός*: and with *μυχὸν χθόνος* v. 934, *μυχὸν μαντήϊον* Pind. Pyth. v, 64. Παρνασίος μυχός ib. x, 8. μεσόμφαλοι μυχοί Eur. Or. 331. Eum. 39. 170. 180.

One Scholiast has: *Τίπερ' ἀντὶ τοῦ; καθάπερ. Δολίαν' τὴν Ἐκλυταιμνήστραν, τὴν δολίως βλάπτουσαν καὶ ἐπὶ πολὺν χρόνον τὸν οἶκον, ἐποίχεται ἡ*

¹ Possibly the words *ἀδόλως δολίαν* may have been no more than a marginal gloss, which has crept into the place of the original *ἐν ἀδόλοισ δόλοισ*: or, again, we might have supplied some such word as *ὀδοῦ* in the place of *ποσίν*, and so have accounted in some measure for the prevailing corruption, *δολίας*. But in that case I should have expected to find, as in Ag. 119, *βλαβεῖσαν*—inasmuch as *ὀδοῦ βλαπτομένην* would not have expressed an *habitual infirmity of gait*, and therefore would not have assigned the allegorical

reason for the circumstance described by *χροισθείσαν*: *when, as being "pede Pœna claudo," she (Retributive Justice) now and then is found to be slow in coming.*

² See the note on Ag. 1037, *Λοξίας*.

³ Compare Psalm xi, 6: "Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup."

⁴ Compare, as a kind of paraphrase of the present text, Thucyd. iv, 47: *παρόντες ἐπίταχυνον τῆς ὀδοῦ τοῦς σχαλαίτερον προΐοντας*.

δίκη : another, with nearer approximation to what we hold to be the truth, observes : 'Ἐπεξήλθε τὴν δίκην, βλαπτομένην ἐκ πολλοῦ, Ὁρίστης.

937-51. "Fieri potest ut, quæ sequitur, epodus in stropham et antistropham dividi debeat, quarum utraque in iisdem vocibus terminetur, πέρα τὸ φῶς ἰδεῖν. Quod tamen cum nimis incertum sit, vulgaram formam reliqui. Coercetur quodammodo Deus, quo minus malis opituletur." Scholef.—and so Stanley : *Inhibetur quodammodo Numen ne opituletur malis* ; and Grotius : *Quædam vis inhibet Deum Ne pravis et atrocibus Factis auxilium ferat.*

On the other hand Klausen, partly following the interpretation of the Scholiast : *συμβάλλεται οὖν τὸ θεῖον τοῖς μὴ ὑπουργοῦσι τοῖς κακοῖς*, asserts : "Minime de ipsis diis cogitandum, qui dici non possunt τὸ θεῖον, sed de auctoritate quam largiuntur. Largiuntur eam iis, qui nunquam pravis inserviunt : itaque ex Æschyli opinione is, qui integram servat mentem, ipse divina quadam auctoritate potitur—*κρατεῖται, occupatur, obtinetur* ; *παρά* c. acc. *propter*"—and for this sense of the preposition he refers to Matth. Gr. Gr. § 588. c. δ'. But for that negative sense of *παρά*, Angl. *wide* or *short of the mark*, which is here very plainly indicated by the connecting¹ τὸ μὴ (on which see the note on Ag. 15), but which, for the most part, is to be gathered only from the context, see Matth. Gr. Gr. ib. *a'*, p. 1035 ; and add to the examples there given Thuc. i, 77 : *παρὰ τὸ μὴ οἶσθαι χρῆναι*, Angl. *beside, or short of, their several (ἐχρῆν, οἶμαι) notions of what ought to be* ; ib. iv, 106 : *τὴν δὲ Ἥιόνα παρὰ νύκτα ἐγένετο λαβεῖν*, where see Arnold ; as also on iv, 124 : *ὀλίγον ἐς χιλίους*. ib. 129 : *ἐς ὀλίγον ἀφίκετο . . . νικηθῆναι*, Angl. *came within an acre of being beaten*.

¹ That the true construction of the sentence is, as we have supposed, *κρατεῖται πῶς τὸ μὴ ὑπουργεῖν . . .* (a sentiment how worthy of Æschylus!), had not escaped the learned Abresch, who remarks : "Abesse poterat *παρά*, atque adeo videri vacare, sed per tmesin a verbo suo avulsam si intellexeris, minime fuerit otiosa ; leniet enim quod durius paulo dictum erat, eritque *quodammodo cohibetur*, ut bene in notis Stanl. et eodem tendit Grotii versio." This reverential qualification, indeed, of the term *κρατεῖται*, as applied to τὸ θεῖον, is supplied by *πῶς*, and not by *παρά*—but still it is true that in this construction *παρά* is, strictly speaking, an adverb implying (as we have seen) a *short-coming*, which the accompanying accusative *measures*, as the actual space that remains to be traversed ere the mark be

come up to, and so differs from the genitive which, as in Thuc. iv, 124 : *ὀλίγου ἐς χιλίους*. viii, 35 : *ὀλίγου εἰλον*. Acts of the Apostles xxvi, 28 : *ἐν ὀλίγῳ με πείθεαι* (Matth. Gr. Gr. § 355. Obs. 2.), simply recognises, without estimating the precise extent of, such a negative interval whether of time or space.

Hence the literal version of the text is : *The Deity is, so to speak, kept back (κρατεῖται παρά) that He should not befriend wickedness, or the wicked* ; and on the same principle Thuc. vi, 37 : *παρὰ τοσοῦτον γινώσκω* (where see Arnold's note) may be rendered, agreeably to the common interpretation of the passage : *so far otherwise do I think, so strong is my opinion the other way, or on the other side*.

939. οὐρανοῦχον ἀρχάν] Schol: τοὺς θεούς, ἢ τὸν Δία. Sic dicitur Jovis imperium, cogitatur et de eo, quod nemo altius eo sedet Suppl. 597. et de firmitate regni immortalium: Pind. Nem. vi, 3." Klaus.

940. πέρα τὸ φῶς ἰδεῖν] So, because of v. 951, I have edited with Turnébe and Vettori, and every succeeding editor but Klausen, who has recalled Robortello's: πέρα τε—for which Aldus also and the MSS. M.G. have: παρά τε.

Ibid. "μέγαν τ' vulg., sed sensus et metrum docent μέγα τ' scribendum esse, quod Glasg. et Herm. reposuerunt: *magno adium fræno liberatus sum.*" Well—and so every later editor. Yet Klausen throws out an ingenious conjecture: "ψάλια Prom. 54. An forte verus nominativus erat ψάλιος, sicut a χαλιός formantur χαλινοὶ et χαλινά?"—admitting which, we should have v. 940, as was to be expected, of the same metre (*Antispast. Trim. Cat.*) as vv. 937. 939. With ψάλιον, Hesych: (and Dionys. de Comp. Verb. p. 253. Schæf.) ψάλιον' κωλυτήριον, χαλιός, compare Eur. Phœn. 793, ἄρμασι καὶ ψαλίοις τετραβάμοσι. Herc. F. 381, ψαλίοις ἐδάμασε πώλους. Inc. Rhes. 27, ἄρμόσατε ψαλίοις τοὺς ἵππους. Aristoph. Pac. 155, χρυσόχαλιον πάταγον ψαλίον: and with ψάλιον οἶκον compare Ag. 131, προτυπὲν στόμιον μέγα Τροίας στρατωθῆν. *ib.* 510, τοιούδε Τροία περιβαλὼν ζευκτήριον.

Ibid. ἀφηρέθην] "Sibi ipsi demtum dicit Chorus vinculum, quod domui inditum fuit. Mirum, quod sunt [Stanl. Blomf.] qui scripsit ἀφηρέθη." Klaus. Compare vv. 45-47. 72-74.

942. ἄνα γε μάν, δόμοι] "δόμοι vulg.—Elmsl. ad Eur. Med. 50. corrigi: ἀναγ' ἐμάν δόμοις (πολὴν ἄγαν χρόνον χαμαιπετῆς ἔκειθ') ἰάν. Sed in optimorum librorum [M.G.A.R.] lectione χαμαιπετεῖσε κείσθ' [χαμαιπετῆ σε κείσθ' T.V.] perspicue latet χαμαιπετεῖς ἔκεισθ'—: hinc δόμοις in δόμοι recte mutavit Hermannus: *exsurgite, ades, satis diu humi prostrata jacuistis.*" Well. "Heathius, qui ἄνα pro ἀναστήθι (ἀναστήτε) positum recte judicat, confert Soph. Aj. 194: ἀλλ' ἄνα ἐξ ἰδράνων. Particulæ γε μὴν cum imperativo recte junguntur; Soph. Œd. C. 587: ὄρα γε μὴν οὐ σμικρὸς, οὐκ, ἀγὼν ὄδε." Blomf.

944. παντελής, complete, perfect; as in v. 546, where see the note—for though, comparing Theb. 117, Ζεῦ πάτερ παντελής. and Ag. 105, ἀνδρῶν ἐκελέων, we might interpret it with the Scholiast: ὁ πάντα τελῶν χρόνος, yet this would constrain us to introduce the Article into the text; in which case we might have translated either: *all-accomplishing Time* (compare Prom. 981. Soph. Œd. C. 609), or: *the fulness of the time* when &c. (compare Ag. 602. 968.), which St. Paul, it will be remembered, has expressed by τὸ πλήρωμα τοῦ χρόνου: Galat. iv. 4.

Translate: *But soon a period—a certain¹ fore-ordained time which shall then be completed—shall arrive at the gates of the Palace, when it (the Palace) shall have driven away every pollution from its interior by means of such purifications as are averters of calamities; and then under favour of what shall be in every sense a smiling throw of the dice, while men shall be straining to see or, where they cannot see, to hear of it, shall the new settlers in the house take an opposite turn—meaning, it is plain, a turn for the better.*²

945. *πρόθυρον*, an outer gate, front door, or vestibule; compare Hom. II. xi, 776. xv, 124. xviii, 496. xix, 112. xxii, 71. xxiv, 323. Eur. Alc. 101, *χαίτα τ' οὐτίς ἐπὶ προθύροις τομαῖος*. Tr. 194. *τὰν παρὰ προθύροις φυλακάν*.

Ibid. *δρ' ἄν*—So, after Elmsley (on Eur. Med. 50.) and Klausen, I have restored the most ancient, and only correct, reading (*δρ' ἄν* M. A. R.) in place of the indefinite *δταν*, which had too long been permitted to mar³ the construction of the sentence, and further, by removing the *certain prospect* of the Palace being at length cleansed of its impurities, to remove the very foundation of those bright anticipations of the future, on the strength of which the Chorus concludes by again exclaiming: *πάρα τὸ φῶς ἰδεῖν*. See the notes on Ag. 12. 353, and Klausen as quoted *ib.* 736.

In v. 946. we should perhaps have done better to read with Butler: *πᾶν ἐλάσῃ μύσος*—a Dochmiac verse, like vv. 938. 951.

947. *καθαρμοῖσιν ἀτᾶν ἐλατηρίοις*] “*καθαρμοῖς ἅπαν ἐλατήριον vulg., quod metro et sensu viam monstrante ita, ut in textu dedi, emendavit Hermannus*” Well—and so Dindorf, and Scholefield whose interpretation, unsatisfactory as it is in v. 949, I yet subjoin, as involving little more change of the text than we have ourselves admitted. “*Vulg. ἅπαν ἐλάτηριον. Præeunte⁴ Stanl. correxit Schütz. Deinde vulgo legitur: τύχη δ' ἐπιπροσώπῳ κοίτῃ τὸ πᾶν ἰδεῖν ἀκούσαι θρεομένους μέτοικοι.*⁵

¹ See the note on Ag. 1628, and compare above v. 891.

² For a more particular explanation of the above passage, see the following notes.

³ It is difficult to conceive how Wel-lauer (tacitly followed by Scholefield and Dindorf) could imagine the text to be proof against the innovations of Schütz who wholly omits *χρόνος*, and refers *παντελής* to *Orestes*, and Blomfield who, on the suggestion of Elmsley, has changed it into *χορός*, otherwise than by subjoining *δρ' ἄν . . . ἐλάσῃ*, as the actual consummation contemplated in the reviving assurance: *τάχα δὲ κ.τ.λ.* Yet he contents himself with remarking: “*χρόνος*

omittit Schütz., in *χορός* mutat Elmsl., sed *sensum bonum præbet*, et a Schol. quoque agnoscitur.”

⁴ “*Legimus: καθαρμὸς ἅπας ἐλατήριος.*” Stanl.

⁵ This is incorrectly given. The readings are: *μετοικοδύμων* M. R. V. *μετ' οἰκοδόμων* G. A. T—both adverse to the proposed correction *μετοίκους*. And easy as the correction is, can we as easily believe *μετοίκους*, if this were indeed the original word, to have been so universally proscribed and cut off from its obvious connection with *λεμένοις*, or *θρεομένοις*, preceding?

Viam ad veram lectionem egregie monstravit Hermann. τύχα δ' εἰπροσωποκοίτη legendo. Mox θροεμένοις jam correxerat Stanl. Post ἱεμένους autem facile in μετοίκους fit mutatio; quod fecerat etiam Schütz. His ducibus totum locum refinxit ut supra [τύχαι δ' εἰπροσωποκοίται κ.τ.λ.], ita fere reddendum: *Casus autem felici jactu utentes retrocedent (e contrario cadent) iis (Orestis et Electræ) qui domum e mutata fortuna obtinebunt, omnia et videre et audire sperantibus.*"

Blomfield retains ἅπαν ἐλατήριον, which he translates: *omne remedium quod ad purgandum utile est*; and so also Klausen: "Bene memoratis piaculis (ἅν μύσος) opponitur ἅπαν ἐλατήριον.—ἐλατήριον' τὸ καθαρτικὸν φάρμακον: Schol. and Hesych."

Compare Eum. 283, καθαρμοῖς ἡλάθη χοιροκτόνους. Soph. Œd. T. 97, μῖασμα χώρας . . . εὐλαίνειν. ib. 402, ἀγγλατήσειν.

948. τύχα δ' εἰπροσωποκοίτη] The Scholiast's interpretation of the corrupt reading τύχα δ' εἰπροσώπω κοίτη—Hermann's correction of which is to be classed with Porson's restoration of Suppl. 198, ἐκ μετωποσωφρόνων ἴτω προσώπων, which (though strangely disregarded by Dindorf) Wellauer has very cordially received, and added "Adnumerandum hoc videtur ῥήμασι βοείους Æschyli, qualia multa adhuc latere puto"—is: ἡ δὲ τύχη νῦν ἐν εὐόπτῳ κοίτη, τοῦτ' ἔστιν, ἐν ἀγαθῇ καταστάσει πρὸς τὸ ἰδεῖν τὰ νῦν γεγονότα, καὶ ἐτέρων λεγόντων ἀκοῦσαι. λείπει τὸ εὐτί: and on μετοικοδόμων, just as though he had found μέτοικοι δόμων: οἱ νῦν τοὺς δόμους οἰκοῦντες πεσοῦνται εἰς τὸ ἔμπαλι τῆς πρώτης τύχης. τοῦτο δὲ ἀπὸ τῶν κύβων μετήγαγε: in each of which he has contributed much to the elucidation of a very difficult passage.

Compare Ag. 32, τὰ δεσποτῶν γὰρ εὐ πεσόντα θήσομαι, τρις εἰς βαλοῦσης τῆσδέ μοι φρυκτωρίας, and for the primary meaning of κοίτη, *the state of being laid, a lying or prostrate posture*—whence also a *cast or throw*, as *of wrestlers* or *of dice*—compare Ag. 1252, ὑπτίασμα κειμένου πατρός ib. 1465. 1489 (κείσαι), ᾧ μοι μοι, κοίταν τάνδ' ἀνελεύθερον. Etym. M: ἐκ τοῦ κείμεναι, κείται, κοίτη: ἐν ἧ ἔστι κείσθαι κοιωμένους. Also with εἰπρόσωπος, *smiling*, compare Soph. Aj. 1009, δέξαιτ' ἄν εἰπρόσωπος ἰλέως τ' ἴσως, and contrast (as alike applied to *things*) the use of ἀγέλαστος, *sad*, above v. 27. For the interpretation given to τὸ πᾶν, see the note on v. 666; and on the construction of v. 949, which translate, Anglice, *amid a general anxiety to see and hear*—where the dative expresses (as, in general, the attendant¹ circumstances of any action or

¹ Compare the note on v. 845, where the correlative δισσοῖς on the same principle as ἱεμένους here, describes the particular circumstances of the relation in-

tended by μόνος ἂν ἐφεδρος. To the same idiom, also, belongs the use of βροτοῖς noticed on vv. 121. 269.

relation, so here) the *friendly sympathies* (compare vv. 1007, 1021-23, 1028.) *under* which the allegorical game of Fortune shall be played out—see Matth. Gr. Gr. § 388. d. and compare, more particularly, Eur. Phœn. 1043-46 : χρόνος δ' ἔβα Πυθίαις ἀποστολαίσιω Οἰδίπους ὁ τλάμων Θηβαίαν τάνδε γὰν τότ' ἀσμένους, πάλιν δ' ἄχη. And lastly, with the figurative application of μέτοικοι v. 950, compare Ag. 57, οἰωνόθρονον γόνον ὀξυβόαν τῶνδε μετοίκων, as explained by the Schol. on Soph. Œd. C. 936 : μετοίκους εἶπε τῶν ὑψηλῶν τόπων τοὺς οἰωνοὺς ἀντὶ τοῦ, ἐνοίκους.

952. τὴν διπλὴν τυραννίδα, *the double usurpation*, meaning *the two usurpers* ; see on v. 70, ἀρχαῖς. below v. 981, and compare Soph. Œd. T. 128, τυραννίδος οὕτω πεσοῦσης ; also Hom. Od. iii, 303-5 : ταῦτ' Ἀγισθοῦς ἐμήσατο οἴκοθι λυγρὰ, κτείνας Ἀτρεΐδην· δέδημητο δὲ λαὸς ὑπ' αὐτῷ· ἐπτάετες δ' ἦρασσε πολυχρῦσοιο Μυκῆνης.

Schol. : Ἀνοίγεται ἡ σκηνή, καὶ ἐπὶ ἐγκυκλήματος ὁρᾶται τὰ σώματα· ἃ λέγει διπλὴν τυραννίδα. See the note on Ag. 1346.

955. φίλοι τε] “ φίλοι τε edd. φίλοι δὲ Abresch. ob μέν precedens.” Blomf—and so, not Blomfield only, but Scholefield also, and Dindorf, has edited. On the other hand Klausen : “ Post φίλοι subauditor δέ, quod respondeat ad σεμνοὶ μέν : τὲ respondet sequenti ὄρκος τε”—from which I dissent only, if we are to understand that, unless ὄρκος τε had followed, the τὲ could not have been used.

Homer, we will suppose, would have written : σεμνοὶ μέν τ' ἦσαν τὰ πάροιθε, φίλοι δέ τε καὶ νῦν, Angl. *They were great people then as they sat on their thrones, and though no longer great they are still dear to each other even now.* Now from this Homeric, and old-fashioned (it may be) but not unmeaning, wording of the sentence, our Poet has seized upon the τὲ as the true link which binds φίλοι δὲ καὶ νῦν (εἰσί) το σεμνοὶ μέν ἦσαν τότε, and both to the common subject (Ἀγισθος καὶ Κλυταιμνήστρα)—dispensing, as he well might, with that most ancient service of τὲ, *to connect* (or, as the Greek Verb gradually evolved itself, assist in connecting) *together Subject and Predicate* ; dispensing also with the δέ as not much needed to mark φίλοι as the word that, the preceding μέν has warned us, he would set off against σεμνοὶ ; and yet leaving the meaning of v. 955 ; as we have given it above : *and loving* although no longer great, *they still are* (νῦν τε καὶ τότε Soph. El. 676.)—a very different meaning, be it observed, from that to which φίλοι δὲ καὶ νῦν would lead us. For, if δὲ be supposed to be adversative, we should be landed in the false antithesis : *they then were grand . . . they now are dear* ; and if continuative, the best version that we could give it, would be : *and, what is more, they are loving even now.*

On the other hand, in Soph. *Œd. C.* 421-3; ἀλλ' οἱ θεοὶ σφί μῆτε την πεπρωμένην ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι—where Elmsley, justly censured¹ by Hermann, has edited ἐν τ' ἐμοὶ κ.τ.λ.—the latter part of the imprecation, which (though in fact it is but a re-iteration of the former, and therefore comprehended by the speaker under *one and the same* virtual relation, μῆτε . . . τε) ostensibly sets out on a different supposition, is most correctly introduced by the “disjunctive conjunction” δέ, that is, (as μῆτε preceding, and this very designation of δέ sufficiently declares) δέ τε, which in this context we might express by the English compound conjunction *but and if*; and the full meaning of the passage will best be conveyed by translating: *But may the gods, I pray, either not . . . or else may it rest with me to decide this contest for them!*

See above on v. 476, and the Appendix to Notes on the Agamemnon, Note C. II. pp. 383-88.

956. ὄρκος τ' ἐμμένει πιστώμασιν] Translate: *and an obligatory power abides yet in their mutual pledges*, or in other words, *their plighted truth still binds them*; the meaning being—not, as Blomfield paraphrases it, ὄρκος μένει πιστός, but rather—πιστώματα μένει βίβαια, or εὐόρκως ἔχει v. 958. So Klausen: “ὄρκος non ipsum jusjurandum, sed auctoritas jusjurandum firmans. Hæc fœderi inhæsit neque ejecta est.”

On the primary and derivative meanings of the word ὄρκος, and on the mythic divinity of the *Binding Power* of an oath, (ὄρκος, πῆγμα γενναίως παγίν Ag. 1165.), see by all means Buttm. *Lexil.* art. 84. With ἐμμένει, compare Prom. 534, ἀλλά μοι τόδ' ἐμμένει καὶ μήποτ' ἐκτακείη. Soph. *Œd. C.* 648, εἰ σοὶ γ' ἄπερ φῆς, ἐμμενεῖ τελοῦντί μοι. Eur. Med. 754, τί δ' ὄρκω τῷδε μὴ ἠμένων πάθοις; and with πιστώμασιν, Eum. 214, Ἦρας τελείας καὶ Διὸς πιστώματα, as also Ag. 847, ἐμῶν τε καὶ σῶν κύριος πιστευμάτων.

“πιστώμασιν M.G.A.R. vulgo πιστώμασι.” Klaus—and so Wellauer: “πιστώμασιν Guelph. Ald. Rob., quod pro vulgato πιστώμασι recepi.”

957. θάνατον ἀθλίως] These words (which, with ξυνθανεῖσθαι v. 958, ought perhaps to have been printed in uncial characters) we must suppose to have reference to the very terms of the guilty compact, the purport of which Orestes briefly declares to have been *death to his father*—whence the accusative θάνατον (Matth. Gr. Gr. §§ 407. 410. c.) followed by the dative πατρί: Matth. Gr. Gr. § 389. 3 (compare also § 399).

Translate: *What they swore to (μὲν), was “a miserable death”* (death

¹ “Male Elmsleius δ' in τ' abire jussit e partitione commutatio fit in oppositio-
propter progressum μῆτε. At hic aperte nem.” Herm. on *Œd. C.* 423.

after a wretched fashion) *for my father, and that "they would die together"—and here, you see,¹ it is done according to their oath!* and observe that ἀθλίως—which Stanley, Porson, Blomfield, and even Dindorf has hastily altered into ἀθλίφ,² merely because ἀθλίφ πατρί follows in v. 960—is so far from involving any corruption of the text, that it actually forms part of the predicate of the sentence which in a more expanded form would be: ξυνώμοσαν τῷ πατρὶ θάνατον (ὥστε εἶναι, or, in one word) ἔσεσθαι ἄθλιον, καὶ ξυνθανεῖσθαι. And to the former member of this sentence Orestes invites attention in vv. 959-61, wherein he proclaims his father to have been indeed, as they designed he should be, *unhappy*³ in his end; whilst in v. 958. he derisively takes advantage of the word ξυνθανεῖσθαι—which, in the mouth of Ægisthus and Clytemnestra, would mean *that they would be together in their deaths, that they would live and die together*—to represent their deaths as having happened according to their own words; much as in Ag. 1624 (where see the note) the Chorus converts the preceding remark of Ægisthus: ἀλλὰ καὶ γὰρ μὴν πρόκωπος οὐκ ἀναίνομαι (εἰ χρῆ) θανεῖν, into an omen of success to themselves: δεχομένοις λέγεις θανεῖν σε τὴν τύχην δ' ἐρώμεθα. Compare above v. 874, and the note on Ag. 1417.

"ἀθλίως, quod omnes libri exhibent, dictum ut Eur. Troad. 1173: κρατὸς ὡς σ' ἔκειρεν ἀθλίως τεῖχη πάτρωα." Klaus.

960. τὸ μηχανήμα, δεσμὸν ἀθ. π.] Translate—just as if it had been: οἷον ἐμηχανήσαντο δεσμὸν κ.τ.λ., whence αὐτὸν v. 962—their device as (Angl. *by way of*) *snare for my unhappy father, comprising both fetters for the hands, and fastening* (see on Ag. 624.) *for the feet*; and on this double apposition, whereby δεσμὸν explains the nature and object of τὸ μηχανήμα, and is itself more clearly defined by the specification (τε . . . καὶ) of its component parts, see Matth. Gr. Gr. §§ 431. 432. 3: and compare Ag. 1165, καὶ πῶς ἂν ὄρκος, πῆγμα γενναίως παγέν, παιῶνιον γένοιτο; where, by the apposition of *what constitutes* an oath, it is more plainly intimated that *it is not in the nature*⁴ of an oath to "minister to a mind diseased."

¹ So, because of ἴεσθε preceding and following, it seems best to interpret τᾶδε though we might have translated: *and accordingly* (see on Ag. 1.) *in both these particulars their oath has been observed.* So Klausen remarks: "In iurejurando professi erant se aut occisuros esse Agamemnonem, aut, si male caderet res, simul morituros. Nunc *utrumque* evenisse ait Orestes."

² "ἀθλίφ vel ἄθλιον mavult etiam Schütz., quia statim ἀθλίφ πατρί: nisi

forte in ἀθλίως verbi ejusdem infinitivus lateat, qui accusativum θάνατον regebat hoc fere sensu, *conjurarunt se mortem patri illaturos, et una, si opus esset, morituros.*" Butl.

³ Compare above v. 306, ᾧ πάτερ αἰνώ-πάτερ.

⁴ *How can ὄρκος, considered as πῆγμα γενναίως παγέν, be a healing thing?* whence the neuter παιῶνιον, as in the text, *vice versa, αὐτόν.*

962. ἐκείναι' αὐτόν] "In αὐτόν offenderunt plerique, et quidam correxerunt αὐτό, ut ad μηχανήματα referatur; sed ad δεσμὸν referre longe tutius quam mutare.—Neque tamen diffiteor, olim me in suspicionem incidisse, versus hos a recto ordine detrusos fuisse. Certe facilius procederet oratio, si post 969 (961). legerentur vv. 984-91 (976-83). Deinde v. 992 (984). ad Clytæmnestram optime referretur. Sed hujusmodi suspensiones omnino ipsæ non sine suspitione sunt excipiendæ, ne forte pro ipso Æschylo exhibeamus "disjecti membra poetæ." Jam video turbatum horum versuum ordinem displicuisse etiam Dobreo,¹ qui aliter mutaverat" Scholef.

Ibid. " παρασταδόν, prope; de eo dictum qui παρίσταται [rather παρίσταται,² or παραστατεῖ Ag. 14. 486, 1168.], adstat." Blomf. Compare Hesych: Παρασταδόν' ἐκ τοῦ σύνεγγυς, ἢ παραστάτες. Hom. Il. xv, 22: λῦσαι δ' οὐκ εἰδύναντο παρασταδόν. Od. x, 173. 547. xii, 207.

963. στέγαστρον ἀνδρῶν] "ἀνδρὸς M. I. R. [Pauw. Heath. Blomf. Well. Scholef.], sed ἀνδρῶν M. II. rell." Klausen—who translates: *vestem virilem*, and adds: "Ironice dictum, quia omnino talis non est hæc vestis, quali bene uti possint viri. Ita χέρνιβας βροτοῖς *mortalium lustrationes* v. 121"—a forced comparison of two very different passages, which "not enriches *that*, and makes *this* poor indeed." Translate: *hold up to view a cover for*—i.e., as is plain from vv. 980-3, and from its being called (vv. 965. 970.) *an abomination* and *an unholy device*, as well as from the more exact description of it already given in Ag. 1349: ἀπειρον ἀμφίβλητρον, ὡσπερ ἰχθύων, περιστιχίζω, *to entrap or kidnap—men* (ἀνδραποδίζειν v. 979); and compare Ag. 346-50, ἦτ' ἐπὶ Τροίης πύργοις ἔβαλε στεγανὸν δίκτυον, ὡς μήτε μέγαν μήτ' οὖν νεαρῶν τι' ὑπερτελέσεια μέγα δουλείας γάγγαμον. *ib.* 1056, ἀνδρὸς σφαγαίων (on which see the note). Jerem. v, 26: "They lay wait, as he that setteth snares; they set a trap, they catch men."

Elsewhere, however, στέγαστρον simply denotes *a covering*, as Abresch has shewn from Pollux x, 180: καὶ στέγαστρον δὲ ὅστις ἐθέλει ὀνομάζειν, ἤπερ ἢ πολλὰ χρῆσις τὴν στεγαστρίδα διφθέραν, τὸν σκύτινον τοῦτον χιτῶνα, καταφενγέτω ἐπὶ τὸν Δισχύλον ἐιπόντα (fr. 334): Ὅστίων στέγαστρον: to which add from Antiph. ap. Athen. p. 449. c: Εἰς πλατὸν στέγαστρον ἀγνῆς παρθένου Δῆους κόρης λεπτοσυνθέτους τρυφῶντα μυρίαὶ καλίμμασιν.

966. ὡς ἄν παρῆ—, *so that* (i.e. *that having seen*) *he may* &c.—see above on vv. 18. 542. Yet Klausen: "ἄν additum, quia non necesse

¹ See *Adversar.* vol. ii. p. 28.

which we should rather have expected

² On the formation of παρασταδόν, for παραστάδην, see Matth. Gr. Gr. § 256. b.

est testem fore Solem, sed pendet hoc ab ejus voluntate"; and so Arnold on Thuc. vi, 91: ὥστε μὴ περὶ τῆς Σικελίας τις οἰέσθω μόνον βουλευέειν, ἀλλὰ καὶ περὶ τῆς Πελοποννήσου, εἰ μὴ στρατιῶν τε πέμψετε . . . καὶ ὁ τῆς στρατιᾶς ἔτι χρησιμώτερον εἶναι νομίζω, ἄνδρα Σπαρτιάτην ἄρχοντα, ὡς ἂν τοὺς τε παρόντας ξυντάξῃ, καὶ τοὺς μὴ θέλοντας προσαναγκάσῃ, having premised that "the particle renders the expression more doubtful," translates ὡς ἂν ξυντάξῃ, "that he may, if possible, organize"—whereas the context plainly declares that the very purpose of sending a Spartan commander-in-chief was, to ensure¹ that good generalship, which might be confidently expected from one of that nation of practised and professional warriors. See on Ag. 353. pp. 139-40.

967. μετῆλθον, I have prosecuted—"verbum forense. In judicio accusatus dicebatur ὁ φεύγων, Eur. El. 1269. Accusator erat ὁ διώκων, Eum. 583. Eur. Or. 1534. Exempla apud Oratores scatent. Μετέρχεσθαι igitur idem est ac διώκειν. Eur. Iph. T. 14, τοὺς ἰβρισθέντας γάμους Ἑλένης μετελθεῖν. Alcæon. fr. vii, τὰ τῶν τεκόντων ὡς μετέρχεται θεὸς μᾶσματα. H. Stephanus citat ex Antiphonte: μετέρχομαι τὸν φονέα τοῦ πατρός. Idem valet μέτεμι supra 267 (264)." Blomf. See on Ag. 1637. Hesych: Μέτεμι' μετελεύσομαι. Μετέρχομαι' ἐπιεύρομαι.

968. οὐ ψέγω] "λέγω vulgo, sed ψέγω Med. Ald. Rob., quam optimorum librorum lectionem (quæ unde fluxerit, si non vera est, intelligi non potest) a nemine adhuc receptam esse miror, quum aptissima sit. Nam quod Soli indusium illud monstrandum esse putat, ut testetur ille matris cædem juste a se perpetrata esse, eo ipso declarat, videri sibi inesse aliquid matris cædi quod reprehendi posset, nisi tantum flagitium præcessisset; apte igitur dicit: *matris tantum cædem juste commissam esse testetur sol, Ægisthi enim cædem nullo pacto reprehendere possum, ejus nunquam me pœnitebit.* Non dubitavi igitur ψέγω recipere." Well. Compare Ag. 179, μάντιν οὐτινα ψέγων. ib. 1370, σὺ δ' αἰνεῖν, εἴτε με ψέγειν θέλεις, ὅμοιον.

"Versus hic in G. omissus erat, nunc exstat insertus inter solitam versuum distantiam. ψέγω M.G.A.R. λέγω T.V. et Schol." Klaus.

969. αἰσχυντήρος, ὡς νόμου, δίκην] "αἰσχυντήρος ὡς νόμου δίκην vulg. ὡς omittit Rob. αἰσχυντήρος, ὡς νόμος, δίκην conjecit Canter., quod receperunt omnes. Sed vel accentus in ὡς de vera lectione admonere editores poterat. Sensus est: *pœnas dedit, quæ ei conveniunt, [del. ut] qui*

¹ Compare St. Matthew vi, 1: ἐλεημοσύνην ποιεῖν ἐμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς, with ib. 5: φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γω-

νίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις, Angl. so as to be (i.e. to make sure of being) seen by men.

legem violavit." Wellauer, followed by Scholefield—but better far, and more simply constructed, is the reading of the present text, proposed by Porson,¹ and received by Dindorf, and by Klausen who translates: "*Est ei pœna vitiatoris ea, quam jubet lex, quæ est legis; intellige δίκη ἐστὶ.* Contortum esset, si αἰσχυντῆρος penderet a νόμου, neque Græce dicitur νόμος αἰσχυντῆρος de lege, quæ de vitiatore fertur. Intelligit leges eas, quibus licebat impune occidere deprehensum vitiatorem uxoris, matris, sororis, filię, concubinæ, Demosth. Aristocr. p. 637: *ἐάν τις ἀποκτείνῃ ἐν ἄλλοις ἄκων, ἢ . . . ἢ ἐπὶ μητρὶ ἢ ἐπὶ ἀδελφῇ ἢ ἐπὶ θυγατρὶ ἢ ἐπὶ παλλακῇ . . . τούτων ἕνεκα μὴ φεύγειν κτείναντα.* Cf. Lys. de cæd. Eratosth. 30.—αἰσχύνειν solitum vitianti vocabulum: Lys. ib. 32, 50. κατααἰσχυντῆρες δόμων Ag. 1285 (1330)"—to which add from Blomf. Gloss. Ag. 390, ἢσχυνε ξενίαν τράπεζαν κλοπαίσι γυναικός. Hom. Od. viii, 269: λέχος δ' ἢσχυνε καὶ εὐνήν Ἡφαιστοιο ἄνακτος. Lysias (quoted by H. Stephen) τοῖς παρὰ τοὺς νόμους τὰς ἀλλοτρίας κατααἰσχύνουσι γυναῖκας.

Translate: *for he has the just portion* (see on Ag. 3.) *of an adulterer, as assigned by law*—and on the construction of the genitive, of *that from which* any thing emanates, see Matth. Gr. Gr. § 375. c., and compare Ag. 1372, νεκρός δὲ τῆσδε δεξιᾶς χερός, ἔργον δικαίας τέκνονος. Soph. Phil. 1116, πότμος σε δαιμόνων τάδ', οὐδὲ σέ γε δόλος ἔσχ' ὑπὸ χειρὸς ἐμᾶς. Eur. Suppl. 1035, ἦκα διπλοῦν πένθος γε δαιμόνων [πένθημα δωμάτων Dind.] ἔχων.

971. ἐξ οὗ τέκνων ἦνεγχ'] "*ἐκ σοῦ* M.G.A.T. cod. R.—τέκνων om. M. II.—ἦνεγχ' V. ἠνέχῃ M.G.A.R. τέκνω νῦν ἔχει cod. R. ἀνέχῃ conj. R. ἦνεγκ' T." Klaus.

Ibid. ὑπὸ ζώνην, received to carry beneath her girdle; to be distinguished from ὑπὸ γαίας, below the earth, Eur. Hec. 146. ed. Pors. (where see the note) Hipp. 197—"said to be more Attic than ὑπὸ γῆ," Matth. Gr. Gr. § 592. β—as Λίγυπτος δὲ πάλιν ὑπὸ βασιλεία ἐγένετο (*again fell, or passed, under the power of the King*) Thuc. i, 110. from τῶν ὑπὸ βασιλείᾳ πρότερον ὄντων ἠγεμόνες καταστάντες ib. vi, 82.

972. φίλον τῶς κ.τ.λ.] "*Recte monet Schol. hæc ad præcedens τέκνων βάρος referri oportere. Verte: aliquandiu dilectum, nunc vero, ut [res] ostendit, exosum malum.*" Heath—and so, taking φαίνει (sc. τὸ πρᾶγμα) impersonally as it is said, it seems obvious to interpret the line;

¹ ἐν δευτέραις φροντίσειν—as Stanley also before him: "*Canter, ὡς νόμος, sicut decet, ut par est, ὡς πρόκει.* Ita vv. 148, 398 (142, 387.). Vel tantum distinguendum commate ante et post ὡς νό-

μον, ut Latini, *moris est*; vel ut Pythagoreorum carminum auctor v. 1: νόμος ὡς διακρίται."—"νόμον M. II., si fides collationi." Klaus.

not as Bothe, with the apparent sanction of Klausen : " *ut ostendit vulneribus a me acceptis.*"

Ibid. *τέως*, Angl. *a while*; either definitely, *the while, so long*, Hom. II. xix, 189. xx, 42. xxiv, 658. Eur. Heracl. 725. Aristoph. Pac. 687. 729. 846. Av. 1689; or indefinitely, *for a while* (often, like the Latin *aliquantum, a considerable time, a good while*), *time was when, once*; Hom. Od. xv, 231. xxiv, 162. Aristoph. Thesm. 449. Ran. 989. Plut. 834. Nub. 66. Herodot. i, 11. 82. vi, 112. Thuc. vi, 61. vii, 63. H. Steph. Thes. vol. iv. p. 831. Ruhnken. on Tim. Lex. Plat. p. 256. "Locutio autem est elliptica; nam revera significat *τέως tamdiu*, et supplendum est *ἕως* in apodoti sententiæ. Aristoph. Pac. 31 : "Ἐριδε, μὴ πύσσαισιν μηδέποτ' ἐσθίων Τέως, ἕως σταντὸν λάθης διαρράγεις." Blomf.

973. *μύραινά τ' ἢ τ' ἔχιδν'*] So I read with Robortello, in what follows—where the received readings are *θιγοῦσ' ἄν ἄλλον* Blomf. Dind. Scholef. (*θίγοῦσ' ἄν* R.T.V. Well.) *θιγοῦσαν ἄλλον* Klaus. (*θίγοῦσαν* M.G.A.)—adopting the correction proposed by Blomfield who writes : " *μύραινά γ' ἢ ἔχιδν'* Ald. Turn. *μύραινά τ' ἢ τ' ἔχιδν'* Rob. Hermannus verum sic legit : *ὄσ σοι δοκεῖ, μύραινά γ' εἴτ' ἔχιδν' ἔφν*; cujus ultimam correctionis partem "nescio," inquit Dobræus, "an olim probavit Porsonus. Repetendum sc. *δοκεῖ ante σήπειν ἄν*, ut sibi respondeat¹ Orestes; cujus rei indicium est *γε*." Aristophanic. p. (107.) Equidem legendum conjicio : *μύραινά γ' εἴτ' ἔχιδν' ἔφν* Σήπειν *θιγοῦσα*² *μᾶλλον οὐ δεδηγμένον*; num *muræna, seu vipera, magis a natura composita est ad tabefaciendum aliquem sine morsu*? Tum *σήπειν* erit infinitivus post *ἔφν*, ut in Theodecte apud Stob. xxxii, p. 139. Gr : *ἅπαντ' ἐν ἀνθρώποισι γηράσκειν ἔφν*, et in nota formula *χαίρειν πέφυκεν*, et similibus. Friget, meo quidem judicio, istud *ἄλλον*—and again, Gloss. on *μύραινα*: "Angl. *a lamprey*."³ Primam producit : Epicharm. Athen. vii. p. 312. C : *οὔτε γόγγρων τις παχίῳν, οὔτε μυραίνᾶν ἀπῆν* (vers. tetram. troch.). Nicander *ibid.* D : *μυραίνης δ' ἔκπαγλον*. Ex *murænae* autem cum *vipera* coitu genus *murænarum* nasci, quarum morsus erat letalis, tradit Andreas *περὶ Δακετῶν*

¹ "Sibi respondet: Nempe videtur ut *muræna* (sive quis *viperam* vocare *inavult*) *tactu ipso infectura*"—is Dobree's version of the passage, *Adversar.* ii. p. 28: where he further remarks on vv. 972-9: "Lege et distingue, *βάρος*, (Φίλον ... *κακόν*), *τί σοι (Ὁ Σοί) δοκεῖ; μύραινά γ' εἴτ' ἔχιδν' ἔφν* ... *μαλ' εὐστομῶν*: "Ἄρκυν δ' ... *πέπλους*, "Ἄγρευμα ... *δίκτυον μὲν οὐν τοιοῦτον κ.τ.λ.*"

² Compare the various readings in vv. 980. 1032. 1044.

³ Rather a *conger-eel*. Scap. Lex : "Μύρος, piscis qui et *σμήρος* vocatur, Hesychio etiam *μύραινος*, et inde *σμήραινος*. Ejus femina dicitur *μύραινα*, sive *σμήραινα, μυραῖνα*: Aristot. Hist. Anim. l. v. c. 10." Hesych : *Μύραινος ἢ μύραινα ἀρσενικῶς, ἄλλοι δὲ μύρον αὐτὸν καλοῦσιν*. Compare Plin. Nat. Hist. ix, 23. Plaut. Aulul. ii. 9. 2: *Congrum, murænam ex dorsua, quantum potes*. Juv. Sat. v, 103: *Vos anguilla manet, longæ cognata colubrae*.

ibidem citatus. Vid. Spanhem. ad Aristoph. Ran. 478. Hinc ad *hominem malignum* translatum est nomen. Photius: Μύραινα καταφερής. (Suidas καταφερής: utrumque probum). ἀπὸ τοῦ ζώου ὧ πρόδοσι, καὶ παραγωγῇ, καὶ μύραινα σύ: ubi tamen non tam καταφερής significat, quam δηκτήριε. Hesych: Μύραινα ἐπὶ τοῦ κακοῦ ἐλέγεται, ὡς ἔχιδνα. Utrumque, sicut Noster, conjunxit Aristophanes Ran. 473: ἔχιδνα θ' ἑκατογκέφαλος, ἢ τὰ σπλάγγνα σου διασπαράξει, πνευμόνων τ' ἀνθίσφεται Ταρτησία μύραινα. Cf. Ag. 1202. Soph. Ant. 531. Eur. Alc. 310. Andr. 271. Valck. ad Eur. Phœn. 1030."

Translate, as addressed to the Leader of the Chorus: *What think you? conger or viper* (intimately, and indifferently, associated together, as coming under the same category of venomous animals), *which¹ is more adapted by its mere touch to cause mortification, without one's having been bitten by it, for the matter of* (i.e. when we look at her) *boldness and unrighteous purpose?*

"σῆπω, putrefacio: Hom. Il. Ω'. 414, οὐδέ τί οἱ χρώς σήπεται, οὐδέ μιν εὐλαὶ ἔσθουσ'. Eur. Phœth. fr. iii, ἀλοντος ἐν φάραγγι σήπεται νέκυσ. Etymologus deducit a σῆς, vermis. Radix fuit σάω, unde σαπρός, σαθρός." Blomf. Add Psychagog. fr. 255, 4: ἐκ τοῦδ' ἄκανθα ποντίου βοσκήματος σήψει παλαιὸν δέρμα καὶ τριχορῆνές. Schol: Ὑπερβολή· ὅτι καὶ τὸν μὴ δηχθέντα, ἀλλὰ μόνον ἀψάμενον, σήπει.

976. τί νῦν προσείπω] "νῦν refertur ad στόγος, Clytæmnestræ inventum detestabile. Quod φρονήματος de invento interpretatur Schützizius, nemo nunc probabit.—εἰστομεῖν omnino idem quod εὐφημεῖν, favere lingua, bona pulcra, voce uti. Ita de lusciniā Soph. Œd. C. 18. Itaque etiam sensus cohibendæ vocis inest in vocabulo, velut εἰστομ' ἔχε, παῖ Phil. 201, ut sæpissime in εὐφημεῖν. Quomodo appellem id, etiamsi mitissima verba mihi contingant? Manu indusium tenet Orestes, et ad hæc verba sublatum ostendit." Klaus. Schol: καὶ τύχῳ ἀντὶ τοῦ, ἐπιτύχῳ εὐθίκτως κακολογήσας.

Porson, followed by Blomfield, Scholefield, and Dindorf, has edited καὶ τύχῳ—as Stanley also had proposed, and as we have inadvertently quoted the passage on v. 12. where see the explanation given.

¹ The more literal version would be: (*Is*) either conger, or is viper &c., as the complete text also would have been: μύραινα τε, ἔχιδνα τε ἢ μᾶλλον ἔφν κ.τ.λ; where, because the particle ἢ—whether we translate: *Is ... I ask you ...?* or (see on v. 211.) *I suppose ... is ...*—is that which gives tone to what is said alike of μύραινα and ἔχιδνα, and so becomes the hinge on which the whole sentence mainly

turns, therefore the copulative τε attaches itself to it, and makes it (as we have endeavoured to set forth in the translation) emphatic; just as in Ag. 513, Πάρις γὰρ, οὐτε συντελής πόλις, Angl. *for Paris, nor his country to help him, &c*: ib. 1370, σὺ δ' αἰνεῖν εἶπε με ψέγειν θέλεις, ἄμοιον, Angl. *choose you to praise or blame me, I care not.*

There is not, however, any sufficient reason for this change, and in the sense that Klausen has suggested (Angl. *to use the mildest terms*) the received reading is certainly more agreeable to the context. See, in particular, v. 978. *δίκτυον μὲν οὖν κ.τ.λ.*, which translate: *a net, however* (if nothing else), *or a snare you may call it, and foot-entangling dress.*

977. *ἢ νεκροῦ ποδένδυτον δροίτης κατασκήνωμα*; Angl. *or dead man's shroud and bier-cloth?* "*Mortui pedibus indutum capuli velamen: δρύτη dictum de lectu ferali, quo proponebatur corpus. Ubi indutus erat veste funebri, ταφήῳ, quæ sæpe memoratur in Odyssea. Quin caput et facies nudata fuerint in hoc ritu, nemo dubitabit . . . contra si, ut par est, ampla erat vestis illa, (et novimus quidem apud Romanos togam huic usui fuisse adhibitam), vix poterat hæc corpori circumdari nisi ita, ut pedibus et cruribus ter quaterve circumvolveretur . . . Ab eadem pedum impeditorum similitudine repetitum est ποδιστήρας πέπλους, hæc vero vestes vivo damnum inferunt, vestis funebris mortuum quasi vincitum tenet. Illud igitur fortius.*—Ceterum non debebam ad Ag. 1457 (1511) referre hunc locum inter eos, ubi *δρύτη* vel *δροίτη* de *labro* dictum est. Recte Schol: *παραπέτασμα σοροῦ*. Et Etym. M. *δροίτη*: *Παρθένιος δὲ τὴν σορόν. καὶ Αἰσχύλος*. Ita vocem etiam in Agamemnone interpretatur Eust. ad Od. xii, p. 1726: *καὶ δρύτη δέ, φασι, κυρίως ἢ ξυλίτη, ὡς ἀπὸ δρύος, ἧς χρήσις καὶ παρ' Αἰσχύλῳ ἐν Ἀγαμέμνονι*. Sed utramque tragediam confudisse videtur Eustathius; dicit enim in iis quæ sequuntur de v. l. *δρύτη* vel *δροίτη*, quam hoc loco codices exhibent, minime illic: *εἰ δὲ διὰ διφθόγγου γράφεται ἡ δροίτη ἐκεῖ διὰ τὸν οἶτον, οὐ κωλύει τοῦτο τὴν ῥηθείσαν ἐρμηνείαν αὐτῆς (a δρύος): συγκέκοπται γὰρ ἐκ τοῦ δρνοίτη (quod ipsum h. l. exhibent G. A.) ἵνα ἢ κυρίως δροίτη, πέπλος ἢ λάρναξ τοῖς τεθνεώσιν*. Eadem tragediarum Agamemnonis et Choëphorōn confusio est apud Hesychium. Vide ad v. 1012 (1049)." Klaus.

"*δροίτης* Ald. *δρύτης* Rob. [Vict.] *δροίτης* Turn. Cf. Gloss. in Ag. 1518. Quod Attici *δρύτη*, Bæoti *δροίτη* dixissent; vid. Mus. Crit. Cant. T. ii, p. 582: et forsā ex varietate dialectorum orta sit orthographiæ confusio. Dein Ald. *κατὰ σκήνωμα*. Schol: *δρύτης κατασκήνωμα' παραπέτασμα ὄρου*. Corrigit Stanl: *παραπέτασμα σοροῦ*." Blomf. Compare Eum. 631-5, *ἀπὸ στρατείας γὰρ μιν . . . δεδεγμένη δροίτη, περῶντι λουτρὰ, καπὶ τέρματι φᾶρος παρεσκήνωσεν, ἐν δ' ἀτέρμονι κόπτει πεδήσασ' ἄνδρα δαιδάλῳ πέπλῳ*.

979. "*Ægre ferunt hunc versum interpretes: scil. quia turbat quietum sententiarum decursum. At id optime factum in exhibenda mente perturbata, et egregia cernitur ars in illa oppositione vocabulorum δίκτυον*

μὲν . . . ἄρκυν δέ. In quibus enim perturbari cœpit mens, si persæpe accurate et anxie hanc vel illam, quam perceperunt, retinent vel persequuntur cogitationem. Ita, quasi non satisfaciat sibi similitudo *retis* universa, accuratius comparationem cum *casse* addit Orestes." Klaus—who quotes from Pollux v, 27 : δίκτυα μὲν τὰ ἐν τοῖς ὀμαλοῖς καὶ ἰσοπέδοις τεινόμενα, ἐνώδια δὲ τὰ ἐν ταῖς ὀδοῖς· αἱ δὲ ἄρκυς τούτων μὲν ἐλάττους εἰσι τοῖς μεγέθεσι, κεκρυφάλω δ' εἰκασί κατὰ τὸ σχῆμα εἰς ὄξυ καταλήγουσαι.

Ibid. ποδιστῆρας πέπλους· τοὺς πλέον τῶν ποδῶν καθήκοντας : Schol. Blomfield compares Xen. Anab. iii. 4, 21 : νυκτὸς ἴππου αὐτῶν δίδεται, καὶ ὡς ἐπιτοπολὺ πεποδισμένοι εἰσί.

980. τοιοῦτον ἄν " τοιοῦτο μ' ἄν Ald. τοιοῦτο μὲν [M.G.] Rob. [Klaus.] φιλήτης edd. omnes. φηλήτης Scaliger. [Schütz. Blomf. Dind.]. Hes. Opp. 373 : ὅς δὲ γυναικὶ πέποιθε, πέποιθ' ὄγη φηλήτησι, ubi docta quædam notavit Gaisfordius de vera hujus vocis orthographia. A vero aberrat Hemsterhus. ad Poll. ix. p. 1120. qui et φιλήτης et φηλήτης probat; et illud quidem, quod latrones " osculis amplexuque benigno deceptos homines trucidant." Citat autem Senecæ locum Ep. 51 : *Voluptates præcipue exturba, et invisissimas habe, latronum more, quos Philetas Ægyptiï vocant : in hoc nos amplectuntur, ut strangulent.*" Blomf.

" φιλήτης Eustathio auctore κλέπτης. Ἀβ ὑφελεῦν, ὑφελήτης, φειλήτης, φηλήτης. Scribunt alii φηλήτης, quasi a φηλέω v. φηλώω, *decipio*." Scholef. Compare the note on Ag. 473, Hesych : Φηλήτης· κλέπτης, ληστής. Φηλήτησι· λησταῖς. Suidas : Φηλήτης· ἐραστής· φιλήτης δὲ ὁ κλέπτης.

981. ἀπαιώλημα] "*Fraus*, i.e. *qui fraudat*; res pro persona, sicut supra 959 (952). Aristoph. Nub. 726. Stanleio laudatus : εὐρητέος γὰρ νοῦς ἀποστερητικός, κάπαιώλημα. Hesych : Ἀπαιώλημα· ἀποκάθαρμα, ἢ ἀποπάτημα (ἀπάτημα Abresch. ex Schol.), ἢ ἀσπλάνημα. Σοφοκλῆς. Ἀπαιώλη· ἀπάτη, ἀποστέρησις. Δισχύλος Περρῶνβοῖς [fr. 172]. Eustath. in Il. B'. p. 352, 34 : a Sopingio adlatus : ἰστίον δὲ ὅτι ἀπὸ τοῦ ῥηθέντος αἰώλλω καὶ ἀπαιώλη γίνεται, ἢ ἀπάτη καὶ ἀποστέρησις. Δισχύλος· τέθηκεν αἰσχροῦς χρημάτων ἀπαιώλη. Ἐκεῖθεν δὲ καὶ ἀπαιώλημα, τὸ ἀσπλάνημα καὶ ἀποκάθαρμα. Ὁ καθαρολογήσας ἐν σαφηνείᾳ Σοφοκλῆς ἄλημα ἀπλῶς [Angl. a *downright vagabond*] τὸν δόλιον καὶ αἰμύλον Ὀδυσσεῖα λέγει (Aj. 381.)." Blomf.—who further compares ὀμμαστοτερής Eum. 940. ἡλιοστερης. Soph. CEd. C. 313, both used, like ἀργυροστερης here, in an active sense, although properly passive forms, as πατροστερης v. 244. For βίον νομίζω see above on v. 92, and compare Maltby on Morell ed. 2. p. 592.

983. πολλὰ θερμαῖνοι φρενί] "*Verte multa audacia fucinora mente agitel*, metaphoricò sc. sensu τοῦ θερμός, quo utitur Aristoph. Plut. 415, ὃ θερμὸν ἔργον κἀνοσίον καὶ παράνομον. Sic et θερμούργος et θερμουργία

in malam partem valent." Butl—and so Klausen: "*multa in animo accendat*, i.e. *præparet agitando*." Compare Eum. 560, γελᾷ δὲ δαίμων ἐπ' ἀνδρὶ θερμῷ. Theb. 603, ξυνεισβάς πλοῖον εὐσεβῆς ἀνὴρ ναῦταισι θερμοῖς καὶ πανουργίᾳ τινί. Soph. Ant. 88, θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις (compare θερμόνους Ag. 1139). Suidas: Θερμός· θρασύς. καὶ θερμοῦργος· ὁ προπετής.

On the other hand Blomfield (who reads φρένα) and Wellauer (Lex. Æschyl.) agree in interpreting θερμαῖνοι: *calefaciat, gaudio incendat*—the former comparing Soph. Aj. 478, κενᾶσιν ἐλπῖσιν θερμαίνεται. Eur. El. 402, χαρᾷ θερμαίνεσθα καρδίαν.

989. μίμνοντι δὲ καὶ πάθος ἀνθεῖ] Translate: *Yea and for him that is left*¹ and not, like Clytemnestra, prematurely cut off *suffering also* (δράσαντι παθεῖν v. 304.) *is in store*. So Butler, except that he refers διεπράχθης v. 987. to *Agamemnon*—which, if we compare Ag. 1460. 1484 sqq., would seem much too abrupt; whereas, without expressly naming one for whom they have found no other term than *δύσθεος γυνή* vv. 40. 511., the Chorus may fairly be presumed to refer to vv. 967. 984—"Orestem hæc respiciunt, ut Agamemnonem præcedens διεπράχθης. Monstrata enim illa veste fatali multisque in eam ab Oreste coniectis opprobriis, excipit illum Chorus, miseram Agamemnonis sortem sua vice deplorans: *Eheu, ehéu; miserum, inquit, facinus! Horrenda morte, O Rex, interfectus es, et ei qui adhuc superest, Oresti filio tuo, viget etiam calamitas*. H.e. nondum exantlata sunt omnia hujus domus mala. Eorum hic opinioni accedo, qui aliqua mox ingruentis insanie vestigia in vultu Orestis jam apparere existimant, quibus visis chorus in illas voces abrumpit: *μίμνοντι δὲ καὶ πάθος ἀνθεῖ*." Butl.

Ibid. "δράσαντι Schütz. pro μίμνοντι [Schol: τῷ τοιαῦτα πράξαντι χρόνῳ πάθος ἀνθεῖ], male; μίμνοντι est *ei, qui in vita remanet*." Well—and so Klausen, who compares Pind. Ol. ii, 69 (124): *ἐκατέρωθι μείναντες, qui degunt in vivis et apud inferos*.

990. "οὐκ ἔδρασεν M.G.A.R. Versus hi usque ad v. 960 (996). in R. et ad v. 965 (1002). in T. V. continuantur choro. Oresti restituit Heath." Klaus.

Ibid. μαρτυρεῖ δέ—*Nay*, this admits not of a question, *I have a witness* (proof positive that she did it) *in this garment*, which you see just as *the sword of Ægisthus died it—and further &c.*

992. ξυμβάλλεται, *concurr, agrees, or tallies*; compare, in the most

¹ Compare I. Thess. iv, 15. 17: ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, E. V: *we which are alive and remain &c. &c.*

literal sense, Soph. CEd. C. 901, ἔνθα δίστομοι μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί, and the frequent use of ξύμβολον as a tally, or token; in which sense we find also τεκμήριον Ag. 321. It is another derivative meaning of ξυμβάλλειν, to put (not here, as above, itself) together, that Klausen has noticed: "ξυμβάλλειν, conjicere, conjectando agnoscere, ut Soph. CEd. C. 1474. [1151. Eur. Or. 1394. Iph. T. 55.]. Itaque ξύμβολον signum, ex quo conjicitur Ag. 134 (142)."

993. τοῦ ποικίλματος, Angl. the embroidery, or embroidered work. "Ποικίλμα, vestis acu picta, sive variis coloribus tineta; Gloss. Ag. 896. De ipsa pictura Hom. Il. Ζ'. 294, πέπλον . . . ὃς κάλλιστος ἦν ποικίλμασιν." Blomf. Compare the note on Ag. 895. Hesych: Ποικίλα' πεποικιλμένα, κεκάλωπισμένα. Ποικίλεύς' ποικιλτής. Ag. 929, πορφύρας ισάργυρον κηκίδα παγκαίνιστον, εἰμάτων βαφάς.

994. νῦν αὐτὸν αἰνῶ, κ.τ.λ.] "Hermannus legit αὐτὸν pro ἐμαντόν, quod non usurpabant Græci, etsi dixerunt αὐτοῖς pro ἡμᾶς αὐτοῖς, vid. Elmsl. ad Eur. Bacch. 722. Omnino languere videtur παρόν. Rob. παρόν. Butlerus probat Schützii conjecturam νῦν αὖ τὸδ' (vel τὰδ') αἰνῶ. Nescio an præstaret νῦν ταῦτ' αἰνῶ, νῦν ἀποιμῶζω παρόν. Both. πόρον, sed melius esset μόρον: cf. Ag. 320." So Blomfield, as on v. 102. where see the note, to which we can now append the maturer judgment of Klausen on this passage: "αὐτὸν em. Herm. Libri αὐτόν, quod non nisi ad Ægisthum¹ referri possit. Dubium quidem non est, quin de prima et secunda persona dici possit αὐτός (vid. ad Ag. 1065. Ch. 210), sed ibi tantum ubi diserte designata est persona, ad quam refertur vox, per pronomen personale vel possessivum vel universum sententiæ habitum, velut v. 210, ubi pro personali pronomine est nominativus αὐτός. Hæ rationes ubi desunt, scribendum est αὐτόν vel ἐαυτόν, posita pro ἐμαντόν, ut ἦε pro ἐμῆς."

Translate (with Hermann, Blomf., and Scholef., substituting a comma for the full stop after τὸδε v. 995): *At one time I feel satisfied with myself (approve of what I have done), at another I lament that I am here; and, even while I appeal to this garment as accessory to my father's murder, I bewail our deeds, and my present case, and the whole race of us Plisthenidæ or Pelopidæ (Ag. 1539. 1571. 1573.), reaping as I do unenviable pollution from this victory!* And first, on the construction of ἀποιμῶζω παρόν, as equivalent to ἀποιμ. αὐτόν παρόντα or τὸ ἐμὲ παρῆναι, see Matth. Gr. Gr. § 555. and compare Soph. CEd. T. 289, πάλαι δὲ

¹ So Professor Scholefield translates, strangely enough, and inconsistently with v. 968: "Nunc enim (Ægisthum) laudo,

quoniam ultus sum (!); nunc defleo mortem ejus præsens, et ab exilio reversus." Dindorf also has retained αὐτόν.

μὴ παρὼν (Angl. for not being, for that he is not, here) θαυμάζεται: next, observe that the opposition in which ἀλγῶ μὲν stands to προσφωνῶν (which connect with v. 990) points to the complete sense, as being: εἰ καὶ μαρτυρεῖ μοι ὄφρασμα τόδε, ὅτι Διγίσθου ξίφει χρησαμένη¹ ἡ μητὴρ τὸν πατέρα κατέκτανεν, ἀλλ' ὁμως ἀλγῶ κ.τ.λ. Then—with Klausen, who remarks on v. 996: “*ἔργα, facinora omnia in genere Atridarum [vv. 552. 727.] patrata, neque ulla magis, quam sua ipsius, quibus piaculum contraxit*”—apply *ἔργα* to the violent deaths of Agamemnon and Clytemnestra, and *πάθος* to the individual case of Orestes, presently referred to in v. 1002. and more fully described in vv. 1003-6: and lastly, on the construction of *νίκης τῆσδε* v. 997, as that from which pollution is derived, see above on v. 969; and with *ἄζηλα μάσμ.* compare Prom. 143, φρουρὰν ἄζηλον ὀχῆσω. Soph. El. 1455. Tr. 284. 747. Eur. Iph. T. 619, ἄζηλά γ', ᾧ νεῖνι, κοῦκ εὐδαίμονα. ib. 650. ἀμέγαρτα Prom. 402. Suppl. 642. Eur. Hec. 193.

997. *νίκης*] “*νίκας libri.* Dorismum defensum vide ad v. 514 (521). Vix quenquam fore spero, qui propterea etiam τᾶσδε et ἄζηλα requirat. Ornanda erat dictio talibus formis passim aspersis, solisque iis, quas facile ferebant Attici, id quod fiebat in genitivis, in quibus non aliena hæc terminatio.” Klaus.

999. *ισότιμος ἀμείψει*] Encouraged by the frequent use which Æschylus makes of *ἴσος* in composition—e. g. *ισάργυρον* (corrupted in the MSS. and Edd. into *εἰς ἄργυρον*) Ag. 928. *ισοδαίμων* Pers. 633. *ισόθεος* Pers. 80. 856. *ισόνειρος* Prom. 549. *ισόπαις* (for which Eum. 38, *ἀντίπαις*) Ag. 75. *ισόπρεσβυς* Ag. 78. *ισόρόπος* Pers. 346. *ισόψηφος* Eum. 741. 795. *ισόφυχος* Ag. 1441: whereas in Sophocles we find only *ισόθεος* Ant. 837. *ισόμοιρος* El. 87. *ισόσπριος* (*like a legume, ὄσπριον*) Surd. fr. 334. *ισοτέλεστος* CEd. C. 1221, and in Euripides *ισόθεος* Tr. 1169. Iph. A. 626. *ισόνεκος* Or. 200. *ισόρόπος* Suppl. 706—I have hazarded this two-fold emendation of the received text *ἄτιμος ἀμείψεται*, which some interlinear or marginal insertion of the word *ἀντί*—for the purpose either of explaining, or it might be of correcting, *ισό*—I would here submit, may by some such process (*mutatis mutandis*) as we have already witnessed in v. 310. have gradually brought into its present state,

¹ See Ag. 1351-3. 1372. 1404. 1471-5. 1605-6. 1615-17., and Klausen on v. 991: “Vides Ægisthi gladio, qui Clytemnestræ clam subministratus erat, occisum esse Agamemnonem: idque quia ejus cæde fratres suos [Ag. 1564. 1574.] ul-

turnas erat Ægisthus. Ad gladium etiam ea, que de hoc telo dicta sunt in Agamemnone, apte referuntur ε φάσγανον v. 1183 (1229). ἀμφίτομον βέλεμον v. 1415 (1467). et discrete ξιφοδηλήτης θανάτης v. 1446 (1500).”

in which the corruption would seem to lie rather in ἄτιμος¹ (a correction, as I suppose, of ἀντίτιμος) than in πάντ', for which Blomfield and Klausen have adopted Heath's correction πάντος—Klausen editing: διὰ πάντος ἄτιμος ἀμείψεται, ἔε' (as in v. 987, διεπράχθης ἔε'), whilst Blomfield, who in both places wholly omits the interjection, has: διὰ πάντος ἄτιμος ἀμείψει.

It is true, the Scholiast has: ἄτιμος ἀτιμώρητος—whence Hermann and Schütz: ἄτιος διαμείψεται—but, often as our Poet employs the word, he has nowhere assigned it a meaning at all approaching to this. Translate therefore, until better may be done: *No human being will* (is likely to, Matth. Gr. Gr. § 502. 4.) *pass an unruffled life, equally well-conditioned through the whole of it. Alas, no!* the more probable case is *one trouble at this moment, while another is presently to come!*

The little authority I have to give—for it skills not to compare ἄνδρα τίμιον v. 542. Soph. (Ed. T. 563, σοφός γ' ὁμοίως, καὶ ἴσον τιμώμενος—is from Scapula: "Ἰσότημος, qui in pari et equali est honore; Plut. in Fab. Phil. de Vit. M. l. i. Item τὸ ἰσότημιον, quod pretio par est, tantidem aestimandum; Herodian. l. ii. Ἰσοτιμία, par honor et dignitas, seu par conditio et jus; Phil. de Vit. M. l. i. Ὁμότιμος, id. q. ἰσότημος, Hom. II. xv, 186 [ἅπαξ λεγόμενον]. Xenoph. Pæd. ii. Plut. in Fab." Bothe (followed herein by Butler), as also Erfurdt (*Annal. Heidelberg.* 1809. p. 294.), proposed ἐντιμος—and to the present Editor it had occurred to read ἐπίτιμος Angl. *in undisturbed possession of his honors, or privileges* (τιμαί)—but it would be difficult to account for the universal corruption of either of these familiar words.

For ἀμείψει, which with βίστον following—unless with Klausen we can believe the meaning to be: "Nemo mortalium in vitam incolumem intrabit omnino non æstimatus"—is, both grammatically and metrically, more correct than ἀμείψεται, see above on v. 557.

1000-1. ἔε' μόχθος δ'—] "ἔε (sic) scripsi, ut respondeatur strophico v. Libri ἐε, quod sensu caret.—ἐε μόχθος M. II. ἐε μόχθος M. I. ἐε μόχθον rell. [Blomf. μόχθων] ortum ex correctione. Scripsi μόχθος, quod postulat sensus." Klaus—and so Dindorf, and Scholefield who on v. 1000 (*Appendix* p. 27.) remarks: "Si recte se habet ἔε, ἔ v. 996 (988). quod

¹ May it not have been from some marginal annotation: γρ. (γράφεται) ἀντίτιμος, or: γρ. (γράφει) ἄτιμος that the first printed edition caught the γ which disfigures the only various reading of v. 999. that has come down to us: διαπράχθη ἄτιμος Ald.?

² "ἄτιμος, non æstimatus censura, non spectatus iudicio. Ita oim ἄτιμα ἐπράχθη de justa poena Ag. 1365 (1414). Vocabulum lenius de molestiis, quibus paratur salus." So Klausen labours to defend an indefensible text.

tamen in anapæstico systemate vix fieri potest, verisimile est € C nihil aliud esse quam € , € repetitum. Sed locus desperatus."

In what follows, Klausen is less happy in his criticism—"εἴξαι A. Pro eodem facit (!) ἤξει M. G. quod sensu caret. Ex correctione orta sunt ἤξεν R. V. et ἤξει T. [Abresch. Pears. Heath. Blomf. Well. Scholef. Dind.] sensui parum apta. Ne cogita de ἐξῆς, quod friget"—as in his interpretation: "*Molestia adest quidem, sed cedat! Vocabula ὁ μὲν et ὁ δὲ sæpe unam eandemque notionem diversa ratione consideratam exhibent, ut non necesse sit cogitare de diversis ipsis molestiis. Cf. Bernhardy p. 307.*"

1002. ἄλλοις ἄν, εἰ δὴ:] "ἄλλοις ἄν εἰ δὴ M. G. R. εἰδῆ A. ἄλλοις γ' T. V. Restitui ἄλλοις." Klaus—whose interpretation is: "*Aliter eveniat [eveniet] res—minime mox recedent molestiæ in quas incidi, sed crescent—si jam scio quomodo hæc eventura sint.*" "Audacter rescripsi ἄλλ', ὡς ἄν εἰδῆς." Blomf—and so Dindorf has edited. "ἄλλοις γ' ἄν εἰδῆ Turn. Vict. aperte ex correctione, sed receperunt Glasg. Schwenk. ἄλλοις τῶδ' εἰδῆ Herm. ἄλλοις τῶδ' εἰδῆ Schütz. sine sensu. Una littera, quæ post ἄλλοις excidit, reliqua turbavit, quam egregia emendatione Erfurd. ita restituit: ἄλλοις φανεῖ δῆτ', οὐ γὰρ οἶδ', quæ si cum librorum lectione ANEΙΔΗΤΟΥΤΑΡΟΙΔΑ contuleris, litteram litteræ respondere invenies." Well—and so Scholefield: "*lucem e tenebris eruit Erfurd. φ in φανεῖ inserto, et Ταρ in Γαρ mutato.*" But, simple at once and ingenious as is this reconstruction of the material line, neither of its learned sponsors has been at any pains to explain its meaning, or (as essential thereunto) its connection with the context.

Now, though "dixeris egregie, notum si callida verbum Reddiderit junctura novum," yet is there a caution to be observed—"dabiturque licentia sumta pudenter"—of which we might well be thought unmindful, if we should make Orestes assert in v. 1002. what would be at open variance with all that follows in vv. 1003-25. We are therefore driven upon seeking some means of restoring alike the metre, and the sense—and this I appear to myself to have discovered, by merely changing ἄλλοις into ἄλλοις, placing a colon after the penthemimeral division of the line, and translating: *With others it may be, if it indeed be, as you say! This case of mine, I trow, I know how 'twill end.* See the note on Ag. 1012, πείθει' ἄν, εἰ πείθειο, and compare ib. 1361, χαίρουτ' ἄν, εἰ χαίρουτε. Eur. Or. 17, ὁ κλεινός, εἰ δὴ κλεινός. Hom. Il. iii, 180: δαῖρ' αὖτ' ἐμὸς ἔσκε κυνώπιος, εἴποτ' ἔην γε. Add ἄλλοις to the examples of the use of the dative noticed under βροτοῖς v. 121, and refer τοῦτο to πάθος v. 996, which (as in v. 989.) we have before applied to the present

condition of Orestes, with Klausen who writes: "τούτο, hic status alternans inter dolorem et laudem de facinore: v. 958 (994)." Schol: ὅπη τελεί· εἰς τί ἀποβαίνει τὰ κατ' ἐμέ.

1003-5. In my punctuation of this passage I find myself in great measure anticipated by Pauw, who, in the same breath with a wild proposal to alter νικώμενον into νικῶντά με and φόβος into φόνος, very sensibly remarks: "γὰρ a loco suo exulat, idque scribas et interpretes fefellit. Ita Æschylus etiam alibi jubente metro:"—whereupon Butler: "Recte hæc a Pauwio distincta esse concedit Heath . . . sequitur etiam Schütz. 1., sed in edit. 2. longe melius locum refinxit ad hunc modum: ὡσπερ ξὺν ἔπποις ἡμιστροφῶ δρόμον ἐξωτέρω φέρουσι γὰρ ν.φ.δ.:" and so Blomfield also has edited.

On the other hand Wellauer: "Hic versus, ut vulgo legitur et in textu eum exhibui, sensu caret; quare Schütz. ex Stanleii emendatione ἡμιστροφῶ dedit; Both. ἡμιστροφῶν scripsit et cum Pauwio comma post ἐξωτέρω sustulit; sed γὰρ ita postpositum ferri non potest. Vitium in ἐξωτέρω latere videtur, cujus loco verbum desideratur. Num forte ἐξωτέρω legendum, verbum non alibi obvium, sed ad analogiam verborum ὑστερεῖν, προτερεῖν, et similibus formatum? an ἐξω περῶ?"—and Scholefield, on this hint, has edited ἐξωτέρω, "q. e. ἐξωτέρω, extra vagor, formatum ut ὑστερέω, προτερέω."

Translate: *Just as if I were struggling with horses, I feel that thoughts that will not be restrained are hurrying me in my own despite off the driving course, whilst at my heart Terror is preparing to sing, and dance thereto, in wrath*—i. e. as is more fully expressed in Ag. 616, δαιμόνων κότῳ (see also ib. 1178. Eum. 220. 500. 889.), *in angry, or vindictive, judgment*¹ upon me. And first, with the peculiar use and collocation of γὰρ (γε ἄρα)—answering here unto ἄρα v. 1002, which (see Stephens' Appendix to *Greek Particles* p. 153.) marks the inference οἶδ' ὅπη τελεί τούτο, whilst the γε points out the precise sensation on which that inference is founded—compare Ag. 1112 (where see the note) ἰὼ λιγείας μόρον ἀηδόνος· περιβαλόντες οἱ πτεροφόρον δέμας γὰρ θεοί: next with the bold Æschylean imagery of a wild Chorus, as it were, of angry visions now revelling in the terror-struck heart of Orestes, and presently to be submitted in dim and shadowy outline (v. 1031.) to the eye and sense of the spectators, compare Ag. 944-51: τίπτέ μοι τόδ' ἐμπέδως δεῖγμα προστατήριον καρδίας τερασκόπου ποτᾶται . . . οὐδ'

¹ Compare Numbers xvi, 46: "There is wrath gone out from the Lord; the plague is begun." ib. i, 53. xviii, 5. Lev. x, 6. Deut. xxix, 28. &c. &c.

ἀποπτύσας, δίκαν δυσκρίτων ὕνειράτων, θάρσος ἐπιθεῖς ἵζει φρενὸς φίλον θρόνον; ib. 1153, τὴν γὰρ στέγην τήνδ' οὔποτ' ἐκλείπει χορὸς ξύμφθογος, οὐκ εὐφωτος, οὐ γὰρ εὐ λέγει. ib. 1156, κῶμος ἐν δόμοις, δύσπεμπτος ἔξω, ξυγγύων Ἐρινύων ὕμνοισι δ' ὕμνον, δώμασιν προσήμεναι. Eum. 306. 327-33.

1006. ἡ δ' ὑπορχεῖσθαι] “ἡ δ' ὑπορχεῖσθαι, h. e. *illa vero*, Abresch. qui et κρότῳ pro κότη *sublimide* coniecit, quod nec Schützio displicuit in edit. 1. ut timor quasi præcentorem agat, cujus modulationem et plausum cor saltando subsequatur. At rationem ejusdem in edit. 2. vehementius probo.” Butl.

“Ὑπορχέομαι, *ad cantum salto*. Proclus Chrestom. p. 345 : Ὑπόρχημα δὲ τὸ μετ' ὀρχήσεως ἀδόμενον μέλος ἐλέγετο. καὶ γὰρ οἱ παλαιοὶ τὴν ὑπὸ ἀντὶ τῆς μετὰ πολλὰκις ἐλάμβανον (vid. Matth. Gr. Gr. § 592. β.). Quartus pæson, ὁ ἐκ τριῶν βραχειῶν καὶ μακρᾶς, dicebatur ὑπορχηματικός, quia aptus saltantibus videbatur: Schol. Hephæst. p. 161. ubi vid. Gaisford. Etym. M. p. 690. 7 : ὑπορχήματα, ἅτινα πάλιν ἔλεγον ὀρχούμενοι καὶ τρέχοντες κύκλῳ τοῦ βωμοῦ, καιομένων τῶν ἱερείων. Athen. xiv. p. 631. C : ἡ δὲ ὑπορχηματικὴ ἐστίν, ἐν ἣ ᾄδων ὁ χορὸς ὀρχεῖται. Hinc satis defenditur hujus loci lectio vulgata ᾄδειν.” Blomf.

1010. καὶ φίλτρα κ.τ.λ.] Translate, or rather paraphrase: *And among the things that* (like a love-charm) *against my own inclination have constrained me to this violence, I set most store by the Pythian Prophet Apollo's declaration* (having declared) *to me that I, if I did this deed, should be exempt from all imputation of evil: whereas, if I neglected it—I will not attempt to describe the penalty, for by no shot* (no effort, or venture, that one can make) can one come up to it for plagues—i. e. as regards* (Matth. Gr. Gr. § 338.) *the sufferings, which in that case should befall me* (vv. 260-87.).

“Πλειστηρίζομαι, *maximi aestimo*. Notior forma erat πλειστηριάζειν, quod idem valet ac ἀνατιμᾶσθαι, καὶ τὸ τῷ πλέον δόντι θέλειν πιπράσκειν, teste Polluce vii, 14. Recte igitur Schol. interpretatur : *καυχῶμαι*.” Blomf—but Stanley : “Etiamsi Schol. πλειστηρίζομαι reddat simpliciter *καυχῶμαι*, non tamen recedendum videtur a vulgari significatione τοῦ πλειστηρίζειν, seu πλειστηριάζειν. Hesych. Πλειστηριαζόμενος ὑπερβαλλόμενος καὶ τὸ ὑπερτιμᾶσθαι ὦνιον. [Angl. *exorbitant enough to set more than its price upon what he might have to sell.*] Πλειστηριάσαντες πλείονος πωλήσαντες, οὐ ὠνήσαντο. Πλειστηριασμός ὑπερθεματισμός [Angl. *laying on too much*]. Martinus in voce *licitor*.” The Scholiast adds on v. 1011 : Καὶ τὰς ἐπιθυμίας τῆς τὸλμης φημὶ τὸν Ἀπόλλωνα χρῆσαί μοι : but this serves rather to throw light upon his own interpretation of πλειστηρίζομαι, than upon the text of Æschylus.

1012. πράξαντι μὲν—] “πράξαντι . . . παρέντι edd. πράξαντα et παρέντα Portus, et παρέντα quidem præbet Rob. παρόντα Ald. De constructione χρήσαντ' ἐμοὶ πράξαντα—vide notata ad Ag. 1022 (1018). Supra 404 (397).” Blomf.—whose best apology for restoring (if it be indeed restoring) πράξαντα, would have been to adduce the superior authority that Klausen has given for reading παρέντα—“παρέντα M.R. παρόντα G.A. παρέντι T.V.”—and to connect the participles (see Matth. Gr. Gr. § 556.) rather with the predicate, than with the subject of the proposition.

In this case we might have translated vv. 1012-13 : *to do these things, indeed, and be blameless, but to neglect them and—I will not say what my penalty should be.* And this reading and interpretation I should certainly have preferred, had I found in v. 1011. χρήσαντά μοι—but, as it now stands, there is an emphasis in the introduction of the subject (ἐμοί) which, as we have endeavoured to set forth in our translation, naturally attaches to it¹ the “accessory limitation” contained in the participle ; and παρέντι much more obviously connects itself (as a dative of the object, Matth. Gr. Gr. § 389. 3.) with τὴν ζημίαν, than if (as Klausen appears to understand it) we were to make παρέντα . . . τὴν ζημίαν a double accusative after ἐρῶ : *but if I neglected to do it, I will not say of myself what penalty I should suffer ;* Matth. Gr. Gr. § 416. β.

It must be owned, however, to be in the highest degree improbable that, where πράξαντι had preceded, παρέντι should have been wilfully altered into παρέντα, and yet more into παρόντα : and I cannot but fear that in too many instances modern editors are needlessly anxious to maintain a rigorous uniformity of construction.

1014. τόξῳ] “Non de conjectando dictum, sed inde, quod, quidquid ingens est, dicitur non superari posse telo jacto. Ita μῖασμα οὐχ ὑπερτοξείσιμον Suppl. 473. Cf. Sophocl. Œd. T. 1196, ὅστις καθ' ὑπερβολῶν τοξείσιμα ἐκράτησας τοῦ πάντ' εὐδαίμονος ὄλβου. Recte Scholiasta : τοσαύτη γὰρ ἔστιν, ὡς μηδὲ τοξότην ἐφικέσθαι τοῦ μήκουσ. Ita discernitur altitudo rupis Scyllæ a rupe Charybdis, quod illam superare potest missa sagitta (Hom. Od. xii, 102.), hanc minime (ib. 84).” Klaus. On the other hand, Blomfield : “τόξῳ metaphorice posuit, sicut in Ag. 611, ἔκφυρας,

¹ On the other hand in Ag. 1018 (which Blomfield refers to) : οὐ τοὶ θυραῖαν τήνδ' ἐμοὶ σχολή πάρα τρίβειν, θυραῖαν τήνδε forms an essential part of the predicate τρίβειν, Angl. *to play the idler here at the door* ; and so also ib. 1582, οὕτω κἀλὸν δὴ καὶ τὸ κατθανεῖν ἐμοί, ἰδόντα τοῦ-

τον τῆς Δίκης ἐν ἔρκεισιν, the participle contains a needful limitation of the ill-omened admission (ib. 1624.) : *Thus in my case it were glorious even to die, upon (the triumphant occasion of) having seen ὄσ.* Compare the note on πέπαλται μοι κίαρ . . . κλύουσαν v. 397.

ὥστε τοξότης ἄκρος, σκοποῦ; quod notavit Butlerus"—and (not to dispute with Klausen for Soph. Œd. T. 1196) we may further compare Ag. 1161, ἡμαρτον, ἢ θηρῶ τι, τοξότης τις ὥς; Suppl. 446, γλωσσα τοξεύσασα μὴ τὰ κείρια. Eur. Hec. 603, ταῦτα νοῦς ἐτόξευσεν μάτην. Suppl. 745, ὃ κενοὶ βροτῶν, οἱ τόξον ἐντείνοντες ὡς καιροῦ πέρα κ.τ.λ. Tr. 638, ἐγὼ δὲ τοξεύσασα, τῆς τ' εὐδοξίας λαχοῦσα πλείον, τῆς τύχης ἡμάρτανον.

Ibid. "Pro vulgato προσίξεται, quod cum genitivo conjunctum displicet, Schützius ἐφίξεται. Scribæ oculus fefellit προσίξομαι in v. 1022 (1016):" Blomf—who, aptly enough compares from Isocrates: τότε μὲν γὰρ ᾄμην ἀξίως δυνήσασθαι περὶ τῶν πραγμάτων εἰπεῖν νῦν δὲ οὐκ ἐφικνοῦμαι τοῦ μεγέθους αὐτῶν: and from Demosthenes: ὅλων δὲ οὐδ' ἂν εἴς ἐφικέσθαι τῷ λόγῳ δύναίτο τῶν ἐκεῖ κακῶν ὄντων: H. Steph. Thes. i. p. 1684. E. Yet compare above vv. 495-96. 851. 854.

1016. θαλλῶ καὶ στέφει, olive-branch and fillet; compare Hesych: Θαλλός κυρίως κλάδος ἐλαίας, ἢ φοίνικος βλάστημα. Eum. 43: ἐλαίας Ἔ ὑψιγέννητον κλάδον, λήνει μεγίστῳ σωφρόνως ἐστεμμένον, ἀργῆτι μαλλῶ: whence Klausen, "Itaque στέφος non de corona dictum, sed de lana qua circumvolutus erat ramus. Ita Suppl. 191, λευκοστεφεῖς ἰκτηρίας. Ramus olivæ communis præconum (Ag. 452.) et advenarum signum; lana videtur referenda ad arietem qui Jovi mactabatur. Cf. Müller. Eum. p. 146. Talibus ramis ornati ad oraculum accedunt etiam supplices Athenienses, Herodot. vii, 141." Compare also Eur. Suppl. 10, ἰκτῆρι θαλλῶ, and see Musgrave on Soph. Œd. T. 3, ἰκτηρίους κλάδοισιν ἐξεστεμμένοι. *ib.* 143, ἰκτῆρας κλάδους ἄραντες.

1017. Λοξίου πέδον, the foot-stool of Lozias—so we may best translate, comparing the note on δάπεδον v. 779, and adding to the examples there given Eur. Andr. 1085. Iph. T. 972, Φοῖβον πέδον. Aristoph. Plut. 772 (where see Dobree, *Addend.* p. 109.) σεμῆς Παλλάδος κλειῶν πέδον: in all of which πέδον expresses nearly the same thing as στάσις ποδῶν Κυρίου ἡμῶν I. Chron. xxviii, 2 (Eng. Vers. *an house . . . for the foot-stool¹ of our God*), the locus, haunt or visible presence of Deity—the place where immortal feet have trode.

With μεσόμφαλον compare Theb. 747, ἐν μεσομφάλοις Πυθικοῖς χρηστηρίοις. Soph. Œd. T. 480, τὰ μεσόμφαλα γᾶς μαντεῖα. Eur. Or. 331, μεσόμφαλοι μυχοὶ γᾶς. Phœn. 244, μεσόμφαλα γύαλα Φοῖβον. &c. &c.; and see Böckh in Mus. Crit. Cantab. vol. ii, p. 620.

¹ Compare also Lament. ii. 1. Is. lxxvi, 1. Matth. v, 35. Acts vii, 49: together with that very remarkable instance in which Inspiration "speaks after the manner of Men", Gen. iii, 8: "And they

heard the voice of the Lord God walking in the garden in the cool of day: and Adam and his wife hid themselves from the presence of the Lord God."

1018. πυρός τε φέγγος ἀφθ. κεκλ., and the flame of fire which is said to be immortal; on this familiar apposition of καλούμενος or κεκλημένος (Angl. as it is called) see Arnold on Thuc. ii, 24. v, 72, and compare Ib. ii, 19. 37. iii, 82. v, 10. vii, 4. above v. 312.

"Schol: πυρός τε φέγγος τὸ ἐν Παρνασσῶ. Virg. Æn. ii, 297: *Æternumque adytis effert penetralibus ignem.* Stanleius citat Callim. H. Apoll. 83. de hoc igne sempiterno abiete sola nutrito: item Plutarch. Num. p. 66. qui memorat πῦρ ἀσβεστον Πυθοῖ καὶ Ἀθήνησιν, et Strab. ix. p. 396: ὁ τε ἀρχαῖος νεὼς ὁ τῆς Πολιάδος, ἐν ᾧ ὁ ἀσβεστος λύχνος. Extinctus fuit hic ignis, templo a Medis incenso; bello item Mithridatico, et Romanorum civili." Blomf. "Qui ignis," adds Klausen, "non tam ad naturam Apollinis referendus videtur, quam ad focum telluris universæ, qui Delphis habebatur; ut sit eadem ejus ratio, quæ Romæ in templo Vestæ. Cf. Hymn. in Vest. xxiv. Idem de lapide Saturnio Delphis servato narrat Pausanias x, 24. 6. Hes. Th. 499: quem antiquiori tempore ab ipso umbilico telluris haud diversum fuisse probabile est."

1019. φεύγων τόδ'] "φεύγων τόδ' M.G.R. φεύγουντο δ' A. φεύγειν τόδ' T.V.—αἷμα συγγενὲς φεύγων etiam Eur. Suppl. 148. μίασμα φεύγων αἵματος Hipp. 35. Bl.—κοινὸν dictum ut ibi συγγενές. De affinitate etiam Soph. Ant. 1: κοινὸν αὐτάδελφον Ἰσμήνης κάρα. ib. 202: αἵματος κοινού." Klaus.

Ibid. ἐφέστιον] "ἐφ' ἐστίαν vulg., sed ἐφέστιον Med. Guelph. Ald. Rob., quod quin verum sit dubitari non potest: *neque permisit, ut supplex aliam viam ingrediatur.* Corrupta lectio, quam Turn. et Vict. exhibent, ab iis profecta est qui usitatissimam ellipsin in ἄλλην τραπέσθαι non intellexerunt." Well—and so Klausen: "ἐφέστιος, qui ad alienum focum accedit Soph. Tr. 262, sæpe de *supplice* (ἐφέστιος δόμων Εὐμ. 577, 669. Suppl. 365. θεῶν ib. 503.), quoniam in foco considerare solent supplices, ἐπ' ἐσχάρῃ ἐν κοίτησιν πὰρ πυρὶ Hom. Od. vii, 154. δύστηνος ἐφέστιος ib. 248. Vides cur ignem sempiternum commemoraverit Orestes, quippe consessus supplex in communi telluris foco." Compare Thucyd. i, 136.

1020. ἄλλην τραπέσθαι] "Intelligendum τροπήν, προστροπήν. Cf. ad Ag. 1556 (1611). Bernh Synt. p. 190. Se adire jussit Apollo Orestem, quia ipse est deus lustrator: Eum. 63." Klaus.

1021-23. The only attempt that has yet been made deliberately to untie the intricacies of this passage—which Blomfield (distrustfully followed by Scholefield) has cut his way through, by reading in inverted order: καὶ μαρτυρεῖν μὲν ὡς ἐπορσύνθη κακὰ τὰδ' ἐν χρόνῳ μοι, π. Ἄ. λ.—is by Klausen who, after remarking upon the various readings: "τὰδ'

A.R.T. τὰ δ' G.R. (*sic*). Illud requiritur sensu.—μοι μενέλεως ἐπορσύνθη M.G.A. μενέλεας correctum in μοι ὄσ' R. μοι, λέως T.V. μὲν abesse non potest. μοι apte repetitum in re, quæ cordi est Oresti. Itaque dedi ea (καὶ μαρτυρεῖν μοι μὲν ὄσ' ἐπ'. κ.), ex quibus facillime ortæ sunt turbæ," adds on v. 1021: "τὰ δ', ea quæ nunc descripsi, eum habitum quo nunc ornatus sum, et iter quo Apollinem supplex adibo. Hæc jam cernunt mulieres chori, sed omnibus Argivis ea ostendere vult Orestes, sc. ut noscant eum se Apollini commendavisse, neque ab ullo iudicio hominum posse de se judicari. λέγω, sensu *jubendi*, ut v. 133. αἰδῶ Theb. 1042 sq. et sæpius. Subintelligendum est *ὑψεσθαι*, quod sumendum ex ὄρατε v. 978 (1015)."!—and on v. 1024: "δὲ recte refertur ad μὲν in versu priori. Testimonium ab illis requiro; ego vero hæc constanter profitebor. Sensus enim horum versuum est hic: *me neque vagum iter exsiliū, nec vita nec mors in profitenda hac oratione frangent.*"

On the other hand, Wellauer: "Versus sensu caret, et frustra tentarunt interpretes. Herm. emendavit καὶ μαρτυρεῖν μέλε' ὄσ, et καὶ hyperbaton esse vult pro καὶ πάντας Ἀργείους, quod fieri non potest. Schütz. *ξυμμαρτυρεῖν μέλε' ὄσ*. Both. *ξυμμαρτυρεῖν. μελέως*. [Stanl. Butl. *προσ-μαρτυρεῖν μοι πῶς*. Pors: τὰ δ' ἐν χρόνῳ μου . . . καταμαρτυρεῖν ὅπως]. Versus sine libris sanari non potest; ex καὶ suspicari possis, excidisse aliquid ante hunc versum."

Here, then, is a wide field for conjecture, from which, with eyes set only on the faint impressions that have yet been found of the great author's footsteps, I have been led to such a fragment of the original, as—by help of the supplementary words which, as in vv. 778. 935, I have well nigh admitted into the text, and of which *ἐκμαθεῖν* only can be said to be wholly without authority¹—will both enable us to make out the sense, and at the same time shew to what probable mischance it is, we owe the strange and otherwise unaccountable trimeter: καὶ μαρτυρεῖν μοι μενέλεως ἐπορσύνθη κακά.

Translate: *But as for my after days, I bid all the Argives take notice how these unhappy evils have been brought to pass. And my people indeed will bear witness that I . . . whilst I, an exiled wanderer from this land, living and dead shall leave these memorials of myself, and . . . we might*

¹ Supposing τὰ δ' ἐκ to have been confused with τὰ δ' ἐν immediately above it, and so to have occasioned the various readings τὰ δ' ἐν—even μαθεῖν may be thought to derive some confirmation from the facility with which we can conceive it to have absorbed μαρτυρεῖ from the muti-

lated line below, and with it come down to the days of printing as μαρτυρεῖν. From ὡς μέλε—jumbled together with μὲν λέως would naturally come forth μενέλεως, and the insertion of μοι would follow on account of the metre—whence again the needful reduction μοι, λέως T. V.

here suppose the speaker interrupted, as Butler (and so also Blomf.) : "Orestes famæ suæ consulens, Argivos rogat ut testes sibi adsint apud posteros hæc se et juste et deo obsequentem fecisse. Interim, ait, sese exulem et errabundum hanc famam relicturum esse ut . . . Hic cum interpellat Chorus, vetatque ne quid mali ominetur, juste enim et pie facta esse omnia"—but the terms of v. 1027. would lead us rather to infer that, in this mutilated passage, one line at least of bitter self-condemnation has been lost after v. 1025, and that *ταύδε κληθόνας* has in like manner a retrospective reference to the terms in which the memory of Orestes should go down to posterity, viz. *as one* (so we may perhaps supply the preceding lacuna) *who, to avenge one Parent, slew the other!*

1026. ἀλλ' εὖ τ' ἐπραξας] "Hæc vulgo Oresti continuantur, sed Choro recte tribuunt Tyrwhitt. Stanl. Glasg. et rell.—εὖτε πράξας vulg. εὖγε πράξας Glasg. Schwenk. εὖ γε πράξας Schütz., sed melius cum Tyrwhitto εὖ γ' ἐπραξας.—ἐπιζεύχθη vulg. [ἐπιζευχθῆ Turn. Vict.] ἐπιζευχθῆς recte Glasg. Schütz. Schwenk.—v. 1027. φῆμαι πονηραὶ vulg. φήμας πονηραῖς recte Tyrwhitt. Glasg. Schütz. Schwenk.—ἐπιγλώσσω Ald. Turn. ἐπιγλωσσῶ Rob. Vict." Well—who with Blomf. Schølef. and Dind., after Porson, has moreover edited in both lines μήτ' in place of μηδέ.

Klausen alone adheres to the received text, only substituting for φῆμαι πονηραὶ the dative singular φήμα πονηρῆ (another Dorism which he has the satisfaction of adding to vv. 521. 997.), and adding in explanation of the *nominativus pendens*, εὖ πράξας : "Prorsus eadem ratione comparata oratio Ag. 935-40 (974-79), ubi vide ad v. 938. Similis structura, ubi tamen non reditur ad prius subjectum, est Eum. 100 sq. Cf. ad v. 499 (506). et 1004 (1041). Τὲ post εὖ recte se habet : respondent sibi τὲ . . . μηδέ . . . μηδέ ita ut alibi τὲ . . . δέ, de quibus cf. Hartung. *Partikeln*. i, 74. Subintelligitur alterum τὲ ad ἐπιζευχθῆ. Tu et es is, qui bene egerit, et sis is, qui minime malis utatur verbis." And this I believe to be the true interpretation of the passage, at the same time that I see not how it is to be obtained but by reading, as in our text, ἀλλ' εὖ τ' ἐπραξας, μήτ' ἐ. κ. τ. λ : where, with μηδέ following and εὖτε (or at best εὖτ') preceding, we cannot wonder that μήτ' should speedily have been corrupted into μηδ' ἐπιζευχθῆς.

Translate : *Nay, well it is, you have prospered, and let it not be* (i.e. let it not *therefore* be) *that your mouth be joined unto words of evil import* (or it may be *disparaging terms*), *but have done with your ill-omened language, liberator as you are of &c. &c.*¹ In other words : *as truly as*

¹ Compare Ag. 617, εὐφημον ἦμαρ οὐ πρέπει κακαγγέλον γλώσση μάλιναι.

you have fared well in your enterprise, so be not you &c. &c.: see on this categorical and logical use of the conjunctive particles τε . . . τε, or τε . . . καί (as in Latin *sicut . . . ita*), Matth. Gr. Gr. § 626. p. 1119: note on Ag. 12: and compare Soph. Œd. T. 694-6: ὄστ' ἐμὴν γὰρ φίλαν ἐν πόνοις ἀλόουσαν κατ' ὀρθὸν οὖρισας, τανῦν τ' εὐπομπος, εἰ δύναιο [γίνου Triclin. γίγνου Elmsl.], where the speaker, in like manner, by means of the double τε associates with (and so deduces from) what he already knows of the person of whom he speaks, what he would have him do agreeably thereto.

For ἐπιζευχθῆς we might very well have retained the older reading ἐπιζευχθῆ, but the final σ may easily have been lost before στ., and on account of ἀπέζυγην πόδας v. 658. I have preferred ἐπιζευχθῆς στόμα. As regards the construction of these words with φήμαις πονηραῖς (for the similar mutilation of which it is not so easy to account),¹ compare Eum. 405, πάλοισ ἀμαίοις τόνδ' ἐπιζεύξασ' ὄχον, and on the distinction to be observed between the prohibitions μὴ ἐπιζευχθῆς, μὴ ἐπιγλωσσῶ, see Matth. Gr. Gr. § 511. 3. and above all Hermann on Soph. Aj. 1064.

With ἐπιγλωσσῶ compare Prom. 928, σὺ θην ἄ χρήεις, ταῦτ' ἐπιγλωσσῶ Διός, where the Schol: ἐποιωνίζη κατὰ τοῦ Διὸς ἢ βούλη γενέσθαι αὐτῶ. Aristoph. Lys. 37, περὶ τῶν Ἀθηνῶν οὐκ ἐπιγλωπτήσομαι τοιούτον οὐδέν. Hesych: Ἐπιγλωσσόμεναι ἐπιλαλοῦσαι. Ἐπιγλωσσῶ ἐποιωνίζου διὰ γλώττης. Δισχύλος Ἡρακλεΐδαις (fr. 69).

1028. Ἀργείαν] "In Ἀργείην miror neminem editorum offendisse; aut Ἀργείαν aut Ἀργείων legendum est." Well—who seems not to have known that Porson had proposed Ἀργείαν, and Portus Ἀργείων.

On the other hand Klausen: "Ἀργείην libri omnes præter G., ubi Ἀργείων, signo ω duplici linea perfosso. Cf. ad v. 334 (339). De Ionismo vide ad v. 235 [237. πρηγμάτων M.G.A. Klaus.] Sed verum esse potest Ἀργείων." Blomfield only has edited Ἀργείων.

1029. εὐπετῶς] "facile, vel fauste; vid. ad Pers. 99:." Blomf. Compare, in the former sense, Suppl. 995. Eur. Phœn. 262. 689. Cycl. 526; in the latter, which is more applicable here, Suppl. 1011, εὐπετῆ τάδε. Ag. 32, τὰ δεσποτῶν γὰρ εὐ πεσόντα θήσομαι. ib. 533, τὰ μὲν τις εὐ λέξειεν εὐπετῶς ἔχειν.

1031. φαιοὶ χιτῶνες] "φαιοχίτωνες M.G.A.R. φαιωχίτωνες T.V. con-

¹ Possibly ἐπιγλωσσῶ, for which the Guelph. MS. (as cited by Klausen) has ἐπιγλώσσω, may in some copies have been erroneously written, or read as if written ἐπιγλώσσα (see on vv. 444. 460.), and so κακὰ being supposed to be a nominative to ἐπιζευχθῆ, and στόμα an accusative

after the verb, a reckless venture may have introduced another nominative φήμαι πονηραί. Or one typographical error, unhappily perpetuated in succeeding editions, may have swept away the final σ from all the three words.

tra analogiam. *φαιοκχίτωνες* conj. Herm. Et ita pronuntiandum, scripta vero duplici litera non opus videtur." Klaus—who, with Dindorf, has retained the older reading, on which Blomfield: "Alios trochæos in principio senarii stantes notavit Priscianus p. 1328, laudatus ad Theb. 484: nempe Ἴππο | μέδοντος et Ἄλφε | σίβοιαν. Qui tamen, si incorrupti sunt, trochæum in *φαιοκχίτωνες* non tuentur; hanc enim licentiam si sumebant tragici, sumebant in propriis tantum nominibus; vide Hermannii *El. Doctr. Metr.* p. 43., qui tamen olim in hoc loco pronuntiandum censuit *φαιοκχίτωνες*. Contra analogiam peccat compositum *φαιωκχίτων*. G. Burgesii *ἀεριχίτωνες*, non capio. Æschylus fortasse scripsit *μελαγχίτωνες*, Grammaticus autem qui noverit Eumenidum vestes non *nigras* fuisse, sed *pullas* (vide Glossar.), notare potuit: ἤγουν *φαιοκχίτωνες* (!) Botheus legit *φαιὰ χιτώνας*. Debuit *φαιοί*."

Scholefield accepts the lesser of two evils: "Judice Hermanno vel scribendum vel pronuntiandum *φαιοκχίτωνες*. Ut in re dubia, illud prætulī, adjecto asterisco"—but to me the alternative is so utterly unpalatable¹ that, even though I must have stood alone, I could not have hesitated to reject it altogether. Improving therefore, as I hope, at once upon Bothe and Blomfield, and with the slightest possible correction of the text, I read *φαιοὶ χιτώνες*, which—premising that here, as in Ag. 1059-62. 1065-69. 1072-76. (where see the note), we have but imperfectly expressed in words, what our Poet, even while he half reveals the awful forms of his forth-coming Chorus, would yet represent as "the very coinage of" an over-heated "brain," a "bodiless creation"²—I would translate: "See! See! good serving-women (vv. 75. 701.), here are like Gorgons! dusk-colored tunics, and they (their heads or hair) curled over with—we might also translate: and for curls decked with—a heap of serpents!"³

With these graphic outlines, which Orestes (we must suppose) gives just as the *Gorgon-like appearances, dusky garments*, and "*intorti capillis angues*" (Hor. Od. ii. 13, 36.), severally break upon his astonished

¹ "φαιοκχίτωνες voluit Herm. ut *ἰάκχειν* et *ἀκχέοντι* apud Pind. Ol. ii. 122. et *ἀκχον* apud eundem Ol. vi. 40. Sed quis id licentiæ, quod sibi in lyricis permisit Pindarus, hic loci feret? At istam lectionem non dubitavit recipere Schütz. 2." Butl.

² See by all means the parallel Scene in Hamlet (Act iii. Sc. 4.), and compare in particular: "Save me, and hover o'er me with your wings, You heavenly guards! What would your gracious figure? Qu.

Alas! he's mad. ... H. Why, look you there! look, how it steals away! My father, in his habit as he liv'd! Look, where he goes, even now, out at the portal!"

³ "Oritur Furiarum potentia e sparsio sanguine domestico [Eum. 316-20. 336-9. 421.], et ex eodem dracones Suppl. 265: *κνωδάλων βροτοφθόρων, τὰ δὲ παλαιῶν αἱμάτων μιάσμασι χρανθείσ' ἀνῆκε γαῖα ... δρακονθόμιλον δυσμενῆ ζυνοικίαν.*" Klaus.

sight—compare the more precise, yet not much better connected, description of the Pythoness, Eum. 46-52: πρόσθεν δὲ τὰνδρὸς τοῦδε θανμαστὸς λόχος εὔδει γυναικῶν ἐν θρονοῖσιν ἡμενος. οἱτοὶ γυναῖκας, ἀλλὰ Γοργόνας λέγω· οὐδ' αὐτὲ Γοργεῖουσιν εἰκάσω τύποις· εἰδὸν ποτ' ἦδη Φινέως γεγραμμένας δείπνον φερούσας· ἄπτεροὶ γέ μὴν ἰδεῖν αὐταί, μέλαιναί δ' ἐς τὸ πᾶν βδελύκτροποι: and in support of our construction of Γοργόνων δίκημ as an approximation to a substantive term for αἶθε, to which φαιοὶ χιτῶνες¹ (Angl. *dusky-coats*) may be conceived to be an apposition (Matth. Gr. Gr. § 432. 3.), observe that in no single instance does the Poet, in this Scene, give a name to the unearthly visitants whom he has conjured up,² nor venture beyond the simple demonstrative αἶθε (vv. 1030, 1036, 1039, 1043.) in disclosing them rather to the conscious and believing sense, than to the irreverent gaze of his spectators.

Stanley compares Prom. 799, δρακοντόμαλλοι Γοργόνες βροτοστυγεῖς. Apollodorus ii, 4: εἶχον δὲ αἱ Γοργόνες κεφαλὰς μὲν περιεσπειραμένας φολῖσι δρακόντων. Pausan. viii, 34: ταύτας τὰς θεάς, ἥνικα τὸν Ὀρέστην ἔκφρονα ἔμελλον ποιήσῃν, φασὶν αὐτῷ φανῆναι μελάνας. Ib. i. 28, 6: πρῶτος δὲ σφισιν (ἅς καλοῦσιν Ἀθηναῖοι Σεμνάς, Ἡσιόδου δὲ Ἐρινύς) Δισχύλος δράκοντας ἐποίησεν ἰμοῦ ταῖς ἐν τῇ κεφαλῇ θριξίν εἶναι· τοῖς δὲ ἀγάλμασιν οὔτε τούτοις ἔπεστιν οὐδὲν φοβερὸν, οὔτε ὅσα ἄλλα κείται θεῶν τῶν ὑπογαίων: and mentions the Cynic Menedemus as having, in imitation of the Furies, worn a χιτῶν φαῖός ποδήρης (Diog. Laert. vi. 102.), and the inhabitants of the Cassiterides (*Scilly Islands*) as being according to Strabo iii. p. 175, like the Furies, μελάγχλαιοι, ποδήρεις ἐνδεδυκότες χιτῶνας. For φαῖός, Angl. *dun* or *mouse-coloured*, see Hesych: Φαῖόν· μέλαν. Etym. and Suid: χρῶμα σύνθετον ἐκ μέλανος καὶ λευκοῦ· ἦγον μύινον.

Ibid. οὐκ ἔτ' ἂν μείναιμ'] “ἀμμείνοιμ' M.II.R. ἀμεινοίμ' G.A. ἀμμείναιμ' M.I.” Klaus.

1033. “*Pyladis* nomen præfixum est in Rob.—πατρὶ Herm. *obss. critt.* p. 137. in *πάτρας* mutavit, quod cum *στροβοῦσιν* junxit, sensu vix apto; sequuntur tamen Schütz, et Both. Magis placeret *πάλιν*, quod proponit Erfurd. l.c., provocans ad Pors. *Add. ad Hec.* 1169. Sed nihil mutandum videtur, recte enim observat Buttlerus, *Chorum* consulto *patris* mentionem injicere [injecisse], ut animum Orestis a contemplatione maternæ cædis ad paternas injurias revocaret.” Well.

¹ Compare one (and, as I think, the best) reading and interpretation of Juv. Sat. vii. 112-14: veram pendere messem si libet, hinc centum patrimonia caudicorum, Parte alia solum *russati* pone *Lacernæ*, Angl. *Red-and-Pink Jacket*, i.e. a jockey, or charioteer rather, dis-

tinguished from his competitors by that particular admixture of colours.

² On the stage-contrivance (called Ἀναπίεσμα) whereby this was effected, see Pollux iv. 121.132. *Theatre of the Greeks*, ed. 4. p. 145.

"Nempe vertendum, puto, φίλτατε πατρί, *patris amantissime*, qui te patri amicissimum ostendisti." Blomf. Compare v. 488. Eum. 738, κάρα δ' εἰμι τοῦ πατρός.

Ibid. δόξαι] "Non cernuntur Furiae a choro, qui in media orchestra stat vultu ad scenam converso, ut a tergo ejus appareant illae, emergentes in extrema orchestra. Sed praeter has externas rationes sunt etiam internae: deos enim omnes is tantum aspicit, cui apparere volunt: itaque apud Homerum si quis eos agnoscit, antea adimitur nebula hebetudinis humanae.¹ Apud Euripidem disertius Furies adesse negat Electra, Orest. 259: ὄρᾳς γὰρ οὐδὲν ὦν δοκεῖς σαφ' εἰδέναι. Ita soli Hamleto, non reginae, apparet patris umbra in conclavi hujus." Klaus.

1034. μὴ φοβοῦ, νικῶν πολὺ.] "μὴ φόβον νικῶ Glasg. [Dind.] ex emendatione Pors. *Advers.* p. 140, quam qui probarunt Herm. Schütz. Schwenk. sine sensu scripserunt μὴ φοβοῦ νικῶ. Sed librorum omnium lectio non est deserenda: *ne timeas, quum victor sis.*" Well—and so Klausen, who adds: "πολὺ jungendum cum νικῶν: quum longe majorem reportaveris victoriam, quam quae te formidare sinat. Cf. Soph. Aj. 1357: νικῆ γὰρ ἀρετῇ με τῆς ἔχθρας πολὺ." Compare rather Thuc. vii, 34: οἱ τε γὰρ Κορινθιοὶ ἠγγήσαντο κρατεῖν, εἰ μὴ καὶ πολὺ ἐκρατοῦντο, οἱ τ' Ἀθηναῖοι ἐνόμιζον ἡσασθαι, ὅτι οὐ πολὺ ἐνίκων.

1035. οὐκ εἰσὶ δόξαι τ. π. ἐ.] Translate: *There are no fancies in these plagues that I see before me—not: There are no fancies that I see in these plagues*; for this, which might doubtless have been the meaning, had issue been simply joined on the term πημάτων (*fancies, or no fancies?*), would lead us away from the true answer to v. 1033: *They are no fancies, these! my eyes assure me of their sad reality; for I plainly see here &c.*—and on the construction of the genitive *in re cujus*, Angl. *in the matter, concern, or actual composition of . . .*, see Matth. Gr. Gr. §§ 337. &c. § 374. b. and compare the note on v. 520. Also on the construction of the dative ἐμοί, Angl. (as subjoined to πημάτων, and so, like βροτοῖς vv. 121. 270) *with me*, see Matth. Gr. Gr. §§ 387. 388, and compare, as setting forth the same opposition of opinions as is intended in the text, Soph. Œd. T. 435-6: ἡμεῖς τοιοῖδ' ἔφρυμεν, ὡς μὲν σοὶ δοκεῖ, μῶροι, γονεῦσι δ' οἱ σ' ἔφρυσαν, ἔμφρονας.

Klausen's short, but significant, version of the line is: *Hi dolores mihi non opinione concepti sunt*; Angl. *These plagues (as I look at them) are no fancies.*

¹ Compare Hom. Il. v, 127-8. with II. Kings vi, 17.

1037. ποταίνιον, *fresh*; as in Eum. 282, ποταίνιον γὰρ ὄν πρὸς ἐστία θεοῦ Φοίβου καθαρμοῖς ἠλάθη χοιροκτόνοις: elsewhere, *strange, sudden, unexpected*, Prom. 102. Theb. 239. Soph. Ant. 849. Achill. fr. 162, 5. Hesych: Ποταίνιον' νέον, πρόσφατον. οἱ δέ, σύνεγγυς. Suidas: τὸ ξένον, ἢ νέον. Photius Lex. MS: Ποταίνιος' πρόσφατος. Δώριος δὲ ἡ λέξις. See above on v. 785.

With ποταίνιον αἶμα χερσῶν Klausen contrasts Eum. 280, βρίζει γὰρ αἶμα καὶ μαραίνεται χερσός, and for παραγμός v. 1038, refers us to vv. 277-80.

Ibid. ζτι] "Valde mihi arridet Stanleii conjectura ζτι." Butl.

1039. αἶδε πληθύνουσι δῆ] Translate: *they are many indeed!* and compare Eum. 585, πολλαὶ μὲν ἔσμεν,¹ λέξομεν δὲ συντόμως, and the notes on Ag. 838. 1337. "Emergunt plures et plures Furiae, usque dum adsunt omnes, e quibus compositus est chorus Eumenidum. Ridiculum est Blomfieldii commentum, insanienti Oresti tres Furias videri plures." Klaus.

With v. 1040. compare Eum. 54, ἐκ δ' ὀμμάτων λείβουσι δυσφιλῆ βίαν.

1041. εἶσω καθαρμός] "εἶς σ' ὁ Guelph. Rob. εἶς ὁ Ald. εἶσω Turn. Vict. Glasg. Schwenk, qui εἶσω pro ἔνδον dictum putat; sed neque sic intelligo, et correctioni metricæ similis est lectio. εἶσιν καθαρμοὶ dedit Schütz. [Blomf. Dind.] ἔσται καθαρμός Both., idemque proponit Elmsl. ad Soph. Œd. R. 60. De vera lectione dubito." Well—who nevertheless has edited εἶσω, as Scholefield also, and Klausen who gives the various readings a little differently—"εἶς ὁ M.R. εἶς ὁ G. εἶς ὁ A."—and interprets: "Ne fugias, ne exsules; εἶσω καθαρμός, *intus in ædibus paternis lustrari poteris. Λοξίου de statua Apollinis posita in ædibus Atridarum, cujus colitur servator. Cf. v. 753 (781). Ag. 470 (493). Appellatur vero nomine² Loxiæ, ut moneatur de ejus oraculo, quo salvum fore Orestem prædixerat:*" as Butler also: "Dubitatur Schütz. 2. an verum sit εἶσω, quod tum ferri posset, si scena in vicinia templi Delphici fuisset. Sed forte alludit ad sacra domestica, vel aram Apollinis in postscenio." Compare vv. 540. 828. 899. 901. Ag. 998, εἶσω κομίζου καὶ σύ. *ib.* 1310, πέπληγμαί καιρίαν πληγὴν ἔσω.

Ibid. Λοξίου δὲ προσθηγών—*Loxias, I say!* in whom you place your trust (v. 1010), *cling you to him, and he will make you free from these troubles.* So—comparing what has been already advanced on the use of δέ, and of the Greek participle, in attaching in various ways an

¹ So St. Mark v, 9: Δεγέων ὀνομά μοι, ὅτι πολλοὶ ἔσμεν.

² As if the Chorus had said: *Thronu yourself at the knees of your Divine Protector and Counsellor and &c.*—with ob-

vious reference to the frequent mention that Orestes has made of *Loxias* vv. 260. 544. 880. 933., and more particularly vv. 1011. 1017. 1020.

accessory limitation, or exposition, of the principal verb or subject under consideration; vv. 78. 181. 398. 400. 773. 806—we may thread the intricacies of a construction, which Stanley has ventured even to charge upon our Author as a *solecism*, of which Homer also (he would persuade us) was guilty, when he wrote: φημί γὰρ ὄν κατανεύσαι ὑπερμενέα Κρονίωνα ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον Ἀργεῖοι, Τρώεσσι φόνον καὶ κῆρα φέροντες, ἀστράπτων ἐπιδέξι', ἐναισίμα σήματα φαίνων [*when the Greeks were embarking . . . he the while (i.e. whilst he was) flashing &c.*] Il. ii, 350-53.

Compare also Eur. Iph. T. 947, ἐλθὼν δ' ἐκέισε, πρῶτα μὲν μ' οὐδεὶς ξείνων ἑκὼν ἐδέξαθ', ὡς θεοῖς στυγούμενον, which Blomfield has noticed as a singular instance of what is called *Nominativus pendens*; “quod ibi tantum locum habere potest”—observes Klausen—“ubi est ratio quæpiam, cur expediat mutare subjectum. Ita hoc loco in priore sententiæ parte simplicior est ea dictio, qua pro subjecto introducitur Orestes; in posteriore ea, qua Apollo; quia ibi omnia in illius, hic omnia in hujus actione posita sunt.”

For the sense which, after Klausen, we have attached to Λοξίου προσθιγών, *clinging* as a suppliant to the statue of Apollo, compare Eum. 80, μολὼν δὲ Παλλάδος ποτὶ πρόλιον Ἴζου παλαιὸν ἄγκαθεν λαβὼν βρέτας. ib. 440, βρέτας τόδε ἦσαι φυλάσσω ἐστίας ἀμῆς πέλας, σεμνὸς προσίκτωρ, ἐν τρόποις Ἰξίονος. ib. 445, οὐκ εἰμὶ προστρόπαιος, οὐδ' ἔχει μύσος πρὸς χειρὶ τῆμῃ τὸ σὺν ἐφημένῃ βρέτας. Theb. 258, παλωστομεῖς αὐθιγάνουσ' ἀγαλμάτων. Soph. Œd. T. 760, τῆς ἐμῆς χειρὸς θιγὼν ἐξικέτευσε. Eur. Hec. 344, μὴ σου προσθίγω γενειάδος. Iph. A. 339, ἀπάσης δεξιᾶς προσθιγάνων. Or. 382, τῶν σῶν δὲ γονάτων πρωτόλεια θιγγάνω ἰκέτης, ἀφύλλου στόματος ἐξάπτων λιτάς.

1042. κτίσει] “Horum verborum (τιθέναι et ποιεῖν) loco, κτίσαι Æschylo peculiare est; ut Eum. 714, ἀκαρπώτους κτίσαι, *infructuosa reddere*. Et Choëph. v. 1060. Ejus Schol. Eum. 17: κτίσας ποιήσας. ἰδίωμα δὲ τοῦτο Δίσχολου.” Potter on Lycophr. 1176. Compare above on v. 339.

1044. ἐλαύνομαι δέ] “Id quod Oresti suadent servæ, ut domi lustretur, repugnat omnibus Græcorum legibus de cæde domestica tum latis tum sensu perceptis. Terra, ubi cædes patrata, sanguine quem ebibit (v. 59.) contaminata non patitur manere homicidam: tellus mater ipsa ei redditur Furia, Δημήτηρ Ἐρινός. Cf. Müller. Eum.¹ p. 168. sqq. Demosth. Aristocr. p. 633. Plat. Legg. ix. 875. adscriptum ad v. 275, et quæ hæc sequuntur: εἰάν δὲ ξένος ὁ τελευτήσας ἦ, καὶ τῆς τοῦ ξένου

¹ Diss. on Eum. III. A. b. § 81.

χώρας εἰργέσθω τοῖς αὐτοῖς χρόνοις. De reverso ante exactum justum exsilii tempus exule supplicium sumebatur: Demosth. Aristocr. 630, 645. Plat. Legg. ix. 871.—*ἄν μείναιμ'*] "*ἀμμείναιμ'* M. *ἀμμείβομ'* G. *ἀμείβομ'* A.T." Klaus.

1045. *ἀλλ' ἐντυχοίης*] "Nostrum aperte imitatus est Soph. (Æd. T. 1478: *ἀλλ' ἐντυχοίης, καί σε τῆσδε τῆς ὁδοῦ δαίμων ἄμεινον ἢ μὲ φρουρήσας τύχοι.*" Abresch.—"*θεός*, non ipse *Apollo*, sed deus quisquis nos exaudit.¹ Pertinet hoc comitandi munus præcipue ad *Mercurium*. Cf. Eum. 90 sqq." Klaus. Compare above v. 330. *δαίμων* Soph. (Æd. T. 1479. *et passim*; and see the examples given by Wellauer Lex. *Æschyl.* v. "*θεός, Deus, numen quod res humanas moderatur.*" Had any particular deity been intended, it is probable that *θεός* and *πρόφρων* would have changed places.

1046. *καιρίοισι συμφοραῖς*, unto opportune, or prosperous, circumstances, i.e. so as for all to be well with you—*ἴσως ἂν*² *ἀρτίκολλα συμβαίη τὰ σά* (v. 566). Schol: *ἐγκαίροις συντυχίαις*. See on this use of the dative Matth. Gr. Gr. § 401. 3. and for the most general sense of *συμφορά*, an event, compare Ag. 314, *καὶ τῶν ἰλόντων καὶ κρατησάντων δίχα φθογγὰς ἀκούειν ἐστί, συμφορᾶς διπλῆς*. Eum. 897, *τῷ γὰρ σέβοντι συμφορᾶς ὀρθώσομεν*. ib. 1020, *οὔτι μέμψεσθε συμφορᾶς βίου*. With *καιρίοισι* compare above v. 568. Ag. 996, *οὐδὲν ἐπέμπομένα ποτὲ καιρίον ἐκτολυπέουσιν*.

"*καιρίοις ἐν συμφοραῖς* Turn. Vict. et reliqui omnes, sed *καὶ βίοισι συμφορᾶς* cod. Rob. *καὶ βίοισι συμφοραῖς* Ald. *καιρίοισι συμφοραῖς* Med. Guelph. Rob., quam optimorum librorum lectionem, quam sensum etiam meliorem fundat, non dubitavi reponere." Well.

1049. *πνεύσας γονίας*] "*πνεύσας* Ald. *πνεούσας* Rob. Turn. *πνεύσας* Scalig. Pors. [Scholef. Dind.]. Schneiderus in Lex. Gr. v. *Γόνιος* putat *γονίας* genitivum esse, subaudito *αἵρας*: quod probat Hermannus, aitque *πνεύσας* Dorice scribendum pro *πνεούσας*. Sed Butlerus, post Tyrwhittum et Porsonum, Hesychii interpretationem amplectitur: *Γονίας* ἐδ-*χερῆς*. *Λισχύλος Ἀγαμέμνονι* (unde discimus hanc fabulam etiam in Hesychii temporibus cum Agamemnone confusam fuisse). Scholiasta vero: *Γονίας ἄνεμος, ὅταν ἐξ εὐδίας κμηθῆ χαλεπὸν πνεῦμα*: unde apud Hesychium forsitan legendum *δυσχερῆς*." Blomf—who has not a little detracted from the merit of his own unrivalled interpretation of *γονίας*: "*ventus ex γόνῳ vel γονῇ spirans, i.e. ex familia stirpe,*" by proposing rather to read *στονίας, procella gemitus excitans*; and that, because

¹ So Ag. 55: *ἴσπατος δ' ἄτων ἢ τις Ἀπόλλων, ἢ Πάν, ἢ Ζεύς*.

² Compare the explanation given of the

dative *φιλοισι* (Ag. 602.) in the note on Ag. 601. p. 186.

forsooth "levissima est mutatio ΠΝΕΥCΑCΤΟΝΙΑC in ΠΝΕΥCΑC-
ΤΟΝΙΑC."

Klausen alone—in this, as in many other instances—has done what in him lay, to defend the received text which he translates, *Tertia procella flantis generis evenit*, and adds: "γονία, genus, idem quod γονή et γονεία, quæ forma quum apud Suidam exstet, vix de altera hac in-ία dubitari potest, cui ex justa analogiæ lege est sensus concretus, velut in στρατία, παιδία, quum vocabula in-εία abstracta vi actionem significant. Πνέουσα dicitur hæc γονία, ut moneatur, quod non in calamitate extrinsecus allata posita est tempestas, sed in ipsis iis quæ a genere patrata sunt. Idem erit sensus, si scripseris πνεύσας: flans e genere. Tum enim cum Blomfieldio γονίας interpretandum est e vocabulis ventorum aliis, quæ in-ίης terminantur: 'Ελλησποντίας Herod. vii, 188. Στυμονίης κυματίας viii, 118. Καικίας (qui a Caico flat; Eustath. ad II. xii, 890). 'Ετήσιαι. 'Ορνιθίας χειμών,¹ ὃν οἱ ὄρνιθες προσημαίνουσι. 'Αριστοφάνης' ὡσπερὶ χειμών ἄρα ὄρνιθίας εἰς τὴν ἀγορὰν ἐλήλυθας (Acharn. 877, ubi rectius vertitur: *procella avium*, ex avibus composita). Et Arist. Eq. 437: οὗτος ἦδη Καικίας καὶ Συκοφαντίας πνεῖ. Dictio venti e genere spirantis Æschylo minime indigna: ita enim dicit χειμῶνα θεόστυον Prom. 643. Tamen non omnino opus est hac mutatione: πνεύσας enim per synizesin bisyllabum proferri potest, et genus dicitur flare pariter ac vaticinatio Ag. 1102, noxa Eum. 839, execratio Ag. 1157, animus Theb. 53. Differunt sane hæc quodammodo a nostra notione, quia omnia illa aut sunt mala, ut ipsæ tempestates dici possint, aut additur vel ratio qua spirent, vel id quod spirent. Hoc vero nostro loco etsi non additum est, facile ex iis quæ vicina sunt intelligitur: γονίας πνεύσας χειμῶνα, tempestatem impietatis et calamitatis (!). Veterum interpretationes, γονίας' εὐχερής. Λισχύλος 'Αγαμέμνονι Hesych. et ὅταν ἐξ εὐδίας κινήθῃ χαλεπὸν πνεῦμα Schol. videntur esse nihil nisi ipsorum commenta."

Translate: *This truly makes (is made up) unto the Royal House of Argos the third successive storm that has blown wholly within the Family—a Family Wind, as it were: δῶμασιν ἐγχώριος, οὐδ' ἀπ' ἄλλων ἔκτοθεν ἀλλ' ἀφ' αὐτῶν (v. 459.) πνεύσας. Compare above vv. 278. 452. 727. Ag. 1431, δι' αἵμ' ἀνιπτον, ἧτις ἦν τότε ἐν δόμοις ἔρις ἐρίδματος, ἀνδρὸς οἰζύς. ib. 1439, δαῖμον, ὃς ἐμπίτνεις δόμασι καὶ διφνεῖσι Ταυταλίδαισιν. ib. 1447, τὸν τριπάχτιον δαίμονα γέννας τῆσδε. ib. 1505, ὄμβρον κτύπον δομοσφαλῆ τὸν αἱματηρόν. ib. 1536, κεκόλληται γένος πρὸς ἄτα.*

¹ See Phrynich. App. Soph. p. 55, 25.

1050. παιδόβοροι] “παιδόμοροι vulg., sed egregia emendatione Stanl. et Valcken. ad Eur. Phœn. 1576. reposuerunt παιδοβόροι : quam facile enim μ et β in codd. confundantur, notum est. παιδόβοροι Glasg. Schütz. male.” Well—and Blomf. Scholef. and Klausen agree with him in preferring παιδοβόροι : the last-named editor adding, “Possit fortasse ferri librorum lectio παιδόμοροι μόχθοι, *dolor positus in morte liberorum*. Sed fortius et certius rem designat παιδοβόροι.”

But why not παιδόβοροι, *child-devoured*, as Dindorf with closer adherence to the received text has edited, and as the analogous construction of ἀνδρὸς βασιλεια πάθη v. 1052, and of πάχνα κουροβόρω Ag. 1483. (see the note there) warns us to interpret it?—the meaning being : *The devoured children's were the first beginning of (led the way as) unhappy troubles ; next, the sufferings of a man and king, behold ! slaughtered in a bath, fell the hero that had conducted the war (Angl. the Generalissimo) of the Greeks !*

Ibid. ὑπήρξαν] For the primary sense in which we have interpreted this verb, see the note on Ag. 1501, θανάτῳ τίσας ἄπερ ἦρξεν, and compare Eur. Andr. 274, ἡ μεγάλων ἀχέων ἄρ' ὑπήρξεν, ὅτε κ.τ.λ. Herc. F. 1169, τίνων ἀμοιβὰς ὧν ὑπήρξεν Ἡρακλῆς., and perhaps Soph. El. 919, ἡ δὲ νῦν ἴσως πολλῶν ὑπάρξει κύρος ἡμέρα καλῶν.

1051. μόχθοι τάλανές τε Θυέστου.] So Dindorf has edited, and Scholefield and Klausen—the former of these admitting : “Sanum esse h. v. pronuntiare non ausim,” whilst the latter observes : “Particula τε recte se habet, modo intelligatur παιδοβόροι de exitio liberorum, τάλανες de dolore ipsius Thyestis : mala Thyestis, quibus et liberi comedebantur [comesi sunt], et ipse miser reddebatur [redditus est]. Thyestis mentio minime præter rationem injecta est, quanquam in sequentibus non ipsum appellatur nomen Agamemnonis. Satis enim hunc designant βασιλεια πάθη et πολέμαρχος ἀνὴρ, ut nudior videretur mentio primæ calamitatis, nisi ipso addito Thyeste.” But see Ag. 1158, ἰμνοῦσι δ' . . . πρῶταρχον ἄτην' ἐν μέρει δ' ἀπέπτυσαν εὐνὰς ἀδέλφου τῷ πατοῦντι δυσμεεῖς (with the note there). *ib.* 1061-62. 1184-89.

I follow Hermann, and Wellauer who writes : “τάλανές γε conjecit Heath. τάλανός γε Stanl. [Blomf.], jure offensi particula τε, quæ ex poetarum more abesse debet. Sed verum vidisse videtur Herm. *de diff. pros. et poet. or.* p. 31., qui verba τε Θυέστου pro glossemate habet, quod eo magis probabile est, quum et in sequentibus nomina non adduntur. Θυέστου sciolus adscripserat, deinde τε metri causa insertum est. Verba igitur suspecta uncis inclusi.”

1052. ἀνδρὸς βασιλεια] Observe in these words which I have trans-

lated, just as if it had been *ἀνδρὸς βασιλείως*¹—following our English Translators' simple and expressive version of *ἄνδρες ἀδελφοί* Acts ii, 37. vii, 1. xxii, 1.—the same marked opposition between *the children*, and *the man*, which we have formerly noticed in Ag. 1475 (where see the note) *τέλειον νεαρῶις ἐπιθύσας*.

There is a significancy also, which Klausen has noticed, in the combination of *βασιλεία πάθη*—"ut extollatur impietas sceleris, quippe commissi in regem augustum [supr. 542. Eum. 626] : id quod fusius exhibetur addita mentione muneris, quod in bello obibat ille"—and which accords well with the peculiar construction of the passage, in which the *δέ* of v. 1053. serves, as in vv. 197. 400. 608 (where see the notes), both to carry out the proposition *δεύτερον κ.τ.λ. : next . . . by a foul murder again . . .*, and at the same time to hold up *λουτροδάκτος ὤλετο* as the actual indignity intended by *ἀνδρὸς βασιλεία πάθη*, loosely propounded as these words are, in a sort of mental and proleptical apposition,² which in English we might express by: *Next—a man in this case, and he a king too, being the sufferer—cut off in a bath, for his part, perished &c.* Compare the construction of *δύσελπις* v. 399. and of *ἄλλαν δὴ τιν'* v. 597—and with *λουτροδάκτος* compare Ag. 1093, *πίνει δ' ἐν ἑνδρῳ τεύχει' δολοφόνου λέβητος τύχαν σοι λέγω*. See also ib. 1194-97. 1255-56. Soph. El. 1. 695.

1056. *ἢ μόνον εἶπω ;*] "*μόνον, necem*, dicit Orestem, ut Cassandra se ipsam ἄτην Ag. 1189 (1235). Eadem quæ adhuc in genere prævaluit sævitia cernitur etiam in Oreste : Orestis facinus magis etiam quam omnia priora pietatem lædit : nescit igitur Chorus, utrum talem hominem, quem jam Furiis pœnas facinoris dantem vidit, *servavisse* ædes dicat, an talem in iis cædem patravisse, quæ *exitio* iis futura sit. Bene sensit Chorum hujus cædis impietatem, ad v. 874 (911.) demonstratum est. Hæc dubitatio movet ultimam interrogationem Chori, quinam finis futurus sit calamitatibus domesticis, quum Orestis facinori minime is, quem exspectaverunt, fuerit eventus. Itaque res eo perlata est, ut nemini amplius homini sint ullæ in ea agendi partes, ut nihil in ea agere possit homo quisquam ; perlata ad deos, ad Apollinem cujus auctoritate egit Orestes, qui eum, quem jam exigunt Furie, patrato hoc facinore salvum fore prædixit. Hunc igitur ipsum acturum esse jam exspectamus." Klausen.

¹ Compare above v. 911, *τῶνδε συμφορῶν διπλήν*, Angl. *the case of these two persons*.

² For this reason we should perhaps have done better to place only a comma after *πάθη*.

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