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THE HELENA OF EURIPIDES

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THE
HELENA
OF
EURIPIDES

EDITED BY

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PREFACE.

THE criticism of the text cannot be neglected by an editor of the *Helena*, even if he is writing for junior students. Fortunately the corruption, which the play is admitted to have suffered, seldom leaves the general meaning doubtful, and owing to the simplicity of the apparatus the critical issues are easily grasped. The object of the critical notes in the present edition is accurately to indicate the basis upon which the printed text rests and occasionally in doubtful passages to record probable or commonly-accepted conjectures. It is certain that without some such aid students acquire an erroneous impression as to the integrity of the tradition. All discussion of difficulties is reserved for the commentary. The present editor is responsible for several suggestions, which appear in the critical or explanatory notes, and for a very small number, which have been introduced into the text. The latter require the apology that they are limited to passages admittedly unsound and not hitherto healed.

In the explanatory notes I have tried to be as brief as possible, but experience proves that to state results without

the reasons—adequate or otherwise—on which they are founded has very little educational value. I desire to express my obligation to the editions of Paley (1874), Jerram (1882), Herwerden (1895) and Wecklein (1898), and have also consulted, though less continuously, those of Barnes, Musgrave, Matthiae, Hermann, Pflugk, Badham, Kirchhoff, Dindorf and Nauck. But above all I have attempted to support my conclusions by the usage of Euripides in his other plays. The references in the notes to Prof. Jebb's editions of Sophocles represent very inadequately the extent of my indebtedness to his writings.

My principal authority on points of grammar has been Goodwin's *Syntax of Greek Moods and Tenses* (1889), but I have referred sometimes to Brugmann, Madvig, Kuehner-Gerth, and others.

I am indebted to my friend and former pupil, Mr A. R. Ainsworth, B.A., Scholar of King's College, Cambridge, for kind assistance in the revision of the proof-sheets.

12th March, 1903.

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INTRODUCTION.

§ 1. DATE.

THE *Helena* is one of the few plays of Euripides, of which it is possible to determine the date with some degree of certainty. From the Schol. on Ar. *Thesm.* 1012 we learn that it was produced together with the *Andromeda*¹. Now the *Andromeda* appeared in the eighth year before the *Ranae* (Schol. on *Ran.* 53.², which is on satisfactory evidence³ referred to the Lenaea of 405 B.C. Hence we may conclude that the *Helena* belongs to the Dionysia of 412 B.C. With this date agrees the circumstance that in *Thesm.* 850 it is referred to as τὴν καινὴν Ἑλένην, and that in τ. 1060 of the same play the *Andromeda* is stated to have been brought out in the preceding year. There can be no reasonable doubt⁴ that the *Thesmophoriazusae* was composed for the Great Dionysia of 411 B.C., following closely upon the *Lysistrata*, which had been produced at the Lenaea. Aristophanes' play appears to have been a great success⁵, and, as a considerable part of it is occupied with an elaborate

¹ ΑΝΔΡΟΜΕΔΑΝ: πιθανώς· σινδο· διδάκται γὰρ τῇ Ἑλένῃ.

² ἢ δὲ Ἀνδρομέδα δγδδω ἔτει προεισῆλθεν.

³ *Arg.* ἐδιείχθη ἐπὶ Καλλίου τοῦ μετὰ Ἀντιγένῃ διὰ Φιλωνίδου εἰς Ἀθήναια.

⁴ The indications of date are: (a) Schol. on 190 asserts that Euripides died in the sixth year after, (b) the defeat of Charminus, alluded to in 804, took place in the last months of 412 B.C. (Thuc. 8. 42), (c) Schol. on 841 says that the death of Lamachus, which belongs to the summer of 414, was in the fourth year before the production of the play.

⁵ Christ, *Gr. Litt.* p. 230.

parody of the *Helena* and *Andromeda*, it is natural to conclude that the two latter plays had at once become famous.

In the early part of 412 the Athenians were making efforts to retrieve the overwhelming disaster of the failure of the Sicilian Expedition (Sept. 413). The revolt of Chios took place in this spring, and its recovery became their immediate object.

§ 2. THE STORY.

The origin of the legend, which asserted the innocence of Helen, may reasonably be ascribed to religious influence¹. She was worshipped as a heroine in several of the Dorian communities, and in the course of time it became necessary to disarm her critics by repudiating the current charge of her complicity in an adulterous intrigue. It is significant from this point of view that the authorities, who relate the incidents connected with her sojourn in Egypt, also lay stress on her subsequent deification².

The earliest trace of the story in literature is to be found in the tale of the return of Menelaus as told by him to Telemachus in the fourth book of the *Odyssey* (351—586). He relates how the gods detained him in Egypt, because he had omitted to sacrifice to them. After lying at anchor for twenty days off Pharos, described as an island to the N. of Egypt, he was rescued by Eidothea (cf. *Hel.* 10 n.), the daughter of Proteus, the prophetic old man of the sea. She directed him to lie in wait for her father and to bind him fast when caught, so as to force him to reveal the truth. This was done, and Menelaus learnt from Proteus how to appease the anger of the gods and to reach home in safety. The points to be noticed here are (1) the landing of Menelaus in Egypt on his return from Troy; (2) the names Proteus and Eidothea; and

¹ This is pointed out by A. von Premerstein, to whose article in *Philologus* 55 p. 634 foll. I am indebted for several details in the following pages.

² Eur. *Hel.* 1666, Isocr. *Hel.* 63, Pausan. 3. 19, 13.

(3) their prophetic power by means of which Menelaus is enabled ultimately to return.

The incident of the phantom, which represented Helen at the siege of Troy, is said to have been introduced by Hesiod, and, though the statement rests on somewhat doubtful authority¹, the fact that Stesichorus elsewhere made extensive use of Hesiodic material increases its probability.

However this may be, the story has always been associated with the name of Stesichorus. We read that, at the beginning of his poem entitled *Helen*², he spoke of his heroine in disparaging terms. Being struck with sudden blindness, he was sagacious enough to recognise the cause of his misfortune³. He composed accordingly his *Revantation* (παλαφθία), declaring that the story of Helen's flight to Troy was untrue and that she did not accompany Alexander thither. Three lines are preserved by Plato⁴:—

οὐκ ἔστ' ἔτυμος λόγος οὗτος·
οὐδ' ἔβας ἐν ναυσὶν εὐσέλμοις,
οὐδ' ἴκεο πέργαμα Τροίας.

Deluded into the belief that Helen was actually present, the Greeks and Trojans fought for ten years beneath the walls of Troy for the possession of an airy phantom⁵. We have no other direct evidence as to the contents of the poem⁶, but it

¹ Schol. Lycophr. 832 πρώτος Ἡσιόδου περὶ τῆς Ἑλένης τὸ εἶδωλον παρήγαγε. Marschkeffell and others think that Stesichorus ought to be substituted for Hesiod.

² Isocr. *Hel.* 64. That a poem under this title was composed by Stesichorus is proved by Athen. III 81 D, X 451 D. For the details see Bergk *Poet. Lyr. Gr.* III p. 215.

³ Pausanias records (3. 19, 13) that an intimation from Helen herself to this effect was conveyed direct to Stesichorus at Himera by the Crotonian Leonymus, who had visited the island Leuce (Eur. *Andr.* 1262) in obedience to the Delphic oracle.

⁴ *Phaedr.* 243 A.

⁵ Plat. *Rep.* IX 586 C, Aristid. 2. 72.

⁶ The statements of Izetzes, Lycophr. 113 and Schol. Aristid. 3.

may be concluded with reasonable probability¹ that in this version the real Helen was removed by Hermes, according to the will of Zeus, to the palace of Proteus at Pharos, that Proteus was entrusted with her protection, and that he restored her to Menelaus, who after many wanderings² arrived in Egypt. What became of the εἶδωλον must remain doubtful³. Probably, Stesichorus ended with an invocation to the Dioscuri⁴ as well as to the deified Helen and Menelaus. In the result he recovered his eyesight as suddenly as he had lost it⁵.

Clearly this poem provided Euripides with the framework of his plot, but he made extensive additions and modifications, as will presently appear.

150 that, according to Stesichorus, Helen accompanied Alexander as far as Egypt where she was rescued by Proteus, who substituted the εἶδωλον, are untrustworthy and seem to have been influenced by Herodotus.

¹ The new Apollodorus fragments appear to follow the authority of Stesichorus: *Myth. Gr.* i p. 188 ed. Wagner ἐνιοὶ δὲ φασι Ἑλένην μὲν ὑπὸ Ἑρμοῦ κατὰ βούλησιν Διὸς κομισθῆναι κλαπέεισαν εἰς Αἴγυπτον καὶ δοθεῖσαν Ἡρωτῇ τῷ βασιλεῖ τῶν Αἰγυπτίων φυλάττειν, Ἀλέξανδρον δὲ παραγενέσθαι εἰς Τροίαν πεποιημένον ἐκ νεφῶν εἶδωλον Ἑλένης ἔχοντα. *ibid.* p. 226 Μενέλαος πέντε ναῦς τὰς ἑκκτὸν ἔχων μεθ' ἑαυτοῦ πολλὰς χῶρας παραμίζας πολλὰ συναθροίζει χρήματα. καὶ κατὰ τινὰς εἰρίσκεται παρὰ Ἡρωτῇ τῷ τῶν Αἰγυπτίων βασιλεῖ Ἑλένη, μέχρι τότε εἶδωλον ἐκ νεφῶν ἐσχηκότος τοῦ Μενέλεω. ὀκτῶ δὲ πλανηθεὶς ἔτη κατέπλευσεν εἰς Μυκῆνας. This is certainly not derived from Euripides, and no other source can be suggested.

² This agrees with *Hel.* 765 sqq.

³ Premerstein infers from Lycophron 820 sqq. that the εἶδωλον vanished at an earlier period of M.'s wanderings but this does not agree with μέχρι τότε in Apollodorus.

⁴ Hor. *Epod.* 17. 42 *invenis Helenae Castor offensus uice paterque magni Castoris, uicti prece, adempta uati reddidere lumina.*

⁵ An interesting parallel to the story of blindness is quoted by Bergk *u. s.* 'eodem fere expertus postea alius poeta, cui *Thormod* nomen, ubi somnio monitus contumeliam qua Islandicam uirginem affecerat resarciuit, oculorum usum denuo nactus.'

Further particulars are supplied by Herodotus in his narrative of Egyptian history (2. 112-120). Proteus appears as an Egyptian king, in whose honour there is a shrine at Memphis. In the neighbourhood of the sacred precinct is situated a colony of Phoenicians from Tyre. The story of Helen's residence at the court of Proteus was related to Herodotus by the priests as follows:—Alexander, having carried off Helen, when on his way home was driven by contrary winds to the coast of Egypt. Some of his slaves took refuge at a local sanctuary of Heracles, and maliciously informed the priests and the king's deputy Thonis of the crime committed against Menelaus. Thonis consulted the king and received instructions to arrest the lovers and bring them to Memphis. Under examination Alexander failed to give any satisfactory account of the presence of Helen, and was convicted by the testimony of the suppliant slaves. Thereupon Proteus announced his intention of keeping Helen and her stolen possessions in wardship for the Greek stranger against the day of his arrival, and warned Paris and his companions to depart within three days, failing which he threatened to treat them as outlaws. Later on, Menelaus arrived to claim his wife. He had learnt of her presence in Egypt from the Trojans, and, although the Greeks did not at first believe their statement, they changed their opinion, when they had taken the city and failed to find Helen. Menelaus was hospitably entertained by Proteus and received back Helen and her possessions intact. Before departing, however, he was detained by contrary winds, and shamefully requited the hospitality shown to him by sacrificing two Egyptian children. On discovering his treachery, the Egyptians pursued him as far as the coast of Libya.

Euripides has taken several hints here:—(1) Proteus in the play is a deified hero, whose tomb serves as a place of refuge for Helen, when seeking to avoid the wooing of Theoclymenus; (2) the Phoenician ship from the king's dockyard may be a reminiscence of the Phoenician colony in Herodotus; (3) Proteus appears in both accounts as the typically just man whose determination is to restore Helen to her lawful spouse:

cf. *Hdt.* 2. 115 sub fin. with *Hel.* 47 sq.; (4) Menelaus finally escapes from Egypt after treacherously murdering some of the natives; (5) the words of Proteus in Herodotus (2. 115) εἰ μὴ περὶ πολλοῦ ἡγεώμην μηδένα ξείνων κτείνειν, ὅσοι ἐπ' ἀνέμων ἦδη ἀπολαμφθέντες ἦλθον ἐς χώραν τὴν ἐμήν may be compared with the conduct of Theoclymenus described in *Hel.* 155 κτείνει γὰρ Ἑλλήν' ὄντιν' ἂν λάβῃ ξέρον.

Herodotus expressly ascribes the origin of his narrative to the Egyptian priests and there is no reason for disbelieving him. The general cast of the events related bears no resemblance to those of the Stesichorean poem, and it appears to be a rationalised version—distorted by local prejudice—of the original temple-myth, which had reached Egypt through the oral tradition of Greek seafarers. The sacrifice of the children reads like an echo of that of Iphigenia.

In the *Helena* of Euripides the supernatural machinery, by which the action of the play is set in motion, is provided by the jealousy of Hera. Determined that Paris should not enjoy the prize, by the promise of which Aphrodite had procured his decision in her favour, she contrived that Hermes should convey Helen from Sparta to Egypt, there to be committed to the safe custody of Proteus, and framed an airy phantom of cloud to be carried as her substitute to Troy. On the death of Proteus, his son Theoclymenus desired to take Helen to wife and to escape from him she sought refuge at the tomb of Proteus—as an inviolable sanctuary. Here Teucer, sailing from Aegina to Cyprus, finds her. The dramatic purpose of his appearance is to acquaint Helen with the course of events at Troy and the dispersal of the Greek fleet on its return. After a lyrical dialogue with the Chorus of Greek captive women, Helen leaves the stage in order to consult Theonoe, the prophetic daughter of Proteus, as to the fate of Menelaus. In the meantime, Menelaus, who has the phantom Helen on board his ship, is wrecked on the coast of Egypt, and, showing himself at the king's palace to beg for assistance, is refused admittance by an old portress, and informed of the savage inhospitality of the king. Helen, returning with a comforting

reassurance from Theonoe, is surprised by the uncouth appearance of Menelaus; and a skilfully-contrived scene of recognition follows. A messenger announces the disappearance of the phantom, and husband and wife deliberate together upon a plan of escape and resolve to throw themselves upon the mercy of Theonoe. In the next scene Helen and Menelaus successively plead their cause before Theonoe. The memory of her father ultimately prevails with the prophetess, who consents not to inform Theoclymenus of the arrival of Menelaus. A plot is then concerted, by which Menelaus is to pose as the messenger of his own death, and the escape of husband and wife is to be compassed by means of a mock funeral ceremony at sea. Theoclymenus returns from hunting, and is met by Helen in mourning garb, weeping for her dead spouse. He proves an easy prey to the conspirators, and promises his best ship for the sea funeral, which is represented as required by Greek custom. After a final chorus, a messenger arrives to announce the success of the plot, and Theoclymenus, despairing of pursuit, is about to wreak his vengeance on his sister, when he is interrupted by the appearance of the Dioscuri. The divine will is declared, and the king yields.

From the account which has been given of the earlier literature and in particular of the poem of Stesichorus, so far as it can be reconstructed, it is evident that Euripides has himself supplied the most important elements of his plot. The events, which preceded the opening of the action, were, it is true, ready to hand, but the motive of the piece—the source from which the whole dramatic action springs—is solely the invention of the later poet. The betrayal by Theoclymenus of the trust committed to his father—his persecution of Helen and his savage edict against possible rescuers—furnishes the conflict of aims necessary for the dramatic representation of the story. The character of Theonoe and her share in the action, the episode of Teucer, the shipwreck and misery of Menelaus, the recognition scene and the plot to escape are all novelties engrafted by Euripides upon the legend as he received it. Yet these additions are less original than they appear. In the

Iphigenia in Tauris, probably produced a few years before¹, the same materials had been employed with very similar effect², and the poet is plagiarising his own work. In both plays Euripides resuscitated an obscure variation of a well-known myth; in both plays we find (1) the detention of a Greek princess in a foreign land, to which she had been removed by the gods to escape a worse fate, (2) a law condemning to death any Greek who was found to have landed, (3) a recognition scene under circumstances of danger which intensify the pathos, (4) a plot successfully contrived by a Greek man and woman to outwit a barbarian king, (5) an escape by sea, (6) the final solution of difficulties by the *deus ex machina*. Many minor resemblances will be pointed out in the notes. It is generally, and perhaps rightly, considered that the *Iphigenia* is the finer play of the two. Apart from details of workmanship, its superiority is due to the fact that the sorrows of Iphigenia and Orestes move us more deeply than those of Helen and Menelaus. The characters of the brother and sister are drawn in firmer lines, their individuality is more striking, they exhibit more distinct traits of nobility and their action is not so completely prompted by self-interest.

At the same time the *Helena* is a powerful and moving drama³; the plot goes forward to its climax by natural and definite stages; the lyrics have the usual grace of Euripides; the situations are effective, and the dialogue is lively and pointed. In lightness of touch, in lucidity of style and in imaginative power it is the work of a master-hand, and as an

¹ The date of the *Iph. Taur.* cannot be accurately determined, but everything points to its being somewhat earlier than the *Helena*.

² Premerstein points out that, whereas the hatching of the plot is more elaborately developed in the *Helena*, in the *I. T.* the *ἀναγνώσιμος* is made more prominent.

³ This is not the general verdict. Herwerden speaks of it as 'deterioram fabularum non optima'; Hermann wrote 'haud sane optima haec tragoedia est.' A juster estimate is given by Haigh, *Tragic Drama* p. 303.

acting play it is reasonable to believe that it would have been far more striking than when read in the study.

In the next section it is proposed to analyse more closely the methods employed by Euripides in this and other plays of a similar kind.

§ 3. DRAMATIC SCOPE AND PURPOSE.

‘All these anomalies,’ says Prof. Mahaffy, speaking of the allusions to Sparta, the general scepticism as contrasted with the character of Theonoe, and the unusual presentation of Helen and Menelaus, ‘make the *Helena* a problem hard to understand¹.’ Some of these difficulties are not formidable. It is true that elsewhere Helen and Menelaus receive less favourable treatment, but no political bias is discoverable in the play. The accident of Menelaus’ connexion with Sparta was a necessary part of the tradition, and it would have been unreasonable to expect Euripides merely for this reason to avoid the subject altogether. Yet the story could not be represented dramatically without exciting sympathy for the two chief characters. Still, to put these matters aside, there is no doubt that most modern students of Euripides rise from a perusal of this and several other plays with a sense of dissatisfaction². Why, we are inclined to ask, was the innocent Helen so unjustly punished? How can the frivolous and inconsistent conduct of the gods themselves be explained? Are we seriously to believe that Zeus permitted all the miseries of the Trojan war from a Malthusian dread of the evils likely to arise from overpopulation³? If we cannot directly answer these questions, it may yet be possible, by a closer scrutiny of the conditions under which he wrote, to understand how far Euripides would have regarded them as important.

¹ *Greek Literature* i. p. 353; *Euripides* p. 54.

² The problem is forcibly stated by Verrill, *Euripides the Rationalist* p. 2.

³ v. 880 sqq.

⁴ v. 39 sq.

Partly by accident and partly by design, the leading motive of Greek tragedy was religious. By Aeschylus and Sophocles it had been used to illustrate the mysterious workings of Nemesis. Suffering apparently undeserved, but to the infliction of which their own sins and follies had in fact contributed, had been the badge of all the heroes in what we may perhaps describe as orthodox tragedy. To present a heroic character struggling with the toils of fate, to excite it may be sympathy with human misfortunes but above all to justify the divine purpose, such had been the objects of former tragedians. To pass from the *Agamemnon* or the *Oedipus Tyrannus* to a play like the *Helena* is to find oneself in an entirely different atmosphere, and if both classes are to be judged from the same artistic standpoint no words would be strong enough to express our contempt for the failure of Euripides. But it is necessary to look farther, lest we should after all be seeking to 'break a butterfly upon a wheel.'

The plays of Euripides have been classified in various ways, and in what follows it must be understood that the classification attempted is made with a single and strictly limited purpose. To Euripides, as the successor of Aeschylus and Sophocles, as a writer of tragedy in the grand style, may be assigned four plays, the *Medea*, the *Hippolytus*, the *Bacchæ* and the *Hercules Furens*. If these plays alone had been preserved, it may safely be conjectured that we should have heard very little of the innovations and inconsistencies of Euripides¹. They are, in fact, considered by many competent critics² as the finest specimens of Euripidean drama. With this criticism it is difficult to quarrel, but it should always be remembered that works written with different dramatic aims and composed on divergent lines cannot fairly be subjected to the same criteria. We may

¹ It is not intended to imply that these plays are free from their own special difficulties, or on the other hand that they are not characteristic of the peculiar genius of Euripides.

² Macaulay, for example, gave the first place to the *Medea* and the second to the *Bacchæ*: see Trevelyan's *Life and Letters* i. p. 478.

or may not prefer *Macbeth* to the *Tempest*, but it is idle to attempt to put them on the same plane of comparison.

However, Euripides did not limit himself to the orthodox type of tragedy. Fortunately for the development of the drama and to his own lasting credit, he recognised that the capacities of his art could not be confined within one circle of ideas however noble¹. The religious mythology of Greece was, to start with, a crude anthropomorphism made imperishable for us by its vivid embodiment in the Homeric poems. Later, as the contradictions and immoralities with which it abounded became gradually apparent, a wide field for reformers was opened out. Thus Pindar² and Aeschylus³ refused their assent to inconvenient elements which did not fit in with their theological views. Sophocles, with a serene eclecticism, chose for treatment such divine manifestations as were capable of idealisation. With Euripides the case was different. Permeated with all the sceptical influences of his time, the pupil of a philosopher whose cosmogony left no place for the Olympian hierarchy, with a mind naturally profound and reverent, yet unable to grasp any creed more definite than a somewhat sanguine agnosticism—how was he to find a way through the confusing maze of time-honoured but often savage legends, which formed as it were a hunting ground where the playwrights might track down their quarry? To have left it severely alone and to have relied altogether for material on his own invention would have been impossible. The introduction of purely fictitious characters by Agathon in the *Anthos* was a solitary, though apparently not unsuccessful, experiment⁴. The methods of Euripides were a necessary preliminary to the development of the type which we know as the New Comedy. For after his death tragedy decayed and dwindled, and the next step forward was taken by the sister

¹ This point is well discussed by J. A. Symonds, *Greek Poets* i. p. 219 f.

² *Ol.* 1. 52 ἐμοὶ δ' ἄπορα γαστρίμαργον μακάρων τιν' εἰπεῖν.

³ Aeschylus, a more profound religious thinker than Pindar, is also far less orthodox: for his attitude see Haigh, *Tragic Drama* pp. 87-89.

⁴ Arist. *Poet.* 9, 7 p. 1451 b 21.

art. At the time when he wrote, Euripides had no choice but to cast his plays in the traditional mould. Even as it was, it is certain that many of his plots—those of the *Helena* and *Andromeda* for example—were regarded as daring innovations. But, though he made use of all his learning to rescue from obscurity some half-forgotten by-path of tradition, he could not escape from the divine agents. Everywhere interwoven with the dark strand of human endeavour were the golden threads marking the presence of a god. To the *humanity* of Euripides these old stories were attractive for their varied types of human action; to a dramatic poet movement and life, striking incidents, unexpected reversals of fortune were all-important—theology was a secondary consideration. If the gods must play their part, let them conform as far as possible to the types of ordinary mortality. In the fairyland of poetry, where gods and mortals mingle together and interact upon each other, we must refrain from too curious an enquiry as to the correctness of the ‘divine’ attitude. Superior to mortals they must be by their freedom from death and their power of influencing human action, but in all other respects they are of like passions with men and their morality is on a no higher level. Thus in the *Helena* Hera and Aphrodite are simply two jealous women, whose rivalries play havoc with the fortunes of the heroine. Helen herself and Menelaus are destined to receive celestial honours, and the Dioscuri, who have already been translated, have not ceased to take a brotherly interest in their sister’s lot.

There is, in fact, a return to the Homeric standpoint, but with an entire change of tone. Homer reflects the simple beliefs of a primitive age: in Euripides we are conscious of a conventional unreality. To understand his plays we must make an assumption; we must pass in thought to those days when the gods still walked the earth and held conversation with mortals—when no strict dividing line could be drawn between the human and the divine, and the ranks of the immortals were from time to time reinforced by the admission of the heroic offspring of a god’s union with a mortal mother. If the question is raised, how can these things be?—the only possible

answer is that which Aristotle gives:—‘This is what is commonly said¹.’ For such a conception of the relation between gods and men belongs to a savage and uncivilised age. Or, to adopt Mr Frazer’s words², ‘the conception of gods as supernatural beings entirely distinct from and superior to man, and wielding powers to which he possesses nothing comparable in degree and hardly even in kind, has been slowly evolved in the course of history. At first the supernatural agents are not regarded as greatly, if at all, superior to man....At this stage of thought the world is viewed as a great democracy; all beings in it, whether natural or supernatural, are supposed to stand on a footing of tolerable equality.’ The artistic insight of Euripides recognised that the old Greek legends presuppose such a condition of belief, and that without it they have no relation to actual life. In reproducing it, however, his ironical fancy sometimes tempts him to portray his Athenian contemporaries in the guise of their heroic ancestors. The result is the bizarre impression, which when considered from this point of view his plays excite.

It would, however, be a mistake to exaggerate the importance of the occasional scepticism which appears both in the dialogue and the lyrics. Whether or not it represents the poet’s real

¹ Arist. *Poet.* 25, 7 p. 1460 b 36 ὅτι οὕτω φασίν· οἷον τὰ περὶ θεῶν, ἴσως γὰρ οὕτε βέλτιον οὕτω λέγειν οὐτ’ ἀληθῆ, ἀλλ’ εἰ ἔτυχεν ὡσπερ Ξενοκράτει· ἀλλ’ οὐν φασίν. Dr Verrall, citing this (p. 212), says that, if this be accepted, then ‘the *Alcæis* with Euripides generally will be once and for ever unintelligible.’ Surely this depends on the success of the general method of presentation; in details, no doubt, Euripides’ attitude towards the gods is open to criticism, as will be shown. Prof. Gilbert Murray skilfully indicates how the poet lays bare the inherent cruelty of the old legends. ‘If the thing happened, it was like this.’ Thus, he goes on (*Ancient Greek Literature* p. 270). ‘the over-comprehensiveness of Euripides’s mind led him into artistic sins, and made much of his work a great and fascinating failure.’

² *Golden Bough* vol. i.² p. 129. His general argument has, of course, nothing to do with the subject here under discussion.

opinion is irrelevant to the present issue¹. Thus, for example, in the present play it will be observed how Helen, in referring to the story of Leda, qualifies her reference by the expressions 'if this story is true' (21), 'as they say' (259). No reasonable excuse has been or can be offered for this defect. Again the speech of Hecuba in *Trö.* 884 sqq., magnificent as it is, is an anachronism in the mouth of the speaker and to this extent an artistic flaw. But such errors are of little moment; they only become of serious importance when they are held to invalidate the entire supernatural machinery of the plays and to indicate that Euripides' main purpose is an ironical attack upon established religion. There is a tendency to forget that he is an artist and not a preacher, that he has no cut-and-dried system of philosophy to expound, and that his success or failure must be judged not by the consistency of his utterances about the gods, but by the vital force of his characters and the ideal truth of their actions.

In particular, objection has been taken to his prologues and epilogues². As regards the former, while it may be admitted that the monotonous formality with which they are employed by Euripides tends to become an artistic defect³, yet the prologue was frequently the most convenient method possible---and it must be borne in mind that the Greeks had no play-bill---of acquainting the spectators with the actual position of affairs at the moment when the action of the play commences. This applies especially to a writer, who, as we have seen, was prone to deviate from current tradition and to select a story unfamiliar to his audience. As far as the *Helena* is concerned, no defence is necessary. The opening speech is only the dramatic cast of the thoughts which would naturally occupy the mind of the heroine, and the meeting with Teucer enlightens her (equally with the spectator) on recent events which make her position desperate.

¹ See note on *Hel.* 1135.

² Verrall, *u. s.* p. 166.

³ Especially undramatic, for example, are the openings of the *Phœnissæ* and *Hercules Furens*.

To the introduction into the epilogue of the *deus ex machina* different considerations are applicable. On the basis of Aristotle's criticism¹ that the development of the plot should proceed naturally without any forcible unravelling by external artifice, it may be urged that the intervention of a god to check the results of human effort betrays the unskilful playwright. To this charge the *Helena* is not open². The action of the play is at an end when the Dioscuri appear, and though it is a dramatic necessity to save Theonoe from the consequences of her brother's anger, the prominence into which this is brought might have been easily avoided. The purpose of the concluding scene is to round off the abruptness of the issue and to satisfy the curiosity of the spectators as to the future destiny of the various characters who have appeared on the stage³. With the lighter type of play, represented by the *Helena*, such an ending may be harmonious as would strike a false note in a more serious tragedy.

The plays most closely related to the *Helena* are the *Iphigenia in Tauris*, *Orestes* and *Ion*, and in the same class might be placed the *Alceste* and *Iphigenia in Aulide*. In all these the interest depends on the skilful combination of dramatic incidents into a coherent plot. The rendering of character, though of great importance, is subsidiary to the main motive. They are rich in reversals of fortune and recognition scenes⁴, but fail to satisfy the canon which refuses to treat a happy ending as suitable to tragedy⁵. In this respect the judgment of Aristotle has been upheld by the consensus of posterity, and by overstepping the limits of tragedy proper Euripides became the first writer of romantic melodrama⁶.

¹ *Inst.* 15, 7 p. 1454 a 37. The point, which Horace makes (*A. P.* 193), is different from and inconsistent with this.

² And as to Euripides generally see Haigh, *Tragic Drama* p. 245.

³ This is a legitimate *obliqué* according to Aristotle: *l. c.* p. 1454 b 5 *μηχανή χρησίμη ἐπὶ τὰ θεῶν ὅσα ἵστοίην ἢ ἄλλα πρᾶξι καὶ ἀγγελίας*. See also Murray p. 268.

⁴ *Poet.* 6, 13.

⁵ *Poet.* 13, 6—8.

⁶ Haigh, *Tragic Drama* p. 223, has some good remarks on this

It remains briefly to notice those plays which, seeking to combine the characteristics of the two groups already mentioned, may be described as the mixed type. Such are the *Electra*, *Troades*, *Phoenissae*, *Hecuba* and *Andromache*¹. These represent the transition stage from the old to the new, and like most artistic compromises are wanting in the merits of either extreme. Realistic and life like description, variety of situation and quickness of movement, while they may serve to heighten the pathos, are often strangely incongruous with the horrors of the old tradition². But to carry the analysis farther would be foreign to the present purpose.

§ 4. EURIPIDEAN PECULIARITIES ILLUSTRATED IN THE *HELENA*.

(1) Aristophanes is never tired of holding up to ridicule the ragged heroes of Euripides. In the *Acharnians*, where the poet is exhibited surrounded by the paraphernalia of his calling, we have a catalogue of beggars beginning with Oeneus and ending with Telephus. To this list Menelaus must be added (cf. 415-422). His appearance was no doubt pitiful enough (*ἀγχιος μορφήν* 544), and served Aristophanes with an opportunity for a ludicrous burlesque in the *Thesmophoriazusae*: see *infra* § 5.

(2) Euripides' object in calling attention to these outward signs of misery—namely, his desire to heighten the pathos—is also illustrated by the romantic sentimentalism of the recognition scene (625 sqq.). The softer emotions are delineated with a freedom of treatment, which is alien to the severity of the older

point, and draws a comparison with the Elizabethan drama. Such plays as *The Winter's Tale*, *Cymbeline* and *The Tempest* are parallel in many respects to the group which we are considering.

¹ For various reasons the *Heracleidae*, *Suppliants*, *Cyclops* and *Rhesus* are left out of account.

² Most of these plays are also 'episodic' (*Post.* 9, 10) owing to a want of connexion between their different scenes.

drama. Here again Aristophanes finds occasion to scoff (*Theam.* 912 sqq.).

(3) The usual forensic scene is supplied by the arguments before Theonoe, who yields to the successive appeals of Helen and Menelaus (865 sqq.). Although we have not a formal debate between two opponents, the effect upon the audience of the long argumentative speeches is exactly similar. The same excitement which was fostered by the proceedings in the law courts and the ecclesia was thus stimulated in the theatre.

(4) In expressing his disapproval of *μαρτεία* (744-760) Euripides was on safe ground. Not only had the Delphic oracle generally taken the side of Sparta throughout the war, but after the failure of the Sicilian Expedition a storm of indignation arose against the soothsayers and oracle-mongers who had promoted it¹.

(5) Examples of the rationalising tendency which Euripides showed in dealing with religious subjects will be found at vv. 21, 711, 851, 1137, 1441. This matter has been sufficiently discussed in the preceding section. Of discursive and irrelevant moralising there is less than usual: but cf. 299, 726, 903, 1013.

(6) The Chorus is a band of Greek captive women (192), who sympathise with and assist Helen throughout the play. In return they receive a vague promise of ultimate rescue (1387). They remain faithful to the same cause, and are threatened with death by Theoclymenus when they try to prevent him from taking vengeance on Theonoe (1639). Their part in the action of the play is thus very limited. The choral odes are not irrelevant to the varying fortunes of the drama, but there is a notable exception in that which begins at v. 1301 (see note 1).

(7) The poet's interest in antiquarian details is illustrated by the allusion to the island Helene in v. 1074.

¹ See n. on v. 744.

§ 5. THE *THESMOPHORIAZUSAE*.

The *Thesmophoriazusae*, which was produced, as we have seen, in the year immediately following the appearance of the *Helena*, furnishes unmistakable evidence of the popularity which the latter play had secured. The principal object of the comedy is to satirise Euripides. The women are represented as so fiercely resenting the attacks made upon them by the poet, that they are prepared to sentence him to death at a specially convoked meeting in the Thesmophorion on the 3rd day of the sacred festival. Euripides, hearing of this, takes his father-in-law Mnesilochus to consult Agathon, whom he wishes to attend at the meeting on his behalf. Agathon declines, and eventually Mnesilochus is dressed up as a woman and sent to spy out the proceedings. The scene is changed to the temple and the debate opens. Presently, Mnesilochus gets up to speak on behalf of Euripides. His case is that women have no reason to complain of Euripides, whose charges fall far short of the truth. In reality women are very much worse than they have been painted, and several discreditable instances are alleged which might have been brought to light by the poet. Naturally this speech leads to an uproar. Mnesilochus is attacked, detected and arrested. While some of the women go off to fetch the Prytaneis, he is placed under a strong guard and left to reflect on his misfortunes. In this plight he considers by what device he can bring Euripides to his assistance, and after rejecting a notion inspired by the *Palamedes* (415 B.C.)—a play which fell flat (*ψυχρὸν ὄντ'*)—he determines to pose as Helen¹:—

τῷ δῆτ' ἂν αὐτὸν προσαγαγοίμην δράματι;
 ἐγὼ δ' αὖ τὴν καινὴν Ἑλένην μιμήσομαι.
 πάντως δ' ὑπάρχει μοι γυναικεία στολή.

¹ In the following extract (*Thesm.* 849—918) the words taken from the *Helena* are printed in thick type, and the references given in the margin. The asterisk denotes that the line has been modified.

ΓΥ. τί αὐτὸ σὺ κυκκαῖς, ἢ τί κοικύλλεις ἔχων;
πικρὰν Ἑλένην ὄψει τάχ', εἰ μὴ κοσμίως
ἔξεις ἕως ἂν τῶν πρυτάνεων τις φανῇ.

ΜΗΗΣΙΛΟΧΟΣ ὡς Ἑλένη.

- Νεῖλου μὲν αἶδε καλλιπάρθενοι ῥοαί, (1)
ὄς ἀντὶ Δίας ψακάδος Αἰγύπτου πέδον (2)
λευκῆς νοτίζει μελανοσυρμαῖον λεῶν. (3)*
- ΓΥ. παροῦργος αἰ, νῆ τὴν Ἑκάτην τὴν φωισφόρον. cf. 569
- ΜΝ. ἐμοὶ δὲ γῆ μὲν πατρίς οὐκ ἀνάνυμος. (16)*
Σπάρτη, πατὴρ δὲ Τυνδάρεως. ΓΥ. σοὶ γ', ὠλεθριε, (17)*
πατὴρ ἐκείνός ἐστι; Φρυγῶνδας μὲν οὖν.
- ΜΝ. Ἑλένη δ' ἐκλήθη. ΓΥ. αἶθις αὐτὴ γίγναι γυνή, (22)*
πρὶν τῆς ἐτέρας δοῦναι γυναικίσεως δίκην;
- ΜΝ. ψυχαὶ δὲ πολλαὶ δι' ἐμ' ἐπὶ Σκαμανδρῆαις (52)
ῥοαῖσιν ἔθανον. ΓΥ. ὄφελος δὲ καὶ σὺ γε. (53)*
- ΜΝ. κάγω μὲν ἐνθάδ' εἴμ', ὁ δ' ἄθλιος πόσις (49)
οὐμὸς Μενέλεως οὐδέπω προσέρχεται.
τί οὖν ἔτι ζῶ; ΓΥ. τῶν κοράκων πονηρία. (56)*
- ΜΝ. ἀλλ' ὥσπερ αἰκάλλει τι καρδίαν ἐμήν.
μὴ ψεῖσον, ὦ Ζεῦ, τῆς ἐπιούσης ἐλπίδος. cf. Soph. *Ji*: 441

ΕΥΡΙΠΙΔΗΣ ὡς Μενέλαος¹.

- τίς τῶνδ' ἐρμυῶν δωμάτων ἔχει κράτος, (68)
ὅστις ξένους δέξαιτο ποντίῳ σάλῳ
κάμνοντας ἐν χειμῶνι καὶ ναυαγίαις;
- ΜΝ. Πρωτέως τὰδ' ἐστὶ μέλαθρα. ΕΥ. ποίου Πρωτέως; cf. 460
- ΓΥ. ὦ τρισκακόδαιμον, ψεύδεται, νῆ τὸ θεῶ,
ἐπεὶ τέθνηκε Πρωτέας ἔτη δέκα.
- ΕΥ. ποίαν δὲ χώραν εἰσεκέλισαμεν σκάφει;
- ΜΝ. Αἴγυπτον. ΕΥ. ὦ δύστηνος, οἱ πεπλώκαμεν. (461)*
- ΓΥ. πείθει τι τῷδε τῷ κακῶς ἀπολουμένῳ
ληροῦντι λήρον; Θεσμοφόρειον τουτογί.
- ΕΥ. αὐτὸς δὲ Πρωτεύς ἔνθον ἔστ', ἢ ἕξωπιος; cf. 465

¹ It is plain from *n.* 935 that the actor who represented Euripides-Menelaus was clothed in a ridiculous patchwork garment made of sailcloth. See *n.* on *Hel.* 422.

- ΓΥ. οὐκ ἔσθ' ὅπως οὐ ναυτιᾶς ἔτ', ὧ ξένε,
ὅστις γ' ἀκούσας ὅτι τέθνηκε Πρωτέας
ἔπειτ' ἐρωτᾶς ἔνδον ἔστ', ἧ' ἑξώπιος.
- EY. αἰαὶ τέθνηκε. ποῦ δ' ἐτυμβεύθη τάφω;
- MN. τόδ' ἐστὶν αὐτοῦ σῆμ', ἐφ' ᾧ καθήμεθα. (466)*
- ΓΥ. κακὴ κακῶς τᾶρ' ἐξόλοιο κάξολεῖ,
ὅστις γε τολμᾶς σῆμα τὸν βωμὸν καλεῖν. cf. 547 n.
- EY. τί δὴ σὺ θάσσεις τάσδε τυμβήρεις ἔορις
φάρει καλυπτός, ὧ ξένη; MN. βιάζομαι
γάμοισι Πρωτέως παιδὶ συμμῖξαι λέχος. cf. 528
- ΓΥ. τί, ὧ κακόδαιμον, ἐξαπατᾶς αὐτὸν ξένον;
οὗτος πανουργῶν δεῦρ' ἀνήλθεν, ὧ ξένε,
ὡς τὰς γυναῖκας ἐπὶ κλοπῇ τοῦ χρυσίου.
- MN. Ζαῖῖζε, τοῖμὸν σῶμα βιάλλουσα ψόγῳ. (cf. 67, 614, 1100)
- EY. ξένη, τίς ἢ γραῦς ἢ κακορροθοῦσά σε;
- MN. αὕτη Θεονόη Πρωτέως. ΓΥ. μὰ τῷ θεῷ,
εἰ μὴ Κρίτυλλά γ' Ἀντιθέου Γαργηττόθεν·
σὺ δ' εἰ πανούργος. MN. ὅποσα τοι βούλει, λέγε.
οὐ γὰρ γαμοῦμαι σῶ κασιγνήτῳ ποτέ, cf. 988
προδοῦσα Μενέλεων τὸν ἐμὸν ἐν Τροίᾳ πόσιν. (54)* cf. 927
- EY. γύναι, τί εἶπας; στρέψον ἀνταυγεῖς κόρας.
- MN. αἰσχύνομαί σε τὰς γνάθους ὑβρισμένη.
- EY. τουτί τί ἔστιν; ἀφασία τίς τοί μ' ἔχει.
ὧ θεοί, τί ν' ὄψιν εἰσορῶ; τίς εἰ, γύναι; cf. 549
(557)*
- MN. σὺ δ' εἰ τίς; αὐτὸς γὰρ σέ κάμ' ἔχει λόγος (558)
- EY. Ἑλληνίς εἰ τις ἢ πικχωρία γυνή; (561)
- MN. Ἑλληνίς· ἀλλὰ καὶ τὸ σὸν θέλω μαθεῖν. (562)
- EY. Ἑλένη σ' ὁμοίαν δὴ μάλιστ' εἶδον, γύναι. (563)
- MN. ἐγὼ δὲ Μενελέεσ' σ', ὅσα γ' ἐκ τῶν ὑφύων (564)*
- EY. ἔγνωσ ἄρ' ὀρθῶς ἄνδρα δυστυχέστατον. (565)*
- MN. ὧ χρόνιος ἐλθὼν σῆς δάμαρτος ἐς χέρας,
λαβέ με, λαβέ με, πόσι, περίβουε δὲ χέρας. (566)
φέρει, σέ κύσω. ἄπαγέ μ' ἄπαγ' ἄπαγ' ἄπαγέ με
λαβὼν ταχὺ πάνυ. ΓΥ. κλαύσειτ' ἄρα, νῆ τῷ θεῷ,
ὅστις σ' ἀπάξει, τυπτόμενος τῇ λαμπάδι. (cf. 625)
- EY. σὺ τὴν ἐμὴν γυναῖκα κωλύεις ἐμέ,
τὴν Τυνδάρειον παῖδ', ἐπὶ Σπάρτην ἄγειν;

The device fails; Menelaus is not allowed to remove his wife, but retreats promising to play another trick soon. The pyrtanis then enters and orders his Scythian policeman to bind Mnesilochus to a plank. This punishment introduces the next scene, which is an elaborate parody of the *Andromeda*¹, with Mnesilochus as the heroine and Euripides first as Echo and afterwards as Perseus. The play concludes with the final outwitting of the Scythian.

§ 6. THE TEXT.

As regards text the plays of Euripides fall into two groups entirely distinct from each other. The first group comprises the plays *Hec. Or. Phoen. Med. Alc. Hipp. Andr. Tro. Rhes.*, the text of which is in a much superior condition to that of the remaining ten. The MSS. of Euripides were accordingly divided by Kirchhoff into two classes, (1) those which contain only the above mentioned nine plays or some of them, (2) those representing an edition of the whole nineteen plays. The chief representatives of the latter class, with which alone we are concerned, are:—

(1) Codex Laurentianus 32, 2 (sometimes called Florentinus), preserved in the Laurentian library at Florence, and written on paper in the early part of the fourteenth century. This MS. contains eighteen plays with the exception of the concluding part of the *Bacchae* from *v.* 755 to the end. It does not contain the *Troades*. It was designated as C by Kirchhoff, but is now generally known as L.

(2) Codex Palatinus 287 in the Vatican library at Rome, written on parchment and belonging to the end of the fourteenth century. It contains six plays of the first class (omitting *Hec. Or. Phoen. Heracl.* 1023—end) and seven of the second class (omitting *Hel. Elect. Herc. F.*). This MS. is generally known as P (Kirchhoff's B).

¹ The loss of the *Andromeda* is much to be regretted. It is described as being *των καλλίστων ἡρωιδῶν* (Schol. Ar. *Ran.* 53), and it must have contained many novel effects and romantic incidents.

It was for a long time considered that the text of the *Helena*, *Electra*, and *Hercules Furens* depended upon L only. But this is no longer the case, since the claims of another copy have to be considered. This is

(3) Codex Abbatiae Florentinae 172, which contains *Herac.* 1003 –end *Herc. F. Hel. El. Hec. Or. Phoen.* and is beyond all reasonable doubt the lost portion of P¹. It is now generally known as G.

It should be added that the plays of the second group are almost entirely without Scholia.

The inferior MSS., cited here and there, have no independent authority.

The exact relation between L and P (G) is a matter of some doubt, upon which different opinions have been held, but it is certain that they are very nearly akin. Wecklein attempts to prove that P and G are copied from L, but his arguments, which depend largely on the alleged miscopying by the scribe of P (G) of letters so written in L as to be capable of being mistaken for others, are not convincing, since the common archetype may have been equally indistinct. Vitelli, who is intimately acquainted with L and G and whose collations of their readings in the *Helena* are published in van Herwerden's edition, maintains that G is a copy of a copy of L, though he admits that this does not necessarily apply to every play. The question is complicated by the corrections of later hands—especially in L²—which are denoted by the symbols *l* and *g*, but on the whole the safest view is that now held by von Wilamowitz-Moellendorf³,

¹ Prinz in *Jahrb. f. Cl. Philol.* 1872, p. 525 was the first to call attention to its importance, but its relation to P was established by C. Robert in *Hermes* XIII. p. 133.

² 'Textum correxere prima manus et secunda non multo recentior; tum, saec. xv ut uidetur incunte, grammaticus nescio quis (*l*), doctus quidem sed doctrinam audacia superans, coniecturis et mutationibus metricis totum librum paene pessum dedit.' Murray, Praef. vol. i.

³ In his ed. of *Herc. F.* i. p. 164:—'es ist eine abschrift desselben originalen, aus dem C [i.e. L] stammt, zwar sehr fehlerhaft und nicht ohne willkür geschrieben, nur in ganz wenigen geringfügigen dingen

with whom Prof. Murray agrees¹, that both MSS. are copied from the same archetype.

It is clear at any rate that their relation is not constant, since in some plays, e.g. the *Andromache*, P departs widely from L and approaches more closely to MSS. of the other class. Now, as P and G are written throughout by the same scribe, it seems impossible to deny that he must have had access to some source which is independent of L.

Unfortunately, so far as the *Helena* is concerned, the variations of G are of very little critical importance. It should be noted, however, that it contains the Argument which is wanting in L—a fact not without significance. Another significant variant is at 1212 where G alone has *κοινωνῶν πλάτης*, whereas L has *κοινῶν πλάταις* with *ῶν* over *ῶν* and *ης* over *αις* supplied by L. Judging by the ludicrous blunders with which it abounds, we infer that the scribe of G could not have made this or any emendation except by accident, and this fact must be borne in mind in estimating the importance of differences (*τλ. 3 γίας* L *γίας* G, 218 *βίον* L *βίον* LG, 462 *μεπτόν* L *μεμπτόν* G, 673 *φλέφαρον* L *βλέφαρον* G, 1406 *δ'* L *τῶδ'* LG, 1528 *σοφώτατ'* L *σοφώταθ'* LG) which might otherwise seem trivial.

Both L and G were collated by H. Hinck and R. Prinz for Wecklein's edition, upon which the critical notes of the present edition are based. Besides the collation of Vitelli which has been mentioned above, the deviations of G from L have been reported by E. Piccolomini (1874)² and collations of both MSS. published by A. Mancini (1896)³. It may be concluded that everything of importance, so far as concerns these MSS., is now known; but there is of course some doubt as to details.

From an examination of these collations, if we exclude cases of disagreement or doubt, but include upwards of 80 variants geeignet *C* zu verbessern, aber namentlich für die lesung von *C*¹ unter correctur und nisar eine sichere hilfe.' In *Anal. Eur.* p. 53 he expressed a somewhat different view.

¹ In his recent edition of Euripides (Preface to vol. i.).

² In Schenkl's article in *Zeitschrift f. d. Oesterr. Gymn.* xxv. p. 432.

³ *Rivista di Filologia*, 1896, p. 393.

as to which Herwerden's apparatus is silent¹, it appears that there are at least 163 instances in which G differs from P. The few which seem to have any direct bearing on the constitution of the text are recorded in the critical notes, and the remainder are of no value except to illustrate the common blunders of scribes².

Of the former class there are very few beyond those which have already been mentioned. One of the most important is G's *γρόντι μ'* for *γρόντος* in 58. This does not appear to be reported by Vitelli and is attributed by Schenkl to the first hand, though written *in rasura*. But Wecklein and Mancini assign it to *g*, and the former evidently regards it as interpolated. Similarly in 734 and 741 (see cr. m.) G as it stands exhibits the true reading, but in both cases Wecklein assigns the correction to the later hand. On the other hand Vitelli and Mancini attribute *ἐκκλέψαι* in 741 to the original scribe. 953 is a very curious case. Here L has *εἰδαυμορίας* and this is believed to have been the original reading of G (Wecklein). But over the erasure *g* has written *εἰανδρίας*. Tyrwhitt long since conjectured *εἰψυχίας*, holding that L's reading was a gloss on *εἰτυχίας* into which the original had been corrupted. But what is to be made of *εἰανδρίας* unless it is a conjecture? For if it is the true reading, as Wecklein holds, it must have been glossed by *εἰψυχίας*, which in its turn disappeared in the manner stated. This would be a strange coincidence. In 1381 G again has the true reading over an erasure. In 1575 although G's *ῥρθια* is somewhat nearer to *ῥόθια* than L's *ῥρθρια*, the scribe of G so constantly drops out a letter that we must not assume *ῥρθια* to be necessarily a vestige of the truth.

¹ It does not follow that all of these were overlooked or not admitted by Vitelli. See the Preface to Herw.'s edition p. vi n. 2. They are recorded by Mancini whose collation agrees closely with Wecklein's.

² Such as omission of letters and syllables, transposition of letters (*χεῖρα* and *χρεία*, *τερπόμενος* and *τερπόμενος*), confusion of *a* and *av*, *e* and *o*, *ε* and *αι*, *o* and *ω*, *η* and *ει*, *i* and *oi*, *ει* and *o*, *π* and *τ*, *λ* and *ς*, *ξ* and *ζ* etc. G very often drops a letter and confuses *o* and *ω* and is altogether much the more carelessly written of the two.

ΥΠΟΘΕΣΙΣ.

Ἡρόδοτος ἱστορεῖ περὶ Ἑλένης καὶ φησιν ἔλθεῖν μὲν αὐτὴν εἰς Αἴγυπτον, καὶ τοῦτο φάσκειν καὶ τὸν Ὅμηρον ποιοῦντα τὴν Ἑλένην παρέχειν τῷ Τηλεμάχῳ ἐν Ὀδυσσεΐᾳ τὸ λαθικηδὲς φάρμακον τό οἱ πόρε Πολύδαμνα Θόωνος παρά-
 5 κοιτις, οὐ μὲν δὲ οὕτως ὡς Εὐριπίδης φησί. οἱ μὲν γὰρ πλανομένην φασὶν αὐτὴν μετὰ τοῦ Μενελάου μετὰ τὴν τῆς Ἴλιον πόρθην καὶ εἰς Αἴγυπτον παραγείσθαι κάκειθεν πεπορίσθαι τὰ φάρμακα· ὃ δὲ τὴν μὲν ἀληθῶς Ἑλένην φησὶ μῆδ' ὅπως οὖν ἔλθεῖν εἰς Τροίαν, τὸ εἶδωλον δὲ αὐτῆς. κλέψας
 10 γὰρ αὐτὴν ὁ Ἑρμῆς Ἦρας βουλῇ Πρωτέϊ τῷ βασιλεῖ τῆς Αἰγύπτου φυλάττειν παρέδωκε· τούτου δὲ θανόντος ὁ υἱὸς αὐτοῦ Θεοκλῆμενος ἐπειρᾶτο γαμῆν αὐτὴν. ἥ δὲ ἰκέτις παρεκάθητο τῷ τοῦ Πρωτέως μνήματι, ὅθεν αὐτῇ ἐπιφαίνεται Μενέλεως, τὰς μὲν καὶς ἐν τῇ θαλάσῃ ἀπολέσας, ὀλίγους
 15 δὲ τινὰς τῶν ἐταίρων ἐν ἄνθρωπῳ καθειργμένους σώζων. εἰς λόγους δὲ ἔλθόντες καὶ μηχανορραφήσαντες ἀπατώσι μὲν τὸν Θεοκλῆμενον, αὐτοὶ δὲ νηὶ ἐμβάντες ὡς δὴ τῷ Μενέλεω θινόντι κατὰ βάλαντα θύοντες, εἰς τὴν ἰδίαν διασώζονται.

The argument is omitted in L. 1 φησι μὲν ἔλθεῖν Vollgraff, but the real contrast is between the contents of the respective versions, and μὲν and δὲ are placed as e.g. Eur. *Ion* 1534

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΕΛΕΝΗ.

ΤΕΤΚΡΟΣ.

ΧΟΡΟΣ.

ΜΕΝΕΛΑΟΣ.

ΓΡΑΤΣ.

ΑΓΓΕΛΟΣ.

ΘΕΟΝΟΗ.

ΘΕΟΚΑΤΜΕΝΟΣ.

ΔΙΟΣΚΟΤΡΟΙ.

ΕΥΡΙΠΙΔΟΥ ΕΛΕΝΗ.

ΕΛ. Νείλου μὲν αἶδε καλλιπάρθενοι ῥοαί,
 ὃς ἀντὶ δίας ψακάδος Αἰγύπτου πέδον
 λευκῆς τακείσης χιόνος ὑγραίνει † γύας †.
 Πρωτεὺς δ' ὄτ' ἔζη τῆσδε γῆς τύραννος ἦν,
 Φάρον μὲν οἰκῶν νῆσον, Αἰγύπτου δ' ἄναξ, 5
 ὃς τῶν κατ' οἶδμα παρθέων μίαν γαμεῖ,
 Ψαμάθην, ἐπειδὴ λέκτρ' ἀφῆκεν Αἰακοῦ.
 τίκτει δὲ τέκνα δισσὰ τοῖσδε δώμασι.
 Θεοκλύμενον ἄρσεν' [ὅτι δὴ θεοὺς σέβων
 βίου διήνεγκ'] εὐγενῆ τε παρθένον 10
 Εἰδῶ, τὸ μητρὸς ἀγλαίσμ', ὅτ' ἦν βρέφος·
 ἐπεὶ δ' ἐς ἧβην ἦλθεν ὠραίαν γάμων,
 καλοῦσιν αὐτὴν Θεορόην· τὰ θεῖα γὰρ
 τά τ' ὄντα καὶ μέλλοντα πάντ' ἠπίστατο,
 προγόνου λαβοῦσα Νηρέως τιμὰς πάρα. 15
 ἡμῖν δὲ γῆ μὲν πατρὶς οὐκ ἀνώνυμος
 Σπάρτη, πατὴρ δὲ Τυνδάρεως· ἔστιν δὲ δὴ
 λόγος τις ὡς Ζεὺς μητέρ' ἔπτατ' εἰς ἐμὴν
 Αἴδαν κύκνον μορφώματ' ὄρνιθος λαβῶν,
 ὃς δόλιον εὐνήν ἐξεπράξατ' αἰετοῦ 20
 δίωγμα φεύγων, εἰ σαφῆς οὗτος λόγος.

3 ὑγραίνει LG: ἀρδαία Aristid. II. p. 334 | γίας G, γείας L, ὄρδαω
 Heiland, γίαια Schenkl 7 Αἰακοῦ Musgrave: αἰῶλου LG 9 sq.
 ὅτι ...διήνεγκ' del. Nauck 11 Εἰδῶ Matthiae: αἰδῶ LG 12 ὠραίαν
 Reiske: ὠραίων LG 20 ἐξεπράξατ' Schenkl: ἐξεπραξ' ὑπ' LG

Ἐλένη δ' ἐκλήθην· ἃ δὲ πεπόνθαμεν κακὰ
 λέγοιμ' ἄν. ἦλλον τρεῖς θεαὶ κίλλους πέρι
 Ἰδαίου ἐς κευθμῶν' Ἀλέξανδρον πάρα,
 Ἦρα Κύπρις τε διογενῆς τε παρθένος, 25
 μορφῆς θέλουσαι διαπερίνασθαι κρίσιν.
 τοῦμόν δὲ κάλλος, εἰ καλὸν τὸ δυστυχές,
 Κύπρις προτείνας' ὡς Ἀλέξανδρος γαμεῖ,
 νικᾷ· λιπὼν δὲ βούσταθμ' Ἰδαῖος Πάρις
 Σπάρτην ἀφίκεθ' ὡς ἐμὸν σχήσων λέχος. 30
 Ἦρα δὲ μεμφθεῖς' οὐνεκ' οὐ νικᾷ θεάς,
 ἐξηνέμωσε τ' ἄμ' Ἀλεξάνδρῳ λέχη,
 δίδωσι δ' οὐκ ἔμ', ἀλλ' ὁμοιώσασ' ἐμοὶ
 εἶδωλον ἔμπνουν οὐρανοῦ ξυνθεῖς' ἄπο,
 Πριάμου τυράννῳ παιδί· καὶ δοκεῖ μ' ἔχειν 35
 κενὴν δόκησιν, οὐκ ἔχων. τὰ δ' αὖ Διὸς
 βουλευμάτων' ἄλλα τοῖσδε συμβαίνει κακοῖς·
 πόλεμον γὰρ εἰσήνεγκεν Ἑλλήνων χθονὶ
 καὶ Φρυγῆ διυστήνοισιν, ὡς ὄχλου βροτῶν
 πλήθους τε κουφίσειε μητέρα χθόνα 40
 γνωτὸν τε θείῃ τὸν κρίτιστον Ἑλλάδος.
 Φρυγῶν δ' ἐς ἀλκὴν προυτέθην ἐγὼ μὲν οὐ,
 τὸ δ' ὄνομα τοῦμόν, ἄθλον Ἑλλησιν δорός.
 λαβὼν δέ μ' Ἑρμῆς ἐν πτυχαῖσιν αἰθέρος
 νεφέλῃ καλύψας, οὐ γὰρ ἠμέλησέ μου 45
 Ζεὺς, τόνδ' ἐς οἶκον Πρωτέως ἰδρύσατο,
 πάντων προκρίνας σωφρονέστατον βροτῶν,
 ἀκέραιον ὡς σῶσαιμι Μενέλεω λέχος.
 κἀγὼ μὲν ἐνθάδ' εἶμ', ὁ δ' ἄθλιος πόσις

34 ἄπο Reiske: ὕπο LG

35 τυράννῳ Heimann: τυράννου LG

42 προυτέθην Musgrave: προυθέτην LG (but προυτέτην according to Vitelli)

48 Μενέλεω Portus: Μενέλεω LG

στράτευμ' ἀθροίσας τὰς ἐμὰς ἀναρπαγὰς 50
θηρῶ πορευθεὶς Ἰλίου πυργώματα.

ψυχαὶ δὲ πολλαὶ δι' ἐμ' ἐπὶ Σκαμανδρίοις
ῥοαῖσιν ἔθανον· ἡ δὲ πάντα τλᾶσ' ἐγὼ
κατάρατός εἰμι καὶ δοκῶ προδοῦσ' ἐμὸν
πόσιν συνάψαι πόλεμον Ἑλλησιν μέγαν. 55

τί δῆτ' ἔτι ζῶ; θεοῦ τόδ' εἰσήκουσ' ἔπος
Ἐρμού, τὸ κλεινόν < μ' > ἔτι κατοικήσειν πέδον
Σπάρτης σὺν ἀνδρὶ, γρόντος ὡς ἐς Ἴλιον
οὐκ ἦλθον, ἵνα μὴ λέκτρ' ὑποστρώσω τινί.
ἕως μὲν οὖν φῶς ἡλίου τόδ' ἔβλεπε 60

Πρωτεύς, ἄσυλος ἢ γάμων· ἐπεὶ δὲ γῆς
σκότῳ κέκρυπται, παῖς ὁ τοῦ τεθνηκότος
θηρῶ γαμεῖν με. τὸν πάλαι δ' ἐμὸν πόσιν
τιμῶσα Πρωτέως μνήμα προσπίτνω τόδε
ικέτις, ἵν' ἀνδρὶ τὰμὰ διασώσῃ λέχη, 65
ὡς, εἰ καθ' Ἑλλάδ' ὄνομα δυσκλεῆς φέρω,
μή μοι τὸ σῶμά γ' ἐνθάδ' αἰσχύνῃν ὄφλη.

ΤΕΥ. τίς τῶνδ' ἐρυμνῶν δωμάτων ἔχει κράτος;
Πλούτου γὰρ οἶκος ἄξιος προσεικάσαι
βασιλείά τ' ἀμφιβλήματ' εὐθριγκοί θ' ἔδραι. 70
ἕα·

ὦ θεοί, τίν' εἶδον ὄψιν; ἐχθίστην ὀρώ
γυναικὸς εἰκὼ φόνιον, ἢ μ' ἀπώλεσε
πάντας τ' Ἀχαιοῦς. θεοί σ', ὅσον μίμημ' ἔχεις
Ἑλένης, ἀποπτύσειαν. εἰ δὲ μὴ ἔν ξένῃ 75
γαίᾳ πόδ' εἶχον, τῶδ' ἂν εὐστόχῳ πτερῶ

57 μ' add. Hermann 58 γρόντι μ' (μ corrected from os) G

61 ἦν LG 63 ἐμὸν LG: ἐγὼ Dobree 65 del. Schenkl

69 Πλωτῶ Nauck 72 ἐχθίστης Dinkelstad 76 πόδ' Faber: ποτ'

LG | πτερῶ Elmsley: πέτρῳ LG: for the confusion cf. Aesch. *Thés.* 676

ἀπόλαυσιν εἰκοῦς ἔθανες ἂν Διὸς κόρης.

ΕΛ. τί δ', ὦ ταλαίπωρ', ὅστις ὢν μ' ἀπεστράφης,
καὶ ταῖς ἐκείνης συμφοραῖς ἐμὲ στυγεῖς;

ΤΕΥ. ἡμάρτον· ὀργῇ δ' εἶξα μᾶλλον ἢ με χρῆν· 80
μισεῖ γὰρ Ἑλλὰς πᾶσα τὴν Διὸς κόρην.
σύγγνωθι δ' ἡμῖν τοῖς λελεγμένοις, γύναι.

ΕΛ. τίς δ' εἶ; πόθεν γῆς τῆσδ' ἐπεστράφης πέδον;

ΤΕΥ. εἰς τῶν Ἀχαιῶν, ὦ γύναι, τῶν ἀθλίων.

ΕΛ. οὐ τᾶρα σ' Ἑλένην εἰ στυγεῖς θαυμαστέον. 85
ἀτὰρ τίς εἶ; τίνος δέ μ' ἐξαυδᾶν σε χρή;

ΤΕΥ. ὄνομα μὲν ἡμῖν Τεῦκρος, ὁ δὲ φύσας πατὴρ
Τελαμών, Σαλαμῖς δὲ πατρὶς ἢ θρέψασά με.

ΕΛ. τί δῆτα Νείλου τοίσδ' ἐπιστρέφη γύας;

ΤΕΥ. φυγὰς πατρώας ἐξελήλαμαι χθονός. 90

ΕΛ. τλήμων ἂν εἶης· τίς δέ σ' ἐκβάλλει πάτρας;

ΤΕΥ. Τελαμὼν ὁ φύσας. τίν' ἂν ἔχοις μᾶλλον φίλον;

ΕΛ. ἐκ τοῦ; τὸ γάρ τοι πρᾶγμα συμφορὰν ἔχει.

ΤΕΥ. Αἴας μ' ἀδελφὸς ὄλεσ' ἐν Τροίᾳ θανῶν.

ΕΛ. πῶς; οὐ τί που σὼ φασγάνῳ βίον στερεῖς; 95

ΤΕΥ. οἰκείον αὐτὸν ὄλεσ' ἄλμ' ἐπὶ ξίφος.

ΕΛ. μανέντ'; ἐπεὶ τίς σωφρονῶν τλαίη τὰδ' ἂν;

ΤΕΥ. τὸν Πηλέως τιν' οἶσθ' Ἀχιλλέου γόνον;

ΕΛ. μνηστήρ ποθ' Ἑλένης ἦλθεν, ὡς ἀκούομεν.

ΤΕΥ. θανὼν ὅδ' ὄπλων ἔριν ἔθηκε συμμάχοις. 100

ΕΛ. καὶ δὴ τί τοῦτ' Αἴαντι γίγνεται κακόν;

ΤΕΥ. ἄλλου λαβόντος ὄπλ' ἀπηλλάχθη βίου.

ΕΛ. σὺ τοῖς ἐκείνου δῆτα πήμασιν νοσεῖς;

77 ἀπόλαυσιν Reiske: ἀπόλλυσ' ἔν' LG 78 ὅστις εἰ Cobet: Usener
marks a lacuna after this v. 80 μ' ἐχρῆν LG 86 τίνος δέ μ'

ἐξαυδᾶν ed.: πόθεν; τίνος ἐξαυδᾶν LG: πόθεν τε; τοῦ ἔξαυδᾶν Mekler

89 τοῦσδ' Elmsley: τὰσδ' LG

100 ὅδ' Portus: ὅ' LG

- ΤΕΥ. ὀθούνεκ' αὐτῷ γ' οὐ ξυνωλόμην ὁμοῦ.
 ΕΛ. ἦλθες γάρ, ὦ ξέν', Ἰλίου κλεινὴν πόλιν; 105
 ΤΕΥ. καὶ ξὺν γε πέρσας αὐτὸς ἀνταπωλόμην.
 ΕΛ. ἦδη γὰρ ἦπται καὶ κατείργασται πυρί;
 ΤΕΥ. ὥστ' οὐδ' ἴχνος γε τειχέων εἶναι σαφές.
 ΕΛ. ὦ τλήμον Ἐλένη, διὰ σ' ἀπόλλυνται Φρύγες.
 ΤΕΥ. καὶ πρὸς γ' Ἀχαιοί· μεγάλα δ' εἴργασται κακά. 110
 ΕΛ. πόσον χρόνον γὰρ διαπεπόρθηται πόλις;
 ΤΕΥ. ἑπτὰ σχεδόν τι καρπίμους ἐτῶν κύκλους.
 ΕΛ. χρόνον δ' ἐμείνατ' ἄλλον ἐν Τροίᾳ πόσον;
 ΤΕΥ. πολλὰς σελήνας, δέκα διελθούσας ἔτη.
 ΕΛ. ἦ καὶ γυναῖκα Σπαρτιᾶτιν εἴλετε; 115
 ΤΕΥ. Μενέλαος αὐτὴν ἦγ' ἐπισπίσας κόμης.
 ΕΛ. εἶδες σὺ τὴν δύστηνον; ἢ κλύων λέγεις;
 ΤΕΥ. ὥσπερ σέ γ' οὐδὲν ἦσσον ὀφθαλμοῖς ὄρω.
 ΕΛ. σκοπεῖτε μὴ δόκησιν εἴχετ' ἐκ θεῶν.
 ΤΕΥ. ἄλλου λόγου μέμνησο, μὴ κείνης ἔτι. 120
 ΕΛ. οὕτω ἴδοκεῖτε τὴν δόκησιν ἀσφαλῆ;
 ΤΕΥ. αὐτὸς γὰρ ὅσσοις †εἰδόμην καὶ νοῦς ὄρα†.
 ΕΛ. ἦδη δ' ἐν οἴκοις σὺν δάμαρτι Μενέλεως;
 ΤΕΥ. οὐκουν ἐν Ἀργεῖ <γ' > οὐδ' ἐπ' Εὐρώτα ῥοαῖς.
 ΕΛ. αἰαί· κακὸν τόδ' εἶπας οἷς κακὸν λέγεις. 125
 ΤΕΥ. ὡς κείνος ἀφανῆς σὺν δάμαρτι κλήζεται.
 ΕΛ. οὐ πᾶσι πορθμὸς αὐτὸς Ἀργείοισιν ἦν;
 ΤΕΥ. ἦν, ἀλλὰ χειμῶν ἄλλοσ' ἄλλον ὥρισευ.
 ΕΛ. ποίοισιν ἐν νώτοισι ποντίας ἄλος;
 ΤΕΥ. μέσον περῶσι πέλαγος Αἰγαίου πόρου. 130

111 γάρ: Wecklein proposes δὲ 112 καρπίμους Nauck 121 seq.
 del. Ribbeck 121 ἴδοκεῖτε Badham: ὀκεῖτε I.G 122 εἶδον
 ὡς σὲ νῦν ὄρω Cobet: εἶδον αἰ καὶ νῦν σ' ὄρω Clark 124 γ' add.
 Musgrave 130 περῶντας Reiske

- ΕΛ. *καὶκ τοῦδε Μενέλεων οὔτις εἶδ' ἀφιγμένον;*
 ΤΕΥ. *οὐδείς· θανῶν δὲ κλήζεται καθ' Ἑλλάδα.*
 ΕΛ. *ἀπωλόμεσθα· Θεστιάς δ' ἔστιν κόρη;*
 ΤΕΥ. *Λήδαν ἔλεξας; οἴχεται θανοῦσα δῆ.*
 ΕΛ. *οὐ πού νιν Ἑλένης αἰσχρὸν ὄλεσεν κλέος;* 135
 ΤΕΥ. *φασίν, βρόχῳ γ' ἄψασαν εὐγενῆ δέρην.*
 ΕΛ. *οἱ Τυνδάρειοι δ' εἰσὶν ἢ οὐκ εἰσὶν κόροι;*
 ΤΕΥ. *τεθιῶσι κού τεθιῶσι· δύο δ' ἔστων λόγω.*
 ΕΛ. *πότερος ὁ κρείσσων; ὦ τάλαιν' ἐγὼ κακῶν.*
 ΤΕΥ. *ἄστροις σφ' ὁμοιωθέντε φάσ' εἶναι θεῶ.* 140
 ΕΛ. *καλῶς ἔλεξας τοῦτο· θάτερον δὲ τί;*
 ΤΕΥ. *σφαγαῖς ἀδελφῆς εἶνεκ' ἐκπινεῦσαι βίον.*
ἄλις δὲ μύθων· οὐ διπλᾶ χρήζω στέρειν.
ὦν δ' εἶνεκ' ἦλθον τούσδε βασιλείους δόμους,
τὴν θεσπιῶδὸν Θεονόην χρήζων ἰδεῖν, 145
σὺ προξένησον, ὡς τύχῳ μαντευμάτων
ὄπη νεὼς στείλαιμ' ἂν οὔριον πτερὸν
ἔς γῆν ἐναλίαν Κύπρον, οὐ μ' ἐθέσπισεν
οἰκεῖν Ἀπόλλων, ὄνομα νησιωτικὸν
Σαλαμίνα θέμερον τῆς ἐκεῖ χάριν πάτρας. 150
 ΕΛ. *πλοῦς, ὦ ξέν', αὐτὸς σημανεῖ· σὺ δ' ἐκλιπὼν*
γῆν τήνδε φεῦγε πρίν σε παῖδα Πρωτέως
ἰδεῖν, ὅς ἄρχει τῆσδε γῆς· ἄπεστι δὲ
κυσὶν πεπορθὼς ἐν φοναῖς θηροκτόνοις·
κτείνει γὰρ Ἑλληνας ὄντιν' ἂν λάβῃ ξένον· 155
οὔτου δ' ἕκατι, μήτε σὺ ζῆτει μαθεῖν
ἐγὼ τε σιγῶ· τί γὰρ ἂν ὠφελοῖμί σε;
 ΤΕΥ. *καλῶς ἔλεξας, ὦ γίνοι· θεοὶ δέ σοι*

131 *Μενέλεων* Barnes: *μενέλαον* LG 136 *ἄψασαν* Cobet 138 *λό-*
γω Schaefer: *λόγοι* LG 142 *οἶνεκ'* LG and elsewhere 146 *σὺ*
προξένησον Jacobs: *συμπροξένησον* LG 154 *ἐν* LG: *ἐπὶ* Badham

ἐσθλῶν ἀμοιβὰς ἀντιδωρησαίαιτο.

Ἐλ. ηγ δ' ὅμοιον σῶμ' ἔχουσ' οὐ τὰς φρένας 160

ἔχεις ὁμοίας, ἀλλὰ διαφόρους πολὺ.

κακῶς δ' ὄλοιτο μηδ' ἐπ' Εὐρώτα ροὰς

ἔλθοι· σὺ δ' εἴης εὐτυχῆς αἰεὶ, γύναι.

ΕΛ. ὦ μεγάλων ἀχέων καταβαλλομένα μέγαν οἶκτον,

ποῖον ἀμιλλαθῶ γόον; ἢ τίνα μούσαν ἐπέλθω 165

δάκρυσιν ἢ θρήνοις ἢ πένθεσιν; ἔ ἔ.

πτεροφόροι νεάνιδες,

στρ.

παρθένοι Χθονὸς κόραι

Σειρήνες, εἴθ' ἐμοῖς γόοις

μόλοιτ' ἔχουσαι Λίβυν

170

λωτὸν ἢ σύριγγας αἰλίνοις [κακοῖς]

τοῖς ἐμοῖσι σύνοχα δάκρυα,

πάθεσι πάθεα, μέλεσι μέλεα,

μούσ' εἰ τάδε θρηνήμασι ξυνωδὰ

πέμψειε Φερσεφάσσα

175

φόνια φόνια, χάριτάς ἔν' ἐπὶ δάκρυσιν

παρ' ἐμέθεν ὑπὸ μέλαθρα νύχια παιᾶνας

νέκυσι μελομένους λάβη.

ΧΟ. κυανοειδὲς ἀμφ' ὕδωρ

ἀντ.

ἔτυχον ἔλικά τ' ἀνὰ χλόαν

180

φοίνικας ἀλίου πέπλους

ἀγγαῖσιν ἐν χρυσαῖαις

164 οἶκτον l: οἶκον LG: οἶτον Musgrave 170 τὸν Λίβυν l, but the art. is om. by most edd. since Hermann: cf. 182 171 [κακοῖς] del.

Hantung 174 μούσ' εἰ τάδε ed.: μουσεῖά τε LG: μούσ' ἰέῖσα Fix

175 Φερσεφάσσα Hermann: Φερσεφάσσα LG 176 φόνια φόνι' ἀχάριτας

Lobeck 177 ἐμέθεν Seidler: ἐμέ θ' LG 178 νέκυσι μελομέ-

νους Lobeck: νέκυσιν ὀλομένους LG 181 ἀλιον l, ἀλιω LG, ἀλιω

Hermann 182 χρυσαῖαισιν ἀγγαῖς LG, ἀγγαῖσιν ἐν ταῖς χρυσαῖαις l, ταῖς

del. Hermann

θάλπουσ' ἀμφὶ δόνακος ἔρνεσιν·
 ἔνθεν οἰκτρὸν ὄμαδον ἔκλυον
 ἄλυρον ἔλεγον, ὅ τι ποτ' ἔλακεν

185

... αἰάγμασι στένουσα,
 Νύμφα τις οἶα Ναῖς
 ὄρεσι φυγάδα νόμον ἰεῖσα γοερόν,
 ὑπὸ δὲ πέτρινα μύχατα γύαλα κλαγγαῖσιν
 Πανὸς ἀναβοᾷ γάμους.

190

ΕΛ. ἰὼ ἰώ· στρ.

θήραμα βαρβάρου πλάτας,
 Ἑλλανίδες κόραι,
 ναύτας Ἀχαιῶν
 τις ἔμολεν ἔμολε δάκρυα δάκρυσί μοι φέρων,

195

Ἴλίου κατασκαφὰν
 πυρὶ μέλουσαν δαΐφ
 δι' ἐμὲ τὰν πολυκτόνον,
 δι' ἐμὸν ὄνομα πολύπονον.

Λήδα δ' ἐν ἀγχόναϊς 200

θάνατον ἔλαβεν
 αἰσχύνας ἐμᾶς ὑπ' ἀλγέων.
 ὁ δ' ἐμὸς ἐν ἀλὶ πολυπλανῆς

πόσις ὀλόμενος οἴχεται,
 Κάστορός τε συγγόνου τε 205

διδυμογενὲς ἄγαλμα πατρίδος
 ἀφανὲς ἀφανὲς ἰππόκροτα λέλαιπε δάπεδα

183 ἀμφὶ τ' ἐν I, ἀμφιθάλπουσ' ἐν τε Seidler 184 ἀνεβάσεν after
 οἰκτρὸν LG, del. Badham 186 Badham pointed out the lacuna: see
 Metrical Analysis 188 νόμον Matthiae: γάμον I, γάμων G | ἔρησι
 Schenkl 189 μύχατα Canter: μύχαια LG | κλαγγαῖσιν Hermann:
 κλαγγὰς L κλαγγὰς G 197 δαίφ Musgrave: ἰδαίω LG 202 αἰσ-
 χύνας ἐμᾶς ὑπ' Muretus: αἰσχύνασ' ἡμᾶς ἐπ' LG

γυμνάσιά τε δορακόεντος
 Εὐρώτα, νεανιᾶν πόνου.

Χο. αἰαῖ αἰαῖ· ἀντ. 210

ὦ δαίμονος πολυστόνου
 μοίρας τε σᾶς, γύναι.
 αἰῶν δυσαιῶν

τις ἔλαχει ἔλαχει, ὅτε σ' ἐτέκετο ματρώθεν
 Ζεὺς πρέπων δι' αἰθέρος 215

χιονόχρως κύκνου πτερῶ·

τί γὰρ ἄπεστί σοι κακῶν;

τίνα δὲ βίοτον οὐκ ἔτλας;

μάτηρ μὲν οὔχεται,

δίδυμά τε Διὸς 220

οὐκ εὐδαιμονεῖ τέκεα φίλα,

χθόνα δὲ πάτριον οὐχ ὄρας,

διὰ δὲ πόλεας ἔρχεται

βάξισ, ἃ σε βαρβάροισι

λέχεσι, πότνια, παραδίδωσιν, 225

ὁ δὲ σὸς ἐν ἰλί κύμασί τε λέλοιπε βίοτον,

οὐδέ ποτ' ἔτι πάτρια μέλαθρα

καὶ τὰν Χαλκίοικον ὀλβιεῖς.

Ελ. φεῦ φεῦ, τίς ἦ Φρυγῶν

ἦ τίς Ἑλλανίας ἀπὸ χθονὸς 230

ἔτεμε τὰν δακρυόεσσαν Ἰλίῳ

πεύκαν; ἔνθεν ὀλόμενον

σκάφος συναρμόσας

ὁ Πριαμίδας ἔπλυσε βαρβάρῳ πλάτα

τὰν ἐμὰν ἐφ' ἑστίαν, 235

ἐπὶ τὸ δυστυχὲς

209 νεανιᾶν Lenting; νεανίαν LG

221 ἐν γῆ μίτρα Herwerden

229 ἦ Dindorf; ἦν LG

236 sq. del. Dindorf

κάλλος, ὡς ἔλοι γάμον ἐμόν,
 ἅ τε δόλιος ἅ πολυκτόνος Κύπρις
 Δαναΐδαις ἄγουσα θάνατον [Πριαμίδαις].
 ὦ τάλαινα συμφορᾶς. 240

ἅ δὲ χρυσεῖς θρόνοις
 Διὸς ὑπαγκάλισμα σεμνὸν Ἥρα
 τὸν ὠκύπουν ἔπεμψε Μαιάδος γόνου,
 ὅς με χλοερὰ δρεπομέναν ἔσω πέπλων
 ῥόδεα πέταλα, χαλκίοικον ὡς Ἀθήναν 245
 μόλοιμ', ἀναρπάσας δι' αἰθέρος
 τάνδε γαῖαν εἰς ἄνολβον
 ἔριν ἔριν τάλαιναν ἔθετο
 Πριαμίδαισιν Ἑλλάδος.
 τὸ δ' ἐμὸν ὄνομα παρὰ Σιμουντίοις ῥοαῖσι 250
 μαψίδιον ἔχει φάτιν.

- ΧΟ. ἔχεις μὲν ἀλγείν', οἶδα· σύμφορον δέ τοι
 ὡς ῥᾶστα τἀναγκαῖα τοῦ βίου φέρειν.
- ΕΛ. φίλαι γυναῖκες, τίμι πότημω συνεζύγην; 255
 ἄρ' ἢ τεκουσά μ' ἔτεκεν ἀνθρώποις τέρας;
 γυνή γὰρ οὐθ' Ἑλληνὶς οὔτε βάρβαρος
 τεύχος νεοσσῶν λευκὸν ἐκλοχεύεται,
 ἐν ᾧ με Λήδαν φασὶν ἐκ Διὸς τεκεῖν.
 τέρας δ' ὁ βίωτος καὶ τὰ πράγματ' ἐστὶ μου, 260
 τὰ μὲν δι' Ἥραν, τὰ δὲ τὸ κάλλος αἴτιον.
 εἶθ' ἐξαιλιφθεῖς' ὡς ἄγαλμ' αὐθις πάλιν
 αἴσχιον εἶδος ἀντὶ τοῦ καλοῦ ἄλαβον,

238 ἅ τε Matthiae: ἅ δὲ LG 239 [Πριαμίδαις] del. Nauck
 253 τοι L. Dindorf: σοι LG 257 259 del. Badham 260 δ' ὁ βίωτος
 Kirchhoff: γὰρ ὁ βίος LG 263 ἄλαβον Porson: λαβεῖν LG λάβω I
 λάβου Hermann

καὶ τὰς τύχας μὲν τὰς κακὰς ἄς νῦν ἔχω
 Ἕλληνας ἐπελάθοντο, τὰς δὲ μὴ κακὰς 265
 ἔσφζον ὥσπερ τὰς κακὰς σφύζουσί μου.
 ὅστις μὲν οὖν ἐς μίαν ἀποβλέπων τύχην
 πρὸς θεῶν κακοῦται, βαρὺ μὲν, οἰστέον δ' ὅμως·
 ἡμεῖς δὲ πολλαῖς συμφοραῖς ἐγκείμεθα.
 πρῶτον μὲν οὐκ οὔσ' ἄδικος, εἰμὶ δυσκλείης· 270
 καὶ τοῦτο μείζον τῆς ἀληθείας κακόν,
 ὅστις τὰ μὴ προσόντα κέκτηται κακά.
 ἔπειτα πατρίδος θεοί μ' ἀφιδρύσαντο γῆς
 ἐς βάρβαρ' ἦθη, καὶ φίλων τητωμένη
 δούλη καθέστηκε' οὔσ' ἐλευθέρων ἄπο· 275
 τὰ βαρ.βάρων γὰρ δοῦλα πάντα πλὴν ἐνός·
 ἄγκυρα δ' ἢ μου τὰς τύχας ὄχει μόνη,
 πόσιν ποθ' ἴξειν καί μ' ἀπαλλάξειν κακῶν,
 οὔτος τέθνηκεν, οὔτος οὐκέτ' ἔστι δῆ.
 μήτηρ δ' ὄλωλε, καὶ φονεὺς αὐτῆς ἐγώ, 280
 ἀδίκως μὲν, ἀλλὰ τ'ἀδικον τοῦτ' ἔστ' ἐμόν·
 ὃ δ' ἀγλίσμα δωμάτων ἐμοῦ τ' ἔφν,
 θυγάτηρ ἄνανδρος πολιὰ παρθενεύεται·
 τῶ τοῦ Διὸς δὲ λεγομένω Διοσκόρω
 οὐκ ἐστόν. ἀλλὰ πάντ' ἔχουσα δυστυχή 285
 τοῖς πράγμασιν τέθνηκα, τοῖς δ' ἔργοισιν οὔ.
 τὸ δ' ἔσχατον τοῦτ', εἰ μόλοιμεν ἐς πάτραν,
 κλήθροισι ἂν εἰργοίμεσθα, τὴν ὑπ' Ἰλίῳ
 δοκοῦντος Ἑλένην Μενέλεω μ' ἐλθεῖν μέτα.

264 τὰς τύχας LG: ἐληθόντας F. W. Schmidt, τὰς φάσεις Badham
 264, 5 κακὰς aragr. Paris.: καλὰς LG 277 δ' ἢ Scaliger: δῆ LG | ὄχει
 Musgrave: ὄχει LG 279 οὔτος LG: ἀφ' οὔ Badham, εἴ τοι F. W.
 Schmidt 284 Διὸς LG: πατρός W. Ribbeck 289 δοκοῦντος Scaliger:
 δοκοῦντος LG, δοκοῦμεν Wecklein | μ' ἐλθεῖν LG: θαρσεῖν F. W. Schmidt

εἰ μὲν γὰρ ἔζη πόσις, ἀνεγνώσθημεν ἄν 290
 ἐς ξύμβολ' ἐλθόνθ' ἂ φανέρ' ἄν μόνοις ἄν ἦν.
 νῦν δ' οὔτε τοῦτ' ἔστ' οὔτε μὴ σωθῆ ποτε.
 τί δῆτ' ἔτι ζῶ; τίν' ὑπολείπομαι τύχην;
 γάμους ἐλομένη τῶν κακῶν ἀπαλλαγίς,
 μετ' ἀνδρὸς οἰκεῖν βαρβάρου πρὸς πλουσίαν 295
 τράπεζαν ἴζουσ'; ἀλλ' ὅταν πόσις πικρὸς
 ξυνηῆ γυναικί, καὶ τὸ δῶμ' ἐστὶν πικρόν.
 θανεῖν κράτιστον· πῶς θάνοιμ' ἄν οὖν καλῶς;
 [ἀσχήμονες μὲν ἀγχόνας μετέρσιοι,
 κὰν τοῖσι δούλοις δυσπρεπὲς νομίζεται· 300
 σφαγαὶ δ' ἔχουσιν εὐγενές τι καὶ καλόν,
 σμικρὸν δ' ὁ καιρὸς ἄρτ' ἀπαλλάξαι βίου.]
 ἐς γὰρ τοσοῦτον ἦλθομεν βάθος κακῶν·
 αἱ μὲν γὰρ ἄλλαι διὰ τὸ κύλλος εὐτυχεῖς
 γυναῖκες, ἡμᾶς δ' αὐτὸ τοῦτ' ἀπώλεσεν. 305

ΧΟ. Ἐλένη, τὸν ἐλθόνθ', ὅστις ἐστὶν ὁ ξένος,
 μὴ πάντ' ἀληθῆ δοξάσης εἰρηκέναι.
 ΕΛ. καὶ μὴν σαφῶς γ' ἔλεξ' ὀλωλέναι πόσιν.
 ΧΟ. πόλλ' ἄν γένοιτο καὶ διὰ ψευδῶν ἔπη.
 ΕΛ. καὶ τᾶμπαλὶν γε τῶνδ' ἀληθεία σαφῆ. 310
 ΧΟ. ἐς ξυμφορὰν γὰρ ἀντὶ τὰγαθοῦ φέρῃ.
 ΕΛ. φόβος γὰρ ἐς τὸ δεῖμα περιβαλὼν μ' ἄγει.
 ΧΟ. πῶς δ' εὐμερείας τοισίδ' ἐν δόμοις ἔχεις;
 ΕΛ. πάντες φίλοι μοι πλὴν ὁ θηρεύων γάμους.
 ΧΟ. οἶσθ' οὖν ὃ δρᾶσον; μνήματος λιποῦσ' ἔδραν— 315
 ΕΛ. ἐς ποῖον ἔρπεις μῦθον ἢ παραίνεσιν;

291 ἐλθόνθ' ἂ φανέρ' ἄν Porson: ἐλθόντες ἂ φανερά I.G. 294 ἀπα-
 λαγίς g, ὑπαλλαγίς I.G. 297 δῶμ' Scaliger: σῶμ' I.G., βρῶμ'
 Macaulay 298 πῶς θάνοιμ' ἄν οὖν Stephanus: προθίνοιμ' ἄν οὖ I.G.
 299 302 del. Hartung 310 ἀληθεία Kirchhoff: ἀληθείας I.G.

- Χο. ἐλθοῦς' ἐς οἴκους, ἢ τὰ πάντ' ἐπίσταται,
 τῆς ποντίας Νηρηίδος ἐκγόμου κόρης,
 πυθοῦ πόσιν σὸν Θεονόης εἴτ' ἔστ' ἔτι
 εἴτ' ἐκλέλοιπε φέγγος· ἐκμαθοῦσα δ' εὖ 320
 πρὸς τὰς τύχας τὸ χάρμα τοὺς γόους τ' ἔχε.
 πρὶν δ' οὐδὲν ὀρθῶς εἰδέναί, τί σοι πλέον
 λυπουμένη γένοιτ' ἄν; ἄλλ' ἐμοὶ πιθοῦ·
 τάφου λιποῦσα τίνδε σύμμειξον κόρη,
 ὅθενπερ εἶση πάντα. τάληθῆ φράσαι 325
 ἔχουσ' ἐν οἴκοις τοῖσδε, τί βλέπεις πρόσω;
 θελω δὲ κἀγὼ σοὶ συνεισελθεῖν δόμους
 καὶ συμπυθέσθαι παρθένου θεσπίσματα·
 γυναῖκα γὰρ δὴ συμπονεῖν γυναικὶ χρή.
- Ελ. φίλαι, λόγους ἐδεξάμαν· 330
 βᾶτε βᾶτε δ' ἐς δόμους,
 ἀγῶνας ἐντὸς οἴκων
 ὡς πύθησθε τοὺς ἐμούς.
- Χο. θέλουσαν οὐ μόλις καλεῖς.
- Ελ. ἰὼ μέλεος ἀμέρα. 335
 τίν' ἄρα τάλαινα τίνα δακρυό-
 εντα λόγον ἀκούσομαι;
- Χο. μὴ πρόμαντις ἀλγέων
 προλάβαν', ὦ φίλα, γόους.
- Ελ. τί μοι πόσις μέλεος ἔτλα; 340
 πότερα δέρκεται φάος
 τέθριππά θ' ἀλίου
 κέλευθά τ' ἀστέρων,
 ἢ 'ν νέκυσι κατὰ χθονὸς
 τὰν χθόνιον ἔχει τύχαν; 345

342 θ' ἀλίον Baetham: τ' ἀλίον LG

343 / has ἐς before κέλευθα

344 ἦ 'ν Jacobs: ἦ LG

345 νύχιον Wecklein

- Χο. ἐς τὸ φέρτερον τίθει
τὸ μέλλον, ὃ τι γενήσεται.
- Ελ. σὲ γὰρ ἐκάλεσα, σὲ δὲ κατόμοσα,
τὸν ὑδρόεντα δόνακι χλωρὸν
Εὐρώταν, θανόντος εἰ βάζις 350
ἔτυμος ἀνδρὸς ἄδε μοι—
- Χο. τί τάδ' ἀσύνετα;
- Ελ. φόνιον αἰώρημα
διὰ δέρης ὀρέξομαι,
ἢ ξιφοκτόνον δίωγμα
λαιμορύτου σφαγᾶς 355
αὐτοσίδαρον ἔσω πελάσω διὰ σαρκὸς ἴμιλλαν,
θῦμα τριζύγοις θεαῖσι
τῷ τε σύριγγ' ἀν' Ἰδαν σεβί-
ζοντι Πριαμίδα ποτ' ἀμφὶ βουστάθμους.
- Χο. ἄλλοσ' ἀποτροπὰ κακῶν 360
γένοιτο, τὸ δὲ σὸν εὐτυχές.
- Ελ. ἰὼ Τροία τάλαινα,
δι' ἔργ' ἀνεργ' ὄλλυσαι μέλεά τ' ἔτλας·
τὰ δ' ἐμὰ δῶρα Κύπριδος ἔτεκε
πολὺ μὲν αἶμα, πολὺ δὲ δάκρυον. ἄχεά τ' ἄχεσι,
δάκρυα δάκρυσιν † ἔλαβε † πάθεα, 365
ματέρες τε παῖδας ὄλεσαν,
ἀπὸ δὲ παρθένοι κόμας
ἔθεντο σύγγονοι νεκρῶν Σκαμάνδριον

348 σὲ γ' ἀνέκαλεσα Badham | κατόμοσα Elmsley: κατώμοσα LG

349 χλωρὸν Stephanus: χῶρον LG 354 δίωγμα LG: διωγμὸν

Nauck, δαίτημὸν Wecklein 355 λαιμορύτου LG: αἰμορύτου Hartung

356 ἴμιλλαν Musgrave: ἴμιλλα LG 358 σύριγγ' ἀν' Ἰδαν Matthiae:

σύραγγ' αἰοδαί LG: σήραγγας Ἰδαίας Badham: σιρίγγων αἰοδᾶν Hermann |

σεβίζοντι Musgrave: σεβίζον LG: ἐνίζοντι Badham 363 Κύπριδος

L. Dindorf: Κύπρις LG 365 ἔλαβε LG: πάθεσι Paley

ἀμφὶ Φρύγιον οἶδμα.
 βοῶν βοῶν δ' Ἑλλάς
 370 κελάδησε κάνοτότυξεν,
 ἐπὶ δὲ κρατὶ χέρας ἔθηκεν,
 ὄνυχι δ' ἀπαλόχροα γένυν
 ἔδευσε φοινίαισι πλαγαῖς.

ὦ μάκαρ Ἀρκαδία ποτὲ παρθένε Καλλιστοῖ, Διὸς
 376 ἅ λεχέων ἐπέβας τετραβάμοσι γυίοις,
 ὡς πολὺν ματρὸς ἐμᾶς ἔλαχες πλέον,
 ἅ μορφᾷ θηρῶν λαχνογυίων
 ὄμματι λάβρω σχῆμα λεαίνης
 ἐξαλλάξασ' ἄχθεα λύπης·
 380

ἄν τέ ποτ' Ἄρτεμις ἐξεχορεύσατο
 χρυσοκέρατ' ἔλαφον Μέροπος Τιτανίδα κούραν
 καλλοσύνας ἔνεκεν· τὸ δ' ἐμὸν δέμας
 ὄλεσεν ὄλεσε πέργαμα Δαρδανίας
 ὀλομένους τ' Ἀχαιοῦς.
 385

ΜΕ. ὦ τὰς τεθρίππους Οἰνομάω Πῖσαν κάτα
 Πέλοψ ἀμίλλας ἐξαμιλληθείς ποτε,
 εἶθ' ὄφελος τόθ' ἠήϊκ' ἔρανον ἐς θεοῦς
 † πεισθεῖς † ἐποίεις ἐν θεοῖς λιπεῖν βίον,
 390 πρὶν τὸν ἐμὸν Ἀτρέα πατέρα γεννησαί ποτε,
 ὃς ἐξέφυσει Ἀερόπης λέκτρων ἄπο
 Ἀγαμέμνον' ἐμέ τε Μενέλεων, κλεινὸν ζυγόν·
 πλεῖστον γὰρ οἶμαι, καὶ τόδ' οὐ κόμπω λέγω,
 στράτευμα κώπη διορίσαι Τροίαν ἔπι,

374 φοινίαισι Hermann: φοινίαισι LG 377 ὡς LG: fort. καὶ | μα-
 τρὸς ἐμᾶς LG: μοῖρας τὰςδ' Dinkelstad 378 fort. ἅ μορφᾶθης τῶν | λαχ-
 νογυίων Reiske: λαχρα γυίων LG 380 ἄχθεα Hermann: ἄχαια LG
 381 ἐξεχορεύσατο Verrall 389 πεισθεῖς LG: fort. δαισθεῖς (Paley) | ἐν
 θεοῖς LG: εὐθέως Hermann

τύραννος οὐδὲν πρὸς βίαν στρατηλατῶν, 395
 ἐκούσι δ' ἄρξας Ἑλλάδος νεανίαις.
 καὶ τοὺς μὲν οὐκέτ' ὄντας ἀριθμῆσαι πάρα,
 τοὺς δ' ἐκ θαλάσσης ἀσμένους πεφευγότας,
 νεκρῶν φέροντας ὄνόματ' εἰς οἴκους πάλιν.
 ἐγὼ δ' ἐπ' οἶδμα πόντιον γλαυκῆς ἰλὸς 400
 τλήμων ἀλῶμαι χρόνον ὄσονπερ Ἴλίου
 πύργους ἔπερσα, κῆς πάτραν χριζῶν μολεῖν
 οὐκ ἀξιούμαι τοῦδε πρὸς θεῶν τυχεῖν.
 Λιβύης δ' ἐρήμους ἀξένους τ' ἐπιδρομὰς
 πέπλευκα πάσας· χῶταν ἐγγὺς ᾧ πάτρας, 405
 πάλιν μ' ἀπωθεῖ πνεῦμα, κοῦποτ' οὐρίον
 ἐσήλθε λαῖφος ὥστε μ' ἐς πάτραν μολεῖν.
 καὶ νῦν τάλας ναυαγὸς ἀπολέσας φίλους
 ἐξέπεσον ἐς γῆν τήνδε· ναῦς δὲ πρὸς πέτρας
 πολλοὺς ἀριθμοὺς ἄγνυται ναυαγίων. 410
 τρόπις δ' ἐλείφθη ποικίλων ἀρμοσμάτων,
 ἐφ' ἧς ἐσώθην μόλις ἀνελπίστω τύχη
 Ἑλένη τε, Τροίας ἦν ἀποσπάσας ἔχω.
 ὄνομα δὲ χώρας ἦτις ἦδε καὶ λεῶ
 οὐκ οἶδ'· ὄχλον γὰρ ἐσπεσεῖν ἠσχυρόμην 415
 ὡσθ' ἱστορησαι, τῆς ἐμῆς δυσχλαιρίας
 κρύπτων ὑπ' αἰδοῦς τὰς τύχας· ὅταν δ' ἀνήρ
 πράξῃ κακῶς ὑψηλός, εἰς ἀηδίαν
 πίπτει κακίῳ τοῦ πάλαι δυσδαίμονος.
 χρεῖα δὲ τείρει μ'· οὔτε γὰρ σίτος πάρα 420

404 δ' Hermann: τ' LG | ἐπιστροφὰς Herwerden 411 ἐλείφθη
 Stephanus: ἐλήφθη LG 412 ἧς cod. Laur. 31, 1: οἷς LG 414 λεῶ
 Nauck: λεῶς LG 416 τῆς ἐμῆς Nauck: τὰς ἐμὰς LG 417 τὰς
 τύχας LG: τῆς τύχης Arnim 418 ἀηδίαν Portus: ἀηθίαν LG
 420 σίτος Musgrave: σίτα LG

οὐτ' ἀμφὶ χρωτ' ἐσθῆτες· αὐτὰ δ' εἰκάσαι
 πάρεστι ναὸς ἔκβολ' οἷς ἀμπίσχομαι.
 πέπλους δὲ τοὺς πρὶν λαμπρά τ' ἀμφιβλήματα
 χλιδαίς τε πόντος ἤρπασ'· ἐν δ' ἄντρου μυχοῖς
 κρύψας γυναῖκα τὴν κακῶν πάντων ἐμοὶ 425
 ἄρξασαν ἤκω τοὺς τε περιλελειμμένους
 φίλων φυλάσσειν τᾶμ' ἀναγκάσας λέχη.
 μόνος δὲ νοστῶ, τοῖς ἐκεῖ ζητῶν φίλοις
 τὰ πρόσφορ' ἦν πως ἐξερευνήσας λάβω.
 ἰδὼν δὲ δῶμα περιφερὲς θριγκοῖς τόδε 430
 πύλας τε σεμνὰς ἀνδρὸς ὀλβίου τινός,
 προσήλθον· ἐλπὶς δ' ἔκ γε πλουσίῳν δόμων
 λαβεῖν τι ναύταις· ἐκ δὲ μὴ ἄχοντων βίου
 οὐδ' εἰ θέλοιεν ὠφελεῖν ἔχοιμεν ἄν.
 ὦ· τίς ἂν πυλωρὸς ἐκ δόμων μόλοι, 435
 ὅστις διαγγείλειε τᾶμ' ἔσω κακά;

ΓΡ. τίς πρὸς πύλαισιν; οὐκ ἀπαλλάξῃ δόμων
 καὶ μὴ πρὸς αὐλείοισιν ἐστηκὼς πύλαις
 ὄχλον παρέξεις δεσπότηις; ἢ κατθανῆ
 Ἕλληνα πεφυκῶς, οἷσιν οὐκ ἐπιστροφαί. 440

ΜΕ. ὦ γραιῖα, ταῦτα πάντ' ἔπη καλῶς λέγεις.
 ἔξεστι· πείσομαι γάρ· ἀλλ' ἄνες χόλον.

ΓΡ. ἀπελθ'· ἐμοὶ γὰρ τοῦτο πρόσκειται, ξένη,
 μηδένα πελάζειν τοισίδ' Ἑλλήνων δόμοις.

ΜΕ. ἂ· μὴ πρόσσειε χεῖρα μηδ' ὄθει βία. 445

ΓΡ. πείθῃ γὰρ οὐδὲν ὦν λέγω· σὺ δ' αἴτιος.

422 ἔκβολ' οἷς Reiske: ἐκβόλοις LG 426 τε Hermann: γε LG

432 γε Reiske: τε LG 433 ἐκ...ἐχόντων LG: οἰ...ἐχοντες Wecklein

434 ἔχοιμεν Paley: ἔχουιν LG 441 πάντ' Stephanus: ταῦτ' LG

442 χόλον Heimssoeth: λόγον LG: χόλου W. G. Clark: μόνον Hermann:

μόχλον Badham 445 πρόσσειε Matthiae: προσειλεῖ LG: πρόσσελλε

Badham

- ΜΕ. ἄγγελον εἶσω δεσπόταισι τοῖσι σοῖς.
 ΓΡ. πικροὺς ἄρ' οἶμαί μ' ἀγγελεῖν τοὺς σοὺς λόγους.
 ΜΕ. ναυαγὸς ἦκω ξένος, ἀσύλητον γένος.
 ΓΡ. οἶκον πρὸς ἄλλον νῦν τιν' ἀντὶ τοῦδ' ἴθι. 450
 ΜΕ. οὐκ, ἀλλ' ἔσω πάριμι· καὶ σύ μοι πιθού.
 ΓΡ. ὀχληρὸς ἴσθ' ὦν· καὶ τάχ' ὠσθήσῃ βία.
 ΜΕ. αἰαῖ· τὰ κλεινὰ ποῦ 'στὶ μοι στρατεύματα;
 ΓΡ. οὐκοῦν ἐκεῖ που σεμνὸς ἦσθ', οὐκ ἐνθάδε.
 ΜΕ. ὦ δαῖμον, ὡς ἀνάξι' ἠτιμώμεθα. 455
 ΓΡ. τί βλέφαρα τέγγεις δάκρυσι; πρὸς τί δ' οἰκτρὸς εἶ;
 ΜΕ. πρὸς τὰς πάροιθεν συμφορὰς εὐδαίμονας.
 ΓΡ. οὐκοῦν ἀπελθὼν δάκρυα σοῖς δώσεις φίλοις;
 ΜΕ. τίς δ' ἦδε χώρα; τοῦ δὲ βασιλῆιοι δόμοι;
 ΓΡ. Πρωτεὺς τὰδ' οἰκεῖ δώματ', Αἴγυπτος δὲ γῆ. 460
 ΜΕ. Αἴγυπτος; ὦ δύστηνος, οἱ πέπλευκ' ἄρα.
 ΓΡ. τί δὴ τὸ Νείλου μεμπτόν ἐστὶ σοι γένος;
 ΜΕ. οὐ τοῦτ' ἐμέμφθην· τὰς ἐμὰς στένω τύχας.
 ΓΡ. πολλοὶ κακῶς πράσσουσιν, οὐ σὺ δὴ μόνος.
 ΜΕ. ἔστ' οὖν ἐν οἴκοις ὄντιν' ὀνομάζεις ἀναξ; 465
 ΓΡ. τόδ' ἐστὶν αὐτοῦ μνῆμα, παῖς δ' ἄρχει χθονός.
 ΜΕ. ποῦ δῆτ' ἂν εἶη; πότερον ἐκτὸς ἢ 'ν δόμοις;
 ΓΡ. οὐκ ἔνδον· Ἑλλησιν δὲ πολεμιώτατος.
 ΜΕ. τίν' αἰτίαν σχῶν ἧς ἐπηυρόμην ἐγώ;
 ΓΡ. Ἑλένη κατ' οἴκους ἐστὶ τούσδ' ἢ τοῦ Διός. 470
 ΜΕ. πῶς φῆς; τίν' εἶπας μῦθον; αὐθὶς μοι φράσον.
 ΓΡ. ἢ Τυνδαρίς παῖς, ἢ κατὰ Σπάρτην ποτ' ἦν.
 ΜΕ. πύθεν μολούσα; τίνα τὸ πρᾶγμ' ἔχει λόγον;

448 πικροὺς Hirschig: πικρῶς LG, ἄρ' Hermann: ἂν LG | μ' Hartung:
 γ' LG | πικροὺς ἂν ἕμην Wecklein 456 τί δ' Matthiae: τίν' LG
 461 πέπλευκ' LG: πέπλωκ' Keil 462 γένος LG: γένος Aldus
 466 μνῆμα LG: σῆμα Aristoph.

- ΓΡ. Λακεδαιμόνος γῆς δεῦρο νοστήσασ' ἄπο.
 ΜΕ. πότε; οὐ τί που λελήσμεθ' ἐξ ἄντρων λέχος; 475
 ΓΡ. πρὶν τοὺς Ἀχαιοὺς, ὦ ξέν', ἐς Τροίαν μολεῖν.
 ἀλλ' ἔρπ' ἀπ' οἴκων· ἔστι γάρ τις ἐν δόμοις
 τύχη, τύραννος ἧ ταράσσεται δόμος.
 καιρὸν γὰρ οὐδέν' ἦλθες· ἦν δὲ δεσπότης
 λάβη σε, θάνατος ξενιά σοι γενήσεται. 480
 εὔνους γάρ εἰμ' Ἑλλησιν, οὐχ ὅσον πικροὺς
 λόγους ἔδωκα δεσπότην φοβουμένη.
 ΜΕ. τί φῶ; τί λέξω; συμφορὰς γὰρ ἀθλίας
 ἐκ τῶν πάροιθεν τὰς παρεστώσας κλύω,
 εἰ τὴν μὲν αἰρεθεῖσαν ἐκ Τροίας ἄγων 485
 ἦκω δάμαρτα καὶ κατ' ἄντρα σφύζεται,
 ὄνομα δὲ ταῦτόν τῆς ἐμῆς ἔχουσά τις
 δάμαρτος ἄλλη τοισίδ' ἐνναίει δόμοις.
 πολλοὶ γάρ, ὡς εἶξασιν, ἐν πολλῇ χθονὶ 497
 ὀνόματα ταῦτ' ἔχουσι καὶ πόλις πόλει 498
 γυνὴ γυναικί τ'· οὐδὲν οὖν θαυμαστόον. 499
 Διὸς δ' ἔλεξε παῖδά νιν πεφυκέσθαι.
 ἀλλ' ἦ τις ἔστι Ζηνὸς ὄνομα ἔχων ἀνὴρ 490
 Νείλου παρ' ὄχθας; εἷς γὰρ ὅ γε κατ' οὐρανόιν.
 Σπάρτη δὲ ποῦ γῆς ἐστὶ πλὴν ἵνα ῥοαὶ
 τοῦ καλλιδόνακός εἰσιν Εὐρώτα μόνον;
 ἀπλοῦν δὲ Τυνδάρειον ὄνομα κλήζεται.
 Λακεδαιμόνος δὲ γαῖα τίς ξυνώνυμος 495
 Τροίας τ'; ἐγὼ μὲν οὐκ ἔχω τί χρὴ λέγειν.
 οὐδ' αὖ τὸ δεινὸν προσπόλου φευξοῦμεθα· 500

474 γῆς ε. τοῖς I.G., τῆς l

475 λέχος Heath: λέχους I.G

477 ἐν δόμοις I.G.: ἐπιπόλων Wecklein

486 σφύσθαι Badham

497-499 transposed by ed.

498 ταῦτ' Matthiae: τοῦτ' I.G

492 ἴνα

Matthiae: ἴν' ai LG

494 διπλοῦν...κλήζεται; Nauck

ἀνὴρ γὰρ οὐδεὶς ὧδε βάρβαρος φρένας,
 ὃς ὄνομ' ἀκούσας τοῦμὸν οὐ δώσει βοράν.
 κλεινὸν τὸ Τροίας πῦρ ἐγὼ θ' ὃς ἠψά νιν,
 Μενέλαος οὐκ ἄγνωστος ἐν πάσῃ χθονί.
 δόμων ἀνακτα προσμενῶ· δισσὰς δέ μοι 505
 ἔχει φυλάξεις· ἦν μὲν ὁμόφρων τις ἦ,
 κρύψων ἐμαυτὸν εἶμι πρὸς ναυίγια·
 ἦν δ' ἐνδιδῶ τι μαλθακόν, τὰ πρόσφορα
 τῆς νῦν παρούσης συμφορᾶς αἰτήσομαι.
 κακῶν δέ γ' ἡμῖν ἔσχατον τοῖς ἀθλίοις, 510
 ἄλλους τυράννους αὐτὸν ὄντα βασιλέα
 βίου προσαιτεῖν· ἀλλ' ἀναγκαίως ἔχει.
 λόγος γάρ ἐστιν οὐκ ἐμός, σοφῶν δ' ἔπος,
 δεινῆς ἀνάγκης οὐδὲν ἰσχύειν πλέον.

Χο. ἤκουσα τὰς θεσπιωδοῦ κόρας, 515
 ἃ χρῆζουσ' ἐφάνη 'ν τυράννοις
 δόμοις, ὡς Μενέλαος οὔπω
 μελαμφαῆς οἴχεται
 δι' ἔρεβος χθονὶ κρυφθεῖς,
 ἀλλ' ἔτι κατ' οἶδμ' ἴλιον 520
 τρυχόμενος οὔπω λιμένων
 ψεύσειεν πατρίας γᾶς,
 ἀλατεία βιότου
 ταλαίφρων, ἀφίλος φίλων,
 παντοδαπᾶς ἐπὶ γᾶς 525
 πόδα χριμπτόμενος εἰναλίῳ
 κώπα Τρωάδος ἐκ γᾶς.

504 del. Cobet 505 sq. δισσὰς...ἔχει Musgrave: ἔχει...δισσὰς LG

507 κρύψων Badham: κρύψας LG 510 δέ γ' Lenting: δέ θ' LG

516 ἐφάνη 'ν Badham: ἐφάνην I, ἐφάνη LG 526 εἰναλίῳ Hermann:

ἐναλίω LG

- ΕΛ. ἦδ' αὖ τάφου τοῦδ' εἰς ἕδρας ἐγὼ πάλιν
 στείχω, μαθοῦσα Θεονόης φίλους λόγους,
 ἢ πάντ' ἀληθῶς οἶδε· φησὶ δ' ἐν φάει 530
 πόσιν τὸν ἄμῶν ζῶντα φεγγος εἰσορᾶν,
 πορθμοὺς δ' ἀλᾶσθαι μυρίους πεπλωκότα
 ἐκέϊσε κἀκέϊσ' οὐδ' ἀγύμναστον πλάνοις
 ἦξειν, ὅταν ἐὴ πημάτων λάβῃ τέλος.
 ἐν δ' οὐκ ἔλεξεν, εἰ μολῶν σωθήσεται. 535
 ἐγὼ δ' ἀπέστην τοῦτ' ἐρωτῆσαι σαφῶς,
 ἦσθεῖσ' ἐπεὶ νιν εἶπέ μοι σεσωμένον.
 ἐγγυὺς δέ μιν που τῆσδ' ἔφασκ' εἶναι χθονός,
 ναυαγὸν ἐκπεσόντα σὺν παύροις φίλοις.
 ὦμοι, πόθ' ἦξεις; ὡς ποθεινὸς ἂν μόλοις. 540
 ἔα, τίς οὗτος; οὐ τί που κρυπτεύομαι
 Πρωτέως ἀσέπτου παιδὸς ἐκ βουλευμάτων;
 οὐχ ὡς δρομαία πῶλος ἢ βάκκη θεοῦ
 τάφῳ ξυνάψω κῶλον; ἄγριος δέ τις
 μορφήν ἕδ' ἐστίν, ὅς με θηρᾶται λαβεῖν. 545
- ΜΕ. σὲ τὴν ὄρεγμα δεινὸν ἡμιλλημένην
 τύμβου 'πὶ κρηπιδ' ἐμπύρους τ' ὀρθοστάτας,
 μείνον· τί φεύγεις; ὡς δέμας δείξασα σὺν
 ἔκπληξιν ἡμῖν ἀφασίαν τε προστίθης.
- ΕΛ. ἀδικοίμεθ', ὦ γυναῖκες· εἰργόμεσθα γὰρ 550
 τάφου πρὸς ἀνδρὸς τοῦδε, καὶ μ' ἐλὼν θέλει
 δοῦναι τυράννοις ὧν ἐφεύγομεν γάμους.
- ΜΕ. οὐ κλωπὲς ἐσμεν, οὐδ' ὑπηρέται κακῶν.
- ΕΛ. καὶ μὴν στολήν γ' ἄμορφοι ἀμφὶ σῶμ' ἔχεις.

530 ἐμαυτῶς Jacobs. 533 κἀκέϊσ' Canter: ἐκέϊσε L 540 ὦμοι
 Dohrn: ὡς μοι I.G.: ὅς μοι Seidler 549 προστίθης Matthiae: προ-
 τιθεῖς I.G. 553 οὐδ' Dindorf: οὐχ LG

- ΜΕ. στήσον, φόβον μεθείσα, λαιψηρὸν πόδα. 555
 ΕΛ. ἴστημ', ἐπεὶ γε τοῦδ' ἐφάπτομαι τάφου.
 ΜΕ. τίς εἶ; τίν' ὕψιν σήν, γύναι, προσδέρομαι;
 ΕΛ. σὺ δ' εἶ τίς; αὐτὸς γὰρ σὲ κάμ' ἔχει λόγος.
 ΜΕ. οὐπώποτ' εἶδον προσφερέστερον δέμας.
 ΕΛ. ὦ θεοί· θεὸς γὰρ καὶ τὸ γιγνώσκειν φίλους. 560
 ΜΕ. Ἑλληνὶς εἶ τις ἢ ἑπιχωρία γυνή;
 ΕΛ. Ἑλληνίς· ἀλλὰ καὶ τὸ σὸν θέλω μαθεῖν.
 ΜΕ. Ἑλένη σ' ὁμοίαν δὴ μάλιστ' εἶδον, γύναι.
 ΕΛ. ἐγὼ δὲ Μενελάω γέ σ'· οὐδ' ἔχω τί φῶ.
 ΜΕ. ἔγνωσ γὰρ ὀρθῶς ἄνδρα δυστυχέστατον. 565
 ΕΛ. ὦ χρόνιος ἐλθὼν σῆς δάμαρτος ἐς χέρας.
 ΜΕ. ποίας δάμαρτος; μὴ θίγῃς ἐμῶν πέπλων.
 ΕΛ. ἦν σοι δίδωσι Τυνδαίρεως ἐμὸς πατήρ.
 ΜΕ. ὦ φωσφόρ' Ἑκάτη, πέμπε φάσματ' εὐμενῆ.
 ΕΛ. οὐ νυκτίφαντον πρόπολον Ἐροδίας μ' ὄρας. 570
 ΜΕ. οὐ μὴν γυναικῶν γ' εἰς δυοῖν ἔφυν πόσις.
 ΕΛ. ποίων δὲ λέκτρων δεσπότης ἄλλων ἔφυσ;
 ΜΕ. ἦν ἄντρα κεύθει κάκ Φρυγῶν κομιζομαι.
 ΕΛ. οὐκ ἔστιν ἄλλη σὴ τις ἀντ' ἐμοῦ γυνή.
 ΜΕ. οὐ πού φρονῶ μὲν εὖ, τὸ δ' ὄμμα μου νοσεῖ; 575
 ΕΛ. οὐ γάρ με λεύσσω σὴν δάμαρθ' ὄραν δοκεῖς;
 ΜΕ. τὸ σῶμ' ὅμοιον, τὸ δὲ σαφές μ' ἀποστερεῖς.
 ΕΛ. σκέψαι· τίς, οὐ δεῖ γ', ἐστὶ σοῦ σοφώτερος;
 ΜΕ. ἔοικας· οὔτοι τοῦτό γ' ἐξαρνήσομαι.
 ΕΛ. τίς οὖν διδάξει σ' ἄλλος ἢ τὰ σ' ὄμματα; 580
 ΜΕ. ἐκεῖ νοσοῦμεν, ὅτι δάμαρτ' ἄλλην ἔχω.

555 φόβον Valkenaer: φόβου LG 556 τάφου Elmsley: τόπου LG

561 om. LG: restored by Markland from Ar. *Thesm.* 907 570 πρό-

πολον Canter: πρόσπολον LG 577 ἀποστερεῖς Lightfoot: ἀποστερεῖ LG

578 τίς, οὐ δεῖ γ' ed.: τί σου δεῖ τίς LG 580 τὰ σ' 3, τὰ σὺ γ' LG

- ΕΛ. οὐκ ἦλθον ἐς γῆν Ἐρφιάδ', ἀλλ' εἶδωλον ἦν.
 ΜΕ. καὶ τίς βλέποντα σώματ' ἐξεργάζεται;
 ΕΛ. αἰθήρ. ὅθεν σὺ θεσπόμεν' ἔχεις λέχη.
 ΜΕ. τίος πλάσαντος θεῶν; ἄελπτα γὰρ λέγεις. 585
 ΕΛ. Ἦρας διάλλαγμα, ὡς Πάρις με μὴ λάβοι.
 ΜΕ. πῶς οὖν ἄμ' ἐνθάδ' ἦσθά τ' ἐν Ἐρφιάθ' ἄμα;
 ΕΛ. τοῦτομα γένοιτ' ἂν πολλαχοῦ, τὸ σῶμα δ' οὐ.
 ΜΕ. μέθες με, λύπης ἄλις ἔχων ἐλήλυθα.
 ΕΛ. λείψεις γὰρ ἡμᾶς, τὰ δὲ κέν' ἐξάξεις λέχη; 590
 ΜΕ. καὶ χαῖρέ γ', Ἐλένη προσφερῆς ὀθούνεκ' εἶ.
 ΕΛ. ἀπωλόμην· λαβοῦσά σ' οὐχ ἔξω πόσιν.
 ΜΕ. τοῦκεῖ με μέγεθος τῶν πόνων πείθει, σὺ δ' οὐ.
 ΕΛ. οἱ γὰρ τίς ἡμῶν ἐγένετ' ἀθλιωτέρα;
 οἱ φίλτατοι λείπουσιν οὐδ' ἀφίξομαι 595
 Ἐλληνας οὐδὲ πατρίδα τὴν ἐμήν ποτε.
 ΑΓΓ. Μενελαε, μαστεύων σε κιγχάνω μόλις
 πᾶσαν πλατηθεὶς τήνδε βάρβαρον χθόνα,
 πεμφθεὶς ἐταίρων τῶν λελειμμένων ὑπο.
 ΜΕ. τί δ' ἔστιν; οὐ ποῦ βαρβάρων συλᾶσθ' ὑπο; 600
 ΑΓΓ. θαῦμ' ἔστ', ἔλασσον τοῦνομ' ἢ τὸ πρᾶγμα ἔχον.
 ΜΕ. λέγ', ὡς φέρεις τι τῆδε τῇ σπουδῇ νέον.
 ΑΓΓ. λέγω πόνους σε μυρίους τλῆναι μάτην.
 ΜΕ. παλαιὰ θρηνεὶς πῆματ'· ἀγγέλλεις δὲ τί;
 ΑΓΓ. βέβηκεν ἄλοχος σὴ πρὸς αἰθέρος πτυχὰς 605
 ἀρθεῖσ' ἄφαντος· οὐρανῶ δὲ κρύπτεται
 λιποῦσα σεμνὸν ἄντρον οὐ σφ' ἐσφίζομεν,

586 Ἦρας Scaliger: ἦρα LG

587 ἄμ' anon.: ἂν LG | ἦσθά τ'

Barnes: ἦσθ' LG: ἦσθας Nauck

589 λύπης Elmsley: λύπας LG

595 λείπουσιν LG: λείποισι μ' Musgrave

601 θαῦμ' ἔστ' Scaliger:

θαῦμά 'στ L: θαυμάστ' G | ἔχων 3, ἔχων LG

607 ἐρημον Cobet,

ἐρεμὸν Schneidewin

- τοσόνδε λέξασ'· ὦ ταλαίπωροι Φρύγες
 πάντες τ' Ἀχαιοί, δι' ἔμ' ἐπὶ Σκαμανδρίοις
 ἀκταῖσιν Ἥρας μηχαναῖς ἐθνήσκετε, 610
 δοκοῦντες Ἑλένην οὐκ ἔχοντ' ἔχειν Πάριν.
 ἐγὼ δ' ἐπειδὴ χρόνον ἔμειν' ὅσον με χρῆν,
 τὸ μόρσιμον σώσασα, πατέρ' ἐς οὐρανὸν
 ἄπειμι· φήμας δ' ἡ τάλαινα Τυνδαρὶς
 ἄλλως κακὰς ἤκουσεν οὐδὲν αἰτία. 615
 ὦ χαῖρε, Λήδας θύγατερ, ἐνθάδ' ἦσθ' ἄρα;
 ἐγὼ δέ σ' ἄστρον ὡς βεβηκυῖαν μυχοῦς
 ἠγγελλον εἰδὼς οὐδὲν ὡς ὑπόπτερον
 δέμας φοροίης. οὐκ ἐὼ σε κερτομεῖν
 ἡμᾶς τόδ' αὖθις, ὡς ἄδην ἐν Ἰλίῳ 620
 πόρους παρεῖχες σῶ πόσει καὶ συμμάχοις.
 ΜΕ. τοῦτ' ἔστ' ἐκεῖνο· ξυμβεβᾶσιν οἱ λόγοι
 οἱ τῆσδ' ἀληθεῖς. ὦ ποθεινὸς ἡμέρα,
 ὡς εἰς ἐμάς < σ' > ἔδωκεν ὠλένας λαβεῖν.
 ΕΛ. ὦ φίλτατ' ἀνδρῶν Μενέλεως, ὁ μὲν χρόνος 625
 παλαιός, ἡ δὲ τέρψις ἀρτίως πάρα.
 ἔλαβον ἀσμένα πόσιν ἐμόν, φίλαι,
 περὶ τ' ἐπέτασα χέρα
 φίλιον ἐν μακρᾷ φλογὶ φαεσφόρῳ.
 ΜΕ. καὶγὼ σέ· πολλοὺς δ' ἐν μέσῳ λόγους ἔχων 630
 οὐκ οἶδ' ὀποίου πρῶτον ἄρξωμαι τὰ νῦν.
 ΕΛ. γέγηθα, κρατὶ δ' ὀρθίους ἐθείρας
 ἀνεπτέρωκα καὶ δάκρυ σταλάσσω,
 περὶ δὲ γυῖα χέρας ἔβαλον, ἀδοιὰν

609 τάλανές τ' Hermann 612 μ' ἐχρῆν I.G. 620 μάτην Milton

621 σῶ Milton: ῶ I.G. 624 ὡς I.G.: ἦ σ' Canter | < σ' > ed. 628 περὶ
 τ' ἐπέτασα Hermann: περιπετάσασα LG 631 ἄρξωμαι Hermann: ἄρξο-
 μαι LG 634 χέρας Elmsley: χεῖρας I.G. | ἀδοιὰν Dindorf: ἠδοιὰν I.G.

- ὡς λάβω, ὦ πόσις. 635
- ΜΕ. ὦ φιλτάτη πρόσοψις, οὐκ ἐμέμφθην·
 ἔχω τὰ τῆς Διός < τε > λέκτρα Λήδας θ',
 ἂν ὑπὸ λαμπάδων κόροι λεύκιπποι
 ξυνομαίμονες ὄλβισαν ὄλβισαν 640
 τὸ πρόσθεν, ἐκ δόμων δὲ νοσφίσας σ' ἐμοῦ
 πρὸς ἄλλαν ἐλαύνει θεὸς συμφορὰν τᾶσδε κρείσσω.
- ΕΛ. τὸ κακὸν δ' ἀγαθὸν σέ τε καμὲ συνάγαγεν, πόσι,
 χρόνιον, ἀλλ' ὅμως ὀναίμαν τύχας. 645
- ΜΕ. ὄναιο δῆτα. ταῦτά δὴ ξυνεύχομαι·
 δυοῖν γὰρ ὄντοιν οὐχ ὃ μὲν τλήμων, ὃ δ' οὔ.
- ΕΛ. φίλαι φίλαι, τὰ πάρος οὐκέτι
 στένομεν οὐδ' ἀλγῶ.
 πόσιν ἐμὸν < ἐμὸν > ἔχομεν ἔχομεν ὃν ἔμενοι 650
 ἔμενον ἐκ Τροίας πολυετῆ μολεῖν.
- ΜΕ. ἔχεις < μ' > ἐγὼ τέ σ'· ἠλίου δὲ μυρίουσ
 μόγις διελθὼν ἡσθόμην τὰ τῆς θεοῦ.
 ἐμὰ δὲ δάκρυα χαρμονῆ πλέον ἔχει
 χάριτος ἢ λύπας. 655
- ΕΛ. τί φῶ; τίς ἂν τὰδ' ἤλπισεν βροτῶν ποτε;
 ἀδόκητον ἔχω σε πρὸς στέρνοις.
- ΜΕ. κἀγὼ σέ τὴν δοκοῦσαν Ἰδαίαν πόλιν
 μολεῖν Ἰλίου τε μελέους πύργους.
 πρὸς θεῶν, δόμων πῶς τῶν ἐμῶν ἀπεστάλης; 660
- ΕΛ. ἔ ἔ· πικρὰς ἐς ἀρχὰς βαίνεις,

637 τῆς Schaefer: τοῦ LG | τε add. Reisig 641 δὲ νοσφίσας
 Elmsley, σ' ἐμοῦ Portus: δ' ἐνόσφισαν θεοί σ' ὀμοῦ LG 642 ἄλλαν
 Elmsley: ἄλλαν δ' LG 644 συνάγαγεν πόσι Hermann: συνάγαγε
 πᾶσαν LG 650 ἐμὸν add. Seidler. Nauck brackets ἐμὸν to-
 gether with ἔμενον ἐκ in 651 652 μ' add. Jacobs 654 χαρμονῆ
 Hermann: χαρμονῆ LG: χαρμονῆν I, χαρμονῆν Elmsley 661 so L in
 marg., πικρὰν...ἀρχὰν LG

ἐ ἔ· πικρὰν δ' ἐρευνᾶς φάτιν.

ΜΕ. λέγ', ὡς ἄφυκτα πάντα δῶρα δαιμόνων.

ΕΛ. ἀπέπτυσσα μὲν λόγον, οἶον οἶον ἐσοίσομαι.

ΜΕ. ὅμως δὲ λέξον· ἡδύ τοι μόχθων κλύειν. 665

ΕΛ. οὐκ ἐπὶ λέκτρα βαριζάρου νεανία

πετομένας κώπας,

πετομένου δ' ἔρωτος ἀδίκων γάμων—

ΜΕ. τίς < γάρ > σε δαίμων ἢ πότμος συλᾶ πάτρας;

ΕΛ. ὁ Διὸς ὁ Διός, ὦ πόσι, με παῖς < Ἑρμᾶς > 670
ἐπέλασεν Νείλω.

ΜΕ. θαυμαστά· τοῦ πέμψαντος; ὦ δεινοὶ λόγοι.

ΕΛ. κατεδάκρυσσα καὶ βλέφαρον ὑγραίνω

δάκρυσιν· ἰ Διός μ' ἄλοχος ὤλεσεν.

ΜΕ. Ἦρα; τί νῶν χρίζουσα προσθεῖναι κακόν; 675

ΕΛ. ὅμοι ἐμῶν δεινῶν, λουτρῶν καὶ κρηνῶν,

ἵνα θεαὶ μορφὰν

ἐφαίδρυναν, ἔνθεν ἔμολεν κρίσις.

ΜΕ. τί δ' ἐς κρίσιν σοὶ τῶνδ' ἔθηχ' Ἦρα κακόν;

ΕΛ. Κύπριν ὡς ἀφέλοιτο— ΜΕ. πῶς; αὐδα. 680

ΕΛ. Πάριν ᾧ μ' ἐπένευσεν— ΜΕ. ὦ τλάμων.

ΕΛ. τλάμονα τλαμόνως ἐπέλασ' Αἰγύπτω.

ΜΕ. εἶτ' ἀντέδωκ' εἶδωλον, ὡς σέθεν κλύω;

ΕΛ. τὰ δὲ < σὰ > κατὰ μέλαθρα πάθεα πάθεα, μᾶ-

τερ, οὐ γώ. ΜΕ. τί φής;

685

ΕΛ. οὐκ ἔστιν μάτηρ· ἀγχιόμιον βρόχον

663 ἄφυκτα ed.: ἀκουστά I.G

666 λέκτρα L. Dindorf: λέκτρον

I.G 669 γάρ add. Barnes

670 με παῖς = Ἑρμᾶς: Hermann:

παῖς μ' I.G

675 τί νῶν Hermann: τίνων I.G

676 ὅμοι Ἰδαίων

Wilamowitz

679 τὰδ' ἐς κρίσιν σοὶ τῶνδ' ἔθηχ' Ἦρα κακῶν I.G:

τί δ'...κακόν Musgrave with τήνδε for τῶνδε

680 sq. Πάριν...Κύπρις

Reiske

682 τλάμονα τλαμόνως Kirchhoff: τλάμων τλάμων ᾧδ' I.G

684 σὰ add. Hermann

686 βρόχον Reisig: δὲ βρόχον I.G

δι' ἐμὲ κατεδήσατο δύσγαμον αἰσχύνα.

ΜΕ. τίς μοι θυγατρός δ' Ἑρμιόνης ἔστιν βίος;

ΕΛ. ἄγαμος ἄτεκνος, ὦ πόσι, καταστένει
γάμον ἄγαμον < ἐμόν >.

690

ΜΕ. ὦ πᾶν κατ' ἄκρας ἐὼμ' ἐμόν πέρσας Πάρης,
τάδε καὶ σὲ διώλεσε μυριάδας τε
χαλκεόπλων Δαναῶν.

ΕΛ. ἐμὲ δὲ πατρίδος ἄπο κακόποτμον ἀραίαν
ἔβαλε θεὸς ἀπό < τε > πόλεος ἀπό τε σέθεν,
ὅτε μέλαθρα λέχεά τ' ἔλιπον οὐ λιποῦσ'
ἐπ' αἰσχροῖς γάμοις.

695

ΧΟ. εἰ καὶ τὰ λοιπὰ τῆς τύχης εὐδαίμονος
τύχοιτε, πρὸς τὰ πρόσθεν ἀρκέσειεν ἄν.

ΛΓΓ. Μενέλαε, κἀμοὶ πρόσδος ἔτι τῆς ἡδονῆς,
ἦν μανθάνω μὲν καὐτός, οὐ σαφῶς δ' ἔχω.

700

ΜΕ. ἀλλ' ὦ γεραιέ, καὶ σὺ κοινώνει λόγων.

ΛΓΓ. οὐχ ἦδε μόχθων τῶν ἐν Ἰλίῳ βραβεύς;

ΜΕ. οὐχ ἦδε, πρὸς θεῶν δ' ἦμεν ἠπατημένοι,
νεφέλης ἄγαλμ' ἔχοντες ἐν χεροῖν λυγρόν.

705

ΛΓΓ. τί φῆς;

νεφέλης ἄρ' ἄλλως εἴχομεν πόρους πέρι;

ΜΕ. Ἦρας τὰδ' ἔργα καὶ θεῶν τρισσῶν ἔρις.

ΛΓΓ. ἦ δ' οὐσ' ἀληθῶς ἔστιν ἦδε σὴ δάμαρ;

ΜΕ. αὐτῆ· λόγοις δ' ἐμοῖσι πίστευσον τάδε.

710

ΛΓΓ. ὦ θύγατερ, ὁ θεὸς ὡς ἔφθυ τι ποικίλου

687 δύσγαμον Bo-laeus: δύσγαμος LG | αἰσχύνα Heermann: αἰσχύναν
LG 688 τίς μοι Badham: ὦμοι LG 690 αἰσχύνα LG, αἰσχύναν /
(after ἄγαμον) rejected by L. Dindorf who adds ἐμόν 695 τε add.
Matthiae 696 ὅτε Dobree: ὅτι LG 700 πρόσδος ἔτι Blaydes
(πρόσδοτ' ἔτι Musgrave): πρόσδοτε LG: πρόσδοτέ τι I: προσδότη (with
τις for τῆς) Wecklein 705 del. Kirchhoff

καὶ δυστέκμαρτον. εὖ δέ πως ἀναστρέφει
ἐκεῖσε κἀκεῖσ' ἀναφέρων· ὁ μὲν πονεῖ,
ὁ δ' οὐ ποιήσας αὐτῆς ὄλλυται κακῶς,
βέβαιον οὐδὲν τῆς αἰεὶ τύχης ἔχων. 715

σὺ γὰρ πόσις τε σὸς πόνων μετέσχετε,
σὺ μὲν λόγοισιν, ὁ δὲ δορὸς προθυμία.
σπεύδων δ' ὅτ' ἔσπευδ' οὐδὲν εἶχε· νῦν δ' ἔχει
αὐτόματα πράξας τὰ γὰθ' εὐτυχέστατα.
οὐκ ἄρα γέροντα πατέρα καὶ Διοσκόρω 720
ἡσχυνας οὐδ' ἔδρασας οἶα κλήζεται.

νῦν ἀνανεοῦμαι τὸν σὸν ὑμέναιον πάλιν
καὶ λαμπάδων μεμνήμεθ' ἄς τετραόροις
ἵπποις τροχάζων παρέφερον· σὺ δ' ἐν δίφροισ
ξὺν τῷδε νύμφῃ δῶμ' ἔλειπες ὄλβιον. 725

κακὸς γὰρ ὅστις μὴ σέβει τὰ δεσποτῶν
καὶ ξυγγέγηθε καὶ συνωδίνει κακοῖς.
ἐγὼ μὲν εἴην, κεῖ πέφυχ' ὅμως λάτρις,
ἐν τοῖσι γενναίοισιν ἠριθμημένος
δούλοισι, τούνομ' οὐκ ἔχων ἐλεύθερον, 730

τὸν νοῦν δέ· κρεῖσσον γὰρ τόδ' ἢ δυοῖν κακοῖν
εἶν' ὄντα χρῆσθαι, τὰς φρένας τ' ἔχειν κακὰς
ἄλλων τ' ἀκούειν δούλον ὄντα τῶν πέλας.

ΜΕ. ἀλλ' ὦ γεραιέ, πολλὰ μὲν παρ' ἀσπίδα
μοχθήματ' ἐξέπλησας ἐκπονῶν ἐμοί, 735
καὶ νῦν μετασχὼν τῆς ἐμῆς εὐπραξίας
ἄγγελιον ἐλθὼν τοῖς λελειμμένοις φίλοις
τάδ' ὡς ἔχονθ' ἠύρηκας οἷ τ' ἐσμέν τύχης,

712 πως LG: πάντ' Schenkl 718 ὅτ' LG: ὅσ' Burges 728 κεί
Musgrave: καὶ LG: εἰ Stob. Mor. 62, 2 734 ἀλλ' s, ἀγ' LG
735 ἐκπονῶν ἐμοί Barnes: ἐκ πόνων ἐμῶν LG 738 ἔχονθ' Stephanus:
ἔχων LG | οὗ Tyrwhitt

μένειν τ' ἐπ' ἀκταῖς τοὺς τ' ἔμοις καταδοκεῖν
 ἀγῶνας οἱ μίνουσί μ', ὡς ἐλπίζομεν, 740
 κεῖ τήνδε πῶς δυναίμεθ' ἐκκλέψαι χθονὸς
 φρουρεῖν, ὅπως ἂν εἰς ἐν ἐλθόντες τύχης
 ἐκ βαρβάρων σωθῶμεν, ἣν δυνώμεθα.

ΛΓΓ. ἔσται τάδ', ὦναξ. ἀλλὰ τοι τὰ μάντεων
 ἰσοῖδον ὡς φαῦλ' ἐστὶ καὶ ψευδῶν πλέα. 745
 οὐδ' ἦν ἄρ' ὑγιᾶς οὐδὲν ἐμπύρου φλογὸς
 οὐδὲ πτερωτῶν φθέγματ'. εὐήθες δέ τοι
 τὸ καὶ δοκεῖν ὕριθας ὠφελεῖν βροτούς.

Κάλχας γὰρ οὐκ εἶπ' οὐδ' ἐσήμηνε στρατῶ
 νεφέλης ὑπερθνήκοντας εἰσορῶν φίλους 750
 οὐδ' Ἐλενος, ἀλλὰ πόλις ἀνηρπιάσθη μάτην.
 εἴποις ἄν, οὐνεχ' ὁ θεὸς οὐκ ἐβούλετο·

τί δήτα μαντευόμεθα; τοῖς θεοῖσι χρῆ
 θύοντας αἰτεῖν ἀγαθὰ, μαντείας δ' εἶν·
 βίου γὰρ ἄλλως δέλεαρ ἠύρέθη τόδε, 755
 κούδεῖς ἐπλούτησ' ἐμπύροισιν ἀργὸς ὦν·
 γνώμη δ' ἀρίστη μάντις ἢ τ' εὐβουλία.

ΧΟ. ἐς ταῦτό κάμοι δόξα μάντεων πέρι
 χωρεῖ γέροντι· τοὺς θεοὺς ἔχων τις ἂν
 φίλους ἀρίστην μαντικὴν ἔχοι δόμοις. 760

ΕΛ. εἶεν· τὰ μὲν δὴ δεῦρ' αἰεὶ καλῶς ἔχει.
 ὅπως δ' ἐσώθης, ὦ τάλας, Τροίας ἄπο,
 κέρδος μὲν οὐδὲν εἰδέναι, πόθος δέ τις
 τὰ τῶν φίλων φίλοισιν αἰσθῆσθαι κακά.

ΜΕ. ἦ πόλλ' ἀνήρου μ' ἐνὶ λόγῳ μιᾷ θ' ὀδῶ. 765

740 μίνουσι μ' ὡς Musgrave: μίνουτιν οὗς L: μέλλουσιν οὗς G

741 κεῖ L. Dindorf: καί L.G | ἐκκλέψαις: ἐκπλέσαι L.G 746 οἶδ' L.G:

οὐκ Kirchhoff, οὐτ' Nauck 747 οἶδ' Kirchhoff: οὐτε L.G 751 οἶδ'

Ἐλενος Ponsou: οἶδεν γε L.G 765 ἐνὶ λόγῳ Pierson: ἐν ὀλίγῳ L.G

τί σοι λέγοιμ' ἂν τὰς ἐν Αἰγαίῳ φθορὰς
τὰ Ναυπλίου τ' Εὐβοϊκὰ πυρπολήματα
Κρήτην τε Λιβύης θ' ἄς ἐπεστράφην πόλεις,
σκοπιάς τε Περσέως; εἰ γὰρ ἐμπλήσαιμί σε
μύθων, λέγων τ' ἂν σοι κάκ' ἀλγοίην ἔτι, 770
πάσχων τ' ἕκαμνον· δις δὲ λυπηθεῖμεν ἂν.

ΕΛ. κάλλιον εἴπας ἢ σ' ἀνηρόμην ἐγώ.

ἐν δ' εἶπὲ πάντα παραλιπών, πόσον χρόνον
πόντου ἔπι νότοις ἄλιον ἐφθείρου πλάνου;

ΜΕ. ἐνιαυσίους πρὸς τοῖσιν ἐν Τροίᾳ δέκα 775
ἔτεσι διήλθον ἑπτὰ περιδρομὸς ἐτών.

ΕΛ. φεῦ φεῦ· μακρόν γ' ἔλεξας, ὦ τάλας, χρόνον.
σωθεὶς δ' ἐκεῖθεν ἐνθάδ' ἦλθες ἐς σφαγίας.

ΜΕ. πῶς φῆς; τί λέξεις; ὡς μ' ἀπώλεσας, γύναι.

ΕΛ. [φεῦ γ' ὡς τάχιστα τῆσδ' ἀπαλλαχθεὶς χθονός.]
θανῆ πρὸς ἀνδρὸς οὗ τὰδ' ἐστὶ δώματα. 781

ΜΕ. τί χρῆμα δράσας ἄξιον τῆς συμφορᾶς;

ΕΛ. ἦκεις ἄελπτος ἐμποδὼν τ' ἐμοῖς γάμοις.

ΜΕ. ἦ γὰρ γαμεῖν τις τὰμ' ἐβουλήθη λέχη;

ΕΛ. ὕβριν θ' ὕβρίζειν εἰς ἔμ' ἦν ἔτλην ἐγώ. 785

ΜΕ. ἰδία σθένων τις ἢ τυραννείων χθονός;

ΕΛ. ὃς γῆς ἀνάσσει τῆσδε Πρωτέως γόνου.

ΜΕ. τόδ' ἔστ' ἐκεῖν' αἰνιγμ' ὃ προσπόλου κλύω.

ΕΛ. ποίοις ἐπιστὰς βαρβάρους πυλώμασιν;

ΜΕ. τοῖσδ', ἐνθεν ὥσπερ πτωχὸς ἐξηλαυνόμην. 790

ΕΛ. οὐ που προσήτεϊς βίοτον; ὦ τάλαιν' ἐγώ.

768 Κρήτης Kirchhoff | Λιβύης Reiske : Λιβύην LG 769 αἰ col. :
οὐ LG 772 καὶ πλείον' εἴπας Nauck 775 sq. ἐνιαυσίους Faehse :
ἐνιαυσίον LG, ἐνιαυσίων Mekler with κέκλων for ἐτών 780 del.
Valckenaer 783 τ' om. Baulham 788 αἰνιγμ' Canter : αἰαγμ'
LG 790 τοῖσδ' Scaliger : τοῖς LG

- ΜΕ. τοῦργον μὴν ἦν τοῦτ', ὄνομα δ' οὐκ εἶχεν τόδε.
 ΕΛ. πάντ' οἶσθ' ἄρ', ὡς ἔοικας, ἀμφ' ἐμῶν γάμων.
 ΜΕ. οἶδ'· εἰ δὲ λέκτρα διέφυγες τάδ' οὐκ ἔχω.
 ΕΛ. ἄθικτον εὐνήν ἴσθι σοι σεσωμένην. 795
 ΜΕ. τίς τοῦδε πειθῶ; φίλα γάρ, εἰ σαφῆ λέγεις.
 ΕΛ. ὀρῆς τάφου τοῦδ' ἀθλίους ἔδρας ἐμάς;
 ΜΕ. ὀρῶ, τάλαινα, στιβάδας, ὧν τί σοὶ μέτα;
 ΕΛ. ἐνταῦθα λέκτρων ἴκετεύομεν φυγᾶς.
 ΜΕ. βωμοῦ σπανίζουσ' ἢ νόμοισι βαρβάροις; 800
 ΕΛ. ἐρῶνέθ' ἡμᾶς τοῦτ' ἴσον ναοῖς θεῶν.
 ΜΕ. οὐδ' ἄρα πρὸς οἴκους ναυστολεῖν <σ' > ἔξεστί μοι;
 ΕΛ. ξίφος μένει σε μᾶλλον ἢ τοῦμὸν λέχος.
 ΜΕ. οὕτως ἂν εἶην ἀθλιώτατος βροτῶν.
 ΕΛ. μή νυν καταικιοῦ, φεῦγε δ' ἐκ τῆσδε χθονός. 805
 ΜΕ. λιπῶν σε; Τροίαν ἐξέπερσα σὴν χάριν.
 ΕΛ. κρεῖσσον γὰρ ἢ σε τᾶμ' ἀποκτεῖναι λέχη.
 ΜΕ. ἄνανδρά γ' εἶπας Ἰλίου τ' οὐκ ἄξια.
 ΕΛ. οὐκ ἂν κτάνοις τύραννον, ὃ σπεύδεις ἴσως.
 ΜΕ. †οὔτω† σιδήρῳ τρωτὸν οὐκ ἔχει δέμας; 810
 ΕΛ. εἶση· τὸ τολμᾶν δ' ἀδύνατ' ἀνδρὸς οὐ σοφοῦ.
 ΜΕ. σιγῇ παράσχω δῆτ' ἐμὰς δῆσαι χέρας;
 ΕΛ. ἐς ἄπορον ἤκεις· δεῖ δὲ μηχανῆς τινος.
 ΜΕ. δρῶντας γὰρ ἢ μὴ δρῶντας ἥδιον θανεῖν.
 ΕΛ. μί' ἔστιν ἐλπίς, ἣ μόνη σωθεῖμεν ἂν. 815
 ΜΕ. ὠνητὸς ἢ τολμητὸς ἢ λόγων ἕπο;
 ΕΛ. εἰ μὴ τύραννός <σ' > ἐκπύθοιτ' ἀφιγμένον.

792 εἶχεν Wecklein: εἶχον LG

802 σ' add. Musgrave

803 μένει σε Musgrave: μὴν εἶπαι LG

808 ἄνανδρά γ' Cobet: ἄνανδρ'

ἄρ' LG

809 κτάνοις Musgrave: κτάνης LG ὃ Seidler: δν LG

810 οἶτω LG, οἶτος Cobet, fort. οἶτες

816 ἀπο Wilamowitz

817 σ' add. Schaefer

- ΜΕ. ἐρεῖ δὲ τίς μ' ; οὐ γνωσεταιί γ' ὅς εἰμ' ἐγώ.
 ΕΛ. ἔστ' ἔνδον αὐτῷ ξύμμαχος θεοῖς ἴση.
 ΜΕ. φήμη τις οἴκων ἐν μυχοῖς ἰδρυμένη; 820
 ΕΛ. οὐκ, ἀλλ' ἀδελφή· Θεονόην καλοῦσί νιν.
 ΜΕ. χρηστήριον μὲν τοῦνομ'· ὅ τι δὲ δρᾷ φράσον.
 ΕΛ. πάντ' οἶδ', ἐρεῖ τε συγγόνῳ παρόντα σε.
 ΜΕ. θηήσκοιμεν ἄν· λαθεῖν γὰρ οὐχ οἶόν τέ μοι.
 ΕΛ. εἴ πως ἂν ἀναπέισαιμεν ἰκετεύοντέ νιν— 825
 ΜΕ. τί χρῆμα δρᾶσαι; τίν' ὑπάργεις μ' ἐς ἐλπίδα;
 ΕΛ. παρόντα γαίᾳ μὴ φράσαι σε συγγόνῳ.
 ΜΕ. πείσαντε δ' ἐκ γῆς διορίσαιμεν ἂν πόδα;
 ΕΛ. κοινῇ γ' ἐκείνῃ ῥαδίως, λάθρα δ' ἂν οὐ.
 ΜΕ. σὸν ἔργον, ὡς γυναικὶ πρόσφορον γυνή. 830
 ΕΛ. ὡς οὐκ ἄχρωστα γόνατ' ἐμῶν ἔξει χερῶν.
 ΜΕ. φέρ', ἦν δὲ δὴ νῶν μὴ ἀποδεξήται λόγους;
 ΕΛ. θανῇ· γαμοῦμαι δ' ἢ τάλαιν' ἐγὼ βία.
 ΜΕ. προδότις ἂν εἴης· τὴν βίαν σκήψασ' ἔχεις.
 ΕΛ. ἀλλ' ἄγνον ὄρκον σὸν κέρα κατώμοσα— 835
 ΜΕ. τί φῆς; θανεῖσθαι κοῦποτ' ἀλλάξειν λέχη;
 ΕΛ. ταυτῷ ξίφει γε· κείσομαι δὲ σοῦ πέλας.
 ΜΕ. ἐπὶ τοῖσδε τοίνυν δεξιᾶς ἐμῆς θίγε.
 ΕΛ. ψαύω, θανόντος σοῦ τόδ' ἐκλείψειν φάος.
 ΜΕ. κἀγὼ στερηθεῖς σοῦ τελευτήσειν βίον. 840
 ΕΛ. πῶς οὖν θανούμεθ' ὥστε καὶ δόξαν λαβεῖν;
 ΜΕ. τύμβου ἔπι νώτοις σὲ κτανῶν ἐμὲ κτανῶ.

818 so I, μ' οὐ γνώσεται' ὅς I., μ' οὐ γνώσεταιί ὅς G, μ' ἢ γνώσεταιί γ' ὅς g, fort. τοῦ γνώσεταιί μ'...ἐγώ: 825 ἴσως ἂν Kirchhoff 829 γ' Reiske: τ' I.G | ἂν οὐ L. Dindorf, ὁμοῦ I.G, γρ. οὐδαμοῦ superser. I
 830 γυνή Brodtaeus: γόνατ I.G 834 τὴν Scaliger: τὴν δὲ I.G
 836 ἀλλάξεις G 838 τοῖσδε τοίνυν Canter: τοῖσδε τοῖς νῦν I., τῆσδε τῆς νῦν G 840 τελευτήσειν Musgrave: τελευτήσω I.G 842 νώτοις Herwerden: νώτῳ I.G | κτανῶ Porson, κτανῶ Heath, κτανεῖ I.G

πρῶτον δ' ἀγῶνα μέγαν ἀγωνιούμεθα
λέκτρων ὑπὲρ σῶν· ὁ δὲ θελων ἴτω πέλας·
τὸ Τρωικὸν γὰρ οὐ καταισχυρῶ κλέος 845

οὐδ' Ἑλλάδ' ἐλθὼν λήψομαι πολὺν ψόγον,
ὅστις θέτιν μὲν ἐστέρησ' Ἀχιλλέως,
Τελαμωνίου δ' Αἴαντος εἰσείδον σφαγίς,
τὸν Νηλέως τ' ἄπαιδα· διὰ δὲ τὴν ἐμὴν
οὐκ ἀξιόσω καταθανεῖν δάμαρτ' ἐγώ; 850

μάλιστά γ'· εἰ γάρ εἰσιν οἱ θεοὶ σοφοί,
εὐψυχον ἄνδρα πολεμίων θανόνθ' ὑπο
κούφῃ καταμπίσχουσιν ἐν τύμβῳ χθοῖ,
κακοῖσι δ' ἔρμα στερεὸν ἐμβάλλουσι γῆς.

ΧΟ. ᾧ θεοί, γενέσθω δῆποτ' εὐτυχὲς γένος 855
τὸ Ταντάλειον καὶ μεταστήτω κακῶν.

ΕΛ. οἱ ἄγε τάλαινα· τῆς τύχης γὰρ ᾧδ' ἔχω·
Μερέλαε, διαπεπράγμεθ'· ἐκβαίνει δόμων
ἢ θεσπιφδὸς Θεονόη· κτυπεῖ δόμος
κλήθρων λυθέντων. φεῦγ'· ἀτὰρ τί φευκτέον; 860
ἀποῦσα γὰρ σε καὶ παροῦσ' ἀφιγμένον
δεῦρ' οἶδεν· ᾧ δύστηνος, ὡς ἀπωλόμην.

Τροίας δὲ σωθεῖς κάπὸ βαρβύρου χθονὸς
ἐς βάρβαρ' ἐλθὼν φάσγαν' αὐθις ἐμπεσῆ.

(ΘΕΟΝ.) ἡγοῦ σύ μοι φέρουσα λαμπτήρων σέλας, 865
θείου δὲ σεμνόθεσμον αἰθέρος μυχόν,
ὡς πνεῦμα καθαρὸν οὐρανοῦ δεξώμεθα·

845 κλέος Scaliger: λέχος LG

849 Νηλέως τ' ἄπαιδα Lenting:

Θησέως τε παῖδα LG

854 κακοῖσι δ' ἔρμα...ἐμβάλλουσι Nauck

(after Scaliger): κακοῖς δ' ἐφ' ἔρμα...ἐκβάλλουσι LG, ἐφ' ἔρμα Stephanus

866 σεμνόθεσμον Pflugk: σεμνοῦ θεσμιῶν LG, σεμνὸν θεσμιῶν Hermann |

μυχόν Hermann, μυχῶν LG, μυχοῦς Wecklein 867 δεξώμεθα Schaefer:

δεξαίμεθα LG

σὺ δ' αὖ κέλευθον εἴ τις ἔβλαψεν ποδὶ
 στεΐβων ἀνοσίῳ, δὸς καθαρσίῳ φλογί,
 κροῦσόν τε πεύκην, ἵνα διεξέλθω, πάρος. 870
 νόμον δὲ τὸν ἐμὸν θεοῖσιν ἀποδοῦσαι πάλιν
 ἐφέστιον φλόγ' ἐς δόμους κομίζετε.

Ἐλένη, τί τὰμά, πῶς ἔχει θεσπίσματα;
 ἤκει πόσις σοι Μενέλεως ὄδ' ἐμφανής,
 νεῶν στερηθεῖς τοῦ τε σοῦ μιμήματος. 875

ὦ τλήμων, οἴους διαφυγῶν ἦλθες πόνους,
 οὐδ' οἴσθα νόστον οἴκαδ' εἴτ' αὐτοῦ μενεῖς·
 ἔρις γὰρ ἐν θεοῖς σύλλογός τε σοῦ πέρι
 ἔσται πάρεδρος Ζηνὶ τῷδ' ἐν ἡματι.

Ἦρα μὲν, ἣ σοι δυσμενῆς πάροιθεν ἦν, 880

νῦν ἐστιν εὖνους κῆς πάτραν σῶσαι θέλει
 ξὺν τῇδ', ἵν' Ἑλλάς τοὺς Ἀλεξάνδρου γάμους,
 δῶρημα Κύπριδος, ψευδονυμφεύτους μάθη·

Κύπρις δὲ νόστον σὸν διαφθεῖραι θέλει,
 ὡς μὴ ἔξελεγχθῆ μηδὲ πριαμένη φανῆ 885

τὸ κάλλος Ἑλένης οὐκ ἐπ' ὠνητοῖς γάμοις.

τέλος δ' ἐφ' ἡμῖν, εἴθ', ἂ βούλεται Κύπρις,

λέξασ' ἀδελφῷ σ' ἐνθάδ' ὄντα διολέσω,

εἴτ' αὖ μεθ' Ἦρας σταῖσα σὸν σώσω βίον,

κρύψασ' ὀμαίμον', ὅς με προστάσσει τάδε 890

εἰπεῖν, ὅταν γῆν τήνδε νοστήσας τύχης.

τίς εἶσ' ἀδελφῷ τόνδε σημανῶν ἐμῷ

παρόνθ', ὅπως ἂν τοῦμὸν ἀσφαλῶς ἔχη;

ΕΔ. ὦ παρθέν', ἰκέτις ἀμφὶ σὸν πίτνω γόνυ

870 κροῦσόν τε...πάρος Reiske: κροῦσον δὲ...πυρός LG 875 μιμή-
 ματος Stephanus: τιμήματος LG 883 ψευδονυμφεύτου LG, -s add. I,
 -on Hermann 885 μὴ ἔξελεγχθῆ L. Dindorf: μὴτ' ἐξελεγχθῆ LG
 886 οὐκ ἐπ' ed.: οὔτεκ' LG 888 σ' Reiske: γ' I G, om. L

καὶ προσκαθίζω θᾶκον οὐκ εὐδαίμονα 895
 ὑπέρ τ' ἑμαυτῆς τοῦδέ θ', ὃν μόλις ποτὲ
 λαβούσ' ἐπ' ἀκμῆς εἶμι καθθαρόντ' ἰδεῖν·
 μή μοι κατείπης σῶ κασιγνήτῳ πόσιν
 τόιδ' εἰς ἐμὰς ἤκουτα φιλτάτας χέρας·
 σῶσον δέ, λίσσομαί σε· συγγόνῳ δὲ σῶ 900
 τὴν εὐσέβειαν μὴ προδοῆς τὴν σὴν ποτε,
 χάριτας ποιηρὰς κἀδίκους ὠνούμενη.
 μισεῖ γὰρ ὁ θεὸς τὴν βίαν, τὰ κτητὰ δὲ
 κτᾶσθαι κελεύει πάντας οὐκ ἐς ἄρπαγίς.
 [εἰατέος δ' ὁ πλοῦτος † ἄδικός † τις ὦν.] 905
 κοινὸς γὰρ ἐστὶν οὐρανὸς πᾶσιν βροτοῖς
 καὶ γαῖ', ἐν ἣ χρῆ δώματ' ἀναπληρουμένους
 τ' ἀλλότρια μὴ ἔχειν μηδ' ἀφαιρεῖσθαι βία.
 ἡμᾶς δὲ καιρίως μέν, ἀθλίως δ' ἐμοί,
 Ἐρμῆς ἔδωκε πατρὶ σῶ σῶζειν πόσει 910
 τῶδ' ὃς πάρεστι κἀπολάζυσθαι θέλει.
 πῶς οὖν θανῶν ἂν ἀπολάβοι; κείνος δὲ πῶς
 τὰ ζῶντα τοῖς θανοῦσιν ἀποδοίη ποτ' ἂν;
 ἤδη τὰ τοῦ θεοῦ καὶ τὰ τοῦ πατρὸς σκόπει,
 πότερον ὁ δαίμων χῶ θανῶν τὰ τῶν πέλας 915
 βούλονται ἂν ἢ <οὐ> βούλονται ἂν ἀποδοῦναι πάλιν.
 δοκῶ μέν. οὐκοῦν χρῆ σε συγγόνῳ πλέον
 νέμειν ματαίῳ μᾶλλον ἢ χρηστῶ πατρί.
 εἰ δ' οὔσα μάντις καὶ τὰ θεῖ' ἠγουμένη
 τὸ μὲν δίκαιον τοῦ πατρὸς διαφθερεῖς, 920
 τῶ δ' οὐ δικάῳ συγγόνῳ δώσεις χάριν,

898 μοι Seidler: μου LG

899 φίλτατον Collet

903 908 del.

Dindorf 909 καιρίως Boilham: μακαρίως LG 913 ἀποδοίη ποτ' ἂν

Porson: ἂν ἀποδοίη ποτὶ LG

916 οὐ add. Canter

921 χάριν

Reiske: δίκην LG

αἰσχροὺν τὰ μὲν σε θεία πάντ' ἐξειδέναί,
τά τ' ὄντα καὶ μέλλοντα, τὰ δὲ δίκαια μή.

.....
τὴν τ' ἀθλίαν ἔμ', οἷσιν ἔγκειμαι κακοῖς,
ῥύσαι, πάρεργον δοῦσα τοῦτο τῆς τύχης. 925

Ἑλένην γὰρ οὐδεὶς ὅστις οὐ στυγέει βροτῶν·
ἢ κλήζομαι καθ' Ἑλλάδ' ὡς προδοῦσ' ἐμὸν
πόσιν Φρυγῶν ᾗκησα πολυχρύσους δόμους.
ἦν δ' Ἑλλάδ' ἔλθω κἀπιβῶ Σπάρτης πάλιν,
κλύοντες εἰσιδόντες ὡς τέχναις θεῶν 930

ᾧλοντ', ἐγὼ δὲ προδότις οὐκ ἄρ' ἦ φίλων,
πάλιν μ' ἀνάξουσ' ἐς τὸ σῶφρον αὐθις αὐ
ἐδνώσομαί τε θυγατέρ' ἦν οὐδεὶς γαμεῖ,
τὴν δ' ἐνθάδ' ἐκλιποῦσ' ἀλητεῖαν πικρὰν
ὄντων ἐν οἴκοις χρημάτων ὀνήσομαι. 935

κεῖ μὲν †θανῶν ὄδ' ἐν πυρᾷ κατεσφάγη†,
πρόσω σφ' ἀπόντα δακρῦοις ἂν ἠγάπων·
νῦν δ' ὄντα καὶ σωθέντ' ἀφαιρεθήσομαι;
μὴ δῆτα, παρθέν', ἀλλά σ' ἵκετεύω τόδε·
δὸς τὴν χάριν μοι τήνδε καὶ μιμοῦ τρόπους 940
πατρὸς δικαίου· παισὶ γὰρ κλέος τόδε
κάλλιστον, ὅστις ἐκ πατρὸς χρηστοῦ γεγῶς
ἐς ταῦτόν ἦλθε τοῖς τεκοῦσι τοὺς τρόπους.

Χο. οἰκτρὸν μὲν οἱ παρόντες ἐν μέσῳ λόγοι,
οἰκτρὰ δὲ καὶ σύ. τοὺς δὲ Μενέλεω ποθῶ 945

923 μέλλοντα...μή W. G. Clark: μή...μή εἰδέναί LG The lacuna after this v. was indicated by Hermann 929 πάλιν apogr. Paris.: om. LG
931 ἦν LG 932 ἀφ Canter, ἂν LG 933 ἐδνώσομαί Hermann: ἐδώσομαί LG, ἐκδώσομαί s 935 ὀνήσομαι Aldus: ἀνήσομαι LG
936 see Comm. 941 παισὶ Stob. flor. 89, 2, παιδὶ LG 945 τοῖς Hermann: τοῦ LG

λόγους ἀκοῦσαι τίνας ἐρεῖ ψυχῆς πέρι.
 ΜΕ. ἐγὼ σὸν οὔτ' ἂν προσπεσεῖν τλαίην γόνυ
 οὔτ' ἂν δακρῦσαι βλέφαρα· τὴν Ἰφροίαν γὰρ ἂν
 δειλοὶ γενόμενοι πλεῖστον αἰσχύνοιμεν ἂν.
 καίτοι λέγουσιν ὡς πρὸς ἀνδρὸς εὐγενοῦς 950
 ἐν ξυμφοραῖσι δάκρυ' ἀπ' ὀφθαλμῶν βαλεῖν.
 ἀλλ' οὐχὶ τοῦτο τὸ καλόν, εἰ καλὸν τόδε,
 αἰρήσομαι ἔγω πρόσθε τῆς εὐψυχίας.
 ἀλλ' εἰ μὲν ἄνδρα σοι δοκεῖ σῶσαι ξένον
 ζητοῦντά γ' ὀρθῶς ἀπολαβεῖν δάμαρτ' ἐμήν, 955
 ἀπόδος τε καὶ πρὸς σῶσον· εἰ δὲ μὴ δοκεῖ,
 ἐγὼ μὲν οὐ νῦν πρῶτον, ἀλλὰ πολλάκις
 ἄθλιος ἂν εἶην, σὺ δὲ γυνὴ κακὴ φανῆ.
 ἂ δ' ἄξι' ἡμῶν καὶ δίκαι' ἡγούμεθα
 καὶ σῆς μάλιστα καρδίας ἀνθάψεται, 960
 λέξω τάδ' ἀμφὶ μνήμα σοῦ πατρὸς †πόθω†.
 ὦ γέρον, ὃς οἰκεῖς τόνδε λάϊνον τάφοι,
 ἀπόδος, ἀπαιτῶ τὴν ἐμήν δάμαρτά σε,
 ἦν Ζεὺς ἔπεμψε δεῦρό σοι σώζειν ἐμοί.
 οἶδ' οὔνεχ' ἡμῖν οὔποτ' ἀποδώσεις θανών· 965
 ἀλλ' ἦδε πατέρα νέρθεν ἀνακαλούμενον
 οὐκ ἀξιώσει τὸν πρὶν εὐκλεέστατον
 κακῶς ἀκοῦσαι· κυρία γὰρ ἐστι νῦν.
 ὦ νέρτερ' Ἰλιδη, καὶ σὲ σύμμαχον καλῶ,
 ὅς πόλλ' ἐδέξω τῆσδ' ἕκατι σώματα 970
 πεσόντα τῶμῳ φασγάνῳ, μισθὸν δ' ἔχεις·
 ἦ νῦν ἐκείνους ἀπόδος ἐμφύχους πάλιν,

953 ἔγω Rossen: τὸ LG | εὐψυχίας Tyrwhitt: σὺψυχίας LG
 ἀπαιτῶς 956 ποθῶ LG: ποθῶν Hallam, fort. μολών 965 ἀπο-
 δώσεις Stephanus: ἀπολέσεις LG, ὀφλήσεις Nauck

ἢ τήνδ' ἀνάγκασόν γε πατρὸς εὐσεβοῦς
 κρείσσω φανείσαν τὰμὰ παραδοῦναι λέχη.
 εἰ δ' ἐμὲ γυναῖκα τὴν ἐμὴν συλήσετε, 975
 ἅ σοι παρέλιπεν ἦδε τῶν λόγων, φράσω.
 ὄρκοις κεκλήμεθ', ὡς μάθης, ᾧ παρθένε,
 πρῶτον μὲν ἐλθεῖν διὰ μάχης σῶ συγγόνῳ·
 κἀκεῖνον ἢ ἄμ' δεῖ θανεῖν· ἀπλοῦς λόγος.
 ἦν δ' ἐς μὲν ἀλκὴν μὴ πόδ' ἀντιθῆ ποδί, 980
 λιμῶ δὲ θηρᾷ τύμβον ἱκετεύοντε νῶ,
 κταρεῖν δέδοκται τήνδε μοι κᾶπειτ' ἐμὸν
 πρὸς ἦπαρ ᾧσαι δίστομον ξίφος τόδε
 τύμβου ἔπι νότοις τοῦδ', ἵν' αἵματος ῥοαὶ
 τάφου καταστάζωσι· κεισόμεσθα δὲ 985
 νεκρῶ δὴ ἐξῆς τῶδ' ἐπὶ ξεστῶ τάφῳ,
 ἀθάνατον ἄλγος σοί, ψόγος δὲ σῶ πατρί.
 οὐ γὰρ γαμεῖ τήνδ' οὔτε σύγγονος σέθεν
 οὔτ' ἄλλος οὐδεὶς· ἀλλ' ἐγὼ σφ' ἀπάξομαι,
 εἰ μὴ πρὸς οἴκους δυνάμεθ', ἀλλὰ πρὸς νεκρούς.
 τί ταῦτα; δακρύοις ἐς τὸ θῆλυ τρεπόμενος 991
 ἐλεινὸς ἦν ἂν μᾶλλον ἢ δραστήριος.
 κτείν', εἰ δοκεῖ σοι· δυσκλεῶς γὰρ οὐ κτενεῖς·
 μᾶλλον γε μέντοι τοῖς ἐμοῖς πείθου λόγοις,
 ἵν' ἦς δικαία καὶ δάμαρτ' ἐγὼ λάβω. 995

Χο. ἐν σοὶ βραβεύειν, ᾧ νεᾶνι, τοὺς λόγους·
 οὕτω δὲ κρίνον, ὡς ἅπασιν ἀνδάνης.

ΘΕΟΝ. ἐγὼ πέφυκά τ' εὐσεβεῖν καὶ βούλομαι,
 φιλῶ τ' ἐμαυτήν, καὶ κλέος τοῦμοῦ πατρὸς

973 πατρὸς εὐσεβοῦς Hartung: εὐσεβοῦς πατρός LG 974 τὰμὰ
 παραδοῦναι Badham: τὰμ' ἀποδοῦναι LG 980 πόδ' Brodaeus: πότ'
 LG 981 θηρᾷ Canter: θηρᾶν LG 993 δυσκλεῶς Barnes 994 πιθοῦ
 Dindorf

οὐκ ἂν μιάμαιμ', οὐδὲ συγγόνῳ χάριν 1000
 εἰοίην ἂν ἐξ ἧς δυσκλεῆς φανήσομαι.
 ἔνεστι δ' ἱερὸν τῆς δίκης ἐμοὶ μέγα
 ἐν τῇ φύσει· καὶ τοῦτο Νηρέως πάρα
 ἔχουσα σφάζειν Μενέλεων πειράσομαι.
 "Ἦρα δ', ἐπέπερ βούλεται σ' εὐεργετεῖν, 1005
 ἐς ταῦτόν οἴσω ψῆφον· ἡ Κύπρις δέ μοι
 ἴλεως μὲν εἶη, συμβέβηκε δ' οὐδαμοῦ.
 πειράσομαι δὲ παρθένος μένειν αἰεί.
 ἂ δ' ἀμφὶ τύμβῳ τῷδ' ὄνειδίσεις πατρός,
 ἡμῖν ὄδ' αὐτὸς μῦθος. ἀδικοίημεν ἂν, 1010
 εἰ μὴ ἀποδώσω· καὶ γὰρ ἂν κείνος βλέπων
 ἀπέδωκεν ἂν σοὶ τήνδ' ἔχειν, ταύτῃ δὲ σέ.
 καὶ γὰρ τίσις τῶνδ' ἐστὶ τοῖς τε νερτέροις
 καὶ τοῖς ἄνωθεν πᾶσιν ἀνθρώποις. ὁ νοῦς
 τῶν καθυιόντων ζῆ μὲν οὐ, γνώμην δ' ἔχει 1015
 ἀθάνατον εἰς ἀθάνατον αἰθέρ' ἐμπεσών.
 ὡς οὖν περαίνω μὴ μακρὰν, σιγήσομαι
 ἅ μου καθικετεύσατ', οὐδὲ μωρία
 σύμβουλος ἔσομαι τῇ κασιγνήτου ποτέ.
 εὐεργετῶ γὰρ κείνου οὐ δοκοῦσ' ὅμως, 1020
 ἐκ δυσσεβείας ὅσιον εἰ τίθημί νιν.
 αὐτοὶ μὲν οὖν τιν' ἔξοδόν γ' εὐρίσκετε,
 ἐγὼ δ' ἀποστᾶσ' ἐκποδῶν σιγήσομαι.
 ἐκ τῶν θεῶν δ' ἄρχεσθε χικετεύετε

- 1001 φανῆσται Badham 1004 Μενέλεων Brodaeus: μελέλεως LG
 1005 Ἦρα Barnes: ἦρα LG 1006 Κύπρις Canter: χάρις LG
 1007 ξυγγόνῳ Herwerden 1008 del. Badham 1009 πατρός Week-
 lem: πατρί LG 1010 αὐτὸς Matthiae: αὐτὸς LG | ἀδικοίην νιν ἂν
 Poisson 1012 τήνδ' Reiske: τήν γ' LG 1013—6 del. Dindorf
 1017 περαίνω Stephans: παραίνω LG 1019 τῇ Dobree: τοῦ LG
 1021 ἐξ οἴσω βούλεται Brodaeus 1022 τιν' Fick: τὴν LG

- τὴν μὲν σ' ἔᾶσαι πατρίδα νοστήσαι Κύπριν, 1025
 Ἥρας δὲ τὴν ἔννοιαν ἐν ταύτῳ μένειν
 ἦν ἐς σὲ καὶ σὸν πόσιω ἔχει σωτηρίας.
 σὺ δ', ὦ θανῶν μοι πάτερ, ὅσον γ' ἐγὼ σθένω,
 οὔποτε κεκλήσῃ δυσσεβῆς ἀντ' εὐσεβοῦς.
- ΧΟ. οὐδεὶς ποτ' ἠτύχησεν ἔκδικος γεγώς, 1030
 ἐν τῷ δικαίῳ δ' ἐλπίδες σωτηρίας.
- ΕΛ. Μενέλαε, πρὸς μὲν παρθένου σεσώμεθα·
 τοῦνθένδε δὴ σὲ τοὺς λόγους φέροντα χρῆ
 κοιήν ξυνάπτειν μηχανὴν σωτηρίας.
- ΜΕ. ἄκουε δὴ νυν· χρόνιος εἶ κατὰ στέγας 1035
 καὶ συνιτέθραψαι προσπόλοισι βασιλέως.
- ΕΛ. τί τοῦτ' ἔλεξας; ἐσφέρεις γὰρ ἐλπίδας
 ὡς δὴ τι δράσων χρηστὸν ἐς κοινόν γε νῶν.
- ΜΕ. πείσειας ἂν τιν' οἵτινες τετραζύγων
 ὄχων ἀνάσσουσ', ὥστε νῶν δοῦναι δίφρους; 1040
- ΕΛ. πείσαιμ' < ἂν >· ἀλλὰ τίνα φυγὴν φευξοῦμεθα
 πεδίων ἄπειροι βαρβύρου τ' ὄντες χθονός;
- ΜΕ. ἀδύνατον εἶπας. φέρε, τί δ' εἰ κρυφθεὶς δόμοις
 κτάνοιμ' ἄνακτα τῷδε διστόμῳ ξίφει;
- ΕΛ. οὐκ ἂν < σ' > ἀνάσχοιτ' οὐδὲ σιγήσειεν ἂν 1045
 μέλλοιτ' ἀδελφὴ σύγγονον κατακταρεῖν.
- ΜΕ. ἀλλ' οὐδὲ μὴν ναῦς ἴστιν ἧ σωθεῖμεν ἂν
 φεύγοντες· ἦν γὰρ εἴχομεν θάλασσοσ' ἔχει.
- ΕΛ. ἄκουσοι, ἦν τι καὶ γυνὴ λέξι σοφόν.
 βούλῃ λέγεσθαι μὴ θανῶν τεθνηκέσαι; 1050
- ΜΕ. κακὸς μὲν ὄρισ· εἰ δὲ κερδανῶ †λέγειν, †
 ἔτοιμός εἰμι μὴ θανῶν λόγῳ θανεῖν.

1038 κοινόν τε R. Ellis

1041 ἂν add. Canter

1045 σ' add.

Portus 1050 τεθνηκέσαι Coibet: λογω θανῶν LG

1051 λέγειν LG:

λόγοις Schenkl, κέρδος ἐν λόγῳ Wecklein

- ΕΛ. καὶ μὴν γυναικείοις < σ' > ἂν οἰκτισαίμεθα
κουραῖσι καὶ θρήνοισι πρὸς τὸν ἀνόσιον.
- ΜΕ. σωτηρίας δὲ τοῦτ' ἔχει τί νῶν ἄκος; 1055
παλαιότης γὰρ τῷ λόγῳ γ' ἔνεστί τις.
- ΕΛ. ὥς δὴ θανόντα σ' ἐνάλιον κενῶ τάφῳ
θάψαι τύραννον τῆσδε γῆς αἰτήσομαι.
- ΜΕ. καὶ δὴ παρείκειν· εἶτα πῶς ἄνευ νεῶς
σωθησόμεσθα κενοταφοῦντ' ἐμὸν δέμας; 1060
- ΕΛ. δοῦναι κελεύσω πορθμίδ', ἧ καθήσομεν
κόσμον τάφῳ σῶ πελαγίους ἐς ἀγκύλας.
- ΜΕ. ὥς εὐ τόδ' εἶπας πλὴν ἔν· εἰ χέρσῳ ταφὰς
θεῖναι κελεύσει σ', οὐδὲν ἢ σκῆψις φέρει.
- ΕΛ. ἀλλ' οὐ νομίζειν φήσομεν καθ' Ἑλλάδα 1065
χέρσῳ καλύπτειν τοὺς θανόντας ἐναλίους.
- ΜΕ. τοῦτ' αὖ κατορθοῖς· εἶτ' ἐγὼ συμπλεύσομαι
καὶ συγκαθήσω κόσμον ἐν ταύτῳ σκίφει.
- ΕΛ. σὲ καὶ παρῆναι δεῖ μάλιστα τοὺς τε σοὺς
πλωτῆρας οἵπερ ἔφυγον ἐκ ναυαγίας. 1070
- ΜΕ. καὶ μὴν εἴνπερ ναῦν ἐπ' ἀγκύρας λάβω,
ἀνὴρ παρ' ἄνδρα στήσεται ξιφηφόρος.
- ΕΛ. σὲ χρὴ βραβεύειν πάντα· πόμπιμοι μόνον
λαίφει πνοαὶ γένοιντο καὶ νεῶς δρόμος.
- ΜΕ. ἔσται· πόνους γὰρ δαίμονες παύσουσί μου. 1075
ἀτὰρ θανόντα τοῦ μ' ἐρεῖς πεπυσμένη;
- ΕΛ. σοῦ· καὶ μόνος γε φάσκε διαφυγεῖν μόρον
Ἄτρεως πλέων σὺν παιδὶ καὶ θανόνθ' ὄραν.
- ΜΕ. καὶ μὴν τάδ' ἀμφίβληστρα σώματος ῥύκη

1053 σ' add. Hermann 1056 ἀπαιέλη Hermann 1059 παρεί-
κειν Aldus: παρήκει LG 1061 καθήσομεν Heath: καθήσομαι LG
1062 πελαγίους Fritzsche: πελαγίας LG 1064 κελύσει L. Dindorf:
κελεύει LG 1078 ὄρων Badham

- συμμαρτυρήσει ναυτικῶν ἐρειπίων. 1080
- ΕΛ. ἐς καιρὸν ἦλθε, τότε δ' ἄκαιρ' ἀπώλλυτο·
τὸ δ' ἄθλιον κεῖν' εὐτυχὲς τάχ' ἂν πέσοι.
- ΜΕ. πότερα δ' ἐς οἴκους σοὶ συνεισελθεῖν με χρῆ
ἢ πρὸς τάφῳ τῷδ' ἥσυχοι καθώμεθα;
- ΕΛ. αὐτοῦ μὲν· ἦν γὰρ καὶ τι πλημμελές σε δρᾶ,
τάφος σ' ὄδ' ἂν ῥύσαιτο φάσγανόν τε σόν. 1086
ἐγὼ δ' ἐς οἴκους βᾶσα βοστρύχους τεμῶ
πέπλων τε λευκῶν μέλανας ἀνταλλιάξομαι
παρῆδι τ' ὄνυχα φόνιον ἐμβαλῶ χερός.
μέγας γὰρ ἀγών, καὶ βλέπω δύο ῥοπᾶς· 1090
ἢ γὰρ θανεῖν δεῖ μ', ἦν ἀλῶ τεχνωμένη,
ἢ πατρίδα τ' ἐλθεῖν καὶ σὸν ἐκσωῶσαι δέμας.
ὦ πότνι' ἢ Δίοισιν ἐν λέκτροις πίτνεις
Ἥρα, δὺ οἰκτρῶ φῶτ' ἀνάψυξον πόνων,
αἰτούμεθ' ὀρθὰς ὠλένας πρὸς οὐρανὸν 1095
ρίπτουνθ', ἴν' οἰκεῖς ἀστέρων ποικίλματα.
σύ θ' ἢ πὶ τῶμῳ κάλλος ἐκθήσω γάμῳ,
κόρη Διώνης Κύπρι, μή μ' ἐξεργάσῃ.
ἄλις δὲ λύμης ἦν μ' ἐλυμήνω πάρος
τοῦνομα ταρασχοῦσ', οὐ τὸ σῶμ', ἐν βαρβάροις.
θανεῖν δ' ἕασόν μ', εἰ κατακτεῖναι θέλεις, 1101
ἐν γῆ πατρώᾳ. τί ποτ' ἄπληστος εἶ κακῶν,
ἔρωτας ἀπάτας δόλια τ' ἐξευρήματα
ἀσκοῦσα φίλτρα θ' αἱματηρὰ δωμάτων;
εἰ δ' ἦσθα μετρία, τᾶλλα γ' ἠδίστη θεῶν 1105
πέφυκας ἀνθρώποισιν· οὐκ ἄλλως λέγω.
- ΧΟ. σὲ τὰν ἐναύλοισ ὑπὸ δενδροκόμοις στρ.

1080 fort. συμμάτρυρές σοι

1089 χερός Jacobs: χροός I.G

1096 ῥίπτουθ' Elmsley

1098 κοίρη I.G

1105 εἰ δ' LG: εἰθ'

F. W. Schmidt

1107 ἐναύλοισ Scaliger: ἐναυλείοισ I.G

μουσεῖα καὶ θάκουσ ἐνίζουσαν ἀναβοάσω,
 σὲ τὰν ἀοιδοτάταν
 ὄριθα μελωδὸν ἀηδόνα δακρυνέεσαν, 1110
 ἔλθ' ὦ διὰ ξουθᾶν γενίων ἐλελιζομένα
 θρήνοις ἐμοῖς ξυμφῶς,
 Ἑλένας μελέας ποίους
 τὸν Ἰλιάδων τ' ἀει-
 δούσα δακρυνέεντα πότμον 1115
 Ἀχαιῶν ὑπὸ λόγχαις·
 ὅτ' ἔμολεν ἔμολε, πεδία βαρβίρω πλάτα
 ὅς ἔδραμε ρόθια, μέλεα Πριαμίδαις ἄγων
 Λακεδαίμονος ἄπο λέχεα
 σέθεν, ὦ Ἑλένα, Πάρις αἰνόγαμος 1120
 πομπαῖσιν Ἀφροδίτας.
 πολλοὶ δ' Ἀχαιῶν δορὶ καὶ πετρίναις ἀντ.
 ριπαῖσιν ἐκπνεύσαντες Ἰδιδαν μέλεον ἔχουσιν,
 τάλαιναν ὦν ἀλόχων 1124
 κείραντες ἔθειραν· ἄνυμφα μέλαθρα δὲ κεῖται·
 πολλοὺς δὲ πυρσεύσας φλογερὸν σέλας ἀμφιρύταν
 Εὐβοίαν εἶλ' Ἀχαιῶν
 μονόκωπος ἀνήρ, πέτραις
 Καφηρίσιν ἐμβαλῶν
 Λιγαίαις τ' ἐνάλοισιν ἀκταῖς 1130
 δόλιον ἀστέρα λάμψας.

- 1111 ἔλθ' ὦ Musgrave: ἐλθὲ LG 1112 ξυμφῶς Nauck: ξινεργός
 LG 1114 ἀειδοῖσα Lachmann: ἀείδουσα LG 1115 πότμον Badham:
 πόνον LG 1117 ὅτ' Lenting: ὅς LG 1120 ὦ Ἑλένα Seidler: ὦ
 εἶλε LG 1122 ἐν δορὶ l 1124 τάλαιναν ὦν Matthiae: τάλαιναν
 LG, τῶν ἰσθ. l, ταλαντάτων Wecklein 1125 μέλαθρα δὲ Dindorf:
 δὲ μέλαθρα LG 1126 πολλὰ l | ἀμφιρύταν Matthiae: ἀμφὶ ρυτὰν
 LG 1129 Καφηρίσιν Heath: καφηρίαις LG 1130 ἐνάλοισιν
 Badham: ἐναλοῖς LG

ἀλίμενα †δ' ὄρεα μέλεα βαρβάρου στολᾶς†
 ὄτ' ἔστυτο πατρίδος ἀποπρὸ χειμάτων πνοᾷ
 γέρας οὐ γέρας, ἀλλ' ἔριν
 Δαναῶν νεφέλαν ἐπὶ ναυσὶν ἄγων, 1135
 εἶδωλον ἱρὸν Ἕρας.
 ὅ τι θεὸς ἢ μὴ θεὸς ἢ τὸ μέσον, στρ.
 τίς φήσ' ἐρευνήσας βροτῶν
 μακρότατον πέρας εὐρεῖν,
 ὃς τὰ θεῶν ἔσορᾷ 1140
 δεῦρο καὶ αὐθις ἐκέϊσε
 καὶ πάλιν ἀντιλόγοις
 πηδῶντ' ἀνελπίστοις τύχαις;
 σὺ Διὸς ἔφυσ, ὦ Ἑλένα, θυγάτηρ·
 πτανὸς γὰρ ἐν κόλποις σε Δή- 1145
 δας ἐτέκνωσε πατήρ.
 κατ' ἰαχήθης καθ' Ἑλλανίαν
 προδότις ἄπιστος ἄδικος ἄθεος· οὐδ' ἔχω
 τί τὸ σαφές, ὅ τι ποτ' ἐν βροτοῖς.
 τὸ τῶν θεῶν <δ' > ἔπος ἀλαθὲς ἠῦρον. 1150
 ἄφρονες ὅσοι τὰς ἀρετὰς πολέμῳ
 ἀντ.
 κτᾶσθε δορὸς ἀλκαίου λόγχαι-
 σιν καταπανόμενοι πό-
 νους θνατῶν ἀμαθῶς.

1132 sq. see Comm. ὄρεα Kirchhoff | Μάνα Hermann | fort. βαρβάρους τε γὰς 1133 ὄτ' ἔστυτο Musgrave: ὅτε σὺ τὸ I.G.: fort. ὄδ' ἔστυτο | χειμάτων Heath: χαιμάτων I.G. 1134 γέρας οὐ γέρας Badham: τέρας οὐ τέρας I.G. 1135 νεφέλας I, Μενέλας Wilamowitz 1136 ἱρὸν Dindorf, ἱερὸν I.G., ἔργων F. W. Schmidt 1138 τίς φήσ' Bamberger: τί φήσ I.G.: τίς φέσιν Hermann 1139 ἠῦρον Hermann 1141 δεῦρο Dobree: δεῖνα I.G. 1142 ἀμφιλόγοις Dobree 1147 κατ' ἰαχήθης Hermann: καὶ ἰαχὴ σὴ I.G. 1148 ἀδικῶς (ἀδικος I) is also found before προδότις in I.G. 1150 τῶν del. I | δ' add. Barnes 1154 ἀμαθῶς Musgrave: ἀπαθῶς I.G.

εἶ γὰρ ἄμιλλα κρινεῖ νιν 1155

αἵματος, οὐποτ' ἔρις

λείψει κατ' ἀνθρώπων πόλεις,

ἧ Πριαμίδαί γὰς ἔλιπον† θαλάμους,

ἔξδὸν διορθῶσαι λόγοις

σὰν ἔριν, ὧ Ἑλένα. 1160

νῦν δ' οὐ μὲν Ἄϊδα μέλονται κάτω,

τείχεα δέ, φλογμὸς ὥστε Διός, ἐπέσυτο φλόξ,

ἐπὶ δὲ πάθεα πάθεσι φέρεις

ἐν ἀθλίοις συμφοραῖς ἐλειναῖς.

(*)ΕΟΚ ὦ χαῖρε, πατρὸς μῆημ'· ἐπ' ἐξόδοισι γὰρ 1165

ἔθιψα, Πρωτεῦ, σ' ἔνεκ' ἐμῆς προσρήσεως·

αἰεὶ δέ σ' ἐξιὼν τε κῆσιων δόμους

Θεοκλίμενος παῖς ὅδε προσενέπει, πάτερ.

ὑμεῖς μὲν οὖν κίνας τε καὶ θηρῶν βρόχους,

δμῶες, κομίζετ' ἐς δόμους τυραννικούς· 1170

ἐγὼ δ' ἐμαυτὸν πόλλ' ἐλοιδόρησα δῆ·

οὐ γὰρ τι θανάτῳ τοὺς κακοὺς κολάζομεν.

καὶ νῦν πέπυσμαι φανερόν Ἑλλήνων τινα

ἐς γῆν ἀφίχθαι καὶ λεληθέναι σκοπούς,

ἦτοι κατόπτῃν ἢ κλοπαῖς θηρώμενον 1175

Ἑλένην· θανεῖται δ', ἦν γε δῆ ληφθῆ ἴκονον.

ἔα·

ἄλλ', ὡς ἔοικε, πάντα διαπεπραγμένα

ἠὔρηκα· τύμβου γὰρ κενὰς λιποῦσ' ἔδρας

ἢ Τυνδαρίδαι παῖς ἐκπεπόρθμευται χθονός.

ὦή, χαλάτε κληῖθρα· λῖεθ' ἵππικὰς 1180

1155 *εριν* Heath: *εριναι* LG

1158 ἧ Πριαμίδαί Camper: αἱ

Πριαμίδαι LG ἔλιπον LG: fort. ἐλαχον or ἐλεχον

1162 φλογμὸς

apogr. Paris: φλογμὸς LG

1164 ἐξ ἔ, om. LG ἔλευναῖς Nauck,

writing Ἑλενας: αἰδνας LG, γρ. ἰλίας L 1180 *σπ. ἵππικὰ φάτις* Cron

- φάτνας, ὀπαδοί, κάκκομίζεθ' ἄρματα,
 ὡς ἂν πόνου γ' ἕκατι μὴ λάθῃ με γῆς
 τῆσδ' ἐκκομισθεῖσ' ἄλοχος, ἣς ἐφίεμαι.
 ἐπίσχετ'· εἰσορῶ γὰρ οὖς διώκομεν
 παρόντας ἐν δόμοισι κού πεφευγότας. 1185
 αὕτη, τί πέπλους μέλανας ἐξήψω χρὸς
 λευκῶν ἀμείψασ' ἕκ τε κρατὸς εὐγενοῦς
 κόμας σίδηρον ἐμβαλοῦσ' ἀπέθρισας
 χλωροῖς τε τέγγεις δάκρυσι σὴν παρηίδα
 κλαίουσα; πότερον ἐννύχοις πεπεισμένη 1190
 στένεις ὀνείροις, ἢ φάτιν τιν' οἴκοθεν
 κλύουσα λίπη σὰς διέφθαρσαι φρένας;
 ΕΛ. ὦ δέσποτ', ἤδη γὰρ τόδ' ὀνομάζω σ' ἔπος,
 ὄλωλα· φροῦδα τὰμὰ κούδέν εἰμ' ἔτι.
 ΘΕΟΚ. ἐν τῷ δὲ κείσαι συμφορᾶς; τίς ἢ τύχη; 1195
 ΕΛ. Μενέλαος, οἴμοι, πῶς φράσω; τέθνηκέ μοι.
 ΘΕΟΚ. οὐδέν τι χαίρω σοῖς λόγοις, τὰ δ' εὐτυχῶ.
 πῶς οἶσθα; μῶν σοι Θεονόη λέγει τάδε;
 ΕΛ. κείνη τε φησὶν ὅ τε παρῶν ὅτ' ὄλλυτο.
 ΘΕΟΚ. ἦκει γὰρ ὅστις καὶ τὰδ' ἀγγέλλει σαφῆ; 1200
 ΕΛ. ἦκει· μόλοι δ' ἄρ' ὡς ἐγὼ χρήζω μολεῖν.
 ΘΕΟΚ. τίς ἐστι; ποῦ ἔστιν; ἵνα σαφέστερον μάθω.
 ΕΛ. ὄδ' ὃς κάθηται τῷδ' ὑποπτήξας τάφω.
 ΘΕΟΚ. Ἄπολλον, ὡς ἐσθῆτι δυσμόρφω πρέπει.
 ΕΛ. οἴμοι, δοκῶ μὲν κἀμὸν ὦδ' ἔχειν πόσιν. 1205
 ΘΕΟΚ. ποδαπὸς δ' ὄδ' ἀνὴρ καὶ πόθεν κατέσχε γῆν;
 ΕΛ. Ἕλλην, Ἀχαιῶν εἰς ἐμῷ σύμπλους πόσει.
 ΘΕΟΚ. θανάτω δὲ ποίω φησὶ Μενέλεων θανεῖν;

- ΕΛ. οἰκτρόταθ' ὑγροῖσιν ἐν κλυδωνίοις ἀλός.
 ΘΕΟΚ. ποῦ βαρβάροισι πελάγεσιν γαυσθλούμερον; 1210
 ΕΛ. Λιβύης ἀλιμένοισι ἐκπεσόντα πρὸς πέτραις.
 ΘΕΟΚ. καὶ πῶς ὄδ' οὐκ ὄλωλε κοινωρῶν πλάτης;
 ΕΛ. ἐσθλῶν κακίους ἐρίστ' εὐτυχέστεροι.
 ΘΕΟΚ. λιπῶν δὲ γὰρ ποῦ πάρεστιν ἔκβολα;
 ΕΛ. ὅπου κακῶς ὄλοιτο, Μενέλεως δὲ μή. 1215
 ΘΕΟΚ. ὄλωλ' ἐκεῖνος· ἦλθε δ' ἐν ποίῳ σκάφει;
 ΕΛ. γαῦταί σφ' ἀνείλον ἐντυχόντες, ὡς λέγει.
 ΘΕΟΚ. ποῦ δὴ τὸ πεμφθὲν ἀντὶ σοῦ Τροία κακόν;
 ΕΛ. νεφέλης λέγεις ἄγαλμ'; ἐς αἰθέρ' οἴχεται.
 ΘΕΟΚ. ὦ Πρίαμε καὶ γῆ Τρωάς, <ὡς> ἔρρεις μάτην.
 ΕΛ. κἀγὼ μετέσχον Πριαμίδαις δυσπραξίας. 1221
 ΘΕΟΚ. πόσιν δ' ἄθαπτον ἔλιπεν ἢ κρύπτει χθονί;
 ΕΛ. ἄθαπτον· οἱ γὰρ τῶν ἐμῶν τλήμων κακῶν.
 ΘΕΟΚ. τῶνδ' εἵνεκ' ἔταμες βοστρύχους ξανθῆς κόμης;
 ΕΛ. φίλος γὰρ ἐστίν ὅς ποτ' ἐστίν† ἐνθάδ' ὦν. 1225
 ΘΕΟΚ. ὀρθῶς μὲν ἦδε συμφορὰ δακρύεται;
 ΕΛ. ἐν εὐμαρεῖ γοῦν σὴν κασιγνήτην λαθεῖν.
 ΘΕΟΚ. οὐ δῆτα. πῶς οὔν; τόνδ' ἔτ' οἰκήσεις τάφον;
 ΕΛ. τί κερτομεῖς με, τὸν θανόντα δ' οὐκ ἔῃς;
 ΘΕΟΚ. πιστὴ γὰρ εἶ σὺ σῶ πόσει φεύγουσά με. 1230
 ΕΛ. ἀλλ' οὐκέτ'. ἦδη δ' ἄρχε τῶν ἐμῶν γάμων.
 ΘΕΟΚ. χρόνια μὲν ἦλθεν, ἀλλ' ὅμως αἰνῶ τᾶδε.
 ΕΛ. οἶσθ' οὔν ὃ δρᾶσον; τῶν πάρος λαθώμεθα.
 ΘΕΟΚ. ἐπὶ τῷ; χάρις γὰρ ἀντὶ χάριτος ἐλθέτω.

1209 οἰκτρόταθ' ὑγροῖσιν ἐν Hermann: οἰκτρότατον ὑγροῖσι LG
 1217 ἀπελθούσ' Cobet 1218 δῆ Scaliger: δὴ LG 1220 ὡς add.
 Scaliger 1225 see Comm. 1227 λαθεῖν Jacobs: θανεῖν LG
 1230 εἰ σὲ Elmsley: ἐπὶ LG 1232 ἦλθεν Musgrave: ἦλθες LG
 1233 λαθώμεθα Schaefer: λαθοίμεθα LG

- ΕΛ. σπονδὰς τέμωμεν καὶ διαλλάχθητί μοι. 1235
- ΘΕΟΚ. μεθήμι νεῖκος τὸ σόν, ἴτω δ' ὑπόπτερον.
- ΕΛ. πρὸς νῦν σε γονάτων τῶνδ', ἐπέπερ εἶ φίλος—
- ΘΕΟΚ. τί χρῆμα θηρῶσ' ἰκέτις ὠρέχθης ἐμοῦ;
- ΕΛ. τὸν καθθαίνοντα πύσιν ἐμὸν θάψαι θέλω.
- ΘΕΟΚ. τί δ'; ἔστ' ἀπόντων τύμβος; ἢ θάψεις σκιάν;
- ΕΛ. "Ἐλλησίν ἐστι νόμος, ὃς ἂν πόντῳ θάνῃ— 1241
- ΘΕΟΚ. τί δρᾶν; σοφοί τοι Πελοπίδαι τὰ τοιάδε.
- ΕΛ. κενοῖσι θάπτειν ἐν πέπλων ὑφάσμασιν.
- ΘΕΟΚ. κτέριζ'· ἀνίστη τύμβον οὐ χριζέεις χθονός.
- ΕΛ. οὐχ ὧδε ναύτας ὀλομένους τυμβεύομεν. 1245
- ΘΕΟΚ. πῶς δαί; λέλειμμαί τῶν ἐν "Ἐλλησιν νόμοι.
- ΕΛ. ἐς πόντον ὅσα χρῆ νέκυσιν ἐξορμίζομεν.
- ΘΕΟΚ. τί σοι παράσχω δῆτα τῷ τεθνηκότι;
- ΕΛ. ὄδ' οἶδ'· ἐγὼ δ' ἀπειρος, εὐτυχοῦσα πρίν.
- ΘΕΟΚ. ὦ ξένε, λόγων μὲν κληδόν' ἠνεγκας φίλην. 1250
- ΜΕ. οὐκ οὐκ ἐμαυτῷ γ' οὐδὲ τῷ τεθνηκότι.
- ΘΕΟΚ. πῶς τοὺς θανόντας θάπτει' ἐν πόντῳ νεκρούς;
- ΜΕ. ὡς ἂν παρούσης οὐσίας ἕκαστος ἦ.
- ΘΕΟΚ. πλούτου λέγ' εἶνεχ' ὅ τι θέλεις ταύτης χάριν.
- ΜΕ. προσφάζεται μὲν αἷμα πρῶτα νερτέροις. 1255
- ΘΕΟΚ. τίνας; σύ μοι σήμαινε, πείσομαι δ' ἐγώ.
- ΜΕ. αὐτὸς σὺ γίγμωσκ'· ἀρκέσει γὰρ ἂν διδώς.
- ΘΕΟΚ. ἐν βαρβάροις μὲν ἵππον ἢ ταῦρον νόμος.
- ΜΕ. διδούς γε μὲν δὴ δυσγενὲς μηδὲν δίδου.
- ΘΕΟΚ. οὐ τῶνδ' ἐν ἀγέλαις ὀλβίαις σπανίζομεν. 1260
- ΜΕ. καὶ στρωτὰ φέρεται λέκτρα σώματος κενά.
- ΘΕΟΚ. ἔσται· τί δ' ἄλλο προσφέρειν νομίζεται;

- ΜΕ. χαλκήλαθ' ὄπλα· καὶ γὰρ ἦν φίλος ἑορί.
 ΘΕΟΚ. ἄξια τὰδ' ἔσται Πελοπιεῶν ἂ δώσομεν.
 ΜΕ. καὶ τᾶλλ' ὅσα χθῶν καλὰ φέρει βλαστήματα.
 ΘΕΟΚ. πῶς οὖν; ἐς οἶμα τίνι τρόπῳ καθίετε; 1266
 ΜΕ. νῦν δεῖ παρῆναι κἀρετμῶν ἐπιστάτας.
 ΘΕΟΚ. πόσον δ' ἀπείργειν μῆκος ἐκ γαίας δόρυ;
 ΜΕ. ὥστ' ἐξορῆσθαι ρόθια χερσῶθεν μόλις.
 ΘΕΟΚ. τί δὴ; τόδ' Ἑλλάς νόμιμον ἐκ τίνος σέβει; 1270
 ΜΕ. ὡς μὴ πάλιν γῆ θύματ' ἐκβάλλῃ κλυδῶν.
 ΘΕΟΚ. Φοίνισσα κώπη ταχύπορος γενήσεται.
 ΜΕ. καλῶς ἂν εἴη Μενέλεώ τε πρὸς χάριν.
 ΘΕΟΚ. οὐκ οὖν σὺ χωρὶς τῆσδε ἐρῶν ἀρκεῖς τάδε;
 ΜΕ. μητρὸς τόδ' ἔργον ἢ γυναικὸς ἢ τέκνων. 1275
 ΘΕΟΚ. ταύτης ὁ μόχθος, ὡς λέγεις. θάπτειν πόσιν;
 ΜΕ. ἐν εὐσεβεῖ γοῦν νόμιμα μὴ κλέπτειν νεκρῶν.
 ΘΕΟΚ. ἴτω· πρὸς ἡμῶν ἄλοχον εὐσεβῆ τρέφειν.
 ἐλθῶν δ' ἐς οἴκους, ἐξελὼν κόσμον νεκρῶ
 καὶ σ' οὐ κεναῖσι χερσὶ γῆς ἀποστελῶ, 1280
 δρῖσαντα τῆδε πρὸς χάριν· φήμας δέ μοι
 ἐσθλὰς ἐνεγκῶν γ' ἀντὶ τῆς ἀχλαινίας
 ἐσθήτα λήψῃ σῖτά θ'. ὥστε σ' ἐς πάτραν
 ἐλθεῖν, ἐπεὶ νῦν γ' ἀθλίως ἔχονθ' ὄρω.
 σὺ δ', ὦ τάλαινα, μὴ 'πὶ τοῖς ἀνηνύτοις 1285
 τρύχου τοσοῦτον· Μενέλεως δ' ἔχει πότμον,
 κούκ ἂν δύναίτο ζῆν ὁ καθθαῶν πόσις.

1267 νῦν Canter: νῦν LG
 LG, ἀπείργεις Wecklein

1268 ἀπείργειν Matthiae: ἀπείργει

1271 θύματ' Hermann: λήματ' LG

1273 τε Reiske: γ' LG

1279 ἐξελὼν ed.: ἐξελὼ LG, ἐξελὼ Badham

1282 γ' del. Hermann

1286 τρύχου τοσοῦτον ed.: τρήχουσα σαυτήν

LG, τρήχου σεαυτήν Scaliger

- ΜΕ. σὸν ἔργον, ᾧ νεᾶνι· τὸν παρόντα μὲν
 στέργειν πόσιν χρῆ, τὸν δὲ μηκέτ' ὄντ' ἔαν·
 ἄριστα γάρ σοι ταῦτα πρὸς τὸ τυγχάνον. 1290
 ἦν δ' Ἑλλάδ' ἔλθω καὶ τύχῳ σωτηρίας,
 παύσω ψόγου σε τοῦ πρίν, ἦν γυνὴ γένη 1293
 οἴαν γενέσθαι χρῆ σε σῶ ξυνευνέτη. 1292
- ΕΛ. ἔσται τάδ'· οὐδὲ μέμψεται πόσις ποτὲ
 ἡμῖν· σὺ δ' αὐτὸς ἐγγὺς ὦν εἶση τάδε. 1295
 ἀλλ', ᾧ τάλας, εἴσελθε καὶ λουτρῶν τύχῃ
 ἐσθῆτά τ' ἐξάλλαξον. οὐκ ἐς ἀμβολὰς
 εὐεργετήσω σ'· εὐμενέστερον γὰρ ἂν
 τῷ φιλτάτῳ μοι Μενέλεω τὰ πρόσφορα
 δρώης ἂν, ἡμῶν τυγχάνων οἴων σε χρῆ. 1300
- Χο. ὀρεῖα ποτὲ δρομάδι κώλῳ στρ.
 μάτηρ θεῶν ἐσύθη
 ἂν' ὑλᾶντα νάπη
 ποτάμιόν τε χεῦμ' ὑδάτων
 βαρύβρομόν τε κῦμ' ἄλιον 1305
 πόθῳ τὰς ἀποιχομένας
 ἀρρήτου κούρας·
 κρόταλα δὲ βρόμια διαπρύσιον
 ἰέντα κέλαδον ἀνεβόα,
 θηρῶντό τε ζυγίους 1310
 ζεύξασαι θεὰ σατίνας
 τὰν ἄρπασθειῖσαν κυκλίῳν
 χορῶν ἔξω παρθενίων

1292 sq. transposed by Canter

1300 χρῆ Matthiae: χρῆν LG

1301 ὀρεῖα LG: ῥεῖα Nauck

1310 θηρῶντό τε Wecklein: θηρῶν

δετε LG

1311 ζεύξασαι θεὰ Badham: ζεύξασα θεὰ LG | σατίνας

Musgrave: σατίαν LG

μέτα κούραι ἀελλόποδες,
 ἃ μὲν τόξοις Ἄρτεμις, ἃ δ' 1315
 ἔγχει Γοργῶπις πάνοπλος·
 αὐγάζων δ' ἐξ οὐρανίων

ἄλλαν μοῖραν ἔκραινε.
 δρομαίων δ' ὅτε πολυπλανητῶν 1320
 μίτηρ ἐπαύσατ' ἀλᾶν

ματεύουσα πόνοις
 θυγατρὸς ἄρπαγὰς δολίους,
 χιονοθρέμμοιάς γ' ἐπέρας·
 Ἰδαιῶν Νυμφᾶν σκοπιᾶς·
 ῥίπτει δ' ἐν πένθει 1325

πέτρινα κατὰ δρία πολυνηφέα·
 βροτοῖσι δ' ἄχλοα πεδία γᾶς
 οὐ καρπίζουσ' ἀρότοις
 λαῶν φθείρει γενεαίη·
 ποιμναις δ' οὐχ ἴει θαλερὰς 1330

βοσκὰς εὐφύλλων ἐλίκων·
 πόλεων δ' ἀπέλειπε βίος,
 οὐδ' ἦσαν θεῶν θυσίαι,
 βωμοῖς τ' ἀφλεκτοὶ πέλανοι·
 πηγὰς τ' ἀμπαύει δροσερὰς 1335
 λευκῶν ἐκβάλλειν ὑδάτων

1314 μέτα κούραι Heath and Pilgk: μετὰ κουρᾶν δ' I.G. 1316 Γορ-
 γῶπις Heath: γοργῶ I.G. 1317 the lacuna was pointed out by
 L. Dindorf 1319 δρομίων Nauck 1320 ἐπαύσατ' ἀλᾶν F. W. Schmidt
 (writing ἀλᾶν): ἔπαυσε πόνων I.G. 1321 πόνοις ed.: πόνοισ I.G.,
 ματεῖουσι ἀπόνοισ vulg. after Matthiae 1323 γ' I.G.: δ' ἔ, τ' Elmsley
 1329 λαῶν Barnes: λαῶν δὲ I.G. | γενεαίη Seidler: γένναν I.G. 1330 ποιμ-
 ναις Canter: ποιμνας I.G. 1332 ἐπέλειπε Badham

πένθει παιδὸς ἀλάστω.
 ἐπεὶ δ' ἔπαυσ' εἰλαπίνας στρ.
 θεοῖς βροτείω τε γένει,
 Ζεὺς μειλίσσων στυγίους
 ματρὸς ὄργας ἐνέπει· 1340
 βᾶτε, σεμναὶ Χάριτες,
 ἴτε, τᾶ περιὲ παρθένω
 Δηοῖ θυμωσαμένα
 λύπαι ἐξαλλάξατ' ἀλᾶν,
 Μοῦσαι θ' ὕμνοισι χορῶν. 1345
 χαλκοῦ δ' αὐδὰν χθονίαν
 τύπανά τ' ἔλαβε βυρσοτενῆ
 καλλίστα τότε πρώτα μακάρων
 Κύπρις· γέλασέν τε θεὰ
 δέξατό τ' ἐς χέρας 1350
 βαρύβρομον αὐλὸν
 τερφθεῖς ἀλαλαγμῶ.
 ὦν οὐ θέμις < σ' > οὐδ' ὀσία ἀντ.
 †ἐπύρωσας† ἐν θαλάμοις,
 μῆνιν δ' εἶχες μεγάλας 1355
 ματρός, ὦ παῖ, θυσίας
 οὐ σεβίζουσα θεᾶς.
 μέγα τοι δύναται νεβρῶν
 παμπούκιλοι στολίδες

- 1337 ἀλάστω L. Dindorf: ἀλάστω LG 1340 ἐνέπει Heath:
 ἐννέπει LG 1342 τᾶ Musgrave: τὰν LG 1344 ἀλᾶν Bothe:
 ἀλαλᾶ LG 1345 χορῶν Matthiae: χορόν LG 1347 τύπανα Heath:
 τύπανα LG | τ' ἔλαβε Hermann: τε λάβετε LG | βυρσοτενῆ Canter:
 πυρσογενῆ LG 1348 πρῶτον Wecklein 1353 σ' add. Bothe | οὐδ'
 Hermann: οἴθ' LG 1354 fort. ἐγείσω γᾶς: see Comm. 1355 εἶχες
 Musgrave, ἔσχεσ Scidler, ἔχεις LG 1357 θεᾶς Heath: θεοῖς LG
 1358 δύναται Musgrave: δύνανται LG

κισσοῦ τε στεφθεῖσα χλόα 1360
 νάρθηκας εἰς ἱερούς,
 ῥόμβων θ' εἰλισσομένα
 κύκλιος ἔνοσις αἰθερία,
 βακχεύουσά τ' ἔθειρα Βρομίῳ
 καὶ παννουχίδες θεᾶς. 1365
 †εὐ δέ νιν ἄμασιν
 ὑπέρβαλε σελάνα.

μορφῇ μόνον ἠὔχεις.†

ΕΛ. τὰ μὲν κατ' οἴκους εὐτυχοῦμεν, ᾧ φίλαι·
 ἢ γὰρ συνεκκλέπτουσα Πρωτέως κόρη 1370
 πόσιν παρόντα τὸν ἐμὸν ἱστορουμένη
 οὐκ εἶπ' ἀδελφῶ· κατθανόντα δ' ἐν χθονὶ
 οὐ φησιν ἀγὰς εἰσορᾶν ἐμὴν χάριν.
 κάλλιστα δ' εἰ τὰδ' ἤρπασεν τεύχη πόσις·
 ἂ γὰρ καθήσειν ὄπλ' ἔμελλεν εἰς ἄλα, 1375
 ταῦτ' ἐμβαλὼν πόρπακι γενναίαν χέρα
 αὐτὸς κομίζει δόρυ τε δεξιᾷ λαβῶν,
 ὡς τῷ θανόντι χάριτα δὴ συνεκπονών.
 προύργου δ' ἐς ἀλκὴν σώμ' ὄπλοις ἠσκήσατο,
 ὡς βαρβάρων τροπαῖα μυρίων χερὶ 1380
 στήσων, ὅταν κωπήρες ἐσβῶμεν σκάφος,
 πέπλους ἀμείψας ἀντὶ ναυφθόρου στολῆς,
 ἀγῶ νιν ἐξήσκησα καὶ λουτροῖς χροῖα

1360 κισσοῦ Musgrave: κισσῶ LG 1362 ῥόμβων Musgrave:
 ῥόμβω LG | εἰλισσομένα Musgrave: ἐλίσσομένα LG 1363 κύκλιος
 Scaliger: κυκλίου LG 1366—8 corrupt: see Comm. 1374 δῆτ'
 ἀνῆρπασεν ἐν τεύχη LG, τεύχη Barnes, δὴ τὰδ' Fix, δ' αὐτὰδ' Hartung,
 δ' εἰ τὰδ' ed. 1376 πόρπακι Victorius: ὄρπακι L, ὄρπακι G
 1381 στήσων anon.: θήσων LG 1382 ἀμείψας Hermann, δ' ἀμείψας
 LG, δ' ἀμείψασ' with ἐγὼ in 1383 Pierson

- ἔδωκα, χρόνια νίπτρα ποταμίας δρόσου.
 ἀλλ' ἐκπερᾶ γὰρ δωμάτων ὁ τοὺς ἐμοὺς 1385
 γάμους ἐτοιμοὺς ἐν χεροῖν ἔχειν δοκῶν,
 σιγητέον μοι· καὶ σὲ προσποιούμεθα
 εὖνουν κρατεῖν τε στόματος, ἣν δυνώμεθα
 σωθέντες αὐτοὶ καὶ σὲ συνσωσαί ποτε.
- ΘΕΟΚ. χωρεῖτ' ἐφεξῆς, ὡς ἔταξεν ὁ ξένος, 1390
 δμῶες, φέροντες ἐνάλια κτερίσματα.
 Ἐλένη, σὺ δ', ἦν σοι μὴ κακῶς δόξω λέγειν,
 πείθου, μὲν' αὐτοῦ· ταῦτ' αὖτ' αὖτ' αὖτ' αὖτ'
 πράξεις τὸν ἄνδρα τὸν σὸν ἦν τε μὴ παρῆς.
 δέδοικα γάρ σε μή τις ἐμπροσθὼν πόθος 1395
 πείση μεθεῖναι σῶμ' ἐς οἶδμα πόντιον
 τοῦ πρόσθεν ἀνδρὸς χάρισιν ἐκπεπληγμένην·
 ἄγαν γὰρ αὐτὸν οὐ παρόνθ' ὅμως στένεις.
- ΕΛ. ὦ καινὸς ἡμῖν πόσις, ἀναγκαίως ἔχει 1400
 τὰ πρῶτα λέκτρα νυμφικὰς θ' ὀμιλίας
 τιμᾶν· ἐγὼ δὲ διὰ τὸ μὲν στέργειν πόσιν
 καὶ ξυθάνοιμ' ἄν· ἀλλὰ τίς κείνῳ χάρις
 ξὺν κατθανόντι κατθανεῖν; ἔα δ' ἐμὲ
 αὐτὴν μολοῦσαν ἐντάφια δοῦναι νεκρῷ.
 θεοὶ δὲ σοί τε δοῖεν οἷ' ἐγὼ θέλω, 1405
 καὶ τῷ ξένῳ τῷδ', ὅτι συνεκπονεῖ τάδε.
 ἔξεις δέ μ' οἷαν χρή σ' ἔχειν ἐν δώμασι
 γυναῖκ', ἐπειδὴ Μενέλεων εὐεργετεῖς
 κάμ'· ἔρχεται γὰρ δὴ τιν' ἐς τύχην τάδε·
 ὅστις δὲ δώσει ναῦν ἐν ἣ τάδ' ἄξομεν, 1410
 πρόσταξον, ὡς ἂν τὴν χάριν πλήρη λάβω.

1387 προσπίπτω μένειν Rauchenstein

1393 πιθῶ Dindorf

1396 καθίναι Naber

1398 παροῦσ' Vitelli

1399 καινὸς Beek:

κλεινὸς LG

1407 χρή σ' Matthiae: χρῆν LG

- ΘΕΟΚ. χάρει σὺ καὶ ναῦν τοῖσδε πεντηκόντορον
Σιδωνίαν δὸς κάρετμῶν ἐπιστάτας.
- ΕΛ. οἴκουν ὄδ' ἄρξει ναὸς ὃς κοσμεῖ τάφον;
- ΘΕΟΚ. μάλιστ'· ἀκούειν τοῦδε χρῆ ναΐτας ἐμούς. 1415
- ΕΛ. αὐθις κέλευσον, ἵνα σαφῶς μάθωσί σου.
- ΘΕΟΚ. αὐθις κελεύω καὶ τρίτον γ', εἴ σοι φίλον.
- ΕΛ. ὄναιο. κἀγὼ τῶν ἐμῶν βουλευμάτων.
- ΘΕΟΚ. μή νυν ἄγαν σὸν δάκρυσιν ἐκτήξῃς χροῖα.
- ΕΛ. ἦδ' ἡμέρα σοι τὴν ἐμὴν δείξει χάριν. 1420
- ΘΕΟΚ. τὰ τῶν θαυόντων οὐδέν, ἀλλ' ἄλλως πόνος.
- ΕΛ. ἔστιν τι κακὴν κἀνθάδ' ὧν ἐγὼ λέγω.
- ΘΕΟΚ. οὐδὲν κακίῳ Μενελεύ μ' ἔξεις πόσιν.
- ΕΛ. οὐδὲν σὺ μεμπτός· τῆς τύχης με δεῖ μόνον.
- ΘΕΟΚ. ἐν σοὶ τόδ', ἦν σὴν εἰς ἔμ' εὐνοίαν διδῶς. 1425
- ΕΛ. οὐ νῦν διδαζόμεσθα τοὺς φίλους φιλεῖν.
- ΘΕΟΚ. βούλῃ ξυνεργῶν αὐτὸς ἐκπέμψω στόλον;
- ΕΛ. ἦκιστα· μὴ δούλευε σοῖς δούλοις, ἴναξ.
- ΘΕΟΚ. ἀλλ' εἶα· τοὺς μὲν Πελοπιδῶν ἐὼ νόμους·
καθαρὰ γὰρ ἡμῖν δώματ'· οὐ γὰρ ἐνθάδε 1430
ψυχὴν ἀφήκε Μενέλεως· ἴτω δέ τις
φράσων ὑπάρχοις τοῖς ἐμοῖς φέρειν γάμων
ἀγάλατ' οἴκους εἰς ἐμούς· πᾶσαν δὲ χρῆ
γαῖαν βοᾶσθαι μακαρίαις ὑμνωδίαις
ὑμέναιον Ἑλένης κἀμόν, ὡς ζηλωτὸς ἦ. 1435
σὺ δ', ὦ ξέν', ἐλθὼν, πελαγίους ἐς ἀγκάλας
τῷ τῆσδε πρὶν ποτ' ὄντι δούς πόσει τάδε,
πάλιν πρὸς οἴκους σπεῦδ' ἐμὴν δάμαρτ' ἔχων,
ὡς τοὺς γάμους τοὺς τῆσδε συνδαΐσας ἐμοὶ

1415 χρῆ Reiske: χρῆν LG 1424 om. G με δαι Musgrave:

μ λαι L 1433 χρῆ Matthiae: χρῆν LG 1435 del. Herwerden |

ὑμέναιος...κἀμός Paley

- στέλλῃ πρὸς οἴκους ἢ μένων εὐδαιμονίης. 1440
- ΜΕ. ὦ Ζεῦ, πατήρ τε καὶ σοφὸς κλήζῃ θεός,
 βλέψου πρὸς ἡμᾶς καὶ μετάστησον κακῶν.
 ἔλκουσι δ' ἡμῖν πρὸς λέπας τὰς συμφορὰς
 σπουδῇ σύναψαι· κὰν ἄκρα θίγῃς χερί,
 ἤξομεν ἔν' ἐλθεῖν βουλόμεσθα τῆς τύχης. 1445
 ἴλις δὲ μόχθων οὖς ἐμοχθοῦμεν πάρος.
 κέκλησθέ μοι, θεοί, πολλὰ, † χρίστ' ἐμοῦ κλύειν †
 καὶ λύπρ', ὀφείλω δ' οὐκ ἀεὶ πράσσειν κακῶς.
 ὀρθῶ δὲ βῆναι ποδί· μίαν δέ μοι χίριν
 δόντες τὸ λοιπὸν εὐτυχίῃ με θήσετε. 1450
- ΧΟ. Φοίνισσα Σιδωνιάς ὦ στρ.
 ταχεῖα κόπα, ῥοθίοισι Νηρέως
 εἶρεσία φίλα,
 χοραγὲ τῶν καλλιχόρων
 δελφίνων, ὅταν αὔραις 1455
 πέλαγος εὐήνεμον ἦ,
 γλαυκὰ δὲ Πόντου θυγάτηρ
 Γαλάνεια τὰδ' εἶπη·
 κατὰ μὲν ἰστία πετάσατ' αὔ-
 ραις πλείοντες εἰναλῆαις, 1460
 λάβετε δ' εἰλατίνας πλάτας,
 ἰὼ ναῦται, ἰὼ ναῦται,
 πέμποντες εὐλιμένους
 Περσείων οἴκων Ἐλέναν ἐπ' ἀκτίς.

1441 πατήρ γὰρ Kirchhoff 1443 λέπας Musgrave: λέπας LG

1447 χρίστ' ἐμοῦ τεχεῖν κἀλυπ' Hermann: see Comm. 1452 ῥοθίοισι

Canter: ῥοθίοισι LG | Νηρέως Badham: μήτηρ LG 1453 εἶρεσία Barnes

1455 αὔρας Badham 1456 εἶνεμον Musgrave: νήνεμον LG

1460 πλείοντες ed.: λιπόττες LG, διόττες Dobree, τείοντες Buresch |

εἰναλῆαις Seidler: ἐναλῆαις LG | Λείποντες ἐναλῆαις Kirchhoff 1462 ἰὼ

(at the beginning of the line) Hermann: ὦ LG

ἦ πον κόρας ἂν ποταμοῦ ἄντ. 1465
 παρ' οἶδμα Λευκιππίδας ἦ πρὸ ναοῦ
 Παλλάδος ἂν λάβοις
 χρόνῳ ξυρελθούσα χοροῖς
 ἦ κώμοις Ἰακίνθου
 νύχιον εἰς εὐφροσύναν, 1470
 ὃν ἐξαμιλλησάμενος
 τροχῶ ἀτέρμοι δισκοῦ
 ἔκανε Φοῖβος, ὅθεν Λακαί-
 να γᾶ βούθυτον ἀμέραν
 ὁ Διὸς εἶπε σέβειν γόνος, 1475
 μόσχον θ', ἂν λιπέτην οἴκοις

 ἄς οὐπω πεῦκαι πρὸ γάμων ἔλαμψαν.
 δι' ἀέρος εἶθε ποτανοὶ στρ.
 γενοίμεθα . . . Λίβυες
 οἰωνοὶ στολάδες 1480
 ὄμβρον λιποῦσαι χειμέριον
 νίσονται πρεσβυτάτα
 σύριγγι πειθόμεναι
 ποιμένος, ὃς ἄβροχα
 πεδία καρποφόρα τε γᾶς 1485
 ἐπιπετόμενος ἰαχεῖ.
 ὦ πταναι δολιχαύχενες,

- 1470 εὐφροσύναν Matthiae: εὐφρόναν LG
 πέρμοι LG
 διὰς ὄ LG
 a kappa here
 LG
 1479 *1. γενοίμεθα εἶθε στολάδες οἰωνοὶ Λ: γόνος Hermann, but see
 Conam. | στοχίδης G and (corrected from στολάδες) L
 λιποῦσαι Hermann
 1482 πρὸς βουτάτου Paley
 1487 ὦ πταναι Canter: ὀπόταν ai LG
 1472 ἀτέρμοι Burges:
 1475 Διὸς Musgrave:
 1476 λιπέτην Hermann: λίποιτ' LG | Heath marked
 1477 πρὸ Canter: πρὸς LG
 1478 εἶθε Barnes: εἶ
 1481 χειμέριον
 1484 ἄβροχα Malchin

σύννομοι νεφέων δρόμου,
 βᾶτε Πλειάδας ὑπὸ μέσας
 Ὀαρίωνά τ' ἐννύχιον, 1490
 καρύξατ' ἀγγελίαν,
 Εὐρώταν ἐφεζόμεναι,
 Μενέλεως ὅτι Δαρδάνου
 πόλιν ἐλὼν δόμον ἤξει.
 μόλοιτέ ποθ' ἵππιον οἶμα ἀντ. 1495
 δι' αἰθέρος ἰέμενοι
 παῖδες Ἰνδαρίδαι,
 λαμπρῶν ἄστρων ὑπ' ἀέλλαισιν
 οἷ ναίετ' οὐράνιοι,
 σωτῆρε τᾶσδ' Ἑλένας 1500
 γλαυκὸν ἐπ' οἶδμ' ἄλιον
 κυανόχροά τε κυμάτων
 ρόθια πολιὰ θαλάσσης,
 ναύταις εὐαεῖς ἀνέμων
 πέμποντες Διόθεν πνοάς· 1505
 δύσκειαν δ' ἀπὸ συγγόνου
 βάλετε βαρβάρων λεχέων,
 ἂν Ἰδαίων ἐρίδων
 ποιναθεῖς ἐκτήσατο, γᾶν
 οὐκ ἐλθοῦσά < ποτ' > Ἰλίου 1510
 Φοιβείους ἐπὶ πύργους.

- 1489 βᾶσαι Herwerden | Πλειάδας Stephanus: πλειάδες LG
 1490 Ὀαρίωνα Nauck: Ὀρίωνα LG 1495 οἶμα corrected to οἶδμα L
 with γρ. ἄριμα in marg. L, οἶδμα G 1498 sq. Hermann, deleting οἶ,
 inserts οἶτ' after λαμπρῶν 1500 σωτῆρε Musgrave: σωτῆρες LG |
 τᾶσδ' Badham: τᾶς LG 1501 γλαυκ' ἐφ' ἄλι' οἶδματα Headlam
 1509 ποινηθεῖς Scaliger, πονηθεῖς L, πονηθήσ' G | γᾶν Musgrave: τὰν
 LG 1510 ἐλθοῦσα Musgrave, ποτ' Bothe, περ Fix, ἐλθοῦσαν ἐς
 LG, ἐς del. L

- ΑΓΓ. †ἀναξ, τὰ κάκιστ' ἐν δόμοις† ἠύρηκαμεν·
ὡς καὶν' ἀκούσῃ πῆματ' ἐξ ἐμοῦ τάχα.
- ΘΕΟΚ. τί δ' ἔστιν; ΑΓΓ. ἄλλης ἐκπόνοι μνηστεύματα
γυναικός· Ἑλένη γὰρ βέβηκε' ἔξω χθονός. 1515
- ΘΕΟΚ. πτεροῖσιν ἀρθεῖσ' ἢ πεδοστιβεῖ ποδῖ;
ΑΓΓ. Μενέλαος αὐτὴν ἐκπεπόρθμευται χθονός,
ὃς αὐτὸς αὐτὸν ἦλθεν ἀγγέλλον θανεῖν.
- ΘΕΟΚ. ὦ δεινὰ λέξας· τίς δέ νιν ναυκληρία
ἐκ τῆσδ' ἀπήρε χθονός; ἄπιστα γὰρ λέγεις. 1520
- ΑΓΓ. ἦν γε ξένω δίδως σὺ τοὺς τε σοὺς ἐλὼν
ναύτας βέβηκεν, ὡς ἂν ἐν βραχεῖ μάθῃς.
- ΘΕΟΚ. πῶς; εἰδέναι πρόθυμος· οὐ γὰρ ἐλπίδων
ἔσω βέβηκα μίαν ὑπερδραμεῖν χέρα
τοσοῦσδε ναύτας, ὧν ἀπεστάλης μέτα. 1525
- ΑΓΓ. ἐπεὶ λιποῦσα τούσδε βασιλείους δόμους
ἢ τοῦ Διὸς παῖς πρὸς θάλασσαν ἐστάλη,
σοφώταθ' ἀβρὸν πόδα τιθεῖσ' ἀνέστενε
πόσιν πέλας παρόντα κοῦ τεθυηκότα.
ὡς δ' ἦλθομεν σῶν περίβολον νεωρίων, 1530
Σιδωνίαν ναῦν πρωτόπλου καθεῖλομεν
ζυγῶν τε πεντήκοντα κἀρετμῶν μέτρα
ἔχουσαν. ἔργου δ' ἔργον ἐξημείβετο·
ὁ μὲν γὰρ ἰστόν, ὁ δὲ πλάτην καθίστατο
†ταρσόν τε χειρί, λευκά θ' ἰστί' εἰς ἐν ἦν,† 1535
πηδάλιά τε ζεύγλαισι παρακαθίετο.
κὰν τῶδε μόχθῳ, τοῦτ' ἄρα σκοπούμενοι,

1512 fort. ἐς καιρόν, ὦναξ, ἐν δόμοις σ' 1521 ἦδ' ἦν Hermann,
ἦπερ Hartung | τε LG: δὲ Kirchhoff | ἐλὼν Schenkl: ἔχων LG
1534 καθίστατο Barnes: καθίστατο LG 1535 ταρσῶ καθίρει Lightfoot,
ταρσόν κατήρη (with πλάτης) Wecklein | εἰς ἐν ἦν LG: ἐκτίθει Paley,
εἶλκετο Rauchenstein, fort. εἰλκέ τις

Ἕλληνας ἄνδρες Μειέλεω ξυνέμποροι
 προσήλθον ἄκταις ναυφθόροις ἠσθημένοι
 πέπλοισιν, εὐειδεῖς μὲν, ἀνχμηροὶ δ' ὄραν. 1540
 ἰδὼν δέ νιν παρόντας Ἀτρέως γόνος
 προσεῖπε δόλιον οἶκτον ἐς μέσον φέρων·
 ὦ τλήμονες, πῶς ἐκ τίνος νεὸς ποτε
 Ἀχαιίδος θραύσαντες ἤκετε σκάφος;
 ἄρ' Ἀτρέως παῖδ' ὀλόμενον συνθάπτετε, 1545
 ὃν Τυνδαρὶς παῖς ἤδ' ἀπόντα κενοταφεῖ;
 οἱ δ' ἐκβαλόντες δάκρυα ποιητῶ τρόπῳ,
 ἐς ταῦν ἐχώρουν Μειέλεω ποντίσματα
 φέροντες. ἡμῖν δ' ἦν μὲν ἤδ' ὑποψία
 λόγος τ' ἐν ἀλλήλοισι, τῶν ἐπεσβατῶν 1550
 ὡς πλήθος εἶη· διεσιωπῶμεν δ' ὅμως
 τοὺς σοὺς λόγους σφάζοντες· ἄρχειν γὰρ νεὸς
 ξένου κελεύσας πάντα συνέχεας τάδε.
 καὶ τᾶλλα μὲν δὴ ῥαδίως ἔσω νεὸς
 ἐθέμεθα κουφίζοντα· ταύρειος δὲ ποὺς 1555
 οὐκ ἠθελ' ὀρθὸς σανίδα προσβῆναι κῆρα,
 ἀλλ' ἐξεβρυχᾶτ' ὄμμ' ἀναστρέφων κύκλω,
 κυρτῶν τε νῶτα κᾶς κέρας παρεμβλέπων
 μὴ θιγγάνειν ἀπεῖργεν. ὁ δ' Ἑλένης πόσις
 ἐκάλεσεν· ὦ πέρσαντες Ἰλίου πόλιν, 1560
 οὐκ εἶ' ἀναρπάσαντες Ἑλλήνων νόμῳ
 νεανίαις ὤμοισι ταύρειον δέμας
 ἐς πρῶραν ἐμβαλεῖτε (φάσγανόν θ' ἅμα

1539 ἄκταις J. Heiland | ἠσκημένοι Porson 1545 ὀλόμενον Ste-
 phanus: ὀλοόμενον I.G. | συνθάπτετε Badham 1546 ἀπόντα Brodaeus:
 ἄκοντα I.G. 1548 κτερίσματα Herwerden 1550 τ' L. Dindorf:
 δ' I.G. 1554 τᾶλλα Canter: ταῦτα I.G. 1560 ἐκέλευσε Cobet

πρόχειρον οἶσω) σφάγια τῷ τεθνηκότι;
 οἱ δ' ἐς κέλευμ' ἐλθόντες ἐξανήρπασαν 1565
 ταύρου φέροντές τ' εἰσίθεντο σέλματα.
 μοιάμπυκος δὲ Μενέλεως ψήχων δέρην
 μέτωπά τ' ἐξέπεισεν ἐσβῆναι δόρυ.
 τέλος δ' ἐπειδὴ ναῦς τὰ πάντα' ἐδέξατο,
 πλήσασα κλιμακτῆρας εὐσφύρου ποδὸς 1570
 Ἑλένη καθέζετ' ἐν μέσοις ἐδωλίοις
 ὃ τ' οὐκέτ' ὦν λόγοισι Μενέλεως πέλας·
 ἄλλοι δὲ τοίχους δεξιούς λαιούς τ' ἴσοι
 ἀνὴρ παρ' ἀνδρ' ἔζονθ' ὑφ' εἵμασι ξίφη
 λαθραῖ' ἔχοντες, ῥόθιά τ' ἐξεπίμπλατο 1575
 βοῆς, κελουστοῦ φθέγμαθ' ὡς ἠκούσαμεν.
 ἐπεὶ δὲ γαίας ἤμεν οὐτ' ἄγαν πρόσω
 οὐτ' ἐγγύς, οὕτως ἦρετ' οἰάκων φύλαξ·
 ἔτ', ὦ ξέν', ἐς τὸ πρόσθεν, ἢ καλῶς ἔχει,
 πλεύσωμεν; ἀρχαὶ γὰρ νεὼς μέλουσί σοι. 1580
 ὃ δ' εἶφ'· ἄλις μοι. δεξιᾷ δ' ἐλὼν ξίφος
 ἐς πρῶραν εἶρπε κἀπὶ ταυρείῳ σφαγῇ
 σταθεῖς νεκρῶν μὲν οὐδενὸς μνήμην ἔχων,
 τέμνων δὲ λαιμὸν ἠύχετ'· ὦ ναίων ἄλα
 πόντιε Πόσειδον Νηρέως θ' ἀγναὶ κόραι, 1585
 σώσατέ μ' ἐπ' ἀκτὰς Ναυπλίας δάμαρτά τε
 ἄσυλον ἐκ γῆς. αἵματος δ' ἀπορροαὶ
 ἐς οἶδμ' ἐσηκόντιζον οὔριαι ξένῳ.
 καί τις τόδ' εἶπε· δόλιος ἢ ναυκληρία,

1564 οἶσω ed. : ὄσσει LG, ὄσει Bothe

1566 τ' Musgrave : δ' LG

1567 μοιάμπυκος Schenkl : μοιάμπυκον LG

1575 ῥόθια Pierson :

ἄρθρα I., ἄρθρα G

1576 κελουστοῦ Pierson : κελούθου LG

1580 σοι

Elmsley, μοι LG

1581 ἔχων Cobet

1584 λαιμὸν Stephanus :

δαίμον' LG

1588 οὔριαι Reiske : οὔρια LG

πάλιν πλέωμεν †ἀξίαν†· κέλευε σύ, 1590
 σὺ δὲ στρέφ' οἶακ'. ἐκ δὲ ταυρείου φόνου
 Ἀτρέως σταθεῖς παῖς ἀνεβόησε συμμάχους·
 τί μέλλετ', ὦ γῆς Ἑλλάδος λωτίσματα,
 σφάζειν φονεύειν βαρβάρους νεὸς τ' ἄπο
 ῥίπτειν ἐς οἶδμα; ναυβάταις δε τοῖσι σοῖς 1595
 βοᾷ κέλευσθῆς τὴν ἐναντίαν ὄπα·
 οὐκ εἶ' ὃ μὲν τις λοίσθιον ἀρεῖται δόρυ,
 ὃ δὲ ζυγ' ἄξας, ὃ δ' ἀφελὼν σκαλμοῦ πλῆτην
 καθαιματώσει κρᾶτα πολεμίων ξένων;
 ὀρθοὶ δ' ἀνῆξαν πάντες, οὐ μὲν ἐν χεροῖν 1600
 κορμούς ἔχοντες ναυτικούς, οὐ δὲ ξίφη·
 φόνῳ δὲ ναῦς ἐρρείτο. παρακέλευμα δ' ἦν
 πρῦμνηθεν Ἑλένης· ποῦ τὸ Τρωικὸν κλέος;
 δείξατε πρὸς ἄνδρας βαρβάρους. σπουδῆς δ' ὑπο
 ἔπιπτον, οὐ δ' ὠρθοῦντο, τοὺς δὲ κειμένους 1605
 νεκροὺς ἂν εἶδες. Μενέλεως δ' ἔχων ὕπλα,
 ὕπου νοσοῖεν ξύμμαχοι κατασκοπῶν,
 ταύτη προσῆγε χειρὶ δεξιᾷ ξίφος,
 ὥστ' ἐκκολυμβᾶν ναός, ἠρήμωσε δὲ
 σῶν ναυβατῶν ἐρέτμ'. ἐπ' οἰάκων δὲ βὰς 1610
 ἀνακτ' ἐς Ἑλλάδ' εἶπεν εὐθύνειν δόρυ.
 οὐ δ' ἰστὸν ἦρον, οὔριαι δ' ἦκον πνοαί,
 βεβάσι δ' ἐκ γῆς· διαφυγῶν δ' ἐγὼ φόνον
 καθῆκ' ἑμαυτὸν εἰς ἄλ' ἄγκυραν πᾶρα.
 ἦδη δὲ κάμνουθ' ὀρματόνων μέ τις 1615

1590 ἀξίαν LG with *va* superscr. over a by *l*: ἀντίαν Badham, ἀξίαν
 Headlam, Ναξίαν vulg. 1597 ἀρεῖται Elmsley: αἰρεῖται L, αἰρεῖται G
 1602 ἔρρει τὸ Elmsley 1603 κλέος δείξατε Hartung, κλέος; δείξαντες G
 1607 ὕπου Wecklein: ὄποι LG 1611 ἀνακτ' Emperius: ἀναξ LG
 1612 ἰστὶ Emperius 1615 ὀρματόνων L (with a in an erasure of two
 letters) G, *l* has in the margin γρ. ὀρμαίων τίνων, ὀρμαίων τείνων Ald. vulg.

ἀνείλετ', ἐς δὲ γαῖαν ἐξέβησέ σοι
τάδ' ἀγγελοῦντα. σὺ φρονος δ' ἀπιστίας
οὐκ ἔστιν οὐδὲν χρησιμώτερον βροτοῖς.

ΧΟ. οὐκ ἂν ποτ' ἠνῆχουν οὔτε σ' οὔθ' ἡμᾶς λαθεῖν
Μενέλαον, ὦραξ, ὡς ἐλάνθανεν παρών. 1620

ΘΕΟΚ. ὦ γυναικείαις τέχναισιν αἰρεθεὶς ἐγὼ τάλας·
ἐκπεφεύγασιν γάμοι με. κεῖ μὲν ἦν ἀλώσιμος
ναῦς διώγμασιν, ποιήσας εἶλον ἂν τάχα ξένους·
ἡνὶ δὲ τὴν προδοῦσαν ἡμᾶς τεισόμεσθα σίγγονον,
ἣτις ἐν δόμοις ὀρώσα Μενέλεων, οὐκ εἶπέ μοι.
τοιγὰρ οὔ ποτ' ἄλλον ἄνδρα ψεύσεται μαντεύ-
μασιν. 1626

ΧΟ. οὗτος ὦ, ποῖ σὸν πόδ' αἶρεις, δέσποτ', ἐς ποῖον
φόνον;

ΘΕΟΚ. οἶπερ ἡ δίκη κελεύει μ'. ἀλλ' ἀφίστασ' ἐκποδῶν.

ΧΟ. οὐκ ἀφήσομαι πέπλων σῶν· μεγάλα γὰρ σπειδεῖς
κακά.

ΘΕΟΚ. ἀλλὰ δεσποτῶν κρατήσεις δούλος ὦν; ΧΟ. φρονῶ
γὰρ εὔ. 1630

ΘΕΟΚ. οὐκ ἔμοιγ', εἰ μὴ μ' ἐάσεις— ΧΟ. οὐ μὲν οὖν σ'
ἐάσομεν.

ΘΕΟΚ. σύγγονον κτανεῖν κακίστην— ΧΟ. εὐσεβεστάτην
μὲν οὖν.

ΘΕΟΚ. ἦ με προῦδωκεν— ΧΟ. καλήν γε προδοσίαν, δίκαια
δρᾶν.

ΘΕΟΚ. τὰ μὰ λέκτρ' ἄλλω διδοῦσα. ΧΟ. τοῖς γε κυριω-
τέροις.

ΘΕΟΚ. κύριος δὲ τῶν ἐμῶν τίς; ΧΟ. ὃς ἔλαβεν πατρὸς
πάρα. 1635

ΘΕΟΚ. ἀλλ' ἔδωκεν ἢ τύχη μοι. ΧΟ. τὸ δὲ χρεῶν
ἀφείλετο.

ΘΕΟΚ. οὐ σὲ τὰμὰ χρὴ δικάζειν. ΧΟ. ἦν γε βελτίω
λέγω.

ΘΕΟΚ. ἀρχόμεσθ' ἄρ', οὐ κρατοῦμεν. ΧΟ. ὅσια δρᾶν,
τὰ δ' ἔκδικ' οὔ.

ΘΕΟΚ. κατθανεῖν ἐρᾶν ἔοικας. ΧΟ. κτεῖνε· σύγγονον
δὲ σὴν
οὐ κτενεῖς ἡμῶν ἐκόντων, ἀλλ' ἔμ'· <ὡς> πρὸ
δεσποτῶν 1640

τοῖσι γενναίοισι δούλοις εὐκλεέστατον θανεῖν.

ΔΙ. ἐπίσχεσ ὀργὰς αἴσιν οὐκ ὀρθῶς φέρη,
Θεοκλύμενε, γῆς τῆσδ' ἄναξ· δισσοὶ δέ σε
Διόσκοροι καλοῦμεν, οὐς Λήδα ποτὲ
ἔτικτεν Ἐλένην θ', ἣ πέφευγε σοὺς δόμους· 1645
οὐ γὰρ πεπρωμένοισιν ὀργίζῃ γάμοις,
οὐδ' ἡ θεᾶς Νηρηίδος ἔκγονος κόρη
ἀδικεῖ σ' ἀδελφῇ Θεονόῃ τὰ τῶν θεῶν
τιμῶσα πατρός τ' ἐνδίκους ἐπιστολῆς.
ἐς μὲν γὰρ αἰὲ τὸν παρόντα νῦν χρόνον 1650
κείνην κατοικεῖν σοῖσιν ἐν δόμοις ἐχρήν·
ἐπεὶ δὲ Τροίας ἐξανεστάθη βάθρα,
[καὶ τοῖς θεοῖς παρέσχε τοῦνομ', οὐκέτι·]
ἐν τοῖσιν αὐτῆς δεῖ νιν ἐξεῦχθαι γάμοις
ἐλθεῖν τ' ἐς οἴκους καὶ συνοικῆσαι πόσει. 1655
ἀλλ' ἴσχε μὲν σῆς συγγόνου μέλαν ξίφος,

1638 τὰ δ' ἔκδικ' οὔ Porson: τάνδ' ἐκδικῶ LG 1640 ἔμ'· <ὡς>

πρὸ Porson: ἐμὲ πρὸ LG 1647 ἔκγονος Matthiae: ἐκγόνη LG

1650 cis Stephanus: εἰ LG | αἰὲ LG: αὐτὸν F. W. Schmidt 1653 del.

Nauck 1654 ἐν τοῖσι δ' Bothe | αὐτῆς Nauck: αὐτοῖς LG 1655 τ'

Hermann: δ' LG

νόμιζε δ' αὐτὴν σωφρόνως πρίσσειν τάδε.
 πάλαι δ' ἀδελφὴν κὰν πρὶν ἐξεσώσαμεν,
 ἐπεὶπερ ἡμᾶς Ζεὺς ἐποίησεν θεούς·
 ἀλλ' ἥσσον' ἡμεν τοῦ πεπρωμένου θ' ἅμα 1660
 καὶ τῶν θεῶν, οἷς ταῦτ' ἔδοξεν ᾧδ' ἔχειν.
 σοὶ μὲν τὰδ' αὐδῶ, συγγόνῳ δ' ἐμῇ λέγω·
 πλεῖν ξὺν πόσει σῶ· πνεῦμα δ' ἔξετ' οὔριον·
 σωτῆρε δ' ἡμεῖς σὸν κασιγνήτω διπλῶ
 πόντον παριπτεύοντε πέμψομεν πάτραν. 1665
 ὅταν δὲ κάμψῃς καὶ τελευτήσῃς βίον,
 θεὸς κεκλήσῃ καὶ Διοσκόρων μετὰ
 σπονδῶν μεθέξεις ξενία τ' ἀνθρώπων πάρα
 ἔξεις μεθ' ἡμῶν· Ζεὺς γὰρ ᾧδε βούλεται.
 οἷ δ' ὠρίσέν σε πρῶτα Μαιάδος τόκος 1670
 Σπάρτης ἀπάρας τῶν κατ' οὐρανὸν δόμων
 κλέψας δέμας σόν, μὴ Πάρις γήμειέ σε,
 φρουρὸν παρ' Ἀκτὴν τεταμένην νῆσον λέγω,
 Ἐλένη τὸ λοιπὸν ἐν βροτοῖς κεκλήσεται,
 ἐπεὶ κλοπὰς σὰς ἐκ δόμων ἐδέξατο. 1675
 καὶ τῶν πλανήτην Μενέλεω θεῶν πάρα
 μακάρων κατοικεῖν νῆσόν ἐστι μόρσιμον·
 τοὺς εὐγενεῖς γὰρ οὐ στυγοῦσι δαίμονες,
 τῶν δ' ἀναριθμητῶν μᾶλλον εἰσιν οἱ πόνοι.
 ΘΕΟΚ. ᾧ παῖδε Λήδας καὶ Διός, τὰ μὲν πάρος 1680
 νείκη μεθήσω σφῶν κασιγνήτης πέρι·
 [ἐγὼ δ' ἀδελφὴν οὐκέτ' ἂν κτάνοιμ' ἐμήν.

1658 κὰν πρὶν Heath: πρὶν γ' LG, καὶ πρὶν I 1660 ἥσσον' Pierson:
 ἥσσοιες LG 1663 πλεῖ Cobet 1670 οἷ Rauchenstein: οὐ LG | σε
 aragr. Paris.: σοι LG 1673 φρουρὸν Hermann: φρουροῦ LG | τετα-
 μένην Reiske: τεταγμένη LG 1675 σὰς om. LG, add. I, κλοπαίαν
 σ' Herwerden 1680—1692 del. Nauck

κείνη δ' ἴτω πρὸς οἶκον, εἰ θεοῖς δοκεῖ.]
 ἴστον δ' ἀρίστης σωφρονεστάτης θ' ἅμα
 γεγῶτ' ἀδελφῆς ὁμογενοῦς ἀφ' αἵματος. 1685
 καὶ χαίρεθ' Ἑλένης εἴνεκ' εὐγενεστάτης
 γνώμης, ὃ πολλαῖς ἐν γυναιξίν οὐκ ἔνι.

Χο. πολλαὶ μορφαὶ τῶν δαιμονίων,
 πολλὰ δ' ἀέλπτως κραίνουσι θεοί·
 καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,
 τῶν δ' ἀδοκῆτων πόρον ἠὔρε θεός. 1690
 τοιόνδ' ἀπέβη τόδε πρᾶγμα.

1685 ὁμογενοῦς Canter: μονογενοῦς LG

EXPLANATORY NOTES.

1. **καλλιπάρθενοι**: 'here are the streams of Nile's fair daughters.' The force of the epithet is disputed, but an explanation may be deduced from *Bacch.* 519 sq. Ἀχελϋόν θύγατερ, πότνε' εὐπάρθενε Δίρκα where the fair maiden Dirce, from whom the Theban stream derives its origin (cf. Verg. *Aen.* 8. 71 *nymphae*, *Laurentes nymphae*, *genus amnibus undae*), appears as a daughter of Achelous. Another of his daughters is the Corinthian Pirene (Pausan. 2. 2. 3), another the Delphic Castaly (Pausan. 10. 8. 9). So generally in attendance upon the parent river-god we find a group of nymphs (*ποταμηίδες*, *πηγαλαίς κόραις Rhos.* 929), who preside over the sources of his tributary streams, as e.g. the Amnisides in Crete (Callim. *Hymn. Dian.* 15), the Anigrades in Elis (Pausan. 5. 5. 6). Cf. *H. F.* 785 σὺν τ' Ἀσωπιάδες κόραι πατρὸς ὕδωρ βᾶτε λιπούσαι. In view of *Bacch.* 404 ἂν ἑκατόστομοι βαρβάρου ποταμοῦ ῥοαὶ καρπίζουσιν ἄνομβροι it is possible that a hundred river nymphs were assigned to father Nile. This view was perhaps taken by Barnes, who translates 'formosis nymphis decora flumina,' but recent editors follow Hermann in rendering:—'fair virgin streams.' But (1) such a metaphor is alien to the spirit of the context: contrast Aesch. *Pers.* 613 *λευκῶν ὕδατων παρθέναι πηγῆς μέτα*, (2) *καλλιπάρθενοι* might, it is true, be a non-epithetised compound like *εὐπαις* in *I. T.* 12,34 (Brugmann. *Compar. Gr.* II. p. 92 Eng. tr.), but if so would hardly be employed as an attribute of *ῥοαί*.

2, 3. The first three lines are quoted by Arist. *Thesm.* 855 sqq. except that for *τακείσης... γνάς* Aristoph. substitutes *κοτίζει μελανοσυρμαῖον Λαών*, thus making *Λακῆς* agree with *Λιγύπτου*. This serves to increase the difficulty in our text of the double object *πέδον... γνάς*, since on the one hand it confirms *πέδον* as against the conjecture *πεδόν*, and on the other offers a similar problem of interpretation in respect of *πέδον* and *Λαών*. Not is it easy to understand the witticism whereby 'white Egypt'—

elsewhere proverbially *μελάμβωλος*—is contrasted with its ‘black (sunburnt) and purgetaking’ inhabitants. Further, the lines are cited by four other authorities collected in Kirchhoff’s note with no variation of any importance. As to the passages cited in defence of the double accusative, in *H. F.* 946 Scaliger’s *πάλιον* is no doubt correct, while in *Soph. Ai.* 1062 *αὐτὸν...σῶμα*, 1147 *σὲ...βοήν* there is a rhetorical justification for the resumptive noun which does not exist here. J. Heiland, who supposes *πέδον* to be a gloss which has ousted *γῦας* from v. 2, completes v. 3 with *δρῶσφ*. Perhaps *γῦας* has arisen from *γοναῖς* (or *γονῆ* since Schol. *Apoll. Rhod.* 4. 269 cites *γῆν*). In either case the dative would be modal = ‘productively’ i.e. fertilises by moisture. Cf. *fr.* 836.—The ancients were aware of the fact that there is hardly any rainfall in the valley of the Nile (cf. *inf.* 1484), and that the river itself rises in the summer months so as to inundate the surrounding country. The true cause of this phenomenon, viz. the excessive rainfall in the Abyssinian highlands and the country near the Great Lakes, was unknown to them, and the various explanations, which were current, are enumerated by Herodotus in his account of the matter (2. 20—27). The explanation given in the text is mentioned in *Herod.* 2. 22, and was propounded by Anaxagoras, as we learn from *Diodor.* 1. 38, *Senec. N. Q.* 4. 2. 16 al. Euripides, who is called by *Diodorus* the pupil of Anaxagoras, gives the same account in *fr.* 230 *ὅς ἐκ μελαμβρότοιου πληροῦται βόας | Αἰθιοπίδος γῆς, ἤνικ’ ἂν τακῆ χιῶν*.

4. *Πρωτεύς* in the *Odyssey* is *γέρων ἄλιος νημερτής* (4. 349), and dwells in the island of Pharos, which is *Αἰγύπτου προπάροιθε* but distant from it a day’s voyage (*ibid.* 355). Nevertheless Homer calls him *Αἰγύπτιος* (*ibid.* 383). In the story given by *Herod.* 2. 112—120, for which see *Introd.* p. xiii, he is simply King of Egypt.

5. *ἄναξ*: ‘ruling over Egypt, tho’ dwelling in Pharos.’ Observe that *ἄναξ*, having verbal force, is coordinated with the participle.

6. *παρθένων*: Nereids. *Psamathe* appears in the list given by *Hesiod Theog.* 260.—*μίαν = τινα*, as often, e.g. *Ion* 1.

7. *Ψαμάθην*. Her marriage with *Acacus*, whereby she became the mother of *Phocus*, is mentioned by *Hes. Theog.* 1005, *Pind. N.* 5. 12, *Apollod. Bibl.* 3. 12. 6. Hence *Musgrave* corrected the MSS reading *Αἰόλου*. Whether *Euripides* invented the marriage with *Proteus* cannot be determined.

8. *δώμασι*: locative dative without preposition: so *inf.* 760, 827.

9. *Θεοκλύμενον*. The name is Homeric, being given in the *Odyssey* to the soothsayer succoured by *Telemachus* (*Od.* 15. 256 etc.). The

words ὄτι . διήνεγκ' are an obvious interpolation, spoiling the metre and being inconsistent with the character of Theoclymenus (*inf.* 542). Most early editors followed Scaliger in inserting μέν after Θ. and altering ὄτι δῆ to ὄς.

11. Εἰδῶ. Homer names the daughter of Proteus Eidothea (*Od.* 4. 366), and Euripides has transferred to the daughter the prophetic powers of the father. The form Εἰδῶ ('Beauty' or 'Slyboots') is no doubt hypocoristic for Εἰδοθέα: cf. Πλαγγών, Ναυνώ, etc. See Aesch. *fr.* 210 D.—ἀγλαΐσμα: 'delight'—implying brightness and sweetness: cf. 282.

12. ὠραίαν. The objections to the vulg. are (1) ἦβη γάμων is an unusual combination, (2) the παράχρησις is inelegant, while attraction to the case of the next word is a common source of error. ὠραίαν is a simpler remedy than Nauck's ὠραία. In either case the genitive is objective, depending on the adj. as in Herod. 1. 196 ὡς ἂν αἱ παρθέναι γυναικίαι γάμων ὠραίαι. Cf. Soph. *Al.* 1405 λουτρῶν ἐπίκαιρον.

13. Θεονόην is illustrated by Plato *Crat.* 407 B who gives, amongst other suggested derivations of the name Ἀθηνᾶ, ὡς τὰ θεία νοούσης αὐτῆς διαφερόντως τῶν ἄλλων Θεονόην ἐκάλεσεν.

14. τὰ τ' ὄντα κ.τ.λ.: adapted from Homer *Il.* 1. 70 ὅς ἦδ' ἔ τ' ὄντα τὰ τ' ἐσσόμενα πρὸ τ' ὄντα. Cf. *Ion* 7.—The repeated article is often omitted in poetry, even where the attributes are sharply distinguished, as in Aesch. *Ag.* 324 τῶν ἀλόντων καὶ κρατησάντων.

15. λαβοῦσα should not be changed to λαχοῦσα, as Herwerden suggests, since παραλαβὴν is the *via profecti* of inheritance.—Νηρείως: from whom she is descended through Psamathe (v. 6). Like other marine gods, he is accredited with prophetic powers and the ability to bestow them upon others: Hes. *Thes.* 233 Νηρέα δ' ἀφενδέα καὶ ἀληθέα γείνατο Πόντος. So Eur. *Or.* 363, Hor. *Od.* 1. 15. 5.

16 sq. are quoted by Arist. *Thesm.* 829 sq. with ἐμοὶ in place of ἡμῖν.

16. οὐκ ἀνάνυμος: 'glorious'—by meiosis. Cf. *Hipp.* 1. 1429.

17. δῆ like δῆθεν indicates suspicion: see 21, 1378 (n.).

19. κέκνου . ὄρνιθος. It may be questioned whether both genitives depend directly upon μορφώματ', or whether κέκνου is simply in apposition to ὁ πτερος defining it with more particularity. The latter view may be defended by the analogy of ἐρηξ κίρκος, βοῦς ταῦρος, σὺς κάπρος, φηρίς λέοντος (*Il. P.* 465), θρῆς ἀηθῶν (*inf.* 1110, Soph. *Al.* 629), but in all these cases the generic word comes first. *Barcl.* 1364 is doubtful. On the other alternative, while both are genitives of definition, ὄρνιθος

is more closely connected than *κύκκου* with the governing noun i.e. the bird-form of a swan. The double genitive is thus parallel to Soph. *Ai.* 308 *ἐρειπίοις νεκρῶν ἀρνείου φόνου*.

20. *ἐξεπράξατ'*. The corruption may be traced to wrong division of words leading to *ἀπ' αἰετοῦ* and subsequent confusion of *ἀπό* and *ὑπό*: cf. 34 (n.). Three explanations have been given of the mss text:— (1) *ὑπ' αἰετοῦ* is equivalent to *αρχίλειε σφ'* (Badham), but the use of the prep. requires support and it is very awkward to separate these words from what follows. (2) Jerram construes the words with *δίωγμα φεύγων* which, he says, are equivalent to *διωκόμενος*, but this would apply to *φεύγων* alone (cf. *Il.* 18. 145), and is impossible with *δίωγμα* added. (3) *ὑπ'* is governed by *δίωγμα* alone, which takes the constr. of the verb from which it is derived: cf. Aesch. *Theb.* 821 *ὑπ' ἀλλήλων φόνω*. So apparently Paley. But there is no obvious motive why *ὑπό* should have been preferred to the simple genitive.—The middle *ἐκπράσσεισθαι* occurs in Soph. *Ai.* 45 and perhaps in *Bacch.* 1161 (Tyrrell). The middle voice expresses the interest of the agent in the result of the action: 'gained for himself.' Cf. 26, 164, 381, 664 etc.

21. *σαφής*: 'sure, trustworthy'—rather than 'true,' though the latter is often a convenient rendering: *inf.* 310, 796, 1149. Thus *Andr.* 1048 *οὐ σαφῆ λόγον* (a vague rumour), *Ion* 1481 *δόλια καὶ σαφῆ, ἴνα*, 306 *ποῦ δὴ τὸ σαφές* (certainty) *θηητοῖσι βροτοῖς*; *Hiérp.* 890, 1315 *σαφεῖς ἀράς*, *I. A.* 334 *νοῦς ἀβέβαιος ἄδικον κτήμα καὶ σαφῆ φίλοις*. Cf. *Trö.* 407, *Med.* 72, *Or.* 591. It is also used of persons.—The story of Leda is also referred to in *I. A.* 794 sqq., *Or.* 1386.

22 = Arist. *Thesm.* 862.

23. *ἦλθον*. Notice the asyndeton at the commencement of the narrative in place of the usual introductory *γάρ*, and cf. Soph. *Trach.* 555, 900.

25. *διογενής...παρθένος*: so Pallas Athene is described also in *Trö.* 526, *Cycl.* 350.

26. *διαπεράνασθαι*: see on 20. The middle is not strictly causative, though it is convenient to translate by such expressions as 'to have decided': see *διδάσκειν* and *διδάσκεισθαι* used indifferently in Plat. *Prot.* 324 D and 325 B.—*μορφῆς κρίσιν* recalls *Andr.* 279 *εὐμορφίας ἔριδι*, *I. A.* 183 *ἔριν μορφῆς*.

27. *κάλλος* is the object of *γαμεῖ*, put first in the sentence for the sake of emphasis. Such an introductory accusative often leads to irregularities of syntax: cf. Arist. *Lib.* 1115 *τοῖς κυτὰς ἀ κερδανουσιν... βουλόμεσθ' ἡμεῖς φράσαι*.

31. μεμφθεῖσ' κ.τ.λ.: 'dissatisfied with her failure.'... In place of the acc. rei which Eur. commonly joins with μέμφομαι we have here the clause αἰτέω...θεῶς, just as in *Ilc.* 1017 καὶ μέμφομαι μὲν μέμφομαι παθῶν τάδε ('I regret that I have been so treated') a participle appears as its equivalent.

32. ἐξηνέμωσε: 'made void'—here in the literal, as in *Andr.* 938 in the metaphorical sense. ἐκ- in composition here denotes the complete development of a process: cf. ἐξανδρῶν, ἐξαργυρῶν, ἐκθηριῶν (*Bacch.* 1330) etc.

33. δίδωσι: historic present following an aorist: cf. *Hec.* 266 κείνη γὰρ ὤλεσεν νῦν ἐς Τροίαν τ' ἄγει, *Soph. El.* 96 Ἄρης οὐκ ἐξέμισεν...σχίζονται κἀρα. In the reverse order *Phoen.* 29.—ὁμοιώσασ'...ξυνθεῖσ'. For the combination of participles see on 597.

34. ἄπο and ἔπο are constantly confused in MSS., as e.g. in *Thuc.* 8. 64, 4.

35. τυράνῳ. The strongest reason in favour of Hermann's conjecture is to be found in *Ilc.* 1150 Σθενέλου τυράνῳ παιδί where L, as here, has τυράννου.

36. κενὴν δόκησιν: acc. in apposition to the sentence, since it is the fancy that he possesses Helen which constitutes the κενὴ δόκησις. In such cases, as has been well shown by Wilamowitz on *H. F.* 59, the acc. is in apposition to the latent object which is inherent in every intransitive verb, even though, as here, such object is a complex phrase (τὸ δοκεῖν μ' ἔχειν): cf. 77, 1384, 1435.

37. ἄλλα: 'withal, besides' (i.e. not only the wrath of Hera, but also the plans of Zeus); cf. *Soph. Phil.* 38 καὶ ταῦτά γ' ἄλλα θάλλεται ῥάκη = 'yes, and here are some rags withal' (Jebb).—συμβαίνει: 'tally with'... as in *Soph. Trach.* 1164 τοῦτοις συμβαίνοντ' ἴσα μαντεῖα καινά.

38. χθονὶ is awkward, since the war was fought at Troy, and may be due to χθόνα in v. 40. On this view γένει (Schenkl) or στρατῷ (Wecklein) have been proposed, but the text is probably sound.

39. ὡς κ.τ.λ. This explanation of the origin of the Trojan war was derived by Eur. from the *Cyropaia* of Stasinus. The passage is cited in the Venetian Scholia to *Il.* 1. 5, 6 and deserves quotation:—ἦν ὅτε μύρια φέλα κατὰ χθόνα πλαζόμεν' ἀνδρῶν | ἐκπάγλως ἐπέεζε βαρυστέρμον πλάτος αἴης. Ζεὺς δὲ ἰδὼν ἐλέησε καὶ ἐν περικυαῖς πραπίδουσιν | σύνθετο κοιφίσαι ἀνθρώπων παυβώτορα γαῖαν κ.τ.λ. The same story is referred to by Eur. in *Or.* 1639—42, *El.* 1280—83. ὄχλου βροτῶν πλῆθους τε is not necessarily a case of hendiadys, but tr.

'pressure of the teeming crowds.' The genitive is ablatival expressing separation: cf. *Or.* 1341.

41. τὸν κράτιστον Ἑλλάδος: Achilles. We cannot tell what account Eur. is following here. The circumstances do not accord with the answer to the prayer of Thetis in *Il.* 1. 505 sqq.

42. Φρυγῶν δ' ἐς ἀλκήν: 'was exposed to Trojan battle.' This seems the most satisfactory rendering of these words and is supported by the usage of Euripides. Thus *Phoen.* 421 *στρωμινῆς ἐς ἀλκὴν οἶνεκ' ἦλθομεν πέρι, Heracl.* 711 *ἀνδρῶν γὰρ ἀλκή* ('battle is for men'), *Andr.* 1149 *στρέψας πρὸς ἀλκὴν* (rallying to the fight), *Suppl.* 679, *inf.* 980, 1379. The closest parallel may be *Phoen.* 862 *βέβηκε...πρὸς ἀλκὴν Ἐπεοκλῆς Μυκηνίδα*, but this should probably be rendered 'to face the might of Mycenae.' For this sense of *προτίθημι*, a favourite word with Euripides, cf. *Phoen.* 803 *τὸν θανάτῳ προτεθέντα* (Oedipus exposed on Mt Cithaeron), *El.* 896 *ὃν εἶτε χρήσεις θηρσὶν ἀρπαγῆν πρόθεσ*. The explanations given in Jerram's note (1) 'to the safe keeping of the Trojans,' (2) 'to test the prowess of the Trojans' seem hardly possible.—For the corruption of *προτίθημι* cf. *I. A.* 388 where *μετεδέμην* has become *μετετέθην*.

44. πτυχαῖσιν: this is a favourite combination in Eur. Cf. *inf.* 605, *Or.* 1631, 1636, *Phoen.* 84, *fr.* 779. The word implies the remoteness and loneliness of the farthest limits of the firmament. The metaphor perhaps arises from the rifts seen through a canopy of cloud.—*λαβῶν... καλύψας*: asyndeton as in 34.

47. βροτῶν. It cannot be determined whether the gen. is primarily one of ablation (comparison) with *προκρίνας* or the partitive gen. after *σωφρονέστατον*.

49 = *Thesm.* 866.

50. τὰς ἐμὰς ἀναρπαγὰς θηρᾶ. There are two possible explanations:—(1) 'seeks to win my recapture.' So L. and S. in conformity with the usage of *θηρᾶν*, but the noun, which does not occur elsewhere, seems unsuitable to express the restitution of a wife to her husband. (2) On the other hand *ἀρπαγή* is the *max profana* in connexion with the crime of Paris, and, if we may judge by the usage of *ἀναρπάξω*, the compound word would not differ materially in meaning. It seems better therefore to understand the phrase 'to chase my ravishment' as representing 'to chase my ravishers.' Cf. *Cycl.* 279 *τῆς κακίστης οἱ μετήληθε ἀρπαγὰς Ἑλένης...Ἰλίου πολιν, Or.* 1534 *τὸν Ἑλένης φόρον διώκων*. An exact parallel in English may be cited from Shaksp. *Rich. II.* 2. 3. 128 *He should have found his uncle Gaunt a father, to*

pull his oars and draw them to the bay. For a similar difficulty in the use of the abstract noun see on 1675. The plural is allusive as in *θάνατοι* (*El.* 484) cett.

51. *πυργάματα*: acc. after verb of motion without prep. 105.—Observe the asyndeton of the participles as in 34.

52, 3 = *Thesm.* 864, 5. Cf. *inf.* 609.

53. *πάντα τλάσ'* here of *suffering*, as in *Hec.* 1251, *Phoen.* 1725, *I. A.* 942, but of *sinning* in *I. A.* 98, *Or.* 376, *Ion* 1497. Helen could not speak of herself in this play as sinning.

55. *συνάψαι πόλεμον*: not used of a combatant, as in most cases. The phrase has acquired the general meaning of 'to begin war,' and can be applied to an agent who sets war in motion without himself taking part in it. Similarly *κῆδος συνάπτειν* ('to contract an alliance') is used of the relative who promotes the marriage in *H. F.* 477. *Ἕλλησιν* is thus dat. incommo- and is not to be joined directly with *συνάψαι* (instr.), as if the analysis were 'to join war to the Greeks.' In *Med.* 1232 the translation given by L. and S. overlooks *πολλά*. Wecklein's proposal *προσάψαι*, based on *Alc.* 482, is unnecessary.

56. *τί οὖν ἔτι ζῶ;* *Thesm.* 868.

57. *ἔτι* 'yet'—implying a contrast with existing conditions, and therefore common in threats, prophecies, etc., as in *Aesch. Prom.* 908, *Soph. Trach.* 257. Angl. 'a time will come when'... Cf. *Bacch.* 306 *ἔτ' αὐτὸν ὄψῃ καπὶ Δελφίσιω πέτραις πηδῶντα*, *El.* 485, *Or.* 906.

58. *γνότος* should not be taken with *Ἑρμῶδ*. It certainly qualifies *κατοικήσειν* rather than *εἰσήκουσα*. 'A time will come when I shall dwell with my husband, after he has learnt how that I never went to Troy, to avoid union with another.' The irregularity is due to an extension of the genitive absolute construction beyond its proper limits. Such extension becomes a fault of style when it leads to obscurity, but this is seldom the case, although the refusal to recognise the prevalence of the idiom often causes suspicion of the text. For examples see Appendix.

59. *ἵνα μὴ κ.τ.λ.* must be taken closely with *οὐκ ἦλθον*. The use of the subj. in place of the opt. after a historic tense gives the motive of the agent as conceived at the time of action (*Goodw.* § 318). Weber's statistics show that Eur. in this matter stands midway between the strictness of Homer (see *Monro H. G.* § 298), whom *Aesch.* and *Soph.* follow, and the freedom of normal Attic. His figures are 31 subj. to 65 opt.

61. *ἄσυλος γάμων* 'unforced by wooing': see on 524. It will be

observed that in this idiom there is always a certain kinship of meaning between the word compounded with $\acute{\alpha}$ - and the noun standing in the gen. case. For this reason Hermann and others are mistaken in understanding $\gamma\acute{\alpha}\mu\omega\upsilon\upsilon$ of her married state rather than of the advances of her suitors.— $\tilde{\eta}$: “That any Attic poet or prose-writer ever used $\tilde{\eta}\nu$ before a consonant is subject to grave doubt, and probably in prose the bi-literal form was unknown even before a vowel.” Rutherford, *Nevo Phrynichus* p. 243.

63. $\theta\eta\rho\acute{\alpha}$ is found with the inf. also in 545.

64. $\pi\rho\omicron\sigma\pi\acute{\iota}\tau\nu\omega$: she worships at the grave of the dead hero-king, praying that his spirit may be powerful after death to protect her: cf. Soph. *El.* 453 $\alpha\iota\tau\omicron\upsilon\delta\epsilon\ \pi\rho\omicron\sigma\pi\acute{\iota}\tau\nu\omicron\sigma\alpha\ \gamma\eta\theta\epsilon\nu\ \epsilon\upsilon\mu\epsilon\nu\tilde{\eta}\ \tilde{\eta}\mu\acute{\iota}\nu\ \acute{\alpha}\rho\omega\gamma\omicron\nu\ \alpha\upsilon\tau\omicron\nu\ \epsilon\acute{\iota}\varsigma\ \epsilon\chi\theta\rho\acute{\iota}\varsigma\ \mu\omicron\lambda\epsilon\acute{\iota}\nu$.

66 sq. $\acute{\omega}\varsigma$: the double final clause is very awkward and unlike the ordinary style of Euripides. It may well be that Schenkl is right in bracketing v. 65, which is entirely superfluous and may be due to the intrusion of $\acute{\iota}\kappa\epsilon\tau\iota\varsigma$ as a gloss on $\pi\rho\omicron\sigma\pi\acute{\iota}\tau\nu\omega$. There is a similar difficulty in 741 sq. Observe the antithetical character of these two lines.

68 = *Thesm.* 871.

69. $\Pi\lambda\omicron\upsilon\tau\omicron\nu$: ‘the house might be guessed to be that of Plutus.’ It is true that $\pi\rho\sigma\epsilon\iota\kappa\acute{\alpha}\zeta\omega$ is elsewhere construed with a dative of the object of comparison, since Aesch. *Ag.* 163 is doubtful. Nauck’s reading assumes a brachylogy for $\Pi\lambda\omicron\upsilon\tau\omicron\nu\ \acute{\omicron}\acute{\iota}\kappa\omega$. It is however quite possible that Eur. here uses $\pi\rho\sigma\epsilon\iota\kappa\acute{\alpha}\zeta\omega$ with the construction of $\acute{\epsilon}\pi\epsilon\iota\kappa\acute{\alpha}\zeta\omega$ in Soph. *El.* 663 $\tilde{\eta}\ \kappa\alpha\acute{\iota}\ \delta\acute{\alpha}\mu\alpha\rho\tau\alpha\ \tau\acute{\eta}\nu\delta\prime\ \acute{\epsilon}\pi\epsilon\iota\kappa\acute{\alpha}\zeta\omega\nu\ \kappa\epsilon\rho\acute{\omega}\ \kappa\acute{\iota}\nu\omicron\nu$; So $\acute{\epsilon}\iota\kappa\acute{\alpha}\zeta\omega$ in 421 (n.). It is worth notice that Eur. does not appear to use $\acute{\epsilon}\pi\epsilon\iota\kappa\acute{\alpha}\zeta\omega$, whereas Soph. rejects $\pi\rho\sigma\epsilon\iota\kappa\acute{\alpha}\zeta\omega$ and Aesch. has both.—For the act. inf. after $\acute{\alpha}\zeta\iota\omicron\varsigma$ where we should require the passive in English cf. *Alc.* 1060, *Bacch.* 474, *Heracl.* 315, *Or.* 1153.

70. $\epsilon\tilde{\upsilon}\theta\rho\iota\gamma\kappa\omicron\iota$: ‘well fenced.’ See on 430.

74. $\acute{\omicron}\sigma\omicron\nu$: ‘for all the likeness thou bearest to Helen.’...This construction, by which $\acute{\omicron}\sigma\omicron\varsigma$ appears to be equivalent to $\delta\tau\iota\ \tau\omicron\sigma\omicron\upsilon\tau\omicron\varsigma$, is perhaps exclamatory in origin: for the contrary view see Monro *H. G.* § 267. In Homer such sentences are often punctuated as containing two independent clauses, as e.g. *Il.* 5. 757 sq. Cf. *inf.* 664, Aesch. *Prom.* 908 $\tilde{\eta}\ \mu\acute{\eta}\nu\ \acute{\epsilon}\tau\iota\ \text{Ze}\acute{\iota}\varsigma\ \dots\ \acute{\epsilon}\sigma\tau\alpha\iota\ \tau\alpha\pi\epsilon\iota\nu\acute{\omicron}\varsigma\ \acute{\omicron}\iota\omicron\nu\ \acute{\iota}\xi\alpha\rho\tau\acute{\iota}\nu\epsilon\tau\alpha\iota\ \gamma\acute{\alpha}\mu\omicron\nu\ \gamma\alpha\mu\acute{\epsilon}\nu$, Soph. *O. T.* 701, 1228, Eur. *H. F.* 816, *Ion* 796.

76. $\pi\tau\epsilon\rho\acute{\omega}$. This is the only passage where $\pi\tau\epsilon\rho\acute{\omicron}\nu$ = ‘arrow,’ and here the epithet assists the sense. The edd. quote Aesch. *frags.* 129 (of the wounded eagle) $\tau\acute{\alpha}\delta\prime\ \acute{\omicron}\upsilon\chi\ \acute{\upsilon}\pi\prime\ \acute{\alpha}\lambda\lambda\omega\nu\ \acute{\alpha}\lambda\lambda\acute{\alpha}\ \tau\omicron\iota\acute{\varsigma}\ \acute{\alpha}\upsilon\tau\acute{\omega}\nu\ \pi\tau\epsilon\rho\acute{\omicron}\varsigma$

ἄλυστος ἦν. The allusion is to Teucer's fame as an archer: *Il.* 13. 313 ἄριστος Ἀχαιῶν τοξοσύνη. Cf. *Soph. Aí.* 1120 sqq.

77. ἀπόλασιν: acc. in apposition to the sentence as in 36. The τερονεὶ ἔν τενεὶς emphasis to the assertion: cf. *Andr.* 934 μὰ τὴν ἀντιφραν, οἷκ ἂν ἔν γ' ἐξέμοις δόμοις βλέποισ' ἂν αὐγὰς τᾶμ' ἐκαρποῦτ' ἂν λέχη.

78. μ': for the acc. after ἀποστρέφασθαι cf. *Suiffl.* 159, *I. T.* 801, *Or.* 720. Similar cases are ἐξίστασθαι, ὑπερλαθεῖν, ἀποκινεῖν etc., and in Latin *amici, amici, amici* (*Men.* 5. 438). The tendency to form transitive verbs by composition was continually on the increase: the style of Tacitus will furnish many illustrations.

79. καὶ has caused some difficulty. The desire to translate it as the copula has led to unwarranted suspicion being thrown on the words ὅστις ἦν (see cr. n.). It goes, in fact, with the whole clause ταῖς... σπιγείς and not with ἐμὲ alone. 'Dost thou indeed loathe me by reason of her sorrows?' Cf. 698 (n.), and Jebb on *Soph. O. T.* 989, *Ant.* 1253. συμφοραῖς: causal dative, not very common where the cause is something external to the person concerned (contrast *inf.* 654), but cf. *Ion* 940 ἀπαντὰ δάκρμά μοι τοῖς σοῖς λόγοις, *Or.* 461 αἰδώς μ' ἔχει εἰς ἑμαυτ' ἐλθεῖν τῶσιν ἐξεμγασμένους, *Suiffl.* 1042 φυλακὰς ἀνῆκα τοῖς παρεστῶσιν κακοῖς, *ib.* 150, *Soph. Trach.* 1127.

80. με χρῆν. Herwerden holds that Eur. never employed the augment with this word, except when required by metre. The authority of the MSS is worthless on points of this kind.

81. τοῖς λελεγμένοις is not the causal dat. but the direct object of σύγγνωθι. Cf. *El.* 348 σύγγνωπε τοῖς εἰρημίνοις. ἡμῖν is best taken as dat. of the agent with λελεγμένοις (*El.* 1106), but might be ethic dat. The view that λ. is a closer determination of ἡμῖν by σχῆμα καθ' ὄλον καὶ μέρος (Wilamowitz on *I. F.* 162) is less simple.

82. εἰ: *Goodw.* § 494. θαυμάζω has two constructions, (1) acc. pers. and gen. rei. and (2) gen. pers. and acc. rei. Here the clause Ἐλέσθην εἰ σπιγείς takes the place of the genitive much as the passive *O. T.* 289 μὴ παρὲν θαυμάζεται implies θαυμάζω σε εἰ μὴ πάρει.

86. The MSS reading is unmetrical and some correction is necessary. The reading given in the text assumes that πόθεν, an intrusion from 85, succeeded in ousting ὄ μ'. If πόθεν is kept, cf. *P'rosm.* 123, *El.* 779. There is a general resemblance to *Ion* 258 sqq.

90. φηγάς. The story of the banishment of Teucer by his father Telamon, and his subsequent settlement at Salamis in Cyprus, which is alluded to in the well-known lines of Horace (*Od.* 1. 7. 21 sqq.), had

been treated in the *Salaminiae* of Aeschylus and the *Teucer* of Sophocles.

91. *ἄν εἴης* of what is actually present. Tr.: 'you must be unhappy.' The employment of the optative with *ἄν* illustrates the Greek avoidance of direct statement: lit. 'you would on investigation be found unhappy.' This idiom, which appears to be also colloquial, is not very common and sometimes misunderstood. To the examples given by Goodw. § 238 add *inf.* 467, 834, *Ion* 543, *Andr.* 1165 *πῶς ἄν οὖν εἴη σοφός*; *I. A.* 843, *Ar. Eq.* 414, *Thesm.* 847, *Herod.* 9. 71, *Dem.* 30. 11.

92. *τίν' ἄν κ.τ.λ.* 'What nearer friend could'st thou have (than a father)?' *μᾶλλον φίλον* should be distinguished from *μείζω φίλον* ('a greater friend'): cf. Aesch. *Chō.* 218 (Orestes to Electra) *μὴ μάστευ' ἐμοῦ μᾶλλον φίλον*.

93. *ἐκ τοῦ*; 'why?' scil. *ἐκβάλλει*. Cf. 1270 n. — *συμφορὰν* almost = bloodguiltiness, by a euphemism, for which see Jebb on *Soph. O. T.* 99. So *συμφορᾶ* *χρησθαι passim* in the Orators: e.g. *Lys.* 13. 40. Cf. Lat. *calamitas*. It would also be possible, but not so good, to take the word *subjectively*, as implying something *terrible* (Verrall on *Med.* 54). In any case the meaning is not merely:—'for this is unfortunate.'—*ἔχει*: 'involves, implies.' Cf. 506.

96. *οἰκείον* must be taken with *ξίφος*. *ἐπὶ ξίφος* is combined with the verbal noun *ἄλμα*: this is less harsh than *II. F.* 510 *πτερόν πρὸς αἰθέρ'*, *Tro.* 1320 *πτέρυγι πρὸς αἰθέρα*, cf. *Bacch.* 164. For *ἄλμα* cf. *Soph. Ai.* 833 (of the same event) *ξὺν ἀσφαδέστω καὶ ταχεῖ πηδῆματι*.

97. *σωφρονῶν* = 'sane in mind,' as often.

98. *τὸν Πηλέως τιν'*: the art. indicates a definite person, and *τις* that he may be unknown to Helen. Cf. *Soph. O. C.* 288 *ὅταν δ' ὁ κύριος παρῆ τις*, *Ar. Av.* 1444 *ὁ δέ τις*.

99. Pausan. III. 24. 10 mentions the tradition that Achilles was among the suitors of Helen, but dismisses it as incredible for various reasons. According to another legend, Achilles ultimately wedded Helen and dwelt with her in the island Leuce (*Anár.* 1261), whence sounds of high revelry were heard at night by passing sailors (Philostrat. *Heroic.* XX. 32, Pausan. III. 19. 11).

100. *ἔθηκε*: the act. is used of the founder or the *ἀγωνοθέτης*. Homer describes Thetis as offering the arms as a prize (*ἔθηκε δὲ πότνια μήτηρ*, *Od.* 11. 546). Contrast *ἔριω ἔθετο* (*ixf.* 249) = 'provoked strife.'

101. *καὶ δὴ τί*: a combination also found in *El.* 655, *Or.* 1188, and

Il. 7:8. It is a stronger form of *καὶ τίς* (§83) etc. 'Why! how can this *really* (ὄγ) prove the bane of Aias?'

103. *πήμασιν*: causal (79, n.).

104. *γ'* assents to the suggested inference.

105. *γάρ* in questions (cf. 107) indicates surprise: §76 n.—*πόλιν*: for the acc. see 144.

106. *καί...γε*: 110.—*ξύν*: adv. separated from verb. This is not an instance of tmesis in the stricter sense as explained by Monro, *Il. G.* § 176. Contrast *Soph. El.* 746 *ξὺν δ' ἐλίσσεται τμητοῖς ἰμάσιν*.

108. *οὐδ'*. Shilleto in Appendix B to his edition of *Dem. de F. L.* established that *οὐ* is properly combined with *ὥστε* and the inf. only when either (1) it is closely connected with a single word, or (2) it is retained in *οὐατὴ ἀδίκριτα*, as representing *ὥστε οὐ* c. indic. in the *οὐατὴ παρὰ*. This is one of the examples that cannot be made to agree with the rule, the others being *Soph. El.* 780, *Eur. Phoen.* 1357 and *Dem.* 53. 1. To these must be added *Lycurg.* 3 and possibly *Dem.* 9. 48. No satisfactory account has been given of the exceptions, and, although it would be easy to read *μένει* here, as Shilleto proposed, some of the other passages resist emendation.

109. *ἀπόλλυνται*: for the present see Goodw. § 27.

110. *καί...γ'* has two meanings, (1) 'yes and...' as here and 106, (2) *γε* emphasises the preceding word, as in *Phoen.* 619 and the passages there quoted by Porson. Add *Med.* 704, *Hitt.* 893. To take the latter view here would mark too strongly the contrast between Greeks and Trojans, whereas the intention is rather to add to the tale of sufferings coming through Helen.—*πρός* tends to reassert its adverbial character in Attic: it occurs several times in *Eur.* and is fairly common in the Orators.

111. *πόσον χρόνον*: 'how long has the city been sacked?' Contrast *Aesch. Ag.* 278 *ποῖον χρόνον δὲ καὶ πεπύροθηται πόλις*; The expression in the text views the existing condition, while the genitive looks back to the date when it arose.—The use of *γάρ* is open to question here, since neither surprise nor indignation is expressed (see cr. n.).

112. *ἐπτά*: this is taken from *Od.* 4. 82 (of Menelaus) *ἧ γὰρ πολλαὶ παθῶν καὶ πᾶν ἑπαληθὲς ἠγαγόμεν ἐν νηυσὶ καὶ ὁδοῖσιν ἔτι ἦλθον*. Cf. *ibid.* 776.—*καρπίμους* is defended by such expressions as *δεκασπόρος χρόνος*, *Tro.* 20. Cf. *El.* 1153.

115. *ἦ καί*, an eager question: see *Soph. Ai.* 38 (Jebb).

116. This accords with Menelaus' orders to his attendants in

Trag. 882 κομίζετ' αὐτήν, τῆς μαιφονωτάτης κόμης ἐπισπάσυντες. The same phrase occurs in *Andr.* 402, 710.

117. κλύων: for the tense see *inf.* 788.

118. γ' answers in the affirmative the principal question introduced by εἶδες.

119. δόκησιν—'fancy'—is generally employed with innuendo, and denotes a belief without any solid support. Cf. Soph. *Trach.* 426 ταῦτό δ' οὐχί γίγνεται δόκησιν εἰπεῖν κάξακριβῶσαι λόγον, Eur. *Or.* 636 with Wedd's note. For μή with imperf. ind. see Goodw. § 369. 3.

121. 'So there could be no doubt of this fancy which you imagined?' Badham's correction seems necessary, since otherwise the plural is less appropriate.

122. †εἰδόμην καὶ νοῦς ὄρα†. It is difficult to avoid the suspicion that the mss tradition has been influenced by the famous line of Epicharmus (*frag.* 249 Kaibel) νοῦς ὄρη καὶ νοῦς ἀκούει· τᾶλλα κωφὰ καὶ τυφλά, and that a marginal adscript may have displaced some such words as εἶδον ἢν ἔκρινε νοῦς. [Similarly, I now find, Mr W. Headlam in *J. P.* 21. 80.] Wecklein brackets this and the preceding line, but Helen's insistence on this point has an obvious dramatic purpose. The middle form εἰδόμην is affected by Soph. (Jebb on *Phil.* 351), but is used by Eur. in dialogue only at *Ion* 1279, *Heracl.* 29 ἔδοσθε.

124. οὐκουν...γ': wherever he is, he is not at Argos. For this combination cf. *inf.* 1251, Soph. *Ant.* 321.

125. οἷς κακὸν λέγεις. There is a plaintive irony in these words which should not be mistaken. Instead of saying simply ἐμοί or ἐκείνοις, Helen will neither admit nor deny her relation to Menelaus: 'sad is this news for those whom the sad news touches.' She recognises, before Teucer has spoken the words (126), that his message implies disaster to Menelaus. No alteration is needed. Cf. *Ion* 1561 δίδωσι δ' οἷς ἔδωκεν. Herwerden thinks that the words imply further 'to those whom you abuse,' i.e. Helen: but this is far-fetched.

126. ὡς=know that. So *Andr.* 255, Soph. *Phil.* 117, *Al.* 39. This idiom is often employed by Eur. in conjunction with the fut. ind. to express a strong resolution: cf. *inf.* 831, *I. A.* 1367, Wecklein on *Med.* 609.—ἀφανῆς with the verb ἀφανίζω has almost a technical meaning in connexion with those lost at sea. Cf. *I. T.* 755 ἢν τι ναῦς πάθη, χῆ δέλτος ἐν κλύδωνι...ἀφανῆς γένηται and Aesch. *Ag.* 657. The incident of the storm may be traced to the Ἰνίου πέρις of Arctinus, and the Νόστοι of Hagias.

127. πορθμός: 532.

128. ἄλλον: soil. *περιέωρον*, since otherwise *περιέωρτας* is required in 130. But it is incorrect to suggest that *διώπτεω* could not mean 'parted,' a meaning which is found in *Hev.* 941, *Iou* 1459, *inf.* 1670.

129. γῶτόισσι: for the metaphorical use see on 842. So in Homer of the sea.

134. δῆ = ψῶ: 'she is dead and gone ere this.' For its meaning and position at the end of the line cf. 279, 1171, Soph. *Trach.* 460, *Phil.* 1065.

135. οὐ πού: 'you don't mean that .?' This is a favourite form of interrog. in Eur. (= *nim*). Cf. *El.* 235, *I. T.* 930.

136. γ': Cobet remarks that after *φασίν* there is no room for the particle, but the usage of Eur. is against him. In such cases γε adds a further connotation to the mere assent. Cf. *Bacch.* 812 *μάλιστα, μάλιστα γε* θῆς χροῦ τοῦ σταθμῶν. *Hev.* 995 *σῶς, ἐν δόμοις γε τοῖς ἐμοῖς φρουρούμενος, I. T.* 568 *ἔστ', ἄθλιός γε*.

138. τεθναῖσι κού τεθναῖσι. This is an instance of the quibbling style of Euripides, ridiculed by Aristoph. in *Ach.* 396 etc. Cf. *Alc.* 521 *ἔττω τε κοῖνὸν ἔττω, inf.* 696, 1134, *Hipp.* 1034, *Phoen.* 272, 357, *Hev.* 566, 1121, *Iou* 1444.

140. ἄστροις. Cf. Hor. *Od.* 1. 3. 2 *Sic fratres Helenae, lucida sidera*. The legend of the appearance of the *Διόσκοροι* as constellations appears first in Euripides (*inf.* 1478, 1664). The twin gods, who are found as *θεοὶ σωτήρες* under different names in various districts of Greece, were believed to manifest their saving help in the form of St Elmo's fire, a double light shining on the masthead during electrical disturbance. The story of Castor and Pollux is discussed by Wilamowitz on *H. F.* 30 and Frazer on Pausan. II. 1. 9.

142. σφαγαῖς: suicide by the sword. Cf. 301. No other authority is quoted for this story. — *ένεκα'* is the Ionic form of *ἐνεκα* and should probably be restored in Tragedy wherever a long syllable is required, although *οἰνεκα* has MSS evidence very strongly in its favour. In *Arch.* M has *ένεκα* twice but *οἰνεκα* four times; in Soph. L never gives *ένεκα* but has 25 instances of *οἰνεκα*; in Eur. *ένεκα* has MSS authority in five passages only (Weir Smyth's *Ionic Dialect* § 715). See however Meisterhans³ p. 216.

143. διπλά: i.e. the recital of sorrows renews the pain of suffering. Cf. *frag.* 44 *παλαιὰ καινοῖς δακρύοις οὐ χρῆ στένειν, inf.* 771.

144. δόμοις: acc. of goal after a verb of motion without prep. as in 51. See Index s.v. accusative.

146. προξένησον: 'lend thy service.' The word recalls the ar-

rangements for consulting the oracle at Delphi, according to which visitors lodged with their respective *πρόξενοι* (*Ion* 551, 1039), and were introduced by them into the sacred precincts (*Andr.* 1103).

147. ὅπη: 'by what course I might direct my voyage....' The clause is an indirect question attached to *μαντευμάτων*. *νεὸς πτερόν* is equivalent to 'my ship under sail.' For *στέλλειν* cf. *I. T.* 70 *ἔνθ' Ἀργόθεν ναῦν ποντίαν ἐστείλαμεν*. *Arc.* 112 is doubtful, but in Aesch. *Syrph.* 723 *στείλασα λαΐφος* = 'furling sail,' and so apparently *Hee.* 1081.

149. οἰκείν: the pres. inf. is used here as in *Or.* 945 because the oracle was in effect a command: see Goodw. § 98. But this principle does not help the elucidation of such passages as Aesch. *Prom.* 667 *πυρωπὸν ἐκ Διὸς μολεῖν κερανόν* following *βάξις ἦλθε*, where the aor. inf. in indirect discourse appears to take the place of the fut. or aor. with *ἄν*. Goodw. § 127.

150. χάριν: 'in honour of': cf. Aesch. *Ag.* 25. This is a good instance to show how the word gradually became a preposition. See especially *I. T.* 566 *κακῆς γυναικὸς χάριν ἄχαριν ἀπόλετο*, *inf.* 806, 1373. —ἐκεῖ has been unnecessarily suspected. Although Greece is not explicitly named, the contrast between old and new Salamis is clear enough. *I. T.* 358 *τῆν ἐνθάδ' Ἀἴλιον ἀντιθέσσα τῆς ἐκεῖ* is exactly parallel.

151. πλοῦς αὐτός κ.τ.λ. Cf. *Andr.* 265 *τὸ δ' ἔργον αὐτὸ σημανεῖ τάχα*, *Phoen.* 623 *αὐτὸ σημανεῖ*.

154. ἐν, 'engaged in,' as in *Hipp.* 452 *ἐν μοῖσαις*, *Ion* 638 *θεῶν δ' ἐν εἰχαῖς ἢ λόγισιν ἢ βροτῶν*, *Soph.* *O. T.* 562 *ἦν ἐν τῇ τέχνῃ*. **φοναῖς θηροκτόνοις**: lit. beast-slaying bloodshed. The compound is *epithetical*, as explained by Brugmann, *Comp. Gr.* II. § 50, and does not differ essentially from *Or.* 833 *μητροκτόνον αἶμα*, *Soph.* *Ant.* 1022 *ἀνδροφθόρον αἵματος*, since the force of the adjective is in each case transferred. The redundancy of the compound phrase is a common poetical device especially favoured by Eur. (e.g. *λευκότρυχες πλόκαμοι Baich.* 112, *εὐδειπνοὶ δαῖτες Mal.* 200, *εὐπήχεις χεῖρες Hipp.* 211). Cf. *Soph.* *Al.* 546 *νεοσφαγῆ φόνον*, Aesch. *Ag.* 235 *καλλιπέρου στόματος*.

156. μήτε is answered by τε as often (e.g. *Herac.* 454). But τε... οὔτε (μήτε) is never found: Jebb on *O. C.* 1397.

159. ἀντιδωρησαίατο; these forms, probably due to Ionic influence (Weir-Smyth's *Ionic Dialect*, § 585), are found occasionally in tragedy, as in *H. F.* 547. For their origin see Giles, *Comp. Phil.* § 472.

164. καταβαλλομένα, though much criticised, appears to be sound.

The verb is used in the mid. with such objects as *λόγον* in the sense of 'to promulgate, publish, or employ.' This is proved by Lucian, *Αποκ.* 54, § 45⁸ ἄλλην ἀρχὴν καταβαλλομένου τρίτων λόγων, Arist. *de Μουσῆ*, 6, p. 397 ὁ 19 τῇ μὲν θεῖα δυνάμει πρόποντα καταβαλλόμενοι λόγον οὐ μὲν τῇ γε οὐσίᾳ, Diod. Sic. 3. 62 μυθογράφων καὶ ποιητῶν τερατώδεις λόγους καταβεβλημένων, Dion. Halic. *Ant. Rom.* 1. 1 πραγμάτων μηδεμίᾳ σποιδῆς ἄξιων ἱστορικᾶς καταβαλλόμενοι πραγματείας. Similarly the passive is found in Ar. *Eth.* 1. 5 *ad fin.*, Plat. *Soph.* 232 D. It is probable that this meaning is not directly derived from that of 'founding a constitution' or 'a school of philosophy' (cf. e.g. Plut. *Μω.* 329 A), but is rather a parallel development. Herwerden thinks that *οἶτον*, which he adopts, is acc. termini or that *ἐς μέγαν οἶτον* should be substituted. *οἶκτον* is, however, to be preferred, being commonly employed by Eur. in the sense of 'lamentation': v. Lexx. For the middle see on 20 and contrast the active as employed in Herod. 1. 122 *κατέβαλον φάτιν*.

165. *γόν*: acc. of internal object. 'What groans shall I heave forth?' Since there is no question of rivalry here, the usual dative does not appear. Cf. 546, and ἄμλλα = 'effort' in *El.* 95.—*μοῦσαν*: 'how shall I wake the strain of minstrelsy?' But there is a kind of oxymoron which cannot be adequately rendered in English. *μοῦσα*, which, like the prose *μουσική*, denotes education (*Med.* 1085) or literary study (*Hierp.* 452, *Alc.* 962) as well as music in the stricter sense, carries with it an implication of ease and happiness (cf. *Med.* 192 sqq.). The only *μοῦσα* of the unhappy is to be found in *δάκρυα* and *θρήνοι* (*Trō.* 120, 608, *I. T.* 183).

167. *περοφόροι*. The Sirens are always represented in art as winged, i.e. either as women with birds' wings or as birds with human heads. After their legendary contest with the Muses, they are said to have been deprived of their wings (Suidas s.v. ἄπτερα, Pausan. ix. 33, 3). They are introduced here because of their connexion with death. Their images were commonly carved on tombs (Erinna, *fr.* 5 *στάλαι καὶ Σειρήνες ἐμαὶ καὶ πένθιμῃ κρωσέ*—Anth. Pal. vii. 710), owing doubtless to the common superstition that the soul takes its departure from the body on wings or even actually in bird-form (see Frazer's *Golden Bough*, i.² p. 253). Tr.: 'Come, winged maidens, virgin daughters of Earth, with the Libyan flute or pipes to accompany my sobs, with tears to mingle with my wailing, sorrow upon sorrow, strain upon strain, if your music might guide these cries of death harmonious with lamentations to Persephone, that she may receive as an offering beneath her

gloomy halls the hymns devoted to the dead as the tears spring freshly from my eyes?

170. Δίβυν is not merely a literary epithet of the flute, but serves to indicate that the lotus-plant came from Libya. So *H. F.* 684, *Alc.* 347, *I. A.* 1036, *Tro.* 544.

174. μούσ' εἰ τάδε κ.τ.λ. The mss reading cannot be correct, since (1) it is not possible to give to μουσεῖα any other meaning than 'places of song,' (2) to construe 'may P. guide to her halls of song' is harsh and improbable, (3) P. is elsewhere spoken of as the recipient of lamentations, which are her due. Cf. *Or.* 963 κτύπον τε κρατός, ὄν' ἔλαχ' ἅ κατὰ χλοῶνός νεπετέρων Περσέφασσα καλλιπαῖς θεά. Similarly Pind. *Ol.* 14. 19 f. The conjecture adopted in the text is not a violent remedy and yields fair sense, but the whole passage is uncertain.

176. φόνια φόνια: the repetition of words in order to heighten their effect was employed by Eur. to excess: 214, 249. Rare in Soph. (*Ai.* 621) and ridiculed by Arist. (*Ran.* 1352).—χάριτας is supported as against Lobeck's emendation by Aesch. *Cho.* 319 with the Scholion: χάριτας δὲ νεκρῶν πάντες φασὶ τὸν γόον (Paley).—ἐπὶ δάκρυσσι: here strictly 'in addition to.' The use of the prep. in 1285 (n.) is slightly different. With these words παρ' ἐμέθεν should, I think, be combined: 96 n.

177 sq. παιᾶνας νέκυσι μελομένους. This reading, as against the vulgate, is rendered almost certain by a comparison of *Phoen.* 1303 ἀχάν μελομένην νεκροῖς and *I. T.* 183 τὰν ἐν θρήνοισιν μούσαν νέκυσι μελομένην. For μέλεσθαι cf. 1161. We have in this phrase a striking instance of oxymoron, since paean is hymn of joy in honour of Apollo. Cf. Aesch. *Cho.* 151 παιᾶνα τοῦ θανόντος ἐξανδωμένας, *Tro.* 578 ΕΚ. ὦμοι. AN. τί παιᾶν' ἐμὸν στεναζέεις;

179. κυανοειδές: the phrase no doubt follows Homer's κρήνη μελάνυδρος, which is generally explained of the black appearance of deep water.—ἀμφί: 'in the neighbourhood of...' is generally followed by the acc. in this connexion (*He.* 649, *Or.* 1310), but cf. *I. T.* 6.

181. φοίνικας: the same scene is described in *Hipp.* 126 πορφύρεα φάρεα ποταμῖα δρῶσω τέγγουσα, θερμὰς δ' ἐπὶ νῶτα πέτρας εἰαλίου κατέβαλλ'. The sunlight was supposed to revive the colour, as Musgrave explains citing Pollux 1. 49 χαίρει δὲ ἡλίῳ ὀμιλούσα τῆς πορφύρας ἢ βαφῆς, καὶ ἡ ἀκτὶς αὐτὴν ἀναπερτείνει, καὶ πλείω ποιεῖ καὶ φαιδρότεραν τὴν αὐγὴν, ἐκφοινισσομένην ἐκ τοῦ ἄνω πυρός.

185. ἄλυρον implies a contrast between the flute (171) and the joyful lyre. So *I. T.* 146 ἀλύροις ἐλέγοις, *Phoen.* 1028 ἄλυρον μούσαν,

Acch. *Επιμ.* 331 ἕνος...ἀφώρικτος, Soph. *O. C.* 1221 μοῖρ' ἀνυμέναιος ἄλυρος ἄχορος.

186. The metre is defective as compared with 174. The supplement required is something like Wecklein's ἀυὰ πῶντι.

188. *ἰεῖσα* should not be altered to *ἴησι*, since the change from participle to finite verb (*ἀκαρῶν*) is one of the commonest forms of anacoluthon. Cf. *Her.* 239 ἦλθες...δυσχλαυία τ' ἄμορφος, ὀμμάτων τ' ἄπο φέρον σταλαγμαὶ σὴν κατίσταζον γένιν. Thuc. 4. 100 προσέβαλον τῷ τειχίσματι, ἄλλω τε τρώπῳ πειράσαντες καὶ μηχανὴν προσήγαγον, Soph. *Trach.* 676 τοῦτ' ἠφάνισται, διάβορον πρὸς οὐδενός...ἀλλ'...φθίνει. Similarly *inf.* 261, *Bacch.* 1132, *Med.* 1316. See Jebb's note on *O. C.* 351.

189. *μύχατα*, 'inmost,' is appropriate, and no such word as *μύχала* is known, though Paley thinks it may mean 'winding.' It is not likely that the word is a gloss.

195. *δάκρυσι*: 'tears upon tears.' In certain expressions of this kind in poetry we find a survival of the old comitative use of the instrumental (dative) without any preposition, cf. *inf.* 365, *Iliad.* 1495 φόνω φόνος, *Or.* 1257 πῆματα πῆμασιν, Soph. *El.* 235 μὴ τίκτειν σ' ἄταν ἄταις, *Ai.* 866 πόνος πόνω πόνον φέρει, *h. Apoll.* 2. 176 (354) δάκνεν ἔπειτα φέρονσα κακῶ κακόν. It is to be remembered that, broadly speaking, an instance of a case accompanied by a prep. (e.g. ἐπὶ δάκρυσι) implies the previous use of the case alone with the same meaning.

197. *μέλουσαν* = becoming the portion of. There is no personification of *πυρὶ* since the vb. does not require a living agent: *I. T.* 645 σι...φανίσι μελόμενον αἵμακταῖς, *Ar. Lys.* 1306 τῆ σιῶν χοροὶ μέλονται.

202. *ὑπ'*: 'under the influence of' emotion, as *inf.* 417, Soph. *O. T.* 1073. *αἰσχύνας* is gen. obj. after *ἀλγέων*.

206. *ἄγαλμα*, 'glory,' carries with it here the implication of *physical beauty*. Cf. *frag.* 284, 10 λαμπρῶ δ' ἐν ἡβῃ καὶ πόλειως ἀγάλματα φοιτῶσ', *El.* 388 αἱ δὲ σάρκες αἱ κεφαὶ φρονῶν ἀγάλματ' ἀγορᾶς εἰσιν. Note the double gen. after this word. — *διδυμογενῆς* is merely equivalent to *δισσόν*: see on *τριζύγοις* 357.

207. *ἰππόκροτα*: 'echoing with galloping steeds': cf. *Hēr.* 229 γυμνασίῳ τῶν ἰπποκρότων. Possibly in *Bacchyl.* 5. 48 we might read *ἰεθ'* ἠμύκροτον.

208. *δονακόεντος*: *I. A.* 179 Εὐράτα δονακοτρόφου, *I. T.* 400 τὸν εὐνδρον δονακόχλοα Εὐρώταν.

209. *νεανιᾶν* is a certain emendation for *νεανίαν*, which cannot be

rendered 'scene of youthful labour.' The use of *νεανίας* as adj. elsewhere (*νεανίαν θώρακα H. F.* 1095, *νεανίας λόγους Alc.* 679, *inf.* 1562) lends no support to this.

211. *δαίμονος*: gen. of exclamation, 1223. The notion of causality is probably not inherent, but accidental; lit. 'alas in respect of...'

213. *αἰὼν δυσαιῶν*: a favourite pleonasm in Eur., cf. *I. T.* 203 *δυσδαίμων δαίμων*, 216 *νύμφαν δύσσημφον*. Further instances are given by Professor Tyrrell on *Tro.* 75 *δύσνοστον νόστον*. For other cases of oxymoron in this play see Index.

214. *ἔλαχεν* = 'was assigned to thee,' an inversion of the ordinary expression, but cf. *Il.* 23. 79 *ἀλλ' ἐμὲ μὲν κῆρ ἀμφέλαχε στρυγερή, ἣ περ λάχε γεινόμενόν περ*. So probably *Hērē.* 80.

215. *πρέπων κ.τ.λ.* 'Conspicuous in mid-heaven with the plumage of a snow-white swan.' Cf. Soph. *Ant.* 114 *λευκῆς χιόνος πτέρυγι*.—*πτερῶ* is the instr. dat. expressing manner or respect: cf. *Bacch.* 683 *πάσαι σώμασιν παρειμέναι* with Tyrrell's note. So *inf.* 379, 523.

221. *οὐκ εὐδαιμονεῖ*: 'are fallen from their high place'—a meiosis. The phrase is free from objection, and *εὐδαιμονεῖν* is a word of stronger import than its ordinary equivalents in English: cf. *I. T.* 543 *τί δ' ὁ στρατηγός, ὃν λέγουσ' εὐδαιμονεῖν*; = 'whose glory is spread abroad.'

226. *ὃ δὲ σός*: scil. *πόσις*—a curious omission made less harsh by the mention of *βάρβαρα λέχη* in the preceding sentence.

228. *τὰν Χαλκίοικον*. Athene was worshipped at Sparta under this title. The precinct and temple of A. of the Brazen House are described by Pausanias, 3. 17. 2, 3. In spite of his assertion that the temple was made of bronze, it is probable, according to Mr Frazer, that the building was merely lined with bronze plates—a practice which is believed to have been borrowed by the Greeks from the East at an early period. This famous sanctuary was the scene of the death of the traitor king Pausanias (*Thuc.* 1. 134). Cf. *Arist. Iyē.* 1302, 1320, *Eur. Tro.* 1113 *χαλκόφυλλον τε θεάν, inf.* 1467.

229 sqq. I have kept the vulgate reading in the text without feeling much confidence in its integrity. Dindorf contends that to say 'what Trojan or what Greek' is equivalent to saying 'who of all mankind,' but it seems strange to introduce a possible Greek builder into this context. Hermann and others rewrite the passage in order to avoid this. According to Homer (*Il.* 5. 59) the builder was Phereclus.

231. *τὰν...πέυκαν*. Homer describes the ships built for Alexander as *ἀρχεκάλοις αἱ πᾶσι κακὸν Τρώεσσι γέροντο* (*Il.* 5. 63). Cf. *Hom.* 631 sqq.

236 sq. are perhaps rightly rejected by Dindorf. They appear to be made up from vv. 27 and 30.

238. ἄ πολυκτόνος. The repetition of the article gives cumulative force to the several epithets, as in Arist. *Nub.* 750 ἤδη παρὰ τοῖσι φαίμακ' ἐπώλαις τὴν Μίδον ταύτην ἴβρακας τὴν καλὴν, τὴν διαφανῆ.

239. Πριαμίδαις, probably introduced to mark the ultimate effect of Aphrodite's interposition, is unsuitable in a clause which describes her as conveying death from Phrygia to Greece.

241. χρυσεῖος θρόνους is no doubt an echo of the Homeric epithet χρυσοθρόνος (*Il.* i. 611), but the latter is constant, having no special application to its context, whereas here χρ. θ. is accommodated to ὑπαγκάλισμα σεμνόν.

244. δρεπομέναν. 'as I fain would cull....' The middle expresses the interest of the agent. For the sense cf. *Iou* 889.

245. Χαλκίοικον: acc. as in 105.

252. μαψίδιον. Her name is idly talked of: there is no corresponding reality.

253. τοι is required to mark the application of a general truth to Helen's case.

255. συνεζύγην. The metaphor is common in tragedy, but Eur. alone employs this compound. Cf. *Hipp.* 1389 οἶα ξυμφορῆ συνεζύγης, *Antr.* 98, *Alc.* 482. Soph. has the double compound: ὁδοῦνec' αἴτη συγκατέξευκεται κακῇ (*Al.* 123).

256. ἄρ' is here equivalent to ἄρ' οὐ. So *Alc.* 341 ἄρὰ μοι στρένειν πᾶρα τοιαῶδ' ἀμαρτάνοντι συζύγου σίδειν; In such cases there is an ironical tone: 'What! did my mother....' (Jebb on Soph. *O.* 7. 823.) The particle is so employed also in Prose: Dem. 55. 15.—ἀνθρώποις is dat. indicantis, as distinguished from the dat. eth.: Soph. *O. C.* 1446 ἀνοξίαι γὰρ πᾶσιν ἔστε ὀδυνηχῶν, Catull. 86. 1 *Quintia formosast multis mihi candida*, Kuehner-Gerth § 423, 18 b.

260. γάρ is impossible here, unless 257—259 are bracketed (see cr. n.). But apart from the particle there is no justification for cutting down the text. Not only was her birth τέρας, but also her life and fortune. Perhaps, then, we should read τ' ἄρ': 'and, as I know now, my life is a marvel.' But I prefer Kirchhoff's correction: for δέ and γάρ confused see Tucker on Aesch. *Cho.* 32, and *Simp.* 218 L. has βίον.

261. αἴτιον: scil. ἐστίν. For the anacoluthon see on 188.

262. ἄγαλμα, 'a picture.' Cf. Aesch. *Ag.* 1329 βολαῖς ἐγράφωσαν σπύγγης ἄλωσεν γραφήν, Eur. *Trag.* 621 ἄν γ' ἐβαλεῖται ρῆιον ἢ γραφήν θούς. Herwerden remarks that, as statues were painted, it is un-

necessary to suppose that a picture is meant here, but the illustrations cited point the other way, and ἄγαλμα is connected with ζωγράφοι in Plat. *Legg.* 12. 956 B. In fact, the word denotes an *artist's handiwork*, and so can be applied to ἀνδριάς or γραφή.

263. ἄλαβον. The vulgate λάβων is objectionable in syntax as well as in form. For the prodelision of the augment in the sixth foot, cf. Soph. *Ant.* 457, *Al.* 557. λαβεῖν is now universally condemned, but it is worth notice that in *Od.* 24. 380 the inf. is found, with the subj. in the nom. and in the first person, of a wish incapable of fulfilment. It is not however probable that Eur. is reviving this Homeric construction in view of the frequency of the past indic. in the same connexion (Goodw. § 732).

264. It is not enough for Helen to sacrifice her beauty, which might save her from future danger, but the remembrance of her past misfortunes must also be blotted out from men's minds. Hence Herwerden's rejection of 264—266 spoils the sequence of thought. The suggestion to alter τὰς τέχας is plausible, but Helen is speaking entirely from her own standpoint. The note of her undeserved ill-fortune dominates the play: 280 sqq.

266. ἔσφριον: 'held in mind.' The middle is more common in this sense (*Ilach.* 793), as expressing the concern of the agent, but is not essential, as appears from a comparison of Plat. *Kr.* 455 B with *ib.* 486 C. Compare the use of φιλιάσσω and contrast δωλλάσαι (*O. T.* 317) and διαφθείρω (*Hipp.* 389).

267. ἀποβλέπων: 'depending on a single issue.' The notion is of looking away from other things and so concentrating attention on a single object: πρὸς τὰ κοιν' ἀποβλέπειν (*Suppl.* 422), πρὸς μίαν ψυχὴν βλέπειν (*Med.* 247).

269. ἐγκείμεθα: 'are beset by,' as in 924.

272. ὅστις εἴ τις. In such cases the relative clause is either, as in v. 267, the subj. of the sentence or, as here, stands in apposition to it: cf. *inf.* 941, *Pl.* 816, *II. F.* 163, *I. T.* 605, *Ion* 475, *Tro.* 649, 1166, *Phoen.* 509, *Med.* 220. So in *Thuc.* 2. 44, 1; 62, 4; 3. 45, 7. And in Latin: Cic. *Sest.* 27 *cum hoc satis esset igni esse improbum, qui mutata veste non esset.* Emnius ap. Aul. Gell. 6. 17 *et libertus est qui pectus purum et firmum gestitat.*

273. ἔπειτα: 'in the next place,' answers to πρῶτον μὲν (270).

276. βαρβάρων: for the sentiment cf. *Or.* 1115, *I. A.* 1400. A number of similar passages are collected by Mr Haigh, *Tragic Drama* p. 278.

277. ἄγκυρα is drawn into the relative clause, and stands in no definite syntactical relation to the main sentence. 'As for the anchor which buoyed...he is dead.' This is one of the phrases of anacoluthon: cf. Soph. *O. C.* 1150 λόγος δ' ὅς ἐμπεπτωκεν ἀρτίως ἐμοί...συμβαλοῦ γυνάικων. This principle is developed and explained by Mr E. S. Thompson on Plat. *Men.* 96 A. For the metaphor cf. Ar. *Eq.* 1244 Ἀπτή τις ἑλπίς ἐστ', ἐφ' ἧς ὀχοῦμεθα, *Or.* 68, *Hee.* 79 παῖδ' ἐμόν, ὅς μόνος οἴκων ἄγκυρ' ἔτ' ἐμῶν.

279. δῆ: 134.

280. φονεύς: I am become her murderess, wrongfully so it is true, but I am the victim of injustice. ἀδικοι παθεῖν is a characteristic of Helen's life: 270, 1148. τᾷδικον is equivocal, combining the unjust ascription with the ascription of guilt.

282. δωμάτων ἐμοῦ τ': for the genitives cf. 11, 1104. They should perhaps be classed as possessive, since δῶματα = household, family.

283. πολιά παρθενέεται: for the adv. acc. see on 455. Tr.: 'is growing old in maidenhood,' and cf. Soph. *El.* 962 ἄλεκτρα γηράσκουσιν ἀναιμηνιά τε, *Phoen.* 1739 ἀπαρθέεντ' ἀλωμένη, *Andr.* 348 ἧ σφ' ἀναιδρον ἐν δόμοις χήραν καθέξεις πολίων; The wife in Xen. *Oecon.* 7. 5 was married before the age of 15, so that Plato's regulations in *Legg.* p. 785, by which the age limits for girls are placed from 16 to 20, represent rather what he considered desirable than the actual practice.

284. Διός: see cr. n. In conjunction with Διοσκόρω there is an obvious blemish, but see on 673.

286. τοῖς πράγμασιν: 'my fortune is my ruin, and not my sin.' The dative expresses cause (79 n.), but comes very close to the examples cited on 216. For τοῖς π. cf. *Haich.* 368 μαντικῇ μὲν οὐ λέγω, τοῖς π. πράγμασιν δέ, *Suzrl.* 747 φίλοις μὲν οὐ πείθεσθε, τοῖς δὲ πράγμασι ('yield to circumstances'). The general sense is similar to *O. C.* 267 τὰ γ' ἔργα μου πεπονθὲτ' ἐστὶ μᾶλλον ἢ δεδρακότα.

288. εἰργοίμεσθα: not, as Coleridge, 'they will shut me up in prison,' but 'I shall be denied entrance.'

289. δοκούντος, to be construed with Μενέλω gen. abs., is the simplest correction of the mss. reading and was suggested independently by W. G. Clark. 'Thinking that I was that Helen of Troy of whom M. went in quest.' It is hardly credible that δοκούντος can stand, as nom. pendens, since this construction is only employed where the context is free from ambiguity, as in *Hitzl.* 22. If, moreover, the meaning to be elicited is 'thinking that I would have come,' ἂν is

required. Badham points out that ὑπ' Ἴλιω is strictly appropriate to those encamped *before* Troy, and not to Helen who was *inside*. But this slip may be due to the poet himself, even if he was not thinking of Helen as visiting the Trojans when encamped outside: cf. Aesch. *Ag.* 1439. Wecklein's text gives good sense, but is very far from the tradition.

290. ἀνεγνώσθημεν: only here in Tragg., since the word is rejected in *O. T.* 1348. Attic writers employ it exclusively in the sense of 'to read.' The meaning 'recognise' is found, however, in Hom. Pind. Herod. and belongs to the traditional Ionic vocabulary: Weir-Smyth's *Ionic Dialect* § 76.

291. ξύμβολ'. Such are the tokens by which Odysseus induces Penelope to acknowledge his identity (*Od.* 23. 109 ἔστι γὰρ ἡμῖν σήμαθ', ἃ δὴ καὶ νῶϊ κεκρυμμένα ἴδμεν ἀπ' ἄλλων). The MSS reading is unmetrical. ἐλθοῦσα is adopted by those who consider that Helen ought to refer only to her own recognition by her husband and not to a mutual discovery.

293. ὑπολείπομαι is *pass.* not *midd.*, as Herwerden recognises, but it is difficult to approve his view that τύχην is acc. termini. Rather, it illustrates the idiom, by which the object of reference, usually in the dative case after the active verb, becomes the subject of the passive: Madv. § 35, R. 3. Tr.: 'what fortune is reserved for me?' Cf. *Rhes.* 539 τίς ἐκηρίχθη πρώτην φυλακὴν; Soph. *Ant.* 408 πρὸς σοῦ τὰ δειν' ἐκεῖν' ἐπηπειλημένοι. Plat. *Tim.* 60 C τὸ δὲ ὑπὸ πυρὸς τύχους τὸ νοτερόν πάν ἐξαρπασθέν. Kuehner-Gerth § 378, 7.

294. ἀπαλλαγάς. Having regard to the common confusion of ἔπὸ with ἀπό (see on 34), it is improbable that Eur. here only employed the word ὑπαλλαγῆ.

297. δῶμ'. This is the simplest and most satisfactory of the many corrections of σῶμα which have been proposed. 'Even her home'—however rich, as implied in 295—'is hateful to her.' Jerram defends the MSS reading, which he translates 'Even her life is hateful to her,' by finding an allusion to Helen's weariness of her own beauty (305). This is satisfactory in sense, but cannot be elicited from the Greek. Prof. Ellis explains 'even his very person is offensive.' Wecklein's πλοῦσιον is arbitrary. It may be added that σῶμα and δῶμα are confused in *H. F.* 825.

298 sqq. I acquiesce in the view that 299—302 are spurious, but would retain 298. πῶς ἂν then expresses a wish: cf. Soph. *Al.* 388. 'Would that I might die nobly—my life has been miserable: let death

at least bring compensation.' Thus γάρ in 303 is appropriate: for the sentiment cf. Isocr. 2. 36 αἰροῦ τεθνάναι καλῶς μᾶλλον ἢ ζῆν αἰσχρῶς, *Cycl.* 201. The interpolator finding no answer to πῶς in 298 patched up the unsatisfactory lines 299—302, on which emendation is wasted. (1) Notice the awkwardness of δυσπρεπὲς νομίζεται after ἀγχόναι, although technically this might be defended on the principle explained by Maly. § 4 and illustrated by Aesch. *Cho.* 320 (Tucker's note). (2) The substitution of συμκρὸς for συμκρῶν and of σάρκ' (Hermann) or κρέαρ' (Keil) for ἄρτ' in 302 fails to remove the objections taken to that line.

301. σφαγαί. This is not consistent with the treatment elsewhere of ἀγχόνη or σφαγαί as the alternative resources of γενναία γυνή when driven to despair (*Andr.* 811—813). Cf. however *frag.* 850 τὸ μὲν σφαγήσθαι δευδόν, εὐκλειαν δ' ἔχει. The objection to hanging is founded on the notion that it hinders the free escape of the ψυχή.

304 sq. are very similar to *Tro.* 742 sq.

308. καὶ μὴν...γ' accepts the challenge offered to her confidence in the stranger. 'Nay verily there was *truth* in his message...' Observe that γε separated, as usual, from the other particles stresses the intervening word. See Jebb on Soph. *Ai.* 531, Eur. *Bacch.* 808 (Tyrrell), Ar. *Vesp.* 548 (Starkie).

309. 'Many a message might be framed in *living* (καὶ) words.' διὰ introduces the medium of communication: Soph. *Trach.* 1131 τέρας τοι διὰ κακῶν ἐθέσπισας. Such adjectival phrases (διὰ βραχυτάτων εἰπεῖν cett.) are practically equivalent to adverbs.

310. ἀληθεία: 'convincing by their truth' or 'bear the impress of truth,' as we should say: scil. ἂν γένοιτο. τᾶμπαλιν τῶνδ' (Aesch. *Pers.* 225) is the subject. Perhaps, however, we should read ἂν εἰδέης for ἀληθείας, *truth is soon recognized*—which makes γάρ easier in the next line. 'You think so now,' the Chorus reply, 'because you are predisposed to sorrow.'—σαφή: 21 n.

312. τὸ δέημα: *this dream thought*—the death of Menelaus.

313. πῶς εὐμενείας ἔχεις; lit. 'how do you stand in respect of...?' Similar phrases are common both in prose and verse: Thuc. 1. 22 ὡς εἰσίας ἔχει, 36 καλῶς παράπλου καίται, Soph. *O. T.* 345 ὡς ὀργῆς ἔχω. Parallel to these are (e.g.) Soph. *Ai.* 386, Eur. *Alc.* 291, *El.* 751, *inf.* 857, 1253, 1445 where the genitive is quasi-partitive depending mainly on the adverb.

315. οἶσθ' οὖν ὁ δρᾶσον; 'do you know what *you must do*?' The Gk imperative, unlike the English, can be used in a relative clause.

The idiom is well explained by Rutherford on Babrius 32, 4. Cf. *Med.* 600 οἷσθ' ὡς μέτενξαι; *O. T.* 543 (Jebb), *inf.* 1233, *Heracl.* 451. So the 3rd person in *I. T.* 1203 οἷσθά νυν ἄ μοι γενέσθω;

316. ἔρπεις, a favourite word of Eur., is used metaphorically as in *Cycl.* 422 πρὸς ᾧδᾶς εἶπ'.

319. πόσιν anticipates the clause introduced by εἶτε. 'Enquire if your husband is dead.' So Soph. *O. T.* 224.

321. πρὸς: 'according to.' Cf. *Hērpf.* 701 πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτῆμεθα, Soph. *Phil.* 884 ὡς οὐκ ἔτ' ὄντος γὰρ τὰ συμβόλαιά σοι πρὸς τὰς παρούσας ξυμφορὰς ἐφαίνετο, *inf.* 699.

322. οὐδέν. The negative is redundant and appears harsh to us. But it is found in various types of subordinate clauses in Greek, where the leading idea is itself negative. Here the interrogation is equivalent to a negative, but apart from this such conjunctions as πρὶν, πλὴν, μᾶλλον ἢ carrying in themselves a negative implication are apt to attract this redundant negative. Hence πλὴν and πλὴν οὐ, πλὴν εἰ and πλὴν εἰ μὴ may be convertible phrases. For μᾶλλον ἢ οὐ cf. *Thuc.* 2. 62. 3, 3. 36, 4; *Dem.* 49, 47; 50, 66. A curious instance of the redundant negative occurs in *Andr.* 746 ἀδύνατος οὐδὲν ἄλλο πλὴν λέγειν μόνον.—πλέον γένουτ' ἄν is the passive of πλεον ἔχειν: so οὐδὲν εἴργασμαι πλέον, *Hērpf.* 284, and see on 917.

325. It is difficult to determine the construction of τάληθῆ φράσαι. To make the words a final clause dependent on σίμμιξον 'that she may tell...' is unduly harsh, and they cannot be taken with εἶση 'that you may tell...' On the other hand, if a full stop is placed at πάντα and the words are connected with what follows, an object is required after ἔχουσα which should at the same time serve as the subject of φράσαι (hence Nauck's τήνδε), unless indeed τάληθῆ φράσαι contains τό rather than τά, and is itself the object of ἔχουσα. For the latter possibility see the passages quoted by Goodw. § 792. Many conjectures will be found in Wecklein's Appendix. There is a further difficulty in the apparent asyndeton. Perhaps we should put a full stop at κόρη, and substitute ὄθεν δέ γ' for ὄθενπερ with a comma after πάντα. This would not necessarily involve the adoption of τήνδε.

329. For the sentiment cf. 830.

330 sqq. Hermann regarded 330-339 as forming the strophe to which 340-347 corresponded with two lines lost after 343. Several consequent alterations were introduced to secure exact metrical conformity, which are ignored in the cr. nn. In the text Wecklein's

arrangement of the lines is for the most part followed. —**ἐδεξάμαν**: aor. as in 348.

334. **θέλουσαν οὐ μόλις**= 'willing not under compulsion' is a good instance of meiosis or understatement. **Τι.**: 'all too willing,' and cf. Aesch. *Ag.* 1082 ἀπάλεσας γὰρ οὐ μόλις, *Eum.* 864 πόλεμος οὐ μόλις παρών.

338. **πρόμαντις**: for the sense cf. Aesch. *Pers.* 10 κακόμαντις θυμός. *Ant.* 1072 πρόμαντις θεός, Verg. *Aen.* 10. 843 *praesaga mali mens*.

343. **κέλευθα**: 'tracks of the stars.' Cf. *El.* 728 φαεινὰς ἀστρων ὁδοῦς.

345. **χθόνιον τύχαν**: the fortune assigned by the gods of the nether world. The phrase is strange, and **χθόνιον** awkward after **χθονός**, but see on 674. Not unlike is **χάρις ἢ χθονία** in *O. C.* 1752. There may be an allusion to the belief that princes in Hades retained their royal state (*Od.* 11. 484).

348. **γάρ**: 'O Eurus, hear my words—since upon thee I call.' This seems to be the only possible explanation of the particle; ordinarily the voc. precedes (Fennell on Pind. *Ol.* 4. 1).—**ἐκάλεσα**. The aor. refers to the moment immediately past, where we are accustomed to use the present. Goodwin § 60. The usage was colloquial, as is shown by the Platonic instances: see Index.

349. **δόνακι**: 208 n.

350. **βάξις... ἀνδρός**: 'report concerning my husband's death.' For the objective genitive cf. Thuc. 8. 15 ἀγγελία τῆς Χίου, *Πηλ.* 130 φάτις δεσποίας, *Or.* 618 ὄνειρα τὰ γαμέμενος, Soph. *Ant.* 998 σου βασις, *Ant.* 11 μῦθος φίλων. The construction is interrupted by the question of the chorus, and **ὀρέξομαι** (353) is the apodosis.

352. The chorus roused by Helen's growing passion break in: 'Why these *λυή* words?' not, as L. and S., 'what folly is this?' The obj. is passive as in *Pher.* 1731 αἰνεγμ' ἀσύνετον, *I. A.* 654 ἀσύνετα νῦν ἔρωμαι.

353. **φόνιον**: lit. 'I will stretch out for my own behoof a murderous hanging noose across my neck.' **αἰώρημα** is the direct object of **ὀρέξομαι**, which is middle as in *Il.* 24. 506 χερ' ὀρέγισθαι.—**διὰ δέρης**, used in *Or.* 41 of passing food down the throat, has been objected to here. It is true that **διὰ** cannot be the equivalent of **περί**, but there is no reason why it should not be applied to that which passes over the exterior surface of the neck. Thus in Xen. *Hel.* 7. 4. 22 λάφρον δι' οὐ τὸ ἔξω σταίρημα περιβέβληντο the stockade was taken over the shoulder of the hill.

354. ἢ κ.τ.λ. 'Or I will drive a fatal sword-thrust making blood to spring from my throat, even a rush of cold steel piercing my flesh.'—**λαιμορύτου σφαγᾶς** seems unobjectionable and is paralleled by **λαιμοτόμων σταλαγμῶν**, *Ion* 1055. The gen. is of definition after **δίωγμα**, which = 'thrust.' The use of **διώκω** ('agitate') justifies this application of the verbal noun: cf. *Ion* 205 **πάντα τοι βλέφαρον διώκω**, *Or.* 1344, and more closely Pind. *I.* 7. 37 **ὄς κεραυνοῦ κρέσσον ἄλλο βέλος διώξει χερί.**

356. **αὐτοσίδαρον** does not mean 'self-inflicted,' nor does it imply that the sword shares the eagerness of the striker. Rather the sense is 'a rush of cold steel': i.e. **αὐτο-** denotes that **σίδηρος** is the sole instrument—steel and nothing more. Cf. **αὐτόξυλον ἔκπωμα** Soph. *Phil.* 35 ('a cup of natural wood'), **αὐτόκομος λοφιά** Arist. *Ran.* 822, **αὐτόκοπα βέλη** Aesch. *Chlo.* 163, **αὐτόφλοιον βάκτρον** Theocr. 25. 208.—**πελάσω** governs **δίωγμα**, to which **ἄμιλλαν** is in apposition. There is no idea of *rivalry* in the latter word: cf. 165 and Aesch. *Prom.* 129 **πετερύγων θοαῖς ἀμίλλαις.**

357. **θύμα**, acc. in apposition to the sentence, affecting **ὀρέξομαι** as well as **πελάσω**.—**τριζύγους**: the poetical equivalent of **τρισσοῦς**. So **τριπτύχοις τυρανίσι** *H. F.* 474, **τέκνα τρίγωνα** *id.* 1023. Other instances are collected by Wecklein on *Med.* 204.

358 sqq. To the reading **συρίγγων αἰοδᾶν** Herwerden objects 'ἄδειν et ᾠδῆ de ipso musicorum instrumentorum sono usurpari (non) posse.' This is perhaps too strongly put, since **αἰεῖδειν** can be used even of the twang of a bow-string (v. Lexx.), but seems justified by the usage of **αἰοδῆ**. **σερίξω** is a favourite word of Euripides, and the reading in the text is, on the whole, preferable to Badham's ingenious reconstruction: for **ἀν' Ἴδαν** cf. *frag.* 589 **ὄς ἀν' Ἴδαν τέρπεται.**

362. **ἔργ' ἄνεργα**. In this and other similar cases of oxymoron the colour of the phrase is modified by the context. Thus e.g. the Eumenides are called **παῖδες ἄπαιδες** (Aesch. *Eum.* 1034) because of their age, while Polyxena in *Hec.* 612 is described as **παρθένον ἀπάρθενον** because of her cruel and premature death. Here it would be possible to construe 'abominable deeds,' but the context strongly favours 'crimes never committed.' The rape of Helen, which was the cause of Troy's fall, never took place.

363. **ἐμά...Κύπριδος**: 'my charms.' Cf. Pind. *Ol.* 1. 75 **φίλια δῶρα Κυπρίας**. A comparison of *I. A.* 181, where **δῶρον τὰς Ἀφροδίτας** is used of Helen herself, might suggest the tr. 'C.'s gift of me,' but the plural is against this: cf. *Alc.* 289 **ἤβης ἔχουσα δῶρ' ἐν οἷς ἐτερπόμην.**

364. **ἄχέα τ' ἄχεςι**: 195 n.

305. There is serious corruption in the text here, which appears to have suffered mutilation. The various attempts at improvement may be seen in Wecklein's Appendix. *δάκρυα δάκρυσιν* is suspicious after *πρὸς δὲ δάκρυσιν*. *πάθεισι* for *ἐλαβε* is an obvious remedy, but does not account for the corruption.

307. *ἀπὸ...κόμας ἔθεντο* seems to refer simply to the shaving of the head as a part of the *πένθος*, cf. Plut. *Is. et Os.* 4, p. 352 C (cited by Radham) *ἐφ' ὅτῃ τὰς τρίχας οἱ ἱερεῖς ἀποτίθενται καὶ λινᾶς ἐσθῆτας φοροῦσιν*. We need not suppose a further allusion to the placing of a lock on the grave as a funeral offering, for which custom see Frazer on Pausan. vii. 17. 8. The mention of the Seamander only serves to fix the locality and has no reference to the votive offering of hair to rivers (*Il.* 23. 141 etc.).

372. *ἐπὶ...ἔθηκεν*. Beating of the head by mourners is regularly mentioned in connexion with tearing of the cheeks: see on 1089 and cf. *Il.* 148 *χέρα τε κρᾶτ' ἐπὶ κοῦριμον τιθεμένα*, *Heu.* 653 *πολιόν τ' ἐπὶ κρᾶτα τίθεται χέρα*, *Andr.* 1210 *ὄγκ ἐπιθήσομαι κάρη κτύπημα χειρὸς ὀλοόν*, *Tro.* 279 *ἄρασσε κρᾶτα κοῦριμόν*.

373. *ὄνυχι...πλαγαῖς*. Notice the double instrumental dative and cf. *Chor.* 24 *πρέπειε παρηῖς φοινίους ἀμνημοῖς ὄνυχος ἄλοκι νεοτόμῳ*. Other instances more or less similar occur in *Prom.* 55 *σθένει ῥαιστῆρι*, *Soph.* *Id.* 230 *χερὶ...ξίφισιν*, *ib.* 310 *ὄνυξι...χερὶ*, *I. A.* 765 *πλάταις εἰρεσία*, *H. F.* 10 *ὕμεναλοισι...λωτῶ*.

375. *μάκαρ* is here fem.—*Ἄρκαδία* is local dat. without prep. as commonly in verse: *inj.* 632, 1241.—The whole of the passage which follows is confusing, and the reading in parts doubtful. The leading thought is that, though in other cases supreme beauty has been visited by divine jealousy as evidenced by the punishment of Callisto, Atalanta (?), and Etheamea, yet in Helen's case the vengeance has been heavier involving Troy and Hellas at once. The introduction of Leda is strictly speaking irrelevant, which makes *μοίρας τὰσδ'* plausible in 377, but is not unnatural when suggested by the allusion to Callisto. The MSS text of 378–380 cannot be construed, and seems to imply the transformation of Callisto to a lioness and not, as is elsewhere recorded, to a bear. Wecklein, who gives the various emendations, himself cuts the knot by omitting v. 379. Taking advantage of a hint of Bothe that Atalanta is really meant, I would propose *καὶ* (for *ὡς*) and *μορφάθης τῶν* (for *μορφῆ θηρῶν*). This provides *σχῆμα* with the necessary government. 'Who with the savage aspect of the shaggy race wast fashioned in the likeness of a lioness, shifting the burden of thy sorrow.' For the

confusion of *καὶ* and *ὥς*, as represented by their tachygraphic symbols, cf. *Phoen.* 492, *II. F.* 801, Dobree, *Adv.* 1. 467.—*ὄμματι λάβρω* is illustrated by Ovid's descriptions of these transformations: *Met.* 2. 480 (Callisto) *laudataque quondam ora Ioui lato fieri deformia rictu, ib.* 10. 702 (Atalanta) *iram uoltus habet.* For the dative see on 216.—*ἄχθεα* and *ἄχέα* are confused in Aesch. *Cho.* 418.

381. *ἔξεχορεύσατο*: 'exiled from her band.' Cf. *Ov. Met.* 2. 465 (of Callisto) *deique suo iussit decedere coetu.* This is a bold poetic formation, to which no exact parallel can be quoted. Somewhat similar is the passive verb in *II. F.* 53 *ἐκ γὰρ ἐσφραγισμένοι δόμων καθήμεθ'* = excluded by seals. But Eur. ventures far in the composition of *ἐκ* with intransitive verbs, as may be seen from the usage of *ἐκπνεῖν*, *ἐκμοχθεῖν* and *ἐξελίσσειν.* Note also the use of *χορεύειν* = 'to excite' in *II. F.* 686 etc. and see further on 1434. Wecklein adopts Verrall's (*J.H.S.* II. p. 206) ingenious *ἐξεκορεύσατο* = 'transformed from a maiden' (to a stag). The allusion is said to be to the story of Ethemea, but the only reference to this person which I can find is in Hygin. *Poet. Astron.* 2. 16 *hunc autem* (sc. Meropem) *habuisse uxorem quamdam nomine Ethemeam genere nympharum procreatam, quae cum desiderit colere Dianam ab ea sagittis figi coepit; tandem a Proserpina uiuam ad inferos abreptam esse.* Cf. the story of Taygeta (*Pind. Ol.* 3. 29). For the middle voice see on 20.

385. The chorus at this point withdraws from the orchestra (*μετάστασις*), and returns at v. 515 (*ἐπιπάροδος*). There are only four other examples in extant Greek Drama: Haigh's *Attic Theatre*, p. 276.

386 sq. For the chariot race between Pelops and Oenomaus see *Class. Dict.* By Eur. in *Or.* 990 sq., as in *Soph. El.* 505 sq., the subsequent murder of the charioteer Myrtilus is treated as the source from which the curse of the Pelopidae sprang. Here, however, Pelops is simply referred to as the founder of the race, and Menelaus does not ascribe his misfortune to the crime of his ancestor.

387. *ἔξαμλληθεῖς.* The prep. gives a slightly intensive force to the verb, but does not express completion or success: cf. 1471. For the prevailing tendency towards the use of *ἐκ* in composition by the Attic Tragedians see Rutherford *New Phrynichus* pp. 6, 7 and Wilamowitz on *II. F.* 155.

388. *ἔρανον*, 'feast,' is the word used by Pindar also in describing this incident (*Ol.* 1. 38). So Epicharmus *frag.* 87 Kaibel *ὁ Ζεὺς μ' ἐκάλεσε Πέλοπι γ' ἔρανον ἰστιῶν.*

389. *πεισθεῖς* is generally admitted to be corrupt, unless indeed

some words have dropped out. *δαισιθής* had occurred to me as a probable remedy before learning from Wecklein that it has been anticipated. The suggestion does not appear in Paley's 1874 edition. The appropriateness of the word will appear from *Or.* 15 *ἔδρασε δ' οὐρανὸν γένε' ἀποκτείνων Ἀτρείδης*, *Soph. El.* 543. That in *Herac.* 914 *δαισιθής* should be referred to *δαίριμα* appears probable from a comparison of *Pind. N. 9.* 24 *ἔπειτ' γὰρ δαίριαντο πυρὰν νεογνίους φώτας. εἰς θεοῦς* would then be taken with *δαισιθής* = 'before the gods.' Cf. *ἀγορεύειν εἰς τὰ θεῶν* (*Basile.* 770). Other views will be found in Wecklein.

392. *ζυγόν*: 'pair,' in which sense *ζεύγος* is more common, as in *Aesch. Ag.* 44 *ὄχιρὸν ζεύγος Ἀτρείδων*.

393. *κόμπω*: modal dative, practically equivalent to an adverb. Cf. *Aesch. Ag.* 521 *δέξασθε κόμπω*, *Soph. Ai.* 1392 *λώβαις ἐκβαλεῖν*.

395 sq. It is curious to observe how this cheap democratic sentiment is repeated elsewhere in Eur. of the position of Agamemnon and Menelaus: *Or.* 1168, *El.* 1082, *I. A.* 85 and especially *ib.* 337 sqq. Such speeches were meant 'for the gallery.'

397 sqq. 'The tale of those who died and those who returned in safety can be reckoned—but I am lost....' *μέν* serves to mark a double antithesis, since not only are the two clauses *τοὺς μὲν. τοὺς δ'* contrasted, but also their common predicate *ἀριθμησαί πάρα* is in its turn answered by *ἐγὼ δ' κ.τ.λ.* The fate of Menelaus alone is wrapped in mystery.

399. *φέροντας*: 'reporting the names of the dead.' Thus this line explains 397. There is no reason for suspecting its genuineness, nor is it any improvement to alter *ὄνοματ'* to *σώματ'* (Paley) or *σχῆματ'* (Prinz). The words might mean 'ghosts come to life again,' but this sense is less suitable to the context.

400. *οἰδμα*: 'the ocean surge of grey waters.' There is no redundancy, but each word adds to the picture, *πόντος* denoting the depth and *ἄλς* the expanse of sea (Jebb on *Ai.* 134).

401. *χρόνον ὄσονπερ*: 'ever since': cf. 111. It is noticeable that in this idiom (*Madv.* § 30 R.) the part. or pres. stems are generally employed, as is natural owing to their durative meaning. *Hee.* 33 *πρωτοῦν φεγγος... ὄσονπερ... ἠήτηρ ἐμὴ... πάρα*. That the aor. can, however, be so used with this acc. is shown by *Dem.* 3. 4 *ἀπηγγέλλθη Φιλίππος ἰμὴν ἐν Οὐράῳ τρίτον ἢ τέταρτον ἔτος τουτὶ Ἑβραίων τεῖχος πύλωνων*. There is no attraction and the meaning is free from doubt.

404. *ἐπιδρομάς*: for the acc. cf. 105 n. The word does not occur

elsewhere in this sense, but Hesych. has ἐπιδρομή· ἐπίβασις. Pseudo-Eur. *I. A.* 1597 copies this passage.

410. ἀριθμούς: 'fragments of wreckage.' The word denotes units or component parts making up an aggregate. So *Ion* 1014 ὁ δεύτερος δ' ἀριθμὸς ὃν λέγεις τί ὄρω; Isocr. 11. 16 ἀπαντας δὲ τοὺς ἀριθμοὺς περιλαβάν. ἐξ ὧν ἄριστ' ἂν τις τὰ κοινὰ διοικήσειν. The acc. is cognate, passing to what Delbrück calls the acc. of *result*: cf. οὔτασεν ἔλκος.

411. ἀρμωσμάτων: abl. gen. often expressing comparison with λείπομαι, but here merely separation = 'was parted from,' as in *Ant.* 548 σοῦ λελειμμένη, *Alc.* 406 λείπομαι φίλας μητρός. The circumstances recall the adventures of Odysseus: *Od.* 19. 278 τὸν δ' ἄρ' ἐπὶ τρόπιος νεὸς ἐκβαλε κῦμ' ἐπὶ χέρσου.

412. ἦς. The occurrence of the correct reading in one copy is due to emendation, and does not prove that the MS. in which it is found has any independent authority.

414. λεῶ seems a necessary emendation, unless indeed further alteration is required. ἦτις is not interrogative, but *μακρομυμ*.

416. ἱστορήσαι. It seems clear that the object is ὄνομα, to be supplied from 414, and that M. is the subject. We must, therefore, either read as in the text, or adopt τῆς τύχης in 417. δυσχλαιίας must be taken as the obj. gen. after αἰδοῦς, as in *I. T.* 713 αἰδοῦ τῶν πάρος μαντευμάτων — 'shame for my rags' — since τὰς τύχας τῆς δ., which Coleridge renders 'my misfortunes which reduce me to these sorry rags,' is a strange phrase. On the other hand, if τῆς τύχης be substituted for τὰς τύχας in 417 and the reading of the MSS. left intact in 416, it is difficult to account for the plural.—ὑπ' = *prae*: 202 n.

418. ἀθήϊαν requires the explanation 'strangeness worse than the δυσπραξία of him who is inured to suffering.' This is very awkward, whereas with ἀηδῖαν we have a commonplace, which appears several times in Eur.: *H. F.* 1291 κεκλημένω δὲ φῶτι μακαρίω ποτὲ αἰ μεταβολαῖ λυπηρόν· ᾧ δ' αἰεὶ κακῶς ἔστ', οὐδὲν ἀλγεῖ σιγγενεῶς δούστηος ἄν, *I. T.* 1117 sqq., *Tro.* 639.

421. αὐτὰ δ': 'my wrappings, as you might guess, are *nothing but* the relics of our shipwreck.' For the construction of αἰκάω without εἶναι cf. Aesch. *Suppl.* 287 καὶ τὰς ἀνάνδρους κρεοβότους Ἀμαζῶνας . . κάρπ' ἂν ἤκασα ἑμᾶς, *Cho.* 15 (Tucker). The melodramatic effects which Eur. obtained by introducing his heroes in a ragged and destitute condition are the subject of constant ridicule in Aristophanes. There is an interesting allusion to this passage in the scene of the *Thesmophoriazusae* where the *Helena* is parodied at v. 935 νῆ Δι' ὡς νῦν δῆτ'

ἀπὸ ἀλίγῳ κ' ἀφαιλὺτ' αὐτῶν ἰστιορράφος. The last word undoubtedly refers to the dress of patched subcloth which Euripides-Meneleus was wearing.

428. γοσπᾶ: 'I come': so γόστος in *L. A.* 1261 and elsewhere: *inf.* 474, 891.

430. περιφερές, 'surrounded,' is passive here. In *Ion* 743 περιφέρῃ περιβαίνει winding path.—θριγκοῖς: not 'coring' here, but used of the stone walls fencing in the royal house: cf. *inf.* 70. *El.* 1151 ἐιχθησὶ δὲ περιγὰ λαίνοι τε θριγκοὶ δόμου, *Ion* 1321 θριγκοῦ τοιοῦτοῦ ἐπιπροβάλλω πόδα. So clearly in Pausan. 1. 42. 8 Ἴνους ἐστὶν ἡρῶν περὶ δὲ αὐτὸ θριγκὸς λαίω.

433. λαβεῖν. aor. inf. after ἐλπὶς (ἐστί) as in *Alc.* 144, *Or.* 777; but the future is found in *Med.* 707 and *Alc.* 294. The usage after ἐλπίσω fluctuates in the same way, but the future preponderates.

434. ἔχομεν: scil. λαβεῖν. It is strange that this simple and obvious correction has not won general acceptance.

436. διαγγείλαιε. For the so-called attracted optative see Goo. lxx. §§ 531, 558. A good parallel is Arist. *Rhet.* 97 γόνιμον δὲ ποιητὴν ἂν οὐχ ἄριστος ἐπιζητῶν ἂν, ὅστις ῥήμα γενναίων λακοῦ. Students should beware of supposing that finality is expressed by the mood. Entirely different is the idiom found in *L. T.* 588 οὐδὲνα γὰρ εἶχον ὅστις ἀγγεῖλαι, which is a development of the indirect deliberative.

437. οὐκ ἀπαλλάξῃ. 'Will you not depart from the house and forbear to stand by the gates...?' The influence of οὐ extends to μὴ παρεῖσαι in such a way that the whole interrogative sentence combines a command with a prohibition: go and don't annoy my masters. Cf. *Soph.* *Ant.* 75 οὐ σὺ γ' ἀνεῖξῃ μηδὲ θελίαν ἄρισ; *O. T.* 637 οὐκ εἶ...καὶ μὴ τὸ μηδὲν ἄλγος ἐς μέγ' οἴσετε; See Appendix.

438. αὐλείοισιν πύλαις: the outer door of the heroic house leading directly into the αἶλη or courtyard. *Soph.* *Ant.* 18 α' ἐκτὸς αἰλείων πύλων...ἐξέπειπον, ὡς νόνη κλύοις. The term was retained in relation to the later Greek house, but lost its significance, since the αἶλη had developed into the peristyle of the andronitis. For πύλαις after πύλαισιν in 437 see on 674.

439. ἢ, i.e. 'otherwise,' is here used like εἰ δὲ μὴ. *Bacch.* 793 οὐ μὴ φρονέσεις μ'...; ἢ σοὶ πάλιν ἀναστρέψω δίκην, *II. E.* 841, *L. T.* 1084, *Or.* 937, *Iphoen.* 593.

440. οἷσιν: the relative is plural, because the antecedent is a class name. Cf. *Od.* 16. 183 ἢ μάλτα τις θεὸς ἐσσι, τοῖ οὐρανῶν ἄμῃν ἔχουσιν, *Eucl. Op.* 920 ἀστειργός, ὅπερ καὶ μῦται σφύουσι γῆν, *Verg. Aen.* 8. 427

Julmen erat toto Genitor quae plurima caelo deicit. For ἐπιστροφαι—dealings, cf. *I. T.* 671 ἴσασι πάντες, ὧν ἐπιστροφή τις ἦν.

441. πάντ'. It is generally assumed that this line is corrupt, and a large number of suggestions, of which Herwerden's ταῦτα ταῦτ' ἔπη κάλλως λέγειν ἔξεστι may be taken as a sample, will be found in Wecklein's Appendix. But the confusion of ταῦτα and πάντα is common, and the old correction of Stephanus yields a text, which is simpler and more effective than any of the more elaborate remedies which have been proposed. Throughout the couplet Menelaus tries to calm the Portress by affecting to agree with and obey her.

442. ἔξεστι is the formula of acquiescence: *Heu.* 238, *Bacch.* 844 where Tyrrell well compares the Plautine *licet*.—χόλον. Herwerden interprets the mss. reading as equivalent to 'mitiga orationem,' but an examination of the usage of ἀνίημι will show that this is impossible. It is true that we may sometimes translate ἀνιέναι by our 'relax' (e.g. *Suppl.* 1042 φουλακὰς ἀνῆκα), but the fundamental meaning of the word is 'to set free.' When used metaphorically it is either trans. as in *Ion* 1170, *Suppl.* l.c., *Or.* 941, or intrans. c. gen. as in *Med.* 457, *Hipp.* 285. Since the acc. is slightly nearer to the mss. reading, I have given χόλον the preference over χόλου.

444. μηδένα, not οὐδένα, as an indirect prohibition.

445. πρόσσειε. Waving the hand to and fro was an ordinary gesture signifying the rejection of a request, cf. *II. E.* 1218 τί μοι προσείων χεῖρα σημαίνεις φόνον;—a passage which strongly supports Matthiae's correction. Otherwise Balham's πρόσσειλλε ('don't thrust your hand against me') must be accepted, since εἰλεῖν is a late by-form of ἔλλειν, and εἴλω and εἴλλω are of doubtful authenticity: see Cobet *N. L.* p. 457, Rutherford *New Phrynichus* p. 89.

446. σὺ δ' αἴτιος. These words were removed from the end of the line by Dobree and placed at the beginning. But with the mss. reading γάρ has its usual elliptic force: 'I must do so, for...' The colloquial tone of much of this dialogue is unmistakable. By such scenes Eur. did much to prepare the way for the New Comedy, and indirectly for the modern drama.

448. πικρούς. Hirschig's correction is necessary, since the meaning required is 'to your cost,' according to the well-known Attic idiom in threats, for which cf. *I. A.* 955 πικρούς δὲ προχίτας χεῖρμιβὰς τ' ἐνάμμιξεται Κάλχας. So Arist. *Thesm.* 853, *Av.* 1468.—Further, the mss. reading raises the question whether ἄν can be used with the future, on which see Goodw. § 208, H. Richards in *C. R.* vi. 336. For Euripides, at

any rate, the evidence is insufficient to establish the usage, and ἀρ', an obvious correction, is quite apposite. The presence of γ' is an equally serious blot, though it has not been so universally condemned: it cannot mean 'I rather think,' as Jerram translates. I have adopted Hartang's μ', which is sufficiently defended by Soph. *El.* 470 πικρὰν δὸκῶ μὲ πείραν τῆρδὲ τολαιήτειν ἔστι, and γε and με are confused in Soph. *Ant.* 736. Wecklein's text gives the meaning 'I should have thought that my message would be to your cost,' but the reflective tone is unsuitable to the speaker.

449. ἀσύλητον γένος. Observe that the collective noun stands in apposition to the individual ναυαγὸς ξένος. Klotz aptly compares Cic. *Brut.* 35 *Epicureus, minime aptum ad dicendum genus.* The principle is the same as that which is illustrated on 440. Both as stranger and as suppliant Menelaus was under the protection of the gods, and his person was inviolate: cf. *Od.* 6. 206 (Nausicaa of the shipwrecked Odysseus) ἀλλ' ὅδε τις δῖστρομος Ἀλάωνος ἐνθάδ' ἰκάνει, τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διὸς εἰσὶν ἅπαντες ξεινοί τε πτωχοί τε, *Apoll. Rhod.* 3. 985 καὶ Διὸς, ὃς ξεινοὶς ἰκέτησί τε χεῖρ' ὑπερίσχει.

452. ὄχληρός. The editors quote *Ar. Ach.* 460, a scene which is throughout in the mock-heroic style.

454. ἐκεῖ που: 538. The words mean 'there, wherever it be.'

455. ἀνάξι': neut. acc. plural of adj. used as adv.—often treated as a development of the cogn. acc., though historically this is incorrect (*Monro II. G.* § 136). Cf. *sup.* 283. It is common in Homer, both with singular and plural (*ib.* § 134), but gives way in Prose to the forms in -ως. Jebb on *Ai.* 196 points out that it is frequently combined with verbs of motion. The freedom with which Eur. employs it will be illustrated by *I. A.* 943 ἀνάξι' ἠτιμασμένη, *Suppl.* 775 ἔρημα κλαίω, *Trö.* 519 οὐράνια βρέμοντα, *Phoen.* 310 φανεὶς ἄελπτα.

456. πρὸς τί: 'why?' lit. 'with reference to what?' πρὸς denotes the standard or criterion: cf. πρὸς ταῦτα—*thereof, re,* πρὸς οὐδέν—*without cause.*—οἰκτρός: 'full of lamentation' (*οἰκτος sup.* 104), as in *II. F.* 536 τὸ θῆλυ γάρ πως μᾶλλον οἰκτρὸν ἀρσένων.

457. εὐδαίμονας. Where the attribute consists of more than a single word, it is the practice of Greek writers so to split it that part is placed outside the combination bounded by the article and the noun: *inf.* 934, *Ion* 737, *El.* 1006 μακρῆς τῆς σῆς χερῶς, *Aesch. Choe.* 740 τὰ μὲν παλαιὰ συγκαταμύενα ἄλλῃ δέσσαστα, *Soph. O. T.* 1199 τὴν γαιφένεχα παρθένου χερσαμύων, *Thuc.* 1. 11 τῶν νῦν περὶ αὐτῶν διὰ τοῖς ποιητὰς λόγου κατασχησῶτος. This is a stylistic rule adopted for obvious reasons of

conciunity, and is not invariable: Soph. *Al.* 205 ὁ δεινὸς μέγας ὠμοκρατῆς Αἴας. It is possible, but somewhat forced, here to regard the adj. as predicative: 'because my former state was happy.' For the converse case, where the apparent attribute is predicative, cf. Soph. *Al.* 216 ὁ κλεινὸς νύκτερος Αἴας ἀπελωβήθη.

458. δάκρυα δώσεις: 'bestow thy lamentations upon thy friends.' So in *I. A.* 1489 δάκρυνά σοι δώσομεν ἀμέτερα, *I. T.* 703 καὶ δάκρυν ἀδελφῆ καὶ κίμας δότω τάφω. In itself the phrase is ambiguous and might equally mean 'cause tears for your friends' as in *I'heon.* 883 πικροὺς γούις ἐδάσανσι Θηζαίῃ χθονί. Wecklein's proposal *σαῖς...τύχαις* is unnecessary.

460. *Ar. Thesm.* 874 has Πρωτέως τὰδ' ἐστὶ μέλαθρα.

461. πέπλευκ'. *Ar. Thesm.* 878 indicates that we should read *πέπλωκ'* here, just as *πεπλωκότα* occurs in 532. If *πέπλευκα* was the only form employed by Eur., it is a curious accident that the best MSS. of Aristophanes agree with the copies of our play at 532 in giving the Ionic form. On the other hand, *πέπλευκα* occurs without variation at *sup.* 405, *Cycl.* 18, *I. T.* 1040. Must we conclude that the copyists have obliterated the Ionism everywhere except at v. 532? Although it is not likely that the usage of Eur. fluctuated, I have left the MSS. reading in both places.

462. γάνος in the sense of 'water' is sufficiently defended by *Suppl.* 1151 ἔτ' Ἀσωποῦ με δέξεται γάνος;

463. ἐμέμφθην: aor. as in 348.

465. ὄντιν' is not equivalent to *ὄν*, but would be rendered in English by 'whoever he be whom...'. Cf. *I. A.* 695 τοῦνομα μὲν ὄν παῖδ' οἶδ' ὄτω κατήνεσας, *Med.* 310, Soph. *Al.* 1044.

467. ἄν εἴη: 91 n.

469. τίν' αἰτίαν σχών: 'for what reason?' So *αἰτίαν ἔχειν* is used in *I'ec.* 1203, but more often it has one of the special senses (1) 'to bear the imputation of...' or (2) 'to be responsible for...'—*ἐπιηυρόμην* is the only correct form both in Epic and Tragic writers, so that Eimsley was justified in restoring *ἐπιήυροι* in Aesch. *Prom.* 28. It is not an Attic Prose word, though occurring in Antiphon: Rutherford *Lexic. P'ag'ni-chus* p. 30.

471. αὐθίς μοι φράσον. Since *μοι* as an enclitic belongs metrically to the preceding word, there is no violation of the rule of the final cretic: 1552.

473. τίνα...λόγον; may be explained in two ways. (1) 'What reason is there in this?' This agrees with the ordinary meaning of

λόγον ἔχειν 'to be reasonable': e.g. Plat. *Phaed.* p. 62 D τὸ μὴ ἀγανακτῆσαι τοῖς φρονηματώτατοις... οὐκ ἔχει λόγον, *I.ys.* 3. 31 εἶχεν ἄν τινα λόγον τὸ ψῆφος αἰτέει. (2) But the requirements of the context are better satisfied if we translate:—'how is this to be explained?' For this sense of λόγος combined with παράγμα cf. Dem. 44. 31 ὁ τοῦ πράγματος λόγος καὶ τὸ ἀπλοῦν δίκαιον οὕτως ἔχει.

474. νοστήσασ': 428 n.

475. οὐ τί που: it can't be that... Cf. Pind. *P.* 4. 87 οὐ τί που οὔτος Ἀπόλλων;

477. ἐν δόμοις is extremely awkward with δόμος 'household' following, and Wecklein's ἐμποδῶν is an attractive conjecture. It is, however, possible that the MSS. may be right: 674 n.

478. τύχη: she alludes, of course, to the designs of Theoclymenus upon Helen.

479. καιρόν. The acc. gradually ceases to express merely the duration of time. Soph. *Al.* 34 καιρόν δ' ἐφήκεις, Eur. *Bacch.* 723 αἰ δὲ τῆμ τεταγμένῃν ἄραν ἐκίνοον θέρσον ἐς βακχεύματα. This appears even in prose: Xen. *Hellen.* 2. 4. 13 οὓς ἡμέραν τετάρτην τρεψάμενοι ἰδωσάτε.

480. ξένια: 'death shall be thy welcome.' For the sense cf. *Cycl.* 342 sq. ξένια δὲ λήψη τοιάδ'... πῦρ καὶ πατρῶων τόδε λέβητά θ'. Soph. *El.* 96 φοίνιος Ἄρης οὐκ ἐξένισεν.

481. οὐχ ὅσον: 'for all the bitter words I uttered...' lit. not in such measure as I gave vent to bitter speech. This is a good instance of ironical understatement (meiosis), since the real meaning is:—'My feelings are quite different from my words.' But οὐχ ὅσον and οὐ τοσοῦτον ὅσον (*Thuc.* 8. 45. 2) do not necessarily convey this innuendo, and it is absent in *Trø.* 864 ἦλθον δὲ Τροίαν οὐχ ὅσον δοκοῦσί με γυναικὸς εἶνεκ'. There is the same ambiguity in the use of οὐχ ὡς, οὐχ ὡσπερ: a good instance occurs in *II. P.* 1371 σέ τ' οὐχ οὐαίως, ᾧ τάλαιν', ἀπώλεσα, ὡσπερ σὺ τὰμὰ λέλτρ' ἔσφρις ἀσφαλῶς. See also *Anar.* 1170, *Bacch.* 929, Plat. *Gorg.* 522 A.

483. ἀθλίως is predicative. It should be remembered that συμφορά is a neutral word, which is coloured by the context.

485 sqq. Objection has been taken to these lines on the following grounds:—(1) that δάμαρτος is objectionable in 488 after δάμαρτα in 486, (2) that the use of ταῦτόν in combination with the gen. is solecistic, since either the dat. should be used or ταῦτόν omitted, (3) that it is absurd for Menelaus to describe as a 'wretched mishap' the existence of another woman with the same name as his wife, (4) that there is an

awkward change of subject in 486. But (1) further examples of similar repetitions will be considered in the n. to 674, (2) an exact parallel occurs in *H. F.* 31 οὐ ταῦτόν ὄνομα παῖς πατρός κεκλημένος, (3) the criticism would apply if Menelaus were satisfied that what he had heard was simply a case of common names, but, in fact, the story of the Portress has left him amazed. If there is a second *Helen* in Egypt, he is indeed unfortunate. The succeeding lines make this quite plain, and at 496 he is still at a loss for an explanation. The usual arrangement of 497-499 obscures the sequence of thought. (4) The change of subject may be paralleled by *Bacch.* 1124 ἐκ Βακχίου κατειλετ', οὐδ' ἐπιπέ νιν, *Soph. Trach.* 362 (Jebb).

497-499. I have transposed these lines so as to follow 488. In their ordinary position they interfere with the logical connexion of thought. After dealing with the strange coincidence which the old woman's story presents, Menelaus is at a loss how to explain it. But he immediately proceeds: 'for there are many cases of identity of name: so there is no cause for surprise.' Surely this is absurd, and inconsistent with the foregoing lines, in which the cumulative force of the names Zeus, Sparta etc. (not Helen merely) is insisted upon. Nor is it clear how γάρ is to be explained. But πολλοὶ γάρ... after 488 is in the right place, and γάρ has its ordinary *elliptical* force: 'I say ὄνομα ταῦτόν ἔχουσα not ἡ αὐτὴ οὔσα for....' 'But,' he goes on in 489, 'there are too many coincidences to make this explanation satisfactory.' Badham condemned the lines.

497. ὡς εἴξασιν: 793 n.—ἐν πολλῇ χθονί: 'in the wide world.'

499. ἀλλ' ᾗ: 'what then'—*admirantis* (*Heracl.* 425). The debate proceeding in Menelaus' own mind is in the nature of a dialogue. Exactly similar is *Hipp.* 858. In this combination ἦ asks the question, and ἀλλά marks surprise, *Soph. Phil.* 414 (Jebb).—ἀνὴρ-θηητός: *Soph. Ant.* 768 ὁράτω, φρονεῖτω μείζον ἢ κατ' ἀνδρ' ἰών, *Med.* 629.

491. παρ' ὄχθας. The acc. is correct of a river = worshipped along the banks of the Nile. Cf. *Soph. Ant.* 1123 ναιετῶν παρ' ἕγρον' Ἰσμηνοῦ βεῖθρον, *H. F.* 390 Ἀναύρου παρὰ πηγάς.

493. καλλιδόνακος: 208. μόνον by hyperbaton with πλὴν 'save only where....' *Hec.* 356 ἴση θεοῖσι πλὴν τὸ κατθανεῖν μόνον.

500. τὸ δεινὸν προσπόλου. Observe the absence of the article with the governed noun, giving a generic force to the whole phrase: not 'the servant's warning' but 'the warning of a servant.' Cf. *Bacch.* 29 τὴν ἀμαρτίαν λέχουσι, *El.* 368 αἱ φήσεις βροτῶν Aesch. *Cho.* 239 τὸ μητρὸς στέργηθρον, *Soph. Ant.* 365 τὸ μηχανοῦν τέχνας. φευξόμεθα.

Eur. uses both *φειζόμεαι* and *φειδομαι*, Aesch. and Soph. have only *φειζόμεαι*. *φειδομαι* is shown to be Attic by the evidence of Aristophanes (R. J. Walker in *C. R.* VIII. 17).

§ 04. is conjectured by Cobet mainly on the ground that *ἀγνωστος* means 'inintelligible' and that Eur. would have used *ἀγνώσι*. But this dogmatism seems unwarranted: see Jebb on *O. T.* 361. — οὐκ ἄγνωστος — 'renowned' (meiosis).

§ 05. *δισσάς κ τ λ*. This appears to be the simplest correction. Baillan changed *ἔχει* to *σχήσει*, and Paley reading *προσμένων* thinks a line has been lost. The subject to *ἔχει* is *ἀραξ*. It is true that, when *ἔχω* has the sense of *παρέχω* — *to cause, produce, excite* etc., the subject is commonly neuter: *ιστ.* 93, *Βακ.* 279 *τὸ μαριώδες μαντικὴν πολλὴν ἔχει*. Thuc. 4. 126 *ἅσα ἀσθενῆ ὄντα δόκησιν ἔχει ἰσχυρος* ('produce an impression of strength'). But a personal subject appears in Thuc. 2. 41 (Athens) *ὡς οὐκ ἄγαν ἰκτεῖσιν ἔχει* = 'gives no grounds for resentment,' Eur. *Ilac.* 352 (Polyxena) *ζῆλον οὐ μικρὸν γάμειν ἔχουσα* = 'causing much emulation among her suitors.'

§ 07. *κρύψων* ('I will go to conceal myself...') is a great improvement, although *κρύψας* is possible = 'I will hide myself and go....' It is worth suggesting that in Soph. *Trach.* 903 a similar change from *κρύψασ'* to *κρύψουσ'* would remove all difficulty, if the words are taken closely with 900.

§ 08. *ἐνδιῶ τι μαλθακόν*: 'show signs of yielding.' The opposite phrase (= 'to show hostility') occurs *Antr.* 225 *ἵνα σοι μηδὲν ἐνδοίην πικρὸν*. This idiom is found thrice in Herod. but, in spite of its appearance in Ar. *Plut.* 488, does not seem to occur in Attic Prose.

§ 09. *τῆς πρόσφορος* is usually constructed with a dative. Aesch. *Clio.* 711 *μαρὰς κελύθου τευχάειν τὰ πρόσφορα* and Pind. *N.* 9. 7 *θεσπεσια δ' ἐπέειν κώχας ἀοιδᾶ πρόσφορος* are doubtful passages, but we may compare the gen. after *πρέπων* in Soph. *Al.* 534 *πρέπων γε τῶν ἦν δαίμωνος τοῖσι τοῖδε*.

§ 12. *προσαιτείν*. 'to beg one's bread,' is the regular compound in this connexion (*inf.* 791, Ar. *Acc.* 428). So absolutely *τοὺς προσαιτοῦντας* Lucian *Charon* 15.

§ 13. *σοφῶν δ' ἔπος*. Herwerden, considering that *λόγος* and *ἔπος* are synonymous here, calls attention to the poetical habit of employing synonyms side by side for the sake of variety, as in 1662. Rather, as *σοφῶν* is contrasted with *ἐμός*, so *ἔπος* is a word of greater significance than *λόγος*, implying not a mere floating saying but a proverb fixed and settled by high authority. Thus the oracle of Phoebus proclaims

σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη *Med.* 675: cf. *Soph. Ant.* 621 σοφία γὰρ ἔκ του κλεινὸν ἔπος πέφανται. Contrast ἀνθρώπων λόγος *Trach.* 1 (Jebb). Hence there is no necessity to change δ' ἔπος to δέ του with Dobree and Headlam (*Journ. Phil.* xxvi. 236). The latter remarks on the postponement of the negative, but see e.g. *Soph. El.* 552.

514. ἀνάγκης. The saying of Simonides ἀνάγκη δ' οὐδὲ θεοὶ μάχονται is perhaps alluded to, but the same thought is often expressed elsewhere (e.g. *Trō.* 616).

516. χρήζουσ' ἐφάνη: 'openly declared.' The verb is nowhere else used in this sense. The grammarians' distinction (*Etym. M.*) between χρήζω and χρήζω, according to which there should be no iota subscript here, is untenable (see Brugmann *Comp. Gr.* iv. 263), but furnishes evidence of the existence of the meaning. We should not therefore read χρήσασ' with Dind.

518. μελαμφαῆς ἔρβος is to be compared with the parody of Euripidean style in *Ar. Ran.* 1331 κελαίνοφαῆς ἔρβνα. The second member of the compound is, so to speak, sterilised, leaving only the first part significant. Somewhat similar is *Soph. O. C.* 1112 ἀμφιδέζιον πλειράν: see also on 206. Here, however, the effacement of the second member is due to oxymoron. 'Darkly gleaming' is an effective description of the spectral shadows of the underworld. Cf. Simonid. *frag.* 37 νυκταλαμπεί δνόφω, *Trō.* 549 μέλαιναν αἴγλαν.—οἴχεται... ψάσσειεν. No difference in meaning is expressed by the variety of mood: Goodw. § 670. The construction is prevalent in Attic Prose of all periods.

523. ἀλατεία. The dat., which is in any case instrumental, should be regarded as expressing manner or attendant circumstances rather than cause: see on 216. In prose the meaning would be more nearly defined by a preposition.

524. ἄφιλος φίλων. The repeated idea heightens the emotion: *Andr.* 612 παίδων ἀπαιδίας, *H. F.* 114 τέκνα πατρὸς ἀπάτορα. More often however we have a different subst. as παίδων ἀτεκνός, κακῶν ἄνατος, φαρῶν ἀπειλος leading to the bold elaboration of the Sophoclean ἀνήνεμος χειμῶνων and ἀψόφρητος κωκυμάτων. The idiom is found even in prose, as is pointed out by Wecklein on *Med.* 673. The gen. is strictly an abl. gen. of separation, but the class is largely built up by analogical extension: *sup.* 61, *inf.* 1102.

525. παντοδαπᾶς ἐπὶ γᾶς are best taken with χριπτόμενος. The preposition signifies contact with the ground in landing: *Hipp.* 703 ἐπ'

ἀπείρου τε γὰς ἔβαταν, *Or.* 233 ἢ κἀπὶ γαίης ἀρμόσαι πόδας θέλεις; where as here it is substituted for the more usual dative.

526. πόδα might be regarded as an internal acc. = ποδὸς βάσιν, but it is better to treat χρίμπτεσθαι as becoming transitive in this connexion. There is no probability in the view that πόδα is an old instrumental. It is employed with βαίνω *El.* 94, 1173, προβαίνω *Or.* 1470, *I. T.* 1412, ἐκβαίνω *Herac.* 805, ἐπεμβαίνω *I. T.* 648, πεξεύω *Al.* 849 (? ἔλθοις *ib.* 1153), ἀλαίω *I. T.* 1537, περῶ *Her.* 53, ἐπαύσω *ib.* 1062 (cf. ἀύσειν χέρα *Soph. Al.* 40, αὔραν *Or.* 1427). We have the same development in English: to run a horse—to sail a ship (*I. T.* 408 ἐπλευσαν γαῖον ὄχημα). In the face of this evidence Herwerden's ποτιχριμπτόμενος seems unnecessary.

528. τάφου ἔδρας, the obj. gen. as *inf.* 797, 1178, *Soph. O. C.* 45, *Andr.* 303 ἑδῶων ἔδρας. This answers to and illustrates the acc. in τρίποδα καθίζων *Or.* 956.

530. ἐν φάει is taken by all edd. with the next line, in which case it is intolerable and must be corrupt. But perhaps the words may stand as a qualification of φησί. She declares openly—for all to hear: not to a solitary worshipper in the inmost sanctuary. So *Med.* 676 θέμις μὲν ἡμᾶς χρησμένων εἶδέναι θεοῦ. Observe χρῆξουσ' ἐφάνη *sup.* 516 and cf. *Soph. Phil.* 581 δεῖ δ' αὐτὸν λέγειν ἐς φῶς ὃ λέξει, πρὸς σὲ κἀμὲ τούσδε τε. On the other hand cf. *Phoen.* 1281, 1339.

531. ἀμόν. This form appears several times in tragedy (e.g. *Andr.* 1174) with the meaning of ἐμός, where a long vowel is required. Its history is obscure: (1) ἀμο- is the Doric stem = ἡμετερο-. If this is the same word, we have either a plural of *dignity* (Verrall on *Aesch. Theb.* 404), or there has been an irregular extension from cases where the speaker, though thinking primarily of himself, is also the representative of others. So in *Pindar* e.g. *Nem.* iii. 9. For the use in Homer see Leaf on *Il.* 6. 414. (2) Convention supports the writing of ἀμο- = ἐμο- and ἀμο- = ἡμετερο-, but there is no solid basis for the distinction.

532. πορθμῶς is here a *nomen actionis* as in 127, *Cycl.* 108 and is a true cogn. acc.—πεπλωκότα: see on 461.

533. οὐδ' does not attach to the whole sentence but only to ἀγνώστον, like the Latin *neque*. *Et uidi et ferii nec notis ignibus arsi* (*Or. Her.* 12. 33).

534. λάβη: 'reach, find.' Here λαβεῖν τέλος = 'to finish': *I. A.* 1124 τίς ἄν λάβοιμ' ἀρχὴν κακῶν; but the expression might have been inverted, as in *El.* 1013 δόξ' ὅταν λάβῃ κακὴ γυναῖκα.

535. μολῶν σωθήσεται after his arrival (in Egypt) will be saved.

There is no inconsistency with *σεσωμένον* in 537, which merely implies that M. is safe at the time of speaking. Wecklein brackets the line on the ground that it contradicts 534, but *πημάτων* is limited by the context to the troubles in which M. is already involved, and does not extend to the consequences of Theoclymenus' hostility.

538. *που* qualifies *έγγός* as in Soph. *Phil.* 41 *ούχ έκάς που, ib.* 163 *πέλας που, sup.* 454.

539. *έκπεσόντα* is the *uox propria* of shipwreck (409, 1211).

540. *ποθεινός*: 'what a void would thy coming fill': see on 1225. It is often impossible to determine whether *ώς* goes closely with an adj. ('how'), or connects the whole clause ('since').

541. *ού τί που*: 475. — *κρυπτεύομαι*. L. and S. are misleading, since the verb is intrans. in *Bacch.* 888. This example, therefore, illustrates the irregular use of the passive explained by Cope in *Journ. Phil.* 1. p. 93. The *-εω* type is regularly intransitive (Brugmann *Comp. Gr.* IV. 297 E. tr.), but *θηρέω* shows how readily it may become transitive.

543. *δρομαία πώλος*: *Phoen.* 1125 *πώλοι δρομάδες*.—*βάκχη θεού*: the same comparison is made in *Hipp.* 550 *δρομάδα τάν "Αϊδος ώστε βάκχαν*. See especially *Bacch.* 165 *ήδομένα δ' άρα, πώλος ύπως άμα ματέρη φορβάδι, κώλον άγει ταχύπουν σκιρτήμασι βάκχα*.

544. *δέ* is practically equivalent to *γάρ*. Kirchoff's *γε* is not required. Cf. *inf.* 1286, *Tris.* 1046 *παύσαι, γερμία τήσδε δ' ούκ έφρόντισα*.

545. *λαβείν* after *θηράται* as in Soph. *Ai.* 2, *supr.* 63. Goodw. § 747.

546. *σέ*. The acc. is not due to the omission of a governing verb, but is an old inherited accusative of exclamation: see F. W. Thomas in *C. R.* XI. 375 and cf. Soph. *Ant.* 441 *σέ δή, σέ τήν νεύουσαν ές πέδον κάρα, φής ή καταρνή κ.τ.λ.* *Ar. Av.* 374 *ούτος, ώ σέ τοι. ήμιλλημένην*: 165.

547. *τύμβου*. The hero Proteus was honoured after his death, we may suppose, by the erection of a colossal tomb-altar, at which sacrifices were periodically offered. Aesch. *Cho.* 106 *αϊδουμένη σοι βωμόν ώς τύμβον πατρός*, Pausan. 2. 29. 8 *ώς δε και μνήμα ούτος ό βιωμός ειη Δίακοῦ λεγόμενον έστιν εν άπορρήτω*. Such tombs were often merely a raised barrow of earth resting on a stone platform (*παρά δε τὸ Λιάκειον Φέρον τάφος χῶμαί έστι περιχόμενον κύκλω κρηπίδι, επίκειται δε οι λίθος τραχίς* Pausan. l.c.): cf. *H. F.* 984 *βωμίαν κρηπίδα*. Here, no doubt, we have something more elaborate and magnificent (*όρθοστάτας*) and constructed of masonry. Cf.

Mr Frazer's description of the altar at Pergamus: 'It occupied the middle of a platform which was supported on a colossal substruction about 100 ft. square by about 18 ft. high. A grand staircase cutting into the substruction led up to the platform.... The substruction was crowned by an Ionic colonnade opening outward, which thus encircled the altar proper except on the side facing the staircase.'—**ἐμπύρους** refers to the sacrifices offered on the altar to the spirit of the dead man. In some cases the gifts of food and drink were actually passed through an artificial opening into the interior of the sepulchre: so Pausan. 10. 4. 10 οἱ Φλακίς τὸ αἶμα δι' ὀπῆς ἐρχοῦσθαι εἰς τὸν τάφον, with Mr Frazer's note. The rendering of ὀρθόπυρας as 'cakes' (based on Pollux vi. 73, Hesych. s.v.) is now rightly abandoned.

552. **ἐφεύγομεν**. The imperf. must be referred to Helen's attempt to reach the tomb, which, being now frustrated, is regarded as past.

553 has been variously treated:—(1) οὐ κ. ἐ., οὐχ, 'we are not thieves, no!' as in *O. C.* 587 οὐ σιμαίρῃς, οὐχ, ἀγῶν ὄδε: but this weakens *ἐπηρέται κακῶν*, (2) οὐχ ἐπηρέται κακῶν is harsh, and it is far more Euripidean to substitute οὐδ'.

554. **καὶ μὴν...γ'**: 308.

555. **φόβον** cannot go with *μεθέωσα* since *μεθέωαι* regularly takes the acc., *μεθέωσθαι* the gen. On the other hand, it would only be possible to connect it with *μ. π.*, if **φόβος** could bear the Homeric meaning 'flight,' which is contrary to Euripidean usage. We must therefore adopt **φόβον**.

556. **ἐπέε γε**. *γε* here emphasises the whole of the subordinate clause: 'because I am safe and not because you bid me.' It is far more commonly attached to a single member of the clause, and for this reason rarely follows the conjunction *immediately*. See however *Hipp.* 955 ἐπέε γ' ἐλήφθης, *Cycl.* 181 ἐπέε γε πολλοῖς ἤδεται γαμονύμενη.

557. **ᾧ θεοί, τίς ὄψιν εἰσορῶ; τίς εἶ, γύναι; Ar. Thesm. 905.**

558 = *Ar. Thesm.* 906.

559, 560 do not appear in Aristoph. and are consequently rejected by some critics. But the deification of abstractions is characteristic of Euripides. So *αἰδώς Ion* 336, *II. P.* 557, *ἐλπίς I. A.* 392, *ἐλάβεια Phoen.* 782, *Νήπη Or.* 214, *Νήπη Or.* 399, *πλοῦτος Cycl.* 317, *τυραννίς Phoen.* 506, *φιλοσφιλία II.* 531. Here the use of *θεός* indicates Helen's passionate desire to be satisfied as to the truth. In this connexion Wilamowitz (on *II. P. l.c.*) cites Menander ap. Stob. *flor.* 32. 11 ᾧ μεγίστη τῶν θεῶν νεὺν ἀστ' ἀναίδηαι, εἰ θεῶν καλεῖν σε δεῖ. δεῖ δέ τὸ κρατοῦν γὰρ πᾶν νομίζεται θεός.

561—566 = Ar. *Thesm.* 907—912 except that γε is omitted in 910 (= 564), and οὐδ' ἔχω τί φῶ is replaced by ὅσα γ' ἐκ τῶν ἡρώων.

563. εἶδον: 'I see,' aor. as in 348 n.

565. γάρ is elliptic ('no wonder, for') as in 807, 814.

566. χρόνιος, adverbial, 651 n.

567. ποίας: 'wife indeed!' This colloquial use of the pronoun is common in Aristophanes, but rare in tragedy: cf. however Soph. *Trach.* 427 ποίαν ἠόκησεν; *H. F.* 518 ποῖ' ὄνειμα κηραίνουσι' ἠρώ; *I. A.* 837 ποίους γάμους φήσ;.

568. δίδωσι. This function of the present, which may be called *registering*, should be carefully distinguished from the historic. Its purpose is to identify persons or carnal things, as e.g. in genealogical statements of pedigree. So *inf.* 1521, 1645, *Bacch.* 2 τίκτει. 213 δίδωμι, 244 ἐκπυροῦται, *H. F.* 252 σπείρει, 967 καίνεις, *Med.* 955 δίδωμι, *Suppl.* 406 καταθαλοῖ, *Trō.* 134 σφάζει, *Rhes.* 945 κατακτείνεις. The Virgilian examples (*Ecl.* 8. 45, *Aen.* 9. 266, 10. 518) will repay examination.

569. φωσφόρ', an epithet of Hecate also in Eur. *frag.* 959, Ar. *Thesm.* 858, *Ign.* 444. Cf. *Bacchyl. frag.* 66 Ἐκάτα ἡαδοφόρε νυκτὸς μελανοκόλπου θέγατερ. The torch is the constant symbol of Hecate in art (Ar. *Ken.* 1363), and this, rather than her connexion with the moon, is probably the explanation of the epithet. According to the Homeric hymn, she guided Demeter in the search for Persephone σέλας ἐν χεῖρεσσιν ἔχουσα (*Hymn. Cer.* 52). For the situation cf. *Alc.* 1127 ὄρα γε μὴ τι φάσμα νερτέρων τδδ' ἦ.

570. Ἐνοδίας. Hecate is mainly a Chthonian deity. Herself the πρόπολος of Persephone (*Hymn. Cer.* 440), on the occasion of her nocturnal appearances in the upper world she was accompanied by all kinds of demons and horrible phantoms: *Ion* 1048 Ἐνοδία... ἅ των νυκτεπόλων ἐφ' ὄδων ἀνάσεις, *frag. trag. ap. Plut. Mor.* 166 Α ἄν' αὖ' εἰπνον φάντασμα φοβῆ χθονίας θ' Ἐκάτης κῶμον ἰδέξω. In particular we find mention of the hell-hounds which followed her (*Apoll. Rhod.* 3. 1216, *Virg. Aen.* 6. 257), and a representation of a dog is found on her statues. So the dog, according to some a form of the goddess herself, was sacrificed in her honour (Pausan. 3. 14. 9 and *περισκευακισμός*). Thus her worship as the Wayside Goddess (cf. *ἐκαταῖα*) was intended for the protection of travellers against the malign influence of her infernal power.

571. οὐ μὴν... γ': 'yet...not.'

574. ἄλλη... ἀντ' ἐμοῦ. For this pleonasm cf. *H. F.* 519 οὐκ

δοῦ' ὄν' ἄλλος ἀπὶ σοῦ παιδός. So Soph. *Al.* 444, Aesch. *Prom.* 467.

575. μὲν...δ': 'while...yet.' The clause introduced by μὲν is logically subordinate.

576. γάρ: 'why! dost not think...?' The particle denotes surprise or indignation: 105, 669.

577. ἀποστερεῖς: 'you withhold certainty from me.' For this meaning of ἀποστερεῖν see Shilleto on Thuc. 1. 69. 2 and cf. Dem. 23. 107 ἐκείνος ἐκείνους Ποσειδάϊαν οὐχὶ τηρῆκαὺτ' ἀπέδωκεν, ἥρῃκ' ἀποστερεῖν ἀκείθ' εἰς τ' ἦν. She claims to be his wife: τὸ σαφές is due from her in support of her claim. The ordinary interpretation of the mss. reading is to treat σὺ as the object of ἀποστερεῖ—my knowledge of the truth robs me of you. Badham would supply δοκεῖν, i.e. prevents me from thinking that you are my wife. Neither supposition is satisfactory.

578. τίς οὐ δεῖ γ': 'who in *negat* is wiser?' The emendation adopted in the text substitutes γ' for the unmetrical τίς. It is assumed that the words were wrongly divided, and that γ' or τ' was mistaken for the abbreviation $\frac{\sigma}{\tau}$ —τίς. I learn from Wecklein that this reading has been partially anticipated by Radermacher, who proposed τίς οὐ δεῖ τίς ἔτι κ.τ.λ.

580. τὰ σ'. The Greeks did not object to the elision of an emphatic pronoun: see Soph. *O. T.* 404 καὶ τὰ τοῦδ' ἔπη...καὶ τὰ σ', *El.* 1499 τὰ γοῦν σ', Eur. *El.* 273 τὰμὰ καὶ σ' ἔπη, *Tro.* 918.

581. ἐκεῖ, 'herein,' looks forward to the clause introduced by οὐ.

583. καὶ τίς marks surprise. 'Why! who...?'—σώματ' has been suspected without cause. Menelaus believes that the living presence of Helen was at Troy. Who can counterfeit flesh and blood? It is the work of the Gods, Helen replies.

585. ἄελπτα: 'things too good to hope for'—'what you say is beyond my wildest dream.' So *I. T.* 639 εἰως ἄελπτα τῶν ἐμῶν φίλων τιλ πέμψω πρὸς Ἄργος, *Phoen.* 311, *Ion* 1511.

586. Ἦρας, scil. πλάσσεως, to which διαλλάγμ' 'a substitute' is the object.

587. ἄμ' is due to a writer in the *Quarterly Review*, vol. XIX. p. 932. Those who retain ἄν do not recognise that the meaning would then be: 'How, if this were true, would you have been in two places at once?' But this is absurd, and the context requires instead: 'True or not, how could you be...?' On the question of the possible employment of ἄν with the latter meaning see Appendix. τ' suffers trajection, since logically it belongs to ἐνθάδ': see on 770.

589. *λύπη* is shown to be necessary by the usage of Eur.: cf. *Or.* 240 *ἄλις ἔχω τοῦ δυστυχίῳν*. With *λύπας* the meaning would be 'my sufferings are enough for me,' as in *El.* 73 *ἄλις δ' ἔχεις τάξωθεν ἔργα*, *Or.* 1039 *ἄλις τὸ μητρὸς αἰμ' ἔχω*.

590. *γάρ*: 576.—*τὰ δέ*: 'that phantom bride.' *ἐξάξεις*: the middle is preferred by Cobet *N. L.* p. 191, but the active implies that M. will himself participate in the embarkation, and is found in *Tr.* 457 *τῆσδέ μ' ἐξάξων χθονός*.

591. *καὶ...γ'*: 'yes and...' 106, 1417.

595. *λείπουσιν*: 'fail.' The verb is used absolutely, and it is unnecessary to substitute *λείπουσί μ'*: see Tucker on Aesch. *Cho.* 268 *οὔτοι προδώσει Λοξίου μεγασθενῆς χρησμός*.

597 sq. *μαστεύων...πλανηθείς...πεμφθείς*. The accumulation of participles, of which *μαστεύων* is subordinate to *πλανηθείς*, and *πεμφθείς* to both, is awkward. In this matter, however, Eur. allows himself considerable latitude, as may be seen from *II. P.* 696, *Phoen.* 77, *I. T.* 824, *Or.* 1163. For examples in this play see Index. This irregularity of style is especially marked in the undeveloped prose of Thucydides: see i. 18, ii. 4, iii. 3 etc.

598. *χθόνα*. The acc. of the space traversed must be distinguished from the acc. expressing the goal of motion (105). The construction is found occasionally in Greek poetry: *Bacch.* 748 *χοροῦσι...πεδίων ὑποτάσεις*, *ib.* 873 *θρῆσκει πεδίων*, *El.* 731 *τὰ δ' ἔσπερα νῆπ' ἐλαύνει*. So Soph. *Al.* 30, *O. C.* 1686, *inj.* 1118. Xenophon alone among the prose writers employs it (*H. Richards* in *C. R.* xii. 216). Instances like Virgil's *instumque caua trabe currimus aequor* (*Aen.* 3. 191) may be due to Greek influence.

600. *οὐ πού*: 135 n.

601. *ἐλασσον*: 'less in the telling than in the happening.' Cf. *Phoen.* 553 *τί δ' ἔστι τὸ πλῆον*; *δρῶν' ἔχει μῦθον*, and for the sense *I. T.* 1321 *ὦ θαῦμα, πῶς σε μεῖζον ὀνομάσας τύχω*;

602. *σπουδῆ*: 'judging by your haste.' The dat. is circumstantial: cf. *Thuc.* 8. 27 *οἱ δ' Ἀθηναῖοι ἀτελεῖ τῆ νίκη ἀνέστησαν*.

605. *πτυχάς*: 44 n.

607. *σεμνόν*. Where in Greek poetry the word *σεμνός* is applied to natural objects, the reason for ascribing holiness to them can be traced. Thus in Pind. *Pyth.* 9. 50 the cave is the home of the inspired prophet Cheiron, in *I. T.* 1177 *αἰθῆρ* is *σεμνός* as removing the taint of pollution incurred by bloodshed, in *Hipp.* 745 *σεμνόν τέμμον' αἶρατό* points to the divine guardianship of the world. Similarly we can explain *I. A.*

705. *Med.* 69. Here, on the contrary, we are left to guess why this particular cave is 'hallowed' and, since it can hardly be maintained that all *ἄσημα* are in themselves such (*Aesch. Eum.* 193), the epithet does not appear defensible. To translate 'majestic' is obviously out of the question. *ἄσημος* has been suggested to me, i.e. *mysteriously*.

609. πάντες Ἀχαιοί does not mean 'all the Achaeans', but represents the Homeric Παναχαιοί i.e. the Achaean confederacy. Cf. *χὼ Παναχαιῶν στρατός I. A.* 350.—*δι' ἔμ'*: 'it was owing to me that...' Otherwise 849 n.

613. τὸ μόρσιμον σώσσασα: 'obeying the will of heaven,' as *σώζειν νόμους (Soph. Tr.* 313, *inf.* 1552). The converse is *παρὶς τὸ μόρσιμον in Ak.* 939 of a wilful struggle against destiny: cf. Homer's *ὑπέρμορον*. The famous lines of Cleanthes (*frag.* 91) are in sympathy with Greek sentiment.—*πατέρ'*: v. 34 shows that *οὐρανός* may be described as *πατήρ* of the *εἰδωλον*, much as in *Hec.* 452 Apidanus is *καλλίστων ὑδάτων πατέρα*. Vitelli refers to *frag.* 836.

615. ἄλλως, 'falsely,' as in *Hec.* 489, *Cycl.* 354, *I. A.* 800. See on 1106.

616. ἦσθ' ἄρα, equivalent to the English present; see Goodw. § 39.

617. μυχούς: 105 n. For the construction of *ἠγγελλον* with *ὡς* and participle see Goodw. § 916 and cf. *Soph. O. T.* 956 *πατέρα τὸν σὺν ἀγγελῶν ὡς οὐκέτ' ὄντα*.

619. οὐκ ἔω σε κερτομεῖν. 'I would not have thee taunt us a second time, saying how that thou didst give their fill of toil to thy husband and his fellows at Troy.' The reference is to 608 seq. The speaker does not grasp the situation, and regards Helen as having duped them by a spiteful trick. *τῶδε*, the cogn. acc. with *κερτομεῖν*, looks forward to *ὡς*. Milton's conjecture *μάτηρ* is attractive but unnecessary.

622. τοῦτ' ἔστ' ἐκέينو: this phrase, found also in *Med.* 98, *Ion* 554 and *Ob.* 804, is a colloquialism and common in Aristophanes.—*ξυμβεβάσιν...ἀληθεῖς*, 'have proved true,' is adequately supported by *Soph. El.* 262 *ἢ πρῶτα μὲν τὰ μητρὸς...ἔχθιστα συμβεβήκειν*. *συμβαίνω* is commonly found with the participles *ὦν* and *γενόμενος*, and occasionally the *adj.* stands alone: Goodw. §§ 890, 902. So several times in Plato, e.g. *Rep.* 329 D.

624. ὡς is unnecessarily altered to *ἦ σ'* by most edd. Hermann placed the required *σ'* after *ὡς*. *ὡς* should be connected with *ποθεῖός*, 'happy in that...', and is equivalent to *ὅτι οὕτως*: see on 74 and cf. *Il.* 11. 689, *Plat. Crit.* 43 B *εὐδαίμονισα (scil. σε) τοῦ τρόπου...ἐν τῇ νῦν παρουσίᾳ συμφορῆ, ὡς βραδίως αὐτὴν καὶ πρᾶως φέρεis, Πλατ.* 58 E

εὐδαιμόνων ἀνὴρ ἐφαίνεται...ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα. So in *Herakl.* 53 with a comma at ἀνὴρ, *I. A.* 420 ὡς μακρὰν ἔταινον ('so long was their journey'), *I. T.* 1180 σοφὴν σ' ἔθρηψεν Ἑλλάς, ὡς ἦσθου καλῶς, *frag.* 462 ζῆλος μοι σέθεν, ὡς χρονίζεις, *Or.* 90, 130.

625. μέν...δέ. 'Long since was our parting, but our joy is fresh.' There is no real contrast here in the thought, in spite of the verbal opposition. The excessive tendency to antithesis leads to the coordination by μέν and δέ of clauses, which require a different combination. So especially in *Isocr.*, as e.g. 1. 11 αἰσχρὸν τοῖς μὲν γραφεῖς ἀπικάζειν τὰ καλὰ τῶν ζώων, τοὺς δὲ παῖδας μὴ μιμῆσθαι τοὺς σπονδαίους τῶν γονέων.

629. ἐν, 'after many fiery courses of the sun.' This is the regular idiom: *Phoen.* 305 χρόνῳ σὸν ὄμμα μυρίαὶ ἐν ἀμέραις, *Idl.* 1153, *Soph. O. C.* 88.

630. ἐν μέσῳ qualifies λόγους and would in prose require the addition of the article. Tr.: 'since my story of the past is long...' i.e. the story of the time which has intervened since their separation. So *Med.* 819 περισσοὶ πάντες οἶν μέσῳ λόγοι, *Or.* 16. For the general form of expression cf. *Med.* 376.

632. κρατί, loc. dat. as in 375.—ὄρθιους is proleptic.

633. ἀνεπτέρωκα is freely used in Attic with the metaphorical sense of 'to excite,' e.g. *Suppl.* 89. Here the physical effect of the emotion is the predominant idea: 'Joy sends a thrill to the ends of my hair.' Observe that this result is attributed to the action of the speaker, where we might expect θεῖραι ἀνεπτέρωνται, and cf. *Soph. O. C.* 1625 ὥστε πάντας ὄρθιαι στήσαι φόβῳ δεισαντας ἐξείφνης τριχῶς.

636. οὐκ ἐμέμφθην, aor. as in 348. This is a good instance of meiosis, by which the contradictory takes the place of the contrary. 'I am not dissatisfied' stands for 'my heart is full.'

638. ἄν follows λέκτρα as in 573.—ὑπὸ λαμπάδων. The prep. denotes external accompaniment only, and is for the most part confined to words expressing sound (ὑπ' ἀλητηῆρος ἀεῖδεν) or light (as here and *Ion* 1474). *H. F.* 289 and *Hipp.* 1299 are exceptional. At the home-taking of the bride, which concluded the marriage ceremonies, those who joined in the procession carried ὄαδες νυμφικαί: *inf.* 723 814, 1477.—κόροι λεύκιπποι, the Dioscuri (λευκοπόλων Τυνδαριδῶν *Pind. Pyth.* 1. 66). It is thought that the epithet may have arisen in connexion with the cult of Amphion and Zethus at Thebes, since riding was more practised in Boeotia than in other parts of Greece (*Wilamowitz on H. F.* 30). The proverbial swiftness of white horses (*Plant. A. M.* 279, *Hor.*

δαι. 1. 7. Si appears to be due to their divine association: cf. 1496, 1665.

641. ἐκ δέμων δέ...σ'. Observe how the relative sentence introduced by *ἐκ* passes into a coordinate clause with the personal pronoun. Soph. *At.* 457 ὅστις ἐμφανέας θεοῖς ἐχθαίρωμαι, μισῶ δέ μ' Ἑλλήνων στρατός. A good instance in prose is Dem. 3. 24 οἷς οὐκ ἐχαρίζονθ' οἱ λεγόμενοι οἱ δ' ἐφίλου αὐτοῖς. For the corresponding Latin idiom see Madvig on Cic. *Vin.* 1. 42. Certain less obvious cases illustrating the same principle are discussed in Jebb's Appendix to Soph. *O. C.* 424.

643. συμφοράν, 'fortune,' is occasionally employed in a good sense, with or without an epithet which determines the meaning. Cf. *I. T.* 1317 τί πνεῦρα συμφορᾶς κεκτημένη; (not an *ill* wind), Ar. *Eq.* 406 πῖνε πῖν' ἐπὶ συμφοραῖς.

644. τὸ κακὸν ἀγαθόν = our 'blessing in disguise': for the oxy-moron cf. 213 n. ἀγαθόν should not be taken predicatively. So τὸ καλὸν οὐ καλόν *Or.* 819, καλὸν κακόν Hes. *Theog.* 585.

645. χρόνιον agreeing with ἀγαθόν: tardy—yet better late than never.

646. δῆτα in answers: 'aye, surely'—often where a word is repeated from the previous speech. Soph. *El.* 844 φεῦ—φεῦ δῆτ'.—δῆ emphasises the pronoun: the *very* same.

647. δυοῖν γὰρ κ.τ.λ., 'we cannot be separated either in our joys or our sorrows.' This phrase, which illustrates the same tendency as in 625 n., is generally used of more than two persons = everyone without exception. So Phocyl. *μαγ.* 1 Λέμιοι κακοί, οὐχ ὁ μὲν, ὅς δ' οὐ, πάντες, Aesch. *Pers.* 802, Soph. *O. C.* 1671, Eur. *Phoen.* 1641.

651. πολυετῆ. The temporal adjective is used adverbially with a personal subject. Cf. *El.* 781 ἔφοι, *Ion* 122 παναμέριος, *Or.* 473, *sup.* 566, *inf.* 1035, 1081. So Verg. *Aen.* 8. 465 *nec minus Aeneas se matulinus agebat.*

653. τὰ τῆς θεοῦ: 'the purpose of the goddess.' Hitherto he has been deluded by the belief that the αἰδωλον was the true Helen: this had biased his views of the divine purpose.

654. χαρμονᾶ, causal dative. χ. is subjective as contrasted with χάριτος in 655, joy || pleasure. For 'tears of joy' cf. Soph. *El.* 1231 γερηθῆς ἔρπει δάκρυον ὀμμάτων ἄπο.

656. ἄν...ἤλπισεν. past potential, where no definite circumstances are in view: Goodw. § 244 and *sup.* 587 n. These passages lead the way to the iterative use.

658. δοκοῦσαν is probably, though not necessarily, an imperfect

participle, since M. seems to contrast his present knowledge with the opinion *formerly* entertained of Helen's flight. See Goodw. § 140 and cf. *Tro.* 45, *Med.* 1329, *inf.* 1249, 1437, 1537.

661. ἀρχάς, allusive plural as in *I. T.* 939 ἀρχαὶ δ' αἶδε μοι πολλῶν πόνων, *I. A.* 320, 990.

663. ἄφυκτα. The mss. reading is generally considered corrupt. Those who defend it adopt Hermann's punctuation, which gives the unsatisfactory meaning: 'Speak, for I must hear'—why? 'because all comes from heaven.' Vitelli's ἀρεστά is a move in the right direction, but ἄφυκτα is preferable, for (1) the *ductus litterarum* points to this word: after the common confusion of Φ and Ο ἀοικτα would inevitably become ἀκουστά, (2) we thus introduce a familiar proverb: cf. Solon 13. 63 μοῖρα δέ τοι θνητοῖσι καλὸν φέρεי ἠδὲ καὶ ἐσθλόν· δῶρα δ' ἄφυκτα θεῶν γίγνεται ἀθανάτων, Aesch. *Theb.* 719 θεῶν διδόντων οὐκ ἂν ἐκφύγοις κακά, Theognis 1033 θεῶν δ' εἰμαρμένα δῶρα οὐκ ἂν ῥηϊδίως θνητὸς ἀνήρ προφύγοι. [These and other similar passages are quoted by Mr W. G. Headlam *On editing Aeschylus*, p. 89.]

664. ἀπέπτυσσα, aor. as in 348.—οἶον: 74 n.—ἐσοίσομαι, the story I shall publish. For the subjective middle see on 20. In practice there is hardly any difference between middle and active, which Eur. elsewhere employs in similar contexts: *Andr.* 757 οὐ μὴ γυναικῶν δεῖλόν εἰσοίσαις λόγον; *Bacch.* 650 τοὺς λόγους γὰρ ἐσφέρεις καινοὺς αἰεῖ.

665. ἠδὺ κ.τ.λ. The sentiment is proverbial. Arist. *Rhet.* 1. 11, p. 1370 b 4 quotes in illustration a line from the *Andromeda* (*frag.* 131) ἀλλ' ἠδὺ τοι σωθέντα μεμνήσθαι πόνων and *Od.* 15. 400 μετὰ γὰρ τε καὶ ἄλγεσι τέρπεται ἀνήρ, ὅστις δὴ μάλα πολλὰ πάθη καὶ πόλλ' ἐπαληθῆ. Cf. Cic. *Fin.* 2. 105 *uolgo enim dicitur: Lucandī acti labores; nec male Euripides...Suavis laborum est praeteritum memoria: id. Fam.* 5. 12. 4 *habet enim praeteriti doloris secura recordatio delectationem.*

666. ἐπὶ λέκτρα should be taken with *πετομένας...πετομένου* in the following lines. *νεανία* is a cretic: see *Metrical Analysis* and cf. *I. A.* 615, *Phoen.* 147, *I. T.* 647, *Cycl.* 28.

668. *πετομένου*. The metaphorical use of the verb is elegantly combined with the literal application to *κόπας*: cf. Pind. *frag.* 122 *νεανίδες πολλάκι ματέρ' ἐρώτων οὐρανίαν πτάμεναι νόημα ποπτῶν Ἀφροδίταν.*

669. γάρ, 576 n.—σε...συλᾶ πάτρας: 'parted thee from...', not 'rest thee of thy native land.' With the latter meaning the double acc. would be the appropriate construction. Cf. *Phoen.* 1474 οἱ δ' ἀσπίδας συλάντες Ἀργείων νεκρῶν, *Bacchyl. frag.* 46. 10 αὐδὲ συλάται

μελίφρων ἔπρος ἀπὸ βλεφάρων, Manetho 4. 375 σιληθείς γονέων. Nor is violence necessarily implied: *H.* 4. 116 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, *Finl. OZ.* 9. 89 σιληθείς ἀγενέων (parted from the youths i.e. no longer amongst them).

674. δάκρυσιν appears inelegant after καπεδάκρυστα, but Herw. goes too far in saying 'supra quam dici potest invenustum est.' Ancient writers were very lax in this respect, as has been shown by Prof. Jebb on *Soph. O. C.* 554, *Phil.* 1268 and elsewhere. See also Tyrrell on *Βασίλ.* 647, Tucker on *Aesch. Chō.* 51, A. B. Cook in *C. R.* xvi. 264. For instances in this play see Index s.v. Euripides. In *Phoen.* 1374 ἐκ χειρὸς awkwardly precedes τῆσδ' ἀπ' ὠλένης.

676. The text is uncertain, though the general sense is plain. Eur. alludes to the bath of the three goddesses also in *Andr.* 284 and *I. A.* 1294.

678. ἔνθεν: 'whence issued the trial.' The antecedent appears to be the genitives in 676, so that Helen regards the meeting of the goddesses on Mt Ida as the *starting-point* of her troubles.

679. τί δ' κ.τ.λ., 'why did Hera inflict injury upon you with reference to the trial of these goddesses?' The text is very uncertain and the various proposals may be seen in Wecklein's Appendix. If we retain τὰ δ' it seems necessary to substitute πῶς for τῶνδε and possibly κακά for κακόν (with Hartung): —'How came Hera to turn the issues of the trial to your ruin?' The context indicates, as Herw. remarks, that Menelaus is enquiring the reason of Hera's hostility rather than its character. In either case ἐς is not a synonym for διὰ, but means 'in relation to' and is so employed with some freedom by Euripides: cf. *H. F.* 63 ἐγὼ μὲν οὐτ' ἐς πατέρ' ὀπηλάτην τέχης, *Trō.* 1201 οὐ γὰρ ἐς κάλλος τίχας θάιμων διδάσκω, *El.* 29 ἐς μὲν γὰρ ἄνδρα σκῆψεν εἶχ' ἀλωμένα, 366 οὐκ ἔστ' ἀκριβὲς οὐδὲν εἰς εἰανόριον, *Or.* 677 ταῖτ' ἐς τε θίκερα καὶ γῆρας καὶ θυμοφῶς εἰρηκα. For τιθέναι in the sense of παρέχειν cf. *Trō.* 1056, *H. F.* 221.

680. 'That she might rob Cyprus.'—'How was this?'—'Nay Paris, to whom she yielded me.' Observe that the gist of Helen's answer to the question of 679 is 'She brought me to Egypt to spite Cyprus.' The broken and disjointed character of the utterance excuses what would be open to serious objection in ordinary dialogue. Nevertheless, Reiske's reading, which Wecklein adopts, is attractive.

684. τὰ δέ: exclamatory accusative of reference parallel to σὺ in 546.

687. αλοχύνε is strongly supported by 202.

688. τίς μοι. No authority for such a strange expression is quoted by those who retain ἔστω βλος; in the sense of 'is she alive?' The metrical license, by which δέ is placed out of its usual order, may have helped the corruption, since scribes sometimes show a tendency to correct this even at the expense of the metre. The postponement of the particle generally occurs when the preceding words form a single unit (e.g. *Heracl.* 38), but there are very many cases where no such explanation applies. In *Soph. Phil.* 1449, γάρ is sixth word, and the scribe of L has placed a colon after the fourth. It is curious that in later comedy much greater freedom prevailed (Starkie on *Γesp.* 814).

692. τάδε: Hera's stratagem.—καὶ σέ: 'thee also'—not only our family.

695. πόλεος is not usually contrasted with πατρίς, but none of the proposed emendations are satisfactory.

696. ἔλιπον οὐ λιποῦσ' should not be disconnected. 'I left and did not leave my home for a shameful union,' i.e. I seemed to do so. For the mannerism cf. 138 n.

698. εἰ καὶ κ.τ.λ., 'if indeed unbroken happiness is going to be your future lot, it might compensate for the past.' εἰ καὶ should not be translated 'even if' (καὶ εἰ), and it is necessary to distinguish the cases where καὶ extends its influence over the whole clause, as here, from those where it emphasises a single word: see Jebb on *Soph. O. T.* 306.—τὰ λοιπά, henceforward, to be taken with the verb and not with εὐδαιμονος alone.—τύχης is awkward with τύχοιτε, but see on 674, and cf. *Soph. El.* 794 νῦν γὰρ εὐτυχοῦσα τυγχάνεις, *Tris.* 471 ὅταν τις ἡμῶν ὀδυστηῆ λάβῃ τύχην, and for the general sense *Ion* 1456 sq.

699. πρὸς: 321.

700. ἔτι is justified by the context. 'Give me a further share in your joy': he has been listening to their conversation, but wishes to be satisfied that he has rightly understood. For the gen. cf. *Cycl.* 531.

701. καὐτός, 'unaided'—καὶ contrasts the speaker with others: 758.—ἔχω, 'understand,' a strong word, is set against μαθῶσα *begin to perceive*, as in *Ion* 230 ἔχω μαθοῦσα, *Or.* 749. Cf. *Hipp.* 1426, *Or.* 1120, *Soph. Ant.* 9 (Jebb), *inf.* 1148.

703. βραβεύς is translated *author* by L. and S., for which there is no warrant. Paley considers that Helen is called *umpire*, as having had the power to determine the struggle. But the meaning *spectator* is much more appropriate to the context, and is required in *Or.* 1065. The word is supplanted in prose by βραβεύτης: for βραβεύειν see on 996.

705. *νεφέλης ἄγαλμα*. The word ἄγαλμα signifies primarily *πάν ἐφ' ᾧ τις ἐγγράλλεται*, and its subsequent development is well traced by Wilamowitz on *H. E.* 49. The peculiarity of the present passage and 1219 is that it cannot be rendered *joy, pride* as usual, but signifies merely *image* or *presentation*, as the epithet shows. This neutral sense is mostly limited to the art of the sculptor (262 n.), but that it has a wider application may be inferred from *Ar. Nub.* 995, where something like *presentation* seems to be meant. Cf. *Tro.* 193 *νεκίων ἀνετηνόν ἄγαλμα*. In *L. Z.* 273 *Νηπίως ἄγαλματ'* I believe Monk's view to be correct. In *Plat. Symph.* 216 E *τὰ ἐντὸς ἀγάλματα* are 'mental images.'

706. *τί φής*; outside the metre, as *τί φῶ*; in *O. C.* 315.

708. *καὶ ἔρις*: 'here we have Hera's work' etc. Cf. *Andr.* 168 *οὐ γὰρ ἐσὶ Ἐκτωρ τάδε*, *Tro.* 100, *Cycl.* 204, *Thuc.* 6. 77. 1 *οὐκ Ἴωνες τῶν εἰπόν*. Or, perhaps better, supply *ἦδε* from *τάδε*: cf. *Med.* 253 *σοὶ μὲν πόλις θ' ἦδ' ἐστὶ καὶ πατρὸς δόμοι*.

709. *ἦ δ' οὖσ'*: 'is this your real wife?' The messenger is still puzzled and desires to have a final assurance. Cf. *I. T.* 509 *πρὸς θεῶν ἀληθῶς, ὦ ξέν', εἰ κεῖθεν γεγῶς*;

710. *αὕτη* clinches the matter, with some emphasis. For *οὗτος* in close connexion with *ἦδε*, cf. *Hipp.* 194, *Soph. Ant.* 296, 673.

711. *ποικίλον*, 'variable' rather than 'subtle.' Cf. *Menander frag.* 8 *ὡς ποικίλον πρᾶγμα ἐστὶ καὶ πλάνον τύχη*. The commonplace recurs in *Tro.* 1204 foll.

712. *ἀναστρέφει* is awkwardly employed without an object. Contrast *Smyrn.* 331 *ὁ γὰρ θεὸς πάντ' ἀναστρέφει πάλιν* and *Rhes.* 332 *πῶλλ' ἀναστρέφει θεός*. But the ellipse of the object may be defended by *Pind. P.* 2. 17, 4. 70 etc., nor is this a reason for adopting *ἔχει* for *ἔφει* from *Stobaeus Eccl.* 1. 7. 6, p. 91, 8 *Wachsm.*, who quotes 711—715. *-εῦ*: 'cunningly, skilfully,' without implying any moral judgment.

713. *ἀναφέρων*, 'withdrawing hither and thither.' The notion appears to be that of an unseen force guiding its puppets in the required direction.

714. *αὐθις*: 'afterwards,' as e.g. in *Or.* 910 *κἂν μὴ παραυτίκ' αὐθις εἰσι χρήσιμοι*.

715. *ἀέ*, shifting present from time to time. So *Aesch. Prom.* 937 *θῶπτε τὸν κρατοῦντ' ἀέ*.

717. *λόγοισιν*: i.e. in reputation, as she complains at 66, 265. For the instr. dat. of respect see on 216 and cf. *Bacch.* 200 *οἰδὲν σοφίζεσθαι τῶσι δαίμασιν*, *Soph. Ai.* 474 *κακοῖσιν ὅστις μηδὲν ἐξαλλίσσεται*.

718. *σπείδων δ' ὅτ' ἔσπειδ'.* (1) We have here an instance of the ironical idiom, by which the direct expression of a bad idea is euphemistically avoided. The messenger refrains from saying of his master *σπείδων δ' ἀκαίρως*. So Soph. *O. C.* 273 *ἰκόμην ἴν' ἰκόμην* (Oedipus of his father's murder): Eur. *Tro.* 630 *ὄλωλεν ὡς ὄλωλεν* (Andromache of Polyxena's death): *I. T.* 692 *πράσσοιθ' ἃ πράσσω* (Orestes of his punishment): *Med.* 889 *ἴσμεν ἄβν' ἴσμεν*, where see Wecklein. (2) It would be possible but not so good to understand the words as an emphatic way of expressing 'at the time' (*Herac.* 320). In any case, it seems unnecessary to read *ὄσα*, which obscures the contrast with *νῦν δ'*.

719. *πράξας* should be taken with *εὐτυχεστάτα, τὰγαθά* as the object of *ἔχει*. 'Now faring happily he finds unsought blessings.' This is a curious but not unparalleled instance of *Hyperbaton*: the words are similarly arranged in Soph. *Ai.* 723 where *πρίσσωτεν* belongs to *μαθόντες* and *ἐν κώλῳ* to *ἀμφέστησαν*. Cf. *O. T.* 1251, Eur. *Or.* 600, *Hec.* 1272, *Cycl.* 121, *Ion* 1121, *I. A.* 642, *Herac.* 205, *inf.* 1579, Wilanowitz on *H. F.* 222. Others give to *πράξας* the meaning 'achieve,' so that *εὐτυχεστάτα* belongs to *ἔχει*; examples of this are given by Tucker on Aesch. *Suppl.* 753. So *Or.* 355.

720. *ἄρα* indicates his conviction and surprise: seldom with the aor., but cf. Soph. *Ai.* 233.

723. *λαμπάδων*: 639 n.

724. *τροχάζων*. L. and S. s.v. are mis-leading: the words mean 'which I carried running by the chariot.' Harpocration states that the bride was one of three who rode on the *ἀμαξα*, having on one side the bridegroom and on the other the *πάροχος* or 'best man.' The messenger no doubt formed one of the escort which surrounded the bridal car: *At. Pac.* 1316, 7; *Hyperid.* *Lyce.* IV. 20 *ἀνάγκη...πρώτον μὲν ὄρειον καὶ προσηγητὴν ἀκολουθεῖν τῷ ζεύγει, ὃ ἦγεν τὴν γυναικα κ.τ.λ.*

726. *μή* is generic.

727. *καὶ ξυγγέγηθε κ.τ.λ.* is loosely connected with what precedes, but such coordination in place of a subordinate participle is characteristically Greek. A simple instance is Soph. *El.* 177 *μήθ' οἱς ἐχθαίρεις ὑπεράχθεο μήτ' ἐπιλάθου.*

728. *ὅμως*, which logically belongs to the apodosis, is drawn into the protasis: *int.* 1020, 1398. So *Latin*, e.g. in Ov. *Met.* 2. 782 *quamvis tamen cederat illam, talibus affatist breviter Tritonia dictis.*

729. *γενναίοισιν...δούλοισι* was an oxymoron to the average Athenian, but the humanity of Euripides is especially remarkable in

his treatment of slave characters. Very similar are *Ion* 854 f., *frag.* 828 *πῶλλοι ἀσπίδας τοῦτον ἀισχύνω, ἢ δὲ φρήν των οὐχὶ ἀσπίδων ἔστ' ἔλκευσι ποσέερα.* There is an echo of Euripides in Senec. *de Benef.* III. 20. 1 *erat et quæ avitissima servitutum in totum hominum descendere: pars nullius sui excepta est: cuncta aliena sunt et adscripta dominis, mens quidem sui iuris.*

732. ἐν ὄντα enforces οὐδὲν, but there is only a verbal opposition. Cf. *H. F.* 328 ἐν ἀμφοῖν εἰς ἐπιουρηγέτης δ' ἀπλᾶ. *Ion* 518 σὲ δ' εὐ φρόνει γε καὶ δὲ' ἄντ' εὐ πράξομεν. See on 625.—χρησθῆναι, 'to meet with,' as χρῆσθαι ἀπλείη *I. A.* 88. Contrast *I. T.* 1034 χρῆσαι κακοῖσι τοῖς ἐμοῖς.

733. ἀκούειν = obey, as in 1415.

734. πολλὰ μὲν is answered by καὶ νῦν in 736, as in Soph. *Trach.* 1011 οὕς δὲ πολλά μὲν ἐν πέντε κατὰ τε ἄρια πάντα καθαίρων... καὶ νῦν κ.τ.λ. Similarly Soph. *At.* 1 αἰ μὲν...3 καὶ νῦν..., Aesch. *Ag.* 1 θεοὺς μὲν αἰτῶ... φροσύνης ἐτείας μῆκος...8 καὶ νῦν...—παρ' ἀσπίδα, 'under arms,' is committed with ἐκπορεύω, as in *Or.* 653 σοὶ παρ' ἀσπίδ' ἐκπορεύω.

737. ἐλθὼν after μετασχών: 597 n.

738. οἷ. The mss. reading, if sound, means 'to what extremities we are reduced,' and is a genuine instance of brachylogy. Many cases, however, of this idiom are due to the fact that the verb employed has in itself an implication of motion (Soph. *O. C.* 23 ἔχεις διδάξαι δὴ μ' ὅποι κωσσταύει), or of expectancy (Ar. *Ly.* 526 ποῖ γὰρ καὶ χρῆν ἀναμείναι). That the substantive verb can be used with these adverbs is proved by Dem. 4. 40 οὐν ἐτίμωσι παράξῃ τις, ἐκείν' εἰσὶν αἱ χεῖρες. As to the exact application of this principle there is, however, a wide difference of opinion, as may be seen from the comm. on *H. F.* 74, Soph. *O. C.* 335, Ar. *Av.* 9. The necessity for adopting οἷ here is not established, but in 1607 different considerations apply (n).

739. μένειν depends upon ἀγγεῖλαι as a verb of commanding (Göschl. § 59), or, in other words, is the oblique form of the imperative.

740. μένουσέ μ'. The verb of the previous line carelessly repeated in another sense: 674 n.—ἐλπίζομεν: 1523 n. If οὕς be kept, see Tucker on Aesch. *Cho.* 537.

741-744. is a very troublesome passage and several points require consideration. (1) The ordinary view of the connexion of thought appears to be:—'if a chance of saving Helen occurs, they must do their best for our common safety.' But to make the order contingent upon εἰ...ἀναμείναι is awkward, and ἦν ἀνέμειναι becomes a pointless addition. (2) Herwerden alters καὶ (καί) to εἰ and strikes out 742, 3.

But an interpolator would hardly have employed the peculiarly Euripidean *εἰς ἔν ἐλθόντες τήχης*, 'united in our fortune': *Andr.* 1172 *εἰς ἔν μοίρας συνέκυρσας* and cf. *Trō.* 1155 *τάπ' ἐμοῦ τε κάπῳ σοῦ εἰς ἔν ξυνηλόθοντ'*. (3) *ὅπως ἄν...σωθῶμεν* as an object clause depending on *φρουρεῖν* is doubtful in Eur.: see Goodwin § 348. *I. T.* 539, cited as an example, is clearly final. On the other hand, according to Weber, there are at least seven instances of *ὅπως ἄν* final in Eur. (4) For these reasons I have preferred to remove the comma usually placed after *χθονός* so as to follow *φρουρεῖν*, making *εἰ...χθονός* a clause of purpose dependent on *φρουρεῖν* (Goodw. § 489 and cf. *Andr.* 55). *ὅπως ἄν* then introduces a secondary final clause (65 n.). The connexion now is:—'watch for a chance of removing Helen, in order that, if possible, we may all be saved together.' For *ἦν δυνάμεθα* after *εἰ δυνάμεθα* see on 674.

744. *ἀλλά τοι* solemn and emphatic, often employed in threats. — The following lines contain the most elaborate and bitter attack on *μαντική* that occurs in Euripides. Their spirit is echoed in other places (*El.* 400, *Hipp.* 1058, *I. T.* 570 f., *I. A.* 956 f.), but it has been pointed out that at the time of the production of the *Helena* any allusion to the untrustworthiness of seers would coincide with popular opinion (*Thuc.* 8. 1, *Plut. Nic.* 13). Their importance is greatly exaggerated, if they are used to demonstrate the hostility of Euripides to all religion.

746. *ἦν ἄρ'*. 616 n.—*ὕγιες οὐδέν*, a phrase of the current Attic, was eschewed by Aesch. and Soph., as is pointed out by Sandys on *Bacch.* 262. To his examples add *Cycl.* 258.—Of the various kinds of divination we have allusion here to (1) *ἔμπυρα*, where the omen is given by the appearance of the fire while the offering is being consumed (*ἀγνί πύριον*), (2) *ὀρνιθομαντεία*, which consisted in drawing inferences not only from the voices of birds, but also from their flight, colour, position, etc. Detailed information is given by Aesch. *Prom.* 484–499, Soph. *Ant.* 999 foll.—For *οὐδ'...οὐδέ* see cr. n. It is not easy to choose between this and *οὐκ...οὐδέ* or *οὐτ'...οὐτε*. There is, however, a difficulty in *φθέγματ'* which has no construction, since we can hardly supply *ἕγιά ἦν*. Perhaps we should read *οὐδ' ἐς*, for which see on 679.

748. *καί* strongly emphasising *δοκεῖν*, 'the very thought.' Paley quotes *Med.* 1052 *τὸ καὶ προέσθαι μαλθακοῖς λόγους φρενός*.

750. *εἰσορῶν* is altered to *εἰσορᾶν* by Herw. on the ground of the assumed ignorance of Calchas, but the participle is supplementary: 1076 n.

752. *ἐβούλετο* should be preferred to *ἤσθελετο* (Meisterhans², p. 169). *Scil. Κάλχαντα εἰπέιν*.

753. τί δῆτα. The argument proceeds:—if everything depends on the will of God, why employ the intervention of μάντις at all? Why not rather approach the deity himself? The obvious answer, that it may be his will only to be consulted indirectly, is not considered.

755. βίου means in effect:—‘for us mortals.’ That the word is not corrupt is shown by *Hipp.* 383, *Sapph.* 883, *Cycl.* 522. Verrall on *Med.* 194 attempts to prove that in these and other passages βίος has the meaning of *livelihood* or *eat*. E. P. Coleridge translates ‘a bait to catch a livelihood,’ but the gains of the prophets are not relevant to this context.—ἄλλως is joined with the sense of *merely* to nouns which convey an idea of depreciation or disparagement (Shilleto on *Dem. F. L.* § 27). Cf. *Soph. Phil.* 947 εἰδωλον ἄλλως, *Trō.* 476 ἀρωμῶν ἄλλως, *inf.* 1421.

756. The line is proverbial, laying down the lesson that God helps those who help themselves. The same thought is expressed in *El.* 80 ἀργὸς γὰρ αἰδέει θεοῖς ἔχων ἀνὰ στόμα βίον δύναιτ’ ἂν ξιλλέγειν ἀνευ πόνου, and apparently in *frag.* 288 ad fin. That wealth comes through work is taught by *Hesiod Op.* 312 εἰ δέ κεν ἐργάζῃ τάχα σε ζήλώσει ἀεργὸς πλουτέοντα.

757. γνώμη κ.τ.λ. The tone recalls Hector’s famous speech in *Il.* 12. 237. A line of Eur. himself is often quoted μάντις δ’ ἄριστος ἴσπτες εὐλόγει καλῶς (*frag.* 963). It is referred to by *Cic. Att.* vii. 13 a, 4 and rendered by him into Latin in *d. Div.* 2. 5. 12 *beni qui coniciet uatem hunc perhibeto optimum*. Cf. *Theocr.* 21. 32.—μάντις is fem. in *Med.* 239.

758. καὶ contrasts ἐμοὶ with γέροντι: 701.

760. δόμοις: 8 n.

761. δεῦρο in the temporal sense is often combined with αἰεί: *Ion* 56, *Or.* 1663, *Phoen.* 1209, *Med.* 670, *Suppl.* 786.

764. αἰσθῆσθαι, ‘to be informed of,’ as probably in *Or.* 1550, and certainly in *Thuc.* 5. 2 αἰσθόμενος ὑπ’ αὐτομόλων ὅτι κ.τ.λ.

765. μιᾷ ὀδῶ, cf. *Hesiod.* 5. 66 αἰὲ δὲ σε ὀδῶ γενέσθαι ποικίλον.

766. φθοράς: ‘sufferings.’ The verb φθείρεσθαι is specially appropriated to the miserable wanderings of fugitives and shipwrecked mariners: so *inf.* 774, *El.* 234, *Aesch. Pers.* 451 etc.

767. Ναυπλίου. In revenge for the murder of his son Palamedes at Troy, Nauplius displayed deceptive beacons on the southern promontory of Eubœa in order to lure the Greek fleet to its destruction; *inf.* 1126 l., *Virg. Æn.* 11. 260 *Eubœicæ cautes ueterum Capereus*. Sophocles wrote a play with the title *Ναύπλιος Πυρραῖος*.

769. **σκοπιάς τε Περσέως.** According to Herod. 2. 15 this place marks the western limit of the Delta, and corresponds to the modern Aboukir. Strabo however (17. 18, p. 801) places it much farther to the east beyond the Bolbitic mouth. Here is the fabled scene of Perseus' encounter with the sea-monster, from which he rescued Andromeda: Pausanias, however, puts this near Joppa (4. 35. 9).—**εἰ γὰρ κ.τ.λ.** There can be little doubt that the MSS. reading is corrupt, for, apart from the difficulty of the absence of *ἄν* with *ἐμπιπλάναμι*, the rhetorical force of the paratactic clauses *λέγων τ'...πάσχω τ'* entirely disappears if they are attached to a preceding verb, and some such change as Herwerden's *ὅσ' ἔκαμον* becomes necessary. Further, Hermann's *μύθῳ*, which has won some acceptance, indicates that *ἐμπιπλάναμι μύθῳ* does not mean 'to satisfy by' but 'to weary with speech,' as in Isocr. 9. 63. All these objections are removed by the substitution of *εἰ* for *οὐ*, which are confused at *Tro.* 356, *El.* 538. On this view, there is a slight trajection of *τε* (587 n.), since the natural order would be *λέγων τε γὰρ κ.τ.λ. — ἔτι*, 'once more': 700.—**τε...τε.** The Greeks employ coordination where we should use a subordinating conjunction. *Tr.* :— 'in telling thee my woes I should feel pain once more even as I suffered in endurance.' Jeram quotes *Hee.* 519 *νῦν τε γὰρ λέγων καὶ τέγξω τόδ' ὄμμα, πρὸς τάφῳ θ' ὄτ' ὄλλυτο*, an excellent parallel, which also illustrates the sense. So *τε...καί* in Soph. *Ant.* 1112 *ἐγὼ δ' ἐπιὸν δόξα τῆδ' ἐπιστράφη αὐτός τ' ἔδησα καὶ παρῶν ἐκλύσομαι*. The thought is a commonplace, as in *Hee.* l. c., *sup.* 143, Soph. *O. C.* 363.

772. **κάλλιον** is adv. and no change is required. 'Thy answer is better than my question.' Eur. rounds off the common formula of assent: Plat. *Theact.* 161 B *σὺν κάλλιον, ὦ Σώκρατες, λέγεις*, Ar. *Iys.* 76 *πολὺ σὺν κάλλιον λέγεις*.

774. **νώτοις**: 129 n.—**ἐφθείρου**: 766 n. *πλάνον* is thus cogn. acc.

775. **ἐνιαυσίους.** There is no trace of such a phrase as *ἐνιαύσιον ἔτος*, so that it is better to read *ἐνιαυσίους*. *Tr.* :— 'revolving cycles of years.' The derivation of *ἐνιαυτός* is unknown, but as contrasted with *ἔτος* it appears to have meant originally a period of time, not necessarily limited to twelve months. Thus a cycle of 18 years was called *Μέτανος ἐνιαυτός* (Diod. Sic. 2. 47); the *ἐνιαυτός* was eight years in the time of Cadmus (Apollod. 2. 4. 2). The word is found in combination with *ἔτος* in Ar. *Kan.* 347 *χρονίους τ' ἐτῶν παλαιῶν ἐνιαυτοίς*, Od. 1. 16, Plat. *Legg.* 906 c.

776. **ἐτῶν** after *ἔπει*: 674 n. For the date of Menelaus' return see on 112.

779. πῶς φής: τί λέξεις: The sudden announcement of unexpected misfortune prevents the hearer from at once recognising its reality. Hence the future, which is idiomatic even where the whole truth has been announced, and not part only, as here. So *Phoen.* 1273 sq., *Med.* 1310.

780 appears to be an interpolation from *Phoen.* 972.

781. πρὸς cannot be distinguished from ἐπὶ: cf. *Phoen.* 1269, *Or.* 361 etc.

784. ἦ γάρ in a surprised question is stronger than γάρ alone: *Hec.* 1124, *Andr.* 249.

785. ὕβριν θ': 'and, what is more, to use violence towards me, which I have suffered in my own person.' Observe the emphatic pronouns, which supply the contrast to τὰυὰ λέχη (784). It is clear that some overt act of Theoclymenus had forced Helen to take refuge at the tomb: cf. 63. θ' is defended by *Soph. O. T.* 1000 f. ἦ γάρ τὰδ' ὀκνῶν...; πατρός τε χρῆζων μὴ φονεύς εἶναι.

788. ἀνιγμα, referring to the words of the old woman in 478.—κλώ: the present is inaccurately used like 'I hear' in English: *Goodw.* § 28, *inf.* 1192. This idiom does not differ in principle from that noticed on 568.

789. ποίους has been suspected on the ground that Helen must have known Menelaus to be alluding to his recent experiences, but in view of 777 it is not unreasonable for her to ask 'where did this occur?' For ἐρίττασθαι πύλαις ('to stand outside the gate') cf. *Hipp.* 575, *I. A.* 862, *Bacch.* 319.

790. ἐξηλαυνόμεν: 'I was like to be driven.' For the tense see *Goodw.* § 38, who quotes *I. T.* 27 μεταρσία ληφθεῶ' ἐκαινόμεν ζέφει. So *inf.* 1081, *Bacch.* 612.

791. οὐ πού, 'surely you were not?' cf. 135.—προσηύται: 512 n.

792. 'Such was my commerce, though it was not so called.' εἶχεν improves the run of the passage, and ε and ο are often confused.

793. ζοικας. Observe the personalising tendency of the Greek idiom: *sup.* 497, *Med.* 337, *Heract.* 681. For further illustrations see *Sidgwick* in *C. R.* III. 147 f. and *inf.* 1274 n.

794. ἔχω: 701 n.

796. σαφή: 21 n.

797. τάφου...ἕδρας: 528 n.

799. φυγὰς. I cannot find another passage where *κετεῖω* is followed by an acc. of the thing asked for. The acc. of the neut. pronoun (*inf.* 937, *I. A.* 462, *Or.* 673) proves nothing. The usage is amply justified by analogy.

800. **βωμοῦ σπανίζουσ'**, 'for lack of an altar...'. This shows that the identity of *βωμός* and *τάφος* referred to in the note on 547 was not generally or obviously recognised. Ancestor-worship was a decaying superstition at Athens at the end of the fifth century.

802. *τοῦμὸν λέχος* in 803 shows that the addition of *σε* is necessary. Otherwise the line must mean 'can I not then sail...?'

805. **μὴ νυν καταιδού**, 'don't scruple...' scil. *φείγην* from what follows. For the inf. cf. *Heracl.* 1027 *ἐπεὶ μ' ἀφῆκε καὶ κατηδέσθη κτανεῖν*.

806. **σὴν χάριν**: 150 n.

807. **γάρ**: 'you must leave me, for...'

808. **γ'** is a necessary correction since there is no room here for an inference.

810. **οὔτω** is indefensible. It cannot be inferential ('and so?'), and the position of the negative prevents us from rendering 'has he so invulnerable a frame?' With *οὔτις* the note of interrogation disappears, and it may be observed that the minuscule abbreviations for *-is* and *-ω* are easily confused. For the sense cf. *Iliad.* 594 *τίς ὠδ' ἄτρωτος ὄστις... οὐκ ἀποίσεται μόρον*; *Il.* 21. 568 *καὶ γάρ θην τούτῳ τρωτὸς χριὸς δέξι χαλκῷ*. We are reminded of Shakspeare's *Macb.* 5. 8. 9 f. *As easy mayst thou the intrenchant air with thy keen sword impress as make me bleed; let fall thy blade on vulnerable crests.*

811. **εἴση**: time will show. So *I. A.* 675 *εἴση σύ, Heracl.* 65 *γνώση σύ, Suppl.* 580 *γνώση σύ πάσχων*.—**τὸ τολμᾶν δ' ἀδύνατ'**: for this proverbial saw cf. Theog. 461 *μὴ ποτ' ἐπ' ἀπρήκτοισι νόον ἔχε μηδὲ μενοίνα χρήμασι τῶν ἄνισις γίγνεται οὐδεμία*, Soph. *Ant.* 92 *ἀρχὴν δὲ θηρῶν οὐ πρέπει τάμηχανα*, Eur. *I. A.* 1370 *τα δ' ἀδύνατ' ἡμῖν καρτερεῖν οὐ ῥῆδιον*, H. F. 318 *ἄλλως δ' ἀδυνάτων ἔοικ' ἐρᾶν*.

812. **δήτα** with the whole question: 'must I really?' **δήσαι**: inf. of purpose. The use of the active is idiomatic: Goodw. § 771. The verbal noun was originally voiceless ('for the binding'): *Μοῖρο II. G.* § 242.

814. **δρῶντας** is here an ordinary present and should not be compared with *I. A.* 599, which is rather parallel to *sup.* 568 (n.).

816. For the sense cf. Thuc. 3. 40 *οἴκουν δεῖ προθεῖναι ἐλπίδα οὔτε λόγῳ πιστὴν οὔτε χρήμασιν ὠνητήν*.—**ὑπο** is equivalent to 'procureable by,' and is defended by *Anacr.* 321 *εὐκλεία δ' οἷς μὲν ἔστ' ἀληθείας ὑπο*, Or. 407 *φαντασμάτων δὲ τάδε νοσεῖς ποίων ὑπο*, *L. I.* 845 *ἀνδρίας δ' ὑπο ἔστησαν κ.τ.λ.* Almost = *διά c. gen.* *Cycl.* 221.

818. The common reading is not demonstrably wrong, but γε

throws an unwarrantable emphasis upon *γνώσεται*, 'he will discover,' and the conclusion is abruptly stated. There is certainly no *contrast* between *εἶπαι* and *γνώσεται*, as if the latter word implied intuitive knowledge. If *τοῦ* be read, for the gen. see *Modv.* § 60 a. Kuchner-Gerth § 417 Anm. 9 a. — *ὅς* often appears in place of *ὅστις* in indirect questions: cf. *Ar. Acē.* 442, *Soph. O. T.* 1068, *O. C.* 1171. In *Med.* 640 and *Soph. Ai.* 1259 the reference is to character rather than identity, so that *ὅς* takes the place of *ὁποῖος*.

820. *φήμη*, a prophetic voice: the will of the god is declared through an inspired voice, as at Delphi. A similar domestic oracle is implied in *Aesch. Cth.* 3; *Φοῖβος δῶμων ἀνειρόμαρτις*. Distinguish *μαρτυρή* . ἀπὸ *κληθῶων* (*Pausan.* 9. 11. 7) or divination by a casual utterance heard under certain specified conditions. In *Ar. Av.* 719 f. *φήμη* appears to be used in the strict sense, while *φωνή* is equivalent to *κληθῶων*. The first priestess at Delphi is said to have borne the significant name of *Pheemonē* (*Strabo* 10, p. 419, *Pausan.* 10. 5. 7). This illustrates v. 822.

825. *εἰ πως ἄν*. *l* has the gloss *σκόπει* written above the line, indicating that *εἰ πως* was taken as 'in the hope that...' (*Goodw.* § 489). This, however, is impossible, and the choice lies between accepting Kirellhoff's emendation and supplying *λαθεῖν οἶόν τε* as the apodosis from v. 824. 'We can escape if there is a chance of winning her over....' In the latter case we have the protasis of a present condition (*Goodw.* § 506). See also *Shilleto* on *F. L.* § 190. The construction is fairly common in the Orators. A good parallel is *Lysim.* 154 ἀλλ' οἷός τε σπέρμα δει κατ'βάλλειν ἐν τῇ πόλει οὐδένα...οὐδ' εἰ μὴ πως ἂν ἐκφύοι, 'even though it is not at all likely to spring up.' Add *Lept.* 117, *Aristocr.* 144, *Polycl.* 2, *Isocr.* 6. 25.

826. *ὑπάγεις*: draw on (by stages), cf. *Andr.* 428 where the notion of secrecy or cunning is accidental, as appears from *Cycl.* 507 *ὑπάγει μ' ὁ χόρτος εὐφρων ἐπὶ κῶμον*.

827. *γαίᾳ*: 8 n.

830. *σὸν ἔργον*: see on 1288. The latter part of the line appears also in the passage quoted by *Plut. Mor.* 51 E. *Brodæus* cites *Ter. Phorm.* 726 *mulier mulieri magis convenit*. Compare generally *sup.* 329, *Hipp.* 294, *Andr.* 956.

831. *ὤς*: 126 n. — *ἄχρωστα* is here simply 'untouched,' whether or not *Wecklein* is right in attaching a spiteful innuendo to the verb *χρῶξεν* in *Med.* 497, *Phoen.* 1625.

832. *φίρε* is sometimes, as here, a mere interjection, so that the

connecting particle follows the first word of the succeeding clause: *inf.* 1043, *Ar. Nub.* 218. Cf. 1392.

834. *προδότις ἂν εἴης.* The optative is used as in *sup.* 91. 'False thou must be'—'surely thou art false.' That the meaning is not 'then wouldst thou be false' (of future time) is shown by the latter part of the line. *δέ* (see *cr. n.*) was an insertion to avoid the asyndeton, which is however excused by the suddenness of Menelaus' outburst. Hermann's *προδότης...εἶην σὺ δέ...ἔχοις* is unnecessary.—*σκήψασ'*: the middle is usual in this sense. I have not been able to find another instance of the active, but Hesychius explains *σκήψας* by *προφασίσας*.

835. *κάρα*: the acc. of the object sworn by is common: *Soph. Trach.* 1185 *ἔμην Διὸς νῦν τοῦ με φέσαντος κάρα.*—*κατώμοσα*, aor. as in 348.

836. *κούποτ'*: after *κατώμοσα*, *μή* would be regular with the *inf.* (*Goodw.* § 685), but *οὐ* is not absolutely excluded. Cf. *Plat. Apol.* 35 C *καὶ ὁμώμοκεν οὐ χαρεῖσθαι οἷς ἂν δοκῇ αὐτῷ, ἀλλὰ δικάσειν κατὰ τοὺς νόμους.* In *Theocr.* 21. 59 *οὐκέτι* is the MSS. reading.

838. *ἐπὶ τοῖσδε*, 'on these terms.'—*δεξιᾶς*. The joining of hands is the formal pledge which ratifies an oath simultaneously taken: *Med.* 21 *βοᾷ μὲν ὄρκους, ἀνακαλεῖ δὲ δεξιᾶς πίστιν μεγίστην, I. A.* 58 *ὄρκους συνάψαι δεξιᾶς τε συμβαλεῖν.*

842. *νώτοις*. Herw. points out that Eur. invariably uses the plural in the metaphorical sense. The change is a very simple one, since *-s* might easily be lost before *σε*.—*ἐμὲ ἰμαίτον*, as often in *Tragg.* Cf. *Andr.* 256 *ἐκδώσω μέ σοι, Hēr.* 1409, *I. A.* 677.

844. *ἔτω πέλας*, a threat: he draws his sword at these words.

847 sqq. This is not very clearly put. The argument is: since I am the cause of the deaths of Achilles, Ajax, and Antilochus, it would be disgraceful for me to refuse to die myself to save my own wife.

848. *σφαγᾶς*: abstract for concrete, *the blood-stained corpse*. So *El.* 1227 *κάλυπτε μέλεια ματέρως πέπλοισι καὶ καθάρμοστον σφαγᾶς, Suppl.* 765 *ἐνίψεν αὐτὸς τῶν τάλαιπῶρων σφαγᾶς; Rhos.* 790 *δισπότον παρὰ σφαγαῖς.* These passages show that it is not safe to infer from *Andr.* 399 that Eur. abandoned the Homeric account of Hector's death.

849. The death of Antilochus is alluded to. For the story that he died when trying to rescue his father from Memnon the *Leukiphi* of Aretinus is said to be the earliest authority. For Nestor's grief cf. *Soph. Phil.* 424 f., *Iuv.* 10. 253. Eur. here follows *Od.* 3. 109 f.—*τε* continues the enumeration, whereas *δέ* would mark the change of persons.—*διά*, 'for the sake of.' *διὰ* with acc. usually expresses the

antecedent, but it is not exclusively in late Greek that it denotes the final cause: cf. *H. F.* 1317 οὐ θεοῖσι διὰ τυραννίδας πατέρας ἐκηλίδασται; *Iliac.* 2. 89 διὰ τὴν σφαιπεραν δόξαν, 4. 40 δι' ἀχθηδύνα, *Plat. Rep.* 357 B foll., *Arist. Eth. Nic.* 10. 2. 2.

853. κούφη. The same thought is expressed in *Alc.* 463 κούφα σοι χόλον ἐπάρωσθε πέποι. The Roman inscription S.T.T.L. (*ut tibi terra laeta*) is often echoed in their poetry: *Prop.* 1. 17. 23 f., *Tib.* 2. 4. 49.

854. κακοῖσι δ' κ.τ.λ. Coleridge translates the *ms.* text 'towards they cast forth on barren rocky soil,' but ἔρμα will not bear this rendering, and a metaphor from shipwreck on a reef is out of the question. Nor is the meaning appropriate. The plots of the *Ajax* and *Antigone* of Sophocles are sufficient to warn us that the gods do not readily refuse the rites of burial. The older editors perceived that the required anthesis to 853 is:—'cast upon towards a barrow of solid earth' (γῆς gen. of material). There is ample evidence that ἔρμα = funeral mound: see the passages cited by Jebb on *Soph. Ant.* 848.

855. δῆποτ' = *iam tandem*, as in narrative it is equivalent to *tum demum*: cf. *Hier.* 1181 χρόνον δὲ δῆποτ' ἐπ' ἀπαλλαχθεὶς γένων.

857. τῆς τύχης: 313 n.

859. κτυπεῖ. The noise is caused by the unfastening of the bolts. The notion that Greek house doors opened outwards, and that it was customary for those going out to knock as a warning to passers-by, is an error based on *Plat. Phaedr.* 20. ψοφεῖν is the ordinary word.—δόμος after δόμων: see on 674.

862. ὡς, 'unhappy that I am undone': see on 624.

863. Τροίας might be regarded as genitive of separation without a preposition, but it is better to treat the influence of ἀπό as extending to it. Cf. *Iliad.* 284 μαρτυρεῖ σενὰ Λοξίου τ' ἐπ' ἐσχάρας, *I. A.* 1085 οὐ σύγγρη τριφύσταν, εὐδ' ἐν βουβόδησσι βουκόλων, *Alc.* 114, *Aesch. Suppl.* 211, *Soph. O. T.* 734.

866. σεμνόθεσμον. With the common reading—'fumigate with holy ordinance the farthest limit of the air'—θεσμὸν as cognate acc. is combined with the acc. of the object: so e.g. *I. T.* 226 αἰωφραντων δισφύραγγα ζωνων αἰμάσσοισ' ἄταν βρομοῖς. But σεμνόθεσμον is equally easy and avoids repetition of the same syllable. No cause of corruption is commoner than the failure to recognise a compound word: this has been well illustrated by Mr Headlam in *C. R.* xv. 17 f. Musgrave was the first to call attention to *Plat. Ti. et Cr.* p. 383 B, which throws light on this passage. The Egyptians, we read, because the air at night is condensed and weighs down the body, as soon as they get up, burn for

incense resin, which restores and purifies the atmosphere by its virtue; and again at midday they burn myrrh, because its hot nature dissolves and disperses the turbid and muddy element in the surrounding air. Sulphur appears as a disinfectant as early as the *Iliad* (16. 228 τό βα τότ' ἐκ χηλοῖο λαβῶν ἐκάθηρε θεαίῳ), but here the verb has probably a more general meaning.

867. δεξώμεθα. The subj. is universally read, and the case is exactly parallel to Soph. *O. C.* 11, where see Jebb. It must, however, be admitted that Ar. *Av.* 1524 οἱ δὲ βάβυροι θεοὶ... ἐπιστρατεύσειν φάσ' ἄρθρον τῷ Διί, εἰ μὴ παρέξει τὰμπόρι' ἀνεωχμένα, ἵν' εἰσάγοιτο σπλάγχνα κατατετμημένα is not easy to explain or emend.

870. τε is preferable to δέ, since no new fact is introduced. Paley cites Prop. 4. 16. 16 ἴσσε Ἀπὼν ἀεισενσας περὶ αὐτὴν ἀντιπρὸς τὸ πρόσωπον to illustrate the language, but the purpose for which the torches are shaken there is entirely different. Here πείκη is introduced as a purifying agency: see Plut. l.c. λεπτείνει δὲ βέλτιον (scil. ἢ φλόξ τὸν ἀέρα) εἰς εἰσὼδη ξύλα κάωσιν, οἷα κυπαρίττου καὶ ἀρκείθου καὶ πεύκης. So Ov. *Fast.* 4. 741 (of the purification at the Palilia) *ure mares oleas taedamque herbasque Sabinas et crepet in mediis laurus adusta facis.* For fire as the medium in ceremonial purification cf. *H. F.* 937 καθάρσιον πῦρ, *I. T.* 1332 ὡς ἀπόρητων φλόγα θύσονσα καὶ καθαρῶν. See Stengel *Griechische Kultusaltertümer* § 85.

871. νόμον τὸν ἐμόν, not 'the custom I exact' (Coleridge), but 'my ritual service' due from me to the gods. Theonoe is responsible, though not the actual ministrant.—ἀποδοῦσαι, rendering that which is due.

872. ἐφέστιον φλόγ'. The fire from which the torches are kindled is that which was kept always burning on the central hearth of the palace. For this custom see Mr Frazer's article in *Journ. Phil.* xiv. 145 foll., and for the use of this fire in purifications cf. Ov. *Fast.* 4. 731 *1, fete virginica, populus, suffimen ab ara: Vesta dabit; Vestae munus purus eris.*

873. τί τὰμά. πῶς ἔχει. It is better to place a comma after τὰμά, since there is a natural pause and the two questions, though partly combined, have no common predicate, thus differing from *inf.* 1543, 1627, *Ion* 948 etc. With τί τὰμά subaud. ἐστὶ and cf. *Anár.* 548. A very similar case occurs in Soph. *Al.* 1186 τίς ἄρα νέατος, ἐς πότε λήξει πολυπλάγκτων ἐτέων ἀριθμός;

875. νεῶν. Although elsewhere in the play only one ship is spoken of as accompanying Menelaus to Egypt, there is no reason why

the loss of his contingent should not be referred to: *Il.* 2. 587.

—**μυμήματος**: the *εἶδωλον* is meant.

876. **οἶους**: 862 n. It will be remembered that Theonoe had refrained from informing Helen of the final issue after Menelaus' arrival in Egypt (535).

877. **οἶσθα** is subject to a slight change of meaning, as constructed with a simple acc. and an indirect question. For *εἶδεναι* = *to be assured of* followed by an acc. of an impending event cf. *Il.* 1266 *πῶς δ' οἶσθα μορφῆς τῆς ἐμῆς μετάστασιν*;

879. **πάρεδρος Ζηνί**, under Zeus as president. It has been supposed that *Il.* *Od.* 3. 3 imitates here, but the resemblance is remote.

880. **δυσμενής**: her hostility has been shown in separating Menelaus from his wife, not with any desire of saving her from Paris, but merely to thwart the rivalry of Aphrodite (679). Observe how the gods are in point of morality reduced to the human level. It was not however so much Eur.'s object to scoff at established religion, as to present mythical legends in such a way as to make them dramatically effective. See Introduction, p. xx.

883. **ψευδονυμφεύτους** is predicative:—‘that the marriage of Paris, which Cypris gave, was a lying union.’ For the oxymoron cf. 213 n.

885. **μὴ ἔξελεγχθῆ** must be read, unless *μηδὲ* is changed to *μήτε*. The *εἴρωσις*, which Cypris fears, is that of her comparative weakness. She made a bargain with Paris, which she was unable to carry out; thus, the second clause *μηδὲ... γάμοις* is explanatory of *ἐξελεγχθῆ*.

886. **οὐκ ἐπ' ὄνητοῖς**. Previous editors (with the exception of Herwerden, who reads *οὐκ ἄρ' ὄνητοῖς*) have sought corruption in *ὄνητοῖς*, which has been variously corrected, as e.g. to *ἀνοήτοις* (Pierson). *οὐκ ἐπ'* is preferable to *οὐκ ἄρ'* both as being nearer to the tradition, and also as finding support in 1097 *ἢ πῖ τῶμψ κάλλος ἐκτήσω γάμοις*. *Ἐλένης οἴου* is rendered by Coleridge, following Paley, as ‘at the price of Helen,’ but this would only be possible if Paris were the subject to the sentence. With the reading in the text *οὐκ ἐπ' ὄνητοῖς* forms an oxymoron with *πριαμένη* and the restoration of the negative at once demonstrates the appropriateness of *ὄνητοῖς* (see Appendix). Cf. Aesch. *Prom.* 858. The position of the negative, preventing the disconnexion of the prep. from its case, is in accordance with Greek idiom: cf. Thuc. 1. 78. 1 *βουλαιεῖσθε ὡς αὐτὸ περὶ βραχέων*: 2. 72. 1 *ἔστε μηδὲ μὲν ἐπίρων*: 7. 79. 1 *στρατιῶν παρατεταγμένην οὐκ ἐπ' ὀλίγων ἀσπίδων*. But the exigencies of metre sometimes determine otherwise: *Bacch.* 1287 *ὡς ἐν οὐ καιρῷ πάρει*.—**πριαμένη τὸ κάλλος**, ‘buying the fame of beauty,’ as in 1097.

This is analogous to *μωραν δόλιस्कάνειν* (*Med.* 1227, *Soph. Ant.* 470). The same principle, viz. that the abstract noun expresses the thought of others, serves to explain *Soph. Phil.* 1420 ἀθάνατον ἀρετήν ἔσχον. See also on *inf.* 932, 1151.

887. τέλος δ' ἐφ' ἡμῖν, 'the decision is in my power': *Aesch. Ag.* 934 εἴπερ τις εἰδώς γ' εὖ τὸδ' ἐξεῖπον τέλος. So in *Soph. Ant.* 632 τελεῖα ψῆφος = decisive vote.—*δ* = *id quod*. The antecedent is in apposition to the principal sentence.

888. διολέσω, indirect deliberative.

891. νοστήσας: 428 n. After this line Theonoe pauses as if to make up her mind before continuing.

893. ὅπως ἄν: 742 n.

894. ἀμφί: the question may be raised whether this phrase, found also at *Hec.* 787, means 'clasping your knees,' as might be inferred from *Phoen.* 1622 οὐ μὴν ἐλίξας γ' ἀμφὶ σὸν χεῖρας γόνυ and *Or.* 1414, or simply 'at your knees,' being equivalent to *προσπίτνειν*. The former seems more in accordance with Euripidean usage: see further on 961. In *Alc.* 947 the conditions are different.

895. θᾶκον, cogn. acc., = *posture*: cf. *Phoen.* 293 γονυπετείς ἐδρας προσπίτνω σ'.—οὐκ εὐδαίμονα: meiosis.

896. μόλις ποτέ, 'hardly at length': cf. μόλις πῶς *Soph. Ai.* 306. Paley quotes *Dem.* 54. 9 μόλις ποτέ εἰς βαλαυέλον ἐνεγκόντες κ.τ.λ.

897. ἐπ' ἀκμῆς: this proverbial expression occurs first in *H.* 10. 173 νὺν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς, and it is found also in *Aesch. Cho.* 882, *Soph. Ant.* 996, *Eur. H. F.* 630 ὡδ' ἔβητ' ἐπὶ ξυροῦ. On the last-named passage Wilamowitz points out how the proverb develops, so that attention is confined solely to the bad side of the dilemma.—καθθάνοντ' ἰδεῖν: 1078 n.

898. μοι, dat. eth.—'don't, I pray, denounce....' μοι is to be preferred to μου, since (1) there is no other instance of *κατεπειν* c. gen. in Euripides, (2) the complex idiom, by which *κατεπειν* is followed by gen. of person and object clause, is more suitable to prose.

901. μὴ προδῶς: 'don't sacrifice.'

902. χάριτας: 'favours' (*Or.* 453). The plural expresses mutuality: Tucker on *Aesch. Cho.* 319.

903—908 have been lemmed by most modern editors. It seems to me certain that 905 should go, and more than possible that 906—908 are a parallel passage, which has found its way into the text from the margin. If however 903, 904 did not form part of the original text, it is hard to see how these adscripts were introduced.

904. ἐς ἀρπαγᾶς is equivalent to an adverb, 'by way of plunder.' In such cases the prep. originally denoted the aim or purpose, and was subsequently blunted in meaning. So *Bloch*, 457 *Λευκὴν δὲ χροῖαν ἐς παρασκευὴν ἔχεις* ('artificially'): *Tru.* 1211 οὐκ ἐς πλησμενᾶς θηρώμενοι ('to excess'): *L.L.* 1073 ἐς κελύκος ἀσπυρ (ἀσπυρῶντες): *Ag. An.* 80 εἰς εὐτέλειαν χηρὴ συγγεγραμμένω (*neglegenter*): *inf.* 1297.

905. ἀδίκως. Possibly the original word was ἀδίκαιος (*H. F.* 511. *Porson* on *Iliad*. 567), and was altered to ἀδίκως in order to suit the present context. Cf. *Jas. f.* 56 ἀδικῶν δ' ὁ πλοῦτος. Both ideas are combined in *El.* 943 ὁ δ' ἄλλος ἀδίκως καὶ μετὰ σκαιῶν ξυῶν ἐξέπτατ' οἶκον, *Jas. f.* 56 τῆς οἰκίας γὰρ μᾶλλον ἢ τὰς ἀρπαγὰς τιμᾶν δίκαιον οὔτε γὰρ πλοῦτός ποτε ἀδίκως βέβαιος. The proverb that unjust gains are soon lost appears first in *Hes. Op.* 321: see *C. R.* XII. p. 74.

907. δῶματ' ἀναπληρουμένους: all the wealth which a man acquires is stored up in his house: *Aesch. Ag.* 377 φλοῦντων δωμάτων ὑπέρφεν ὑπὲρ τὸ βελτιστῶν, *Pind. Nem.* I. 31 οὐκ ἔμαται πολὺν ἐν μεγάρῳ πλοῦτον κατακρῆσαι ἔχειν, *H. F.* 645. Hence δῶμα = property or estate (cf. οἶκος in the Orators): *Phaen.* 68 δῶμα διαλαχέω, *frag.* 822 δῶμα πλοῦτος δισσιβῶς ὠγκωμένον.

908. ἔχειν should = 'to take,' but can hardly mean anything but 'to possess.' Hence *Headlam* proposed σχέω. Something might be said in favour of λαχέω, which would point to a contrast between violent seizure and misapplication of property lawfully received: so *Soph. El.* 1291.

909. καιρίως. *Balham's* elegant emendation is generally accepted. *Paley* attempts to defend the MSS. reading by the principle noticed on 138, but *μακαρίως* is too strong a word for the circumstances.

911. ἀπολάξυσθαι = to receive (as his right).

912. κείνος. Proteus is meant, who though dead is regarded as still powerful to protect Helen. Yet Menelaus in 965 admits that the only reason for appealing to Proteus is in order to work on his daughter's feelings. All this is singularly tasteless, but it does not follow that wholesale excision is the remedy, 'quandoque bonus dormitat' Euripides. [*Nauck*, al. reject 912—914.]

913. ποτ' ἄν: if ἄν is omitted here cf. *Aesch. Ag.* 1049 πείθει' ἄν, εἰ πείθει', ἀπειθείης δ' ἴσως.

914. ἤδη: 'now (at this point),' regularly combined with the imperative, as e.g. *Hipp.* 952 ἤδη νυν αὔχει.

917. δοκῶ μὲν: 'I think they would.' A similar instance occurs in *Soph. El.* 547. Sometimes the statement vouchsafed follows δοκέ

μέν, as would be the case if βούλονται ἄν were repeated here: so *Suffl.* 771 δοκῶ μὲν, αὐταί γ' εἰσὶν αἱ διδάσκαλοι.—πλέον νέμειν: 'to yield' or 'defer to.' The two words form a single idea, so that μάλλον is not redundant. Cf. *Hec.* 868 ἐπεὶ δὲ ταρβείς τῷ τ' ὄχλῳ πλέον νέμεις, *Suffl.* 241 νέμοντες τῷ φθόρῳ πλέον μέρος. Contrast *ib.* 380 τὸ δ' ἦσσαν ἀδικία νέμεις (you are superior to).

918. **ματαίω**: reckless folly is implied—'wanton' in the wider sense. So the word is used of Creon in *Soph. Ant.* 1339. The narrower sense of 'amorous' which Paley prefers here may be illustrated from *El.* 1064.

919. **τὰ θεῖ' ἠγουμένη**: 'with faith in heaven.' *Hec.* 800 νόμῳ γὰρ τοὺς θεοὺς ἠγοῦμεθα, *Bacch.* 1326.

920. **εἰ... διαφθερεῖς**: 'if you intend to belie your father's character'—a present, not a future condition: Goodw. § 407. For this sense of διαφθεῖρειν cf. *Hec.* 598 ὁ δ' ἐσθλὸς ἐσθλὸς οὐδὲ συμφορᾶς ὑπο φύσιν διέφθειρ', *Aesch. Ag.* 932 γυνώσκῃ μὲν ἔσθι μὴ διαφθειροῦντ' ἐμήν.

921. **οὐ**, belonging to δικάω only, is used although εἰ precedes.

922. **μέν** is only formally dependent on αἰσχρόν. 'It is base that, while you know..., yet (δὲ)...'

923. Clark's emendation is strongly supported by v. 14. Most modern editors have followed Hermann in marking a lacuna after this line. The change of τε to δέ in 924 is otherwise insufficient to heal the abruptness.

924. **οἴσιν** may be taken with ἀθλίαν = ὅτι τοιοῦτοις 'unhappy for the sorrows wherewith I am beset': 74 n. The alternative is to suppose that the antecedent κακῶν, governed by ῥῖσαι, is absorbed in the relative clause.

925. **πάρρηγον**. Paley and Jerram take this to mean 'an extra piece of good fortune'—my liberty in addition to our reunion. I cannot think this either suitable to the context or in accordance with the proper sense of *πάρρηγον*. All the examples of the word in Eur. illustrate its fundamental meaning of *something incidental to the main idea, not being of the essence but accidentally come to it with it*. Thus in *El.* 61 Orestes and Electra are treated by their mother as *πάρρηγα δόμων*—they don't count: Electra is, in fact, the Cinderella of the family. *El.* 509 *πάρρηγ' ὀδοῦ* and *Or.* 610 *πάρρηγον πόνων* are very similar to each other. The *παιδαγωγός* visiting Electra takes Agamemnon's tomb *by the way*, while Tyndareus is ready to treat the punishment of Orestes as a secondary object in pursuing his main purpose—the adornment of his daughter's tomb. In *L. T.* 514 Orestes, being led off to execution, when asked by

his sister if he will answer a question, replies *ὡς ἐν παρέργῳ τῆς ἐμῆς ἀσπιδίας*. The tone is that of bitter resignation:—‘by way of episode in my mis-fortune.’ [The Oxford Dictionary *s.v.* Episode quotes from Cobbett:—‘to answer a hundred letters in a week, by way of episode in your other labours.’] Lastly in *H. P.* 1340 Heracles, offered certain honours at Athens by Theseus, calls them *παρέργα τῶν κακῶν*, ‘interludes in my miseries.’ Can there be any doubt that we should translate here, ‘granting me this as an interlude in my sad lot’? Lucian *de Saurif.* 11 p. 335 has *ῥῶτον αἰτῶ διὰ πάντε ἐτών...παρέργον Ὀλυμπίων*. For *τύχη*=ill fortune, cf. *Hee.* 786, *Med.* 1009.

926. γάρ: misfortune, I say, for....

928. ῥῆκησα, ingressive aorist: Goodw. § 55.—*πολυχρύσους*. Paley points out that there is a sting in the allegation that Paris’ wealth had tempted Helen. Cf. *Tro.* 994 f.

930. εἰσιδόντες is treated by Herwerden as subordinate to κλέοντες and equivalent to *ὄταν εἰσιδῶσιν*. But it is better to regard it as a case of asyndeton marking the climax ‘hearing, aye seeing with their own eyes.’ See Wedd on *Or.* 951 and add to his examples *El.* 855 *χαίροντες ἀλαλάζοντες*, Soph. *Ai.* 60 *ῥτρνον, εἰσέβαλλον*.

931. ἄρ’ ἦ: 746.

932. τὸ σῶφρον, ‘my virtuous name,’ as Coleridge translates. See on 886 and cf. *Or.* 502 *τὸ σῶφρον τ’ ἔλαβεν ἐν τῆς συμφορᾶς*.—*πάλιν... αὔθις αὖ*: there is the same redundancy in Soph. *Phil.* 952.

933. ἐδνώσομαι. I have followed most modern edd. in accepting this, though *ἐκδύσσομαι* might be supported by *Med.* 309. The verb means ‘to portion off.’ In Homer *ἔδνα* are the bride-price rendered to bride’s father by the suitor. In Aesch. *Prom.* 560 *ἔδνα* are the gifts received by the bride herself from her lover. In Eur. there appears to be no distinction between *ἔδνα* and *φιρνή*, which are alike applied to the dowry: *Andr.* 2 and *I. A.* 869.

934. ἀλητείαν: ‘exile’—does not necessarily imply wandering from place to place. So *Ien* 576 *ἀλλ’ ἐκλειπὼν θεοῦ διαπεδ’ ἀλητείαν τε σὴν*, Aesch. *Cho.* 132 *πεπραμένοι γὰρ νῦν γε πῶς ἀλώμεθα πρὸς τῆς τεκούσης* (Tucker’s note).—*πικράν*. For the position of the adjective see on 457.

935. ὄντων is probably influenced by the Epic phrases (*Od.* 1. 140, 7. 166). Cf. Pind. *Nem.* 1. 32 *ἀλλ’ ὄντων αὖτε παθεῖν* where the edd. cite Theogn. 1009 *τῶν αὐτῶ κτείων αὖ πωσχόμεν*. For the quasi-tartitive genitive see Monro *H. G.* § 151. For wealth as essential to *εὐγένεια* cf. *El.* 37 *χρημάτων γε μνη πύοντες, ἔσθον ἡγήσασ’ ἀπ’ ἀλλεται*.

936. There is some serious corruption here. Paley and Jerram explain that there is an allusion to the practice of sacrificing prisoners of war at the pyre of a dead foe, referred to in *Il.* 23. 175. Such cases were, however, quite exceptional, and it is strange that Helen should select this particular contingency from the many chances of war, especially as it involves the supposition that Menelaus might have been taken alive. There remains the difficulty of the combination *θανών κατασφάγη*, to which Herwerden calls attention. It is true that the aor. part. is often synchronous with the main verb (*Goodw.* § 170), and may be even subsequent in time: Aesch. *Cho.* 555 δόλω γε καὶ ληφθῶσιw ἐν ταύτῳ βρόχῳ θανόντες. Yet *θανών* does not describe the manner or circumstances of *κατασφάγη*, nor is it even logically prior (*Whitelaw and Carter in C. L.* v. 248 foll.). On the other hand, *κατασφάγη*, which is generally considered corrupt (*κατέφατο* Raucherstein, *ἐκάθη* *περὶ* Herwerden), does not seem likely to have arisen accidentally, and in the four other passages where it occurs in Euripides has the strong sense of *butchered*. The only way of preserving the main features of the line is to suppose that some words have been lost after *ὄω* such as *εὐοικέτ' ἦν ἤ καὶ δόλω ληφθεις θανόντος*.

937. ἡγάπων. *Suzfl.* 764 and *Phoen.* 1327 are cited to prove that this is the appropriate word for rendering loving service to the dead. On the latter passage the Schol. has:—*ἐπιμελείας ἀγίων, περιστέλλων, θρηνηών, δι' ἀγάπην ἐκείνῳ προσκαθήμενος.* Cf. 1398.

939. ἰκετεύω: 799 n.

942. ὄστις: 272 n.

943. τοὺς τρόπους: for the acc. of respect see on 545. Musgrave's τοῦ τρόπου is specious; cf. *Tro.* 1036 ἐμοὶ σὺ συμπέπτωκας εἰς ταῦτ' ὄλον.

944. ἐν μέσῳ, open for consideration, a phrase suitable either to a forensic or deliberative speech. Cf. *Suzfl.* 439 χρηστὸν τι βουλευμὸν ἐς μέσον φέρειν, *Tro.* 54 φέρω κοινοὺς ἐς μέσον λόγους, *inf.* 1542.

946. ψυχῆς πέρι, 'to save his life.' This is a common phrase, starting from Homer's ἀλλὰ περὶ ψυχῆς θέω "Ἐκτορος ἱπποδάμοιο. Cf. *Heracle.* 984 σάφ' ἴσθι...μηδὲν τῆς ἐμῆς ψυχῆς πέρι λέξουσ'.... So ἀγῶν περὶ ψυχῆς *Or.* 847, *Phoen.* 1330. Paley refers to Aesch. *Eum.* 114.

948. δακρῦσαι βλέφαρα, 'to let-tear my eyes.' This unique usage of *δακρῦσαι* as transitive appears to be based upon the Homeric δάκρυται δὲ παρμιαί (*Il.* 22. 491), δέδακρυται δὲ μοι ἔσσε (*Od.* 20. 204). But Eur. is especially bold in the employment of intransitive verbs with an object: 1434 n. δακρῦσθαι in Aesch. *Theo.* 814 is middle, and so possibly is

κατακλιθεὶς in *Cl.* 457.—Τροίαν = τὸ Τροικῶν...Λέος (845), thus illustrating the idiom noticed on 932: cf. 808. ἄν with αἰσχύνομεν. The repetition of the particle heightens the emphasis: 1012. For the general sense cf. *Cycl.* 198, *Phoen.* 1623.

950. πρὸς: 'heitting' (lit. proceeding from). *Soph. Ai.* 581 οὐ πρὸς ἰατρῶν σοφῶν ἱερομεῖν ἐπφοδὸς πρὸς τοιαυτῷ πῆματι. Many illustrations are given by Blaydes on *Ar. Ran.* 534. The Homeric heroes show a tendency to shed tears on what we should consider trivial occasions, e.g. *Cl.* 10. 202. The Greeks were a sensitive and passionate race, and to refrain from tears under pressure of sorrow required exceptional self-control: *I. A.* 451 891. ἐγὼ γὰρ ἐκβαλεῖν μὲν αἰδοῦμαι δάκρυ, τὸ μὴ δακρῦσαι δ' αἰδῶμαι αἰδοῦμαι τάλας, ἐς τὰς μεγίστας συμφορὰς ἀφιγμένος: *Ion* 924.

953. εὐδαιμονίας was a gloss on εὐτυχίας into which the text had been corrupted: see Porson on *Med.* 553. If εὐανδρίας is correct, εὐψυχίας must be itself a gloss.

955. ὕ stresses ζητοῦντα, 'and that too though I am seeking..., 'seeking as I am.'

956. πρὸς adverb, as often even in prose. There has been some difference of opinion in cases like the present as to writing the two words separately or combining them in one (Sandys on *Dem.* 37. 49). The right method is indicated e.g. by *Dem.* 27. 68 στερομένοις καὶ πρὸς ὑπὸ ταύτων ἐπιζυζόμενοις.

957 is very nearly identical with *Med.* 446.

960. ἀνθάψεται. The phrase recurs in *Med.* 55, 1360 and is ridiculously parodied by *Ar. Ran.* 474 πλενιμένων ἀνθάψεται.

961. ἀμφί. It is difficult to find any example in Eur., or for that matter elsewhere, where ἀμφί c. acc. means simply rest *at* or *near* a place. To put aside the case of complete investment, it only expresses proximity to some point, where the local relation is indefinite: thus ἀμφί ποταμῶν = somewhere or other on the banks of a river (*Hec.* 650, *Or.* 1310). In *Andr.* 215 εἰ δ' ἀμφί Θράκην χεῖμα τὴν καταρρητὸν τύραννον ἔσχευ ἀνδρᾶ the meaning is 'somewhere in Thrace.' See Wecklein on *Arch. Prom.* 1029 and cf. 894, 1009. These considerations confirm the suggestion which πόθος ('regretting your father's death') has provoked, as being well and unsuitable to the context. A comparison of *Or.* 114 ἐλευσέμε δ' ἀμφὶ τῶν Κλυταιονίδεσσας τάφοι, and *Phoen.* 145 τίς δ' οὗτος ἀμφὶ νεφέη τὸ Ζηνοῦ περιφ; suggests that πόθος has taken the place of the participle of a verb of motion such as μολών. As against Belham's *περὶ*, v. 947 and 983 indicate that Menelaus has not adopted the

attitude of a suppliant. In fact there is not a word of supplication in the whole speech, which bristles with assertions of rights (*ἀποδος, ἀπαιτῶ, δίκαια, κυρία* etc.) and threats as to the consequences of their refusal.

965. *ἀποδώσεις*. There is no necessity for the addition of *αὐτός* (cf. 915), which Kirchhoff proposed to substitute for *ἡμῶν*. The emphasis is upon the verbal notion, as contrasted with *θανών*: 'don't you cannot give back.' So Aesch. *Eum.* 84 καὶ γὰρ κτανεῖν σ' ἐπίεσα μητρῶν δόμας. *ὀφλισκάνω* is not used absolutely in Euripides.

968. *κυρία*: scil. *ἀποδοῦναι*. 'Now that you are dead (*νῦν*), she alone has power to restore Helen.' *κύριος* is commonly used in the Orators of being in lawful possession of property, especially owing to the disposition of a testator, e.g. Dem. 27. 53. In this sense Theonoe, as her father's representative, was *κυρία τῆς Ἑλένης*.

969. "Αἰδη. Death is a merchant with whom Menelaus has had dealings and to whom he has paid the price for Helen's life. The vendor must either complete his contract or return the purchase money. There is a similar but bolder image in Aesch. *Ag.* 438 ὁ χρυσαιμοιχθὺς δ' Ἄρης σωμαίων κ.τ.λ.

972. *νῦν*: now when I make my claim.

973 sq. The text is in a very unsatisfactory condition, and it is curious that a syllable should be wanting in each line at the same part of the verse. Tr.:—'or at least compel her to prove herself more powerful than her holy sire and to yield up to me my wife.' Hermann's *μὴ εὐσεβοῦς* involved the alteration of *κρείσσω*, which seems sound, to *ἦσσω*. Proteus could no longer restore Helen—for all his *εὐσεβία*. In v. 974 the *γε* usually read after *τάμά* is meaningless. Badham's *παρδοῦναι* is at least free from objection, but *τάμά μοι δοῦναι* is preferred by Wecklein (after Pflugk).

975. *εἰ...συλήσετε*: a minatory condition. Goodw. § 447.

976. *τῶν λόγων* is abl. gen. of separation after *παρ' ἔπεν*. 'What she left out of her account.'

977. *κεκλήμεθ'*: 'we are fenced in with oaths.' For the metaphor cf. *I. T.* 788 ἕρκους περιβαλεῖν, *Med.* 161 ἕρκους ἐνδήτασθαι, *Suffr.* 1229 ἐν ἕρκους ζενγνέσθαι.—*ὡς μάθης*: for the parenthetic final clause (=I tell you this in order that you may learn) cf. *injf.* 1202, 1522, *Phoen.* 997, 1681, *Hec.* 1243, *Ion* 35, 804, *I. A.* 320 βλέψον εἰς ἡμᾶς, ἢ ἀρχὰς τῶν λόγων ταύτας λάβω, 1148 πρῶτον μὲν, ἵνα σοι πρῶτα τοῦτ' ὀνειδίτω, *Soph.* *Phil.* 989, Aesch. *Cho.* 438 (Tucker). The idiom is very common in Latin: Roby § 1660.

978. *ἐλθεῖν διὰ μάχης*=engage in battle, followed by instr. dat. on

the analogy of *αἰχμηταί*. This idiom, i.e. the combination of a verb of motion by means of the preposition *δίω* with *δίκης*, *ἰχθῶρας*, *τέχνης*, *φιλημάτων* etc., is very common in tragedy and found occasionally in prose. Originally derived from a local metaphor, it was subsequently extended to the verbs *ἔπει*, *ἔχρει* and *λαβείν* (e.g. *Suzfl.* 194). Cf. 309 n.

979. *ἀπλοῦς λόγος* = this will be decisive, there is no alternative. So *Or.* 446 *ἀπαχίς λόγος* = there is no escape. *Rhcs.* 84 *ἀπλοῦς ἐπ' ἰχθροῖς μῦθος ὀπλιζέειν χέρα*.

980. *ἐς ἀλκήν*: 42 n. — *πόδ' ἀντιῆ ἑποδῖ*: meet in hand to hand fight. Cf. *Il. i. l.* 836 *ποδῖς ἐπαλλαχθεῖς ποδῖ*, *ἀνὴρ δ' ἐπ' ἀνδρῖ στάς*. Verg. *Aen.* 10. 361 *haeret pede pes, densusque uiro uir*.

983. *πρὸς ἦπαρ ὦσαι*: *Med.* 379 *ὦσω.. δι' ἦπατος*.

984. *τοῦδ'*. Notice the cumulative force of the deictic *οὗδε* repeated. He has his sword *εὐφραίνε* to kill *on the spot* his wife who is *ready to die* — *ἐν' κ.τ.λ.*, despoiling the sanctuary. An interesting parallel to the supposed situation is to be found in the case of Pausanias (*Thuc.* 1. 134). He took refuge in the precinct of *ἡ Χαλκίαιος*, and was starved out by his enemies (*λιμῶ ἐξέπολώρησαν*). To prevent the pollution of the temple by a corpse, they removed him outside when at the point of death. For the words cf. *I. T.* 72.

987. *ἄλγος*, nom. in apposition to the subject, where we might expect the acc. in apposition to the sentence. Similarly *Il. i. l.* 72 *ἰέεται δ' ὄντες...βιαζόμεσθα καὶ στέφη μαινεσθαι, πόλει τ' ὀνειδος καὶ θεῶν ἀτιμία*.

988. *οὐ...οὔτε*: for the negative see *Madv.* § 209.

989. *ἀπάξομαι*: the middle expresses the interest of the subject (20 n.). Cf. *Alc.* 47 *κἀπάξομαι γε νερέραν ὑπὸ χθόνα*.

991. *τί ταῦτα*; 'why this stern resolve?' (*Jerram*), cf. *Phoen.* 382. — *τρεπόμενος εἰ ἐμπρόσθε*, 'if with tears I played the woman.' Cf. *Or.* 714 *οὐ γάρ ποτ' Ἀργεῖους γαῖαν ἐς τὸ μαλθακὸν προσηγόμεσθα* (trained to submission).

992. *ἦν* appears occasionally before vowels in Euripides, but not in Aeschylus or Sophocles: *Rutherford New Phoenice* p. 243. — *δραστήριος*: effective, cogent. So *Ion* 989 *δύλια καὶ δραστήρια*. In *Jiaz.* 689 Heracles is described as *ἐλαφ δραστήριος*, i.e. using his club with effect.

993. *δυσκλεῶς*. The adverb relates to the object rather than to the subject: see on 1280. It is unnecessary to alter the text: cf. *Tr.* 1173 *δυστην, ἑματίς ὡς σ' ἐκείρου ἀλλήως τεύχη πατρῶα*, *Suzfl.* 762 *ἦ που πικρῶς ἐν θέροπος ἦγον ἐκ φόνου*, *Soph. O. C.* 286 *ἀλλ' ἐν βραχέι*

δὴ τήνδ' ἐμ' ἐξαιτεῖ χάριν (Jebb), Aesch. *Cho.* 433 τὸ πᾶν ἀτίμως ἔλεξας, οἴμοι (Tucker).

994. **πίθου.** It is not easy to decide between this and **πιθοῦ.** The words are constantly confused, so that MSS. evidence is of very little value. The difference is that **πίθου** denotes the process, *sine tibi persuaderi* (Herm.): **πιθοῦ** concentrates the action, *yield*. Some may think the latter more suitable to the speaker's general attitude. See Jebb on Soph. *El.* 1015.

996. **ἐν σοί**—*pones te*: 1425. This phrase is personalised (497) in *Alc.* 278 ἐν σοὶ δ' ἐσμὲν καὶ ζῆν καὶ μῆ. In prose ἐπί c. dat. for the most part takes its place. It is highly rhetorical in Dem. 18. 193 ἐν γὰρ τῷ θεῷ τὸ τούτου τέλος ἦν, οὐκ ἐν ἐμοί.—**βραβεύειν** is a much stronger term than **κρίνειν**, implying a comprehensive and unfettered control over the matter in dispute: *inj.* 1073. 'Libertatem arbitrii nulla re externa uel aliena impeditam significat,' Schoemann on Isaeus 9. 35. So *Med.* 274 ὡς ἐγὼ βραβεύς λόγου τοῦδ' εἰμί. Occasionally it happens that a free control implies an arbitrary decision, and the word is used in a bad sense: Dem. 12. 17, 51. 11 καὶ ποῦ τὸ πάντα ἔχειν ἴσον καὶ δημοκρατεῖσθαι φαίνεται, τοῦτον τὸν τρόπον ἡμῶν ταῦτα βραβεύοντων;

997. **ἅπασιν**: you can of course do as you please (*βραβεύειν*), but give us the decision we hope for. Theoclymenus is not thought of, nor is it a request to give a decision which would satisfy neither party.

999. **φιλῶ**: *I am true to myself*. Her natural purity justifies her self-love. Soph. *O. C.* 309 τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος; Eur. *Med.* 87 ὡς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ οἱ μὲν δικαίως..., Arist. *Ἠθ.* Λίβ. 9. 8. 7 ὥστε τὸν μὲν ἀγαθὸν δεῖ φιλεῖσθαι εἶναι: καὶ γὰρ αὐτὸς ὀνήσεται τὰ καλὰ πράττων καὶ τοὺς ἄλλους ὠφελήσει. Similarly Plutarch (*Mor.* p. 48 F) in quoting Plato's reprobation of self-love (*Legs.* 731 E) adds the important qualification ἂν μὴ τις μαθὼν ἐπιθῆ τὰ καλὰ τιμῶν καὶ διώκειν μᾶλλον ἢ τὰ συγγενῆ καὶ οἰκεία. In Theonoe's case, he it observed, τὸ καλὸν ἰς συγγενὲς καὶ οἰκείον.

1001. **φανήσομαι.** Badham argues in favour of his emendation that three topics are developed in order: (1) her own conscience, (2) her father's good name, (3) her brother's interests. But, as Paley well remarks, Theoclymenus is discredited already. The words are too weak as applied to him, and Theonoe will be content if she succeeds in clearing him from actual *δυσσέβεια* (1021).

1002. **ἱερὸν τῆς δίκης**: this striking figure is illustrated from *frag.* 170 οὐκ ἔστιν ἑταῖρος ἱερὸν ἄλλο πλὴν λόγος καὶ βιωμὸς αἰτῆς ἔστ' ἐν

ἀνθρώπων φάσει, *frag.* 250 οὐκ ἔστι Περίας ἱερὸν αἰσχίστης θιζῶν. Paley cites βωμὸν δίκας Aesch. *Ag.* 383, *Eum.* 539. So δίκας βάθρον Soph. *Ant.* 824, θέμεθα δίκης Solon *frag.* 4. 14, Αἰσχύνης θρόνον Aesch. *Thuc.* 409, κρηπίδ' ἐλευθερίας Pind. *frag.* 55. See especially Dem. 25. 35 καὶ δίκης γὰρ καὶ εὐνομίας καὶ ἀλλοῖς εἰσι πᾶσιν ἀνθρώποις βωμοί, οἱ μὲν κάλλιστοι καὶ ἀγιώτατοι ἐν αὐτῇ τῇ ψυχῇ ἑκάστου καὶ τῇ φύσει.

1003. Νηρέως, her maternal grandfather (15), to whom were referred her prophetic powers. In view of v. 47 we might have looked for an allusion to Proteus. However, Nereus is εἰβουλος in Pind. *Pyth.* 3. 92, and possibly in Bacchyl. *frag.* 6. 6.

1007. ἔλεως addressed to a god is the term corresponding to χαίρειν when addressed to a mortal. Hence the disrespect of Hippolytus' speech concerning the same goddess: *Hipp.* 113 τὴν σὴν δὲ Κύπριν πόλλ' ἐγὼ χαίρειν λέγω (cf. *μίταια βάζει ib.* 119).—συμβέβηκε δ' οὐδαμοῦ, 'in no respect suits me.' The interpretation of L. and S. is 'has never come in my way,' but the tense is against this view, which cannot be supported by Soph. *Al.* 1281. Translate, with Coleridge:—*in me she hath no part.* So Ar. *Kan.* 807 οὐτε γὰρ Ἀθηναίοισι συνέβαν' Αἰσχύλος (was on good terms with), M. *Ant.* 5. 8 everything falls out for our good: οὕτως καὶ συμβαίνειν αὐτὰ ἡμῖν λέγομεν, ὡς καὶ τοὺς τετραγώνους λίθους ἐν τοῖς τέχεσιν, ἢ ἐν ταῖς πυραμίσι, συμβαίνειν οἱ τεχνῆται λέγουσι, συναρμόζοντες ἀλλήλοις τῇ ποιᾷ συνθέσει. Cf. 38, Aesch. *Cho.* 580 ὅπως ἂν ἀρτίκολλα συμβαίη τάδε.

1009. πατρός, if the original reading, would have readily passed to πατρί owing to the preceding τῶδ'. Whether or not πατρί be retained as its object, ἀειδίξαις is an apt word: Soph. *El.* 1068 ὦ χθονία βροτοῖσι φέμα, κατὰ μοι βλαστὸν οἰκτρὰν ὄπα τοῖς ἐνεθ' Ἀτρείδαις, ἀχόρευτα φέρονσ' ὀνειδῆ, Eur. *Or.* 1238 οἴκον ὀνειδῆ τάδε κλύων ῥύση τέκνα; In both cases there is an appeal to the spirit of Agamemnon, based on the dishonour into which his name has fallen. So here, but Menelaus has not reproached Proteus, nor is it this to which Theonoe assents. ἀμφί c. dat. raises a difficulty similar to that discussed on 961. Unless it means 'clasping the tomb' (Wilamowitz on *H. F.* 109), there is no authority to support the local meaning. Translate:—'as for your reproaches directed to my father's tomb' (ἀμφί=relating to, as e.g. *Herac.* 40).

1010. ἡμῖν: lit. the same speech is ours as follows (ὅδε). 'We adopt thy words.' ἀδικοῖμεν ἄν: for the optative in apodosis combined with the future indic. in protasis see Goodw. § 505. *Or.* 598 is not parallel, since there the optative retains its potential force (= whether can one fly?). Here however the opt. is a mere expression

of futurity as in *Ion* 374 *ἐς γὰρ τοσοῦτον ἀκαθίας ἐλθοίμεν ἄν, εἰ τοῖς θεοῖς ἀκοντας ἐκπονήσομεν φράζειν κ.τ.λ.*, *Suppl.* 520 *ἄνω γὰρ ἄν ῥέοι τὰ πράγμαθ', οὕτως εἴ'πιταξόμεσθα δῆ*.

1012. *ἄν* repeated as in 948.

1013 seq. The connexion of thought appears to be this. Theonoe is answering an objection which she fore-ees:—why is your father concerned now? Because, she says, there is recompense for such deeds in the world below etc. *τῶνδε* refers to *ἀποδοῦναι*, and *τίσις*, a neutral term, is not necessarily limited to punishment as distinct from reward. It would be unreasonable to draw any inference from the following passage as to the belief of Euripides in a future state. To Theonoe's character an element of mysticism is appropriate. Current philosophy is utilised by Euripides in such cases in lieu of older superstitions. This only shows that he was alive to the spirit of his age and not that he was in sympathy with the particular doctrine quoted.

1014. *ἄνωθεν* here = *ἄνω*: *Soph. El.* 1058 *τοῖς ἀνωθεν φρονιμωτάτους οἰωνοῖς*.—*ὁ νοῦς κ.τ.λ.* This passage should be compared with others in Eur. (parodied in Ar. *Thesm.* 14 foll.), which make Heaven and Earth the parents of all living things. At death the earth absorbs the corporeal element, while the spirit flies upward to the circumambient aether, in which it is again merged. Cf. *frag.* 488, *frag.* 836, *Suppl.* 532. This curious anticipation of Stoicism is generally attributed to Anaxagoras, but the evidence connecting him with it is very meagre. *Iren. adv. Haeres.* 2. 14 *Anaxagoras dogmatizat: it facta animalia deciditibus ē caelo in terram seminibus*, *Stob. Ecl.* 1. 48. 7 *Ἀναξαγόρας θέραθεν εἰσκήρυσσθαι τὸν νοῦν*. On the other hand, if any value is to be attached to *Stob. Ecl.* 1. 49. 1^b *Ἀναξαγόρας ἀερῶνῃ (τὴν ψυχὴν ἀπεφῆνατο)*, it makes against the identification, since Anaxagoras sharply distinguished *ἀήρ* and *αἰθήρ* as opposing principles (*Zeller Pre-Socraticos* vol. II. p. 355).—Elsewhere, the views of death which appear in Eur. are widely different: see e.g. *frag.* 536 *καθθανὼν δὲ πᾶς ἀνὴρ γῆ καὶ σκιά: τὸ μηδὲν εἰς οὐδὲν ῥέπει*. The popular view is taken in *Or.* 674.

1015. *γνώμην* = consciousness: *Med.* 230 *πάντων δ' ὅσ' ἔστ' ἐμψυχα καὶ γνώμην ἔχει*.

1017. *μὴ μακράν* = at no distant time (*breui*). Paley's note does not take account of the usage of *μακράν*: cf. e.g. *Or.* 850 *εἴκοι δ' οὐ μακράν ὀδ' ἄγγελος λέξει*.

1018. *μωρία*. 'wantonness,' as in *Iliff.* 644 *ἢ δ' ἀμήχανος γυνὴ γνώμῃ βραχείᾳ μωρίαν ἀφημέθη*, *Ion* 545 *μωρία γέ τοῦ νέου*.

1019. *τῆ*. In support of Dobree's conjecture see Porson on

Pisac. 145. The emphasis, which Paley throws on τοῦ, 'that brother of thine,' seems unjustifiable.

1020. ὄμως: 728 n.

1021. τίθημι: 'I try to make'—a c. native present: Goodw. § 25.

1022. ἐξοδόν γ': 'εἰσαίτε then you must in some way (ταῦ) devise for yourselves.' Thus γ' throws emphasis upon ἐξοδόν: Theonoe will not take any active part in the plot, but she promises a benevolent neutrality. But γε can hardly be right with the MSS. reading τήν, which is also objectionable on the score of metre.

1024. ἀρχεσθε: 'begin with the gods.' ἀρχεσθαι is technical in connexion with the opening of a hymn. See Bary on Pind. *Nem.* 1. 8 ἀρχαὶ δὲ βέβληνται θεῶν.

1025. τήν. The article occasionally appears in tragedy with the old demonstrative association. *El.* 781, *H. F.* 1039, *Suppl.* 741, *Hipp.* 47, *Suppl. At.* 311. —ἐᾶσαι is the indirect form of the optative.

1027. σωτηρίας is perhaps best classed as a genitive of description—'a saving purpose': 1034, 1055. So *Pisac.* 893 φάρμακον σωτηρίας, *Or.* 724 καταφυγῆ σωτηρίας, 1203 σωτηρίας ἐπαλξιν.

1031. δικαίῳ is neuter rather than masculine.

1032 στῆν. 'So far as touches the maiden we are safe. In the next place, then, you must produce your proposals, and join with me in contriving some measure of safety for us both' (κοινήν). So rendered the passage seems sound, although κοινούς for κοινήν, which Wecklein recommends, might be an improvement. Λόγους φέρειν is generally used of a messenger bringing tidings (*Rhes.* 272, *Or.* 852 etc.), but *Tro.* 53 resembles the text. Herw. thinks that μοι and κοινούς are required, but he overlooks the presence of the article. It is unsafe to reject a line on the ground that Helen here speaks in three verses instead of two.—μέν has no answering δέ, but the contrast is clear enough in 1033.

1035. χρόνιος adverbial as in 651 n. 'You have long dwelt here.'

1038. δή: 'really,' with some sceptical force. γε throws a strong emphasis on ἐν κοινόν: 'that thou wilt really do some service, even to our joint gain.' See cr. n.

1039. οὔτινες. Note the omission of the antecedent, and cf. *Or.* 58 μή τι... ὡν ὑπ' Ἰλίῳ παῖδες τελευτῶν. *El.* 33 χρυσίον εἰφ' ὅς ἂν κτάνη, *Suppl. At.* 1050 ὁκοκέρτ' ἐμοί, ὁμοιωτά δ' ὅς κρῖναι στρατιῶ. The corresponding Latin idiom is illustrated by Munro on *Lucr.* 1. 883. Hence arises the construction discussed on 272.

1040. ὄχων ἀνάσσουσ'. On this metaphor Aristotle (*Rhet.* 3. 2. 10)

remarks:—τὸ δέ, ὡς ὁ Τηλεφος Ἐυριπίδου φησί, κώπης ἀνάσσω ἀπορίας ἐς Μυσίαν (*Jniz.* 700) ἀπρεπές, ὅτι μείζον τὸ ἀνάσσειν ἢ κατ' ἀξίαν· οὐ κέκλεπται οὖν, i.e. the art becomes apparent. κώπης ἀναξ occurs *inf.* 1611, *Cycl.* 86, Aesch. *Pers.* 378, ὄπλων *I. A.* 1260, πέλτης *Alc.* 498, ψευδῶν *Andr.* 447, ἀνασσα πράγους τοῦδε καὶ βοιλείματος *Ag. Lys.* 706 quoting Eur. *Trochilus*. The examples show that Eur. affected the phrase.—ὥστε is redundant after πείθειν: Goodw. § 588. This must not be treated merely as a poetical amplification like Soph. *Phil.* 656 ἀρ' ἔστιν ὥστε κἀγγυθεν θέαν λαβεῖν, since πείθειν ὥστε is quite common in Thucydides: see Classen on 2. 2. 4: 3. 31. 1.

1041. φευξοῦμεθα: 500 n.

1042. πεδίωv. The adjective belongs to both nouns, although standing with the second only (Wilamowitz on *H. F.* 257). There is a certain redundancy in the addition of χθονός (cf. καὶ καταρρήξω μέλαθρα καὶ δόμους ἐπεμβάλω *H. F.* 864), but πεδία = *situs*—the lie of the country, so that the combination forms a hendiadys.

1043. δ': 832 n.

1046. κατακτανεῖν need not be altered to the future. Whatever may be the case in other authors (Rutherford *Νεω Γλυκυνίχης* p. 420 f.), in Eur. the aor. inf. after μέλλω is well established. Besides the examples quoted by Goodw. § 74, cf. *Med.* 393, *Or.* 292, 1578, *I. A.* 873, 1131, *I. T.* 484, *Hec.* 1204.

1047. ἀλλ' οὐδὲ μῆν: 'and what is more, we have not even a ship.' An alternative course is rejected: Jebb on *O. C.* 28. So Aesch. *Cōv.* 188 ἀλλ' οὐδὲ μῆν νιν ἢ τεκοῦσ' ἐκέρατο. In *Andr.* 256 the speaker is defiant: ἀλλ' οὐδ' ἐγὼ μῆν πρόσθεν ἐκώσω μέ σοι. See also *Or.* 1117.

1048. εἵχομεν...ἔχει: see on 674.

1049. ἦν: 'in the hope that....' The apodosis is suppressed, so that the particle is almost final. Goodw. § 487, 1.

1050. τεθηκέναι. Cobet's conjecture is based on the view that the MSS. reading has come from 1052. λόγῳ θανεῖν goes beyond the limits of possible redundancy, though defended by Poisson on *Med.* 289 κλώ δ' ἀπειλεῖν σ', ὡς ἀπαγγέλλοισί μοι. Pflugk cites Dem. 26. 23 τοὺς φάσκοντας τοῦτους τῷ λόγῳ φιλεῖν ὑμᾶς.—μῆ, not οὐ because the participle is subordinate to λέγεσθαι. Madv. § 206 a.

1051. ὄρνις, here used of speech, though οἰωνός was the regular oracular term. But cf. *I. A.* 607 ὄρνιθα μὲν τόνδ' αἰσιον ποιουμένη, *Al. Tr.* 720 φωνήν ὄρνιν.—λέγειν is undoubtedly corrupt, but the vulgate λέγων can hardly be correct, since there is no question as yet of Menelaus announcing his own death (cf. λέγεσθαι). This part of the

theme is broached at v. 1076.—**εἰ κερδανῶ**: ‘if I am to be the gainer,’ a present condition: Goodiiw. § 407. For the general sense cf. Soph. *El.* 69 ὅταν λόγῳ θανῶν ἔργοισι σωθῶ.

1053. καὶ μὲν is confirmatory of the previous statement as in 1071 and 1079. If γ’ is added, unless attached to a single word, it stresses the whole affirmation and is not necessarily adversative.

1054. κουραῖσι: shaving the head as a token of mourning appears in *Al.* 427, *Suppl.* 973, *Trag.* 141, *sup.* 367. In ordinary cases the shorn locks were placed on the corpse, and the custom indicated that the survivors thus dedicated themselves symbolically to the service of the dead.—**πρός**: ‘before.’ Aesch. *Clio.* 926 εὐκα θρηνηῖν ζῶσα πρὸς τιανθον μάτην, Eur. *Or.* 1121 γόους πρὸς αὐτὴν θηρόμεσθ’ ἂ πύρχμεν.

1055. σωτηρίας ἄκος, ‘saving remedy’: cf. 1027 n., Arist. *Pol.* 7 (5). 5. 1305 a 32 ἄκος δὲ τοῦ ἢ μὴ γίνεσθαι ἢ τοῦ γίνεσθαι ἦτρον τὸ τὰς φιλέας φέρειν τοὺς ἀρχοντας, *ib.* 2. 11. 1273 b 23 φάρμακον τῆς ἡσυχίας.

1056. παλαιότης. The train of thought is as follows:—How is this going to prove helpful in our particular case (*νῦν*)? For the device (i.e. your proposal *λόγῳ θανεῖν*—a sham death) has a certain staleness. *Λόγῳ* is emphasised by γ’ and contrasted with *σωτηρίας ἄκος*. For *παλαιότης* cf. Plat. *Rep.* 609 E τῆς τῶν αἰτίων *πρωτίας*, ἢ ἂν ἢ... εἴτε *παλαιότης* εἴτε *σαπρότης* εἴτε ἡτισίεν οἶσα. For the fact cf. Soph. *El.* 62 ἰδὴ γὰρ εἶδον πολλοὺς καὶ τοὺς σοφοὺς λόγῳ μάτην *θηήσκοντας*. But there is probably an allusion to *λόγῳ θανεῖν* as an old stage trick. The pretended death of Orestes is an important element in the plot of the *Choephori* of Aeschylus and the *Elektra* of Sophocles, and Euripides was not averse from criticising his predecessors, as we know from his *Elektra*. Thus Hermann’s ingenious conjecture is unnecessary.

1057. ὡς δῆ. For this combination see on 1378.

1058. θάψαι. Observe that the subject is not *τίραννον* but *ἐμέ*.

1059. καὶ δῆ: ‘suppose that....’ Sophocles never uses this idiom, and Aristophanes only once (*Vesp.* 1224). It is not uncommon with the perfect (Eur. *Med.* 396, Aesch. *Eum.* 894), but is also found with the aorist (*Med.* 1107), present (*Hipp.* 1007, Ar. *Vesp.* l.c.) and optative with *δε* (Ar. *ib.* *Che.* 565). The sense is derived from the meaning ‘already.’

1062. κόσμον. The custom of placing in the tomb articles for the use and adornment of the dead in a future state is well known and may be illustrated by *Al.* 149 κόσμος γ’ ἔτοιμος ᾧ σὺ στυθαζεῖ

πόσις, *I. T.* 632 *πολὺν τε γὰρ σοι κόσμον ἐνθήσω τάφῳ*. Not merely robes but trinkets, toilet equipment, cooking utensils etc. were included. A striking illustration of a similar custom in Scythia will be found in Herod. 4. 71.—*τάφῳ σῶ* is a dative expressing purpose attached to a noun and not to the whole clause. So *inf.* 1279, *Or.* 953 *βρόχον δέρη*, *El.* 778 *μυρσίνης κάρη πλόκου*, *Aesch. Pers.* 1022 *θησαινρὸν βελέεσσι*. Delbrück points out that, though the final dative had become almost extinct in Greek, there are several instances in Attic Inserr. which seem to point to a revival in that dialect, e.g. *ξύλα καὶ ἀνθρακες τῶ μολιβδῶ, ἤλοι ταῖς θύραις* (Meisterhans², p. 209). —*πελαγίους...ἀγκάλας* should be rendered 'the hollows of the deep' rather than 'the sea's embrace.' In this context, the phrase appears to have become a 'worn-out' metaphor: otherwise *Aesch. Chō.* 585 (Tucker).

1063. *ὡς* is probably exclamatory, but might be taken as in 831.

1064. *σ'*, *οὐδέν*: Cobet preferred *σ' οὐδέν*, but the text is defended by *Sinf.* 596 *ἀρετὴ δ' οὐδέν φέρει βροτοῖσιν, ἦν μὴ τὸν θεὸν χρῆζοντ' ἔχῃ*.

1065. *νομίζεις*, scil. *ἡμεῖς*.

1066. *τοὺς θανόντας ἐναλίους = τοὺς ἐ. θ.* Metre often requires this inversion of the prose order: *Soph. El.* 792 *ἐκείνον ὁ κτανάν*, *Ion* 671 *μ' ἢ τεκοῦσ'*, *Heracl.* 863 *τὸν ὄλβιον πάροιθε*.

1069. *καὶ* should be taken with the whole phrase *παρεῖναι δεῖ μάλιστα* rather than with *μάλιστα* alone. 'You *must* be there before all others.'

1071. *καὶ μὴν*: 1053 n.—*ἐπ' ἀγκύρας* qualifying the object: see 1280 n. The principle extends more widely than is generally recognised. There is no ellipse, and it is misleading to speak of supplying a participle in such cases. Cf. *Soph. I. T.* 61 *δοκῶ μὲν οὐδέν ῥῆμα σὺν κέρδει κακόν*.

1072. *ἀνὴρ παρ' ἄνδρα*, i.e. drawn up in fighting order—not a mere rabble. *Ar. Tesp.* 1083 *ἐμαχόμεσθ' αὐτιοῖσι...στὰς ἀνὴρ παρ' ἄνδρ'*.

1073. *βραβεύειν*: 996 n.

1074. *καὶ νεῶς δρόμος* expresses the result of the previous clause, 'and a hurrying keel.' *δρόμος* is the *tail* which the ship gathers under a favouring wind, cf. *Platon.* 164 *ἀνεμώκεος εἶθε δρόμον νεφέλας ποσὶν ἐξανίσταμι δεῖ αἰθέρος*. *λαίφει* should be taken with *πόμπημοι πνευαὶ* alone and not as part of the predicate. For the general sense cf. *Bacchyl.* 17. 90 *ἔτεο δ' ἀκύπομπον δόρυ· σόει νιν Βορέας ἐξόπην πτόουσ' αἴητα*. The words have been, however, much suspected and many conjectures, such as *κοῖριος* (Prinz), *κάπημων* (Wecklein), proposed.

1076. **πεπυσμένη.** Sometimes by analogy the participial construction spreads beyond its proper limits: Goodw. § 910.

1077. **γε.** here with *ἴσως*. Observe how the presence of the survivors is accounted for *inf.* 1541 sqq.

1078. **ὄρῶν** is the imperfect infin. = *ὄτι ἐώρας*: Goodw. § 119, cf. *Med.* 892. For its combination with the aor. *διαφριζέειν* cf. *Dem.* 19. 305 *εἰρηχῶν γὰρ ὄφρη* Ἀτρεστίδῃ παρὰ Φιλίππου πορευομένῳ, καὶ μετ' αὐτοῦ γυναῖκα καὶ παιδάρια βιάζον (quoted by Goodwin). Badham's *ὄρῶν* is no improvement. Wecklein wishes to substitute *θνήσκονθ'* for *θανόνθ'*, but in such cases the aor. part. is frequently timeless: Goodw. § 148 and cf. *Her.* 897, *Or.* 746 *μή μ' ἰδέειν θανόνθ' ἐπ' ἀστῶν*, *Tro.* 482 *τοῖσδε δ' ἔβην δαμασσω αὐτῆ κατασφαιγέντ' ἐφ' ἑρκείῳ πυρᾷ*. So *Pind.* *P.* 5. 84 etc.

1079 sq. The only possible way of construing these obscure lines is to treat *ῥάκη ναυτικῶν ἐρειπίων* as being in apposition to *ἀμφίβληστρα σώματος*, thus:—'And surely these wrappings of my body, shreds and tatters from the ship, will give testimony in support of the story.' Thus *ῥ. ν. ἐ.* = *ραῖς ἐκβολα* of v. 422. Further *ἐρείπια* = *tatters* in *Tro.* 1025. The objection to this view is the order of the words. Hermann, taking *ἀμφίβληστρα* as subject, regards *ῥ. ν. ἐ.* as an object clause dependent on *συμμαρτυρήσει*, viz. that they are rags etc., but this is surely impossible. Hence it is generally concluded that the text is wrong. Paley suggests *ἀμφίβληστα...ναυτικοῖς ἐρείπιοις*, but the dative after *συμμαρτυρεῖν* expresses not the fact vouched for, but the person or thing whose testimony is supported. The same objection is fatal to the view, otherwise attractive, that *ῥάκη* has supplanted some such word as *καλωῖ* (Wecklein) or *φθορᾷ*. Indeed, the genuineness of *ῥάκη* seems established by *frag.* 698 *πτόχ' ἀμφίβληστρα σώματος Ναύων ῥάκη* (of Telephus). All difficulty disappears, if we substitute *συμμάρτυρός σοι* for *συμμαρτυρήσει*—paleographically a very simple change. Tr.: 'these rags, wrappings of my body, confirm your story of the shipwreck.' Observe that Helen is to tell the story, while Menelaus close at hand is to corroborate if necessary.

1081. **ἐς καιρὸν ἦλθε:** *juste proveni sensible*. Cf. *Tro.* 744 *τὸ δ' ἐπὶ λαῶν οὐκ ἐς καιρὸν ἦλθε σοὶ πατρός.* — **τότε:** *formerly*. The occasion is not actually named in the context, but is definitely present in the mind of both parties to the dialogue. So *Or.* 99 *ὄψέ γε φρονεῖς εἴ, τότε Ναυπύου' αἰσχυρῶς δούσης.* *I. A.* 46, and often in Thucydides, e.g. 8. 20. 1. — **ἄκαιρ'**, adverbial (651). — **ἀπόλλυτο:** the subject is *τάδε... ῥάκη* and there is no difficulty if the proper force of the imperf. be observed = were like to perish: see 790 n.

1082. **πέσοι:** *fall out.* The metaphor is taken from dice, and *εὐτυχὲς* is proleptic. Cf. *Suppl.* 330, *Hipp.* 41, 718, *Med.* 55, *I. T.* 1221, *Or.* 603, *Soph. Ai.* 620, *Aesch. Ag.* 32.

1084. **καθώμεθα.** This subjunctive form occurs *I. A.* 1176 (where the mss. have *κάθημαι*), *Dem.* 4. 44 etc.

1085. **καί.** with the whole clause and not with *πλημμελές* only.

1086. **ἄν ῥύσαιτο:** the optative is used where the fut. indic. would be normal. See *Goodw.* § 505.

1087. **βοστρήχους τεμῶ ἀνταλλάξομαι.** The same signs of mourning are enumerated in *Alc.* 215. Cf. *Trö.* 480, *Alc.* 427, *I. A.* 1416.

1089. **παρῆδί τ'...** This practice is mentioned only once in Homer (*Il.* 19. 284), and was forbidden by Solon's legislation (*Plut. Sol.* 21). It is referred to by *Aesch. Cho.* 24 *πρέπει παρῆς φονίους ἀμυγηνοῖς ὄνυχος ἀλοκί νεοτόμῳ*, and several times in *Eur.*, *supr.* 372, *Suppl.* 76 *δὲ ἀπαρῆδος ὄνυχα λευκὸν αἱματοῖτε χρῶτά τε φόνιον*, 825 *κατὰ μὲν ὄνυξιν ἠλοκίσμεθ'*, *El.* 146 *κατὰ μὲν φιλαν ὄνυχι τεμνομένα δέραν*, *Andr.* 827 *ὄνυχων δ' αἰ ἀμύγματα*, *Heu.* 655, *Or.* 960, *Trö.* 280.—*χρῶς* cannot be taken after *φόνιον* = drawing blood from the skin, and is almost certainly corrupt. Το *χερῶς* Herwerden acutely objects 'in creberrimo subst. ὄνυξ usu constanter tragicos abundantem illum genitivum omisi-se.' This, however, may very well be accidental, and he admits that *Soph. Ai.* 310 *κόμην ἀπρὸς ὄνυξι συλλαβῶν χερὶ* may be quoted against him.

1090. **δύο ῥοπᾶς:** for good or evil, fortune must now decide, i.e. now we have to face the issue. In *Thuc.* 5. 103 *ἐπὶ μᾶς ῥοπῆς ὄντες* the words imply that a single issue will be decisive, and there can only be one result.

1093 sqq. There is a very similar prayer at the crisis of the play by Iphigenia in *I. T.* 1002 sqq. *πίτνεις* = *liest dōton*, so that the preposition is not unnatural. Cf. *Alc.* 1059 *ἐν ἄλλοις θεωνίους πίτνειν*, *Or.* 35 *πεσῶν τ' ἐν δαίμονις κείται*, *Pind. Isth.* 3 (4). 41.

1095. **ὄρθας:** in prayer the hands were raised above the head and the palms turned back. *Aesch. Prom.* 1005 *ὑπτασμάστω χερῶν*, *Hor. Od.* 3. 23. *1 caelo s:ripinas si tuleris manus.*

1096. **ῥίπτουνβ'.** No difference in meaning can be established between *ῥίπτῶ* and *ῥίπτω*, but the former has considerable mss. support both in *Soph* and *Eur.* Elmsley would everywhere substitute *ῥίπτω*. Caution would here seem the wiser policy, since *Ar. Eccl.* 507 proves the existence of *ῥίπτῶν* in Attic. See further *Jebb* on *Ai.* 239.—**ἄστέρων ποικίλματα:** 'the star-decked heaven.' This striking phrase

κρηταις also in Plat. *Lisp.* § 29 ε ταῦτα τὰ ἐν οὐρανῷ ποικίλαιατα. Cf. Aesch. *Prom.* 24 ἡ ποικιλείμων νύξ.

1097. κάλλος: the prize of beauty: 886 n.

1098. κόρη. If not here (see cr. n.), the Ionic form occurs nowhere in dialogue, though often employed by Euripides in lyrical passages. Weir Smyth *Ionic Dialect* p. 77.

1099. ἄλις κ.τ.λ. Cf. 1446.

1100. τοῦνομα παρασχούσ', 'producing my semblance.' In *L. A.* 128 Achilles, whose name is put forward without his knowledge, as the proposed husband of Iphigenia, is said εἶνομ' οὐκ ἔργον παρέχειν. In Dem. 21. 78, § 3. 2 the phrase is used of a nominal plaintiff lending his name to the real mover. Cf. *sup.* 43, *inf.* 1653, and for the contrast of σῶμα and ὄνομα *Ion* 1277.

1102. ἄπληστος κακῶν: 524 n.

1104. δωμάτων is not governed by αἵματηρά but by φίλτρα, though we may translate 'charms that are destructive to families.' The quasi-personification of δαμάτων is sufficiently defended by *L. A.* 509 πλεονεξίαν δωμάτων, *Ion* 566 δωμάτων εὐπραξίαι, *sup.* 282.

1105. εἰ δ' κ.τ.λ. This is an elliptical condition and should be classed with Goodw. § 508. The implied apodosis to the unfulfilled protasis is '[thou wouldst be altogether desirable since] in other respects. . .'. The sentence is entirely idiomatic and no change should be made: cf. Dem. 55. 25 ὥστ' εἰ συνεχάρουν αὐτοῖς ἀπάντων αἴτιος εἶναι τῶν συμβεβηκότων, τὰ γε βρεχθέντα ταῦτ' ἦν, Lucian *Scyth.* 4. p. 864 εἰ γὰρ μὴ σοὶ ἐνέτυχον, ἐγώωστο ἦδη πρὶν ἦλιον δύναι, ὀπίσω αὐθις ἐπὶ ναῖν κατέβαι. An exact parallel in Latin is Verg. *Ae.* 9. 45 *numquid memini, si uisita tenerem*. For the sense cf. *Med.* 630 εἰ δ' ἄλις ἔλθαι Κύπρις, οὐκ ἄλλα θεὸς εὐχαρις οὕτως. The danger of violent passion in love is often emphasised by Euripides: *Hipp.* 443 Κύπρις γὰρ οὐ φορητός, ἦν πολλή ρύη.

1106. οὐκ ἄλλως λέγω has two meanings, (1) not otherwise than the context = I do not deny it: so *El.* 226, 1015; Aesch. *7th θ.* 490; (2) not otherwise than the fact = I lie not: so here and *He.* 302, *Or.* 709, Plat. *Phaed.* 115 D.

1107 sq. The invocation of the nightingale which follows has much in common with other passages in Greek poetry. Homer *Od.* 19. 520 ἀνέβη δὲ ἐν ποταμίῳι κατεζήμεναι πικραίστην, ἥτε θαυὰ τροπῶσα χέει πολυρχέα φωνή. In the Attic poets ἐλαΐσσην ('trilling') takes the place of Homer's θαυὰ τροπῶσα: cf. *P^{h.} n.* 1515 sq. τάλαν' ὡς ἐλαΐσση. τίς ἄρ' ἄριστος ἢ ἄριστος ἢ ἐδέτας ἄκακόμοις ἀμυρὶ κλαδῶν ἐζήμενα μονο-

μάτορος ὄδυρμοῖς ἑμοῖς ἄχσει συνψῶδός; *Ar. Av.* 210 λῦσον δὲ νόμους ἱερῶν ἴμνων, οὓς διὰ τοῦτο στόματος θρηγνείεις, τὸν ἱμὸν καὶ τὸν πολὺδακρυον "Ἴτυν ἐλελιζομένην διεροῖς μέλεσιν γένεος ξουθῆς. It should be observed that the *Birds* was produced before the *Helena*, so that Aristoph. cannot be parodying our passage.—There is no evidence beyond the MSS. reading here for the existence of *ἱναυλείους*, whereas *ἱναυλος* is a favourite Euripidean word: see on 1122.

1108. *μουσεῖα καὶ θάκουσ* are together equivalent to 'haunts ringing with melody' by hendiadys. But Herwerden's *θάμνους*, which Wecklein adopts, is very plausible. It seems probable that in *frag.* 89 Euripides spoke of the ivy as *ἀηδόνων μουσεῖον* for which Aristoph.'s *χελιδόνων μουσεῖα* (*Ran.* 93) is a ridiculous parody.

1109. *ἀοιδοτάταν*. The superlative is found in Theocr. 12. 6 ὅσπον ἀηδῶν συμπάντων λεγίφωνος ἀοιδοτάτη πετηγῶν Aristophanes has (*Vesp.* 1278) τὸν κιθαραοιδότατον.

1110. *ἀηδόνα* in apposition to *ὄρνιθα*: see n. on 19.

1111. *ξουθᾶν*: there has been some controversy as to whether this word is used of colour ('brown'), of movement ('swift'), or of sound ('shrill'). Cf. *II. F.* 487 *ξουθόπτερος μέλισσα*. The evidence is collected in Rutherford's note on Babrius 118. We now have Bacchyl. 5. 16 *βαθὴν δ' αἰθέρα ξουθαῖσι τάμνων ὑψοῦ περὶ γέσσει ταχείαις αἰετός*, which would appear decisive in favour of the colour sense, were it not that *Hom. Hymn.* 33. 13 has *ξουθησι περὶ γέσσει δι' αἰθέρος αἰζάντες* of the Dioscuri. On the whole, it is best to adhere to the meaning 'brown' for the tragedians, though there is no doubt that the later Greeks applied the word differently: e.g. *τέττιξ ξουθὰ λαλῶν Ant. Pal.* 9. 373.

1112. *ξυνψῶδός* is supported by *Phoen.* 1. c., *sup.* 173.

1114. *αἰδούσα* should be taken with *ἐλλέει*, and cannot be distinguished from the dative of interest. So Plat. *Pha.* 321 c *ἀποροῦντι δὲ αὐτῷ ἔρχεται Προμηθεὺς ἐπισκεψόμενος τὴν νομίην*.

1115. *πότμον*. The metre of the antistrophic verse (1130 n.) is doubtful, but *πότμον* can hardly be right here in spite of 674 n.

1117. Nauck was the first to punctuate after *ξυολε* (instead of after *πεδία* or *πλάτα*), thus connecting *πεδία* with *ἔδραυε*. This is certainly preferable, since *πεδία* without qualification cannot mean 'the Trojan plain.' If *ρόθια* can be used as an adj. (= heaving) as possibly in *I. T.* 407, 1133 the MSS. reading is quite satisfactory. But in view of the prevalent usage in tragedy, there is much probability in Herwerden's *πολά* (*πολία* for *πεδία*): cf. 1503. For the acc. denoting space traversed see on 598.

1120. αἰνόγαμος: fatal bridegroom. So Paris is τὸν αἰνόμετρον (Aesch. *Ag.* 713).

1122. ἐν, which appears in many texts (see cr. n.), would be instrumental as in Soph. *Ant.* 1003 *σπάντας ἐν χηλαίσι ἀλλήλους*, *Phil.* 60 *ἐν λιταῖς στέλναντες*.

1123. ῥίπαισιν is a Homeric reminiscence: *Il.* 12. 462 *σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη λάος ὑπὸ ῥιπῆς*.

1124. ὦν: see cr. n. It was objected by Hermann to this reading that ὦς = σφέτερος, as the possessive pronoun of the third person plural, is peculiar to the poets of the Alexandrian age. It is true that this is the only passage in tragedy where it is employed with a plural subject, but this may be accidental, in view of the fact that it occurs only five times in Sophocles, and in Eur. undoubtedly only at *Med.* 955 *ἐκγοροῦσαι ὦς* and *Andr.* 53 *πατρός ὦς*, and possibly at *El.* 1206 *ἔων πέπλων*. New light has been thrown on the Homeric instances by Brugmann, whose results are summarised by Monro *H. G.* § 255. Moreover Hesiod's authority for the usage in question is clear: see *Op.* 53, *Theog.* 71.

1125. κέραντες. The direct agent is left out of account, so that the verb appears to acquire a causative force. This is not infrequent in poetry: Pind. *Ol.* 5. 8 *νικάσας...ὄν πατέρ' Ἀκρων' ἐκάριξε καὶ τὸν νεοκεν ἔπραν*—the son by his victory causes the father to be proclaimed. Hor. *A. P.* 221 (the tragic poet) *max etiam agrestes atyros nudavit*. The author is often said to produce the action, which he describes: Verg. *Ecl.* 6. 46 *Pasiphaen mihi solatur amore iuueni*. The same principle appears in the well known lines of Aristoph. *Eq.* 522 *πάσας δ' ἰεῖν φωνὰς ἰεῖς, καὶ ψάλλον καὶ πτερογίζων κ.τ.λ.* For the accumulation of participles see on 598. μέλαθρα δέ: see cr. n. The change effects a metrical improvement, and is justified by the tendency of the scribe to remove the particle to its ordinary position in the sentence: 688 n.

1126. πυρσεύσας: 'illuminating sea-girt Euboea with a ruddy beam.' The verb is followed by a double acc. of the direct (Εὐβοίαν) and internal (σελας) object: see 866 n. and cf. *Med.* 205 *λεγνὰ δ' ἄχαια μογρὰ βλά τὸν προδότην*. Soph. *Trach.* 49 *πανδύκρυτ' ὄνυγματα τὴν Ἥρην λειον ἔοσθον γ' ἰωμόνην*. ἀμφιρύταν. of three terminations, as often in the lyrical parts of tragedy: cf. Aesch. *Pers.* 596 *Αἴμιτος περικλύστα νᾶσος*.

1127. Ἀχαιῶν should be taken with πολλοῖς in 1126 and not after ἀνὴρ in 1128.

1128. **μονόκωπος ἀνὴρ**: Nauplius, for whose story see on 767. "The story was," says Paley, "that Nauplius had sailed from Troy in a fisherman's boat, to intercept the Greeks at the S.E. extremity of Euboea. Hence he is called *μονόκωπος*." This traditional explanation is derived from Tzetzes on Lycophron 1217 *εἰν δὲ τὸν Ναύπλιον λέγει, ἐπειδὴ εἰς ἀλευτικὸν σκάφος ἑβάζει πλοῖα*, but this was on his coasting voyage round Greece, when he tempted the wives of the Greek chieftains to dishonour, and the fishing boat (which Lycophron with more propriety calls *διωπρον σέλιμα*) has nothing to do with the disaster at Caphereus. Even Charon required two skulls to cross the Styx (*διόκωπον σκάφος Αἴ.* 251). It is more likely that *μονόκωπος* means 'by his single right arm (sword).' So *πρόκωπος, αὐτόκωπος*. The authorities establish that the sailors who were nailed and suffered shipwreck perished either in the waves or by the sword of Nauplius. Hygin. *fab.* 116 *si qui autem potuerunt ad terram natant a Nauplio interficiebantur*. The compound is thus of the same type as *οἰόζωνος ἀνὴρ* Soph. *O. T.* 846, *διωτόλοισ ἀδελφάς* *O. C.* 1075, where the second element is equivalent to a separate epithet (see Jebb's notes)—'lonely and a swordsman.'

1130. **ἀκταῖς** is the locative dative with *λάμψας*. Possibly Herwerden is right in desiring the removal of *τ'*: 598.

1131. **λάμψας**: 'flashing.' This illustrates the process by which many intransitive verbs become transitive: see further on 526, 1434. In *Phoen.* 226 *σέλας* may be cogn. acc. and *διόπτουσαι* is probably correct in *I. T.* 1155. *καταλιμπόουσαι* in *Ion* 87 is not strictly parallel, since *ἐπί* and *κατά* often give a causative meaning in composition. Cf. *Ét.* 714 *σελαγέτο δ' ἀν' ἄστου πῦρ ἐπιβώμιον Ἀργείων*.

1132 sq. This passage is beyond question corrupt. The general meaning seems to be:—Menelaus driven far away from his native land by a storm was wrecked on the cruel shores of Egypt. This appears from the similarity of 1211 *Λιβύης ἀλμιμένοις ἐκπέσοντα πρὸς πέτρας* as well as from the requirements of the context. No doubt *ἄρα* is an incorrect description of the Egyptian coast, but it is clear that Euripides was thinking of rocky cliffs. We might gain the required sense by substituting *βαμβάρονος τε γὰς* for *βαμβάρονος στολάς* (which surely does not cover an allusion to 'Trojan spoils'), and adopting Herwerden's *ἔδη* for *ἔτε*. In any case, it is essential that the subject of *ἔστυτο*, which must be Menelaus, should be expressed; for the whole antistrophe falls into three parts describing the fate (1) of the Achaeans who fell at Troy, (2) of those who were lost off Caphereus, (3) of Menelaus. For other views see Appendix.

1134. γέρας οὐ γέρας: for the oxymoron (=a worthless prize) cf. 138 n. *W.* 919. Paley unjustly shilly interprets the mss. reading as 'a prodigy though not so recognised.'

1137—1150. The sequence of thought is not easy to trace, but appears to be mainly as follows:—Who of mortals that has delved deepest can define the nature of god or man? So shifting and unexpected are the dealings of the gods and the sudden freaks of fortune (1137—1143). Helen's chequered lot is an illustration of this truth (1144—1149). Certainty in this life cannot be attained, yet the word of god is true (1149, 1150). The reference in the last line is particularly to the intervention of Theonoe (cf. 919 ff.), and generally to the confidence in a supreme guiding power, which underlies much of the scepticism of Euripides. Thus true inspiration, even if its source is not clearly defined, is contrasted with professional charlatanism: *El.* 399 Δοξίου γάρ ἐμποδοὶ χρησιμοί, βροτῶν δὲ μαντικὴν χαίρειν ἰῶ. Eur. is never tired of insisting that the riddle of life is insoluble, and that the dispensation of heaven is dark and inscrutable (*sup.* 711 n., *H. F.* 62 ὡς οὐδὲν ἀνθρωποῦσι τῶν θεῶν σαφές. *frag.* 793 ὅστις γὰρ αἰχέει θεῶν ἐπαρταῖται πέρι οὐδὲν τι μᾶλλον οἶδεν ἢ πύθεω λέγων). Yet he cherished a secret assurance, which is belied by daily experience, that the gods really care for men and that there is a just ruler of the universe. Observe particularly *Hierp.* 1102 ff. ἧ μέγα μοι τὰ θεῶν μεγαλοῦσθ', ὅταν φέρονας ἔλθῃ, λέπας παραμυῶ· ζήνσω δὲ τιν' ἐλπίδι κείθων λέπασμαι ἐν τε τέχαις θνατῶν καὶ ἐν ἔργμασι λείσσω. In the same spirit is the magnificent prayer in *Trö.* 844—888. But it is a mistake to require the exactness of a philosophical system from one who was primarily an artist and a poet: see *Intro.* p. xxi.

1137. ὅ τι θεὸς κ.τ.λ. Similar expressions are found in *I. T.* 895 τίς...ἢ αἰὸς ἢ βροτὸς ἢ τί τῶν ἀθανάτων πόρον εὔπορον ἐξαίψαι; Aesch. *Prom.* 116 θέλυτος ἢ βροτέως ἢ κεκραμένη; Alexis ap. Athen. 449 d (of Slep) ὡς θεῆτος οἶδ' ἀθάνατος ἀλλ' ἔχωσ τινὰ σέγκρασω. But here no definite contrast, such as that between gods and heroes, is in view. The object of the phrase is to express the exact determination of the divine nature in all its relations. While purporting to exhibit the comprehensiveness of a general notion by propounding it in disjunctive form, Greek fiction often passes the limits of what is intelligible or appropriate. See Soph. *Ant.* 1108 ἔτ' ἔτ' ὀπάδονες οἷ τ' ὄντες οἷ τ' ἀπύατος, and many *ox.* discussed by Wilamowitz on *H. F.* 1106. Translate:—'what god is or what he is not....'

1138. τίς φήσ', 'who of mortals that has searched farthest boasts

that he has found the clue when he sees....' Headlam in *C. R.* xvi. 250 establishes the soundness of *τίς φήσ'* (as against the vulgate *τίς φύσιν*) by Aesch. *Prom.* 503 and many other parallels.—**μακρότατον**, adverbial with *ἐρεινήσας*: *ἐπὶ μακρότατον σκοποῦντι* Thuc. i. 1.

1140. **τὰ θεῶν**, 'the dealings of the gods,' should not be changed. Cf. *H. F.* 62 quoted above.

1142. **ἀντιλόγοις**=contrary. The second member of the compound loses its force, as *ἀμφίλογα* (*I. T.* 652)=uncertain. So Engl. *contradictory*. For the sense cf. *Suppl.* 612 *διάφορα πολλὰ θεῶν βροτοῖσιν εἰσορῶ*.

1143. **πηδῶντ'**: the metaphorical use of this word appears to be peculiar to Euripides: *Or.* 896, *Trö.* 67, *frags.* 296, 508. Cf. especially *Trö.* 1204 *τοῖς τρόποις γὰρ αἱ τύχαι...ἄλλοτ' ἄλλοσε πηδῶσι*.

1145. **πτανός**: *sup.* 18.

1148. **προδότις** as in *El.* 1028 *ἄλοχον κολλάζειν προδότην οὐκ ἠπίστατο*.—**ἔχω**: 701 n. 'Nor can I grasp what certainty is, if it is to be found anywhere on earth.' For *σαφές* cf. *frags.* 306 quoted on 21.

1150. See on 1137. Headlam, introducing *τόδε*, and Herwerden, with *σοφῶν* for *θεῶν*, consider that the purport of *ἔπος* is given in 1151 sqq. But this would be lame, as a conclusion to the strophe, and a new subject is started at *ἄφρονες*.

1151. **ἄφρονες κ.τ.λ.** It is generally supposed that these lines have some political significance, in view of the recent disaster in Sicily: *Introd.* p. xxv. We must not however make too much of this, since a precisely similar passage occurs in *Suppl.* 949 *ὦ ταλαιπώρη βροτῶν, τί κτᾶσθε λόγχας καὶ κατ' ἀλλήλων ὄνοις τίθεσθε;* (about 420 B.C.) **ἀρετὰς**: see on 886. The plural denotes a succession of acts. 'The fame of glorious deeds': so *H. F.* 357 *γενναίων δ' ἀρεταὶ πόνων τοῖς θανούσιν ἄγαλμα*, Thuc. i. 123 *πᾶτρων γὰρ ἑμῶν ἐκ τῶν πόνων τὰς ἀρετὰς κτᾶσθαι*.

1152. **ἀλκαίου**, 'mighty' rather than 'aiding,' **λόγχαισιν**: for the double dative *πολέμῳ...λόγχαισιν*, if both are to be taken with *κτᾶσθε*, see on 374, but it seems better to connect *λόγχαισιν* with *καταπαυόμενοι*.

1153. **καταπαυόμενοι**: 'composing,' middle, as in 20. Wecklein inserts *οὐ* before this word, but it is much more probable that *ἀπ. θῶς* of the mss. is a corruption of *ἀπαθῶς*. See also *Metrical Analysis*.

1155. **νιν** is plural, referring to *πόνους*.

1156. **ἄμιλλα αἵματος**, 'a bloody contest,' genitive of description. For this rare poetic idiom cf. *El.* 157 *κοῖτα θαιατον*, *Ploem.* 1491

στολαίαι τριφᾶς, *I. A.* 1230 πόνων τροφάς ('devoted care'). For examples in Sophocles see Jebb on *Ant.* 114 λευκῆς χιόνος πέριγι. See also on 1027.

1157. λείψει. 'will fail,' intrans., as in *H. F.* 133 τὸ δὲ δὴ κακοτυχίς οὐ λέλοιπεν ἐκ τέκνων, *Soph. El.* 515.

1158. αἱ Πριαμίδος is corrupt, but the general line of correction seems to be indicated by the fact that γᾶς θάλαμοι = the underworld: cf. *H. F.* 807 ὅς γᾶς ἐξῆρα θαλάμων. Further, Πριαμίδαι is indicated by 1161 where αἱ μὲν must have some definite antecedent. For these reasons Camper's correction should be adopted, but in that case ἐλαπὼν must have taken the place of some verb with the meaning 'reached, came to.'

1161. μέλονται, 'are the prey of.' See on 177, 197.

1162. φλογμός: of the bolt of Zeus, as in *Surgl.* 831 πυρός τε φλογμός ὁ Διὸς ἐν κάρᾳ πέσοι, *Hec.* 474 τὰν ἑὸς ἀμφιπέμφῃ κοιμίζει φλογμῷ Κρονίδας. For φλόξ following see on 674.

1163. ἐπὶ δέ. The personal pronoun is often omitted in Greek, though emphasis appears to require it: cf. *Aesch. Eum.* 84 καὶ γὰρ κταίεσθαι σ' ἐπεισα μητρῶν δέμας. The contrast here is between the sorrows of Helen and the destruction of Troy. The Trojan war has brought *death, destruction and suffering.*

1164. The text of this line is very unsatisfactory: see *cr. n.* Hermann proposed ἐν ἀθλίῳ πάθεισιν (or ἄχθῳ) Ἰλίοισιν.

1165 sq. The Polyxenus, accompanied by his retinue, returns from the chase (153, 154).

1166. ἔνεκα...προσρήσεως, 'to receive my salutations.'

1168. προσεννέπει takes up προσρήσεως in 1166. It was customary on leaving or returning to the house, especially after a protracted absence, to make respectful obeisance to Ζεὺς ἱρκίος or the ἡἰὼ πατρώοι. Cf. *H. F.* 609 οἶκ' ἀτιμάσω θεοὺς προσκίπειν πρῶτα τοῖς κατὰ στίγας, *Ion* 401, *Soph. El.* 1374 χωρεῖν ἔσω πατρώα προσκίσαντ' ἔσθ' ἑσσω, ἵσοπιερ' πρόπιλα ναίονσιν τάδε. For the verb in the third person alternating with the first, cf. *Soph. Ant.* 864 Αἴας...θροεῖ followed by μυθήσομαι.

1169. βρόχους, strictly *metres*, here equivalent to ἄρνας.

1171. δὴ ἤδη: 134 n. Or possibly, but not so well, with πολλά: *full oft.*

1172. θανάτῳ. Herw. wishes to substitute πάντας on the ground that the line is inconsistent with 154. But it must be read in connexion with 1171. 'Often have I rebuked myself ere now for not punishing....'

Thus πολλά limits κολιζόμεν and is itself contrasted with καὶ νῦν in 1173. Λέω his indignation is aggravated by the escape of a Greek who arrived openly (φανερῶν).

1175. κλοπαῖς: 'stealthily'—modal dative (393 n.).

1177. διαπεπραγμένα: 'completed,' referring to the proceedings of his enemies. Not 'that all is lost' as in 858.

1178. κενάς, proleptic.—τύμβου...ἔδρας: 528 n.

1180. ἵππικὰς φάτνας = the stables, as in *Iacch.* 509 καθείρξαι αὐτὸν ἵππικαῖς πέλας φάτναισιν ('in the stables close at hand'). No change is necessary and λέω is used as in 860 and elsewhere.

1182. ὡς αὖν is peculiar to the higher style of tragedy (*inf.* 1411, 1522). See the statistics quoted in Goodwin *M. T.* p. 398. Its use in Aristophanes is paratragedic (Starkie on *Vesp.* 114).—πόνου γ' ἕκατι: 'if labour can help us.' *Cycl.* 655. So ἐνεκά γε often in prose.

1185. ἐν δόμοισι. It was arranged at 1085 sqq. that Helen should enter the palace, while Menelaus remained by the tomb. 1203 proves that he had never left it, though he was evidently not visible to Theoclymenus (1178) until he shows himself at 1204. At this point Helen, who alone is referred to by οὗς κ.τ.λ., appears at the door of the palace.

1186 sq. Cf. 1087 sq.

1189. χλωροῖς, *fresh-fripping*. Cf. *Med.* 906 ἀπ' ὄσων χλωρὸν ἐρμήθη δάκρυ. *ib.* 922, *Soph. Trach.* 847 ἧ που ἀδικῶν χλωρὰν τέγγει δακρῶν ἄχραν. So the Homeric θαλερὸν δάκρυ. This is better than to suppose that, by transference of the epithet, it is equivalent to 'causing paleness,' in spite of χλοερὸν δαῖμα *Suppl.* 599.

1190. πεπεισμένη: Paley well defends this by quoting Aesch. *Ag.* 274 ὀνείρων φάσματ' εὐπειθῆ.

1192. κλύουσα: 788 n. διέφθαρσαι: 'art distraught.' The word is often used of moral states in Euripides: thus, of the mind blinded by ambition (*Hipp.* 1014), or envy (*frags.* 555). In *Med.* 226 ψυχὴν διέφθαρε' = has broken my heart. In *Or.* 297, 398 it describes the diseased intelligence of Orestes, just as in *Soph. Ant.* 1229 it is applied by Creon to Haemon.

1193. δέσποτ', as wife not as slave: cf. 572.

1195. ἐν τῷ...συμφορᾶς, 'in what plight?' This is a variation for the usual adverb (738 n.), but the genitive is similarly used. Cf. *Soph. Aí.* 314 κἀνήμετ' ἐν τῷ πράγματος κίρω ποσέ. *Ant.* 1229 ἐν τῷ συμφορᾶς διεφθάρης;

1197 is spoken half aside; he then addresses Helen directly. 'I cannot rejoice at your tale'—cf. *Iacch.* 1039 πληρὸν ἐπ' ἐπαρησαμένοις

κακίαι χαίρειν, ᾧ γυναικίος, οὐ καλόν - 'yet it brings me luck.' Most editors, however, follow Hermann in marking a lacuna after this verse, and it is possible that a line such as οἶον στερηθείς' ἀνδρὸς ἐξόλωλ' ἄρα has dropped out.

1198. λέγει: Goodw. § 28.

1199. παρῶν is an imperfect participle, being anterior in time to φησίν: see on 658.

1200. καὶ attaches itself to the whole clause and not to τάδε alone.—

ἀγγέλλει σαφή: brings sure tidings of this: for σαφή cf. 21 n.

1201 is a much vexed line. The substitution of δ' ἄρ' for γάρ is a simple remedy and gives satisfactory sense. To the question 'hath one come...?' Helen replies, 'Yea: and may he reach his journey's end, as is my wish for myself.' The words form a stage aside, which, if audible, are unintelligible to Theoclymenus. Other explanations are:—(1) 'May he come, as I wish him to come,' i.e. in the person of my living husband. So Paley and Jerram, but no account is taken of γάρ, and μόλοι is strange after ἦκει. (2) 'May he come, as I would have him come,' i.e. not at all. So Hermann, but, even if this meaning could be elicited from the words, it would hardly be satisfactory.

1202. ἴνα: for the parenthetic final clause see on 977.

1204. Ἄπολλων: he is invoked as the averter of an ill-omened sight (ἀποτροπαιος). —πρέπει: 'is conspicuous.' *Alc.* 512 τί χρῆμα κουρῆ τῆδε πενθίμω πέπεις; *Suffl.* 1056 ὡς αὐκ' ἐπ' ἀνδρὶ πένθιμος πρόπεις ἦρᾶν, *Luc.* 4. 1186 πρόπει γὰρ ὥστε θηρὸς ἀγραιλίου φύβη, *Aesch. Cho.* 12 (Tucker).

1205. δοκῶ μὲν: 917 n. Observe how the formal expression of doubt serves to heighten the dramatic irony.

1206. κατέσχε γῆν: 'put in to land.' κατέχειν ('to bring to') is properly the absolute use of κατέχειν κατῆν. After this was fully developed, ἐπι was commonly added, e.g. *Soph. Phil.* 270. A preposition is generally used with the place name: here γῆν is an archaising acc. terminī (144 n.). Cf. *Ug.* 223 λησταὶ τινες κατέσχον ἢ κλωπες χθόνα;

1207. εἰς: 6 n.

1209. οἰκτρόταθ': because this death involves the loss of burial rites: so *Od.* 5. 311 (would that I had died at Troy) τῶ κ' ἔλαχον κτερέων, καὶ μὲι κλέος ἦγον Ἀχαιοί· νῦν δέ με λαιγαλίῳ θανάτῳ εἴμαρτο ἀλῶναι.

1210. βαρβάροισι, 'foreign' from the Greek point of view, though spoken by one who is himself βάρβαρος. Cf. *I. T.* 1174 οὐδ' ἐν βαρβάροις ἔτλη τόδ' ἄν.

1211. ἐκπεσόντα: 'wrecked,' 539.

1212. ὄλωλε, how comes it that he is still alive? Observe the tense.

1213. ἐσθλῶν κακούς in the social sense, 'nobles...churls.' This is commonly found in Theognis. The line is quoted by Stob. *Flor.* 106. 5. Contrast *inf.* 1679.

1214. ποῦ with the participle, which bears the main stress of the sentence. This is a common Greek idiom: cf. τί μαθῶν τοῦτο ποιᾷ; and see Shilleto on Thuc. 1. 20.—ἔκβολα: wreckage. Contrast 422.

1215. κακῶς ὄλοιτο cannot be interpreted as the equivalent of κακῶς ἄφελεν ὀλέσθαι. Translate: 'there where a curse go with them, yet may Menelaus be spared.' The latter part of the verse is a half aside, prompted by the thought that her sudden outburst might be inauspicious for her husband. The vagueness of the answer is well adapted at once to conceal the truth, and to confirm her story by its simulated passion.

1216. ὄλωλ'. Herw. thinks that Helen is not supposed to hear this. Rather the king brutally reminds her of the vanity of her prayer.

1217. ἀνέιλον. It is true that the middle voice is generally employed in such circumstances (*inf.* 1616, Xen. *Hell.* 1. 7. 4), but it is unsafe to dogmatise in view of the fact that ἀναίρειν νεκρούς (Arist. *Ath. Pol.* 50 etc.) occasionally takes the place of the regular ἀναίρεισθαι. The active = 'pick up') ('rescue': see on 20.

1219. νεφέλης...ἄγαλμ': 705 n.

1220. ὡς should not be taken closely with μάτην ('how fruitless thy ruin'), but translate: 'Alas...Troy, in that thy ruin is fruitless.' So Verrall on *Med.* 497: cf. 624 n.

1222. ἔλιπεν...κρύπτει: for the historic present combined with the aorist cf. Soph. *Al.* 31 φηρίζει τε κἀδήλωσεν, Ant. 406 καὶ πῶς ὀράται κἀπέληπτος ἤρεθη; and see on 33.

1225. The mss. reading is impossible since ὅς ποτ' ἐστίν could not mean 'whoever he is,' even if this rendering were suitable to the context. Nauck proposed ὡς ποτ' ἐνθάδ' ὦν πόσις, Wecklein πόντιός τε κἀνθάδ' ὦν. Many other conjectures will be found in Wecklein's Appendix. Perhaps we might read φελος γὰρ ὅς ποθεινός ἐστιν, since (1) ποθεινός abbreviated or obliterated would naturally produce ποτ' with the second ἐστίν as a metrical stop-gap, (2) the word is particularly appropriate by reason of its ambiguity, being used of the dead (*I. T.* 1006 ἀνὴρ μὲν ἐκ ὄρων θανάτων ποθεινός) no less than of those who have returned after absence abroad (*sup.* 540, *I. T.* 515), (3) ἐνθάδ' ὦν would cover a similar ambiguity, as implying for Theoclymenus 'being in such

case,' i.e. dead, or rather unburied, for *ἐνθάδε* requires its justification from the context. At this point something—perhaps a glance at Menelaus—arouses the suspicion of the king.

1226. *ὀρθῶς*: genuinely, sincerely. So we find this adverb used in *Il. F.* 56 *ὁ δ' ὄρθως ὀρθῶς* (scil. *φίλοι*) *ἀδύνατοι προσωφελείν*, *Andr.* 377, *Aix.* 630. The contrast which is implied by *μέν* would be expressed by *οἶδέ ποιστῶ τριπέφ* (1547). *μέν* in a question indicates a reservation. Here transl.: 'I suppose that...?' as in *Hipp.* 316 *ἀγνάς μὲν, ὦ παῖ, χάρις αἰματος φέρεις*: See Verrall on *Med.* 676, and cf. *Ion* 520.

1227. *ἐν εὐμαρεί*: 1277 n.

1228. *ἔτ'*: will you *continue* to...?—*οἰκήσεις* is bitterly spoken: hence Helen's reply.

1229. Before this line Herw. assumes that two lines have dropped out, not finding any connexion between the latter part of 1229 and the question of Theoclymenus. This criticism is too much on the surface. Helen is playing her part with consummate skill. In order to put the king off his guard she appears to be wholly engrossed in her bereavement. To enquire as to her future course of life is to insult the memory of the dead. This rouses him to declare anew his passion. Then, as if shaking herself free from her sorrow, she suddenly affects consent, for the time has come to gain her request.

1231. *ἄρχε*: 'prepare for'—not, as Jerram, 'control.'

1233. *οἶσθ' οὖν ὃ δρᾶσον*; see on 315.

1234. 'On what terms? For one boon deserves another.' For the sense cf. *Soph. Ai.* 522 *χάρις χάριν γάρ ἐστιν ἢ τίκτονσ' ἀεί*, and for *ἐπι τῷ* 838.

1235. *σπονδάς τέμωμεν*: cf. *Suppl.* 376 *φιλία μοι τεμεῖ*. Certain verbs from their constant use in ceremonial phrases acquire a fresh meaning when associated with another object. Thus *τέμνειν σφάγια* = *to conclude a treaty* leads to *τέμνειν σπονδάς*. Exactly parallel is *foedus ferire*. Cf. *Ἐκτορα τιλλέσθην* (*Il.* 24. 710), *τύπτονται τὸν κριόν* (*Herod.* 2. 42), *κόπτεσθαι νεκρὸν* (*Tro.* 623).

1236. *μεθήμι*. It is true that the first syllable of *ἦμι* and compounds is generally long, but see *I. T.* 298, *Hee.* 338, *I. A.* 1101. Aristophanes begins an iambic line with *σινίημι* (*Av.* 946). In the face of this it is difficult to condemn *μεθήμι*. *νεῖκος τὸ σόν*, *my quarrel with you*, the possessive pronoun representing an objective genitive. Cf. *Med.* 904 *νεῖκος πατρὸς ἐξαιρουμένη*.—*ὑπόπτερον*: for the metaphor (to fly away = to be destroyed) cf. *Il. F.* 69 *καὶ τῶν ἐκείνα μὲν θανόντ' ἀνέπτατο*, *ib.* 510 *καὶ εὐ' ἀφείλεθ' ἢ τέχῃ ὡς περ πτερόν πρὸς αἰθέρ' ἡμέρα μῆ*.

1237. **σε.** For this inverted order common in supplications, whether the verb is expressed or not, cf. Soph. *Phil.* 468, Eur. *Hipp.* 607 ὦ πρὸς σέ γονάτων μηδαμῶς μ' ἐχειργάση.

1239. **ἐμόν:** for the order of the words see on 457 and cf. *Or.* 1564 καὶ τὴν τάλαιναν ἀθλίαν δάμαρτ' ἐμήν.

1241. **πόντω:** locative dative, 375 n.

1242. **Πελοπίδαι** does not mean the Greeks in general, but the royal house, as is clear from *Tro.* 711 Δαναῶν τε κοινὰ Πελοπίδων τ' ἀγγέλατα. The dramatic irony of these words is noteworthy. Is the line an allusion to the now famous graves at Mycenae (Pausan. 2. 16. 7)? Compare also the account of Pelops' sanctuary at Olympia (Pausan. 5. 13. 1).

1243. **κενοῖσι.** The importance which the Greeks attached to the due performance of funeral ceremonies is well known. A similar custom for missing soldiers is referred to in *Thuc.* 2. 34. 3 μία δὲ κλίη κενὴ φέρεται ἐστρωμένη τῶν ἀφανῶν, οἳ ἂν μὴ ἐρηθῶσιν εἰς ἀναίρεσιν. So of the Spartan kings Herod. 6. 58 δὲ δ' ἂν ἐν ποταμῷ τῶν βασιλέων ἀποθάνη, τοῦτω δὲ αἰῶλον σκευάσαστες ἐν κλίη ἐν ἐστρωμένη ἐκφέρουσιν.

1246. **πῶς δαί:** Porson on *Méd.* 1008 disallowed δαί altogether in tragedy. The mss. evidence on its behalf is very weak, and it is admittedly a common corruption of δέ, which in its turn often appears for δή, e.g. in 1218. At the same time it is possible that Eur. may have employed δαί in colloquial combinations, e.g. *Cycl.* 450, *Ion* 275. The issue is well stated by Jebb on Soph. *Ant.* 318. According to Badham, it has an impatient tone: 'how-if not thus?'—**λελειμμαι:** 'I am unacquainted with' (lit. fall short of...), an a.d. gen. of comparison. Cf. *Or.* 1085 ἢ πολὺν λέλειψαι τῶν ἐμῶν βουλευμάτων, Soph. *Alc.* 543 ἔρποντι φωνεῖς ἢ λελειμμένῳ λόγων;

1247. **ἐξορμίζομεν:** 'convey forth,' i.e. unmoor and send out. So Jerram rightly, as against Paley's 'send to -sea and moor,' and L. and S.'s 'let fall into the sea.' The meaning is not far from the original sense of 'unmoor' (*Dem.* 33. 9 τὴν ναυὸν ἐξορμίσαι ἐκ τοῦ λιμένος), even if the support of *Phoen.* 846 is doubtful. R. Ellis suggested ἐξορμίζομεν.

1248. **σοι:** *prithes*, dat. eth.

1249. **ᾄδ'.** Hartung's correction, though slightly more difficult than Hermann's, should certainly be preferred to it, for (1) Theocl.'s address to Menelaus is otherwise awkwardly abrupt, (2) ἀπειρος in the common text is very loosely attached.—**εὐτυχούσα.** limited here to the sense of *not suffering bereavement.* For the imperf. participle see on 658.

1250. μὲν indicates an implied contrast. 'As thy words were welcome, so assist us further.'

1251. οὔκουν...γ': 124 n.

1252. τοὺς θανόντας...νεκρούς: corpses of those who have died at sea. *θάνατος* is sometimes equivalent to *dead man*, rather than to *corpse*. See *Lucian*, 16 *περὶ τοῖς... τοῖς ἀλωάταις θανά, Πλάτ.* 1294, 1476, and *Thuc.* 2. 52, 7. 87.

1253. ὡς οὐσίας...ἤ: for the genitive see on 313.

1254. πλούτου: for her sake let wealth be no impediment: cf. 1182, *Or.* 84.

1255. προσφάζεται. The force of the preposition here is certainly temporal, so that *πρόσφαγμα* would be a *preliminary bloodshedding*, nor is there any clear instance where the word means a *blood-offering on behalf of...* In *Od.* 11. 35 the filling of the trench with blood is preliminary to the burning of the victims on the altar (46). The custom of blood-offerings made at the tombs of the dead is fully discussed by Mr Frazer, *Pausanias* vol. v. p. 227 foll. Cf. *Alc.* 846 *πίπνοντα τύμβου πλησίον προσφαγμάτων.*

1257. γίγνωσκ': decide.

1258. ἵππων: a white horse was sacrificed at the tomb of Toxaris, the Scythian physician, who died at Athens and was worshipped there as a hero (*Lucian*, *Scyth.* 2 p. 861). The Massagetæ sacrifice horses to the sun-god (*Herod.* 1. 216). — ταῦρον: a bull was sacrificed at the tomb of the hero Aristomenes at Messene (*Pausan.* 4. 32. 3). A black bull was sacrificed annually to the Greeks who fell at Plataea (*Plut.* *Aristid.* 21).

1259. γε μὲν δὴ is an unusual combination but cf. *Soph.* *El.* 1243, *Trach.* 484, *Plat.* *Timæ.* 187 A. It is not adversative like *γε μυντοι*, which Nauck al. substitute for it here, but — *in saying be sure that...*

1260. τῶνδ', i.e. εὐγενῶν ἵππων ἢ ταύρων.

1261. See the passages cited in the n. to 1243.

1262. προσφέρειν, 'add.' Cf. *Soph.* *O. C.* 481 ἔδατος, μελίσσης· *μηδὲ προσφέρειν μέθυ.*

1264. τάδε, as Jerran observes, refers to the preceding line and does not look forward to the relative clause. Transl.: 'such a gift will be worthy of the Pelopidae and we will give it.'

1265. βλαστήματα. Similar offerings to the dead (*νεκτέρων μολύβματα*) are mentioned in the list recorded by *Aesch.* *Pers.* 607 sqq., esp. 618 *ἄνθη τε πλεκτά, παμφόρου γαίας τέκνα.*

1267. ἑρετῶν ἐπιστάτας (*inj.* 1413) is a periphrasis for rowers, as

ποιμνίων ἐπιστάταις is used for shepherds (Soph. *Ai.* 27), ἀρμάτων ἐπιστάται for charioteers (*Phoen.* 1147), ἐνόπτρων καὶ μύρων ἐπιστάτας for hairdressers (*Or.* 1112), and ὄπλων ἐπιστάτης for a warrior (Aesch. *Peris.* 379).

1268. ἀπείργειν. With the Mss. reading μῆκος is subject: 'how great distance separates the ship from land.' But *v* might easily be lost before *μ*, and ἀπείργειν is more suitable to a personal subject. The wording recalls *Herac.* 674 πόσον τι δ' ἔστ' ἀπῶθεν Ἀργείων δόρυ; ὥστ' ἔξορᾶσθαι κ.τ.λ.

1269. ῥόθια is the wash made by the oars passing through the water. Cf. *Cycl.* 17 γλαυκῆν ἅλα ῥόθιοισι λευκαίνοντες, *I. T.* 1387 ῥόθιά τ' ἔκλευκαίνετε, and perhaps *ib.* 407.

1270. ἐκ τίνος, 'wherefore?' as in 93.

1271. λείματα — defilement (lit. off-scourings in a purificatory rite, as in *Il.* 1. 314)—is impossible here. The object of the present ceremony is to propitiate the dead man's spirit and not to purge the survivors from pollution contracted through his corpse. Since the offerings must be meant, θύματ' appears the most appropriate word (Soph. *El.* 634 with παγκαρπα). ἐμβάλλη has been suggested, but the dative is defensible. It is the locative dative, representing an original locative use to express the place in which a moving body comes to rest: cf. *Or.* 1433 ῥῆμα θ' ἔτο πίδαω, *I. A.* 39 ῥίπτεις τε πίδαω πείκην, Aesch. *Cho.* 86 τίμῳ χέουσα τᾶσδε κηδείους χοάς.

1272. ταχύπορος γενήσεται should be taken together, 'will quickly cover the distance': γενήσεται cannot standing alone represent σοὶ γενήσεται. The Egyptians were not a seafaring people.

1273. καλῶς ἂν εἶη. Similar phrases, in place of the ordinary use of ἔχειν with adverb, are not uncommon in Euripides. So καλῶς εἶναι *Herac.* 369, *Her.* 732, *I. A.* 441, *Med.* 89, *Or.* 1106, καθαρῶς εἶσται *Herac.* 1054, εὖ εἶσται *I. A.* 396. — Observe the dramatic irony in the latter part of the line. Schmidt, followed by Herw., supposes that two lines have been lost after this *v*. But it is not unnatural that the king's mind should revert to Helen's request made in 1239, without being reminded by Menelaus that her presence is required.

1274. ἀρκεῖς, 'is it not enough that....' Note the personal construction. Many examples of this tendency in Greek are given by Sidgwick in *C. R.* III. 147. See on 793 and cf. *Ai.* 383 ἀρκοῦμεν ἡμεῖς οἱ προθυήσκοντες σίθεν, *Or.* 1792 ἀρκέσω δ' ἐγὼ λέγων, *Rhes.* 329 ἀρκοῦμεν οἱ σφύροντες Ἴλιον πάλαι, Soph. *Ant.* 547 ἀρκέσω θνήσκουσ' ἐγὼ, *Ai.* 76 ἔνδον ἀρκέτω μένων.

1277. ἐν εὐσεβείῃ is a mere periphrasis for εὐσεβές. This idiom is not uncommon in tragedy: cf. 1227 ἐν εἰμαρῇ, *I. A.* 969, *I. T.* 762 ἐν ἀφραδίῃ, *Heracl.* 971 ἐν καλῷ, *Soph. El.* 384, *Ant.* 1097 ἐν δεινῷ, *Theoc.* 22. 213 ἐν διαφρῆ.—κλέπτειν, which always implies secrecy, cannot be the simple equivalent of ἀφαιρῆσθαι. Yet Coleridge (after Paley) translates, 'to rob the dead of their due.' Rather, = to perform secretly, 'to cheat the dead with maimed rites.' For this sense of κλέπτειν cf. *frag.* 231 νίκη γὰρ ἀνδρῶν φόνια καὶ μάχας χριῶν δόλοισι κλέπτειν, *El.* 364 ὅς συνεκκλέπτει γάμοις τοῖς σοῖς, *Soph. Alc.* 1137 πόλλ' ἂν καλῶς λάθρη σὺ κλέψειας κακά, *Ar. Thesm.* 205 ἔργα νυκτερείαια κλέπτειν.

1278. ἔτω is the formula of resignation: an objection is waived and the consequences are accepted; 'be it so.' So *Heracl.* 455, *Med.* 819, *Or.* 793. Others translate 'let her go,' but this is improbable.—πρὸς ἡμῶν. (it is) in our interest. *Alc.* 57 πρὸς τῶν ἐχόντων, *Φοῖβε, τὸν νόμον τέρης.*

1279. ἐξελών. The asyndeton of participles should not cause difficulty (598 n. and cf. *Ion* 819 λαβὼν δὲ δοῦλα λέκτρα νυμφεύσας λάθρα τὸν παῖδ' ἐφύσεν); but ἐκ ἐλῶν or ἐκ δ' ἐλῶν is possible. Radham's correction is generally accepted, but the sense of the middle voice is unsuitable (Jebb on *Soph. O. C.* 541), and the parallel passage in *Alc.* 160 ἐκ δ' ἐλοῦσα κεῖνῶν δόμων ἐσθῆτα κόσμον τ' makes strongly in favour of the active. Moreover, the tenor of the dialogue from 1255 to 1265 shows that the choice is to be made not by Menelaus but by Theoclymenus. Lastly, there is a certain abruptness in the ordinary text, which is avoided by the proposed rearrangement.—κόσμον νεκρῷ: see on 1062, and cf. *Tr.* 1200, *Hec.* 41, *Suppl.* 983 ἀναθήματα νεκροῖς.

1280. καὶ serves to contrast subject and object: 758. 'In doing my part I will not forget you.' σ', though elided, is emphatic, as often.—κεναῖσι χερσί. 'empty-handed,' is equivalent to an adjective standing in agreement with the object: cf. *El.* 144 σοὶ κατὰ γὰς ἐπέω γόους, *sup.* 993, 1071. The tendency is illustrated by Shilleto on *Dem. F. L.* § 333 in the case of μετά, but extends more widely. For σύν see *Heracl.* 710 λιπὼν μ' ἔρημον σύν τέκνοισι τοῖς ἐμοῖς, *Med.* 70 τοῖσδε παῖδας γῆς ἐλῶν... σύν κητρί μιλλοι, *Ar. Thesm.* 716 τίς σὺν σοι...ξίμμαχος ἐκ θεῶν...ἔλθοι ξὺν ἀδικοῖς ἔργοις; So *cum* in Latin, e.g. *Verg. Aen.* 3. 49. For the comitative-instrumental dative see Kuchner-Gerth § 425. 6. There is an allusion here and in the following lines to the custom of giving rewards to messengers of good news (W. G. Headlam in *C. R.* xvi.

60): cf. *El.* 358 ἀντί γὰρ χρηστῶν λόγων ξενίων κυρήσεθ', οἱ' ἐμὸς κεύθει δόμος, Aesch. *Cho.* 703 sq.

1282. **γ'** stresses ἐνεγκών: 'even as thou hast brought.'—ἀχλαινίας: 'nakedness.'

1285. 'πὶ τοῖς ἀνηνύτοις should not be translated 'in a hopeless case,' since the supposed death of Menelaus is not ἀνήμυτον but rather ἀνήκεστον. ἐπὶ c. dat. has various shades of meaning, and here the choice lies between (1) *with a view to*: 'for that hopeless task,' viz. the raising to life of a dead man by weeping: in that case cf. Soph. *frags.* 501 ἀλλ' εἰ μὲν ἦν κλάουσιν ἰᾶσθαι κακὰ καὶ τὸν θανόντα δακρύοις ἀνιστάναι, ὁ χρυσὸς ἦσσαν κτῆμα τοῦ κλάειν ἂν ἦν· νῦν δ', ὧ γεραιέ, ταῦτ' ἀνηνύτως ἔχει, and for ἐπὶ Soph. *Ant.* 88 θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις, and (2) *in such fruitless wise*. The article is employed, because there is a reference to Helen's former conduct. ἐπὶ, then, is not merely 'with,' but implies continuance, esp. of lamentation. *Trag.* 315 ἐπὶ δάκρυσι: so *Phoen.* 1500, 1534, *ib.* 1555 ἐπ' ὀνειδῶσιν. Similarly *Hipp.* 511 ἐπ' αἰσχροῖς and in *Andr.* 927 κτενεῖ μ' ἐπ' αἰσχίστοισιν the meaning is rather 'with disgrace' than 'on a disgraceful charge.' Soph. *El.* 108 ἐπὶ κωκυτῶ, *Ant.* 759 ἐπὶ ψόγοισι. *Sufr.* 176 is different.

1286. **τρήχου κ.τ.λ.** Unless a verse has been lost here, as supposed by Matthiae and others, there must be some corruption. The evidence indicates that, if τρήχου is correct, it is the imperative of τρέχεσθαι (*Hipp.* 147, *sufr.* 521) and should not be referred to a doubtful τροχοῦν. I suggest, therefore, τρήχου τοσοῦτον.—**δ'**=for, as in 544 n. —**Μενέλεως ἔχει πότμον** need not be inverted (with Nauck) to *Μενέλεω*ν ἔχει πότμος as in *Trag.* 270. Contrast *sufr.* 214 αἰὼν... ἔλαχε with e.g. *I. T.* 913 τίνα πότμον εἶληχε βίβου.

1287. **πόσις** is undoubtedly a fault of style with *Μενέλεως* preceding, but there is nothing to show that it is not due to Euripides.

1288. **σὸν ἔργον, ὦ νεάνι.** 'thou must be doing': lit. doing is thine. It is not possible to supply ἵεναι, nor should the words be translated 'this is thy duty,' though the following sentence is in part explanatory. Menelaus means (1) ostensibly that Helen must acquiesce in what has happened and not waste herself in idle regrets, (2) really that she must nerve herself to play her part in the plot. Cf. *sufr.* 830, *El.* 668 σὸν ἔργον ἦδη (it is for thee to act at once: our part comes later), *II. F.* 565 πῶν γὰρ τῆς ἐμῆς ἔργον χειρός, *Bacch.* 849 Διόνυσε νῦν σὸν ἔργον... τισὶ μὲθ' αὐτόν. Notice how the phrase approximates to the Latin *opus est*, and the ambiguous irony of what follows.

1290. **πρὸς τὸ τυγχάνον:** 'seeing what now befalls.' So *Ion* 1510

ἠρώδης δοκέτω μῦθόν... ἄλλπτου εἶναι πρὸς τὰ τυγχάνοντα νῦν, *fract.* 507 τὰ τυγχάνοντα δ' ὅστις εὖ φέρει.

1293. γυνή γένη. For the jingling juxta-position of sounds cf. *Or.* 238 ἔως ἐὼς σ', *I. T.* 1339 ἦμεν ἦμενοι.

1295. εἶση. 'will learn by actual experience.' The word is deliberately chosen: cf. 811.

1297. οὐκ ἐς ἀμβολάς: 'without delay.' The phrase occurs also in *Il. i. 270* and in prose (Holden on *Thuc.* 7. 15). See also on 904.

1299. τὰ πρόσφορα is equally ambiguous with the rest of this speech. (1) Ostensibly it means 'funeral rites,' as in *Alc.* 148 οὐκ οὐν ἐπ' αὐτῇ πρότεται τὰ πρόσφορα, (2) to Menelaus it implies his duty as a husband: *Tro.* 304 τὸ ταῖσδε πρόσφορον.

1300. τυγχάνων, 'meeting with such treatment from me as thou deservest.' So *Andr.* 742 θυροίμενος δὲ τεύξεται θυμουμένων, *Tro.* 739 αὐτῇ τ' Ἀχαιῶν περιμυνοστέρω τίχουσι. Cobet (*N. L.* p. 202) shows that the idiom is common in the Orators, e.g. *Lys.* 24. 23 μῆδαμῶς, ὧ βουλή, ταύτη σφαιε τὴν ψήφου. διὰ τί γὰρ ἂν καὶ τίχοιμι τοιοῦτων ἰμῶν;

1301 sqq. The chorus which follows is in many places corrupt, especially towards the end. The subjects described are the wanderings of Demeter in search of her lost daughter, her grief and disappointment at failure, and the disastrous results which ensued to the whole human race owing to the supplies of corn and water being withheld. Finally, her anger is appeased by Zeus, who sends the Graces and the Muses to sing and dance before her. The music of the drum and flute is then introduced to her by Cypris. To the question which naturally suggests itself—what has all this to do with the *Helenia*?—no satisfactory answer has been given. The last antistrophe appears to contain the key, but the words are unfortunately corrupt, and all we can make out is that Helen, if indeed she is meant at all, had incurred the anger of the Great Mother by neglecting her worship in some unlawful manner. An apostrophe to the power of the Bacchic ceremonial follows and the ode concludes with three lines, which, in their present condition, are unintelligible. It is not likely that a complete solution of these difficulties will be found. In the meantime, it may be suggested that 1353—1357 do not refer directly to Helen at all, but to Persephone. In that case, the only relevance of the chorus to the plot consists in the similarity of the destinies of Helen and Persephone, both of whom had been spirited away by divine intrigues. It should be observed that Aristotle, who censures Euripides' treatment of the Chorus, does not accuse him of writing *εἰρηλῆμα*. The introduction of these he accuses

to Agathon (*Ro. t.* 18. 7 p. 1456 a 25). Musgrave's suggestion deserves mention, viz. that the worship of Cybele had recently been introduced at Athens, so that allusions to the legends connected with it would appeal with peculiar force to the audience.

1301. *ὄρεα* is part of the predicate: 'over the mountains erst with nimble step...'—*δρομάδι*, though feminine in form, agrees with the neuter noun *κόλπ.* Cf. *Or.* 270 *μανιάσιν λισσήμασιν*, *ib.* 857 *δρομάσει βλεφάροις*, *Platon.* 1024 *φοιτάσι πτεροῖς*. *I. T.* 1235 *Δηλιάσιν γυάλοις*. So Vergil's *uictriciaque arma secutus* (*Aen.* 3. 54).

1306. *πόθῳ*, 'through yearning for the Maid that was lost, whose name none may utter.' The name Persephone was regarded with awe and men feared to pronounce it. *Plat. Crat.* 404 C *Φερρέφαττα δέ, πολλοὶ μὲν καὶ τοῦτο φοβῶνται τὸ ὄνομα*, *Pausan.* 8. 37. 9 *τῆς δὲ Δεσποίνης* (an Arcadian form of *Core*) *τὸ ὄνομα ἔδεισι ἐς τοὺς ἀτέλετους γράφειν*. *Pe-sychius* quotes *ἄρρητος κόρη* from the *Αλεξανδρος* (*frag.* 64). *Carcin. frag.* 5. 1 *λέγουσι Δήμητρος ποτ' ἄρρητον κόρην Πλούτωνα κριφίους ἀρπάσαι βουλευμάσιν*.

1308. *κρόταλα βρόμια*: *noisy castanets*. It is better not to print *βρόμια*, although *κρόταλα* were used both in the worship of Dionysus and in that of Cybele. For the word *Herw.* cites *Pind. Nem.* 9. 8 *ἀνὰ μὲν βρομίαν φόρμιγγ'... ὄρσομεν*. On the identity of Bacchic and Phrygian rites consult *Strabo* 10 p. 469 ff., who cites copious evidence to prove *τὴν κοινωνίαν τῶν περὶ τὸν Διόνυσον ἀποδειχθέντων νομίμων παρὰ τοῖς Ἕλλησι καὶ τῶν παρὰ τοῖς Φρυγῶσι περὶ τὴν μητέρα τῶν θεῶν*.

1310. *ζυγίους σατίνας*. The reference must be to the car of Cybele drawn by two lions: cf. *Soph. Phil.* 399 *ἰὼ μάκαιρα ταυροκτόνων λέοντων ἔφεδρε*, *Luer.* 2. 601 *in curru biungos agitare leones*. This is more clearly brought out with the vulg. *θηρῶν* = 'chariots of yoked beasts,' *θ. σ.* being treated as a single idea (*hypallage*): *Soph. Ant.* 794 *τόδε νεῖκος ἀνδρῶν ξύναμιον*.

1310—1317. The loss of a line after 1316 or 1317 increases the doubt as to the reading and construction of these lines. With the vulgate *θηρῶν ὅτε... ξειξάσα θεῆ* it is generally supposed that a finite verb such as *προὔξωρμῶντο* has dropped out after 1316 and that the v. concludes with the words *Ζεὺς δ' ἐδράνων*. The dative *θεῆ* then depends on the lost verb. 'What time to help the goddess, in quest of the maiden ravished from the circling dance the storm-swift virgins, (came).' On the other hand this remedy requires us to delete *δ'* after *αὐγάζων* in 1317, and it is probable that the *καίνα* follows rather than precedes that line. Thus *Wecklein*, whose reading is given in the text,

makes *θεία* the subject and provides a verb by replacing *θηρώσιν* τε for *θηρώσιν* ἄτε. But this course is not free from objection, since it increases the difficulty of *μέτα* in 1314.

1312. *κυκλίων* strictly denotes the revolutions of the dancers round a central point such as an altar (*I. A.* 1055). The phrase could not fail to suggest its technical meaning as applied to the dithyrambic choruses of men and boys who contended at the Dionysia: see Haigh's *Attic Theatre* p. 14.

1314. *μέτα*. With the reading adopted this cannot be the prep. governing *τὰν ἀρπαγῶσαν*, but must be adverbial, connected by 'tmesis' with *θηρώστω* = made quest in her company. The accent is due to its position subsequent to the verb: so *Il.* 17. 91 *εἰ μὲν κε λίπω κἀτα τοῖχρα καλῶ*, *Il.* 504 *Ἀγαμέμνονος πέμψαντος, ᾧ γίναι, μέτα*, Verrall on Aesch. *A.* 1270. There is, however, no trace of a verb **μεταθηρᾶσθαι*.

1315. **Ἀρτεμις* and *Athene* are said to have been the companions of *Persephone*, when plucking flowers in the Sicilian meadows (*Diod.* 5. 31). Naturally, therefore, they are prepared to assist in the search: Paley cites Claudian *de raptu Proserpinae* 2. 204 sq. *diffugiunt nympheis: raptivum Proserpina curru, imploratque deas. iam Gorgonos ora reuelat Pallas et intento festinat Delia cornu.*

1318. *ἔκραινε*: the imperfect expresses the gradual fulfilment of the will of heaven—*Il.* 1. 5 *Διὸς δ' ἐτελείετο βολή* (Tucker on Aesch. *Cho.* 76).

1319 sqq. In v. 1320 *ἔπαυσε πόνων*, the reading of the MSS., must be corrupt since *παύω* cannot be used intransitively in the active, except in the present imperative. It is not easy however to determine the seat of the corruption. The objection to *πόνων* or *πόνους* is that the two adjectives in 1319 are then left unsupported, since to supply *θεῶν* from the preceding lines appears inappropriate. This difficulty is avoided by Nauck's *ἀπόων* (adopted by Wecklein), which involves the change of *ὄρεια* to *Ῥεῖα* in the strophe. We have, however, to deal with the fact that *ματιόιστα* must be related to the verb in 1320 as supplementary participle (*Goodw.* § 879). For this cf. *Met.* 420 *μοῦσαι δὲ παλαιγενέων λήξουσ' ἀείδων τὰν ἐκὼν ἐκπέσαι ἀπιστοσύνας*. This consideration indicates that *ἐπαύσατο* (or *ἔληξε*) should be read in 1320, and requires that the genitive should be detached from the control of that verb. Hence I have adopted Schrijver's *ἔπαυσας' ἄλλαν*, substituting *πονοῖς* for *πόνους* in 1321. Translate:—'But when through weariness of her swift wide-ranging wanderings the mother ceased from tracking her daughter's cunning ravishment.'—*ἀρπαγῶς*: allusive plural, 50 n.

1323. ἐπέρασ' : note the change of tense in 1325.

1324. σκοπιᾶς. So in *El.* 446 Ossa is described as Νυμφᾶν σκοπιᾶς.

1325. ῥίπτει, 'she cast her down.' For the intransitive use of this verb cf. *Alc.* 897 τί μ' ἐκάλυπας ῥῆψαι τήμιζον τάφρον ἐς κόλην; *Cycl.* 166 ῥῆψαι τ' ἐς ἄλμην λισσάδος πέτρας ἄπο. There is a general tendency in Greek verbs, which express movement, to become intransitive: see Wedd on *Or.* 294, Tucker on Aesch. *Cho.* 572. So ταράσσει in *Suppl.* 599. Wecklein reads κάτα in 1326, connecting it with ῥίπτει by 'tmesis.' Drought follows the destruction of the watersheds.

1326. πέτρινα, 'amongst the rocky snowclad thickets.'

1327. ἄχλοα is proleptic. Coleridge strangely renders 'those barren fields,' as if limiting the curse of Demeter to Mt Ida. Translate:—'yielding to man no increase from the wide champaign.'

1328. ἄρότοις is more naturally instr. 'with crops' (*Suppl.* 29) than loc. 'in the corn lands' (*Alc.* 593). The drought and famine which Demeter inflicted upon mankind are described in *Hymn. Cer.* 305 seq. αἰνότατον δ' ἐνιαυτὸν ἐπὶ χθόνα πουλυρότεραιαν ποίησ' ἀνθρώποις καὶ κύντατον, οὐδὲ τι γαῖα σπέρμ' ἀνλεί κ.τ.λ. Pausan. 8. 42. 2.

1330. ἕει: note the change of tense from the historic present and cf. Aesch. *Cho.* 439 ἐπρασσε...θάπτει, *Ilc.* 574. —θαλεράς: 'rich sap of leafy tendrils.'

1332. πόλεων marks the transition from country to town life and is therefore preferable to πολέων. In favour of Baitham's ἐπέλειπε is the fact that this is the more common but not invariable compound in the sense of *desiccate*. On the other hand, Eur. never uses ἐπιλείπω elsewhere.

1333. θεῶν θυσίαι: cf. *Hymn. Cer.* 312 καὶ θουσιῶν ἡμερσεν Ὀλύμπια δώματ' ἔχοντας εἰ μὴ Ζεὺς ἐνόησε κ.τ.λ.

1334. πέλανοι: for the sacrificial cake burning on the altar cf. *Ion* 707 θεοῖσι...καλλιφλόγα πέλανον ἐπὶ πυρὶ καθαρνείας, *Trō.* 1063 πελάνων φλόγα.

1336. λευκῶν is an epithet of water also in *H. F.* 593, *I. A.* 1294: it means 'sparkling, bright' of rushing water as contrasted with μελάνυδρος etc. of a deep and clear pool. The gen. is of material, and ἐκβάλλει is intransitive—to gush forth: see on 1325 and cf. *El.* 96 ἦ' ἐκβάλω ποδὶ ἄλλην ἐπ' αἶαν.

1337. ἀλάστω is not so much *unconscious* as *unconscious*. What cannot be forgotten (ἀ-λαθ) lies heavy on the heart and is therefore insufferable (Wilamowitz on *H. F.* 911).

1338—1352. This strophe, which assumes the identity of Cybele with Demeter, gives a fanciful account of the introduction into the worship of the latter of the wild Phrygian music, which characterised the ritual of the former.

1341. **σεμναὶ Χάριτες.** The Graces, Aglaia, Euphrosyne and Thalia (Hes. *Ἱέρου.* 909), preside over dancing and revelry: Pind. *Ol.* 14. 8 οἰδὲ γὰρ θεαὶ σεμνῶν Χαρίτων ἄτερ κοιρανέουσιν χοροῖς οὔτε δαίτας. Cf. *H. F.* 673 οὐ παύσομαι τὰς Χάριτας Μούσαις συγκαταμυγνῆς, ἀδίσταν σεμνῶν.

1342. **τᾶ** is a necessary correction, since the order of the words prevents *ταν* being taken with *λύπαν*.—**περὶ** ε. dat. after verbs expressing emotion is a very limited usage. In Attic prose it is found after *δοδεῖναι* and *θαρραῖν* only (Thuc. Plat.). Kuehner-Gerth, § 437, II. 2 a.

1344. **ἀλᾶν** is generally accepted, for though Demeter's wanderings are now at an end (1320), and her grief is ultimately due not to them but to the loss of Persephone, yet the wanderings have crowned her sufferings by destroying the hope of recovering her daughter. The alternative is to accept Musgrave's *ἀλλαξαιτ' ἀλαλᾶ*, but the noun does not seem appropriate to *σεμναὶ Χάριτες* (see Lexx.).

1346. **χαλκοῦ κ.τ.λ.** Rich (*Vit. Ant.* p. 704) describes *τύμπανον* as follows: 'it was a wooden hoop covered on one side with hide (*βύρσοτινῆ*) like a sieve, and set round with small bells or jingles.' To these latter *χαλκοῦ* alludes. (*χαλκοκρότον Δαμάτερος* Pind. *I.* 6. 3.) Paley identifies them with the brazen castanets (cf. 1309) mentioned in *Cycl.* 205 *κρόταλα χαλκοῦ τυμπάνων τ' ἀράγματα*. Coleridge's version 'the crashing cymbals native to that land' is misleading. **χθονίαν** is boldly used in the sense of 'thundering' or 'rumbling.' Its justification is to be found in the constant comparison of the noise of the drum to thunder: Lucr. 2. 618 *tympana tenta tonant*, Aesch. *frag.* 57 *τυμπάνων ἤχεω δ' ὡσθ' ἰπσογαῖον βροντῆς φέρεται βαρυσταρξής*. On the other hand, *χθόνιος* is the regular epithet of *βροντή*: *Hes.* 1201 *ἰθὺν τις ἤχεω, χθόνιος ὡς βροντῆ Διός*, Aesch. *Prom.* 994 *βροντῆμασι χθονίους*, *El.* 748 *νεπτέρα βροντῆ Διός*.

1347. **βύρσοτινῆ**: cf. *Bauch.* 124 *βύρσοτονον κέκλωμα*, *ib.* 513 *δούπου τοῦδε καὶ βύρσης κτύπου*, Lucr.'s *tympana tenta*.

1349. **Κόρυπις.** In *Iliaic.* 128 the Corybantēs are said to have mingled the music of timbrel and flute *ματρός τε Πέας ἰς χέρι θελαν*. The worship of Aphrodite was known to have been introduced from the East (Pausan. 1. 14. 7), so that it is not surprising that she should

be associated with Oriental ritual. Moreover, by inspiring Pluto's passion she had been the ultimate source of Demeter's grief, and owing to her rivalry with Hera the cause of Helen's misfortunes.

1351. **βαρύβρομον**: an epithet of *τύμπανον* in *Bacch.* 156. The Phrygian flute is associated with the timbrel in the description already quoted from *Bacch.* 126 sq. Cf. *Lucr.* 2. 620 *et Phrygiō stimulat numero caua tibia mentis.*

1352. **ἀλαλαγμῶ** applied to the drum in *Cycl.* 65.

1353 sq. At this point the meaning is wrapped in obscurity. The common view, with *ὄν* for *ᾠν* (Canter) and *πίρωσας σοῖς* (Hermann), finds an allusion to Helen's unlawful love for Paris (*πίρωσας* = *incendere amore*), which in some unexplained manner caused her to neglect the rites of Cybele and incur her anger. But this is impossible, for (1) the whole play is based on the assumption of Helen's innocence, and (2) the rites of Cybele have nothing whatever to do with the story of Helen and Paris. It is suggested, therefore, that *ὦ παῖ* is addressed not to Helen but to Persephone, and that there is a reference to the legend that she was hindered from returning to the upper world permanently by having tasted a pomegranate seed in Hades: *Hymn. Cer.* 371 *αὐτὰρ ὃ γ' ἄλοῦς ῥιπῆς κόκκον ἔδωκε φαγεῖν μελιρῥέα, λάθρη αὐφί ἐνομίσας, ἵνα μὴ μένοι ἥματα πάντα αἰθι παρ' αἰδοίῃ Δημήτερι κραιναπέπλω.* Now the pomegranate was hateful to Demeter (*Pausan.* 8. 37. 4), and to taste of its fruit was a desecration of her ceremonies, since abstinence therefrom was enjoined both at the Eleusinia (*Porphyr. de Abst.* 4. 16) and at the Thesmophoria (*Clem. Alex. Protrept.* 2. 19, p. 16 Potter). In this way a reasonable connexion can be established between *θεσίας οὐ σεβίζουσα* and *ᾠν οὐ θέμις κ.τ.λ.*, and the alteration of *ἐπίρωσας* to *ἐγείσω γὰς* would not be a violent remedy. For other views of the passage see Appendix.

1358. **δύναται**, an instance of the *schema Pindaricum*,—i.e. a singular verb preceding a plural subject. For Pindar see e.g. *frag.* 239 *ἰαχεῖ βαρυφθεγκτᾶν ἀγλαίαι λέοντων.* In tragedy we may compare *Iliaeh.* 1350 *δέδοκται...τλήμονες φηγαί, Πησση.* 349 *ἔσιγ' ἴθι σᾶς ἔσθ' αἰνὸν νύμφας.* *Ion* 1146 and *Soph. Trach.* 520 are well known. The mention of *θεσίας θεῶς* leads to an apostrophe in praise of the various symbols of Bacchic worship. For the identification of this with the cult of the Great Mother see on 1308.—**νεβρῶν...στολίδες**, the special dress of the Bacchantes: see *Bacch.* 24 etc.

1360. **κισσοῦ τε κ.τ.λ.**, 'luxuriant ivy hung round sacred fennel wands.' For this use of *στέφω* cf. Aesch. *Thib.* 50 *μημέια δ' αὐτῶν τοῦς*

τεκταινέει ἐς δόμοις πρὸς ἀμὲν Ἀδριάντου χροστὸν ἑσπερον. The *νάρθηξ* here is identical with the thyrsus. 'Strictly speaking,' however, Dr Sandys remarks on *Bacch.* 113, 'the *νάρθηξ* was different from the thyrsus, the former being a plain light staff, the latter usually swathed with ivy, or trimmed with ribbands, and armed with a sharp point capped with a fir cone.'

1362. *ῥόμβων* may be translated 'tambourines.' They appear to have been circular discs whirled round the head with a thong and struck while in revolution. Cf. Apoll. Rhod. 1. 1138 *ἐνθεν ἐς αἰεὶ ῥόμβῳ καὶ τυπανῷ Πάριον Φρύγες ἰνάσκονται*, Diogenes trag. frag. ap. Athen. 14, p. 636 Ἀσσιῶδος μετρηφόρος Κυβέλας γυναῖκας...τυπάνοισι καὶ ῥόμβοισι καὶ χαλκοκτύπων βόμβοις βρομοῦσας ἀντίχερσι κυμβάλων, *Ant. Pal.* 6. 167 *στρεπύων Βασσαρικοῦ ῥόμβων θιάσοιο μῦσα.*

1364. *βακχεύουσά τ' ἰθεῖρα*, cf. *Bacch.* 130 ὁ Βακχίης...*τροφερόν πλοκαυόν εἰς αἰνέρα ῥίπτωι.* The verb implies that the locks of the devotee are permeated with the divine inspiration, *Βρομίῳ* being instrumental. So *I. T.* 1243.

1365 *παννυχίδες θεάς*: the reference is to the nightly vigil of the initiated at Eleusis on the conclusion of the sixth day of the Greater Eleusinia (*Diel. Ant.* 3. π.): cf. Ar. *Av.* 371 *καὶ παννυχίδας τὰς ἡμετέρας αἱ τῆδε πρέπουσιν ἑορτῇ*, 447 *οὐ παννυχίζουσιν θεῆ.*

1366 sqq. It is not possible to do more than guess at the general drift of these lines. Amongst the many suggestions recorded by Wecklein some have sought to introduce a direct reference to Helen in order that the similarity of her fate to that of Persephone may be expressed. Thus Balfour:—*εἰ δὲ νῦν θυμασίῳ ὑπέρβαλες.* Ἑλένα, μορφῇ μόνον ἀίχῆς = 'if thy eyes are brighter than hers, it is in beauty only that thou boastest.' Or it is possible that the lines are merely an amplification of the preceding description, and that the ode is not directly connected with the subject of the play (see on 1301 sqq.). This view is represented by Schenkl's *ὄτ' ἂν ἐν ἀστράσιῳ ὑπερθε σέλανα μορφῆν ἀναπληροῖ.* It is curious that, notwithstanding their obvious corruption, the lines correspond accurately with the metre of the strophe, except that v. 1367 has one short syllable in excess.

1369. *μέν*: the apodosis must begin at v. 1374 where *δ'* should probably be read. 'So far all has gone well within, ...but as to the external ...'

1370. *συνεκκλέπτουσα*, 'for the daughter of Proteus joining in our plot to conceal the presence of my husband did not reveal it to her brother when questioned.' *πόσων* is governed by *συνεκκ.*, and with *οὐκ*

εἶπε supply ὅτι πάρεστι from what precedes. For Theonoe's attitude cf. 890, 1017, 1023. Herw.'s objection that Theoclymenus was so completely satisfied as to be unlikely to question her is hypercritical. It is clear that brother and sister had met: was it likely that Theonoe would volunteer her statement?

1372. ἐν χθονί, for which Wecklein boldly substitutes ἡλίου, qualifies εἰσορᾶν. It is not redundant, but in the negative clause is equivalent to 'anywhere': cf. φάος τόδ' εἰσορᾶν = to be alive here (*Il.* 248 etc.). —ἐμήν χάριν: 130 n.

1374. κάλλιστα δ', but it is most fortunate that. For the adverbial predicate cf. *Or.* 1278 καλῶς τά γ' ἔνθεν and see on 1273. For εἰ equivalent to ὅτι see Goodw. § 494. δ' appears to be necessary here to provide the contrast with μέν in 1369. τάδε shows that Menelaus is now on the stage. Wecklein suggests κάλλιστα δ' ἐκ τοῦδ' ἤρπασεν τύχην πόσις (after Musgrave). Perhaps rather κάλλιστα δ' ἰδιάν...τύχην, contrasting the general success with the special ingenuity shown by Menelaus in taking charge *himself* (1377) of the weapons, which were to form part of the funeral offering.

1375. καθήσειν...ἔμελλεν, *he was to cast*, i.e. it was intended by others that he should cast. So in Homer, as e.g. *Il.* 11. 700 περί τρίποδος γὰρ ἔμελλον θεύσεσθαι.

1376. πόρπακι 'was a leathern thong running round the inner edge of the shield and fixed at intervals of six inches or so by pins or nails (πόρπαι), so as to form a succession of loops,' Jebb on *Soph. Ai.* 575. It must be distinguished from the ὄχανον, a vertical band of wood or metal through which the arm was thrust. Eur. is speaking of his own time, since the arrangement of the Homeric shield was quite different: see the comm. on *Il.* 8. 193.

1377. τε joins λαβόν to ἐμβαλόν. For the order of the participial clauses separated by the main verb cf. Aesch. *Clio.* 225 κοινὰν δ' ἰδοῦσα...ἀνεπερώθησ...ἔχουσκοπούσά τ'....

1378. χάριτα is found also in *El.* 61 and in Herodotus. —δὴ marks the pretence as at 1057. *Andr.* 594 ὡς δὴ γυναῖκα σώφρων' ἐν δόμοις ἔχων. συνεκπονῶν implies that Menelaus was assisting Helen in 'paying honour' to the dead (1406).

1379. προὔργου adv. *opportunistly*, as in *I. T.* 309. —ἐς ἀλκὴν, for battle: 42 n.

1381. στήσων is a certain conjecture: cf. *Andr.* 694 ὅταν τροπαῖα πολεμῶν στήσῃ στρατός, *Or.* 713 στήσαι τροπαῖα τῶν κακῶν etc.

1382. ἀμείψας is used as at 1187. The participle belongs to

ἑταίρατο. For the generic relative *ἃ* after *πέπλους* see on 1687. The clause *καὶ δόματα* is independent of the influence of the relative as usual. *ἀντίφασ'*, with the meaning 'causing to take in exchange,' has only the doubtful support of *Il.* 14. 381.

1383. *ἐξήσκησα*. 'amayed.' Observe the contrast with the middle in 1379. *λουτροῖς χροὰ ἔδωκα*: the expression is reversed in *Or.* 42. Eur. is fond of using *δοῦναι* to express physical application. Cf. *I. A.* 1221 *γῆραι σάσι σάμα δοῦσ' ἐμὸν*, *Bacch.* 621 *χεῖλεσιν διδοῖς δόματα*. *Il. F.* 1402 *δοῦν δέρη σὴν χεῖρα*, *Platon.* 465 *ὕταν ὑμῶν ὕμασιν διδῶ*, *Thuc.* 1176 *βαστραχὸν φιλήμασιν ἔδωκε*, *I. T.* 1353, *Suppl.* 1105, *Tru.* 97.

1384. *νίπτρα*: acc. in apposition to the sentence (77 n.).

1387. *προσποιούμεθα* is explained thus: 'you we claim as our friends and (bid you) control your tongues.' *προσποιεῖσθαι* to attach to oneself is commonly used in prose with predicates like *φίλους* (Herod. 1. 6: cf. Xen. *Mem.* 6. 3 *τίνας θεῶν προσποιούμενοι*), but is not a tragic word. In order to explain *κρατεῖν* we must have recourse to *zeugma*, which is here unnatural. Herm. substituted *γε* for *τε* = 'at least so as to keep silence,' with inf. epexeg. (Goodw. § 758). *κρατοῦντα* (Stephanus) is wrong in point of gender, and Rauchenstein's bold remedy alone yields a satisfactory text. A similar promise is made to the Chorus in *I. T.* 1067, a play in many points parallel to this: see *Introd.* p. xvi.

1389. *συνσῶσαι*: in *I. A.* 1209 this verb means *to help another to save*.

1390. At this point Theoclymenus appears on the stage, addressing his retainers, who follow him from within the palace.

1392. *δ'*, in its regular position with voc. outside the clause: 832 n.

1393. *πέιθου*: 994 n.—*παροῦσα* is varied by *ἦν τε μὴ παύσῃ*: cf. *Suppl.* 499 *θεῶν θέλοιτος ἦν τε μὴ θέλῃ*. To suggest that her presence is not required is an outrage to Greek sentiment: Aesch. *Cho.* 8 *οὐ γὰρ παρῶν φάσχα σὶν. πᾶτερ, μέρον*. For *τε...τε*: whether...or cf. *I. A.* 55 *τὸ πρᾶγμα δ' ἀπόρως εἶχε...δοῦναί τε μὴ δοῦναί τε*, *Ion* 853.

1394. *πράξεις* c. dupl. acc. is a rare construction, of which there is an instance in *Ar. Eccl.* 108 *ὥστ' ἀγαθὸν τι πρᾶξει τὴν πόλιν*.

1396. *μεθίναί*, 'to let slip,' is defended by *Il.* 27, while *inf.* 1614 favours the alteration to *καθίναί*. The same question arises as to *μεθίναί ἀγκυραν* in Aesch. *Cho.* 651.

1397. *χάρισιν ἐκπεπληγμένην*: Coleridge renders, 'in an ecstacy of gratitude towards...'. Rather 'distracted by fond memories of...'. *χάρις* = *gr.*, not *gratitude*, as in 655: cf. *Platon.* 788 *μουσαν ἐν ᾗ χάριτι χοροποιοί*, *Tru.* 1108 *ἐνοπτρα παρθένων χάριτας*.

1398. **παρόνθ'** is objected to by Herw., 'nemo enim non absentem luget.' But ancient sentiment, especially as expressed by Theoclymenus, was not so delicate (cf. *sup.* 937). Menelaus is dead and gone (1216): and yet Helen, though she will never feel the joy of his presence again, laments overmuch. A formal show of sorrow may be required (*I. T.* 62), but Helen is overstepping these limits. The danger will be increased, if her memory is further stirred by participation in the funeral rites. **παροῦσ'**, implying simply that it is too soon to show signs of mourning, would be less effective.—**ὄμως**: 728 n.

1401. **διὰ τὸ μὲν** so great is my love for my husband. So we say 'to die for love,' where final and efficient cause seem to fall together: see 849 n. *I. A.* 1420 **θυῆσκε δι' ἐμέ**, *Or.* 1227.

1405. **οἱ' ἐγὼ θέλω**: the irony of ambiguous statement begins here and is carried through to the end of the dialogue with Theoclymenus at 1428. Paley has a good note, calling attention to the significance of the emphatic personal pronoun in this and similar passages: cf. *sup.* 1201, *II. P.* 749 **εἰ πρόσσει τις ὡς ἐγὼ θέλω**, *Ar. Ach.* 446 **εὐδαιμονοίης, Τηλέφω δ' ἀγὼ φρονῶ**.

1409. **δὴ τιν'** must be taken together, forming practically one word, like **δήπου** and **δήπουρ'** (855 n.): 'for these things lead to some sure issue.' See Wedd on *Or.* 52. It is better to translate **τύχην** by a neutral word, though supreme good fortune is implied. The word is ironical even to the understanding of Theoclymenus.

1410. **ὄστις** introduces the indirect question subordinate to **πρόσ-ταξον**.—**τάδε** are the **κτερίσματα** of 1391.

1411. **ὡς ἄν**: see on 1182.

1412. **πεντηκόντορον** appears also in *I. T.* 1124. Such a ship is an anachronism for the heroic age. According to Herod. 1. 163 **μακρὰ νῆες** were first introduced by the Phocaeans:—**ἐναυτίλλοντο δὲ οὐ στρατογύλῃσι νηυσί, ἀλλὰ πεντηκοντέροισι**. Eur. probably selected the word as representing the older type of warship.

1413. **ἐπιστάτας**: 1267 n.

1414. **κοσμεῖ τάφον**: the verb is commonly employed for paying honour to the dead (*Tr.* 1147, *Andr.* 1160). Here it implies the due performance of the rites, for **τάφος** = **ταφή**. Cf. *Soph. Ant.* 395 **ἡ καθηρέθη τάφον κοσμουσα**. In *Or.* 611 **τάφον** = tomb, as is shown by 471.

1415. **ἀκούειν**: 733 n.

1417. **καί...γε**: 591 n.

1418. **ὄναιο**, which is independent of **βολευμάτων**, shows her gratitude for his complaisance.—**καίγώ**: scil. **ὀναίγημν**. For the causal

genitive cf. *Or.* 1407 ἐγγυα τῆς ἡτιχῆς προνοίας, and see Kuelmer-Geith § 420. It is doubtful how far, if at all, such genitives represent an original allative (cf. 211 n.). Theoclymenus understands by βουλευμάτων her designs for the burial.

1419. νῦν, marking here a strong inference, is long even before a vowel as in *Or.* 1292, *Soph. El.* 616 (Jebb) etc.

1421. ἄλλως: 755 n. ἄλλως πόντος is the predicate—being correlative to οὐδέν—which is rendered possible by the vagueness of the subject τὰ τῶν θανόντων, covering both ‘the lot of the dead’ and ‘our dealings with the dead.’ The sentiment was outrageous to the average Athenian, but is dramatically appropriate both here and at *Tr.* 1248 δοκῶ θεοῖς θανατοῖσι διαφέρειν βραχύ, εἰ πλουσίον τις ταύξειται κτερισμάτων. Cf. *Tr.* 641 ἀνθρώπων δὲ μαίρονται φρένες, δαπάνας ὅταν θανοῦσι πέμπωσιν κενάς.

1422. The text is probably sound, although the meaning is more clearly brought out by Musgrave’s ὧν ἔγωγ’ ἐρῶ. ‘Those of whom I speak have some share in this world as in that.’ Helen is thinking only of Menelaus, feigned to be dead but really alive. Theoclymenus understands her as contrasting the dead Menelaus with himself. For the jingle of the concluding words cf. *Soph. Phil.* 107 ὡς ἐγὼ λέγω, *El.* 336 οὐχ ἢ γὰρ λέγω, and see on 1292.

1425. ἐν σοί, 906 n.—εἰς ἐμ’, ‘bestow upon me, show towards me.’ The prep. here takes the place of the usual dative: *Diack.* 421 ἴσα δ’ ἐς τε τὸν ὄλιγον τὸν τε χείρονα δῶκ’ ἔχων οἶνον τέρψιν ἄλυπον, *Phoen.* 1757 χάριν ἀχάριτον ἐς θεοῦς διδοῦσα.

1426. οὐ νῦν, ‘it is too late to teach me.’ For fut. mid. used as passive cf. *Andr.* 739, *Soph. Ant.* 726 etc.

1427. ἐκπέμψω, the deliberative subjunctive in parataxis; for the development of this construction see Goodw. §§ 217, 288.

1428. ἤκιστα. The king’s presence would have spoilt all. His purpose is cunningly diverted by this appeal to his vanity. Cf. *Diack.* 803 τί δρῶντα; δουλεύοντα δουλείαις ἐμαῖς;

1429. Πελοπιδῶν: 1242 n.

1430. καθαρά: the presence of a corpse within the house polluted it, so that all who entered required ceremonial purification. For this purpose it was customary to place a vessel of water (ἀρδάνιον) by the house door (*Ar. L.* 1033). The belief is illustrated by the account of the purification of Delos in *Thuc.* 3. 104. Holy places and their priests require special protection from contact with the dead: *Eur. Ires.* 475 ἀνεπαθροῦσι ὡς χερμαπτόμενος (of the Cretan prophets of Zeus).

1432. **γάμων ἀγάματα**, wedding gifts. These were presented to the bride and bridegroom on the days immediately following the marriage ceremony (*ἐπαύλια*).

1434. **βοᾶσθαι**, 'to re-echo'—to be filled with sound. This use of the passive of an intransitive verb was a linguistic experiment which Eur. favoured: cf. *I. T.* 367 αἰλεῖται δὲ πᾶν μέλαθρον, *Herac.* 401 θυηπολεῖται δ' ἄστν μάντεων ὑπο, *inf.* 1602, *El.* 691 ὀλοῦξεται πᾶν δῶμα (corresponding to *Biach.* 24 Θήζας ἀνωλόλυξα), *Ion* 463. Pindar had furnished a precedent in the striking phrase αἰεῖτο δὲ πᾶν τέμενος *τερπναῖσι θαλαῖσι* (*Ol.* 10. 84). Cf. *Ar. Thesm.* 996 ἀμφὶ δὲ σοὶ κτυπεῖται *Κιθαιρώνιος ἠχώ*,—καὶ *νάπαι πετρώδεις βρέμονται*. Carlyle's 'The mountain path...besung by rushing torrents' is equally artificial. Kuehner-Gerth § 378, 10. *Ar. Lycr.* 1228 and *I. A.* 438, however treated, are not parallel.

* 1435. **ὑμέναιον** cannot be the object of *βοᾶσθαι* taken as middle, as some propose. It must be treated as acc. in apposition to the sentence (1384), although with *ὑμνωδαῖαι* preceding such a construction is somewhat harsh. Paley's suggestion (see cr. n.) would remove all difficulty.

1436. **πελαγίους ἐς ἀγκάλας**: 1062. These words must be taken with *δοῦς* in 1437, so that *πόσει* is dat. *commodi*.

1437. **ὄντι**, imperfect participle. Goodw. § 140 cites *Thuc.* 4. 3 ἡ Πύλος ἐστὶν ἐν τῇ Μεσσηνίᾳ ποτὲ οὔση γῆ. 658 n.

1439. **συνδαίσας**. At Athens there were two wedding feasts (1) given by the father of the bride before she left his house, (2) given by the bridegroom at his own home: Schoemann on *Isaeus* 8. 18.

1441 is pronounced by Herw. to be 'foede corruptus,' but the sequence of thought seems to be as follows:—Zeus is invoked to display his protective power (*βλέψον πρὸς ἡμᾶς*), and his dispensing wisdom (*μετάστησον κακῶν*). The former prayer is elaborated in 1443 5, the latter in 1446 50. *πατήρ* thus recognises the divine care for men, *σοφός* the moral order of the universe (cf. 1137—1150 n.). For *σοφός* cf. *Syrhl.* 218 *δαιμόνων σοφώτεροι*, *I. T.* 570 οὐδ' οἱ σοφοὶ γε *δαίμονες κεκλημένοι*, and especially *Phoen.* 86 *χρὴ δ' εἰ σοφὸς πέφυκας, οὐκ εἶν βροτὸν τὸν αὐτὸν ἀεὶ δυστυχῆ καθεστάναι*.

1443. **ἔλκουσι**, 'straining to drag our fortunes towards the summit.' There is no exact parallel to this vigorous phrase. For the 'uphill' metaphor, which is familiar in the use of *προσωντης*, cf. *Alc.* 500 *σκληρὸς γὰρ αἰεὶ καὶ πρὸς αἰπος ἔρχεται*, *H. F.* 119 *μή πόδα προκάμψτε βαρὺ τε κῶλον, ὥστε πρὸς πετραίων Λέπας ζυγοφόρος ἄρματιος βάρος φέρων τροχῆλάταιο πῶλος*. For *ἔλκειν σιμφοράς* cf. *Ilad.* 63 *Ἐκάβη, τὸ θεῖον*

ὡς ἀλπίων ἐρχεται ἀνητῶσιν ἔλκει δ' ὄσπον' ἐκ ταύτου τύχας. For the general sentiment Paley well compares *P. m.* 738 (742) ἀλλ' ὅταν σπεύδῃ τις αὐτός, χά θεός ξυνάπτεται. Add *I. T.* 910.

1444. ἄκρα. χερσί: cf. *Exod.* 9. 19 *the magicians said unto Pharaoh, this is the finger of God, Luc. Evang.* 11. 20 εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια.

1445. ἴν'...τῆς τύχης: 313 n.

1446. ἄλις δὲ μόχθων: 1099, *Phoen.* 1748.

1447 sq. Coleridge, in substantial agreement with Paley and Jerram, translates: 'Full oft have I invoked you, gods, to hear my joys and sorrows.' But the next clause shows that Menelaus is complaining of fortune being always against him; he cannot in the same breath refer to his cheerless past. This objection is not removed—although the harshness and rotundity of the language are improved—by Nauck's χρῆσθ' ἄμορ' ἄλυσιν (which Wecklein adopts with Herwerden's χάρθ' for χρῆσθ'), i.e. 'many have been my invocations to you, including things joyful and painful to hear.' Hermann's correction (see cr. n.) perhaps gives the general sense, though we might expect some reference to the idleness of appeals to divine aid (*Trø.* 469, 1280). On the other hand, the first part of 1447 finds an echo in *Il. F.* 501 καίτοι κέκλησαι πολλάκις, and the antithesis of χρῆσθ' and λιπρῆ is proved to be Euripidean by *Med.* 601 τὰ χρῆστὰ μὴ σοι λιπρὰ φανέσθω. We seem, therefore, to require something like χρῆσθ' ὅν λαχῆν κεί λιπρ' ὀφείλω γ' οἶδ' with the meaning:—'Hitherto I have had enough of troubles, despite my constant prayers to heaven. As I have borne with sorrow, a measure of prosperity is now due—success at last, not unending misery. So only can the wisdom of the gods be justified' (1441 n.). It should be mentioned that the MSS. have καὶ λιπρὰ γ' in 1448.

1449. ὀρθῶ ποδί: for the metaphor cf. *Pind. Ol.* 13. 72 ἀνὰ δ' ἔπαλτ' ὀρθῶ ποδί, *Isthm.* 6. 12 ὀρθῶ ἔστιασας ἐπὶ σφονόρῳ. Horace imitates this in *Ep.* 2. 1. 176 *securus cadit an recto stet fatuus talo*, and is followed by *Pers.* 5. 104 *recto uiuere talo*.

1451 sq. These lines are addressed to the ship (1272, 1413) which is to convey Helen and Menelaus to Sparta. The vocative is not followed up by any verb, so that vv. 1451—1464 serve merely to direct the attention of the reader to the general subject of the ode which they introduce. Translate:—'Hail! swift Phoenician boat of Sidon....' A precisely similar case is cited by Jerram from *Hipp.* 752 ὦ λευκόπτερε Κρησία πορθαίε, on the ship which conveyed Phaedra to Athens. Add *El.* 432 κλειναὶ νᾶες κ.τ.λ.

1452. **Νηρέως**: Badham's elegant conjecture is strongly supported by *I. T.* 426 ἐπ' Ἀμφιτρίτας ῥοθίῳ.—μήτηρ is supposed to mean 'a mother to the foam' i.e. sustaining and fostering it, but no parallel can be adduced for such an expression. With this reading εἰρεσία as *pars pro toto*=the ship (synecdoche).

1454. **χοραγὲ κ.τ.λ.**, 'leader in the joyous revels of the dolphins.' Cf. *El.* 435 ἦν ὁ φίλανδρος ἔπαλλε δελφίς πρῶταις κυανερύβοις.

1455. **ᾄταν**: the context shows (1452, 1459) that the poet is not describing a dead calm, so that Badham's αἶρας should not be adopted. For the same reason εἴημερον is preferable to νήμερον and is more easily accommodated to v. 1470. The circumstances in Bacchyl. 13. 96 στόρεσεν δὲ τε πόντον οὐρία are exactly similar. Cf. Verg. *Aen.* 3. 69 placataque venti dant maria et lenis crepitans uocat Auster in altum, 5. 763 placidi strauerunt aequora uenti, creber et aspirans rursus uocat Auster in altum. We cannot, however, equate νήμερος to *placidus*, and Soph. *Ai.* 675 and Verg. *Ecl.* 2. 26 are not in point.

1460. **αὔραις**: the dative is comitative-instrumental, as in *Od.* 14. 253 ἐπλόμεν βορῆν ἀνέμῳ ἀκράει καλῷ, Cic. *Fam.* 13. 90 *austro lenissimo in Italiam peruentum est*.—**πλείοντες**: for the Ionic form see Weir Smyth's *Ionic Dialect* § 221. Similarly Dindorf restores πνείων in *I. A.* 579. **λείποντες** in the sense of 'yielding to' cannot be justified. The metre does not correspond accurately with v. 1474: see Analysis.

1464. **Περσείων οἴκων**, Mycenae, of which Perseus was the reputed founder. The story is told at length by Pausan. 2. 15. 4 foll. So in 1586 Menelaus prays for a safe voyage to Nauplia. The tradition that Menelaus on his return from Troy touched at Argolis before landing at Sparta seems to be indicated in *Od.* 3. 311, but is not mentioned when Menelaus describes his own return in *Od.* 4. 585. In the next line, however, we are transported to Sparta without any allusion to the intervening journey.

1465. **ποταμοῦ**: the Eurotas is meant, as the context shows.

1466. **παρ'**: 491.—**Λευκιππίδας**, governed by Λάβοις in 1467. Hilaira and Phoebe, the two daughters of a Messenian prince Leucippus, were originally betrothed to Idas and Lynceus, the sons of Aphareus, but were subsequently carried off and married by Castor and Pollux (Pausan. 1. 18. 1; Theocr. 22. 138). The sons of Aphareus, who attempted to rescue them, were slain by the Dioscuri (Pausan. 2. 22. 5; 4. 31. 9). We are not here concerned with the priestesses also called Leucippides, who in later times were attached to the cult of the two sisters (Pausan. 3. 13. 7; 3. 16. 1). The Chorus look forward to

the meeting between Helen and her brothers' wives. The alteration *Λευκιππίδης* pre-supposes 'alteram Leucippidem pervigilio cultam esse' but is destructive to the sense of the passage. *πρὸ ναοῦ Παλλάδος*: since the Leucippides were priestesses of Athena (Apollocl. 3. 12. 8). The temple is the Brazen House (*sup.* 228).

1467. *λάβοις*. The subject is unquestionably Helen, as the next line shows.

1468. *χρόνω*, 'joining in the dance after long absence or in the revels of Hyacinthus to share the joyous vigil.'

1469. *κώμοις Ἰακίνθου*. The festival of the Hyacinthia was celebrated at Amyclae for three days during the month Hecatombeus, i.e. about May or June (Pausan. 3. 19. 1 ff. and esp. Athen. 4, p. 139 D). It was held in honour of Apollo and called after Hyacinthus, whom he accidentally slew, as described in the following lines. Mr Frazer remarks:—'Probably this worship of the dead Hyacinth was the original local cult of Amyclae, upon which at a later period the worship of Apollo was superposed by the Dorian invaders.'

1471. *ἐξαμιλλησάμενος* means simply 'in a contest': see on 385. The alternatives 'having vanquished in contest' or 'having driven from the contest' have no relevance to the story as told elsewhere (cf. Lucian *Dial. Deor.* 14).

1472. *ἀτέρμονι*: on *Il.* 926 *ἀτέρμονας ἀγῆας* the schol. gives *κικλοτερῆς* as an explanation. Herwerden quotes *δακτύλιος ἀπίρων* (Arist. *ἦθ.*, 247), which is decisive. Transl. therefore:—'the round orb of the discus.'

1474. *γῆ*: locative dat. without prep., as in 8. It must not be taken after *ἄπερ*, for in such cases the Greek idiom does not express the subject to the inf. In English the passive is usually employed:—'bade a day to be observed.'—*βούθυτον ἀμέραν*: a day when *αγεῖν* are sacrificed must be one of high and solemn festival. Cf. Aesch. *Ch.* 260 *βουθύτοις ἐν ἡμασιν*.

1476. *μόσχον*, depending on *λάβοις* (1467). Hermione is meant: cf. 283. For the use of the word see Lexx. and cf. Aesch. *Ag.* 1004 *ἄπειχ' τῆς βούς τὸν ταῦρον*, and Ovid's *Graia iuuenca*. After this a v. has been lost corresponding to 1463 such as *θαλλουσαν ἐν πατρίοις* (Musgrave).

1477. *πεῦκαι*: cf. *ὑπὸ λαμπάδων* 638 n.

1478. *δὲ ἀέρος*. The Chorus in sympathy desire to be spectators of the issue. Similarly *Phoen.* 163, *I. T.* 1138.

1479. *γενοίμεθα*. It seems clear that a relative particle has dropped

out before *Λίβυες*, since the metre is defective and a connexion between *γενοίμεθα* and *νίσονται* is required. *ἐνθα* might easily have been lost in this position, but does not fit the metre. *ὄθι* requires the transposition of *Λίβυες* and *στολάδες*. Fix suggested *ἔν' αἰ*. It does not, however, seem to have been observed that *νίσονται* requires some qualifying word to express direction, and this makes in favour of *ὄπη* (*ὄπα*) or *ὄποι*. In that case, the immediate goal of the southward-flying cranes must be Greece, over which they are driven from Thrace (1492), for the Chorus cannot be expressing a desire merely to be raised in mid-air over Egypt. A consequent difficulty in the interpretation of 1484 foll. will be dealt with below. Most edd. suppose that the Chorus pray for wings to escape by flying aloft in the region where the birds move. Then in 1487 foll. the birds, who have *ex hypothesi* already reached Egypt, are bidden to return to Sparta to carry the news of Menelaus' approaching return. Surely this is unreasonable. The southward journey of the cranes at the approach of winter is often referred to. The edd. cite Hes. *Op.* 446 *φράζεσθαι δ' ἐντ' ἂν γεράνου φωνῆν ἱπακούσης ἔφαθεν ἐκ νεφέων ἐνιαύσια κεκληγηγίης ἧτ' ἀρότιό τε σῆμα φέρει καὶ χείματος ἔρην δαίκνει δμβρηροῦ* (the spaced words show that Eur. had this passage in mind), Hom. *Il.* 3. 3 *ἦντε περ κλαγγῆ γεράνων πέλει οὐρανόθι πρό, αἴτ' ἐπεὶ οὖν χειμῶνα φέρον καὶ ἀθέσφατον ὄμβρον κλαγγῆ ταί γε πέτονται ἐπ' Ὀκείανοιο βοάων*, Ar. *Av.* 710 *σπείρειν μὲν ὅταν γέρανος κρώζουσ' ἐς τὴν Λιβύην μεταχωρῆ*.

1480. *στολάδες*, 'in serried ranks' (*agmine facto*).

1482. *νίσονται*: for the formation of this word see Brugmann *Gr. Gramm.* § 455, *Grundr.* § 733, who prefers this spelling. The flight of the cranes in a triangular body, with the leader (*ἡγεμῶν* = *ποιμήν* Eur.) at the apex, is fully described by Arist. *Hist. An.* 9. 10. Whereas, however, Eur. speaks of the 'honoured note of their chieftain,' Arist. refers to *τοὺς ἐπισυρίπτοντας ἐν τοῖς ἐσχάτοις*. It is true that he adds *ὁ ἡγεμῶν γυμνῆν ἔχων τὴν κεφαλὴν προορῆ καὶ ὅταν αἰσθηταί τι σημαίνει βοῶν* but this only applies when they are at rest. — *πρεσβυτάτα*, by hypallage for *πρεσβυτάτων*, should not be changed: cf. *sup.* 1310 n. — *σύριγγι ποιμένος*: observe the metaphor, and for *ποιμήν* cf. *Suppl.* 674 *ποιμένες δ' ὄχων*, *Phoen.* 1140 etc.

1484. *ὄς κ.τ.λ.* On the view taken above (on 1479), these words cannot describe the birds as having already reached Libya. There are then three possibilities: — (1) that *ἄβροχα* ..γᾶς applies to deserts and fruitful plains generally without special reference to Egypt, (2) that the relative clause has a general application and is not limited to the

circumstances of the particular flight imagined, (3) that *ἐπιπετόμενος* = *βίβλη* *ἰσοπέδι*, not *βίβλη* *οὐρανῶν*. Of these the last, which derives some support from *H.* 3. 5 quoted above, is to be preferred. For the absence of rainfall in Egypt indicated by *ἄβροχα* see on *inf.* 2, and tr.:—'rainless flats yet bearing increase.' This is better than Paley's view that an opposition is intended between the Libyan deserts and the Nile valley. Pind. *P.* 4. 6 *καρποφόρον Λιβύας*. For *τε=et tamen* cf. *Or.* 127 *ὡς μέγ' εἴ κακόν, σωτήριόν τε τοῖς καλῶς κεκτημένοις*.

1486. *ιαχεῖ*: the second syllable is perhaps always long in tragedy, except in the aorist *ἰαχον*: Elmsley *Herac.* 752. The verb is reduplicated = *ἴαχω* from the stem of *ἦχη* (*ἀχά*). Porson used to write *ιακχ-* whenever *a* is long.

1488. *σύννομοι*, 'comrades of the hurrying clouds.' *δρόμου*, as in 1074 n. Add *Alc.* 245 *νεφέλας δρομαίου*.

1489. *Πλειάδας*: 'beneath the Pleiads at the zenith.' The Pleiads and Orion are often mentioned together: cf. especially *Ion* 1152 *Πλειὰς μὲν ἦναι μεσοπόρου δι' αἰθέρος ὃ τε ξιφίης Ὠρίων*. The autumnal setting of these stars marked the close of the sailing season (*Hes. Op.* 619). Their mention in connexion with the cranes is not without significance: see the passages quoted in the n. to 1480. The frequency of the allusions to astronomy in Eur. is said to be accounted for by his having studied the subject under Anaxagoras (Earle on *Alc.* 963).

1492. *Εὐρώταν*, acc. since *ἐφεζόμεναι* here implies motion: 144.

1495. *μόλοιτε*: 'come with the rush of horses hastening through the sky.' It is a point in favour of *οἶμα* as against *ἄρμα* that the Dioscuri are represented as horsemen (638 n., *How. Hymn.* 33. 18 *Τυδωρίδῃ ταχέων ἐπιβήτορες ἔππων*), and not as charioteers. On the other hand, *οἶμα* is an epic word, which does not occur elsewhere in tragedy. With *ἄρμα* the acc. is difficult, since *ἔσθαι* is transitive only in the Homeric *ἐξ ἔρον ἔσθω* and the accusatives illustrated on 526 and 1131 are not similar. However, a loose cognate acc. is often employed with great freedom in poetry, as e.g. in *Suff.* 987 *τί ποτ' αἰθέρῃαν ἔστηκε πέτραν*;

1498. *λαμπρῶν κ.τ.λ.* The reading of the mss. has not been interlined with, although the metrical correspondence is unsatisfactory: see Analysis. For the connexion of Castor and Pollux with the stars see on 140 and cf. *El.* 991 *οἱ φλογερῶν αἰθέρ' ἐν ἀστροῖς ναίονσι. — ἀλλαισιω: ναίοντες ποσειδωνται*, as in *Eu.* 4. 872 *ἀνδράρῃσις ἀλλαισιω*. The allusion is to the sun, moon and stars, which fixed in aether revolved round the world: *Or.* 984 *δύνασαι φερόμενῶν πέτραν* (of the

sun), *frag.* 596 *ὄν* *πέρι μὲν φῶς πέρι δ' ὀρφναία νύξ αἰολόχρως ἄκριτός τ' ἄστρον ὄχλος ἐνδελεχῶς ἀμφιχορεύει.* These views were derived by Eur. from Anaxagoras, whose teaching is thus recorded by Hippol. *Refut. Haeres.* 1. 8 *ἥλιον δὲ καὶ σελήνην καὶ πάντα τὰ ἄστρα λίθους εἶναι ἐμπύρους συμπεριληφθέντας (οἱ ἐμπυρισθέντας) ὑπὸ τῆς τοῦ αἰθέρος περιφορᾶς.*

1500. *τᾶσδ'* is preferable to *τᾶς*. The article is not used with proper names in tragedy, except occasionally with those of the gods, nor does there seem to be any special reason for its employment here.

1504. *εὐαεῖς ἀνέμων πνοάς*: 'breath of fresh-blowing breezes.' For this characteristic redundancy, see on 524: cf. *Med.* 838 *ἀνέμων ἠδὲ πνοῶν αἴρας*. The tendency is copiously illustrated by Wecklein on *Med.* 176 *βαρύθυμον ὄργάν*, 200 *εὐδειπνοὶ δαῖτες*.

1508. *ἐρίδων*: allusive plural, 50.—For the genitive see *Madv.* § 61 a, Kuehner-Gerth § 418, 8.

1511. *Φοιβέους*: the tradition that the walls of Troy were built by Phoebus Apollo and Poseidon for Laomedon is well known: cf. *Trö.* 4 sq., *Rhes.* 232, *Or.* 1389, *I. A.* 756 *ἤξει... Ἴλιον ἐς τὸ Τροίας Φοιβήμιον δάπεδον*, which also illustrates the use of *ἐπὶ πύργους* in further definition of *γῶν*, *Ar. Thesm.* 109.

1512. *τὰ κάκιστ'*. The corruption here is probably due to the intrusion of a gloss. I suppose *τὰ κάκιστα* to have been originally an interpretation of *καινά* in 1513, which found its way into the previous line, leading ultimately to the exclusion of the very common and thoroughly Euripidean *ἐς καιρόν*. Of the corrections hitherto proposed, Matthiae's *κάκιστα τῶν δόμοις* is unsuitable to the context, the introduction of *καλῶς* (*καλῶς γέ σ'* Herwerden) is inappropriate to the situation, and Hermann's *τὰ μάκιστ'* (= *at length*) is questionable Greek.

1513. *καίν'*, *strange, startling*, rather than *fresh, newly-happened*. So probably in *Hipp.* 369 *τελευτάσεται τι καιρὸν δύοις*, *Hec.* 1038 *φίλοι, πέπρακται καίν'* *ἔσω δόμων κακά*, *ibid.* 689, *H. F.* 1177. As contrasted with *νέος*, which describes with reference to the past, *καινός* looks back from the present. Both words may be qualitative rather than strictly temporal, but whereas *νέον* (*ἀρχαῖον* is that which has never been heard of before, *καινόν*) (*παλαιόν* is that which is now heard of for the first time).

1514. *ἐκπύνει*: this is a favourite word with Eur., and does not necessarily imply toilsome labour. Its general sense is 'to be busied with' or 'to show activity in connexion with' anything, as here and *Andr.* 1052. Hence 'to carry into effect,' as *Phoen.* 1648 *πάντεταλμὲν*

...ἐκπορεύων. A typical instance is *Hijf.* 380 τὰ χρήστ' ἐπιστάμεσθα καὶ γυμνάσκομεν αὐκ ἐκπορούμεν δ'.

1516. **πετροῖσιν ἀρθείσ'** implies ironical incredulity, as of an impossibility: cf. *Or.* 1593 ἀλλ' οὐτι χαίρων, ἦν γὰρ μὴ φύγῃς πετροῖς, *Phoen.* 1216 ἦν μὴ γὰρ φεύγῃς ἐκφύγῃς πρὸς αἰθέρι, *Ilw.* 1264, *Med.* 1297.

1517. **ἐκπεπόρθμευται**: the force of the middle voice may be expressed by 'has contrived to convey her forth': 20 n.

1518. **αὐτόν**: the acc. is used when the speaker views his own circumstances objectively as if they were external to himself. See Jebb's note on *Soph. Trach.* 706 ὁρῶ δὲ μ' ἔργον δεινὸν ἐξεργασμένην. In *Andr.* i. 30, however, which he quotes, ἐμέ depends on δεῖν. See further Shilleto on *Dem. F. L.* § 153 cr. n., and cf. *Isocr.* 9. 6 ὅταν ὁρῶ τοῖς μὲν περὶ τὰ Ἰνδοῖκα καὶ τοῖς ἐπέκεινα γενομένους ὑμνουμένους... αὐτὸν δὲ προσιδῶ...μηδέποτε τοιούτων ἐπαίνων ἀξιωθησόμενον.

1519. **ναυκληρία** means 'ship' here, as in *Alc.* 112, and possibly in *Med.* 527. So unquestionably in *Plut. de inimic. util.* 2 Ζήμων δὲ, τῆς ναυκληρίας αὐτῷ συντριβείσης κ.τ.λ.

1521. **γὰρ** introduces the answer exactly as e.g. in *Ar. Vesf.* 421 Ἡράκλεις, καὶ κέντρ' ἔχουσιν. οὐχ ὄρῳ, ᾧ δέσποτα; οὐς γ' ἀπέλεσαν Φίλιππον. 'Why, he has gone with the ship...'.—**δίδως**: 568 n.—**ἐλόν**: Schenkl's emendation seems to be necessary in view of 1593 sqq. ἐλόν by syllepsis comprises both *ναῦν* ('taking') and *ναύτας* ('killing'), as in *Soph. Trach.* 253 Εὐρυτόν θ' ἔλοι τῆν θ' ὑψίπυργον Οἰχαλίαν.

1522. **ὡς ἂν**: 1182 n., and for the parenthetic final clause cf. 977 n.

1523. **πρόθυμος**, scil. *εὐμ.* Badham, doubting the possibility of this ellipse, substituted *μοι θυμῶς*. *ἔτοιμος* is commonly so employed (*Med.* 612, *El.* 796, *Rhes.* 959, *Soph. Ai.* 813, *O. T.* 92), and similarly *ἀσπαστος* (*Aesch. Cho.* 411).—**οὐ γὰρ ἐλπιδῶν κ.τ.λ.**, 'it passes my belief that one right hand overpowered.' Note the personalising tendency (1274), and for the form of expression cf. *Hijf.* 510 ἦλθε δ' ἄρτι μοι γυμῆς ἔσσω, *Trw.* 345 ἔξω τε μεγάλων ἐλπίδων, *Thuc.* 5. 105 ἔξω νομισσῶς, *Il. P.* 771 δοκημάτων δ' ἐκτὸς ἦλθεν ἐλπίς. Wecklein's *βέβηκε ἂν* is unnecessary, since the whole phrase = I do not suppose. So ἐλπίζω is used in *Hijf.* 97, *Andr.* 720, *Aesch. Cho.* 186, ἐλπίς *Or.* 859.

1528. **σοφώταθ'** must be taken with *ἀνέστεινε* and not with *τιθέσα*.—**ἄβρὸν πόδα τιθείσ'**: 'walking daintily.' The adj. denotes the freedom and grace of her movements: thus of beautiful or delicately nurtured women here and *I. A.* 614 ἄβρὸν τιθέσα κάλον, *Med.* 1164

ἀβρὸν βαίνουσα παλλείκω ποδί, *Tro.* 506 τὸν ἀβρὸν δῆποτ' ἐν Τροίᾳ πῶδα.
The other examples are in a description of Ganymede (*Tro.* 820 ἀβρὰ βαίνων), and in the panegyric of Athenian life (*Med.* 829 διὰ λαμπροτάτου βαλόντες ἀβρῶς αἰθέρος).

1530. **περίβολον** does not imply that the docks were protected by a wall, but that a continuous line of docks compassed the city on the water's edge.

1531. **πρωτόπλου**: the edd. are inclined to interpret 'fast sailing,' but there is no analogy for this use of *πρῶτος* in composition. No doubt, Eur. took the word from *Od.* 8. 35 where the circumstances are similar, and in both places we must acquiesce in the translation: *making her first voyage*, i.e. newly built. So Leaf on *Il.* 5. 194, discussing *πρωτοπαγείς*. Elsewhere it is applied to the *Argo* as a pioneer in navigation (*Andr.* 865).

1532. **ζυγῶν τε κ.τ.λ.** Cf. 1412 n. From this passage and *I. T.* 1347 it is clear that there were 25 oars on each side.—**μέτρα ἔχουσιν**: 'with capacity for,' followed by gen. as in *Ion* 354 σοὶ ταῦτόν ἤβης, εἶπερ ἦν, εἶχ' ἂν μέτρον, *Alc.* 1063 ταῦτ' ἔχουσ' Ἀλκίηστιδι μορφῆς μέτρ' ἴσθι.

1533. **ἔργου δ' ἔργον ἐξημέβετο**: 'one task succeeded another.' The gen. is ablatival expressing separation, as in the Homeric *γόνυ γονὸς ἀμείβων*.

1535. This is one of the most obscure passages in the play; and the corruption is deep-seated. The first difficulty is as to the relation between *πλάτη* and *ταρσός*, both meaning 'the blade of the oar,' but equally capable by synecdoche (cf. 192) of representing the 'oarage' or 'one bank of oars.' It cannot, however, be shown that *ταρσός*, as contrasted with *πλάτη*, bears this wider meaning, and no satisfactory clue is given by the translation:—'another placed the oar and arranged the oarage to the rower's hand' (Paley). For this part of the verse, then, some such correction as Lightfoot's, for which see *I. T.* 1346 *νεὸς σκάφος ταρσῶ κατηρηι*, seems necessary. The next point is that the words *εἰς ἐν ἦν* will not construe, and though *εἰς ἐν* is peculiarly Euripidean (*I. A.* 1127, *Or.* 1640, *I. T.* 999 etc.), it is impossible to retain it. Further, an imperfect is required, which excludes Lobbeck's *ἤραμεν*, Fix's *ἤρμοσεν*, Boeckh's *εἰμέν' ἦν* and other suggestions. *εἰσέναι* is not warranted by usage or appropriateness. In support of *ἐπιτίθει* Paley remarks:—'The sails and other tackle were commonly kept apart from the ship' (*Hes. Op.* 625, *Od.* 11. 3). But a subject is necessary, since *ὁ δὲ* of 1534 would naturally be a different agent. To Rauchen-

stein's *Δλαίτο* it is objected that this process does not begin until 1612, but the argument is not convincing, as everything must have been thrown into confusion by the straggle. It would, however, be remarkable for four consecutive lines to end with *-ατο* or *-ατο*. The general sense would be satisfied by: *-ὁ δὲ πλάτης (οὐ πλατῶν) καθίστατο ταρῶν κατὰ τὴν* Wecklein has anticipated this—*λευκά θ' ἴστί' εἰλέε τις*. This would be closer to the tradition than *ἦρέ τις* (ΕΙΛΙΕΣΤΙΕ through ΕΙΣΕΛΙHC to ΕΙΣΕΝΗΗ).

1536. *ζεύγλαισι*: an ancient ship was steered by two paddles (*πηδάλια*, *σάικες*), which were let down through a hole in either quarter of the stern (*L. T. 1536 καὶ δ' εὐθιπτηρίας σάικας ἐξηρονουν εὐπρίανον κέως*). To prevent them from slipping and to keep them parallel, they were fastened together by ropes (*ζεύγλαι*, *ζευκτηριαί*), which were drawn tight, pulling up the paddles when the ship was at anchor, and slackened on a fresh start. Cf. *Act. Apost. 27. 40 ἀνέντες τὰς ζευκτηρίας τῶν πηδάλιων*.

1537. *κάν τῶδε μόχθῳ*—*μαε ἀμὲν γεννιαιῶν, Ρόσεν. 1396, Ion 1196. τοῦτ' ἄρα σκοπούμενοι*: 'with this in view, as we know now.' The use of *ἀρα* shows that *σκοπούμενοι* would be imperfect if finite: 616 n. *σκοπεῖσθαι* appears to be used indifferently with *σκοπεῖν* in the sense 'to look out for, have in view': cf. *Isocr. 21. 17 πάντες ἀνθρώποι, ὅταν περ ἀδοκίαν ἐπιχειροῦσιν, ἅμα καὶ τὴν ἀπολογίαν σκοποῦνται*.

1539. *ἀκταῖς*. Herw. adopts the accusative, relying on Eur.'s usage in *Or. 118, Med. 68, 1205*, to which add *Hel. 170*. But the dative after a verb of motion is well established: cf. *H. F. 242 ἐπειδὴν δ' ἐσκουπίζετο πόλει. -ἠσθημένοι*: this verb, which is common in Herodotus, does not occur elsewhere in tragedy, and Porson's *ἠσκημένοι* is specious.

1542. *δόλιον*: 'craftily introducing the reason for his mourning' (*Coleridge*). The literal rendering is:—'openly displaying his treacherous lamentation.' For *ἐς μέσον φέρειν* see on 944.

1543. *πῶς ἐκ τίνος*: this is an ordinary double question. Cf. *H. Trach. 661 ἀτὰρ τί χέρι τῶδε προσβαλὼν πόδα που νενῆπιστι*; and see on 873.

1545. *συνθάπτετε*: 'are you ready to join in the burial...?' The use of the present indicative where the future might be expected is noteworthy but not indefensible. Cf. *H. F. 942 τίς μοι δίδωσι τῶδα*; *Hel. 160 τίς ἀνάει μοι*; *Plat. Rep. 530 D ἢ πῶς πείσονται*; *Goodw. § 32*. It is anal. g. v. to the prophetic present (*H. Trach. 47*). Copious Latin examples and a few Greek are cited by Mayor *Op. Juv. 3. 296, 4. 130*.

Postgate (*C. R.* xv. 451) suggests that the Latin idiom is really subjunctive in origin. In English it is almost entirely colloquial.

1547. ποιητῶ τρόπῳ: 'shedding manufactured tears.' Cf. Aesch. *Cho.* 734 θέτο σκυθρωπῶν ἐντὸς ὀμμάτων γέλων, Verg. *Aen.* 2. 196 *captivæ dolis lacrimisque coactis*, Juv. 13. 131 sq. *nemo dolorem fingit in hoc casu, nestem diducere summam contentus, uexare oculos umore coacto*. Contrast 1226 n.

1548. Μενέλεω ποντίσματα must be taken together. 'Sea-gifts to Menelaus.' πόντισμα is ἀπαξ λεγόμενον but not otherwise suspicious. For the dative dependent on the noun, cf. *Od.* 2. 99 Λαέρτη ἦρωι ταφήϊον, *sup.* 1279.

1549. ἡμῖν δ'. Here again we have an echo of *I. T.* 1334 καὶ τὰδ' ἦν ὑποπτα μὲν, ἤρεσκε μέντοι σοῖσι προσπόλοις, ἀναξ.—ἦδ' is attracted to the gender of its predicate as usual and looks forward to ὤς. 'To us the number of the new passengers was a ground of suspicion, and made us debate with each other.'

1552. τοὺς σοὺς λόγους refers to 1415.—σώζοντες: 'obeying,' as in Aesch. *Eum.* 241 σώζων ἐφετμάς Λοξίου χρηστηρίους, *sup.* 613. For the spondee in the 5th foot see on 471.

1553. συνέχεας: 'thou didst confound everything.'

1555. κουφίζοντα: 'raising no hindrance.' The intransitive use of the verb is established by Hes. *Op.* 463 νεῶν δὲ σπείρειν ἐτι κουφίζουσαν ἄροισαν, Soph. *Phil.* 735 οὐ δῆτ' ἔγωγ', ἀλλ' ἄρτι κουφίζειν δοκῶ. So in Dio Cass. 40. 1 of ships sailing easily. Paley supplies πῶδας from what follows, translating 'stepping lightly.' But this is awkward, and seems unnecessarily to limit τᾶλλα to the living victims. The meaning is rather that the conveyance of the other offerings on board gave rise to no ill-omened incident.

1556. ὀρθός: 'to advance straight along the gangway,' cf. Soph. *Al.* 1253 μέγας δὲ πλευρὰ βούς ὑπὸ σμικρᾶς ὄμως μάλιστα ὀρθὸς εἰς ὁδὸν πορεύεται.

1558. κάς κέρας: 'looking askance along his horns.' Eur. had observed the peculiar pose of an angry bull, who lowers his head and appears to glance along his horns. This is expressed in *Bacch.* 743 by the remarkable phrase ἐς κέρας θυμούμενοι. Virgil, who translates this by *irasci in cornua* (*Georg.* 3. 232, *Aen.* 12. 104), appears to have wrongly interpreted it as 'to vent his rage on his horns.'

1560. ἐκάλεσεν is not merely the equivalent of 'cried out,' but the object must be supplied from the following words: 'called for aid.' Cf. *Ar. Ran.* 1073 μαζῶν καλέσαι, *inf.* 1592 n. and for object omitted 712 n.

1561. οὐκ εἴ' with future indicative expresses an urgent summons (*Or.* 1622, *I. T.* 1423). Generally we find ἀλλ' εἰα with imperative. Cf. 1507.—'Ελλήνων νόμος: it was the custom at a sacrifice to raise the victim bodily on the shoulders of the attendants to prevent any unseemly resistance, which would have been ill-omened, and to ensure that the blood should fall upon the altar (*El.* 873 κῆσφαξ' ἐπ' ὤμων μόσχον ὡς ἦσαν χερσὶν ὁμῶδες, *I. T.* 27, *Aesch. Ag.* 224). In *Od.* 3. 439 the victim is held by the horns in a case where no struggle is anticipated.

1562. νεανίας, 'stalwart.' For the use of the noun as adj. see on 209.

1563. ἐς πρῶρων, to the far end of the ship where the sacrifice was to take place (1582).

1564. οἶσω is a simple alteration of ὤσει (see cr. n.) with transposition of syllables and ε and ο confused. The vulgate, ὤθει or ὠθει, is unintelligible. πρόχειρος is commonly used of a *drachen* sword, and ὠθειν ξίφος, φάσγανον etc. are common phrases for making a *sword-thrust*. But no evidence has been produced to justify ὠθειν φάσγανον—with or without πρόχειρον—in the sense of 'to draw a sword.' Certainly *Il.* 5. 694 does not prove it. Musgrave seems to have been the first to cast doubt on the reading, but most modern editors accept the vulgate without question. φάσγανον is used deliberately of a sacrificial instrument (Tucker on *Aesch. Cho.* 644).—σφάγια τῷ τεθνηκότι should be taken together. Cf. *Ilec.* 108 σὴν παῖδ' Ἀχιλεὶ σφάγιον θέσθαι. For the allusive plural see Kuehner-Gerth § 348 Ann. 2.

1566. εἰσέθεντο σέλματα: 'placed on board.' For the rare double acc. after a transitive verb compounded with εἰς Paley quotes *Suppl.* 876 χριστὸν...οὐκ εἰσεδέξατ' οἶκον. So *Iphoen.* 365 ἢ μ' ἐσήγαγε τείχη πατρῶα. σέλματα is used of the ship generally, as in *Or.* 242 ἐν Ναυπλῖα δὲ σελμαθ' ἄρμισται νεών. There is no authority for Paley's view that the poop is meant.

1567. μονάμπυκος. It is much more probable that there has been a corruption of the termination than that Eur. intended the otherwise unknown *μοναμπυκος* = *μειδαμπυξ*. The word here is simply an ornate synonym of ἵππος: strictly it is equivalent to κελῆς, a riding-horse) (a chariot horse, as appears from *Pind. Ol.* 5. 7. Thus ἄμπυξ denotes *bridle*, and the compound means not *having one bridle*, but *single and bridle*: see on 1128 and cf. 357 n. It is not necessary to discuss the old view that the bull is meant; cf. 1258.

1570. πλήσσασα, 'successively occupying.' The text is sound, since, as Porson on *Or.* 24 remarked, 'dicitur quis id spatium explere

cuius varias partes oberrat.' He cites Tibull. I. 4. 69 *et tercentenas erroribus explent urbes*. Cf. *Iou* 1108 πανταχῆ γὰρ ἄστεως ζητῶν νιν ἐξέπλησα, *I. T.* 804 τὸ δ' Ἀργος αὐτοῦ μυστὸν ἦ τε Ναυπλία.—εὐσφύρου ποδὸς hardly means more than 'beautiful foot.' Cf. *I. T.* 1234 εὐπαις γόνος, *III. P.* 200 εὐπήχεις χεῖρες. But the expressiveness of the Greek compounds should be noted.

1571. ἐδωλίοις, not the *rowers' benches* but the *quarter deck* at the stern of the ship. See Jebb on *Soph. Ai.* 1277, who proves from *Suidas* that there is an ancient tradition in favour of this rendering. No other meaning is possible in *Herod.* I. 24. Here ἐδωλίοις is expressly contrasted with the rowers' seats mentioned in 1573 sq. It should be added that *Pollux* I. 89 speaks also of ἐδωλίον πρῶρατικόν, ἐφ' οὗ κάθηται. That Helen was in the stern appears from 1603.

1572. λόγοισι: 1050 sqq.

1573. τοίχους...ἔξουθ': this free use of the acc. is stronger than *Or.* 871 θάσσειν ἄκραν, though both may be regarded as developments of the cognate. Cf. *Heracle.* 671 λαῖον ἐστήκειν κέρας, *Suppl.* 657 δεξιὸν τεταγμένους κέρας. ἴσοι: equally divided between the two sides.

1574. ἀνὴρ παρ' ἄνδρα: 'each beside his man,' i.e. two in a line. Cf. 1072. The words do not appear to mean 'each marking his man,' every Greek against an Egyptian, for which cf. *Heracle.* 837 ἀνὴρ δ' ἐπ' ἀνδρὶ στὰς ἐκαρτέρει μάχη.

1576. βοῆς refers to the cry of the rowers echoing the voice of the *κελευστής*: cf. *ῥυππαπαῖ, ὠόπ.* The *locus classicus* is in *Longus Pastor.* 3 εἰς μὲν αὐτοῖς *κελευστής* ναυτικὰς ἠῖδεν φῶδ'· οἱ δὲ λοιποὶ, καθάπερ χοροὶ, ὁμοφώνως, κατὰ καιρὸν τῆς ἐκείνου φωνῆς ἐβόων. There is perhaps a reminiscence of *Aesch. Pers.* 396 sq. εὐθὺς δὲ κώπης ῥοθιάδος ζυνεμβολῆ ἐπαισαν ἄλμην βρύχιον ἐκ κελεύματος.

1579. ἢ καλῶς ἔχει is parenthetical. The order of the words is awkward, but is fully justified by the instances of hyperbaton cited in the n. to 719. See also *Tyrrell on Bacch.* 678 cr. n.

1580. μέλουσι is used personally by Eur. now and then: cf. *II. P.* 764 χοροὶ χοροὶ καὶ θαλαῖα μέλουσι Θήβας ἱερὴν κατ' ἄστν.

1581. ἐλών is defended by *Herwerden* from *Soph. Ant.* 1110 ἀξίνας χερσὶν ὀρμᾶσθ' ἐλώντες.

1582. ἐσπῶραν: cf. *Verg. Aen.* 5. 775 *stans procul in protra pateram tenet, extaure salsos porricit in fluctus ac uina liquentia tundit*. κάπι: taking up his position for the purpose of slaughtering the bull. Not 'at the bull's throat,' as is proved by Eur.'s usage elsewhere: cf. *Andr.*

547 τὸν τ' ἀποκτείνε σφαγῆ, *I. T.* 726. So of the victim, *Hom. Il.* 502 *πακίστωσθαι σφαγῆ*.

1583. *μνήμην ἔχων*, 'mentioning,' as in *I. A.* 1103.

1586. *Ναυπλίας*, the harbour of Argos. It was a decaying place in the time of Pausanias, but is now prosperous: see Mr Frazer's description on Pausan. 2. 38. 2. Euripides makes Menelaus land here also in *Or.* 242 and *El.* 1278: see on 1464.

1588. *οὔριαι*. 'propitious': the consciousness of the metaphor is lost. Similarly *Hom. Il.* 822 *ἀνν' ἀφίεσαν λαιμῶν βροτείων εὐθὺς οὔριον φόνον*.

1589. *καί.. εἶπέ* is an echo of the Homeric *ᾧδὲ δέ τις εἶπεσκε ἰδὼν ἐς πλεῖστον ἄλλωσ*, and is found in narrative passages *H. F.* 951, *Andr.* 1104.

1590. *Ναξίαν* is of course corrupt, since the island of Naxos is out of the question. Heuvelink's *ἀξιῶν* has much in its favour, but, though Eur. frequently uses this verb, it is never, so far as I am aware, employed with the sense, common in prose, of *postulo*. Dr Jackson holds that *δεξιῶν* should be read and taken with *κέλευε* = 'boatswain, pipe to the right!' I had thought of *γαίαν' ἐγκέλευε*, but cannot find that the compound verb is used of the *κελευστής*.

1591. *ἐκ δὲ ταυρείου φόνου* is by some construed with *σταθείς*, 'standing where he slew the bull.' *ἐκ* thus expresses the point of view of the spectator, indicating the quarter from which the action proceeds. Cf. *Thuc.* 523 *ἀνὰ δ' ἐβόασεν λέως Τρῳάδος ἀπὸ πέτρας σταθείς*, *Phoen.* 1009 *στὰς ἐξ ἐπάλλεων ἄκρων*, 1233 *ἀπ' ἐρμίου σταθείς πέργον*, Jebb on Soph. *Ant.* 411. But it is perhaps better to regard *ἐκ* as temporal: 'after the slaughter of the bull.' So *Hec.* 55 *ἐκ τυραντικῶν δόμων δουλείων ἡμᾶρ εἶδες*, *Thuc.* 495 *ἐν πεδῶ κοίτας ἐχρῆν.. βασιλικῶν ἐκ δεινῶν*, *Phoen.* 1217. *σταθείς* is then used absolutely as in *I. T.* 1397 to mark that a fresh stage in the action commences.

1592. *συμμάχους* need not be altered to the dative: cf. *sup.* 1108, *Thuc.* 588 *βῶς τον παρ' Αἰῶα παῖδ' ἐμόν*, *Phoen.* 1154, Soph. *Trach.* 772 *ἐνταυθα δὴ βόησε τὸν δυσδαίμονα Λίχαν*, Ar. *Av.* 60 *τίς ὁ βόων τὸν δεσπότην*; Pind. *P.* 6. 36.

1593. *λωτίσματα*: 'flower.' The metaphor implies selection—picked men. So *Thuc.* 808 *Ἑλλάδος ἀγαγε πρῶτον ἄνθος*.

1594. *σφάζειν φονεῖν*: asyndeton as in 930.

1597. *οὐκ εἶ'*, 1561 n. *-λοίσθον.. δόρυ* is rendered 'some chance still left over.' But *λοίσθον* (=last), a rare form of *λοίσθιον*, is probably corrupt, though none of the emendations, such as *ξυστόν* (Tacuber), *κοτόν* (Musgrave), are convincing.

1598. **σκαλμοῦ πλάτην**: *I. T.* 1347 ἐπὶ σκαλμῶν πλάτας ἔχοντας. The oar moved between pegs (σκαλμοί) to which it was attached by the τροπωτήρ.

1599. **κράτα** is acc. sing. used *distributively*. So in *Suppl.* 692 ἐς κράτα πρὸς γῆν ἐκκυβιστῶντων, *Hierf.* 1203 ὀρθὸν δὲ κράτ' ἔστησαν ἵπποι.

1600. **οἱ μὲν** are the Egyptians.

1602. **ἔρρείτο**: Elmsley's emendation is strongly advocated by Shilleto on *F. L.* § 329. The form, however, is warranted as Attic by Phrynichus 196 (Rutherford). Some authorities describe it as middle, but it should rather be taken passively—'was made to flow.' For Eur.'s employment of the passive see on 1434. In *Hec.* 528 αἶραι is no doubt correct. *ρέομενος* in Plutarch and Lucian is governed by different considerations.

1603. **ποῦ κ.τ.λ.** Herwerden inclines to take this as an indirect question after *δείξατε*, with a comma at *κλέος*. *Hec.* 828 ποῦ τὰς φίλας δῆτ' εὐφρόνας δείξεις; favours Hartung's alteration.

1604. **σπουδῆς ὕπο**: *in haste, speedily*. In this particular phrase, which has been elucidated by W. Wyse in *C. R.* vii. 15 foll., the preposition sometimes denotes manner without any idea of causality: cf. *Thuc.* 3. 33. 3; 5. 66. 2; 8. 107. 1. The words qualify both *ἐπιπτον* and *ὠρθινοῦντο* and describe 'the heat and haste of the conflict as a whole' (Wyse). Paley's translation, 'through eagerness in making the attack,' is incorrect.

1605. **ἐπιπτον**: 'some fell, others stood their ground' (lit. were raising themselves or keeping themselves upright, as in *Rhes.* 799 *οἰδῶν με τείρει, κούκέτ' ὀρθοῦμαι τάλας*, not to be limited to those who had previously fallen), 'and others again you might have seen lying dead.' For the ellipse of *οἱ μὲν* before *ἐπιπτον* cf. *Or.* 1489 *νεκροὶ δ' ἐπιπτον, οἱ δ' ἔμελλον, οἱ δ' ἔκειντ'*, *II. P.* 636 *ἔχουσιν, οἱ δ' οὐ, I. T.* 1350 *κοντοῖς δὲ πρῶραν εἶχον, οἱ δ'...ἐξανῆπτον, οἱ δὲ...ἤγον, II. 22. 157 φείγων, ὃ δ' ὅπισθε διώκων*, *Aesch. Theb.* 341 *φονεύει, τὰ δὲ καὶ περφόρει*, *Soph. Trach.* 117, *Ar. Eq.* 599. The idiom is common in Plato: see *Phaedr.* 266 A, *Soph.* 221 E etc.

1606. **ἄν εἶδες** is the true past potential resting on an unfulfilled or undetermined past condition, which is implied though not expressed. See on 587.

1607. **ὅπου** is constantly confounded with *ὅπου* and *ὅπη*, and Wecklein is no doubt right in restoring it. There is no probability in the view that we have here an instance of the doubtful attraction of

ἔπειτα ἐκείτω ἄπον. Soph. *Phil.* 482 ἐμβαλοῦ μ'...ἄπον ἤκιστα μέλλω τοῖς ζῴοντι ἀλγοῦσθαι is precisely similar, but ἔπειτα is the reading of all the best mss. In *I. T.* 110 ἔπειτα is sound, since κρέζαντε implies an antecedent movement (7,38 n.). Passages like Soph. *Trach.* 701 ἐκ δὲ γυῖον προδύκετο are of an exceptional character. —**νοσοῖεν**, *twice hard printed*. Paley compares *Phaen.* 1097 ὡς τῷ νοσοῦντι τεχνῶν εἶη δορὸς ἀλκῆ δὲ δλίγον, *ibid.* 1171.

1009. ἐκκολυμβάν: the omission of the subject to this verb is very awkward, since, if one has to be supplied from the context, it would more naturally be ζήμιαχοι which precedes than ναυβατῶν which follows. There was therefore some justification for Hermann's proposal to substitute βαμβόρους for δεξιά: an easier alteration would be προσήγ' ἐχθροῖσι.

1610. οἰάκων: 1536 n.

1611. ἄνακτ' is a great improvement, if not absolutely necessary. The steersman is meant: for the periphrasis see on 1040.

1612. ἰστόν: the emendation ἰστι' is based on the supposition that v. 1534 implies the previous erection of the mast. For reasons already given in the n. on 1535 I do not find the argument convincing. One would have thought moreover that the raising of the mast and the lifting of the sails were closely connected parts of the same operation: cf. *Od.* 9. 77 ἰστοῖς στησάμενοι ἀνά θ' ἰστία λαὸν ἐρύσαντες, 15. 289 σιγῆ.

1615. ὕρματόνων: *fishingmen*. The word is not used elsewhere, but is supported by the analogous ὀρμηθύλος in the *Antiloche*. It is curious that so many editors should have preferred the Albin reading. ὀρμῶ never means anything but a fishing line, which would hardly have been of much assistance to a drowning man.

1616. ἀνέλιετ': *rescued*, 1217 n.

1617. ἀγγελοῦντα: Goodw. § 840.—σώφρονος δ' ἀπιστίας κ.τ.λ. is clearly a reminiscence of the famous line *νάφαι καὶ μέναισ' ἀπιστεῖν: ὄμμα τιετα τῶν φρονῶν* (Epicharmus, *frag.* 250 Kaibel). On the question whether this is really the work of Epicharmus see Kaibel (*Com. Graec. Frag.* I. pp. 133—135).

1619. οὐκ ἂν ποτ' ἤχουν: it is difficult to determine whether ἂν belongs to ἤχουσι or to λαθεῖν. In the former case ἀχῶ must be classed with those verbs holding an intermediate position, which while regularly taking the fut. inf. or its equivalents occasionally admit the aorist or even the present (Goodw. § 136). Support might be found in the mss. reading of *Andr.* 311 ἀπὸ μὲν γὰρ ἠέχεις θεῶν βέβητας σῶσαι τῶδε, but Delance's σῶσαι is generally accepted. Soph. *Phil.* 809 οὐ γὰρ

ποτ', ὦ παῖ, τοῦτ' ἂν ἐξήχησ' ἐγώ, τλήναι σ' is (but for τοῦτο, which might conceivably make a difference) on all fours with the present passage. Prof. Jebb there decides in favour of taking ἂν with ἐξήχησ' for two reasons:—(a) that the position of ἂν in the sentence is in favour of taking it with the finite verb. But the tendency is to put ἂν early whatever its grammatical relations, as in οὐκ ἂν μοι δοκῶ πρὸς αὐτοῖς φιλίαν ποιήσασθαι etc.: (b) that this view is confirmed by passages like Soph. *Ant.* 390, *Al.* 430 where the fut. inf. together with ἂν is employed. But this argument is double-edged, and it might be urged with equal force that the absence of ἂν in Aesch. *Ag.* 506, Eur. *Herac.* 931 (cf. *Eum.* 561) and the use of the fut. inf. in Aesch. *Prom.* 338 are in favour of taking ἂν with the inf. Moreover in *H. F.* 1355 οὐδ' ἂν φόμην ποτέ ἐς τοῦθ' ἰκίσθαι surely ἂν goes with the inf. In the absence of further evidence as to the use of ἀχῶ c. aor. inf. in future sense, it is safer to join ἂν λαθεῖν. The use of ἐλπῖς ἦν etc. c. aor. inf. does not prove anything directly as to ἀχῶ. It is just possible that considerations of parsimony caused the suppression of a double ἂν in such combinations, leaving the finite verb and the infinitive equally subject to the influence of the single particle. Nor is this possibility excluded by Ar. *Thesm.* 524 τὰδε γὰρ εἶπεῖν τὴν πανοῦργον...οὐκ ἂν φόμην ἐν ἡμῖν οὐδὲ τολμήσαι ποτ' ἂν.—ἠΰχουν = *expected*.

1622. ἀλώσιμος: he had given his best ship, which could not have been overtaken.

1623. πονήσας: 'I would have used every effort, and perchance I might have caught them.' Notice the stress thrown upon the participle.

1625. ἦτις with causal force = *quae non narraverit*. The idiom is well explained in Rutherford's *Greek Syntax* § 39.

1627. οὔτος, 'ho there!' expresses a desire to attract attention, and often, though not here, implies impatience. It is not a rough or uncivil form of address (Jebb on Soph. *O. C.* 1627).—ποῖ...ποῖον, a double question as in 873.

1630. δοῦλος ὧν: it is very unusual for a chorus of women to be spoken of in the masc. sing. The only parallel cited is *Iliad*. 1105 sq. *I. T.* 1071 is rejected by most editors. In *Or.* 1038 Electra speaks of herself as τὸν Ἀγαμέμνονος γόνον. In the plural women regularly use the masc. when speaking of themselves.

1631. μὲν οὖν, 'nay, but'—corrective, as in the next line.

1633. γε is elliptical here, taking the place of the omitted verb. So Aesch. *Prom.* 631 μήπω γε. -καλήν προδοσίαν, 'noble treachery.'

The oxymoron recalls the Sophoclean ὄσια παροργήσασα. The line is very similar to *I. A.* 1364 AX. αἰρεθεὶς ἐκῶν. ΚΑ. πονηρὰν γ' αἶρεσιν, μαιφονεῖν. For the infin. see Goodw. § 770.

1638. ὄσια δρᾶν depends on κρατεῖς, to be supplied from the preceding clause. κρατεῖν, *to prevail*, is constructed with an infinitive expressing what your superiority or predominance enables you to do: Thuc. 4. 104 κρατοῦντες τῷ πλήθει ὥστε μὴ αὐτίκα τὰς πόλεις ἀνοίγεσθαι. 6. 74 ἐν ὅπλοις ὄντες ἐπεκράτουν μὴ δέχεσθαι τοὺς Ἀθηναίους. W. G. Headlam in *C. R.* xiv. p. 200.

1642. The Dioscuri are now swung forward by the μηχανή, a kind of crane fitted with pulleys attached to a car or platform and fixed to the top of the stage buildings at the left-hand corner: for its employment and construction see Haigh's *Attic Theatre* p. 189 foll., and distinguish the θεολογῶν *ibid.* p. 193. Their presence here serves to avert the murder of Theonoe and the Chorus, which would have been out of keeping with the character of the play, and to announce to the spectators the issue of Helen's voyage. The device of θεὸς ἀπὸ μηχανῆς is never employed by Aeschylus, and by Sophocles only in the *Philoctetes*, but occurs seven times in the extant plays of Euripides. Aristotle's criticism (*Poet.* 15. 7) is based upon the principle ἄλογον μηδὲν εἶναι ἐν τοῖς πράγμασιν, i.e. within the action there must be nothing irrational. On the question how far Eur. can be justified for thus deviating from the previous type of tragedy see Introduction p. xxiii.

ὄργας: 'passion.' For the plural see Kuelmer-Gerth § 348, 3 (b), but Eur. employs singular and plural indifferently.—φέρη: 'art carried away, swayed'—used metaphorically of the feelings in *Ion* 1065 ἧ φέρετ' ἐλπὶς, *H. F.* 1246 ποῖ φέρη θυμούμινος, and of external objects as the exciting cause *Hērō.* 197 μύθοις ἄλλως φερόμεσθα.

1643. Θεοκλύμενε is scanned as in 1168, but otherwise in 9.

1645. ἔτικτεν: 'to whom Leda once was mother.' For the imperf. see on 568.

1646. οὐ qualifies πεπρωμένοισιν only.—γάμοις is causal dative: 79 n.

1647. ἔκγονος: 318.

1650. ἐς. In the margin L has the curious note:—ὁμοίως τῷ Ὀμηρικῷ σχηματι ἀλλ' αἱ μὲν δέσονται γέρας μεγάθυμοι Ἀχαιοί. This applies to the reading αἱ and is intended to illustrate the supposed ellipse of the apodosis.—ἀέλ is perfectly sound. The words ἀέλ ἐς τ. π. χ. = ἀέλ' ἀεί (761 n.), and no objection should be raised to the order of the words: see on 719. An equally bold displacement of

a temporal adverb occurs in Soph. *Ant.* 750 *ταύτην ποτ' οὐκ ἔσθ' ὡς ἔτι ζῶσαν γαμεῖς.*

1653. That there is some corruption here is certain, but excision is no more than a provisional remedy. *Ἐὸρ παρέχειν ὄνομα* see on 1100. The MSS. punctuate before but not after *οὐκέτι*, but it is impossible to render 'no longer must she be yoked with you (*τοῖσιν αὐτοῖς γ.*),' taking *οὐκέτι* with the next line. On the other hand, to treat *οὐκέτι* (scil. *χρῆ κείνην κατοικεῖν κ.τ.λ.*) as the apodosis to the *ἐπεὶ* clause involves the adoption of Bothe's *ἐν τοῖσι δ'* in 1654, and *καί...τοῦνομ'* is meaningless unless a relative such as *οὗ* is substituted for *καί*.

1654. *ἔξεύχθαι*; perf. = to remain in wedlock.

1655. *συννοικῆσαι*, ingressive aorist = to return to her husband's roof.

1656. *μέλαν ξίφος*: the epithet requires examination. In *Il.* 15. 713 *μελάνδετος* means 'bound with strips of black leather round the grip' (Leaf). But this archaeological sense was neglected by Eur., who employs the word simply as the equivalent of *μέλας*, as is shown by *Or.* 821 *μελάνδετον φόνω ξίφος* = 'empurpled with blood.' We must interpret similarly in *Phoen.* 1091, where the adj. is perhaps proleptic. The latter passage carries with it *Or.* 1472 *παίειν λαιμῶν ἔμειλλεν ἔσω μέλαν ξίφος*. Hence *Or.* 1148 *φάσγανον μέλαν*, *Bacch.* 628 *κελαινὸν ξίφος*, Soph. *Al.* 231 *κελαινοῖς ξίφεσιν*, *Trach.* 851 *κελαινὰ λόγχα* must be rendered 'grim, murderous.' The transition of meaning appears to be due rather to the association with blood than to the darkness of the metal (*Hes. Op.* 150).

1658. *κἄν* is a necessary correction here, since it is impossible that *ἔξεσώσαμεν* can stand for *ἔξεσώσαμεν ἄν*. Each case of the supposed rhetorical omission of *ἄν* must be judged on its own merits. In *Hec.* 1111 *εἰ δὲ μὴ Φρυγῶν πύργους πεσόντας ἤσμεν Ἑλλήνων δορί, φόβον παρέσχεν οὐ μέσως ὅδε κτυπος* Heath's *παρέσχ' ἄν* is probable, unless indeed the sentence is elliptical as in 1105 (n.). In *Bacch.* 1312 *οὐδεὶς ὑβρίζεν ἤθελ' εἰσορῶν τὸ σὸν κῆρα· εἰκην γὰρ ἄξιον ἐλάμβανεν*, the imperfect may be similar to *ἀπώλλυτο* (1081). In *Tr.* 399 *Ἥρις τ' ἔγημε τὴν Διὸς γήμας δὲ μὴ, σιγῶμενον τὸ κῆδος εἶχεν ἐν δόμοις*, the particle may be supplied from the preceding sentence. See further Jebb on Soph. *El.* 914.

1660. *τοῦ πεπρωμένου*: the sentiment, which is here merely conventional, is fraught with deep religious meaning in Aesch. *Prom.* 518.

1662. *αὐδῶ. λέγω*: Cobet (*N. L.* p. 204) illustrates the combination of these words from *Phoen.* 568 *σοὶ μὲν ταῦτ' αὐδῶ σοὶ δέ,*

Πολύεικες, λέγω, *ibid.* 778 σοὶ μὲν τὰδ' εἶπον· πρῶσπόλοις δ' ἐμοῖς λέγω, *Surfl.* 1213.

1663. πλεῖν: the infin. is used for the 2nd person of the imperative (*Goodw.* § 784). A colon must be placed after λέγω. There is no more need to read πλεῖ here than to alter ἀμύνειν in the very similar passage *Or.* 622 *surf.* Μειέλαε, σοὶ θε τὰδε λέγω...μὴ τῶδ' ἀμύνειν φόνον...Ξα δ'.

1664. σωτήρη is the current title of Castor and Pollux: cf. *Or.* 1637, *El.* 993 βροτῶν ἐν ἀλδὸς ῥοθίοις τιμὰς σωτήρησ ἐχοντες. See also on 140.

1665. πόντον: acc. of space traversed as in 598 n.—παριππεύοντε: 638 n.—πάτραν: 144 n.

1666. κάμψης: the metaphor is taken from the foot race at the games. κάμπταν = to 'make' a certain point, thereby completing the prescribed distance or part of it. Since κάμπτειν νίσσαν and κάμψαι διαώλου θάτερον κῶλον πάλιν (= to finish, not to begin the return lap) are alike possible, it follows that in the metaphorical usage we find indifferently κάμψαι τέλος βίου *El.* 956, *Hierf.* 87 and κάμψαι βίον *Soph.* *O. C.* 91 and here. Cf. τὸν ἐξηκοστὸν ἤλιον κάμψαι *Herond. frag.* 13. It should be remembered that καμπτήρ is at once the turning point and the goal (πέματον καμπτήρα *Anthol.*, ὁ ὑπὲρ κείνο τοῦ βίου καμπτήρ *Herond.*). This consideration solves the difficulty pointed out by Cope on *Arist. Rhet.* 3. 9. 2, who unnecessarily restricts the metaphor to the short race.

1667. θεὸς κεκλήση: Pausanias (3. 15. 3) mentions a shrine of Helen at Sparta, and Herodotus (6. 61) one at Therapne. Her apotheosis is recorded by other authors.

1668. ξένια: *Mu-grave* quotes schol. *Pind. Ol.* 3. 67 ἡ γενομένη θυσία τοῖς Διοσκόροις ξενισμὸς καλεῖται.

1670. οἶ: 'and the place to which Hermes first rest thee from Sparta, when he had left his celestial home....' ὤρισεν (= removed) has incurred unreasonable suspicion. οἶ, however, is required in place of οἶ, as is indicated by *surf.* 128. For the meaning and the gen. cf. *Hom.* 941 ναὸς...ἢ ἀπὸ γῆς ὤρισεν Ἰλιάδος. So διορίσαι *surf.* 394, γῆοις δὲ ματρὸς ἐκ χειρῶν ὀρίζη *Ion* 1459.

1672. κλέψας: asyndeton of participles: cf. 597 n. μή: for the use of this conjunction in pure final clauses see *Goodw.* § 315. It gives way in prose to ἵνα μή etc.

1673. φρουρόν: this is a long rocky island (now *Makronisi*) stretching along the E. coast of Attica immediately beyond Sunium.

It is deserted except in summer, when herdsmen cross over from the mainland. Homer mentions the island Craneae as the first stopping-place of Helen and Paris on their voyage from Lacedaemon to Troy (*Il.* 3. 445). This is identified by Strabo (9, p. 399) and others with the Attic island. Pausanias, on the other hand, while identifying Craneae with an island off Gytheum (3. 22. 1), mentions Helene as the place where Helen landed after the taking of Troy (1. 35. 1). Eur. naturally adapts tradition to his own version of the legend. For similar references to local archaeology cf. *El.* 1258, *I. T.* 1450.

1675. κλοπὰς σάς, 'welcomed thee when torn by stealth from home.' σάς is objective and the phrase is parallel to τὰς ἐμὰς ἀναρπαγὰς (50 n.). Cf. *I. T.* 1424 ἐκβολὰς νεῶς δέξεσθε = await the shipwreck. Observe that ἐκ δόμων qualifies the noun only: 1280 n.

1676. θεῶν πάρα is to be taken closely with ἐστί μορσιμον. 'By the will of the gods,' lit. as issuing from them: cf. Soph. *Trach.* 596 μόνον παρ' ἑμῶν εἶ στεγνοίμεθ', Eur. *Or.* 69 κείνου πάρα σωθῶμεν.

1677. μακάρων νῆσον: the prophecy is based on *Od.* 4. 561 sqq. Homer however does not mention the Islands of the Blest, which first appear in Hes. *Op.* 169 and are placed in the far west by the stream of Oceanus. Those who are privileged to pass there continue in the full enjoyment of bodily existence: they are exempt from the lot of the shadowy phantoms in Hades. Cf. *Bacch.* 1339 μακάρων τ' ἐς αἶαν σὸν καθιδρῦσει βλον.

1678. τοὺς εὐγενεῖς γάρ: the sentiment is well suited to the haughty and somewhat superior tone of the Dioscuri; it appears again in *Heracl.* 302 τὸ δυστυχὲς γὰρ ἠγύγνει' ἀμύνεται τῆς δυσγενείας μᾶλλον. On a suitable occasion Euripides expresses himself very differently (*frag.* 336).

1680—1687 are very poor lines and there are good grounds for dissatisfaction. At the same time, Theoclymenus must have expressed his resignation to the divine will, much as Thoas does in *I. T.* 1475 sqq., and it is not easy to believe in a forger having cut out Eur.'s verses and substituted his own. The objections are: (1) μὲν in 1680 finds its true answer at ἴστον δ' in 1684, but this is obscured by 1682 sq.; (2) the emphatic ἐγὼ in 1682 is out of place, and δὲ is here an unsatisfactory substitute for γάρ; (3) 1683 is irrelevant, as the pursuit has already been abandoned at 1623. These difficulties would be removed by rejecting 1682, 3, which I have accordingly bracketed. Herwerden complains of the obscurity of τὰ...πéρι, but 'my former strife concerning your sister' well enough expresses the attitude which

he has hitherto maintained and now definitely abandons. 1684—7 are feebly expressed and exaggerated in sentiment, but not otherwise open to criticism.

1687. ὄ: for the gender see Madvig § 99 a and cf. *sup.* 1383, Soph. *O. T.* 542 *τομάρριδα θηῶν, ὃ πλήθει χρημασίν θ' ἀλίσκεται.*

1688—1692. This tail-piece is also found at the end of the *Alceste*, *Bacchae* and *Andromache*. In the *Medea* the first line runs *πολλῶν ταύτας Ζεὺς ἐν Ὀλύμπῳ.* The anapaests were recited as the Chorus moved out of the Orchestra.

APPENDIX.

I. ON *γ*. 58.

TO the statement in the note it should be added that the corrected reading of *γ* is almost certainly an interpolation. As to the construction of the participle Goodwin § 850 remarks: 'The genitive absolute is regularly used only when a new subject is introduced into the sentence and not when the participle can be joined with any substantive already belonging to the construction. Yet this principle is sometimes violated, in order to make the participial clause more prominent and to express its relation (time, cause, etc.) with greater emphasis.' But to those who are not familiar with the examples this will not give a sufficiently strong impression either of the frequency of the licence or of the boldness with which it is employed. In Homer we may take as typical *Od.* 6. 155 **μάλα ποῦ σφισι** θυμὸς αἰὲν ἐνφροσύνησιν **ἰαίνεται** εἴνεκα σείο **λευσσόντων** τοιόνδε θάλος χορὸν εἰσοιχεύσαν (where Ameis-Hentze in the Supplement collects copious parallels), and *ib.* 4. 646 **ἢ σε βίη ἀέκοντος** ἀπήρα **ῥῆα** μέλαιναν. It is true that in these instances the participles are not strictly 'absolute' (Monro *H. G.* § 243. 3 *d*), but they none the less illustrate the flexibility of the participial construction. This is freely imitated by the Alexandrians: Theocr. 25. 66 **μή τί οἱ** οὐ κατὰ καιρὸν ἔπος ποτιμυθῆσαιτο **σπερχομένου**, and so *id.* 2. 80, 7. 25. We now come to the instances in tragedy. In Aesch. *Prom.* 860 sq. **Πελασγία δὲ** δέξεται, **θηλυκτόνων** Ἄρει δαμέντων νυκτιφρουρήτω θράσει, if δέξεται is sound, the object must be the sons of Egyptus, who are also referred to in δαμέντων. Anyhow Aeschylus did not shrink from the construction: *Ags.* 968 καὶ σοῦ μολόντος **δοματίτην** ἔστιαν, **θάλαπος μὲν** ἐν χειμῶνι σημαίνει **μολόν** and here for the first time we find the gen. abs. taking the place of a nom. So the gen. precedes in Soph. *Trach.* 803 **τοιαῦτ'** ἐπισκήψαντος ἐν μέσῳ σκάφει θύπτες **σφε** κ.τ.λ. Eur. *Tr.* 75 sq. is less violent, but *Med.* 909 εἰκὸς γὰρ ὄργας **θῆλυ** παιῖσθαι γένος γάμου **παρ-**εμπολῶντος ἀλλόλοισ **πόσει** is peculiarly harsh, though not impossible.

The prose instances are no less remarkable, and Thucydides has been 'corrected' here and there in consequence: so 2. 83. 3 ἐπειδὴ ἀντιπαρᾶπλόουτας ἐώρων αὐτοῖς, παρὰ γῆν σφῶν κομιζομένων, καὶ... διαβαλλόντων... κατείδον τοῖς Ἀθηναίοις κ.τ.λ. (διαβάλλοντες Stahl); 3. 13. 7 βοηθησάντων δὲ ἑμῶν προθύμως πόλιν προσλήψεσθε κ.τ.λ.; 8. 76. 4 ἔχοντες γὰρ σφῶν τὸ πᾶν ναυτικὸν... ἀναγκάσειν. Cf. 4. 73 ἡσσηθέντων, 5. 33 ἐπικαλεσαμένων, 7. 48 θαλασσοκρατούντων, and many others collected by Dobree, *Act.* 1 p. 110. Of the examples which I have collected from Demosthenes the two following are the most striking: 43. 67 τούτων οὐδὲν ἔμελε Θεοπόμπῳ οὐδὲ Μακαρτάτῳ τούτῳ, ἀλλὰ τοῦτο μόνον, τὰ μὴ προσήκοντα ἑαυτοῖς ἔχειν, καὶ ἐγκαλεῖν ὅτι πολὺν χρόνον ἔχόντων ἑαυτῶν τὸν κλῆρον νινὶ ἀγωνίζονται (=though they have long been in possession of the inheritance, only now are they put on their trial); 45. 13 ἐθελήσαντος μὲν γὰρ ὑπεύθυνον ἐλάμβανον. Cf. also Dem. 18. 33; 23. 107; 24. 158; 28. 1; 35. 46; 47. 47, 51. It does not appear necessary to carry the matter farther in justification of γρόντος in the text.

2. ON *v.* 437.

The common view of sentences like οὐ μὴ λαλήσεις 'don't chatter' and οὐ μὴ μόλῃ 'he will not come' is that they are respectively to be explained on different lines, so that οὐ μὴ λαλήσεις is treated as interrogative (= 'will you not not-chatter?'), while οὐ μὴ μόλῃ is possibly elliptical, 'there is no fear of his coming.' In order to give a single origin to both phrases, Prof. Goodwin denies that οὐ μὴ λαλήσεις is interrogative, and prefers to analyse it as arising from οὐ μὴ λαλήσης, which was originally the negative form of the cautious assertion μὴ λαλήσης 'perhaps you will talk.' Inasmuch, however, as the typical sentence in the text would, if treated as an example of οὐ μὴ prohibitive—since it is unquestionably interrogative—be fatal to his theory, Goodwin (§ 299) explains such cases as containing two separate questions put side by side and introduced by οὐ (*nonne*) and μὴ (*num*) respectively: 'Will you not depart and will you really annoy...?' But this theory has failed to receive much support, since it is open to the objection admirably put by Mr Whitelaw in *C. R.* x. p. 239 f. that it is impossible to dissociate the four types represented by:—

- A. *Med.* 1151 οὐ μὴ δυσμενῆς ἔση φίλοις,
παύση δὲ θυμοῦ καὶ πάλιν στρέψεις κᾶρα;
- B. *Hēr.* 606 οὐ μὴ προσοίσεις χεῖρα μηδ' ἄψῃ πέπλων;

C. This passage.

D. *Bacch.* 343 οὐ μὴ προσοίσεις χεῖρα, βακχεύσεις δ' ἰών,
μηδ' ἐξομόρηξ μωρίαν τὴν σὴν ἐμοί;

Now, though AB may be enunciative, C is certainly interrogative, while in D it is hard to accept Goodwin's view that οὐ qualifies προσοίσεις and ἐξομόρηξ but has no connexion with βακχεύσεις which stands in a parenthesis by itself. 'Don't touch me—but go and rage—and don't wipe off...' It is simpler to regard οὐ as equivalent to *nonne* in every case, so that it influences the verb in each separate clause. See further Jebb, Appendix to *Soph. Ai.* 75. But, if we admit that οὐ μὴ ὄχλον παρέξεις is interrogative, the appearance of μὴ instead of a second οὐ still requires explanation. Kuehner-Gerth § 387, 7 holds that this passage is an interrogative adaptation of the combined command and prohibition ἀπαλλάξῃ καὶ μὴ ὄχλον παρέξεις. This is based on the assumption that μὴ with the 2nd person future indicative is a legitimate form of prohibition, for which no evidence can be produced beyond Dem. 23. 117 ταύτην φυλάξετε τὴν πίστιν πρὸς τοῦτον τὸν Θράκα καὶ μὴ βουλήσεσθαι εἰδέναι κ.τ.λ., and *Lys.* 29. 13 εἰάν δὲ εὐφρονήτε, καὶ νυνὶ τοῦτο φανερόν ποιήσετε, καὶ μηδερμίαν αὐτοῖς ἄδειαν δώσετε. This is insufficient to establish the general conclusion. Substantially the same explanation is given by Prof. Sommenschein in *C. R.* XVI. pp. 165—169, although he reserves the possibility that οὐ μὴ παρέξεις; may have arisen by analogy from οὐ μὴ παράσχης; through the parallelism of οὐ παρέξεις; But, apart from the much-disputed passage of Aristophanes (*Nub.* 296 οὐ μὴ σκώψῃς μηδὲ ποιήσῃς ἄπερ οἱ τρυγούδαίμονες οὔτοι, ἀλλ' ἀφήμει), the type of prohibition οὐ μὴ παράσχης; does not occur. There remains Mr Whiteclaw's view that of the two negatives οὐ has a special value, that of negative *assertion*, and that, wherever for any reason assertion is unsuitable, the negative used is μὴ. Thus 'οὐκ...οὐ μενεῖς; if we could have it, would mean 'is it not the case that you *will not* remain?' (=οὐκ ἀληθές, or δηλόν, ἔστω ὅτι οὐ μενεῖς;) But the οὐ: *nonne* of οὐ μὴ μενεῖς; exhorts or commands us to *do* something, viz. to *not-remain*; and requires μὴ, just as ὅπως μὴ μενεῖς, with the same meaning, requires it.' *C. R.* XVI. p. 277. The doctrine is applied to the exceptional cases of μὴ e. fut. ind. cited above as well as to other irregularities in the use of μὴ in the same writer's paper in *C. R.* II. p. 322.

3. ON *v.* 587.

In the following remarks the instances of *τάχ' ἄν* (Soph. *O. T.* 523, *el. C.* 994, Plat. *Timædr.* 286 c, etc.) will be disregarded. In that particular combination *ἄν* loses its force altogether, so that *τάχ' ἄν* means simply *perhaps*, with *ἄν consorptum*. Thus in Ar. *Iesp.* 281 *τάχα δ' ἄν διὰ τὸν χιλιζώνον ἄνθρωπον . . . διὰ δὲ τοῦτ' ὀδυνηθεὶς εἴτ' ἴσως κείται πυρέττων* that *τάχ' ἄν* qualifies *κείται πυρέττων* rather than *ὀδυνηθεὶς* is indicated by the consideration that the Chorus are speculating as to the cause of Philocleon's non-appearance—'perhaps he lies abed of a fever'—and it is not the reason of his sickness but the fact itself which is doubtful. The general issue is clearly stated by Dr Verrall, who supports the construction in his note on Aesch. *Theb.* 696:—'Here *ἄν* with the past tense of the indicative signifies, not what would have happened upon certain conditions, but what, as is conjectured, may or must have happened under the known conditions.' Now, from the nature of the case, in speaking of the past, the conditions are generally known, and, if in dealing with such known conditions it is required to represent the occurrence of a past fact as contingent, the condition itself (whether express or implied) is naturally unreal. Thus 1605 *τοὺς δὲ κειμένους νεκροὺς ἄν εἶδες* implies 'if you had been present, which you were not'; Xen. *Hell.* 1. 7. 7 *ἔδοξε δὲ ἀναβαλέσθαι εἰς ἑτέραν ἐκκλησίαν· τότε γὰρ ὄψέ ῃν, καὶ τὰς χεῖρας οὐκ ἄν καθεώρων* implies 'if an adjournment had not taken place.' If, on the other hand, the conditions are unknown, the hypothetical sentence will generally be of the type known as the past particular (Goodw. § 402). But we may desire to refer to a series of possible occurrences, opportunities for which did in fact occur. The conditions are then not so much unreal as indeterminate. Where the protasis is expressed the sentence conforms to the type of the past general (Goodw. § 462). But in the absence of a definite protasis we may have the aor. indic. with *ἄν*, where the particle denotes that the action of the verb is subject to limitations to be gathered from the context: Ar. *Kan.* 1021 *τοὺς ἔπτ' ἐπὶ Οἰήδας· ὁ θεασάμενος πᾶς ἄν τις ἀνὴρ ἠράσθη δάϊος εἶναι*. These instances are not practically to be distinguished from those of the iterative *ἄν*, and it is precisely in such circumstances that the latter idiom takes its rise. Thus in Ar. *Nub.* 1402 *ἐγὼ γὰρ ὅτε μὲν ἰππικῆ τὸν νοῦν μόνον προσείχον, οὐδ' ἄν τρεῖς εἰπεῖν ῥήμαθ' ὁδὸς τ' ἢ πρὶν ἐξαμαρτεῖν* it is not easy to decide between the claims of the potential and the iterative. Hence much difference of opinion in the interpretation of particular passages: Plat. *Apol.* 18 c

ἔπειτὰ εἰσιν οὗτοι οἱ κατήγοροι... ἐν ταύτῃ τῇ ἡλικίᾳ λέγοντες πρὸς ἡμᾶς, ἐν ᾗ ἂν μάλιστα ἐπιστεύσατε ('men who have been in the habit of speaking to you at that time of life, in which you would be most likely to believe them'—see Adam's note). Nor need any difficulty be found in Antiph. 6. 11 ὡσπερ ἂν ἥδιστα καὶ ἐπιτηδεύτατα ἀμφοτέροις ἐγίγνωτο, ἐγὼ μὲν ἐκέλευον καὶ ἡγούμην, οἱ δ' ἐκόντες καὶ βουλόμενοι ἔπεμπον ('as might be in each case most agreeable to the parties concerned'). But it is another thing to conclude that the same principle extends to the consequence of a single definite contingency conceived as actually occurring. Apart from the present passage, the alleged examples are the following. In Aesch. *Ag.* 933 ἠἴξω θεοῖς δέλτας ἂν ᾧδ' ἔρδειν τάδε Sidgwick renders 'perchance in fear thou mad'st this vow,' but there are several other views and Hermann reads δείσασαν. The MSS. reading of *ibid.* 1252 is ἡ κάρτ' ἄρ' ἂν παρεσκόπεις χρισμῶν ἐμῶν, but ἡ κάρτα τᾶρα παρεκόπης is commonly accepted from Hartung. In Soph. *Phil.* 572 πρὸς ποῖον ἂν τόνδ' αὐτὸς οὐδυσσεὺς ἔπλει; Dobree's αὐ should be adopted, and in Eur. *I. T.* 385 οὐκ ἔσθ' ὅπως ἔτεκεν ἂν ἡ Διὸς δάμαρ Δητῷ τσαυτήν ἀμαθίαν Porson's ἔτικτεν. Thuc. 5. 9. 3 τοὺς γὰρ ἐναντίους εἰκάξω καταφρονήσει τε ἡμῶν καὶ οὐκ ἂν ἐλπίσαντας ὡς ἂν ἐπεξέλθοι τις αὐτοῖς ἐς μάχην ἀναβῆναι κ.τ.λ. is rendered by Stahl 'quod non videntur suspicari esse quemquam iis proditurum esse ad pugnam,' but there are other possibilities. Thus, the evidence will not warrant the conclusion that ἂν in combination with a past tense of the indicative can be rendered indiscriminately by *perhaps, conjecturally, presumably* or *certainly* according to the requirements of the context.

4. ON *v.* 886.

Herwerden interprets his reading as '*naftias quis non venales fuisse nunc apparet.*' For this he is taken to task by Wecklein in the *Sitzungsberichte der k. Akademie der Wissenschaften zu München* for 1896, who supposes that the proximity of *πριαμένη* has been the cause of a mistranslation. Now it is common knowledge that *ωνητός* may in general be properly rendered by *venalis*. Hence the objection must be that, with *πριαμένη* preceding, the *buyer* of Helen's γάμοι ought to be not Paris, but Cypris. In English 'buying the prize of beauty for Helen's hand which could not be bought' (by another) might be open to criticism, but the same considerations do not apply to the present passage. In the first place, *πρίασθαι* and *ωνεῖσθαι* belong to different

stems, so that *ἀνητόδς* might refer to the other party to the bargain without *immediately* recalling *πρασιόνη*. Further, this is a case of barter rather than of sale and purchase, and *ἀνητά* is treated by Pollux (3: 127) as an ordinary equivalent of *μαρκεταῖα πωρεῖς*. Indeed so far is *ἀνητός* from being limited in its application to the goods for which a money equivalent is given that it can be used of the medium of exchange itself: Plut. *Λευ. Ρουθ.* 12 *ὅ τι τῷ τὰ πράγματα τῶν χρηματίων ἀνητά, μὴ τὰ χρήματα τῶν πραγμάτων ἡγεῖσθαι πάντων ἐκματῆσαν.*

5. ON *v.* 1132.

The principal views that have been taken of this desperate passage are as follows:—

(1) Those which give substantially the same interpretation as that advocated in the note.

(a) Kirchhoff wrote *ἀλίμενα δ' ὄρια μέλαι βάρβαρ' ἐστάλη δς ἔστυο*. There is something to be said for *ὄρια* (*v.* note), but *ἐστάλη* is improbable.

(b) W. G. Clark's reading is very artificial: *ἀλίμενα δ' ὄρια σὺ, Μενέλα', ἄρ' οὐ 'στάλης, ὄτ' ἔστυο*.

(c) Herwerden's *ὄρια βαρβάρων Μενέλας στόλῳ ποτέστυο* is unexceptionable in point of sense, but goes very wide of the tradition.

(d) Bamfelter's *βαρβάρους τ' ἄλας ὄδ' ἔστυο* is ingenious ('was borne on unceasing wanderings'), but the clauses are abrupt and awkwardly combined.

(2) Hermann's ingenious but unfortunate *Μάλας* for *μέλαι* has led to much darkening of counsel. Schneidewin's *ἀλίμενα δ' ἐκίχε Μάλας, βαρβάρους τάλας* reverses the natural order of the clauses, since we should rather expect to find that *after* reaching Malea Menelaus was driven to Egypt. Paley suggests *ἀλίμενα δ' ὄρε' ἀπέλασε Μενέλαω στολάν* i.e. that Menelaus was driven by adverse winds from Greece to Egypt. Wecklein inclines to combine several of these readings *ἀλίμενα δ' ὄρια Μάλας, βαρβάρους δ' ἄλας ποτέστυο*.

(3) Some of the older editors reading *ἀλίμεν' ἀν' ὄρια* attached these words to *δόλιον ἄπτερον λαιψας*. Camper's reading may be taken as an example: *ἀλίμεν' ἀν' ὄρια μέλαι βαρβάρων, τάλας*, where *βαρβάρων* is strange.

6. ON *v.* 1353 *sq.*

Very various meanings have been elicited from these obscure lines.

(1) Canter, substituting *ὄν* for *ᾧν* and retaining the MSS. *ἐπίρωσας*, started the common interpretation. According to this, Persephone is the subject of *ἐπίρωσας*, and the allusion is to her having unlawfully inflamed the passion of Pluto and neglected the rites of the Great Mother. So Dindorf, adopting *ὄν* but preferring *ἐπίρωσας ἐν γᾶς θαλάμοις* in 1354, owing to the doubt as to the legitimacy of *πυροῦν = incendere*.

(2) Musgrave read *ᾧν οὐ θέμις οὐθ' ὅσῳ ἔκυρσας ὠμὰ θαλάμοις*, and found a reference to 'Iabes, quam Helena, a Thesco olim per vim compressa, ex illo stupro contraxerat: qua non rite sacrificiis procurata, succensuit ei Magna Mater.'

(3) Many think that there is an allusion to Paris' unlawful passion for Helen. So Hermann, with *ἄρωσας ἐν σοῖς θαλάμοις*. Paley prefers *ᾧν οὐ θέμις σ' οὐθ' ὅσῳ ἔκυρσας εὐνῶν θαλάμοις*:—'A union which it was unlawful and unholy for you to have (*κυρσαι*), you met with in your own marriage chamber.'

(4) Schenkl proposed:—*σὺ δ', οὐ θέμις σ' οὐδ' ὅσῳ ἔπρωσσας ἐν σοῖς θαλάμοις, μῆνιν τ' εἶχες κ.τ.λ.* with the meaning that Helen is responsible for all her sufferings by reason of her not having taken part in the *παννυχίδες* of Rhea—preferring to sleep in her chamber. Lightfoot's view is somewhat similar: *οἱ' οὐ θέμις σ' οὐδ' ὅσῳ ἄρωσας ἱρ' ἐν θαλάμοις*.

METRICAL ANALYSIS.

IN the following pages the metrical schemes of Dr J. H. H. Schmidt are adopted with certain minor alterations. A note is inserted wherever the scheme does not correspond with the printed text. The student should be warned that, although much has been cleared up by modern research, there are still many gaps in our knowledge—in particular as to the exact degree of correspondence required between strophe and antistrophe and their subdivision into sentences and periods. Many of the details in these schemes must, therefore, be considered provisional. Recent editors have displayed a reaction against the tendency to alter the text solely for metrical reasons. The reasons for this have been clearly explained by Dr Verrall in his editions of Aeschylus.

A brief explanation of the terminology and symbols employed may be found useful.

Arsis is that syllable of the foot on which the chief strength of tone or ictus rests. The remainder of the foot is called the *thesis*. [These terms are now applied to the raising and lowering of the voice. This is a reversal of Greek usage, according to which *θέσις*=putting down the foot and *ἄρσις*=lifting it.]

Anacrusis is the name given to the introductory syllable or syllables which precede the opening of a measure. It is equivalent in value to the thesis of the foot on which the rhythm is based and is followed by the symbol ∷ separating it from the verse itself.


An *Irrational Syllable* is marked > to indicate that the metrical value which it bears is different from its apparent time value. The ordinary case is where a long syllable is scanned as a short.


The ordinary case of *Syncope* is where a long syllable (*μακρὰ τρίσημος*) is made equal to three short syllables as the metrical substitute for ~ or ~~~. When so employed, it is marked L.

Corruptio occurs when two short syllables have the value of one and is denoted by the symbol ω.

The *Pause* Λ represents the thesis of the incomplete foot at the end of a verse and is equal to one short syllable.

The *Cyclic Dactyl* is a dactyl taking the place of a trochee and written $\sim\sim$, being equivalent in metrical value to three short syllables.

The musical relation of the cyclic to the true dactyl is that of 

to .

Colon is the name given to a definite number of metrical feet combined in a verse or sentence. In metrical systems the symbol \parallel marks the conclusion of a colon. A number of cola which correspond accurately with each other are united to form a *rhythmical period*, the conclusion of which is marked \llbracket . Each strophe generally contains more than one rhythmical period.

The principal metres which are employed in the lyrical portions of the *Helena* are as follows:—

Choreic at 164 ff., 330 ff. The basis of this metre is the choree (trochee), which is represented also by the tribrach or *τρίσημος*. When catalectic, the thesis of the last foot in each colon is replaced by the pause Λ .

Logaoedic at 515 ff., 1107 ff., 1301 ff., 1451 ff. The metrical basis is the trochee, for which the cyclic dactyl may be substituted. The name is thus explained:—*λογαοιδικά ταῦτα καλεῖται ὅτι ὁ μὲν δάκτυλος ἀοιδῶς μᾶλλον ἐπιτήδειος ὁ δὲ τροχαῖος λογογράφους* (Herphaestion, p. 43, 8, ed. Gaisf.). The colon may consist of any number of feet from two to six. According to the position and number of the trisyllabic feet a great variety of different forms is possible. The most common type is the tetrapody containing only one dactyl; this is called by the name *Glyconic*, and either 1st, 2nd or 3rd according to the position of the dactyl in the verse; it is found either with or without anacrusis.

Dochmiac at 625 ff. The dochmius is described as *ὀκτάσημος ποίσις* of which the normal form is $\sim\sim\sim\sim$ ¹. In place of either of the two short syllables an irrational long is often found, and all the long syllables are subject to resolution, so that no less than 32 possible variations of the dochmiac are recorded². The metre is especially employed to express

¹ The analysis of the metre in the following scheme assumes that the dochmius should be resolved as a catalectic Bacchiac dimeter, but this is very doubtful: see Gleditsch in Müller's *Handbuch*, vol. II. p. 766.

² See Gleditsch, u. s. p. 765.

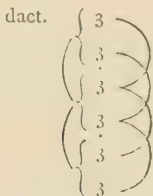
strong phases of emotion: *πολύς ἐστὶν ἐν θρηνηδία καὶ ἐπιτήδειος πρὸς ἀρμυροῖς καὶ στεναγμοῖς* (schol. Aesch. *Thib.* 103). Hence its principal occurrence is in Monodies and Kommoi. The greater resolution of the long syllables expresses an increased degree of excitement.

Occasional *diatypic* verses occur, and here and there there may be a doubt as to whether the real character of a period is more properly choreic or logaoedic.

164—251.

PROOD.

— ∪ ∪ — ∪ ∪ —, ∪ ∪ — ∪ ∪ — ∪ ∪ — —	165
— ∪ ∪ — — —, ∪ ∪ — ∪ ∪ — ∪ ∪ — —	
— ∪ ∪ — — —, — — ∪ ∪ 	
— —	



STR. α'. (Choreic.)

I.	∪ ∪ ∪ — ∪ — ∪ —, ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ — ∧	171=183
> :	— ∪ — ∪ — ∪ —, ∪ ∪ — ∪ — > — ∪ — ∧	
	— ∪ — > — ∪ ∪ ∪ ∪ — ∪ — ∧	

II.	— ∪ — ∪ ∪ ∪ ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪
> :	— ∪ — > — ∪ — ∪ —, — ∧

III.	> : — ∪ — ∪ — ∪ ∪ ∪ ∪	175=187
	∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪	
	∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪	
> :	—, —, ∪ ∪ ∪ ∪ ∪ ∪ ∪ — ∧	

I. $\left. \begin{array}{c} 4 \\ 4 \\ \cdot \\ 4 \\ 4 \\ \cdot \end{array} \right\} \\ 6 = \acute{\epsilon}\pi.$	II. $\begin{array}{c} 4 \\ 4 \\ \cdot \\ 6 = \acute{\epsilon}\pi. \\ \cdot \end{array}$	III. $\left. \begin{array}{c} 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 6 = \acute{\epsilon}\pi. \\ \cdot \end{array} \right\}$
--	---	---

170=182. With τδν and ταῖς omitted | \perp | takes the place of | \rightarrow |.

171=183. Schmidt inserts σῖγα before θάλπουσ'. With the reading of the text the lines scan

$$-\zeta \mid -\zeta \mid \cong \cup \mid -\cup \mid -\wedge \parallel$$

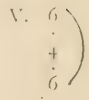
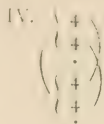
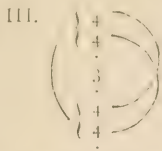
175 f. = 187 f. According to Schmidt's scansion the lines should end with φόνια | δάκρυσι | νύχια |. The antistrophe is arranged so as to correspond. He reads Φερσέφασσα in 175.

According to some metricians, the whole of the Parodos should be regarded as iambo-trochaic in character. This also applies to the duologue starting at v. 330. See Gleditsch in *Handbuch d. Klass. Alter.* II. p. 737.

STR. β'. (Choreic.)

I.	$\cup :: -\cup \mid -\rightarrow \mid -\cup \mid -\cup \mid -\cup \mid -\wedge \parallel$ $\vee :: -\cup \mid -\cup \mid -\wedge \parallel$ $\vee :: -\cup \mid \perp \mid -\wedge \parallel$ $\cup :: \cup\cup \mid \cup\cup \mid \cup\cup \mid \cup\cup \mid -\cup \mid -\wedge \parallel$	195=214
II.	$-\cup \mid -\cup \mid -\cup \mid \perp, \parallel \cup\cup \mid -\zeta \mid -\cup \mid -\wedge \parallel$	
III.	$\cup\cup \mid -\cup \mid -\cup \mid \perp, \parallel \cup\cup \mid \cup\cup \mid \cup\cup \mid -\wedge \parallel$ $\vee :: -\cup \mid -\cup \mid -\wedge \parallel$ $\cup\cup \mid \cup\cup \mid \perp \mid \perp \parallel -\cup \mid -\cup \mid \cup\cup \mid -\wedge \parallel$	200=219
IV.	$\cup\cup \mid \cup\cup \mid \cup\cup \mid \perp, \parallel \cup\cup \mid \cup\cup \mid -\cup \mid -\wedge \parallel$ $-\cup \mid -\cup \mid -\cup \mid -\cup, \parallel \cup\cup \mid \cup\cup \mid \cup\cup \mid \cup\cup \parallel$	206=225

V. $\cup\cup\cup \mid \cup\cup\cup \mid -\cup \mid \cup\cup\cup \mid -\cup \mid \cup\cup\cup \parallel$
 $-\cup \mid \cup\cup\cup \mid \cup\cup\cup \mid \cup\cup\cup \parallel$
 $\lfloor \mid \lfloor \mid -\cup \mid -\cup \mid -\cup \mid -\wedge \rfloor$



The division into cola works out easily in this system. The only exception will be found in vv. 201 = 220, where Schmidt's system requires breaks at *αισχύ-vas* and *οὐκ εὐ-δαιμονεί*.

EPOD. (Choreic.)

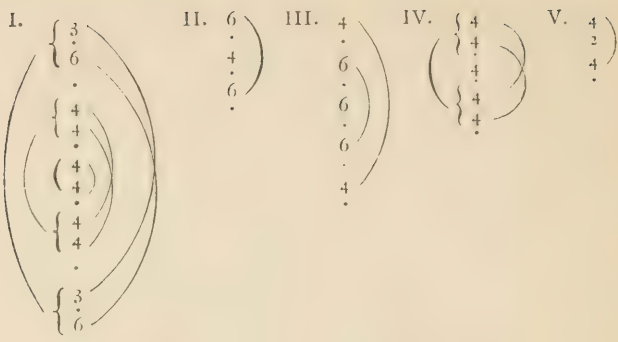
I. $> \dot{\cup} \mid -\cup \mid -\cup \mid -\wedge \parallel$
 $-\cup \mid \lfloor \mid -\cup \mid -\cup \mid -\cup \mid -\wedge \parallel$ 230
 $\cup\cup\cup \mid \lfloor \mid \cup\cup\cup \mid -\cup, \parallel -\cup \mid \lfloor \mid \lfloor \mid -\wedge \parallel$
 $-\cup \mid \cup\cup\cup \mid -\cup \mid -, \cup \parallel -\cup \mid -\cup \mid \cup\cup\cup \mid -\wedge \parallel$
 $\cup \dot{\cup} \mid -\cup \mid -\cup \mid -\cup \mid \lfloor, \parallel -\cup \mid -\cup \mid -\cup \mid -\wedge \parallel$
 $\cup\cup\cup \mid -\cup \mid -\wedge \parallel$ [235
 $-\cup \mid \lfloor \mid -\cup \mid \cup\cup\cup \mid -\cup \mid -\wedge \rfloor$

II. $-\cup \mid \cup\cup\cup \mid -\cup \mid -\cup \mid -\cup \mid -\wedge \parallel$
 $\cup\cup\cup \mid -\cup \mid -\cup \mid \cup\cup\cup \parallel$
 $\cup\cup\cup \mid \lfloor \mid -\cup \mid -\cup \mid -\cup \mid -\wedge \rfloor$ 240

III. $-\cup \mid -\cup \mid -\cup \mid -\wedge \parallel$
 $\cup\cup\cup \mid -\cup \mid -\cup \mid -\cup \mid \lfloor \mid -\wedge \parallel$
 $\cup \dot{\cup} \mid -\cup \mid -\cup \mid -\cup \mid \cup \mid -\wedge \parallel$
 $-\cup \mid \cup\cup\cup \mid \cup\cup\cup \mid -\cup \mid -\cup \mid -\wedge \parallel$
 $\cup\cup\cup \mid \cup\cup\cup \mid -\cup \mid -\cup \rfloor$ 245

IV. $-\cup \mid \lfloor \mid -\cup \mid -, \cup \parallel -\cup \mid -\cup \mid -\cup \mid -\wedge \rfloor$
 $-\cup \mid -\cup \mid -\cup \mid -\cup \parallel$
 $\cup\cup\cup \mid -\cup \mid -\cup \mid \cup\cup\cup, \parallel \cup\cup\cup \mid -\cup \mid -\cup \mid -\wedge \rfloor$

V. $\cup\cup\cup \mid \cup\cup\cup \mid \cup\cup\cup \mid -\cup \parallel -\cup \mid -\cup, \parallel -\cup \mid \cup\cup\cup \mid -\cup \mid -\wedge \rfloor$
 250



The following alterations in the arrangement of the lines are required to suit the above system:—

231 ends with *πέυκαν*.

232 ends with *σκάφος συν-αρμόσας*.

233 ends with *ὁ Πριαμίδας*.

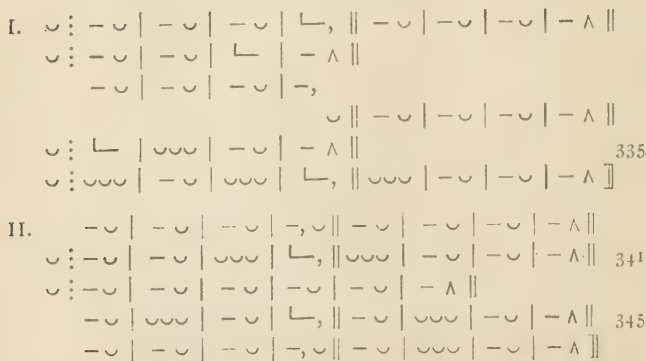
237, *γάμον ἐμόν* precedes *ὡς ἔλοι* and *< αὐτός >* is inserted before it.

240 begins with *Πριαμίδαίς*.

245 ends with *Χαλκίοικον*.

330—385.

STR. *a'*. (Choric.)



350. *ἀνδρὸς* is placed before *εἰ βάζεις*, the words *ἀνδρὸς εἰ* forming a dipody.

352. *τί τὰδ' ἀσύνητα*; these words are ejected as a gloss.

353. The cola divide thus :—*αἰώρημα διὰ δέ-ρης*.

358. Divide thus :—*τῶ τε συρλγγων ἀοι-δὰν κ.τ.λ.*

STR. γ'. (Choreic.)

- I. $\cup : - \cup \mid - \cup \mid \sqcup \mid - \Lambda \parallel$
 $\cup : - \cup \mid \sqcup, \parallel - \cup \mid - \cup \mid \cup \cup \cup \mid - \Lambda \parallel$
- II. $\cup \cup \cup \mid - \cup \mid \cup \cup \cup \mid \cup \cup \cup, \parallel \cup \cup \cup \mid - \cup \mid \cup \cup \cup \mid \cup \cup \cup \parallel$
 $\cup \cup \cup \mid \cup \cup \cup \mid \cup \cup \cup \mid \cup \cup \cup, \parallel \cup \cup \cup \mid \cup \cup \cup \mid \cup \cup \cup \mid - \cup \parallel$ 365
 $- \cup \mid - \cup \mid \sqcup \mid - \Lambda \parallel$
- III. $\cup \cup \cup \mid - \cup \mid - \cup \mid - \Lambda \parallel$
 $\cup : - \cup \mid - \cup \mid - \cup \mid - \cup \mid - \cup \mid - \Lambda \parallel$
 $- \cup \mid \cup \cup \cup \mid \sqcup \mid - \Lambda \parallel$
- IV. $\cup : - \cup \mid - \cup \mid \sqcup \mid -, \omega \parallel - \cup \mid \cup \cup \cup \mid \sqcup \mid - \Lambda \parallel$
 $\cup \cup \cup \mid - \cup \mid \cup \cup \cup \mid - \cup, \parallel \cup \cup \cup \mid \cup \cup \cup \mid \cup \cup \cup \mid - \Lambda \parallel$
 $\cup : \sqcup \mid \sqcup \mid - \cup \mid - \cup \mid \sqcup \mid - \Lambda \parallel$ 374

I. $\left. \begin{array}{c} 4 \\ \cdot \\ 2 \\ \cdot \\ 4 \\ \cdot \end{array} \right\}$

II. $\left(\begin{array}{c} 4 \\ \cdot \\ 4 \\ \cdot \\ + \\ \cdot \\ 4 \\ \cdot \end{array} \right)$
 $\cdot = \acute{\epsilon}\pi.$

III. $\left. \begin{array}{c} 4 \\ \cdot \\ 6 \\ \cdot \\ 4 \\ \cdot \end{array} \right\}$

IV. $\left(\begin{array}{c} 4 \\ \cdot \\ + \\ \cdot \\ + \\ \cdot \\ 4 \\ \cdot \end{array} \right)$
 $\cdot = \acute{\epsilon}\pi.$

362. Reading *τάλαινα Τροία*.

366. Schmidt assumes a lacuna here, reading *ἔλαβε πάθει ~ πόλιν ἄπασαν > ματέρας τ' ἄπαιδας*.

374. Schmidt reads *ἔδενσεν*.

STR. δ'. (Dactylic.)

- I. $- \cup \cup \mid - \cup \cup \mid - \cup \cup \mid - \cup \cup \parallel$ 375
 $- - \mid - \cup \cup \mid - \cup \cup \mid -, \cup \cup \parallel - \cup \cup \mid - \cup \cup \mid \sqcup \mid - \Lambda \parallel$

II. $\begin{array}{l} \sim \sim | \sim \sim | \sim \sim | \sim \sim || \\ - - | - - | \sim \sim | - - || \\ - - | - - | \sim \sim | - - || \\ \sim \sim | \sim \sim | \sim \sim | \sim \sim || \\ \sim \sim | \sim \sim | \sim \sim | \sim \sim || \\ \sim \sim | \sim \sim | - - | \sim \sim | - - || \end{array}$ 380

III. $\begin{array}{l} \sim \sim : \sim \sim | \sim \sim | \sim \sim | \sim \sim || \\ \sim \sim | - - | \sim \sim | - - || \end{array}$ 385

I. $\begin{array}{l} + \\ \cdot \\ + \\ + \\ \cdot \end{array}$

II. $\begin{array}{l} + \\ \cdot \\ + \\ \cdot \\ + \\ \cdot \\ + \\ \cdot \\ + \\ \cdot \\ 5 = \epsilon\pi. \end{array}$

III. $\begin{array}{l} + \\ \cdot \\ + \\ \cdot \end{array}$

The divisions in the lines do not exactly correspond with the text as printed but will be easily followed.

379 is rejected. 380. Reading *ἐξάλλαξας κάχθεα*.

382. *καλλοτίνας ἕνεκεν μακαρίζω* precedes *χρησοκέρατ' ἔλαφον Τιτανίδα κούραν*. *Μέροπος* is omitted.

385. With *πολλούς* for *ὀλομένους*.

515--527.

(Logaoedic).

I. $\begin{array}{l} > : \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim | \sim \sim || \\ \sim : \sim \sim | \sim \sim | \sim \sim | \sim \sim || \\ \sim : \sim \sim | \sim \sim | \sim \sim | \sim \sim || \end{array}$ 515

II. $\begin{array}{l} \sim : \sim \sim | \sim \sim | \sim \sim || \\ \sim \sim | \sim \sim | \sim \sim | \sim \sim || \\ > : \sim \sim | \sim \sim | \sim \sim || \end{array}$ 520

III. > : ∪∪ | L | ∪∪ | L, || -> | ∪∪ | L | -∧ ||
 ∪ : -> | ∪∪ | -∧ ||
 ∪ : L | ∪∪ | -∪ | L || ∪∪ | ∪∪ | -∪ | -∧ ||
 > : ∪∪ | ∪∪ | -∧ ||
 -> | ∪∪ | L | -∧]]

I. 6 = πρ.

4)
 4)
 4)

II. 3)
 4)
 3)

III. { 4)
 { 4)
 { 3)
 { +)
 { 4)
 { 3)
 4 = επ.

625—697.

ΚΟΜΜΑ α'.

2 Iambic trimeters

∪ : ∪∪ ∪ | -, ∪ || ∪∪ -∪ | -∧ ||
 ∪ : ∪∪∪∪∪ | ∪∪ ∧ ||
 ∪ : ∪∪ -∪ | -, ∪ || ∪∪ -∪ | -∧]]

2 Iambic trimeters

{ do)
 { do)
 .)
 do)
 .)
 { do)
 { do)
 .)

ΚΟΜΜΑ β'.

I. ∪ | -∪ | -∪ | -∪ | -∪ | L | -∧ ||
 ∪ : -∪ | -∪ | -∪ | -∪ | L | -∧]]

II. ∪ : ∪∪ -∪ | ∪∪, ∪ || ∪∪ -∪ | -∧ ||
 -∪ | L | -∪ | -∧]]

I. ch. 6) II. do)
 6) do)
 . ch. 4 = επ.
 .

ΚΟΜΜΑ γ'.

I. > : - ∪ | - ∪ | - ∪ | - ∪ | ⊔ | - Λ ||
 ∪ : - ∪ | - ∪ | - ∪ | - ∪ | ⊔ | - Λ ||

II. > : ∪ ∪ - ∪ | -, ∪ || -- > | - Λ ||
 ∞ : ~ ∪ | ~ ∪ | - ∪ | - Λ ||

640

trimeter Iambic

∪ : -- ∪ | -- ∪ | -- ∪ | -- ∪ | -- Λ ||

I. ch. 6) II. do }
 6) do }
 . log. 4)
 trim.)
 ba. 5)

ΚΟΜΜΑ δ'.

∞ : ~ ∪ | ~ ∪ | ~ ∪ | - ∪ | - ∪ | - Λ ||
 ∪ : ∪ ∪ - ∪ | -, ∪ || -- ∪ | - Λ ||

645

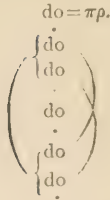
2 trimeter Iambics

log. 6 = πρ.
 do)
 do)
 .

ΚΟΜΜΑ ε'.

∪ : ~ ∪ | - Λ ||
 ∪ : ∪ ∪ - ∪ | -, ∪ || ∪ ∪ -- > | - Λ ||
 ∪ : ∪ ∪ ∪ ∪ ∪ | ∪ ∪ Λ ||
 ∪ : ∪ ∪ > | -, ∪ || ∪ ∪ ∪ | - Λ ||

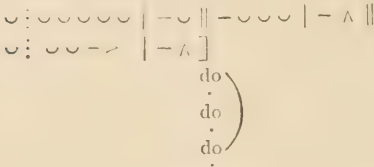
650



650. Reading πῶσιν ἔχομεν ἔχομεν | δὲν ἔμενον Ἰππολας.

ΚΟΜΜΑ 5'.

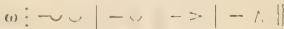
2 Iambic trimeters



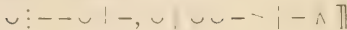
655

ΚΟΜΜΑ 5'.

trimeter Iambic



trimeter Iambic



trimeter Iambic

log. 4 = πρ.

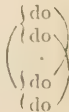


660

ΚΟΜΜΑ η'.



trimeter Iambic



KOMMA θ' .

$\cup : \sim \cup | \sim \cup | \cup, \sim \cup | - \cup | - \wedge \parallel$
 trimeter Iambic

$\log. \frac{3}{3}$

KOMMA ι' .

$> : \cup \cup - \cup | - \cup \parallel - - \cup | - \wedge \parallel$
 $\cup : \cup \cup - > | - \wedge \parallel$
 $\cup : \cup \cup - \cup | - \cup, \parallel \cup \cup - \cup | - \wedge \parallel$
 trimeter Iambic

$\left(\begin{array}{c} \{ \text{do} \\ \{ \text{do} \\ \cdot \\ \text{do} \\ \cdot \\ \{ \text{do} \\ \{ \text{do} \end{array} \right)$

KOMMA $\iota\alpha'$.

$\cup : \cup \cup \cup \cup \cup | -, \cup \parallel \cup \cup - > | - \wedge \parallel$
 $\cup : \cup \cup - > | - \wedge \parallel$
 trimeter Iambic

670

$\left(\begin{array}{c} \text{do} \\ \cdot \\ \text{do} \\ \cdot \\ \text{do} \end{array} \right)$

KOMMA $\iota\beta'$.

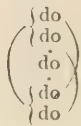
$\cup : \cup \cup - \cup | -, \cup \parallel \cup \cup - > | - \wedge \parallel$
 $\cup : \cup \cup - \cup | -, \cup \parallel \cup \cup - \cup | - \wedge \parallel$
 trimeter Iambic

$\left(\begin{array}{c} \{ \text{do} \\ \{ \text{do} \\ \cdot \\ \{ \text{do} \\ \{ \text{do} \end{array} \right)$

ΚΟΜΜΑ ιγ'.

> :: υ υ -> | -, > || --> | - Λ ||
 υ :: υ υ -> | - Λ ||
 υ :: - - υ | - υ, || υ υ - υ | - Λ ||

trimeter Iambic



ΚΟΜΜΑ ιδ'.

ω :: υ υ | - υ | -> | - Λ || 680
 ω :: υ υ | - υ | -> | - Λ ||

log. 4)
 .
 4)
 .

ΚΟΜΜΑ ιε'.

I. > :: υ υ - υ | -, υ || υ υ -> | - Λ ||
 trimeter Iambic

II. υ :: υ υ υ υ | υ υ, υ || υ υ υ υ | - υ, || - - υ | - Λ ||

III. > :: - - > | -, > || υ υ - υ | - Λ || 686
 υ :: υ υ υ υ > | υ υ, > || υ υ -> | - Λ ||

I. $\left(\begin{array}{c} \text{do} \\ \text{do} \\ \cdot \end{array} \right)$ II. $\left(\begin{array}{c} \text{do} \\ \text{do} \\ \text{do} \\ \cdot \end{array} \right)$ III. $\left(\begin{array}{c} \{ \text{do} \\ \text{do} \\ \cdot \\ \text{do} \} \\ \{ \text{do} \\ \text{do} \} \end{array} \right)$

ΚΟΜΜΑ ις'.

trimeter Iambic

υ :: υ υ υ υ | -, υ || υ υ - υ | - Λ ||
 υ :: υ υ υ υ | - Λ ||

do
do
·
do
·

ΚΟΜΜΑ ιζ'.

trimeter Iambic

ω :: ~ ~ | ~ ~ | ~ ~ | - ~ || ~ ~ | ~ ~ | - Λ ||

log. 4
3

ΚΟΜΜΑ ιη'.

υ :: ~ ~ ~ ~ ~ | ~ ~ , ~ || ~ ~ ~ ~ ~ | - Λ ||
υ :: ~ ~ ~ ~ ~ | ~ ~ , ~ || ~ ~ ~ ~ ~ | ~ ~ Λ ||
υ :: ~ ~ ~ ~ ~ | ~ ~ , ~ || ~ ~ - ~ | - Λ ||
υ :: - - ~ | - Λ ||

695

do
do
·
(do)
do
·
do
do
·
do = επ.

1107—1164.

STR. α'. (Logaoedic.)

I. υ :: ~ ~ | - ~ | ~ ~ | ~ ~ | - Λ ||
υ :: - ~ | - ~ | - ~ | ~ || - ~ | ~ ~ ~ | ~ | - Λ ||

II. υ :: ~ ~ | ~ ~ | - ~ | ~ ~ | ~ | - Λ ||
υ :: ~ ~ | ~ ~ | ~ | - Λ ||
υ :: ~ ~ | - ~ | ~ ~ | ~ ~ | ~ ~ | - Λ ||
υ :: ~ ~ | - ~ | ~ | - Λ ||
υ :: ~ ~ | - ~ | - Λ ||

1110 = 1125

III. $\cup : \sim \cup \cup | - \cup | - \cup | \cup \cup || \sim \cup \cup | - \cup \cup | - \cup \cup ||$
 $\cup \cup \cup | \sim \cup \cup | \cup \cup | - \cup \cup ||$ [1115=1130]

IV. $\cup : \cup \cup \cup | \cup \cup \cup | \cup \cup \cup | - \cup \cup | - \cup \cup | - \cup \cup ||$
 $\cup : \cup \cup \cup | \cup \cup \cup | \cup \cup \cup | \cup \cup \cup | - \cup \cup | - \cup \cup ||$
 $\omega : \sim \cup \cup | \cup \cup \cup | - \cup \cup ||$

V. $\omega : \sim \cup \cup | \sim \cup \cup | \sim \cup \cup | - \cup \cup ||$ 1120=1135
 $\cup : - \cup \cup | - \cup \cup | \cup \cup | - \cup \cup ||$

I. $\begin{matrix} 5 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{matrix} = \pi\rho.$ II. $\left(\begin{matrix} 6 \\ \cdot \\ 4 \\ \cdot \\ 6 \\ \cdot \\ 4 \\ \cdot \\ 3 \end{matrix} \right) = \epsilon\pi.$ III. $\begin{matrix} 4 \\ \cdot \\ 3 \\ \cdot \\ 4 \end{matrix}$ IV. $\begin{matrix} 6 \\ \cdot \\ 6 \\ \cdot \\ 3 \end{matrix} = \epsilon\pi.$ V. $\begin{matrix} 4 \\ \cdot \\ 4 \\ \cdot \end{matrix}$

1107=1122, reading *ἐναυλεῖς* and *ἐν δορί*.

1109, 1110=1124, 1125, dividing the lines at *μελωδῶν* and *ἔθειραν*.

1111=1126, reading *ἐλθέ διὰ—πολλά*.

1114, 1115=1129, 1130, dividing the lines at *ἀειδοῦσα* and *Αἰγαίαις*.

Note that *-εῖτα ποτ-* is metrically equivalent to *-οῖς ακτ-*, scanning as a trochee with two short syllables equivalent to one.

1119, reading *λέχη*.

STR. β'.

I. $\cup : \cup \cup \cup | \cup \cup | \sim \cup \cup | \sim \cup \cup | - \cup \cup ||$
 $\cup : \cup \cup \cup | - \cup \cup | - \cup \cup | \cup \cup ||$
 $\sim \cup \cup || - \cup \cup | \sim \cup \cup | - \cup \cup ||$
 $\sim \cup \cup | \sim \cup \cup | - \cup \cup | \sim \cup \cup | \sim \cup \cup | - \cup \cup ||$
 $- \cup \cup | - \cup \cup | - \cup \cup | - \cup \cup ||$ [1140=1154]

II. $\cup : \cup \cup \cup | \cup \cup | \sim \cup \cup | \sim \cup \cup | - \cup \cup ||$
 $\cup : - \cup \cup | - \cup \cup || - \cup \cup | \cup \cup | \sim \cup \cup | \sim \cup \cup | - \cup \cup ||$
 [1145=1159]

III. > : - ∪ | L | - ∪ | L | - ∪ | - Λ ||
 ∪ : ∪∪∪ | - ∪ | ∪∪∪ | ∪∪∪ | - Λ ||

IV. ∪ : ∪∪∪ | ∪∪∪ | ∪∪∪ | - Λ ||
 ω : L | ∪∪∪ | - ∪ | - ∪ ||

1150=1164

I. 5 = πρ.

4
3
3
.
3
3
4
.

II. 5)
2)
5)
.

III. 6)
6)
.

IV. 4)
4)
.

1145=1159, dividing thus:—πτανδς γὰρ ἐν κόλ-ποις
 ἐξὸν διορθῶ-σαι.

1150, reading τὸ θεῶν ἔπος and in 1164 ἀθλίους συμφοραῖς ἐλεῖναις.
 The text runs:—

∪ : - ∪ | L | ∪∪∪ | - ∪ | L | - Λ ||

1152 sqq. Mr Headlam (C. L. XVI. 251) restores exact metrical
 correspondence by reading:—

λόγχαισί τ' ἀλκαίου δορὸς
 κτᾶσθε, πόνους ἀμαθῶς θνατ-
 ῶν καταπανόμενοι.

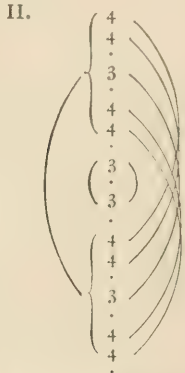
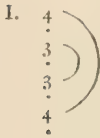
1301—1368.

STR. α'. (Logaoedic.)

I. ∪ : L | ∪∪∪ | ∪∪∪ | - > ||
 > : - ∪ | ∪∪∪ | - Λ ||
 ∪ : L | ∪∪∪ | - Λ ||
 ∪∪∪ | - ∪ | ∪∪∪ | - Λ ||

II. $\zeta\zeta$ | $- \zeta$ | $\zeta\zeta$ | $-, \zeta$ || Γ | $-\zeta$ | $\zeta\zeta$ | $-\Lambda$ ||
 $- \nu$ | $- \nu$ | $-\Lambda$ || 1307 = 1325
 ζ ... $\zeta\zeta$ | $\zeta\zeta$ | $\zeta\zeta$ | ζ, ζ || $-\zeta$ | $\zeta\zeta$ | $\zeta\zeta$ | $-\Lambda$ ||
 ν ... $- \zeta\nu$ | $\zeta\zeta$ | $-\Lambda$ || 1310 = 1328
 ν ... $- \nu$ | $\zeta\zeta$ | $-\Lambda$ ||
 $- \nu$ | $- \nu$ | $\zeta\zeta$ | $-, \zeta$ || Γ | $-\nu$ | $\zeta\zeta$ | $-\Lambda$ ||
 ϵ ... $\zeta\zeta$ | $\zeta\zeta$ | $-\Lambda$ ||
 $- \nu$ | $- \nu\zeta$ | $\zeta\zeta$ | Γ, ζ || $-\nu$ | $-\nu$ | $\zeta\zeta$ | $-\Lambda$ ||
[1316 = 1334]

III. $-\nu$ | $-\nu$ | $\zeta\zeta$ | Γ, ζ || $-\zeta$ | $-\epsilon\nu$ | $\zeta\zeta$ | Γ, ζ ||
 $-\nu$ | $\zeta\zeta$ | Γ | $-\Lambda$ ||



1318. Schmidt fills the lacuna here by inserting *εδράνων ὁ θεῶν βασιλεύς.*

STR. β'.

I. $\zeta\nu$... $- \zeta$ | Γ | $\zeta\zeta$ | $-\Lambda$ ||
 ζ ... $- \zeta\nu$ | Γ | $\zeta\zeta$ | $-\Lambda$ ||
 ν ... $- \nu$ | $\zeta\zeta$ | $-\Lambda$ ||
 $- \zeta$ | Γ | $\zeta\zeta$ | $-\Lambda$ ||
 $- \zeta$ | Γ | $\zeta\zeta$ | $-\Lambda$ ||
1340 = 1356

II.

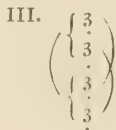
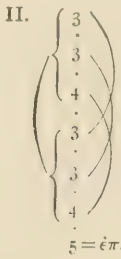
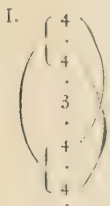
ω	∴	}	∴		-	∧		
ν	∴	-	ν		}	∴		- ∧
		-	ν		-	ν		}
ν	∴	-	ν		}	∴		- ∧
ν	∴	-	ν		}	∴		- ∧
		}	∴		}	∴		- ∧
		-	ν		}	∴		- ∧
					┌			}
								- ∧

1345 = 1361

III.

υ	∴	}	∴		-	∧		
		}	∴		-	∧		
υ	∴	}	∴		┌			- ∧
ν	∴	}	∴		┌			- ∧

1350 = 1366



1354. The scheme is adapted to the reading *ἐγείσω γὰρ ἐν θαλάμοις.*
 1367. The MSS. reading is unmetrical and does not correspond with
 1351. *ὑπερθε σελάνα* would give the requisite scansion.

1451- 1511.

STR. α'.

I.

ν	∴	-	υ		┌		}	∴		-	∧			
υ	∴	-	υ		┌		}	∴		-	υ		-	υ
υ	∴	-	υ		┌		}	∴		-	υ		-	υ
													-	∧
													-	∧

[1455 1469]

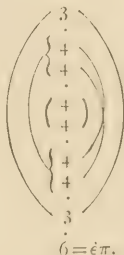
II.

VC	ε	::	┌		~	~		-	Λ	
	::		-	~		┌		~	~	
			~	~		~	~		-	Λ
			~	~		~	~		-	Λ
[1460=1474										
			~	~		-	~	~		┌
			-	~		~	~		-	Λ
			-	~		~	~		-	Λ
			-	~		~	~		-	Λ
			-	~		~	~		-	Λ

I. 4=πρ.



II.



1452 = 1466. The colon is thus made to finish at *ροθίοισι* and *ἦ πρὸ*.

1456 = 1470. Schmidt retains *νήμεμον* and has *νυχίαν ἐφφροσύναν*.

With the reading in the text the verse will be a tetrapody

~ ~ ~ | ┌ | ~ ~ | - Λ ||.

This involves the scansion of 1463 as

┌ | - ~ | ~ ~ | - Λ ||.

1460 = 1474. Schmidt's scheme is altered here in order to suit the readings chosen in the text. We have then an instance of the third Glyconic corresponding with the second: see Gleditsch, p. 756 § 91.

STR. β'.

I.

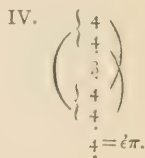
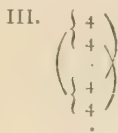
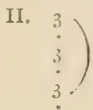
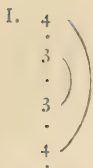
C	::	~	~		~	~		┌		-	Λ	
C	::	~	~		~	~		-	Λ			
		-	~		~	~		-	Λ			
V	::	-	~		~	~		-	Λ			

1480 = 1497

II. $\begin{array}{c} \vee \dots | \text{V} | \text{V} | - \wedge || \\ \vee \dots | \text{V} | \text{V} | - \wedge || \\ \text{V} | \text{V} | \text{V} | - \wedge || \end{array}$

III. $\begin{array}{c} \text{V} | \text{V} | \text{V} | - \vee || \text{V} | \text{V} | \text{V} | - \wedge || \\ \text{V} | \text{V} | \text{V} | - \vee || \text{V} | \text{V} | \text{V} | - \wedge || \\ \text{V} | \text{V} | \text{V} | - \wedge || \end{array}$ [1486 = 1503]

IV. $\begin{array}{c} - \vee | \text{V} | \text{V} | \text{V} | \text{V} | \text{V} | - \vee | \text{V} | - \wedge || \\ \vee \dots | \text{V} | \text{V} | - \wedge || \\ \vee \dots | \text{V} | \text{V} | \text{V} | \text{V} | \text{V} | - \vee | \text{V} | - \wedge || \\ \text{V} | \text{V} | \text{V} | \text{V} | - \wedge || \end{array}$ [1490 = 1507]



1481, 1482 = 1498, 1499. The reading and scansion of these lines are very doubtful. The polyschematic character of the whole ode is remarkable. Mr W. Headlam's rearrangement (*C. R.* xvi. 250, *J. H. S.* xxii. 213) is, metrically, a great improvement.

1484. Schmidt has ζάβροχα.

1487 = 1504, see on 1460 sup.

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