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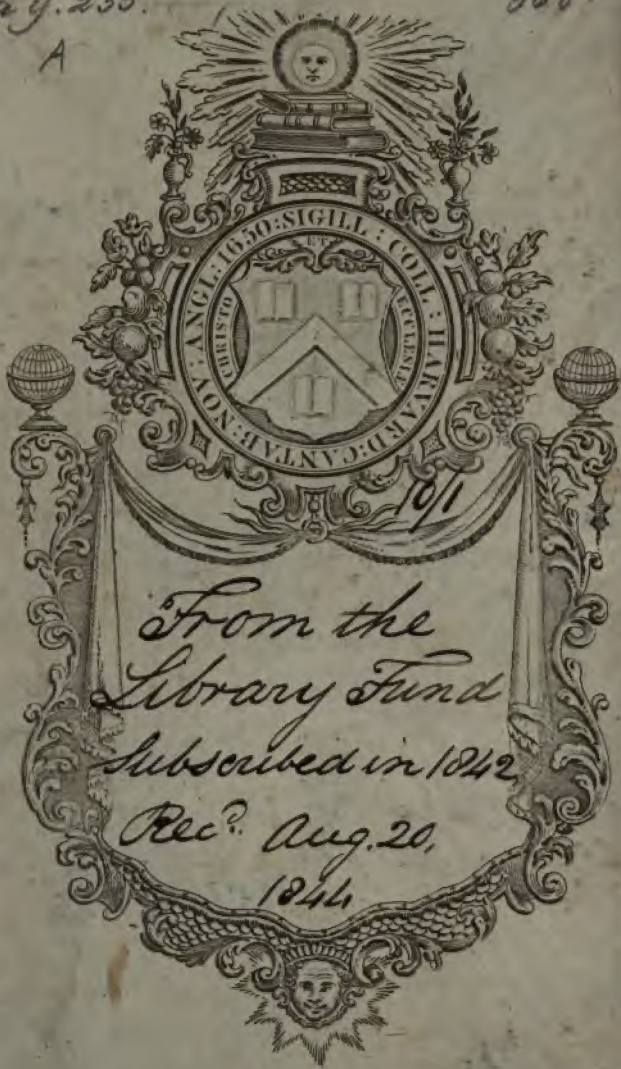
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Ga 9. 235.

A

368^m



LETTERS TO THE EDITOR

Dear Sir,

I have the pleasure to acknowledge the receipt of your letter of the 10th inst.

concerning the above.

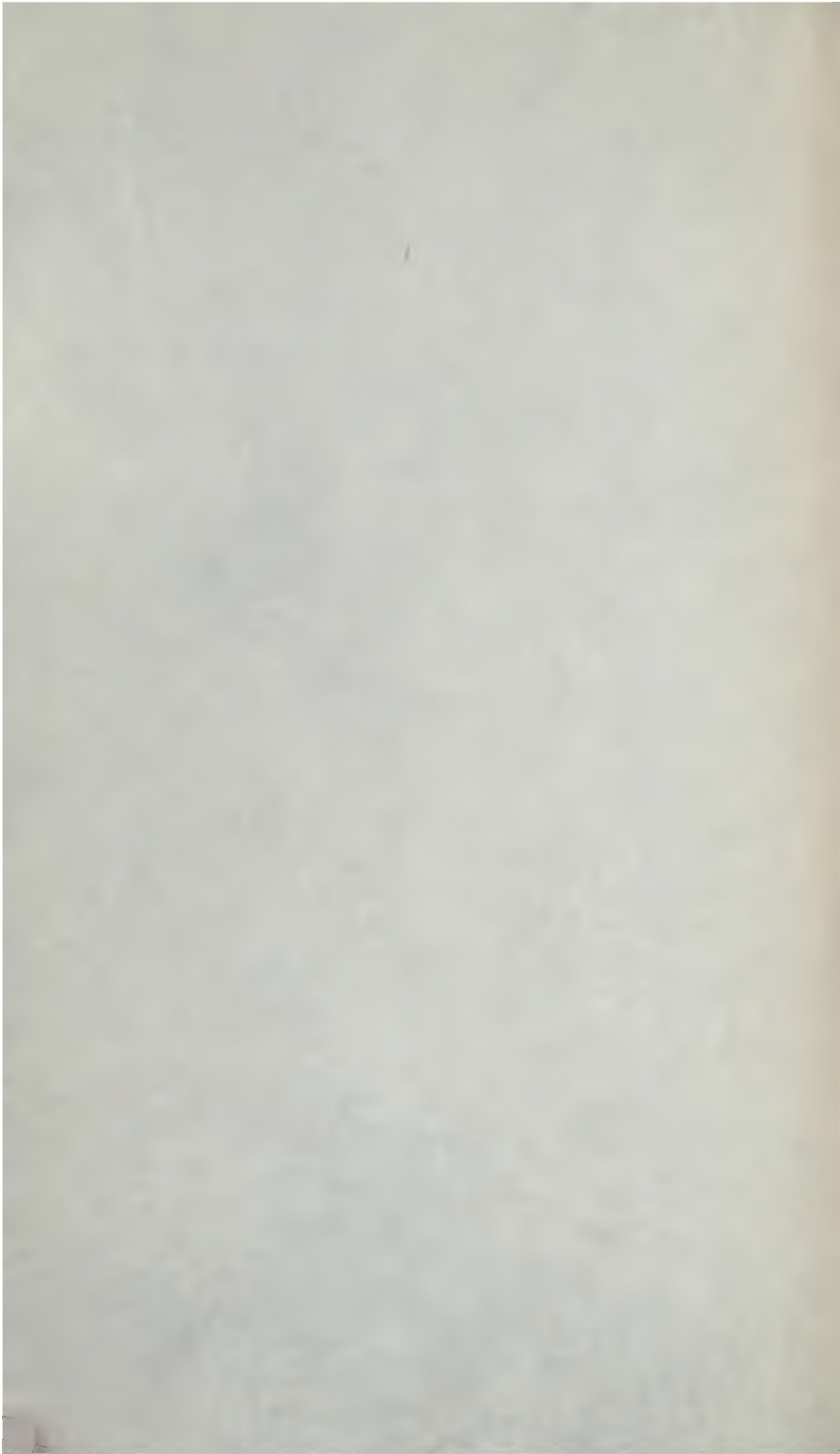
I am sorry to hear that you are unable to attend the meeting.

I am, Sir, very respectfully,
Your obedient servant,

Yours faithfully,

[Signature]

[Name and Address]



ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ.

THE
AGAMEMNON OF ÆSCHYLUS.

A NEW EDITION OF THE TEXT,

WITH NOTES, CRITICAL, EXPLANATORY, AND PHILOLOGICAL.

FOR THE USE OF STUDENTS.

BY THE

REV. T. WILLIAMSON PEILE, D.D.,

HEAD MASTER OF REPTON SCHOOL, LATE SENIOR FELLOW AND TUTOR IN THE UNIVERSITY
OF DURHAM, AND FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

SECOND EDITION.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.

—
1844.

Ga 9.235

A

Quis expedit psittaco suum χαίρε ?

TO THE
RIGHT REVEREND
SAMUEL BUTLER, D.D. F.R.S. &c.
LORD BISHOP OF LICHFIELD, LATE
HEAD MASTER OF SHREWSBURY SCHOOL,
AND EDITOR OF ÆSCHYLUS,
THIS VOLUME IS
AFFECTIONATELY INSCRIBED,
BY HIS LORDSHIP'S
MUCH OBLIGED
FRIEND AND FORMER PUPIL,
THE EDITOR.

P R E F A C E.

THE Editor has ventured to call the present a new edition of the text, without pretending (unless it be in v. 1635.) to any thing more than a new selection from the MSS. and Edd. already before the public; on which he has bestowed his most careful consideration, and from which—without having originally contemplated such a result—he has drawn up a corrected copy of the *Agamemnon*, different, as it turns out, from any that has preceded it.

Among his Notes, he has the privilege of introducing to his readers selections from some hitherto unpublished Notes of BUTLER (now Bishop of Lichfield), which that distinguished Scholar and Teacher had prepared with the intention of re-editing the whole of *Æschylus*, when his elevation to the Bench at once and for ever called away his attention to matters of graver moment.

The whole of these Notes, by his Lordship's unsolicited kindness, were as unexpectedly, as they were unreservedly confided to the Editor, when nearly two thirds of his task was now completed—a circumstance which must be his apology, if the extracts which he has made from them shall appear in any instance to be ill-assorted, or imperfectly interwoven with the thread of his own work.

These *purpurei panni*, as the classical scholar will at once pronounce them to be—apart from any allusion to the purple with which their learned Author is now invested—are distinguished by the annexation of the Bishop's initials (S. L.); and in like manner, as often as he has availed himself of the labours of preceding Commentators, the Editor has been careful to “render to all their dues.” Among these—next to the present Bishop of London, whose name must needs stand foremost in connection with that of Æschylus—perhaps the largest share belongs to Klausen; and to those who may not have yet seen the last foreign edition of the *Agamemnon*, the Editor gladly takes this opportunity of proclaiming how much assistance he has derived from it, in every department of his present undertaking.

Having thus briefly noticed the contributions of others, the Editor has only now to recommend his own portion of the work to those, for whose use it is more especially designed—the rising generation of critical and philological scholars among his countrymen. To them, he would hope, no apology is necessary for the language in which his Notes are written: even though he should not deny, that he too has found his advan-

tage in dealing with his subject in what, as compared with the usual method of interpreting an ancient author, he may be permitted to call a plain and popular manner. Prescription on this point, it is notorious, has long been altogether in favour of *Latin Notes*; yet has it been ably argued^a, that at the present day this is "a custom more honoured in the breach, than in the observance;" and not by assertion only, but by more than one successful experiment has it been shewn, that the English idiom knows how to welcome the expatiated language of Ancient Greece, not through the formal intervention alone of a learned interpreter, but with the cordial embrace of a strong instinctive sympathy, which nothing can elicit, or foster, so effectually as the establishment of a familiar and immediate communication between them.

As to the profuseness, or it will perhaps be said the prolixity, of interpretation into which he has been led, the Editor cannot better express his own foolish thought, than as he finds it set down in the weightier words of Buttman. "Although I was aware," says he in the Preface^b to his *Lexilogus*, "that short accounts and concise explanations may generally be sufficient for the more advanced scholar, yet, at the same time, I thought I might find an opportunity of being useful to young philologists also, by setting them the example of a mode of investigation which cannot be sufficiently recommended; namely, that of unravelling an author's

^a See the conclusion of Dr. Arnold's Preface to his edition of Thucydides.

^b See Mr. Fishlake's Translation, p. vii.

usage of words [and phrases] as much as possible from himself"—or (he by implication adds) from what we happen to possess of writers contemporary with him. Hence the multiplicity of instances, in the following pages, adduced from the extant Greek Plays; from a careful induction of which, collated of course with the prose works of the same period, some new theories have been formed and tried (to compare great things with small) on the principle so successfully pursued in Matthiæ's *Greek Grammar*—in which, as in a mine replete with classic wealth, whilst many rich veins of luminous thought have been effectually explored, others, well worth the winning, might seem to have been opened only to attract the attention, and animate the zeal, of succeeding adventurers for the yet unexhausted treasures of Greece in her best and brightest days.

It is the Editor's intention and hope, with all the expedition which other important avocations will admit of, to edit on the same plan the two remaining portions of the Orestean trilogy, and then perhaps to conclude with the Supplices. And happy indeed will he account himself, if thus attempting in the difficult department of philological criticism, what English Editors of more varied learning and ability have done for the history and geography, the laws, and other matters of general interest in the classics, he shall be thought, with Arnold and with Mitchell, to have made any approach to that "enlarged,

^c See the notes on vv. 12. 97. 183. 353. 534. &c.

practical, vivid, and therefore popular treatment of Grecian literature," which, in the judgment of a literary ^dCensor who fails not to assign his reasons for this belief, alone "can enable that literature to retain a place among the host of young sciences and modern interests, which court the newly-awakened mind of the middle classes of England."

To obviate the inconvenience which every one must have felt in referring to Greek Plays, in consequence of the different distribution of the lines which has been adopted by different Editors—the references in the present edition are confined to Dindorf's text of Æschylus, Sophocles, Euripides, and Aristophanes; and on the same principle of uniformity, in consulting the English Translation of Matthiæ's *Greek Grammar*, use has been made only of the latest publication by Mr. Kenrick in the year 1832.

^d See the *Quarterly Review*, April, 1838. No. CXXII. pp. 462-4.

UNIVERSITY COLLEGE, DURHAM,
March 26, 1839.

The Reader is earnestly requested to make the following corrections in the Text, which, in consequence of the Editor's having been unavoidably separated from his Notes at the time when it was passing through the press, does not always exhibit the precise reading or punctuation adopted in the annexed interpretation.

- Page 9. v. 116. for *δορικάλτου* read *δορυκάλτου*
Page 12. v. 220. for *βραβεῖς* read *βραβῆς*
Page 16. v. 331. for *ποθεῖν* read *πορθεῖν*
Page 17. v. 363. for *ἐγγόνους* read *ἐκγόνους*
Page 23. v. 526. for *λέγεις*; read *λέγεις*.
Page 26. v. 625. for *σεσαγμένων* read *σεσαγμένον*
Page 28. v. 674. for *πλάταν* read *πλατᾶν*
Page 32. v. 794. for *ἀσπιδοστρόφος* read *ἀσπιδοστρόφος*
Page 36. v. 917. for *ποσῖν* read *ποσὶ*
Page 41. v. 1048. for *ματεύειν* read *ματεύει*
Page 46. v. 1202. for *αἰδου* read *Αἰδου*
Page 46. v. 1211. for *ἐξεικασμένα* read *ἐξηκασμένα*
Page 51. v. 1337. for *πληθύνομαι* read *πληθύομαι*
Page 61. v. 1612. for *δυσφιλής* read *δυσφιλέϊ*
Page 62. v. 1633. for *τούσδε μοι* read *τούσδ' ἔμοι*
Page 13. v. 250. *dele* comma after *μη*
Page 23. v. 539. *dele* comma after *προσῆν*
Page 24. v. 577. *dele* comma after *ἐλασκον*, and place it after *ἐδφημούντες*
Page 26. v. 608. *dele* comma after *χείμα* and *ἔχθος*
Page 29. v. 702. *dele* comma after *χεῖρα*
Page 41. v. 1053. place opposite this line, *στρ. γ'*.

Also in v. 906. the Editor would now prefer to read *αἰδεσθεῖς*: in v. 1202. Ἄρᾶν: and in v. 1295. ἀντρέψειεν.



ΑΓΑΜΕΜΝΩΝ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΦΥΛΑΞ.

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΤΑΛΘΥΒΙΟΣ ΚΗΡΤΞ.

ΑΓΑΜΕΜΝΩΝ.

ΚΑΣΑΝΔΡΑ.

ΑΙΓΙΣΘΟΣ.

ΥΠΟΘΕΣΙΣ

ΑΓΑΜΕΜΝΟΝΟΣ.

ΑΓΑΜΕΜΝΩΝ εἰς Ἴλιον ἀπιὼν, τῇ Κλυταιμνήστρᾳ, εἰ πορθήσοι τὸ Ἴλιον, ὑπέσχετο τῆς αὐτῆς ἡμέρας σημαίνειν διὰ πυρσοῦ. ὅθεν σκοπὸν ἐκάθισεν ἐπὶ μισθῷ Κλυταιμνήστρα, ἵνα τηροίη τὸν πυρσόν. καὶ ὁ μὲν ἰδὼν ἀπήγγειλεν· αὐτὴ δὲ τῶν πρεσβυτῶν ὄχλον μεταπέμπεται, περὶ τοῦ πυρσοῦ ἐροῦσα· ἐξ ὧν καὶ ὁ χορὸς συνίσταται· οἵτινες ἀκούσαντες παιανίζουσι. μετ' οὐ πολὺ δὲ καὶ Ταλθύβιος^α παραγίνεται, καὶ τὰ κατὰ τὸν πλοῦν διηγείται. Ἀγαμέμνων δ' ἐπὶ ἀπήνης ἔρχεται· εἶπετο δ' αὐτῷ ἑτέρα ἀπήνη^β, ἐνθα ἦν τὰ λάφυρα καὶ ἡ Κασάνδρα. αὐτὸς μὲν οὖν προεισέρχεται εἰς τὸν οἶκον σὺν τῇ Κλυταιμνήστρᾳ. Κασάνδρα δὲ προμαντεύεται, πρὶν εἰς τὰ βασίλεια εἰσελθεῖν, τὸν ἑαυτῆς καὶ τοῦ Ἀγαμέμνονος θάνατον, καὶ τὴν ἐξ Ὀρέστου μητροκτονίαν, καὶ εἰσπηδᾷ ὡς θανουμένη, ῥύψασα τὰ στέμματα.

^α Ταλθύβιος. “Nihil de hoc nomine in ipsa tragædia, neque scimus unde cognoverit grammaticus Æschylum de hoc cogitavisse. Tamen probabile est rem ita se habere, quum omnino principalis Agamemnonis præco sit Talthy-

“bius apud epicos et tragicos poetas.” Klausen.

^β ἑτέρα ἀπήνη. “Non satis patet, quot currus Agamemnonem secuti sint. Id sane probabile, ipso regio curru eum solum vectum esse triumphatorem.” Klausen.

τοῦτο δὲ τὸ μέρος τοῦ δράματος θαυμάζεται, ὡς ἐκπληξιν ἔχον καὶ οἶκτον ἰκανόν. ἰδίως^c δὲ Αἰσχύλος τὸν Ἀγαμέμνονα ἐπὶ σκηνῆς ἀναιρεῖσθαι ποιεῖ· τὸν δὲ Κασάνδρας σιωπήσας θάνατον, νεκρὰν αὐτὴν ὑπέδειξε. πεποιήκε τε Αἰγισθον καὶ Κλυταιμνήστραν, ἐκάτερον διῶσχυριζόμενον περὶ τῆς ἀναιρέσεως, ἐνὶ κεφαλαίῳ^d τὴν μὲν, τῇ ἀναιρέσει Ἰφιγενείας· τὸν δὲ, ταῖς τοῦ πατρὸς Θυέστου ἐξ Ἀτρέως συμφοραῖς.

Ἐδιδάχθη τὸ δράμα ἐπὶ ἄρχοντος Φιλοκλέους, Ὀλυμπιάδι ὀγδοηκοστῇ^e, ἔτει δευτέρῳ. πρῶτος Αἰσχύλος Ἀγαμέμνονι, Χρηφόροις, Εὐμένισι, Πρωτεί σατυρικῶ. ἐχορήγει Ξενοκλῆς Ἀφιδνεύς.

^c *idius, peculiariter.* Blomf.—
ἐπὶ σκηνῆς. “ ἐπὶ libri. Stanl.
“ conj. ὑπὸ, quo non opus. ἐπὶ
“ σκηνῆς non satis accurate dic-
“ tum, sed non false. Sane non
“ in ipsa scena occiditur Aga-
“ memno, at tamen in eo loco
“ post scenam, qui postea con-
“ spicitur* januis ædium apertis,
“ ut quasi augeatur scenæ am-
“ bitus. Justa quidem dictione
“ hæc theatri pars non scena
“ appellatur, sed προσκύκλωμα:
“ neque tamen graviter errat is,
“ qui omnia, in quibus aliquid
“ tragici repræsentatur, scenæ
“ nomine comprehendit. Adde,
“ quod auditur clamor† mori-
“ bundi Agamemnonis, ut certo
“ cognoscatur locus, ubi cædes
“ parata est, vel antequam ape-
“ riantur januæ. Satis apparet
“ cogitavisse grammaticum po-

“ tissimum de illo clamore regis,
“ quum ei hoc opponat: τὸν δὲ
“ Κασάνδρας σιωπήσας θάνατον. Et
“ hoc ipsum erat peculiare in
“ hac re, quod Æschylus ge-
“ mitum moribundi exhibuit.
“ Si legeretur ὑπὸ, ineptum es-
“ set ἰδίως.” Klausen.

^d ἐνὶ κεφαλαίῳ. “ Recentiorum
“ erat hæc locutio. Gregorius
“ de Filio, citatus a Budæo
“ Comm. L. G. p. 134: ἐνὶ δὲ
“ κεφαλαίῳ, τὰ μὲν ὑψηλότερα
“ πρόσαγε τῇ θεότητι, τὰ δὲ ταπει-
“ νότῃρα τῶ συνθέτῳ.” Blomf.

^e εἰκοστῇ ὀγδόῃ, Edd.—“ Resti-
“ tuo ὀγδοηκοστῇ. Primo librarius
“ diremerat vocem, et scripserat
“ ὀγδοῇ εἰκοστῇ. inde alius dictio-
“ nem utramque istam trajecit,
“ scripsitque εἰκοστῇ ὀγδόῃ. Hinc
“ nobis mendum illud.” Meurs.
on Æschylus, p. 2.

* See the note on v. 1339.

† V. 1310, &c.

ΑΙΣΧΥΛΟΥ

ΑΓΑΜΕΜΝΩΝ.

ΦΥΛΑΞ.

ΘΕΟΥΣ μὲν αἰτῶ τῶνδ' ἀπαλλαγὴν πόνων,
φρουρᾶς ἐτείας μῆκος, ἦν κοιμώμενος
στέγαις Ἀτρείδων ἄγκαθεν, κυνὸς δίκην,
ἄστρον κάτοιδα νυκτέρων ὀμήγυριν,
καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοῖς 5
λαμπροὺς δυνάστας, ἐμπρέποντας αἰθέρι
ἀστέρας, ὅταν φθίνωσι, ἀντολὰς τε τῶν.
καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον,
αὐγὴν πυρὸς, φέρουσαν ἐκ Τροίας φάτιν
ἀλώσιμόν τε βάξι' ὧδε γὰρ κρατεῖ 10
γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ.
εὐτ' ἂν δὲ νυκτίπλαγκτον ἔνδροσόν τ' ἔχω
εὐνήν ὀνείροις οὐκ ἐπισκοπούμενην
ἐμῆν, φόβος γὰρ ἀνθ' ὕπνου παραστατεῖ,
τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὕπνω· 15
ὅταν δ' αἰεΐδω ἢ μινύρεσθαι δοκῶ,
ὕπνου τόδ' ἀντίμολπον ἐντέμων ἄκος,
κλαίω τότε οἴκου τοῦδε συμφορὰν στένων,
οὐχ, ὡς τὰ πρόσθ', ἄριστα διαπονουμένου.
νῦν δ' εὐτυχὴς γένοιτ' ἀπαλλαγὴ πόνων, 20
εὐαγγέλου φανέντος ὀρφναίου πυρός.

ὦ χαίρε λαμπτήρ νυκτὸς ἡμερήσιον
 φάος πιφαύσκων, καὶ χορῶν κατάστασιν
 πολλῶν ἐν Ἄργει, τῆσδε συμφορᾶς χάριν.
 ἰοῦ ἰοῦ.

25

Ἄγαμέμνωνος γυναικὶ σημαίνω τορῶς,
 εὐνῆς ἐπαντείλασαν ὡς τάχος δόμοις
 ὀλολυγμὸν εὐφημοῦντα τῆδε λαμπάδι
 ἐπορθιάζειν, εἴπερ Ἰλίου πόλις
 ἐάλωκεν, ὡς ὁ φρυκτὸς ἀγγέλλων πρέπει·
 αὐτὸς τ' ἔγωγε φροίμιον χορεύσομαι.
 τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι,
 τρὶς ἐξ βαλούσης τῆσδέ μοι φρυκτωρίας.
 γένοιτο δ' οὖν μολόντος εὐφιλή χέρα
 ἄνακτος οἴκων τῆδε βαστάσαι χερί.
 τὰ δ' ἄλλα σιγῶ· βοῦς ἐπὶ γλώσση μέγας
 βέβηκεν· οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι,
 σαφέστατ' ἂν λέξειεν· ὡς ἐκὼν ἐγὼ
 μαθοῦσιν αὐδῶ, κοῦ μαθοῦσι λήθομαι.

30

35

ΧΟΡΟΣ.

δέκατον μὲν ἔτος τόδ', ἐπεὶ Πριάμου
 μέγας ἀντίδικος,
 Μενέλαος ἄναξ ἠδ' Ἄγαμέμνων,
 διθρόνου Διόθεν καὶ δισκῆπτρου
 τιμῆς, ὄχυρὸν ζεύγος Ἀτρειδῶν,
 στόλον Ἀργείων χιλιοναύταν
 τῆσδ' ἀπὸ χώρας
 ἦραν, στρατιῶτιν ἄρωγαν,
 μέγαν ἐκ θυμοῦ κλάζοντες Ἄρη,
 τρόπον αἰγυπιῶν,

40

45

οἴτ' ἑκπατίοις ἄλγεσι παίδων 50
 ὕπατοι λεχέων στροφοδινοῦνται,
 πτερύγων ἐρετμοῖσιν ἐρεσσόμενοι,
 δεμνιοτήρη
 πόνον ὄρταλίων ὀλέσαντες.
 ὕπατος δ' αἴων ἢ τις Ἀπόλλων, 55
 ἢ Πάν, ἢ Ζεὺς οἰωνόθροον
 γόον ὄξυβόαν τῶνδε μετοίκων,
 ὑστερόποιον
 πέμπει παραβάσιν Ἐρινύν.
 οὔτω δ' Ἀτρέως παῖδας ὁ κρείσσων 60
 ἐπ' Ἀλεξάνδρῳ πέμπει ξένιος
 Ζεὺς, πολυάνορος ἀμφὶ γυναικός
 πολλὰ παλαιήματα καὶ γυιοβαρῆ,
 γόνατος κονίαισιν ἐρειδομένου,
 διακναιομένης τ' ἐν προτελείοις 65
 κάμακος, θήσων Δαναοῖσιν
 Τρωσί θ' ὁμοίως. ἔστι δ' ὅπη νῦν
 ἔστι· τελεῖται δ' ἐς τὸ πεπρωμένον·
 οὔθ' ὑποκλαίων, οὔθ' ὑπολείβων,
 οὔτε δακρύων, ἀπύρων ἱερῶν 70
 ὄργας ἀτενεῖς παραθέλξει.
 ἡμεῖς δ' ἀτίτῃ σαρκὶ παλαιᾷ,
 τῆς τότε ἀρωγῆς ὑπολειφθέντες
 μίμνομεν, ἰσχὺν
 ἰσόπαιδα νέμοντες ἐπὶ σκήπτροις. 75
 ὃ τε γὰρ νεαρὸς μυελὸς στέρνων
 ἐντὸς ἀνάσσων
 ἰσόπρεσβυς, Ἄρης δ' οὐκ ἐνὶ χώρᾳ·
 τό θ' ὑπεργήρων, φυλλάδος ἤδη

κατακαρφομένης, τρίποδας μὲν ὁδοῦς 80
 στείχει, παιδὸς δ' οὐδὲν ἀρείων
 ὄναρ ἡμερόφαντον ἀλαίνει.
 σὺ δέ, Τυνδάρεω
 θύγατερ, βασίλεια Κλυταιμνήστρα,
 τί χρέος ; τί νέον ; τί δ' ἐπαισθομένη, 85
 τίνος ἀγγελίας
 πειθοῖ, περίπεμπτα θυοσκινεῖς ;
 πάντων δὲ θεῶν τῶν ἀστυνόμων,
 ὑπάτων, χθονίων,
 τῶν τ' οὐρανίων τῶν τ' ἀγοραίων, 90
 βωμοὶ δώροισι φλέγονται·
 ἄλλη δ' ἄλλοθεν οὐρανομηκῆς
 λαμπὰς ἀνίσχει,
 φαρμασσομένη χρίματος ἀγνοῦ
 μαλακαῖς ἀδόλοισι παρηγορίας, 95
 πελάνφ' μυχόθεν βασιλείφ.
 τούτων λέξασ' ὅ τι καὶ δυνατὸν,
 καὶ θέμις αἰνεῖν,
 παιῶν τε γενοῦ τῆσδε μερίμνης,
 ἦ νῦν, τότε μὲν κακόφρων τελέθει, 100
 τότε δ' ἐκ θυσιῶν ἀγανά φαίνουσ'
 ἔλπις ἀμύνει φροντίδ' ἀπληστον
 τὴν θυμόβορον φρένα λύπησ'.

κύριός εἰμι θροεῖν ὄδιον κράτος αἴσιον ἀνδρῶν στρ.
 ἐκτελέων—ἔτι γὰρ θεόθεν καταπνεῖει 105
 πειθῶ μολπᾶν·
 ἀλκὰν ξύμφυτος αἰὼν—
 ὅπως Ἀχαιῶν

- δίθρονον κράτος, Ἑλλάδος ἦβας
 ξύμφρονα ταγὰν, 110
 πέμπει ξὺν δορὶ καὶ χερὶ πράκτορι
 θούριος ὄρνις Τευκρίδ' ἐπ' αἶαν,
 οἰωνῶν βασιλεὺς, βασιλεῦσι νε-
 ῶν ὁ κελαινὸς ὃ τ' ἔξοπιν ἀργίας
 φανέντες ἵκταρ 115
 μελάθρων, χερὸς ἐκ δοριπάλτου, υ
 παμπρέπτοις ἐν ἔδραισιν,
 βοσκόμενοι λαγίναν ἐρικύμονα φέρματι γένναν,
 βλαβέντα λιοισθίων δρόμων.
 αἴλινον αἴλινον εἶπέ, τὸ δ' εὖ νικάτω. 120
- κεδνὸς δὲ στρατόμαντις ἰδὼν δύο λήμασι δισσοῦς ἀντ.
 Ἄτρείδας, μαχίμους ἐδάη λαγοδαίτας
 πομπούς τ' ἀρχὰς,
 οὔτω, δ' εἶπε τεράζων
 Χρόνῳ μὲν ἀγρεῖ 125
 Πριάμου πόλιν ἄδε κέλευθος,
 πάντα δὲ πύργων
 κτήνη πρόσθε τὰ δημοπληθῆ
 Μοῖρ' ἀλαπάξει πρὸς τὸ βίαιον.
 οἷον μὴ τις ἄγα θεόθεν κνεφά- 130
 ση προτυπὲν στόμιον μέγα Τροίας
 στρατωθέν' οἴκῳ
 γὰρ ἐπίφθονος Ἄρτεμις ἀγνὰ,
 πτανοῖσιν κυσὶ πατρὸς,
 αὐτότοκον πρὸ λόχου μογερὰν πτάκα θυομένοισι 135
 στυγεῖ δὲ δεῖπνον αἰετῶν.
 αἴλινον αἴλινον εἶπέ, τὸ δ' εὖ νικάτω.

τόσσον περ εὐφρων ἂ καλὰ ἐπφδός.
 δρόσοισι λεπτοῖς μαλερῶν λεόντων,
 πάντων τ' ἀγρονόμων φιλομάστοις 140
 θηρῶν ὀβρικόλοισι τερπνά,
 τούτων αἰτεῖ ξύμβολα κρᾶναι,
 δεξιὰ μὲν, κατάμομφα δὲ φάσματα στρούθων.
 Ἴήιον δὲ καλέω Παιᾶνα,
 μή τινας ἀντιπνόους Δαναοῖς χρονίας ἐχενῆδας 145
 ἀπλοίας τεύξῃ,
 σπευδομένα θυσίαν ἐτέραν, ἄνομόν τιν', ἄδαιτον,
 νεικέων τέκτονα σύμφυτον, οὐ δεισῆνορα· μῦμι
 γὰρ φοβερά παλινόρτος
 οἰκονόμος δολία, μνάμων μῆνις τεκνόποιος. 150
 τοιάδε Κάλχας ξὺν μεγάλοις ἀγαθοῖς ἀπέκλαγξεν
 μόρσιμ' ἀπ' ὀρνίθων ὀδίω οἴκοις βασιλείοις·
 τοῖς δ' ὁμόφωνον
 αἴλινον αἴλινον εἶπε, τὸ δ' εὖ νικάτω.

Ζεὺς, ὅστις ποτ' ἐστὶν, εἰ τόδ' αὐ- στρ. α'.
 τῷ φίλον κεκλημένῳ, 156
 τοῦτό νιν προσενέπω.
 οὐκ ἔχω προσεικάσαι,
 πάντ' ἐπισταθμώμενος,
 πλὴν Διὸς, εἰ τὸ μάταν ἀπὸ φροντίδος ἄχθος 160
 χρῆ βαλεῖν ἐτητύμως.
 οὐδ' ὅστις πάροιθεν ἦν μέγας, ἀντ. α'.
 παμμάχῳ θράσει βρύων,
 οὐδὲν ἂν λέξαι, πρὶν ὦν·
 ὅς δ' ἔπειτ' ἔφυ, τριακ- 165
 τῆρος οἴχεται τυχῶν.

Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων,
τεύξεται φρενῶν τὸ πᾶν

τὸν φρονεῖν βροτοὺς ὀδώ-
σαντα, τῷ πάθει μάθος
θέντα κυρίως ἔχειν. στρ. β.
170 / 100

στάζει δ' ἐν θ' ὕπνῳ πρὸ καρδίας
μνησιπήμων πόνος, καὶ παρ' ἄ-
κοντας ἦλθε σωφρονεῖν·

δαιμόνων δέ που χάρις βίαίης
σέλμα σεμνὸν ἡμένων. 175 / 100

καὶ τόθ' ἡγέμων ὁ πρέσ-
βυς νεῶν Ἀχαιῶν,
μάντιν οὐτίνα ψέγων,

ἐμπαίοις τύχαισι συμπνέων, 180
εἶτ' ἀπλοῖα κεναγγεῖ βαρύ-
νοντ' Ἀχαιῶς λεῶς,

Χαλκίδος πέραν ἔχων παλιρρό-
θοις ἐν Αὐλίδος τόποις,

πνοαὶ δ' ἀπὸ Στρύμονος μολοῦσαι στρ. γ'.
186
κακόσχολοι, νήστιδες, δύσορμοι

βροτῶν ἄλαι, ναῶν τε καὶ πεισμάτων ἀφειδεῖς,
παλιμμήκη χρόνον τιθεῖσαι

τρίβῳ κατέξαινον ἄνθος Ἀργείων·
ἐπεὶ δὲ καὶ πικροῦ 190

χείματος ἄλλο μῆχαρ
βριθύτερον πρόμοισι
μάντις ἐκλαγξεν, προφέρων

Ἄρτεμιν, ὥστε χθόνα βάκ-
τροις ἐπικρούσαντας Ἀτρεί- 195

δας δάκρυ μὴ κατασχεῖν·
 ἄναξ δ' ὁ πρέσβυς τόδ' εἶπε φωνῶν— ἀντ. γ'.
 Βαρεία μὲν κῆρ τὸ μὴ πιθέσθαι·
 βαρεία δ', εἰ τέκνον δαίξω, δόμων ἄγαλμα,
 μαιίνων παρθενοσφάγοισιν 200
 ρεῖθροισ πατρῷους χέρας βωμοῦ πέλας.
 τί τῶνδ' ἄνευ κακῶν ;
 πῶς λιπόναυς γένομαι,
 ξυμμαχίας ἀμαρτῶν ;
 παυσανέμου γὰρ θυσίας 205
 παρθενίου θ' αἵματος ὀρ-
 γᾶ περιόργως ἐπιθυ-
 μεῖν θέμις· εὖ γὰρ εἶη.
 ἐπεὶ δ' ἀνάγκας ἔδυ λέπαδνον, ἀντ. δ'.
 φρενὸς πνέων δυσσεβῆ τροπαίαν 210
 ἄναγνον, ἀνιέρον, τότεν
 τὸ παντότολμον φρονεῖν μετέγνω.
 βροτοῖς θρασύνει γὰρ αἰσχρομήτις
 τάλαινα παρακοπὰ πρωτοπήμων.
 ἔτλα δ' οὖν θυτῆρ γενέσθαι θυγατρὸς, 215
 γυναικοποιῶν πολέμων ἄρωγάν,
 καὶ προτέλεια ναῶν.
 λιτὰς δὲ καὶ κληδόνας πατρῷους ἀντ. δ'.
 παρ' οὐδέν, αἰῶνα παρθένοιόν τ',
 ἔθεντο φιλόμαχοι βραβεῖς. 220
 φράσεν δ' ἀόξοις πατῆρ μετ' εὐχάν,
 δίκαν χιμαίρας ὑπερθε βωμοῦ
 πέπλοισι περιπετῆ παντὶ θυμῷ
 προνωπῆ λαβεῖν ἀέρδην, στόματός
 τε καλλιπρώρου φυλακὰν κατασχεῖν 225
 φθόγγον ἀραῖον οἴκοις,

βία χαλίνων τ' ἀναύδῳ μένει. ὄτρ. ε'.
 κρόκου βαφὰς δ' ἐς πέδον χέουσα,
 ἔβαλλ' ἕκαστον θυτήρων
 ἀπ' ὄμματος βέλει φιλοϊκτῶ, 230
 πρέπουσά θ' ὡς ἐν γραφαῖς, προσενέπειν
 θέλουσ'· ἐπεὶ πολλάκις
 πατὸς κατ' ἀνδρῶνας εὐτραπέζους
 ἔμελψεν, ἀγνὰ δ' ἀταύρωτος αὐδᾶ πατὸς
 φίλου τριτόσπονδον εὐποτμον 235
 αἰῶνα φίλως ἐτίμα.
 τὰ δ' ἔνθεν οὔτ' εἶδον, οὔτ' ἐννέπω. ἀντ. ε'.
 τέχναι δὲ Κάλχαντος οὐκ ἄκραντοι.
 δίκαι δὲ τοῖς μὲν παθοῦσιν
 μαθεῖν ἐπιρρέπει τὸ μέλλον, 240
 τὸ προκλύειν δ' ἤλυσιν προχαιρέτω.
 ἴσον δὲ τῷ προστένειν·
 τορὸν γὰρ ἤξει σύνορθρον αὐγαῖς.
 πέλοιτο δ' οὖν τὰπὶ τούτοισιν εὐπραξίς, ὡς
 θέλει τόδ' ἄγχιστον Ἀπίας 245
 γαίας μονόφρουρον ἔρκος.

ἤκω σεβίζων σὸν, Κλυταιμνήστρα, κράτος·
 δίκη γὰρ ἐστὶ φωτὸς ἀρχηγοῦ τίειν
 γυναικ', ἐρημωθέντος ἄρσενος θρόνου,
 σὺ δ' εἶτε κεδνὸν, εἶτε μὴ, πεπυσμένη 250
 εὐαγγέλοισιν ἐλπίσιν θυηπολεῖς,
 κλύοιμ' ἂν εὐφρων· οὐδὲ σιγῶσῃ φθόνος.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

εὐάγγελος μὲν, ὥσπερ ἡ παροιμία,
 ἕως γένοιτο μητρὸς εὐφρόνης πάρα.

- πεύσει δὲ χάρμα μείζον ἐλπίδος κλύειν 255
 Πριάμου γὰρ ἤρηκασιν Ἀργεῖοι πόλιν.
 ΧΟ. πῶς φῆς ; πέφευγε τοῦπος ἐξ ἀπιστίας.
 ΚΛ. Τροίαν Ἀχαιῶν οὖσαν ἢ τορῶς λέγω ;
 ΧΟ. χαρά μ' ὑφέρπει, δάκρυον ἐκκαλουμένη.
 ΚΛ. εὖ γὰρ φρονούντος ὄμμα σου κατηγορεῖ. 260
 ΧΟ. τί γὰρ τὸ πιστόν ἐστι τῶνδέ σοι τέκμαρ ;
 ΚΛ. ἔστιν· τί δ' οὐχί ; μὴ δολώσαντος θεοῦ.
 ΧΟ. πότερα δ' ὀνείρων φάσματ' εὐπειθῆ σέβεις ;
 ΚΛ. οὐ δόξαν ἂν λάβοιμι βριζούσης φρενός.
 ΧΟ. ἀλλ' ἢ σ' ἐπιάνεν τις ἄπτερος φάτις ; 265
 ΚΛ. παιδὸς νέας ὧς, κάρτ' ἐμωμήσω φρένας.
 ΧΟ. ποίου χρόνου δὲ καὶ πεπόρθηται πόλις ;
 ΚΛ. τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω.
 ΧΟ. καὶ τίς τόδ' ἐξίκοιτ' ἂν ἀγγέλων τάχος ;
 ΚΛ. Ἥφαιστος, Ἴδης λαμπρὸν ἐκπέμπων σέλας. 270
 φρυκτὸς δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς
 ἔπεμπεν Ἴδη μὲν, πρὸς Ἑρμαῖον λέπας
 Λήμνου· μέγαν δὲ πανὸν ἐκ νήσου τρίτον
 Ἀθῶν αἶπος Ζηνὸς ἐξεδέξατο·
 ὑπερτελής τε, πόντον ὥστε νωτίσαι, 275
 ἰσχὺς πορευτοῦ λαμπάδος πρὸς ἠδονὴν
 πεύκη, τὸ χρυσοφεγγές, ὥς τις ἥλιος,
 σέλας παραγγείλασα Μακίστου σκοπαῖς·
 ὃ δ' οὐ τι μέλλων, οὐδ' ἀφρασμόνως ὑπνω
 νικώμενος, παρήκεν ἀγγέλου μέρος· 280
 ἐκὰς δὲ φρυκτοῦ φῶς ἐπ' Εὐρίπου ροὰς
 Μεσαπίου φύλαξι σημαίνει μολόν.
 οἱ δ' ἀντέλαμψαν καὶ παρήγγειλαν πρόσω,
 γραίας ἐρείκης θωμὸν ἄφαντες πυρί.

- σθενουσα λαμπὰς δ' οὐδέπω μαυρουμένη, 285
 ὑπερθοροῦσα πεδίον Ἴσσωποῦ, δίκην
 φαιδρᾶς σελήνης, πρὸς Κιθαιρῶνος λέπας,
 ἤγειρεν ἄλλην ἐκδοχὴν πομποῦ πυρός.
 φάος δὲ τηλέπομπον οὐκ ἠναίνετο
 φρουρὰ, πλέον καίουσα τῶν εἰρημένων· 290
 λίμνην δ' ὑπὲρ Γοργῶπιον ἔσκηψεν φάος,
 ὄρος τ' ἐπ' Αἰγίπλαγκτον ἐξικνούμενον,
 ὠτρυνε θεσμὸν μηχαρίζεσθαι πυρός.
 πέμπουσι δ' ἀνδαίοντες ἀφθόνῳ μένει
 φλογὸς μέγαν πύγωνα, καὶ Σαρωνικοῦ 295
 πορθμοῦ κάσπτρον πρῶν ὑπερβάλλειν πρόσω
 φλέγουσαν· εἴτ' ἔσκηψεν, εἴτ' ἀφίκετο
 Ἄραχναῖον αἶπος, ἀστυγείτονας σκοπᾶς·
 κάπειτ' Ἀτρειδῶν εἰς τόδε σκίηπει στέγος
 φάος τόδ', οὐκ ἄπαππον Ἰδαίου πυρός. 300
 τοιοῖδ' ἔτοιμοι λαμπαδηφόρων νόμοι,
 ἄλλος παρ' ἄλλου διαδοχαῖς πληρούμενοι·
 νικᾶ δ' ὁ πρῶτος καὶ τελευταῖος δραμῶν.
 τέκμαρ τοιοῦτο ξύμβολόν τε σοὶ λέγω,
 ἀνδρὸς παραγγείλαντος ἐκ Τροίας ἐμοί. 305
 ΧΟ. θεοῖς μὲν αὖθις, ὦ γυναῖ, προσεύξομαι·
 λόγους δ' ἀκούσαι τούσδε κάποθανμάσαι
 διηνεκῶς θέλοιμ' ἄν, ὡς λέγοις πάλιν.
 ΚΛ. Τροίαν Ἀχαιοὶ τῆδ' ἔχουσ' ἐν ἡμέρᾳ.
 οἶμαι βοὴν ἄμικτον ἐν πόλει πρέπειν. 310
 ὄξος τ' ἄλειψά τ' ἐκχέας ταυτῷ κύτει,
 διχοστατοῦντ' ἄν οὐ φίλως προσεννέποις.
 καὶ τῶν ἀλόντων καὶ κρατησάντων δίχα
 φθογγὰς ἀκούειν ἐστὶ, συμφορᾶς διπλῆς.

οἱ μὲν γὰρ ἀμφὶ σώμασιν πεπτωκότες 315
 ἀνδρῶν κασιγνήτων τε καὶ φυταλμίων,
 παῖδες γερόντων, οὐκέτ' ἐξ ἐλευθέρου
 δέρης ἀποιμώζουσι φιλάτων μόρον.
 τοὺς δ' αὖτε νυκτίπλαγκτος ἐκ μάχης πόνος
 νῆστις πρὸς ἀρίστοισιν, ὧν ἔχει πόλις, 320
 τάσσει, πρὸς οὐδὲν ἐν μέρει τεκμήριον
 ἀλλ' ὡς ἕκαστος ἔσπασεν τύχης πάλον,
 ἐν αἰχμαλώτοις Τρωϊκοῖς οἰκήμασιν
 ναίουσιν ἤδη, τῶν ὑπαιθρίων πάγων
 δρόσων τ' ἀπαλλαγέντες· ὡς δ' εὐδαίμονες 325
 ἀφύλακτον εὐδήσουσι πᾶσαν εὐφρόνην.
 εἰ δ' εὐ σέβουσι τοὺς πολισσούχους θεοὺς
 τοὺς τῆς ἀλούσης γῆς, θεῶν θ' ἰδρύματα,
 οὐκ ἂν γ' ἐλόντες αὖθις ἀνθαλῶεν ἂν.
 ἔρωσ δὲ μή τις πρότερον ἐμπίπτῃ στρατῶ 330
 ποθεῖν) ἂ μὴ χρῆ, κέρδεσιν νικωμένους.
 δεῖ γὰρ πρὸς οἴκους νοστήμου σωτηρίας
 κάμψαι διαύλου θάτερον κῶλον πάλιν.
 θεοῖς δ' ἂν, ἀμπλάκτης εἰ μόλοι στρατὸς,
 ἐγρηγορὸς τὸ πῆμα τῶν ὀλωλότων 335
 γένοιτ' ἂν, εἰ πρόσπαια μὴ τύχοι κακά.
 τοιαῦτά τοι γυναικὸς ἐξ ἐμοῦ κλύοις.
 τὸ δ' εὐ κρατοίῃ, μὴ διχορρόπως ἰδεῖν
 πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν εἰλόμην.

ΧΟ. γύναι, κατ' ἄνδρα σῶφρον' εὐφρόνως λέγεις. 340
 ἐγὼ δ', ἀκούσας πιστά σου τεκμήρια,
 θεοὺς προσειπεῖν εὐ παρασκευάζομαι
 χάρις γὰρ οὐκ ἄτιμος εἰργάσται πόνων.
 ὦ Ζεῦ βασιλεῦ, καὶ νύξ φιλία,

μεγάλων κόσμων κτεάτειρα, 345
 ἦτ' ἐπὶ Τροίας πύργοις ἔβαλες
 στεγανὸν δίκτυον, ὡς μήτε μέγαν
 μήτ' οὖν νεαρῶν τιῷ ὑπερτελέσαι
 μέγα δουλείας

γάγγαμοιχᾶτης παναλώτου. 350
 Δία τοι ξένιον μέγαν αἰδοῦμαι,
 τὸν τάδε πράξαντ', ἐπ' Ἀλεξάνδρῳ
 τείνοντα πάλαι τόξον, ὅπως ἂν
 μήτε πρὸ καιροῦ μήθ' ὑπὲρ ἄστρον
 βελος ἠλίθιον σκήψειεν. 355

Διὸς πλαγὰν ἔχουσιν εἰπεῖν. στρ. α΄.

πάρεστι τοῦτο γ' ἐξιχνεύσαι.

ἔπραξεν, ὡς ἔκρανεν.

οὐκ ἔφα τις θεοὺς βροτῶν

ἀξιούσθαι μέλει, 360

ὅσοις ἀθίκτων χάρις

πατοῖθ'· ὁ δ' οὐκ εὐσεβής.

πέφανται δ' ἐγγόνους

κ

ἀτολμήτων Ἄρη

πνεόντων μείζον ἢ δικαίως, 365

φλεόντων δωμάτων ὑπέρφεν

ὑπὲρ τὸ βέλτιστον. ἔστω δ' ἀπή-

μαντον, ὅσπερ κἀπαρκεῖν

εὖ πραπίδων λαχόντα.

οὐ γάρ ἐστιν ἑπαλξίς

370

πλούτου πρὸς κόρον ἀνδρὶ

λακτίσαντι μέγαν δίκας

βωμὸν εἰς ἀφάνειαν.

βιάται δ' ἄ τάλαινα πειθῶ, ἀντ. α'.
 προβουλόπαις ἄφερτος ἄτας· 375
 ἄκος δὲ παμμάταιον.
 οὐκ ἐκρύφθη, πρέπει δὲ, φῶς
 αἰνολαμπές, σίνος·
 κακοῦ δὲ χαλκοῦ τρόπον,
 τρίβῳ τε καὶ προσβολαῖς 380
 μελαμπαγῆς πέλει
 δικαιοθεῖς, ἐπεὶ
 διώκει παῖς ποτανὸν ὄρνιν,
 πόλει πρόστριμμ' ἄφερτον ἐνθείς.
 λιτῶν δ' ἀκούει μὲν οὔτις θεῶν· 385
 τὸν δ' ἐπίστροφον τῶνδε
 φῶτ' ἄδικον καθαιρεῖ.
 οἶος καὶ Πάρις, ἐλθὼν
 εἰς δόμον τὸν Ἀτρειδᾶν,
 ἦσχυνε ξενίαν τράπε- 390
 ζαν κλοπαῖσι γυναικός.

λιποῦσα δ' ἀστοῖσιω ἀσπίστορας στρ. β'.
 κλόρους, λογχίμους τε καὶ ναυβάτας ὀπλισμούς,
 ἄγουσά τ' ἀντίφερνον Ἴλιῳ φθορὰν,
 βέβακεν ρίμφα διὰ πυλᾶν, 395
 ἄτλητα τλᾶσα· πολλὰ δ' ἔστενον
 τὰδ' ἐννέποντες δόμων προφήται·
 Ἴὼ, ἰὼ δῶμα, δῶμα, καὶ πρόμοι·
 ἰὼ λέχος, καὶ στίβοι φιλάνορες.
 πάρεστι σιγᾶσ', ἄτιμος, ἀλοῖδορος, 400
 ἄδιστος ἀφεμένων ἰδεῖν.
 πόθῳ δ' ὑπερποντίας

- φάσμα δόξει δόμων ἀνάσσειν
 εὐμόρφων δὲ κολοσσῶν
 ἔχθεται χάρις ἀνδρί· 405
 ὀμμάτων δ' ἐν ἀχηνίαις
 ἔρρει πᾶσ' Ἀφροδίτα.
 ὄνειρόφαντοι δὲ πενθήμονες 410 ἀντ. β'.
 πάρεισι δόξαι φέρονσαι χάριν ματαίαν.
 μάταν γάρ, εὐτ' ἂν ἐσθλά τις δοκῶν ὄραν,
 παραλλάξασα διὰ χερῶν
 βέβακεν ὄψις οὐ μεθύστερον
 πτεροῖς ὀπαδοῖς ὕπνου κελεύθοις.
 τὰ μὲν κατ' οἴκους ἐφ' ἐστίας ἄχη
 τὰδ' ἐστὶ, καὶ τῶνδ' ὑπερβατότερα. 415
 τὸ πᾶν δ' ἀφ' Ἑλλάδος αἴας συνορμένοις
 πένθεια τλησικάρδιος
 δόμων ἐκάστου πρέπει.
 πολλὰ γοῦν θιγγάνει πρὸς ἦπαρ·
 οὓς μὲν γάρ τις ἔπεμψεν 420
 οἶδεν, ἀντὶ δὲ φωτῶν
 τεύχη καὶ σποδὸς εἰς ἐκάσ-
 του δόμους ἀφικνεῖται.
- ὁ χρυσαμοιβὸς δ' Ἄρης σωμαίων, στρ. γ'.
 καὶ ταλαντοῦχος ἐν μάχῃ δορὸς, 425
 πυρωθὲν ἐξ Ἰλίου φίλοισι
 πέμπει βαρὺ ψῆγμα δυσδάκρυτον,
 ἀντήνορος σποδοῦ γεμί-
 ζων λέβητας εὐθέτους.
 στένουσι δ' εὖ λέγοντες ἀν- 430
 δρα τὸν μὲν, ὡς μάχης ἴδρις·

τὸν δ', ἐν φοναῖς καλῶς πεσόντ' ἀλ-
 λοτρίας διαὶ γυναικός.
 τάδε σίγά τις βαῦζει·
 φθονερὸν δ' ὑπ' ἄλγος ἔρπει 435
 προδίκους Ἀτρείδαις.

οἱ δ' αὐτοῦ περὶ τείχος
 θήκας Ἰλιάδος γᾶς
 εὐμορφοὶ κατέχουσιν· ἔχ-
 θρὰ δ' ἔχοντας ἔκρυσεν. 440

βαρεῖα δ' ἀστῶν φάτις ξὺν κότῳ· ἀντ. γ'.
 δημοκράντου δ' ἀρᾶς τίνει χρέος.
 μένει δ' ἀκοῦσαί τί μου μέριμνα
 νυκτηρεφές. τῶν πολυκτόνων γὰρ

οὐκ ἄσκοποι θεοί· κελαι- 445
 ναὶ δ' Ἐρινύες χρόνῳ

τυχηρὸν οἶντ' ἄνευ δίκας
 παλιτυχῆ τριβᾶ βίου
 τιθεῖσ' ἀμαυρὸν, ἐν δ' αἴστοις
 τελέθοντος οὔτις ἀλκά. 450

τὸ δ' ὑπερκότως κλύειν εὖ
 βαρὺ· βάλλεται γὰρ ὄσσοις
 Διόθεν κεραυνός.

κρίνω δ' ἄφθονον ὄλβον.
 μήτ' εἶην πτολιπόρθης, 455
 μήτ' οἶν αὐτὸς ἀλοῦς ὑπ' ἄλ-
 λων βίον κατίδοιμι.

πυρὸς δ' ὑπ' εὐαγγέλου πόλιν διή- ἐπωδός.
 κει θαὸ βάζις· εἰ δ' ἐτητύμως,
 τίς οἶδεν, ἧ τοι θεῖόν ἐστι μὴ ψύθος ; 460

τίς ὦδε παιδὺν, ἧ φρενῶν κεκομμένος,
 φλογὸς παραγγέλμασιν νέοις πυρω-
 θέντα καρδίαν, ἔπειτ'
 ἀλλαγᾶ λόγου καμῆν ;
 γυναικὸς αἰχμᾶ πρέπει, 465
 πρὸ τοῦ φανέντος χάριν ξυναινέσαι.
 πιθανὸς ἄγαν ὁ θήλυς ὄρος ἐπινέμεται
 ταχύπορος· ἀλλὰ ταχύμορον
 γυναικοκήρυκτον ὄλλυται κλέος.

Ε

- ΚΛ. τάχ' εἰσόμεσθα λαμπάδων φαεσφόρων 470
 φρυκτωριῶν τε καὶ πυρὸς παραλλαγὰς,
 εἴτ' οὖν ἀληθεῖς, εἴτ', ὄνειράτων δίκην,
 τερπνὸν τόδ' ἔλθὼν φῶς ἐφήλωσεν φρένας.
 κήρυκ' ἀπ' ἀκτῆς τόνδ' ὄρῳ κατάσκιον
 κλάδοις ἐλαίας· μαρτυρεῖ δέ μοι κάσις 475
 πηλοῦ ξύνουρος, διψία κόνις, τάδε,
 ὡς οὔτ' ἀναυδος, οὔτε σοι δαίμων φλόγα
 ὕλης ὀρείας σημανεῖ καπνῶ πυρός.
 ἀλλ' ἢ τὸ χαίρειν μᾶλλον ἐκβάξει λέγων—
 τὸν ἀντίον δὲ τοῖσδ' ἀποστέρῳ λόγον· 480
 εὖ γὰρ πρὸς εὖ φανεῖσι προσθήκη πέλοι.
 ΧΟ. ὅστις τάδ' ἄλλως τῆδ' ἐπέυχεται πόλει,
 αὐτὸς φρενῶν καρποῖτο τὴν ἀμαρτίαν.

ΚΗΡΤΞ.

ἰὼ πατρῶον οὐδας Ἀργείας χθονὸς,
 δεκάτῳ σε φέγγει τῶδ' ἀφικόμην ἔτους, 485
 πολλῶν ῥαγεισῶν ἐλπίδων, μιᾶς τυχῶν.
 οὐ γὰρ ποτ' ἠὔχουν τῆδ' ἐν Ἀργείᾳ χθονί

θανῶν μεθέξειν φιλτάτου τάφου μέρος.
 νῦν χαῖρε μὲν χθῶν, χαῖρε δ' ἡλίου φάος,
 ὑπατός τε χώρας Ζεὺς, ὁ Πύθιός τ' ἄναξ, 490
 τόξοις ἰάπτων μηκέτ' εἰς ἡμᾶς βέλη
 ἄλις παρὰ Σκάμανδρον ἦλθ' ἀνάρσιος·
 νῦν δ' αὖτε σωτήρ ἴσθι καὶ παιώνιος,
 ἄναξ Ἄπολλον. τοὺς τ' ἀγωνίους θεοὺς
 πάντας προσαιδῶ, τόν τ' ἐμὸν τιμάορον 495
 Ἑρμῆν, φίλον κήρυκα, κηρύκων σέβας,
 ἦρωσ τε τοὺς πέμψαντας, εὐμενεῖς πάλιν
 στρατὸν δέχεσθαι τὸν λελειμμένον δορός.
 ἰω μέλαθρα βασιλέων, φίλαι στέγαι,
 σεμνοὶ τε θᾶκοι, δαίμονές τ' ἀντήλιοι· 500
 εἴ που πάλαι, φαιδροῦσι τοισίδ' ὄμμασι
 δέξασθε κόσμῳ βασιλέα πολλῶ χρόνῳ.
 ἦκει γὰρ ὑμῖν φῶς ἐν εὐφρόνῃ φέρων,
 καὶ τοῖσδ' ἅπασιν κοινόν, Ἀγαμέμνων ἄναξ.
 ἀλλ' εὖ νιν ἀσπάσασθε, καὶ γὰρ οὖν πρέπει, 505
 Τροίαν κατασκάψαντα τοῦ δικηφόρου
 Διὸς μακέλλῃ, τῇ κατείργασται πέδον.
 βωμοὶ δ' αἴστοι καὶ θεῶν ἰδρύματα,
 καὶ σπέρμα πάσης ἐξαπόλλυται χθονός.
 τοιόνδε Τροία περιβαλὼν ζευκτήριον 510
 ἄναξ Ἀτρείδης πρέσβυς, εὐδαίμων ἀνὴρ,
 ἦκει, τίεσθαι δ' ἀξιώτατος βροτῶν
 τῶν νῦν· Πάρις γὰρ, οὔτε συντελής πόλις,
 ἐξεύχεται τὸ δράμα τοῦ πάθους πλέον.
 ὀφλῶν γὰρ ἀρπαγῆς τε καὶ κλοπῆς δίκην, 515
 τοῦ ῥυσίου θ' ἤμαρτε, καὶ πανώλεθρον
 αὐτόχθονον πατρῶον ἔθρισεν δόμον·

διπλά δ' ἔτισαν Πριαμίδαι θαμάρτια.

- ΧΟ. κήρυξ Ἀχαιῶν, χαίρει, τῶν ἀπὸ στρατοῦ.
 ΚΗ. χαίρω· τεθνᾶναι δ' οὐκ ἔτ' ἀντερῶ θεοῖς. 520
 ΧΟ. ἔρως πατρῶας τῆσδε γῆς σ' ἐγύμνασεν ;
 ΚΗ. ὥστ' ἐνδακρύνειν γ' ὄμμασιν χαρᾶς ὕπο.
 ΧΟ. τερπνῆς ἄρ' ἦτε τῆσδ' ἐπήβολοι νόσου.
 ΚΗ. πῶς δὴ διδασχθεῖς τοῦδε δεσπόσω λόγου ;
 ΧΟ. τῶν ἀντερώντων ἰμέρω πεπληγμένους. 525
 ΚΗ. ποθεῖν ποθοῦντα τήνδε γῆν στρατὸν λέγεις ;
 ΧΟ. ὡς πόλλ' ἀμανρᾶς ἐκ φρενός μ' ἀναστένειν.
 ΚΗ. πόθεν τὸ δύσφρον τοῦτ' ἐπῆν, στύγος στρατῶ ;
 ΧΟ. πάλαι τὸ σιγᾶν φάρμακον βλάβης ἔχω.
 ΚΗ. καὶ πῶς ; ἀπόντων κοιράνων ἔτρεις τινάς ; 530
 ΧΟ. ὡς νῦν τὸ σὸν δὴ, καὶ θανεῖν πολλὴ χάρις.
 ΚΗ. εἶ γὰρ πέπρακται. ταῦτα δ' ἐν πολλῷ χρόνῳ
 τὰ μὲν τις εἶ λέξειεν εὐπετῶς ἔχειν,
 τὰ δ' αὐτε κἀπίμομφα. τίς δέ, πλὴν θεῶν,
 ἅπαντ' ἀπήμων τὸν δι' αἰῶνος χρόνον ; 535
 μόχθους γὰρ εἰ λέγοιμι καὶ δυσουλίας,
 σπαρνὰς παρήξεις καὶ κακοστρώτους, — τί δ' οὐ
 στένοντες, οὐ λαχόντες ἡματος μέρος ;
 τὰ δ' αὐτε χέρσῳ καὶ προσῆν, πλέον στύγος·
 εὐναὶ γὰρ ἦσαν δηῖον πρὸς τείχεσιν· 540
 ἐξ οὐρανοῦ γὰρ κἀπὸ γῆς λειμώνια
 δρόσοι κατεψέκαζον, ἔμπεδον σίνος
 ἐσθημάτων, τιθέντες ἔνθηρον τρίχα.
 χειμῶνα δ' εἰ λέγοι τις οἰωνοκτόνον,
 οἶον παρεῖχ' ἄφερτον Ἰδαία χιῶν, 545
 ἧ θάλπος, εὔτε πόντος ἐν μεσημβριναῖς
 κοίταις ἀκύμων νημέμοις εὔδοι πεσῶν—

- τί ταῦτα πευθεῖν δεῖ ; παροίχεται πόνος·
 παροίχεται δέ, τοῖσι μὲν τεθνηκόσιν
 τὸ μήποτ' αὖθις μηδ' ἀναστῆναι μέλειν. 550
 τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν,
 τὸν ζῶντα δ' ἀλγεῖν χρὴ τύχης παλιγκότου ;
 καὶ πολλὰ χαίρειν ξυμφοραῖς καταξιῶ.
 ἡμῖν δὲ τοῖς λοιποῖσιν Ἀργείων στρατοῦ
 νικᾷ τὸ κέρδος, πῆμα δ' οὐκ ἀντιρρέπει 555
 ὡς κομπάσαι τῷδ' εἰκὸς ἡλίου φάει
 ὑπὲρ θαλάσσης καὶ χθονὸς ποτωμένοις·
 Τροίαν ἐλόντες δήποτ', Ἀργείων στόλος
 θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα
 δόμοις ἐπασσάλευσαν ἀρχαῖον γάνος. 560
 τοιαῦτα χρὴ κλύοντας εὐλογεῖν πόλιν
 καὶ τοὺς στρατηγούς· καὶ χάρις τιμήσεται
 Διὸς τὰδ' ἐκπράξασα. πάντ' ἔχεις λόγον.
- ΧΟ. νικώμενος λόγοισιν οὐκ ἀναίνομαι·
 αἰεὶ γὰρ ἦβᾶ τοῖς γέρουσιν εὖ μαθεῖν. 565
 δόμοις δὲ ταῦτα καὶ Κλυταιμνήστρα μέλειν
 εἰκὸς μάλιστα, σὺν δὲ πλουτίζειν ἐμέ.
- ΚΛ. ἀνωλόλυξα μὲν πάλαι χαρᾶς ὕπο,
 ὅτ' ἦλθ' ὁ πρῶτος νύχιος ἄγγελος πυρὸς,
 φράζων ἄλωσιν Ἰλίου τ' ἀνάστασιν. 570
 καὶ τίς μ' ἐνίπτων εἶπε, Φρυκτώρων διὰ
 πεισθεῖσα, Τροίαν νῦν πεπορθῆσθαι δοκεῖς ;
 ἧ κάρτα πρὸς γυναῖκός, αἶρεσθαι κέαρ.
 λόγοις τοιούτοις πλαγκτὸς οὖσ' ἐφαινόμην·
 ὅμως δ' ἔθυον· καὶ γυναικείῳ νόμφ 575
 ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν
 ἔλασκον, εὐφημοῦντες ἐν θεῶν ἔδραις

- θυηφάγον κοιμῶντες εὐώδη φλόγα.
 καὶ νῦν τὰ μάσσω μὲν τί δεῖ σ' ἐμοὶ λέγειν ;
 ἀνάκτος αὐτοῦ πάντα πεύσομαι λόγον. 580
 ὅπως δ' ἄριστα τὸν ἐμὸν αἰδοῖον πόσιν
 σπεύσω πάλιν μολόντα δέξασθαι. τί γὰρ
 γυναικὶ τούτου φέγγος ἤδιον δρακεῖν,
 ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ,
 πύλας ἀνοῖξαι ; ταῦτ' ἀπάγγελον πόσει· 585
 ἦκειν ὅπως τάχιστ', ἐράσμιον πόλει,
 γυναῖκα πιστὴν δ' ἐν δόμοις εὔροι μολῶν,
 οἴαν περ οὖν ἔλειπε, δωμάτων κύνα
 ἐσθλὴν ἐκείνῳ, πολεμίαν τοῖς δύσφροσιν,
 καὶ τᾶλλ' ὁμοίαν πάντα, σημαντήριον 590
 οὐδὲν διαφθείρασαν ἐν μήκει χρόνου.
 οὐκ οἶδα τέρψιν οὐδ' ἐπίψογον φάτιν
 ἄλλου πρὸς ἀνδρὸς μᾶλλον ἢ χαλκοῦ βαφάς.
- ΚΗ. τοιόσδ' ὁ κόμπος, τῆς ἀληθείας γέμων,
 οὐκ αἰσχρὸς ὡς γυναικὶ γενναίᾳ λακεῖν. 595
- ΧΟ. αὕτη μὲν οὕτως εἶπε μανθάνοντί σοι
 τοροῖσιν ἐρμηνεῦσιν εὐπρεπῶς λόγον.
 σὺ δ' εἶπὲ, κήρυξ, Μενέλεων δὲ πεύθομαι,
 εἰ νόστιμός γε καὶ σεσωσμένος πάλιν 600
 ἦξει σὺν ὑμῖν, τῆσδε γῆς φίλον κράτος.
- ΚΗ. οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ
 ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον.
- ΧΟ. πῶς δῆτ' ἂν εἰπὼν κεδνὰ τάληθῆ τύχοις ;
 σχισθέντα δ', οὐκ εὐκρυπτα γίγνεται τάδε.
- ΚΗ. ἀνὴρ ἄφαντος ἐξ Ἀχαικοῦ στρατοῦ, 605
 αὐτός τε καὶ τὸ πλοῖον· οὐ ψευδῆ λέγω.
- ΧΟ. πότερον ἀναχθεῖς ἐμφανῶς ἐξ Ἰλίου,

- ἡ χεῖμα, κοινὸν ἄχθος, ἤρπασε στρατοῦ ;
 ΚΗ. ἔκυρσας, ὥστε τοξότης ἄκρος, σκοποῦ·
 μακρὸν δὲ πῆμα συντόμως ἐφημίσω. 610
- † ΧΟ. πότερα γὰρ αὐτοῦ ζῶντος, ἢ τεθνηκότος
 φάτις πρὸς ἄλλων ναυτίλων ἐκλήζετο ;
 ΚΗ. οὐκ οἶδεν οὐδεὶς ὥστ' ἀπαγγεῖλαι τορῶς,
 πλὴν τοῦ τρέφοντος ἡλίου χθονὸς φύσιν.
 ΧΟ. πῶς γὰρ λέγεις χειμῶνα ναυτικῶ στρατῶ 615
 ἐλθεῖν τελευτήσαι τε, δαιμόνων κότῳ ;
 ΚΗ. εὐφημον ἦμαρ οὐ πρέπει κακαγγέλῳ
 γλώσση μιαίνειν· χωρὶς ἢ τιμὴ θεῶν.
 ὅταν δ' ἀπευκτὰ πῆματ' ἄγγελος πόλει
 στυγνῶ προσώπῳ πτωσίμου στρατοῦ φέρῃ, 620
 πόλει μὲν ἔλκος ἐν τῷ δήμιον τυχεῖν,
 πολλοὺς δὲ πολλῶν ἐξαγισθέντας δόμον
 ἄνδρας διπλῆ μᾶστιγι, τὴν Ἄρης φιλεῖ,
 δίλογχον ἄτην, φοινίαν ξυνωρίδα·
 τοιῶνδε μέντοι πημάτων σεσαγμένῳ, 625
 πρέπει λέγειν παιᾶνα τόνδ' Ἐρινύων·
 σωτηρίων δὲ πραγμάτων εὐάγγελον
 ἦκοντα πρὸς χαίρουσαν εὐεστοῖ πόλιμ—
 πῶς κεδνὰ τοῖς κακοῖσι συμμίξω, λέγων
 χειμῶν' Ἀχαιῶν οὐκ ἀμήνιτον θεοῖς ; 630
 ξυνώμοσαν γὰρ, ὄντες ἔχθιστοι τὸ πρὶν,
 πῦρ καὶ θάλασσα, καὶ τὰ πίστ' ἐδειξάτην,
 φθείροντε τὸν δύστηνον Ἀργείων στρατόν.
 ἐν νυκτί δυσκύμαντα δ' ὠρώρει κακά·
 ναῦς γὰρ πρὸς ἀλλήλησι Θρήκῃαι πνοαὶ 635
 ἤρεικον· αἱ δὲ, κερουπούμεναι βία
 χειμῶνι τυφῶ σὺν ζᾶλῃ τ' ὀμβροκτύπῳ,

ὄχοντ' ἄφαντοι, ποιμένος κακοῦ στρόβω.
 ἐπεὶ δ' ἀνήλθε λαμπρὸν ἡλίου φάος,
 ὀρῶμεν ἀνθοῦν πέλαγος Αἰγαῖον νεκροῖς 640
 ἀνδρῶν Ἀχαιῶν ναυτικῶν τ' ἐρειπίων.
 ἡμᾶς γε μὲν δὴ ναῦν τ', ἀκήρατον σκάφος,
 ἦτοι τις ἐξέκλεψεν, ἢ ἔξητήσατο
 θεός τις, οὐκ ἄνθρωπος, οἶακος θιγῶν.
 Τύχη δὲ σωτῆρ ναῦν θέλουσ' ἐφέζετο, 645
 ὡς μῆτ' ἐν ὄρμῳ κύματος ζάλην ἔχειν,
 μῆτ' ἐξοκεῖλαι πρὸς κραταιλέων χθόνα.
 ἔπειτα δ' ἄδην πόντιον πεφευγότες,
 λευκὸν κατ' ἡμαρ, οὐ πεποιθότες τύχῃ,
 ἐβουκολοῦμεν φροντίσιν νέον πάθος, 650
 στρατοῦ καμόντος καὶ κακῶς σποδομένου.
 καὶ νῦν ἐκείνων εἴ τις ἐστὶν ἐμπνέων,
 λέγουσιν ἡμᾶς ὡς ὀλωλότας· τί μῆ;
 ἡμεῖς τ' ἐκείνους ταῦτ' ἔχειν δοξάζομεν.
 γένοιτο δ' ὡς ἄριστα· Μενέλεων γὰρ οὖν 655
 πρῶτόν τε καὶ μάλιστα προσδόκα μολεῖν.
 εἰ δ' οὖν τις ἀκτὶς ἡλίου νιν ἱστορεῖ
 καὶ ζῶντα καὶ βλέποντα, μηχαναῖς Διὸς,
 οὔπω θέλοντος ἐξαναλώσασαι γένος,
 ἐλπίς τις αὐτὸν πρὸς δόμους ἦξειν πάλιν. 660
 τοσαῦτ' ἀκούσας, ἴσθι τάληθῆ κλύων.

ΧΟ. τίς ποτ' ὠνόμαζεν ᾧδ' 665
 ἐς τὸ πᾶν ἐτητύμως—
 μή τις, οὔτιν' οὐχ ὀρῶ-
 μεν, προνοίαισι τοῦ πεπρωμένου
 γλώσσαν ἐν τύχᾳ νέμων— στρ. α'.

- τὰν δορίγαμβρον ἀμφινεικῆ θ'
 Ἑλέαν ; ἐπεὶ πρεπόντως
 ἑλένας, ἔλανδρος, ἐλέπτολις,
 ἐκ τῶν ἀβροτίμων 670
 προκαλυμμάτων ἔπλευσε
 Ζεφύρου γίγαντος αὔρα,
 πολύανδροί τε φεράσπιδες κυναγοὶ
 κατ' ἶχνος πλατῶν ἄφαντον
 κελσάντων Σιμόεντος ἀκτὰς 675
 ἐπ' ἀξιφύλλους, δι' ἔριν
 αἱματόεσσαν.
 Ἴλιφ δὲ κῆδος ὄρ- 680
 θώνυμον τελεσσίφρων
 μῆνις ἤλασεν, τραπέ-
 ζας ἀτίμωσιν ὑστέρῳ χρόνῳ
 καὶ ξυνεστίου Διὸς
 πρασσομένα τὸ νυμφότιμον
 μέλος ἐκφάτως τίοντας,
 ὑμέναιον, ὃς τότε ἐπέρρεπεν 685
 γαμβροῖσιν αἰίδειν.
 μεταμανθάνουσα δ' ὕμνον
 Πριάμου πόλις γεραῖα
 πολύθρηνον μέγα που στένει, κικλήσκου-
 σα Πάριν τὸν αἰνόλεκτρον, 690
 πάμπροσθ' ἢ πολύθρηνον αἰῶν'
 ἀμφὶ πολιτῶν μέλεον
 αἰμ' ἀνατλάσα.
 ἔθρεψεν δὲ λέοντα 695
 σίνων δόμοις ἀγάλακτον

ἀντ. α'.

680

685

690

στρ. β'.

695

οὔτως ἀνὴρ φιλόμαστον,
 ἐν βιότου προτελείοις
 ἄμερον, εὐφιλόπαιδα,
 καὶ γεραροῖς ἐπίχαρτον.
 πολέα δ' ἔσκ' ἐν ἀγκάλαις 700
 νεοτρόφου τέκνου δίκαν,
 φαιδρωπὸς ποτὶ χεῖρα, σαί-
 νων τε γαστρὸς ἀνάγκαις.
 χροισθεῖς δ' ἀπέδειξεν 705 ἀντ. β'.
 ἔθος τὸ πρὸς γε τοκῆων·
 χάριν τροφᾶς γὰρ ἀμείβων
 μηλοφόνουισιν ἀγαῖσιν
 δαῖτ' ἀκέλευστος ἔτευξεν·
 αἵματι δ' οἶκος ἐφύρθη,
 ἄμαχον ἄλγος οἰκέταις, 710
 μέγα σίνος πολυκτόνον·
 ἐκ θεοῦ δ' ἱερεὺς τις ἄ-
 τας δόμοις προσεθρέφθη.

παρ' αὐτὰ δ' ἐλθεῖν ἐς Ἴλιον πόλιν στρ. γ'.
 λέγοιμ' ἂν φρόνημα μὲν νηνέμου γαλάνας* 715
 ἀκασκαῖον δ' ἄγαλμα πλούτου
 μαλθακὸν ὀμμάτων βέλος,
 δηξίθυμον ἔρωτος ἄνθος,
 παρακλίνουσ', ἐπέκρανευ
 δὲ γάμου πικρὰς τελευτὰς, 720
 δύσεδρος καὶ δυσόμιλος
 συμένα Πριαμίδαισιν,
 πομπᾷ Διὸς ξενίου,
 νυμφοκλαντὸς Ἐρινύς.

παλαίφατος δ' ἐν βροτοῖς γέρων λόγος ἀντ. γ'.
 τέτυκται, μέγαν τελεσθέντα φωτὸς ὄλβον 726
 τεκνοῦσθαι, μηδ' ἄπαιδα θνήσκειν·
 ἐκ δ' ἀγαθῆς τύχας γένει
 βλαστάνειν ἀκόρεστον οἰζύν.
 δίχα δ' ἄλλων μονόφρων εἰ- 730
 μί· τὸ δυσσεβὲς γὰρ ἔργον
 μετὰ μὲν πλείονα τίκτει,
 σφετέρᾳ δ' εἰκότα γέννα.
 οἴκων γὰρ εὐθυδίκων
 καλλίπαις πότμος αἰεί. 735

φιλεῖ δὲ τίκτειν ὕβρις μὲν παλαιὰ στρ. δ'.
 νεάζουσαν ἐν κακοῖς βροτῶν ὕβριν
 τότ' ἢ τόθ', ὅτε τὸ κύριον
 μόλῃ, νεαρὰ φάους σκότον,
 δαίμονά τε τὸν ἄμαχον, ἀπόλεμον, 740
 ἀνίερον θράσος μελαί-
 νας μελάθροισιν ἄτας,
 εἰδομέναν τοκεῦσιν.

Δίκα δὲ λάμπει μὲν ἐν δυσκάπνοις δώ- ἀντ. δ'.
 μασιν, τὸν δ' ἐναΐσιμον τίει βίον· 745
 τὰ χρυσόπαστα δ' ἐσθλὰ σὺν
 πίνῳ χερῶν παλιντρόποις
 ὄμμασι λιποῦσ' ὅσια προσέβα,
 δύναμιν οὐ σέβουσα πλού-
 του παράσημον αἶνφ· 750
 πᾶν δ' ἐπὶ τέρμα νωμᾶ.

ἄγε δὴ, βασιλεῦ, Τροίας πολίπορθ,

Ἄτρείως γένεθλον,
 πῶς σε προσεΐπω ; πῶς σε σεβίζω,
 μήθ' ὑπεράρας μήθ' ὑποκάμφας 755
 καιρὸν χάριτος ;
 πολλοὶ δὲ βροτῶν τὸ δοκεῖν εἶναι
 προτίουσι δίκην παραβάντες.
 τῷ δυσπραγοῦντι δ' ἐπιστενάχειν
 πᾶς τις ἔτοιμος, δῆγμα δὲ λύπης 760
 οὐδὲν ἐφ' ἧπαρ προσικνεῖται·
 καὶ ξυγχαίρουσιν ὁμοιοπρεπεῖς
 ἀγέλαστα πρόσωπα βιαζόμενοι.
 ὅστις δ' ἀγαθὸς προβατογνώμων,
 οὐκ ἔστι λαθεῖν ὄμματα φωτὸς 765
 τὰ δοκοῦντ' εὐφρονος ἐκ διανοίας
 ὑδαρεῖ σαίνειν φιλότητι.
 σὺ δέ μοι τότε μὲν, στέλλων στρατιάν
 Ἑλένης ἔνεκ', οὐ γὰρ σ' ἐπικεύσω,
 κάρτ' ἀπομούσων ἦσθα γεγραμμένος, 770
 οὐδ' εὖ πραπίδων οἶακα νέμων,
 θράσος ἀκούσιον
 ἀνδράσι θνήσκουσι κομίζων·
 νῦν δ' οὐκ ἀπ' ἄκρας φρενὸς, οὐδ' ἀφίλως,
 εὐφρων πόνος εὖ τελέσασι. 775
 γνώσει δὲ χρόνῳ διαπευθόμενος
 τὸν τε δικαίως καὶ τὸν ἀκαίρως
 πόλιν οἰκουροῦντα πολιτῶν.

ΑΓΑΜΕΜΝΩΝ.

πρῶτον μὲν Ἄργος καὶ θεοὺς ἐγχωρίους
 δίκη προσεπειν, τοὺς ἐμοὶ μεταίτιους 780

- νόστου, δικαίων θ', ὧν ἐπραξάμην πόλιν
 Πριάμου· δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ
 κλύοντες, ἀνδροθυήτας Ἰλίου φθορὰς
 ἐς αἵματηρὸν τεύχος οὐ διχορρόπως
 ψήφους ἔθεντο· τῷ δ' ἐναντίῳ κύτει 785
 ἐλπίς προσήει χειρὸς οὐ πληρουμένῳ.
 καπνῷ δ' ἀλοῦσα νῦν ἔτ' εὔσημος πόλις.
 ἄτης θύελλαι ζῶσι· συνθνήσκουσα δὲ
 σποδὸς προπέμπει πίνους πλούτου πνοάς.
 τούτων θεοῖσι χρῆ πολύμνηστον χάριν 790
 τίνειν· ἐπέειπερ καὶ πάγας ὑπερκότους
 ἐπραξάμεσθα, καὶ γυναικὸς οὔνεκα
 πόλιν διημάθηνεν Ἀργεῖον δάκος,
 ὅ ἵππου νεοσσὸς, ἀσπιδῆστρόφος λεῶς,
 πήδημ' ὀρούσας ἀμφὶ Πλειάδων δύσιν· 795
 ὑπερθορῶν δὲ πύργον ὠμηστῆς λέων,
 ἄδην ἔλειξεν αἵματος τυραννικοῦ.
 θεοῖς μὲν ἐξέτεινα φροῖμιον τόδε·
 τὰ δ' ἐς τὸ σὸν φρόνημα μέμνημαι κλύων,
 καὶ φημὶ ταυτὰ, καὶ ξυνήγορόν μ' ἔχεις. 800
 παύροις γὰρ ἀνδρῶν ἐστὶ συγγενὲς τόδε,
 φίλον τὸν εὐτυχοῦντ' ἄνευ φθόνου σέβειν.
 δύσφρων γὰρ ἴος, καρδίαν προσήμενος,
 ἄχθος διπλοῖζει τῷ πεπαμένῳ νόσον·
 τοῖς τ' αὐτὸς αὐτοῦ πήμασιν βαρύνεται, 805
 καὶ τὸν θυραῖον ὄλβον εἰσορῶν στένει.
 εἰδὼς λέγοιμ' ἄν, εὖ γὰρ ἐξεπίσταμαι,
 ὀμιλίας κάτοπτρον, εἶδωλον σκιᾶς
 δοκοῦντας εἶναι κάρτα πρευμενεῖς ἐμοί.
 μόνος δ' Ὀδυσσεὺς, ὅσπερ οὐχ ἐκὼν ἔπλει, 810

ζευχθεῖς ἔτοιμος ἦν ἐμοὶ σειραφόρος·
 εἴτ' οὖν θανόντος, εἴτε καὶ ζῶντος πέρι
 λέγω. τὰ δ' ἄλλα πρὸς πόλιν τε καὶ θεοὺς,
 κοινούς ἀγῶνας θέντες ἐν πανηγύρει,
 βουλευσόμεσθα. καὶ τὸ μὲν καλῶς ἔχον, 815
 ὅπως χρονίζον εὖ μενεῖ, βουλευτέον·
 ὅτω δὲ καὶ δεῖ φαρμάκων παιωνίων,
 ἦτοι κέαντες, ἢ τεμόντες εὐφρόνως,
 πειρασόμεσθα πῆμ' ἀποστρέψαι νόσον.
 νῦν δ' ἐς μέλαθρα καὶ δόμους ἐφεστίους 820
 ἔλθων θεοῖσι πρῶτα δεξιώσομαι,
 οἵπερ πρόσω πέμψαντες ἤγαγον πάλιν.
 νίκη δ' ἐπέιπερ ἔσπετ', ἐμπέδως μένοι.

ΚΑ. ἄνδρες πολῖται, πρέσβος Ἀργείων τόδε,
 οὐκ αἰσχυνοῦμαι τοὺς φιλόνορας τρόπους 825
 λέξαι πρὸς ὑμᾶς· ἐν χρόνῳ δ' ἀποφθίνει
 τὸ τάρβος ἀνθρώποισιν. οὐκ ἄλλων πάρα
 μαθοῦσ', ἐμαυτῆς δύσφορον λέξω βίον
 τοσόνδ' ὅσονπερ οὗτος ἦν ὑπ' Ἰλίῳ.
 τὸ μὲν γυναιῖκα πρῶτον ἄρσενος δίχα 830
 ἦσθαι δόμοις ἔρημον, ἔκπαγλον κακὸν,
 πολλὰς κλύουσιν κληδόνας παλιγκότους·
 καὶ τὸν μὲν ἦκειν, τὸν δ' ἐπεισφέρειν κακοῦ
 κάκιον ἄλλο πῆμα, λάσκοντας δόμοις.
 καὶ τραυμάτων μὲν εἰ τόσων ἐτύγχανεν 835
 ἀνὴρ ὄδ', ὡς πρὸς οἶκον ὠχετεύετο
 φάτις, τέτρωται δικτύου πλέω λέγειν.
 εἰ δ' ἦν τεθνηκώς, ὡς ἐπλήθουν λόγοι,
 τρισώματος τὰν Γηρυῶν ὁ δεύτερος
 πολλὴν ἄνωθεν, τὴν κάτω γὰρ οὐ λέγω, 840

χθονὸς τρίμοιρον χλαῖναν ἐξηύχει λαβῶν,
 ἄπαξ ἐκάστῳ καθανῶν μορφώματι.
 τοιῶνδ' ἕκατι κληδόνων παλιγκότων,
 πολλὰς ἄνωθεν ἀρτάνας ἐμῆς δέρης
 ἔλυσαν ἄλλοι πρὸς βίαν λελημμένης. 845
 ἐκ τῶνδέ τοι παῖς ἐνθάδ' οὐ παραστατεῖ,
 ἐμῶν τε καὶ σῶν κύριος πιστευμάτων,
 ὡς χρῆν, Ὀρέστης· μηδὲ θαυμάσης τόδε.
 τρέφει γὰρ αὐτὸν εὐμενῆς δορυξένος,
 Στρόφιος ὁ Φωκεὺς, ἀμφίλεκτα πῆματα 850
 ἐμοὶ προφωνῶν, τόν θ' ὑπ' Ἰλίῳ σέθεν
 κίνδυνον, εἴ τε δημόθρους ἀναρχία
 βουλήν καταρρίψειεν, ὥστε σύγγονον
 βροτοῖσι τὸν πεσόντα λακτίσαι πλέον.
 τοιάδε μὲν τοι σκῆψις οὐ δόλον φέρει. 855
 ἔμοιγε μὲν δὴ κλαυμάτων ἐπίσσυτοι
 πηγαὶ κατεσβήκασιν, οὐδ' ἐν σταγῶν.
 ἐν ὀψικοίτοις δ' ὄμμασιν βλάβας ἔχω,
 τὰς ἀμφί σοι κλαίουσα λαμπτηρουχίας
 ἀτημελήτους αἶεν. ἐν δ' ὀνείρασιν, 860
 λεπταῖς ὑπαὶ κώνωπος ἐξηγειρόμη
 ριπαῖσι θωῦσσαντος, ἀμφί σοι πάθη
 ὀρώσα πλείω τοῦ ξυνεύδοντος χρόνου.
 νῦν ταῦτα πάντα τλάσ' ἀπενθήτῳ φρενὶ
 λέγοιμ' ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα, 865
 σωτήρα ναὸς πρότονον, ὑψηλῆς στέγης
 στύλον ποδῆρη, μονογενὲς τέκνον πατρὶ,
 καὶ γῆν φανείσαν ναυτίλοις παρ' ἐλπίδα,
 κάλλιστον ἤμαρ εἰσιδεῖν ἐκ χείματος,
 ὀδοιπόρῳ διψῶντι πηγαῖον ῥέος· 870

τερπνὸν δὲ τὰναγκαῖον ἐκφυγεῖν ἅπαν.
 τοιοῖσδε τοῖ νιν ἀξιῶ προσφθέγμασιν.
 φθόνος δ' ἀπέστω· πολλὰ γὰρ τὰ πρὶν κακὰ
 ἤνειχόμεσθα· νῦν δ' ἐμοί, φίλον κᾶρα,
 ἔκβαιν' ἀπήνης τῆσδε, μὴ χαμαὶ τιθεῖς 875
 τὸν σὸν πόδ', ὦ 'ναξ, Ἰλίου πορθήτορα.
 δμωαὶ, τί μέλλεθ', αἷς ἐπέσταλται τέλος
 πέδον κελεύθου στρωννύναι πετάσμασιν ;
 εὐθὺς γενέσθω πορφυρόστρωτος πόρος,
 ἐς δῶμ' ἄελπτον ὡς ἂν ἠγήται δίκη. 880
 τὰ δ' ἄλλα φροντίς, οὐχ ὕπνω νικωμένη,
 θήσει δικαίως σὺν θεοῖς εἰμαρμένα.

ΑΓ. Λήδας γένεθλον, δωμάτων ἐμῶν φύλαξ,
 ἀπουσία μὲν εἴπας εἰκότως ἐμῆ·
 μακρὰν γὰρ ἐξέτεινας· ἀλλ' ἐναισίμως 885
 αἰνεῖν, παρ' ἄλλων χρὴ τόδ' ἔρχεσθαι γέρας.
 καὶ τᾶλλα, μὴ γυναικὸς ἐν τρόποις ἐμέ
 ἄβρυνε, μηδὲ, βαρβάρου φωτὸς δίκην,
 χαμαιπετὲς βόαμα προσχάνης ἐμοί·
 μηδ' εἴμασι στρώσασ' ἐπίφθονον πόρον 890
 τίθει. θεοὺς τοι τοῖσδε τιμαλφεῖν χρεῶν·
 ἐν ποικίλοις δὲ θνητὸν ὄντα κάλλεσιν
 βαίνειν, ἐμοὶ μὲν οὐδαμῶς ἄνευ φόβου.
 λέγω κατ' ἄνδρα, μὴ θεὸν, σέβειν ἐμέ.
 χωρὶς ποδοψήστρων τε καὶ τῶν ποικιλῶν 895
 κληδῶν αὐτεῖ· καὶ τὸ μὴ κακῶς φρονεῖν,
 θεοῦ μέγιστον δῶρον. ὀλβίσαι δὲ χρὴ
 βίον τελευτήσαντ' ἐν εὐεστοῖ φίλῃ.
 εἰ πάντα δ' ὡς πράσσοιμι ἂν, εὐθαρσῆς ἐγώ.

ΚΛ. καὶ μὴν τόδ' εἶπέ μὴ παρὰ γνώμην ἐμοί. 900

- ΑΓ. γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ.
 ΚΛ. εὗξω θεοῖς δείσας ἂν ᾧδ' ἔρδειν τάδε.
 ΑΓ. εἴπερ τις, εἰδὼς γ' εὖ τόδ' ἐξείπον τέλος.
 ΚΛ. τί δ' ἂν δοκεῖ σοι Πρίαμος, εἰ τάδ' ἦνυσεν ;
 ΑΓ. ἐν ποικίλοις ἂν κάρτα μοι βῆναι δοκεῖ. 905
 ΚΛ. μὴ νυν τὸν ἀνθρώπειον αἰδεσθῆς ψόγον.
 ΑΓ. φήμη γε μέντοι δημόθρους μέγα σθένει.
 ΚΛ. ὁ δ' ἀφθούνητός γ' οὐκ ἐπίζηλος πέλει.
 ΑΓ. οὐ τοι γυναικός ἐστιν ἰμείρειν μάχης.
 ΚΛ. τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει. 910
 ΑΓ. ἦ καὶ σὺ νίκην τήνδε δήριος τίεις ;
 ΚΛ. πιθού' κράτος μέντοι πάρες γ' ἐκὼν ἐμοί.
 ΑΓ. ἀλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἀρβύλας
 λυοὶ τάχος, πρόδουλον ἔμβασιν ποδός,
 σὺν τοῖσδέ μ' ἐμβαίνουθ' ἀλουργέσιν θεῶν 915
 μὴ τις πρόσωθεν ὄμματος βάλοι φθόνος.
 πολλή γὰρ αἰδῶς σωματοφθορεῖν ποσιγ'
 φθείροντα πλοῦτον ἀργυρωνήτους θ' ὑφάς.
 τούτων μὲν οὕτως· τὴν ξένην δὲ πρευμενῶς
 τήνδ' ἐσκόμιξε. τὸν κρατοῦντα μαλθακῶς 920
 θεὸς πρόσωθεν εὐμενῶς προσδέσκεται.
 ἐκὼν γὰρ οὐδεὶς δουλίῳ χρήται ζυγῶ.
 αὕτη δὲ, πολλῶν χρημάτων ἐξάιρετον
 ἄνθος, στρατοῦ δώρημ', ἐμοὶ ξυνέσπετο.
 ἐπεὶ δ' ἀκούειν σου κατέστραμμαι τάδε, 925
 εἰμ' ἐς δόμων μέλαθρα πορφύρας πατῶν.
 ΚΛ. ἔστιν θάλασσα—τίς δέ νιν κατασβέσει ;—
 τρέφουσα πολλῆς πορφύρας ἰσάργυρον
 κηκίδα παγκαίνιστον, εἰμάτων βαφάς.
 οἶκος δ' ὑπάρχει τῶνδε σὺν θεοῖς, ἄναξ, 930

ἔχειν· πένεσθαι δ' οὐκ ἐπίσταται δόμος.
 πολλῶν πατησμὸν δ' εἰμάτων ἂν εὐξάμην,
 δόμοισι προὔνεχθέντος ἐν χρηστηρίοις,
 ψυχῆς κόμιστρα τῆσδε μηχανωμένη.
 ῥίζης γὰρ οὔσης, φυλλὰς ἴκετ' ἐς δόμους, 935
 σκιὰν ὑπερτείνασα Σειρίου κυνός.
 καὶ σοῦ μολόντος δωματίτιν ἐστίαν,
 θάλλπος μὲν ἐν χειμῶνι σημαίνεις μολῶν·
 ὅταν δὲ τεύχη Ζεὺς τ' ἀπ' ὄμφακος πικρᾶς
 οἴνου, τότε ἤδη ψῦχος ἐν δόμοις πέλει, 940
 ἀνδρὸς τελείου δῶμ' ἐπιστροφωμένου.
 Ζεῦ, Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει·
 μέλοι δέ τοι σοὶ τῶνπερ ἂν μέλλης τελεῖν.

ΧΟ. τίπτε μοι τόδ' ἐμπέδως στρ. α΄.

δεῖγμα προστατήριον 945

καρδίας τερασκόπου ποτᾶται,
 μαντιπολεῖ δ' ἀκέλευστος, ἄμισθος ἀοιδὰ,
 οὐδ' ἀποπτύσας, δίκαν
 δυσκρίτων ὄνειράτων,
 θάρσος εὐπιθὲς ἴξει 950

φρενὸς φίλον θρόνον; χρόνος δ' ἐπεὶ
 πρυμνησίων ξυνεμβολαῖς
 ψαμμίας ἀκτᾶς παρή-
 βησεν, εὐθ' ὑπ' Ἴλιον
 ὄρτο, ναυβάτας στρατός. 955

πέυθομαι δ' ἀπ' ὀμμάτων ἀντ. α΄.

νόστον, ἀντόμαρτυς ὄν·
 τὸν δ' ἄνευ λύρας ὄμως ὑμνωδεῖ
 θρῆνον Ἐρινύος αὐτοδίδακτος ἔσωθεν
 θυμὸς, οὐ τὸ πᾶν ἔχων 960

ἐλπίδος φίλον θράσος.
 σπλάγχνα δ' οὔτι ματάζει,
 πρὸς ἐνδίκους φρεσὶν τελεσφόροις
 δύναις κυκλούμενον κέαρ.
 εὔχομαι δὲ τὰδ' ἐξ ἐμᾶς 965
 ἐλπίδος ψύθη πεσεῖν
 ἐς τὸ μὴ τελεσφόρον.

μάλα γέ τοι τὸ τᾶς πολλᾶς ὑγείας στρ. β.
 ἀκόρεστον * τέρμα· νόσος γὰρ
 γείτων ὁμότοιχος ἐρείδει, 970
 καὶ πότμος εὐθυπορῶν
 ἀνδρὸς * * * * *

* * ἔπαισεν ἄφαντον ἔρμα.
 καὶ τὸ μὲν πρὸ χρημάτων
 κτησίων ὄκνος βαλὼν 975
 σφενδόνας ἀπ' εὐμέτρου,
 οὐκ ἔδν πρόπας δόμος,
 πημονᾶς γέμων ἄγαν,
 οὐδ' ἐπόντισε σκάφος.

πολλά τοι δόσις 980

ἐκ Διὸς ἀμφιλαφῆς τε καὶ ἐξ ἀλόκων ἐπετειῶν
 νῆστιν ὤλεσεν νόσον.

τὸ δ' ἐπὶ γᾶν ἄπαξ πεσὸν θανάσιμον ἀντ. β.
 προσάροισ' ἀνδρὸς μέλαν αἷμα τίς ἂν
 πάλιν ἀγκαλέσαιτ' ἐπαιδίων; 985
 οὐδὲ τὸν ὀρθοδαῆ
 τῶν φθιμένων ἀνάγειν
 Ζεὺς ἂν ἔπαυσεν ἐπ' εὐλαβείᾳ.

εἰ δὲ μὴ τεταγμένα
 μοῖρα μοῖραν ἐκ θεῶν 990
 εἶργε μὴ πλέον φέρειν,
 προφθάσασα καρδία
 γλώσσαν ἂν τὰδ' ἐξέχει.
 νῦν δ' ὑπὸ σκότῳ βρέμει
 θυμαλγῆς τε, καὶ 995
 οὐδὲν ἐπελπομένα ποτὲ καίριον ἐκτολυπέυσειν,
 ζῶπυρουμένας φρενός.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

εἶσω κομίζου καὶ σύ· Κασάνδραν λέγω·
 ἐπεὶ σ' ἔθηκε Ζεὺς ἀμηνίτως δόμοις
 κοινωνὸν εἶναι χερνίβων, πολλῶν μέτα 1000
 δούλων, σταθεῖσαν κτησίου βωμοῦ πέλας.
 ἔκβαιν' ἀπήνης τῆσδε· μηδ' ὑπερφρόνει.
 καὶ παῖδα γάρ τοι φασὶν Ἀλκμήνης ποτὲ
 πραθέντα τλῆναι, καὶ ζυγῶν θιγεῖν βία.
 εἰ δ' οὖν ἀνάγκη τῆσδ' ἐπιρρέποι τύχης, 1005
 ἀρχαιοπλούτων δεσποτῶν πολλὴ χάρις·
 οἱ δ', οὔ ποτ' ἐλπίσαντες, ἤμησαν καλῶς,
 ὦμοί τε δούλοις πάντα καὶ παρὰ στάθμην.
 ἔχεις παρ' ἡμῶν οἶά περ νομίζεται.

ΧΟ. σοὶ τοι λέγουσα πάυεται σαφῆ λόγον. 1010
 ἐντὸς δ' ἂν οὔσα μορσίμων ἀγρευμάτων,
 πείθοι' ἂν, εἰ πείθοι· ἀπειθοίης δ' ἴσως.

ΚΛ. ἀλλ' εἶπερ ἐστὶ μὴ, χελιδόνος δίκην,
 ἀγνώτα φωνὴν βάρβαρον κεκτημένη,
 ἔσω φρενῶν λέγουσα πείθω νιν λόγῳ. 1015

ΧΟ. ἔπου· τὰ λῶστα τῶν παρεστῶτων λέγει.

πέιθου, λιπούσα τόνδ' ἀμαξήρη θρόνον.

- ΚΛ. οὐ τοι θυραίαν τήνδ' ἐμοὶ σχολὴ πάρα
 τρίβειν· τὰ μὲν γὰρ ἐστίας μεσομφάλου
 ἔστηκεν ἤδη μῆλα πρὸς σφαγὰς πυρὸς, 1020
 ὡς οὐποτ' ἐλπίσασι τήνδ' ἔξειν χάριν.
 σὺ δ' εἴ τι δράσεις τῶνδε, μὴ σχολὴν τίθει·
 εἰ δ', ἀξυνήμων οὔσα, μὴ δέχει λόγον,
 σὺ δ' ἀντὶ φωνῆς φράζε καρβάνῳ χερσί.
- ΧΟ. ἐρμηνέως ἔοικεν ἢ ξένη τοροῦ 1025
 δεῖσθαι· τρόπος δὲ θηρὸς ὡς νεαιρέτου.
- ΚΛ. ἢ μαινεταιί γε καὶ κακῶν κλύει φρενῶν,
 ἥτις λιπούσα μὲν πόλιν νεαίρετον
 ἦκει, χαλινὸν δ' οὐκ ἐπίσταται φέρειν,
 πρὶν αἱματηρὸν ἐξαφρίζεσθαι μένος. 1030
 οὐ μὴν πλέω ρίψασ' ἀτιμωθήσομαι.
- ΧΟ. ἐγὼ δ', ἐπιοικτεῖρω γὰρ, οὐ θυμώσομαι.
 ἴθ', ὦ τάλανα, τόνδ' ἐρημώσασ' ὄχον,
 εἴκουσ' ἀνάγκη τῆδε καίνισον ζυγόν.

ΚΑΣΑΝΔΡΑ.

- ὄτοτοτοτοῖ, πόποι, δᾶ. στρ. α'.
 ὦ πολλον, ὦ πολλον. 1036
- ΧΟ. τί ταῦτ' ἀνωτότυξας ἀμφὶ Λοξίου;
 οὐ γὰρ τοιοῦτος ὥστε θρηνητοῦ τυχεῖν.
 ΚΛ. ὄτοτοτοτοῖ, πόποι, δᾶ. ἀντ. α'.
 ὦ πολλον, ὦ πολλον. 1040
- ΧΟ. ἦδ' αὔτε δυσφημοῦσα τὸν θεὸν καλεῖ,
 οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν.
 ΚΑ. Ἄπολλον, Ἄπολλον, στρ. β'.

- ἀγυιάτ', ἀπόλλων ἐμός·
 ἀπόλεσας γὰρ οὐ μόλις τὸ δεύτερον. 1045
- ΧΟ. χρήσειν ἔοικεν ἀμφὶ τῶν αὐτῆς κακῶν.
 μένει τὸ θεῖον, δουλίᾳ περ ἐν φρενί.
 ΚΑ. Ἄπολλον, Ἄπολλον, ἀντ. β'.
 ἀγυιάτ', ἀπόλλων ἐμός.
 ἄ, ποῖ ποτ' ἤγαγές με ; πρὸς ποίαν στέγην ; 1050
- ΧΟ. πρὸς τὴν Ἀτρειδῶν· εἰ σὺ μὴ τόδ' ἐννοεῖς,
 ἐγὼ λέγω σοι· καὶ τάδ' οὐκ ἐρεῖς ψύθη.
 ΚΑ. ἄ ἄ·
 μισόθεον μὲν οὖν, πολλὰ συνίστορα
 αὐτοφόνα κακά τε κάρταναι, 1055
 ἀνδρὸς σφαγεῖον, καὶ πέδον ῥαντήριον.
- ΧΟ. ἔοικεν εὖρις ἢ ξένη, κυνὸς δίκην,
 εἶναι, ματεύει δ' ὧν ἀνευρήσει φόνον.
 ΚΑ. ἄ ἄ· ἀντ. γ'.
 μαρτυρίοισι γὰρ τοῖσδ' ἐπιπέιθομαι, 1060
 κλαιόμενα τάδε βρέφη σφαγὰς,
 ὀπτάς τε σάρκας πρὸς πατρὸς βεβρωμένας.
- ΧΟ. ἦ μὲν κλέος σοῦ μαντικὸν πεπυσμένοι
 ἦμεν· προφήτας δ' οὐτινας μαστεύομεν.
 ΚΑ. ἰὼ πόποι, τί ποτε μῆδεται ; στρ. δ'.
 τί τόδε νέον ἄχος μέγα 1065
 μέγ' ἐν δόμοισι τοῖσδε μῆδεται κακὸν
 ἄφερτον φίλοισι,
 δυσίατον ; ἀλκὰ δ' ἐκὰς ἀποστατεῖ.
- ΧΟ. τούτων αἰδρίς εἰμι τῶν μαντευμάτων· 1070
 ἐκεῖνα δ' ἔγνω· πᾶσα γὰρ πόλις βοᾷ.

- ΚΑ. ἰὸν τάλαινα, τόδε γὰρ τελεῖς ; ἀντ. δ.
 τὸν ὀμοδέμνιον πόσιν
 λούτροισι φαιδρύνασα—πῶς φράσω τέλος ;
 τάχος γὰρ τόδ' ἔσται. 1075
 προτείνει δὲ χεῖρ' ἐκ χερὸς ὀρεγομένα.
- ΧΟ. οὐπω ξυνηκα· νῦν γὰρ ἐξ αἰνιγμάτων
 ἐπαργέμοισι θεσφάτοις ἀμηχανῶ.
- ΚΑ. ἐ ἐ, παπαῖ παπαῖ, τί τύδε φαίνεται ; στρ. ε'.
 ἢ δίκτυόν τί γ' Ἄιδου. 1080
 ἀλλ' ἄρκυς ἢ ξύνεννος, ἢ ξυναϊτία
 φόνου. στάσις δ' ἀκόρετος γένει
 κατολολυξάτω θύματος λευσίμου.
- ΧΟ. ποῖαν Ἐρινὺν τήνδε δώμασιν κέλει στρ. στ'.
 ἐπορθιάζειν ; οὐ με φαιδρύνει λόγος. 1085
 ἐπὶ δὲ καρδίαν ἔδραμε κροκοβαφῆς
 σταγῶν, ἄτε καιρία πτώσιμος
 ξυνανύτει βίου δύντος αὐγαῖς.
 ταχεῖα δ' ἄτα πέλει.
- ΚΑ. ἀ ἀ· ἰδὸν ἰδού· ἄπεχε τῆς βοῦς ἀντ. ε'.
 τὸν ταῦρον· ἐν πέπλοισιν 1091
 μελαγκέρων λαβοῦσα μηχανήματι
 τύπτει· πίτνει δ' ἐν ἐνύδρω τεύχει.
 δολοφόνου λέβητος τύχαν σοὶ λέγω.
- ΧΟ. οὐ κομπάσαιμ' ἂν θεσφάτων γνώμων ἄκρος ἀντ. στ'.
 εἶναι· κακῶν δέ τῳ προσεικάζω τάδε. 1096
 ἀπὸ δὲ θεσφάτων τίς ἀγαθὰ φάτις
 βροτοῖς στέλλεται ; κακῶν γὰρ δῖαι
 πολυπεῖς τέχνηαι θεσπιφδὸν
 φόβον φέρουσιν μαθεῖν. 1100

ΚΑ. ἰὼ, ἰὼ ταλαίνας κακόποτμοι τύχαι· στρ. ζ'.

τὸ γὰρ ἐμὸν θροῶ πάθος ἐπεγχέασα.

ποῖ δὴ με δεῦρο τὴν τάλαιναν ἤγαγες;
οὐδέν ποτ' εἰ μὴ ξυνθανουμένην. τί γάρ;

ΧΟ. φρενομανῆς τις εἶ θεοφόρητος, ἀμ- στρ. η'.

φὶ δ' αὐτᾶς θροεῖς 1106

νόμον ἄνομον, οἷά τις ξουθὰ

ἀκόρετος βοᾶς, φεῦ, ταλαίνας φρεσὶν

Ἴτυν Ἴτυν στένουσ' ἀμφιθαλῆ κακοῖς

ἀηδῶν βίον. 1110

ΚΑ. ἰὼ, ἰὼ λιγείας μόρον ἀηδόνος· ἀντ. ζ'.

περιβαλόντες οἱ πτεροφόρον δέμας γὰρ

θεοὶ, γλυκύν τ' αἰῶνα κλαυμάτων ἄτερ·

ἐμοὶ δὲ μίμνει σχισμὸς ἀμφήκει δορί.

ΧΟ. πόθεν ἐπισσύτους θεοφόρους τ' ἔχεις ἀντ. η'.

ματαίους δῦας, 1116

τὰ δ' ἐπίφοβα δυσφάτῳ κλαγγᾷ

μελοτυπεῖς, ὁμοῦ τ' ὀρθίοις ἐν νόμοις;

πόθεν ὄρους ἔχεις θεσπεσίας ὁδοῦ

κακορρήμονας; 1120

ΚΑ. ἰὼ γάμοι, γάμοι στρ. θ'.

Πάριδος, ὀλέθριοι φίλων.

ἰὼ Σκαμάνδρου πάτριον ποτόν·

τότε μὲν ἀμφὶ σὰς αἰῶνας τάλαιν'

ἤνυτόμαν τροφαῖς· 1125

νῦν δ' ἀμφὶ Κωκυτόν τε κάχερουσίους

ὄχθους ἔοικα θεσπιωδῆσειν τάχα.

ΧΟ. τί τόδε τορὸν ἄγαν ἔπος ἐφημίσω, στρ. ι'.

νεογνὸς ἀνθρώπων μάθοι.

- πέπληγμα δ' ὑπαὶ δῆγματι φουίῳ, 1130
 δυσαλαγῆ τύχα μινυρὰ θρευόμενας,
 θραύματ' ἐμοὶ κλύειν.
- ΚΑ. ἰὼ πόνοι, πόνοι 1135
 πόλεος ὀλομένας τὸ πᾶν.
 ἰὼ πρόπυργοι θυσῖαι πατρὸς
 πολυκανεῖς βοτῶν ποιονόμων. ἄκος δ'
 οὐδὲν ἐπήρκεσαν,
 τὸ μὴ πόλιν μὲν, ὥσπερ οὖν ἔχει, παθεῖν.
 ἐγὼ δὲ θερμόνους τάχ' ἐν πέδῳ βαλῶ.
- ΧΟ. ἐπόμμενα προτέροισι τὰδ' ἐφημίσω. 1141
 ἀντ. ἰ.
 καὶ τίς σε κακοφρονῶν τίθη-
 σι δαίμων ὑπερβαρῆς ἐμπίτνων,
 μελίξειν πάθη γοερὰ θανατοφόρα·
 τέρμα δ' ἀμηχανῶ.
- ΚΑ. καὶ μὴν ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων 1145
 ἔσται δεδορκῶς, νεογάμου νύμφης δίκην·
 λαμπρὸς δ' εἴοικεν ἡλίου πρὸς ἀντολᾶς
 πνέων ἐσθήξειν, ὥστε κύματος δίκην
 κλύξειν πρὸς αὐγὰς τοῦδε πῆματος πολὺ
 μείζον· φρενώσω δ' οὐκέτ' ἐξ αἰνιγμάτων. 1150
 καὶ μαρτυρεῖτε συνδρόμῳ ἴχνος κακῶν
 ῥινηλατούσῃ τῶν πάλαι πεπραγμένων.
 τὴν γὰρ στέγην τήνδ' οὐποτ' ἐκλείπει χορὸς
 ξύμφθογγος, οὐκ εὐφωνος· οὐ γὰρ εἰς λέγει.
 καὶ μὴν πεπωκῶς γ', ὡς θρασύνεσθαι πλέον, 1155
 βρότειον αἶμα, κῶμος ἐν δόμοις μένει,
 δύσπεμπτος ἔξω, ξυγγόνων Ἐρινύων.
 ὕμνοῦσι δ' ὕμνον, δάμασιν προσήμεναι,

- πρώταρχον ἄτην· ἐν μέρει δ' ἀπέπτυσαν
 εὐνάς ἀδελφοῦ τῷ πατοῦντι δυσμενεῖς. 1160
 ἤμαρτον, ἢ θηρῶ τι τοξότης τις ὥς ;
 ἢ ψευδόμαντις εἰμι θυροκόπος φλέδων ;
 ἐκμαρτύρησον προὔμοσας τό μ' εἰδέναι
 λόγῳ παλαιὰς τῶνδ' ἁμαρτίας δόμων.
- ΧΟ. καὶ πῶς ἂν ὄρκος, πῆγμα γενναίως παγὲν, 1165
 παῖωνιον γένοιτο ; θαυμάζω δέ σου,
 πόντου πέραν τραφεῖσαν, ἀλλόθρονον πόλιν
 κυρεῖν λέγουσαν ὥσπερ εἰ παρεστάταις.
- ΚΑ. μάντις μ' Ἀπόλλων τῷδ' ἐπέστησεν τέλει.
- ΧΟ. μῶν καὶ θεός περ ἡμέρῳ πεπληγμένος ; 1170
- ΚΑ. προτοῦ μὲν αἰδῶς ἦν ἐμοὶ λέγειν τάδε.
- ΧΟ. ἀβρύνεται γὰρ πᾶς τις εὖ πράσσων πλέον.
- ΚΛ. ἀλλ' ἦν παλαιστής, κάρτ' ἐμοὶ πνέων χάριν.
- ΧΟ. ἢ καὶ τέκνων εἰς ἔργον ἠλθέτην νόμῳ ;
- ΚΑ. ξυναινέσασα Λοξίαν ἐψευσάμην. 1175
- ΧΟ. ἦδη τέχναισι ἐνθέοις ἡρημένη ;
- ΚΑ. ἦδη πολίταις πάντ' ἐθέσπιζον πάθη.
- ΧΟ. πῶς δῆτ' ἄνατος ἦσθα Λοξίου κότῳ ;
- ΚΑ. ἔπειθον οὐδέεν' οὐδέεν, ὡς τάδ' ἤμπλακον.
- ΧΟ. ἡμῖν γε μὲν δὴ πιστὰ θεσπίζειν δοκεῖς. 1180
- ΚΑ. ἰοῦ ἰοῦ, ὦ ὦ κακά.
 ὑπ' αὐτὸν με δεινὸς ὀρθομαντείας πόνος
 στροβεῖ, ταρασσῶν φροιμίους † ἐφημίους.
 ὁρᾶτε τοῦσδε τοὺς δόμοις ἐφημένους
 νέους, ὀνειρῶν προσφερεῖς μορφώμασι ; 1185
 παῖδες, θανόντες ὥσπερ εἰ πρὸς τῶν φίλων,
 χεῖρας κρεῶν πλήθοντες οἰκείας βορᾶς,
 σὺν ἐντέροις τε σπλάγχν', ἐποίκτιστον γέμος,

- πρέπουσ' ἔχοντες, ὧν πατὴρ ἐγείσατο.
 ἐκ τῶνδε ποιᾶς φημι βουλεύειν τινὰ 1190
 λέοντ' ἀναλκιν ἐν λέχει στρωφώμενον
 οἰκουρὸν, οἴμοι, τῷ μολόντι, δεσπότη
 ἐμφ' φέρειν γὰρ χρὴ τὸ δούλιον ζυγόν.
 νεῶν τ' ἔπαρχος Ἴλίου τ' ἀναστάτης
 οὐκ οἶδεν, οἶα γλώσσα μισητῆς κυνὸς 1195
 λέξασα κάκτεινασα φαιδρόνους, δίκην
 Ἄτης λαθραίου, τεύξεται κακῇ τύχῃ.
 τοιαῦτα τολμᾷ· θῆλυς ἄρσενος φονεὺς
 ἐστίν. τί νιν καλοῦσα δυσφιλὲς δάκος
 τύχοιμ' ἄν; ἀμφίσβαιναν, ἧ Σκύλλαν τινὰ 1200
 οἰκοῦσαν ἐν πέτραισι, ναυτίλων βλάβην,
 ἢ θύουσαν αἴδου μητέρ', ἄσπονδον τ' ἀρὰν
 φίλοις πνέουσαν; ὡς δ' ἐπωλολύξατο
 ἡ παντότολμος, ὥσπερ ἐν μάχῃς τροπῇ.
 δοκεῖ δὲ χαίρειν νοστήμῳ σωτηρία. 1205
 καὶ τῶνδ' ὅμοιον εἴ τι μὴ πείθω· τί γάρ;
 τὸ μέλλον ἦξει. καὶ σύ μ' ἐν τάχει παρὼν
 ἄγαν γ' ἀληθόμαντιν οἰκτείρας ἐρεῖς.
- ΧΟ. τὴν μὲν Θυέστου δαῖτα παιδείων κρεῶν
 ξυνήκα καὶ πέφρικα· καὶ φόβος μ' ἔχει, 1210
 κλύοντ' ἀληθῶς οὐδὲν ἐξέκασμένα.
 τὰ δ' ἄλλ' ἀκούσας, ἐκ δρόμου πεσὼν τρέχω.
- ΚΑ. Ἀγαμέμνονός σέ φημι ἐπόψεσθαι μόρον.
 ΧΟ. εὐφημον, ὦ τάλαινα, κοίμησον στόμα.
 ΚΑ. ἀλλ' οὔτι Παιῶν τῷδ' ἐπιστατεῖ λόγῳ. 1215
 ΧΟ. οὐκ, εἰ παρέσται γ'· ἀλλὰ μὴ γένοιτό πως.
 ΚΑ. σὺ μὲν κατεύχει, τοῖς δ' ἀποκτείνειν μέλει.
 ΧΟ. τίνος πρὸς ἀνδρὸς τοῦτ' ἄχος πορσύνεται;

- ΚΑ. ἢ κάρτ' ἄρὰν παρεσκόπεις χρησμῶν ἐμῶν.
 ΧΟ. τοῦ γὰρ τελούντος οὐ ξυνήκα μηχανήν. 1220
- ΚΑ. καὶ μὴν ἄγαν γ' Ἑλλην' ἐπίσταμαι φάτιν.
 ΧΟ. καὶ γὰρ τὰ πυθόκραντα, δυσμαθῆ δ' ὄμως.
- ΚΑ. παπαῖ· οἶον τὸ πῦρ· ἐπέρχεται δέ μοι.
 ὅτοτοί, Λύκει' Ἄπολλον· οἱ ἐγὼ, ἐγὼ.
 αὕτη δίπους λείαινα, συγκοιμωμένη 1225
 λύκῳ, λέοντος εὐγενοῦς ἀπουσία,
 κτενεῖ με τὴν τάλαιναν· ὡς δὲ φάρμακον
 τεύχουσα, κάμου μισθὸν ἐνθήσει κότῳ.
 ἐπέυχεται, θήγουσα φωτὶ φάσγανον,
 ἐμῆς ἀγωγῆς ἀντιτίσασθαι φόνον. 1230
 τί δῆτ' ἐμαυτῆς καταγέλωτ' ἔχω τάδε,
 καὶ σκῆπτρα, καὶ μαντεῖα περὶ δέρη στέφη ;
 σὲ μὲν πρὸ μοίρας τῆς ἐμῆς διαφθερῶ.
 ἴτ' ἐς φθόρον πεσόντα γ' ᾧδ' ἀμείψομαι.
 ἄλλην τιν' ἄτης ἀντ' ἐμοῦ πλουτίζετε. 1235
 ἰδοὺ δ' Ἄπόλλων αὐτὸς ἐκδύων ἐμὲ
 χρηστηρίαν ἐσθῆτ', ἐποπτεύσας δέ με
 κὰν τοῖσδε κόσμοις καταγελωμένην μέγα
 φίλων ὑπ', ἐχθρῶν, οὐ διχορρόπως, μάτην.
 καλουμένη δὲ φοιτὰς, ὡς ἀγύρτρια, 1240
 πτωχὸς, τάλαινα, λιμόθυνης ἠνεσχόμην.
 καὶ νῦν ὁ μάντις, μάντιν ἐκπράξας ἐμὲ,
 ἀπήγαγ' ἐς τοιάσδε θανασίμους τύχας.
 βωμοῦ πατρῷου δ' ἀντ' ἐπίξηνον μένει,
 θερμῷ κοπέισης φοινίῳ προσφάγματι. 1245
 οὐ μὴν ἄτιμοί γ' ἐκ θεῶν τεθνήξομεν.
 ἤξει γὰρ ἡμῶν ἄλλος αὖ τιμάορος,
 μητροκτόνον φίτυμα, ποινάτωρ πατρός·

- φυγὰς δ' ἀλήτης, τῆσδε γῆς ἀπόξενος,
 κάτεισιν, ἄτας τάσδε θριγκώσων φίλοις· 1250
 ὁμώμοται γὰρ ὄρκος ἐκ θεῶν μέγας,
 ἄξιον νιν ὑπτίασμα κειμένου πατρός.
 τί δῆτ' ἐγὼ κάτοικος ὧδ' ἀναστένω;
 ἐπεὶ τὸ πρῶτον εἶδον Ἰλίου πόλιν
 πράξασαν ὡς ἔπραξεν, οἱ δ' εἶχον πόλιν, 1255
 οὕτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει,
 ἰούσα πράξω, τλήσομαι τὸ κατθανεῖν·
 Αἴδου πύλας δὲ τάσδ' ἐγὼ προσεννέπω.
 ἐπεύχομαι δὲ καιρίας πληγῆς τυχεῖν,
 ὡς ἀσφάδαστος, αἱμάτων εὐθνησίμων 1260
 ἀπορρύντων, ὄμμα συμβάλω τότε.
- ΧΟ. ὦ πολλὰ μὲν τάλαινα, πολλὰ δ' αὖ σοφῆ
 γύναι, μακρὰν ἔτεινας· εἰ δ' ἐτητύμως
 μόρον τὸν αὐτῆς οἶσθα, πῶς, θεηλάτου
 βοῶς δίκην, πρὸς βωμὸν εὐτόλμως πατεῖς; 1265
- ΚΑ. οὐκ ἔστ' ἄλυξις, οὐ, ξένοι, χρόνον πλέων.
 ΧΟ. ὁ δ' ὕστατός γε τοῦ χρόνου πρεσβεύεται.
 ΚΑ. ἦκει τόδ' ἡμαρ· σμικρὰ κερδανῶ φυγῆ.
 ΧΟ. ἀλλ' ἴσθι τλήμων οὐσ' ἀπ' εὐτόλμου φρενός.
 ΚΑ. ἀλλ' εὐκλεῶς τοι κατθανεῖν χάρις βροτῶ. 1270
 ΧΟ. οὐδεὶς ἀκούει ταῦτα τῶν εὐδαιμόνων.
 ΚΑ. ἰὼ, πάτερ, σοῦ, τῶν τε γενναίων τέκνων.
 ΧΟ. τί δ' ἐστὶ χρέμα; τίς σ' ἀποστρέφει φόβος;
 ΚΑ. φεῦ φεῦ.
 ΧΟ. τί τοῦτ' ἔφηνξας; εἴ τι μὴ φρενῶν στύγος. 1275
 ΚΑ. φόνον δόμοι πνέουσιν αἱματοσταγῆ.
 ΧΟ. καὶ πῶς; τόδ' ὄξει θυμάτων ἐφεστίων.
 ΚΑ. ὅμοιος ἀτμὸς ὥσπερ ἐκ τάφου πρέπει.

- ΧΟ. οὐ Σύριον ἀγλαΐσμα δώμασιν λέγεις.
- ΚΑ. ἀλλ' εἶμι, κὰν δόμοισι κωκύσουσ' ἐμὴν 1280
 Ἄγαμέμνονός τε μοῖραν. ἀρκείω βίος.
 ἰὼ ξένοι.
 οὐ τοι δυσοίζω, θάμνον ὡς ὄρνις, φόβω
 ἄλλως· θανούση μαρτυρεῖτέ μοι τόδε,
 ὅταν γυνὴ γυναικὸς ἀντ' ἐμοῦ θάνῃ, 1285
 ἀνὴρ τε δυσδάμαρτος ἀντ' ἀνδρὸς πέσῃ.
 ἐπιξενούμαι ταῦτα δ' ὡς θανουμένη.
- ΧΟ. ὦ τλῆμον, οἰκτείρω σε θεσφάτου μόρου.
- ΚΑ. ἅπαξ ἔτ' εἰπεῖν ῥῆσιν ἢ θρῆνον θέλω 1290
 ἐμὸν τὸν αὐτῆς. ἠλίφ' δ' ἐπέυχομαι
 πρὸς ὕστατον φῶς, τοῖς ἐμοῖς τιμαύροις,
 ἐχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ὁμοῦ,
 δούλης θανούσης εὐμαροῦς χειρώματος.
 ἰὼ βρότεια πράγματ'· εὐτυχοῦντα μὲν
 σκιά τις ἂν τρέψειεν· εἰ δὲ δυστυχῆ, 1295
 βολαῖς ὑγρώσσω σπόγγος ὤλεσεν γραφήν.
 καὶ ταῦτ' ἐκείνων μᾶλλον οἰκτείρω πολύ.
- ΧΟ. τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφν
 πᾶσι βροτοῖσιν· δακτυλοδεικτῶν δ'
 οὔτις ἀπειπὼν εἶργει μελάθρων, 1300
 Μηκέτ' ἐσέλθης, τάδε φωνῶν.
 καὶ τῷδε πόλιν μὲν ἐλεῖν ἔδοσαν
 μάκαρες Πριάμου,
 θεοτίμητος δ' οἴκαδ' ἰκάνει
 νῦν δ' εἰ προτέρων αἰμ' ἀποτίσει, 1305
 καὶ τοῖσι θανοῦσι θανῶν ἄλλων
 ποινὰς θανάτων ἅταν τε κρανεῖ,

τίς ἂν οὐκ εὔξαιτο βροτῶν ἀσweig
δαίμονι φῦναι, τάδ' ἀκούων ;

- ΑΓ. ὦμοι, πέπληγμαi καιρίαν πληγὴν ἔσω. 1310
- ΧΟ. σίγα· τίς πληγὴν αὐτεὶ καιρίως οὐτασμένος ;
- ΑΓ. ὦμοι μάλ' αὖθις, δευτέραν πεπληγμένος.
- Χ. α'. τοῦργον εἰργάσθαι δοκεῖ μοι βασιλέως οἰμώγματι.
ἀλλὰ κωνωσώμεθ' ἂν πως ἀσφαλή βουλευόμενα.
- Χ. β'. ἐγὼ μὲν ὑμῖν τὴν ἐμὴν γνώμην λέγω, 1315
πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν.
- Χ. γ'. ἐμοὶ δ' ὅπως τάχιστα γ' ἐμπεισῆν δοκεῖ,
καὶ πράγμα' ἐλέγχειν ξὺν νεορῥύτῳ ξίφει.
- Χ. δ'. καγὼ, τοιούτου γνώματος κωνωνὸς ὦν,
ψηφίζομαί τι δρᾶν· τὸ μὴ μέλλειν δ' ἀκμή. 1320
- Χ. ε'. ὄρᾶν πάρεστι· φροιμιάζονται γὰρ ὡς
τυραννίδος σημεῖα πράσσοντες πόλει.
- Χ. σ'. χρονίζομεν γάρ· οἱ δὲ τῆς μελλοῦς κλέος
πέδον πατοῦντες, οὐ καθεύδουσιν χερί.
- Χ. ζ'. οὐκ οἶδα βουλῆς ἡστινος τυχῶν λέγω. 1325
τοῦ δρῶντός ἐστι καὶ τὸ βουλευῆσαι περι.
- Χ. η'. καγὼ τοιούτός εἰμ', ἐπεὶ δυσμηχανῶ
λόγοισι τὸν θανόντ' ἀνιστάμαι πάλιν.
- Χ. θ'. ἦ καὶ βίον τείνοντες ᾧδ' ὑπείξομεν
δόμων καταισχυνηῆρσι τοῖσδ' ἡγουμένοις ; 1330
- Χ. ι'. ἀλλ' οὐκ ἀνεκτὸν, ἀλλὰ κατθανεῖν κρατεῖ·
πεπαιτέρα γὰρ μοῖρα τῆς τυραννίδος.
- Χ. ια'. ἦ γὰρ τεκμηρίοισιν ἐξ οἰμωγμάτων
μαντευσόμεσθα τάνδρὸς ὡς ὀλωλότος ;
- Χ. ιβ'. σάφ' εἰδότας χρὴ τῶνδε μυθοῦσθαι περί· 1335
τὸ γὰρ τοπάξειν τοῦ σάφ' εἰδέναi δίχα.

- ΧΟ. ταύτην ἐπαινεῖν πάντοθεν πληθύνομαι,
τρανώς Ἀτρείδην εἰδέναί κυροῦνθ' ὄπως.
- ΚΛ. πολλῶν πάροιθεν καιρίως εἰρημένων,
τὰναντί' εἶπειν οὐκ ἐπαισχυνθήσομαι. 1340
πῶς γάρ τις ἐχθροῖς ἐχθρὰ πορσύνων, φίλοις
δοκοῦσιν εἶναι, πημονὴν ἀρκύστατον
φράζειεν, ὕψος κρείσσον ἐκπηδήματος;
ἐμοὶ δ' ἀγὼν ὄδ' οὐκ ἀφρόντιστος πάλαι
νείκης παλαιᾶς ἦλθε, σὺν χρόνῳ γε μὴν. 1345
ἔστηκα δ' ἐνθ' ἔπαισ' ἐπ' ἐξειργασμένοις.
οὔτω δ' ἔπραξα, καὶ τὰδ' οὐκ ἀρνήσομαι,
ὡς μήτε φεύγειν μήτ' ἀμύνασθαι μόρον.
ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων,
περιστιχίζω, πλοῦτον εἴματος κακόν. 1350
παῖω δέ νιν δῖς· κὰν δυοῖν οἰμώγμασιν
μεθῆκεν αὐτοῦ κῶλα· καὶ πεπτωκότε
τρίτην ἐπενδίδωμι, τοῦ κατὰ χθονὸς
Αἴδου, νεκρῶν σωτήηρος, εὐκταίαν χάριν.
οὔτω τὸν αὐτοῦ θυμὸν ὀρμαίνει πεσών· 1355
κάκφυσιῶν ὀξεῖαν αἵματος σφαγὴν
βάλλει μ' ἐρεμνῇ ψακάδι φοινίας δρόσου,
χαίρουσαν οὐδὲν ἦσσον, ἧ διωσδότῳ
γάνει σπορητὸς, κάλυκος ἐν λοχεύμασιν.
ὡς ὦδ' ἐχόντων, πρέσβος Ἀργείων τόδε, 1360
χαίροιτ' ἂν, εἰ χαίροιτ', ἐγὼ δ' ἐπέυχομαι.
εἰ δ' ἦν πρεπόντων ὥστ' ἐπισπένδειν νεκρῶ,
τάδ' ἂν δικαίως ἦν· ὑπερδίκως μὲν οὖν
τοσῶνδε κρατῆρ' ἐν δόμοις κακῶν ὄδε
πλήσας ἀραίων, αὐτὸς ἐκπίνει μολῶν. 1365
- ΧΟ. θαυμάζομέν σου, γλῶσσαν ὡς θρασύστομος,

ἦτις τοιόνδ' ἐπ' ἀνδρὶ κομπάζεις λόγον.

ΚΛ. πειρᾶσθέ μου γυναικὸς ὡς ἀφράσμονος·
 ἐγὼ δ' ἀτρέστῳ καρδίᾳ πρὸς εἰδότης
 λέγω· σὺ δ' αἰνεῖν εἶτε με ψέγειν θέλεις, 1370
 ὁμοιον· οὗτός ἐστιν Ἀγαμέμνων, ἐμὸς
 πόσις, νεκρὸς δὲ τῆσδε δεξιᾶς χερὸς,
 ἔργον δικαίας τέκτονος. τὰδ' ὧδ' ἔχει.

ΧΟ. τί κακὸν, ὦ γύναι, στροφή.
 χθονοτρεφὲς ἔδανον, ἢ ποτὸν 1375
 πασαμένα, ῥυτᾶς ἐξ ἁλὸς ὀρόμενον,
 τόδ' ἐπέθου θύος δημοθρόους τ' ἀράς ;
 ἀπέδικες, ἀπέταμες·
 ἀπόπολις δ' ἔσει,
 μῖσος ὄβριμον ἀστοῖς. 1380

ΚΛ. νῦν μὲν δικάζεις ἐκ πόλεως φυγὴν ἐμοὶ,
 καὶ μῖσος ἀστῶν, δημόθρους τ' ἔχειν ἀράς,
 οὐδὲν τόδ' ἀνδρὶ τῷδ' ἐναντίον φέρων·
 ὃς οὐ προτιμῶν ὡσπερὲι βοτοῦ μόνον,
 μῆλων φλεόντων εὐπόκοις νομεύμασιν, 1385
 ἔθυσεν αὐτοῦ παῖδα, φιλτάτην ἐμοὶ
 ὠδὴν, ἐπφρὸν Θρηκίων ἀημάτων.
 οὐ τοῦτον ἐκ γῆς τῆσδε χρῆν σ' ἀνδρηλατεῖν,
 μασμάτων ἄποιον ; ἐπήκοος δ' ἐμῶν
 ἔργων, δικαστῆς τραχὺς εἶ. λέγω δέ σοι, 1390
 τοιαῦτ' ἀπειλεῖν ὡς παρεσκευασμένης
 ἐκ τῶν ὁμοίων, χειρὶ νικήσαντ' ἐμοῦ
 ἄρχειν· εἰ δὲ τοῦμπαλι κραινῆ θεός,
 γνώσει διδαχθεὶς ὄψὲ γοῦν τὸ σωφρονεῖν.

ΧΟ. μεγαλόμητις εἶ, ἀντιστρ.

ΑΓΑΜΕΜΝΩΝ.

περίφρονα δ' ἔλακες. ὥσπερ οὖν 1396
 φονολιβεῖ τύχα φρῆν ἐπιμαίνεται.
 λίπος ἐπ' ὀμμάτων αἵματος ἐμπρέπει
 ἀτίετον· ἔτι σε χρῆ
 στερομέναν φίλων 1400
 τύμμα τύμματι τῖσαι.

ΚΛ. καὶ τήνδ' ἀκούεις ὀρκίων ἐμῶν θέμιν·
 μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην,
 Ἄτην, Ἐρινύν θ', αἴσι τόνδ' ἔσφαξ' ἐγὼ,
 οὐ μοι φόβου μέλαθρον ἐλπὶς ἐμπατεῖν, 1405
 ἕως ἂν αἶθη πῦρ ἐφ' ἐστίας ἐμῆς
 Αἴγισθος, ὡς τὸ πρόσθεν εὖ φρονῶν ἐμοί.
 οὗτος γὰρ ἡμῖν ἀσπίς οὐ μικρὰ θράσους.
 κεῖται γυναικὸς τῆσδε λυμαντήριος,
 Χρυσηΐδων μείλιγμα τῶν ὑπ' Ἰλίῳ· 1410
 ἢ τ' αἰχμάλωτος ἦδε καὶ τερασκόπος,
 καὶ κοινόλεκτρος τοῦδε, θεσφατηλόγος
 πιστὴ ξύνεunos, ναυτίλων δὲ σελμάτων
 ἱστοπρίβης. ἄτιμα δ' οὐκ ἐπραξάτην·
 ὁ μὲν γὰρ οὕτως· ἢ δέ τοι, κύκνου Δίκην, 1415
 τὸν ὕστατον μέλψασα θανάσιμον γόον,
 κεῖται φιλήτωρ τοῦδ', ἐμοὶ δ' ἐπήγαγεν
 εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς.

ΚΟΜΜΑΤΙΚΑ.

ΗΜ. Α'. φεῦ, τίς ἂν ἐν τάχει, μὴ περιώδυνος, στρ. α'.
 μηδὲ δεμνιοτήρης, 1420
 μόλοι τὸν αἰεὶ φέρουσ' ἐν ἡμῖν
 μοῖρ' ἀτέλευτον ὕπνον, δαμέντος
 φύλακος εὐμενεστάτου,

καὶ πολλὰ τλαντὸς γυναικὸς δία ;
πρὸς γυναικὸς δ' ἀπέφθισεν βίον. 1425

ΧΟ. ἰὼ, ἰὼ παράνουσ Ἑλένα. συστ. α'.
μία τὰς πολλὰς, τὰς πάνυ πολλὰς
ψυχὰς ὀλέσασ' ὑπὸ Τροία.

ΗΜ. Β'. νῦν δὲ τελείαν στρ. β'.
πολύμναστον ἀπηνθίσω 1430
δι' αἰμ' ἀνιπτον, ἥτις ἦν τότε ἐν δόμοις
ἔρις ἐρίδματος, ἀνδρὸς οἰζύς.

ΚΛ. μηδὲν θανάτου μοῖραν ἐπέυχου, συστ. β'.
τοῖσδε βαρυνθείς·
μηδ' εἰς Ἑλένην κότον ἐκτρέψης, 1435
ὡς ἀνδρολέτειρ', ὡς μία πολλῶν
ἀνδρῶν ψυχὰς Δαναῶν ὀλέσασ',
ἀξύστατον ἄλγος ἔπραξεν.

ΗΜ. Α'. δαίμον, ὃς ἐμπίτνεις δώμασι καὶ διφυ- ἀντ. α'.
εἰσι Τανταλίδαισιν, 1440
κράτος τ' ἰσόψυχον ἐκ γυναικῶν
καρδιόδηκτον ἐμοὶ κρατύνεις.
ἐπὶ δὲ σώματος, δίκαν
μοὶ κόρακος ἐχθροῦ, σταθεῖς ἐκνόμως
ῥυμνον ὑμνεῖν ἐπέύχεται * * 1445

ΧΟ. * * * * ἀντισύστ. α'.
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ΗΜ. Β'. * * * * ἀντιστρ. β'.
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ΚΛ. νῦν δ' ὄρθωσας στόματος γνώμην, ἀντιτύστ. β.
τὸν τριπάχυιον

δαίμονα γέννας τῆσδε κικλήσκων
ἐκ τοῦ γὰρ ἔρωσ αἱματόλοιχος
νεῖρη τρέφεται· πρὶν καταλήξαι 1450
τὸ παλαιὸν ἄχος, νέος ἴχωρ.

ΗΜ. Α'. ἡ μέγαν οἴκοις τοῖσδε στρ. γ'.

δαίμονα καὶ βαρύμητιν αἰνεῖς,
φεῦ, φεῦ, κακὸν αἶνον ἀτη-
ρᾶς τύχας ἀκορέστου· 1455
ἰὼ ἰή, διαὶ Διὸς

παναιτίου, πανεργέτα·
τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται;
τί τῶνδ' οὐ θεόκραντὸν ἔστιν;

ΧΟ. ἰὼ ἰώ, βασιλεῦ βασιλεῦ, σύστ. γ'.

πῶς σε δακρύσω;
φρενὸς ἐκ φιλίας τί ποτ' εἶπω;
κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῶδ'
ἀσεβεῖ θανάτῳ βίον ἐκπνέων. 1461

ΗΜ. Β'. ὦμοι μοι κοίταν τάνδ' ἀνελεύθερον, στρ. δ'.

δολίῳ μόρῳ δαμεῖς 1466
ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ.

ΚΛ. αὐχεῖς εἶναι τόδε τοῦργον ἐμόν. σύστ. δ'.

μῆ δ' ἐπιλεχθῆς
'Αγαμεμονίαν εἶναί μ' ἄλοχον. 1470
φανταζόμενος δὲ γυναικὶ νεκροῦ
τοῦδ', ὁ παλαιὸς δριμύς ἀλάστωρ
'Ατρέως, χαλεποῦ θοινατῆρος,

τόνδ' ἀπέτισεν,
τέλεον νεαροῖς ἐπιθύσας. 1475

ΗΜ. Α'. ὡς μὲν ἀναίτιος εἶ σὺ ἀντιστρ. γ'.
τοῦδε φόνου, τίς ὁ μαρτυρήσων;
πῶ; πῶ; πατρόθεν δὲ συλλή-
πτωρ γένοιτ' ἂν ἀλάστωρ.
βιάζεται δ' ὁμοσπόροις 1480
ἐπιρροαῖσιν αἱμάτων
μέλας Ἄρης ὅποι δὲ καὶ προβαίνων
πάχνα κουροβόρω παρέξει.

ΧΟ. ἰὼ ἰὼ, βασιλεῦ βασιλεῦ, ἀντισύστ. γ'.
πῶς σε δακρύσω; 1485
φρενὸς ἐκ φιλίας τί ποτ' εἶπω;
κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῷδ'
ἀσεβεῖ θανάτῳ βίον ἐκπνέων.

ΗΜ. Β'. ὦμοι μοι κοίταν τάνδ' ἀνελεύθερον, ἀντιστρ. δ'.
δολίῳ μόρῳ δαμείς 1490
ἐκ χερὸς ἀμφιτόμῳ βελέμῳ.

ΚΛ. [οὔτ' ἀνελεύθερον οἶμαι θάνατον ἀντισύστ. δ'.
τῷδε γενέσθαι.]
οὐδὲ γὰρ οὗτος δολίαν ἄταν
οἴκοισιν ἔθηκ' ; 1495
ἀλλ' ἐμὸν ἐκ τοῦδ' ἔρνος ἀερθὲν,
τὴν πολὺκλαυτὸν τ' Ἴφιγενεῖαν,
ἄξια δράσας, ἄξια πάσχων,
μηδὲν ἐν Ἄιδου μεγαλαυχεῖτω,
ξιφοδηλήτῳ 1500
θανάτῳ τίσας ἄπερ ἦρξεν.

ΗΜ. Α'. ἀμχανῶ, φροντίδων στερηθεῖς, στρ. ε'.
εὐπάλαμον μέριμναν

ὅπα τράπωμαι, πίτνοντος οἴκου.

δέδοικα δ' ὄμβρου κτύπον δομοσφαλῆ 1505

τὸν αἵματηρόν· ψεκὰς δὲ λήγει.

δίκην δ' ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης

πρὸς ἄλλαις θηγάναισι Μοῖρα.

ΧΟ. ἰὼ γὰ γὰ, εἴθ' ἔμ' ἐδέξω, σύστ. ε'.

πρὶν τόνδ' ἐσιδεῖν ἀργυροτοίχου 1510

δροίτας κατέχοντα χαμεύναν.

τίς ὁ θάψων νιν, τίς ὁ θρηνήσων;

ἢ σὺ τόδ' ἔρξαι

τλήσει, κτείνας' ἄνδρα τὸν αὐτῆς,

ἀποκωκῦσαι ψυχῆν, ἄχαριν 1515

χάριν ἀντ' ἔργων

μεγάλων ἀδίκως ἐπικρᾶναι;

ΗΜ. Β'. τίς δ' ἐπιτύμβιος αἶνος ἐπ' ἀνδρὶ θείῳ στρ. ς'.

ξὺν δακρύσιν ἰάπτων

ἀληθείᾳ φρενῶν ποιήσει; 1520

ΚΛ. οὐ σὲ προσήκει τὸ μέλημα λέγειν σύστ. ς'.

τοῦτο· πρὸς ἡμῶν

κάππεσε, κάτθανε, καὶ καταθάψομεν,

οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκων,

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ἀλλ' Ἴφιγένειά νιν ἀσπασίως 1525

θυγατῆρ, ὡς χρῆ,

πατέρ' ἀντιάσασα πρὸς ὠκύπορον

πόρθμευμ' ἀχέων,
περὶ χεῖρε βαλοῦσα φιλήσει.

ΗΜ. Α'. ὄνειδος ἦκει τόδ' ἀντ' ὀνειδούς· ἀντιστρ. ε'.
δύσμαχα δ' ἔστι κρῖναι. 1531

φέρει φέροντ', ἐκτίνει δ' ὁ καίνων.
μίμνει δὲ, μίμνοντος ἐν χρόνῳ Διὸς,
παθεῖν τὸν ἔρξαντα· θέσμιον γὰρ
τίς ἂν γονὰν ἀραῖον ἐκβάλοι δόμων ; 1535
κεκόλληται γένος πρὸς ἄτα.

ΧΟ. * * * ἀντισύστ. ε'.

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ΗΜ. Β'. * * * ἀντιστρ. ε'.

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ΚΛ. εἰς τόνδ' ἐνέβηξ ξὺν ἀληθείᾳ ἀντισύστ. ε'.

χρησμόν· ἐγὼ δ' οὖν

ἐθέλω, δαίμονι τῷ Πλεισθενιδᾶν
ὄρκους θεμένῃ, τάδε μὲν στέργειν, 1540

δύστλητά περ' οὐθ'· ὁ δὲ λοιπὸν, ἰόντ'

ἐκ τῶνδε δόμων, ἄλλην γενεὰν

τρίβειν θάνατοις ἀθένταισιν.

κτεάνων τε μέρος

βαῖον ἐχούσῃ πᾶν ἀπόχρη μοι, 1545

κάλληλοφόνους
μανίας μελάθρων ἀφελούση.

ΑΓΙΣΘΟΣ.

ὦ φέγγος εὐφρον ἡμέρας Δικηφόρου
φαίην ἂν ἤδη νῦν βροτῶν τιμαόρους
θεοὺς ἄνωθεν γῆς ἐποπτεύειν ἄχη, 1550
ιδῶν ὑφαντοῖς ἐν πέπλοις Ἐρινύων
τὸν ἄνδρα τόνδε κείμενον φίλως ἐμοί,
χερὸς πατρός ἐκτίνοντα μηχανάς.
Ἄτρεὺς γὰρ ἄρχων τῆσδε γῆς, τούτου πατῆρ,
πατέρα Θυέστην τὸν ἐμὸν, ὡς τορῶς φράσαι, 1555
αὐτοῦ τ' ἀδελφον, ἀμφίλεκτος ὦν κράτει,
ἠνδρηλάτησεν ἐκ πόλεώς τε καὶ δόμων.
καὶ προστρόπαιος ἐστίας μολῶν πάλιν
τλήμων Θυέστης μοῖραν εὔρετ' ἀσφαλῆ,
τὸ μὴ θανὼν πατρῶον αἰμάξαι πέδον 1560
αὐτός· ξένια δὲ τοῦδε δύσθεος πατῆρ
Ἄτρεὺς, προθύμως μᾶλλον ἢ φίλως, πατρὶ
τῷ μῶ, κρεουργὸν ἡμᾶρ εὐθύμως ἄγειν
δοκῶν, παρέσχε δαῖτα παιδείων κρεῶν.
τὰ μὲν ποδήρη καὶ χερῶν ἄκρους κτένας 1565
ἔθρυπτ' ἄνωθεν ἀνδρακὰς καθήμενος.
ἄσημα δ' αὐτῶν αὐτίκ' ἀγνοία λαβῶν,
ἔσθαι βορὰν ἄσωτον, ὡς ὄρας, γένει.
κάπειτ' ἐπιγνοὺς ἔργον οὐ καταίσιον,
ῥῆμαξεν, ἀμπίπτει δ' ἀπὸ σφαγῆς ἐμῶν 1570
μόρον δ' ἄφερτον Πελοπίδαις ἐπέυχεται,
λάκτισμα δείπνου ξυνδίκως τιθεὶς ἀρᾶ,
οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος.

ἐκ τῶνδέ σοι πεσόντα τόνδ' ἰδεῖν πάρα.
 κἀγὼ δίκαιος τοῦδε τοῦ φόνου ραφεύς· 1575
 τρίτον γὰρ ὄντα μ' ἐπὶ δέκ' ἀθλίῳ πατρὶ
 συνεχέλαύνει τυτθὸν ὄντ' ἐν σπαργάνοις·
 τραφέντα δ' αὖθις ἢ δίκη κατήγαγε.
 καὶ τοῦδε τάνδρὸς ἠψάμην θυραῖος ὦν,
 πᾶσαν ξυνάψας μηχανὴν δυσβουλίας. 1580
 οὕτω καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοί,
 ἰδόντα τοῦτον τῆς δίκης ἐν ἔρκεσιν.

ΧΟ. Αἰγισθ', ὑβρίζειν ἐν κακοῖσιν οὐ σέβω.
 σὺ δ' ἄνδρα τόνδε φῆς ἐκὼν κατακτανεῖν,
 μόνος δ' ἔποικτον τόνδε βουλευσαί φόνον· 1585
 οὐ φημὶ ἀλύξειν ἐν δίκη τὸ σὸν κᾶρα
 δημορῤῥιφεῖς, σάφ' ἴσθι, λευσίμους ἀράς.

ΑΙ. σὺ ταῦτα φωνεῖς νερτέρᾳ προσήμενος
 κόπη, κρατούντων τῶν ἐπὶ ζυγῷ δορός ;
 γνώσει, γέρων ὦν, ὡς διδάσκεισθαι βαρὺ 1590
 τῷ τηλικούτῳ, σωφρονεῖν εἰρημένον.
 δεσμὸς δὲ καὶ τὸ γῆρας, αἶ τε νήστιδες
 δύαι, διδάσκειν ἐξοχώταται φρενῶν
 ἰατρομάντεις. οὐχ ὄρᾳς ὄρων τάδε ;
 πρὸς κέντρα μὴ λάκτιζε, μὴ πήσας μογῆς. 1595

ΧΟ. γύναι, σὺ τοὺς ἤκοντας ἐκ μάχης νέον
 οἰκουρὸς, εὐνήν ἀνδρὸς αἰσχύνουσ' ἅμα
 ἀνδρὶ στρατηγῷ τόνδ' ἐβούλευσας μόρον ;

ΑΙ. καὶ ταῦτα τᾶπη κλαυμάτων ἀρχηγενῆ.
 Ὅρφεϊ δὲ γλώσσαν τὴν ἐναντίαν ἔχεις· 1600
 ὁ μὲν γὰρ ἦγε πάντ' ἀπὸ φθογγῆς χαρᾶ,
 σὺ δ' ἐξορίνας νηπίοις ὑλάγμασιν
 ἄξει· κρατηθεῖς δ' ἡμερώτερος φανεῖ.

ΧΟ. ὡς δὴ σύ μοι τύραννος Ἀργείων ἔσει,

- ὄς οὐκ, ἐπειδὴ τῷδ' ἐβούλευσας μόρον, 1605
 δρᾶσαι τόδ' ἔργον οὐκ ἔτλης αὐτοκτόνως ;
- ΑΙ. τὸ γὰρ δολῶσαι πρὸς γυναικὸς ἦν σαφῶς·
 ἐγὼ δ' ὕποπτος ἐχθρὸς ἦ παλαιγενής.
 ἐκ τῶν δὲ τοῦδε χρημάτων πειράσομαι
 ἄρχειν πολιτῶν· τὸν δὲ μὴ πειθάνορα 1610
 ζεύξω βαρείαις οὔτι μὴ σειραφόρον
 κριθῶντα πῶλον· ἀλλ' ὁ δυσφιλής σκότῳ
 λιμὸς ξύνοικος μαλθακὸν σφ' ἐπόψεται.
- ΧΟ. τί δὴ τὸν ἄνδρα τόνδ' ἀπὸ ψυχῆς κακῆς
 οὐκ αὐτὸς ἠνάριζες, ἀλλὰ σὺν γυνή, 1615
 χώρας μίασμα καὶ θεῶν ἐγχωρίων,
 ἔκτειν' ; Ὀρέστης ἄρά που βλέπει φάος,
 ὅπως κατελθὼν δεῦρο πρευμενεῖ τύχη
 ἀμφοῖν γένηται τοῖνδε παγκρατῆς φονεύς ;
- ΑΙ. ἀλλ' ἐπεὶ δοκεῖς τὰδ' ἔρδειν καὶ λέγειν, γνώσει
 τάχα. 1620
- ΧΟ. εἶα δὴ, φίλοι λοχῖται, τοῦργον οὐχ ἑκάς τόδε.
 ΑΙ. * * * * *
- ΧΟ. εἶα δὴ, ξίφος πρόκωπον πᾶς τις εὐτρεπιζέτω.
 ΑΙ. ἀλλὰ κἀγὼ μὴν πρόκωπος οὐκ ἀναίνομαι θανεῖν.
 ΧΟ. δεχομένοις λέγεις θανεῖν σε· τὴν τύχην δ' ἐρώ-
 μεθα.
- ΚΛ. μηδαμῶς, ὦ φίλτατ' ἀνδρῶν, ἄλλα δράσωμεν
 κακά· 1625
 ἀλλὰ καὶ τὰδ' ἐξαμῆσαι πολλὰ δύστηνον θέρος·
 πημοιῆς δ' ἄλις γ' ὑπάρχει· μηδὲν αἱματώμεθα.
 στείχετ' ἤδη δ', οἱ γέροντες, πρὸς δόμους πεπρω-
 μένους,

- πρὶν παθεῖν ἔρξαι τ' ἄκαιρον· χρῆν τάδ' ὡς
ἐπράξαμεν.
- εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἄλις γ', ἐχοίμεθ
ἂν, 1630
- δαίμονος χολῇ βαρεία δυστυχῶς πεπληγμένοι.
ὧδ' ἔχει λόγος γυναικὸς, εἴ τις ἀξιοῖ μαθεῖν.
- ΑΙ. ἀλλὰ τούσδε μοι ματαίαν γλώσσαν ὧδ' ἀπανθί-
σαι,
κάκβαλεῖν ἔπη τοιαῦτα, δαίμονος πειρωμένους,
σώφρονος γνώμης δ' ἁμαρτεῖν, τὸν κρατοῦντα
προσκυνεῖν. 1635
- ΧΟ. οὐκ ἂν Ἀργείων τόδ' εἶη, φῶτα προσσαίνειν
κακόν.
- ΑΙ. ἀλλ' ἐγὼ σ' ἐν ὑστέραισιν ἡμέραις μέτεμι' ἔτι.
- ΧΟ. οὐκ, εἰ δαίμων Ὀρέστην δεῦρ' ἀπευθύνη μολεῖν.
- ΑΙ. οἶδ' ἐγὼ φεύγοντας ἄνδρας ἐλπίδας σιτουμένους.
- ΧΟ. πράσσε, πιαίνου, μαίνων τὴν δίκην· ἐπεὶ πάρα.
- ΑΙ. ἴσθι μοι δώσων ἄποινα τῆσδε μωρίας χάριν. 1641
- ΧΟ. κόμπασον θαρσῶν, ἀλέκτωρ ὥστε θηλείας πέ-
λας.
- ΚΛ. μὴ προτιμήσης ματαίων τῶνδ' ὑλαγμάτων. ἐγὼ
καὶ σὺ θήσομεν κρατοῦντε τῶνδε δωμάτων καλῶς.

N O T E S.

NOTES

ON THE

AGAMEMNON OF ÆSCHYLUS.

1. Θεοὺς μὲν] This introductory μὲν is here followed [by καὶ in v. 8. See Matth. Gr. Gr. §. 622. 6. Translate: "*I have been begging, indeed, of the gods liberation from these troubles during the length of a year's watch . . . and now accordingly I am,*" &c.

2. φρουρᾶς ἐρείας] See Hom. Od. iv. 524. quoted by Stanley and Blomfield: τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπός, ὅν ῥα καθίσεν Αἰγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν Χρυσοῦ δοιὰ τάλαντα φύλασσε δ' ὄγ' εἰς ἐναντὸν, Μῆ εἰ λάθοι παριῶν, μῆσαιτο δὲ θούριδος ἀλακῆς. It is on the authority, apparently, of this passage that the writer of the argument of this play says σκοπὸν ἐκάθισεν ἐπὶ μισθῷ Κλυταιμνήστρα, ἵνα τηροῖ τὸν πυρσόν—whereas the poet represents the matter more in accordance with his own delineation of Clytemnestra's character, vv. 10, 11. 14. Compare vv. 1368-73, 1391-96^a.

3. στέγαις is to be connected partly with κοιμώμενος and partly with ἀγκαθεν, in the same sense of *relation to*; Matth. Gr. Gr. §. 381. *Keeping which by night for the palace of the Atridae from above to it—that is, e parte superiori, from its upper part.* Compare v. 96. μυχῶθεν βασιλείᾳ, *belonging to the palace from within to it, or ab interiori parte*; i. e. belonging to the interior of the palace. Eur. Hec. 52. γεραιᾷ δ' ἐκποδῶν χωρήσομαι Ἐκάβῃ, *out of the way of, i. e. relatively to, Hecuba.*

Ibid. κυνὸς δίκην, *after the manner of a dog*; compare vv. 222. 286. τρόπον αἰγυπῶν v. 48. Hom. Il. XI. 595. and XVIII. 1. δέμας πυρὸς αἰθομένοιο, *Angl. after the fashion of flaming fire.* Suidas: Δίκην τρόπον. The ordinary explanation of this phrase is, that δίκη (it is not shewn how, or where) is used by Homer in the sense

^a Hence the remark from some unknown hand in the Aldine edition: θεράπων Ἀγαμέμνονος ὁ προλογιζόμενος, οὐχὶ δ' ὑπὸ Αἰγίσθου ταχθεὶς φύλαξ.

of custom; whence they interpret *κατὰ δίκην pro more, instar*. out supplying any preposition, I would rather understand the accusative to express "the kind and mode of the action," Matth. Gr. Gr. §. 408. and translate it, as in apposition with *ἦν κοίμ.*, *dog's duty or rightful service*; i. e. *Anglice dog-fashion, or in a way that by right*, as we should say, *belongs unto a dog*. Compare the note on v. 1607. "*Δίκη, ea conditio, qua unicuique contingit id quod justum est.*" Klausen on v. 226 (239), *δίκαι*. Compare Soph. Phil. 1364, *Αἴανθ ὑπλῶν σοῦ πατρὸς ὑστερον δίκη Ὀδυσσεῶς ἔκριναν*, *decided that Ajax was inferior in point of right*, i. e. *stood on lower ground, in respect of thy father's arms*.

5. *τοὺς φέροντας*] Schutz compares Virg. Georg. I. 5. *Vos, o clarissima mundi Lumina, labentem cælo quæ ducitis annum*. See also Genesis i. 14-16.

7. *κάτοιδα ἀστέρας, ὅταν φθίνωσω* is, as Scholefield explains it, equivalent to *κάτοιδα ἀστέρων φθίσω*: compare Prom. 465. *ἀντολάς ἐγὼ ἀστρῶν ἔδειξα, τὰς τε δυσκρίτους δύσεις.—ἀντολάς τε τῶν, and their risings*. On this use of the article, see Reiz de Incl. Acc. pp. 9-22. and Matth. Gr. Gr. §. 264; and compare Prom. 242. Theb. 184. Eum. 2. 7. Suppl. 433.

10. *ἀλώσιμόν τε βάζω, announcement, to wit, of its being taken*: compare Theb. 632. *ἀλώσιμον παιᾶνα*. Eum. 296. *ἕμνον δέσμον*. On this *epexegetic* use of *τε*, which may in such cases be rendered by *scilicet*, or *videlicet*, see below on v. 123.

12. *εἴτ' ἂν δέ*] The distinction to be noted between *εἴτ' ἂν* here, and *ὅταν* in v. 16. where the same sentence is^b continued after the momentary interruption in vv. 14, 15, is that *εἴτ' ἂν* expresses a definite, *ὅταν* an indefinite time. *Εἴτε* signifies *as, just as*; first in comparison (see Heyne on Hom. Il. III. 10.), though in this sense the Ionic form^c *ἤτε* is more commonly used; secondly in time, in which sense its peculiar force is to connect two events together as happening precisely at the same moment: as, for example, Πηλείδης δ' ἐπὶ θινὶ πολυφλοίσβοιο θαλάσσης κείτο βαρυστενάχων . . . *Εἴτε τὸν ὕπνος ἔμαρπτε*. Il. xxiii. 59-62. The most general meaning of *εἴτε*, then, may be best expressed by the Latin *simul ac* or *atque, just as, or just when*; whether it be constructed with an indicative past tense, referring to some specified time or circumstance (see below vv. 181. 954. Pers. 851. Theb. 742;)

^b See on v. 197.

^c On the etymology and use of this particle, see Fishlake's valuable edition of Buttmann's *Lexilogus*, Art. 55. sect. 1.

or with a conjunctive present or aorist, with *ἄν* (omitted only by poetic license, Theb. 328, as in Il. xvii. 547.), in certain anticipation of some predicted, or otherwise highly probable occurrence: see Pers. 233. 367. Choeph. 730. Hom. Il. I. 243. II. 34. Odyss. I. 192. Herod. vi. 27. In all these instances the aorist expresses the *ful. exactum* of the Latins; see Matth. Gr. Gr. §. 521, and compare the well-known lines of Virgil: *Turno tempus erit, magno cum optaverit entum Intactum Pallanta, et cum spolia ista diemque Oderit.* Æn. x. 503-5.

It may tend still further to illustrate the distinction between *εἶτε* and *ὅτε*, to refer for a moment to Il. VIII. 475. *ἡματι τῷ, ὅτ' ἄν οἱ μὲν ἐπὶ πρύμνησι μάχωνται*, where the specification of *ἡματι τῷ* gives precisely that *definiteness* to *ὅτε*, *on the day that they*, the Greeks, *fight*—a certain and foreseen occurrence—at *their ships' sterns*, which *εἶτε* alone possesses in Il. I. 242. for example, *εἶτ' ἄν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο θήσκοντες πίπτωσι*, *when the day is come that many fall, or for many to fall, by the hand of Hector.*

To return now to the text which has occasioned this long note, we may translate *εἶτ' ἄν ἔχω*, *when the hour is come for me to occupy*, and understand *εἶτε* here to mark the regular commencement of the man's watch *at bed-time* every night, just as in Odyss. I. 192, it expresses the regular recurrence of the wants of the aged Laertes: *τὸν οὐκέτι φασὶ πόλυδε Ἐρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν Γρηῖ σὺν ἀμφιπόλῳ, ἧ οἱ βρωσῶν τε πόσιν τε Παρτιθεῖ, εἶτ' ἄν μιν κάματος κατὰ γνῖα λάβησιν, Ἐρπύζοντ' ἀνὰ γουνοῦν ἀλωῆς οἰνοπέδοιο.* Thus the force of *εἶτ' ἄν ἔχω . . . κλαῶ τότε . . .* is not, *just when I occupy . . . then I bewail . . .* but *regularly as I go to my wakeful bed (εὐνήν being introduced by the same antiphrasis as κοιμώμενος in v. 2.), as surely as there is when I shall have taken my post for the night, so surely do I then bewail, &c.* And in this interpretation, the principle of which is equally applicable to all the passages above quoted, we have at length arrived at what Heyne (Excurs. II. on Hom. Il. XII.) suggests as the actual etymology of *εἶτε* or *ἡνῦτε*, namely *ὡς ὅτε*, *as when*, or *what time as*; which, as a simple conjunction, amounts to *just as* or *just when*, as we before translated it; and when found in the protasis of a sentence, with a corresponding particle expressed or implied in the apodosis, may serve, like the Latin *sicut . . . ita*, to connect two occurrences either, (1.) in the way of general comparison, or, (2.) in the particular relation of *time*; viz. as occurring at the same

moment; or as immediately consequent one upon the other^d; or lastly, as comprised in the same page of history, or in the same conclusion of reason, as two co-existing and consistent facts or truths. This *historical* and *logical* use of the conjunctive particles is frequently found in Tacitus, and in Livy *passim*.

Ibid. “*νυκτίπλαγκτον ἔνδροσόν τ'*, in quo quis noctu [*et sub dio*] *discurrit*. Sic μοχ v. 338 (319), *νυκτίπλαγκτος ἐκ μάχης πόνος*. Ch. 524, *νυκτίπλαγκτα δείματα sunt terrores qui e somno excitant, et discurrere, faciunt*.” S. L. Compare also Ch. 751, καὶ *νυκτιπλάγκτων ὀρθίων κελυσμάτων*. The word is peculiar to Æschylus.

14. ἐμῆν] There is a propriety in the collocation of ἐμῆν in this sentence, which has been overlooked by those editors who have adopted Bentley's correction ἐμοί. After the mention of the general circumstance of *going to bed*, it is added *bed, dream-visited none of mine, or not for me; for to me, &c.*—ἐμοί being obviously suggested, as the subject of what follows, from ἐμῆν, where it stands: compare below v. 1192. “*οὐκ ἐπισκοπούμενην*. Eandem *visitandi* notionem habet *ἐπισκοπεῖν* Eum. 296, *εἶτε Φλεγραιῶν πλάκα, θρασὺς ταγούχος ὡς ἀνὴρ, ἐπισκοπεῖ*.” S. L. So Wellauer also interprets this passage; see *Lex. Æschyl.* v. *ἐπισκοπεῖν*: but it should rather be translated, *is overlooking or surveying*, in the ordinary acceptance of the verb; and in the text also we might translate *ὀνειροῖς οὐκ ἐπισκ.*, not so much as *looked upon by dreams*. Compare Ch. 61. Suppl. 381. 402. Soph. Ant. 1136. Eur. Phœn. 665. Iph. A. 1579.

15. τὸ μὴ . . .] On this explanatory use of the article before the infinitive (with the force here of ὥστε), see Hermann on Soph. Aj. 114, quoted in Blomfield's *Remarks* on Matth. Gr. Gr. p. 938. l. 8. It may be considered as an accusative case serving, on the same principle as what is called a *cognate* accusative, distinctly to mark the effect, or tendency, of the action expressed in a verb, or proposition, going before. See Matth. Gr. Gr. §. 408.

16. ὅταν δὲ] This δὲ serves, as in v. 197, to continue the sentence commencing with v. 12, whilst it is in strictness opposed to the negation in v. 13. “*Ὅταν δοκῶ, as often as I purpose, or am minded, as if it were ὅταν δοκῆ μοι, or rather ὅταν δοκῶ ἐμαντῶ; for*

^d Compare 1 Sam. ix. 13. ὡς ἂν εἰσ- Eng. Vers. Compare ih. x. 2. ὡς ἂν ἐλθῆτε εἰς τὴν πόλιν, οὕτως εὐρήσετε αὐτὸν ἐν τῇ πόλει, as soon [or, as surely] as ye be come into the city, ye shall straightway [or, without fail] find him. ἂν ἐλθῆτε, καὶ εὐρήσεις—, x. 5. ὡς ἂν εἰσελθῆτε ἐκεῖ εἰς τὴν πόλιν, καὶ ἀπα- τήσεις—

the operation of the *thought, persuasion, or purpose*, indicated by this peculiar usage of the verbs *δοκεῖν, ἠγείσθαι, οἶσθαι, λογίζεσθαι, προαιρέσθαι*, &c. is wholly *reflexive*; i. e. it concerns only the subject of the main proposition. Thus whilst Eur. Med. 1275, ἀρήξαι φόνον δοκεῖ μοι τέκνοις expresses only the speaker's assent to the proposition τινὰ, or, at most, ἡμᾶς ἀρήξαι φόνον τέκνοις, ^εδοκῶ (ἐμαντῶ) in the same connection would express δοκεῖ μοι ἐμέ, κ. τ. λ. *I think it my duty to do so and so.* Compare v. 1620, ἀλλ' ἐπεὶ δοκεῖς τὰδ' ἔρδειν καὶ λέγειν, *since you are pleased or think fit*; Theb. 650, σὺ δ' αὐτὸς ἤδη γινῶθι τίνα πέμπειν δοκεῖς. Soph. Œd. Tyr. 485, οὔτε δοκοῦντ' οὐτ' ἀποφάσκοντα, *neither satisfied with myself to think evil of Œdipus, nor yet able to deny what Tiresias has said of him*: Antig. 1101, καὶ ταῦτ' ἐπαυεῖς, καὶ δοκεῖς παρεκάθειν; *and do you really approve of this, and recommend concession, as the course which you yourself would think it your duty to take?* such, on referring to the context, will be found to be the full force of δοκεῖς in this passage, where we might rather have expected to find λέγεις, in that sense of λέγω, which Hermann on Viger, p. 206. n. 158, has noticed as coming under the same idiom—λέγω, *jubeo, I say advisedly, I mention as a thing which I am persuaded ought to be done.* In all these instances δοκῶ (ἐμαντῶ) has the force of ἀξιῶ, or of a middle verb with the twofold peculiarity of the subject of the action being at the same time the immediate, and the more remote, object of the action: e. g. *I approve unto myself to do*, i. e. reflexively, *that I should do* such and such things: see Matth. Gr. Gr. §. 491. a. 492. b. And on this principle it is, that I would explain a difficult passage of Thucydides, II. 42, (on which, in relation to the matter before us, see Arnold's note and references,) ἔργῳ δὲ σφίσιν αὐτοῖς ἀξιοῦντες πεποιθῆναι, καὶ ἐν αὐτῷ τῷ ἀμύνεσθαι καὶ παθεῖν μᾶλλον ἠγησάμενοι ἢ τῷ ἐνδόντες σώζεσθαι, *but in action deeming it right to put their trust in themselves; and having made their^e idea—we might call it their beau idéal—of THEMSELVES to consist in actually defending themselves at every cost rather than in seeking safety by giving in, they, &c.* Not unlike this in expression, as in sentiment (allowance being made for the different circumstances of the writers,) is St. Paul's admonition, Rom. vi. 11. οὔτω καὶ ὑμεῖς λογίσεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ

^e ἠγησάμενοι, literally, *having represented (drawn out) THEMSELVES unto themselves in the act of, &c. &c.*

ἀμαρτία, ζώντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, *In like manner do ye also reckon as due unto yourselves, i. e. make it your Christian estimate of yourselves that you be, &c.*

Another remarkable instance, in which *οἶσθαι* is used with this pregnant meaning, as it is called—the wish, as Shakspeare says, *being father to the thought*—occurs in Demosthenes, against Midias, §. 21. b. ed. Buttm. (where see Excurs. v.) *ὅτι ὁ τύπτων αὐτὸν ὑβρίζειν ᾤετο, because the man that struck thought fit to insult him*, which in two parallel passages of the same Oration, §. 24. and §. 39, is more fully expressed by *ᾤετο δεῖν*; as, to conclude with the word from which we first set out, we find *δεῖν* also after *δοκῶ*, Acts of the Apostles xxvi. 9. *ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πράξαι.*

17. *ἐντέμνων*, a term peculiar to the simple pharmacy of the early Greeks, introduced here in accordance with *ἄκος*, (as Choëph. 539, *ἄκος τομαῖον*) and containing no allusion, as Blomfield remarks, to the surgical operation indicated in v. 818. “*Ἐντέμνω*; herbas concido; medicamentum paro:” Blomf. Gloss. *Ἀντίμολπον* is here used, not in a strictly parallel sense to Eur. Med. 1176, *ἀντίμολπον ὀλολυγῆς μέγαν κωκυτόν*, which Blomf. quotes, *answering strain with strain, re-echoing*; but consistently with its etymology, rather than according to general analogy^f, in such a way that each part of the compound exerts its own proper force, thus: *preparing this singing antidote for sleep*. See Heyne on Hom. Il. III. 39. v. *δύσπαρι*, and compare Eur. Hecub. 944, *αἰνόπαρι* §. Orest. 1388, *δυσελένας*. Choëph. 315, *ὦ πάτερ αἰνόπατερ*, and below, v. 375, *προβουλόπαις*, which the German editors, Schutz, Wellauer, and Klausen, translate *filia consiliatrix*.

19. *διαπονουμένου*, administered. “Frequentior hujus verbi usus in voce media, quo quidem in sensu hic etiam accipi potest; non, ut, olim, optimis studiis se exercentis: sed præstat passive accipere, administrati, id. q. διοικουμένου.” S. L.

21. *φανέντος*, by the appearance of, &c.—which after a short interval is granted to his prayer. In the next line the *Ediitio Princeps* has the remarkable punctuation *λαμπτήρ, νυκτός, ἡμερήσιον*—to mark probably that, whilst the Scholiast’s interpretation, *ἐκ νυκτός ἡμέραν ἡμῶν διδούς*, gives the general sense of the passage

^f As, for example, in *ἀντίφερον* v. 394. and *ἀντήνορος*, v. 428.

§ See Matth. Gr. Gr. §. 446. 4.

correctly, it is not to be closely followed in point of construction. Turnèbe omitted the comma after *νυκτός*, which all subsequent editors have retained, omitting it after *λαμπτήρ*. The present editor has deemed it best to leave *νυκτός* on neutral ground, serving, as he believes it does, at once to sustain *λαμπτήρ*, and to add force to what follows; thus—*All hail, thou flaming^h torch by night ushering in the light of a new day, and the formation, &c.*—by which interpretation, whilst with the Scholiast we express in general terms that *the Night* would, as it were by acclamation, be *turned into Day at Argos*, we at the same time adhere more closely to the proper signification of *ἡμερήσιος*, *pertaining to a day*, not to *Day* in the abstract—*unius diei*, not *diurnus*: see Blomf. Gloss. and compare Herodot. IV. 101. VIII. 98. *ἡμερησίη ὁδός*, *a day's journey*. Polyb. ix. 14. 8. *διάνοιμα ἡμερήσιον*, *a day's work or performance*.

26. *σημαίνω*, which has been restored to the text on the authority of the most ancient MSS. and Edd., though Dindorf retains *σημανῶ*, gives the speaker's own explanation of his exclamation *ἰὸν ἰὸν*, (uttered thus *ἄπνευστι*, as they stand in the older editions, see Reisig on Soph. Œd. Col. 1485. (1491)) which Hermann improperly would have placed before v. 22.

27. *δόμοις*, *in the house*; the preposition *ἐν*, which is not unfrequently found wanting in the mention of well-known times or places, being still more obviously dispensed with in the use of terms "familiar in the mouth as household words"—such as *ἡμέρα*, *νύξ*, *μήν*, *ἔτος*, &c. *κρατὶ*, Soph. Œd. Col. 313. *ὁδοίς*, Antig. 226. *οἴκοις*, Trach. 730. *θυμῷ*, Hom. Il. I. 24. See Matth. Gr. Gr. §. 406. and §§. 572. 594. 2. and above all Hermann de Ellipsis. et Pleon. p. 163, who holds that in strictness there is no ellipsis in such instances as the above; and in general, that it is more correct to say, that the preposition (originally an adverb) was first introduced, where we commonly find it, for the sake of perspicuity, than that, in those instances where it is not found, it was omitted by an actual ellipsis. Thus, in the last example above quoted, Il. I. 24. *ἄλλ' οὐκ Ἄτρεΐδῃ Ἀγαμέμνονι ἦρθαν θυμῷ*, the literal translation would be, *But not unto Agamemnon, son of Atreus, was it satisfactory to his mind*, whilst the sense evidently is, *it did not satisfy Agamemnon in his mind*; as Heyne, at the same time that he calls it a "double dative," supplies what a later usage caused at last to

^h *λαμπτήρ*, *fulgens*: Scap. and Malth. Gr. Lex. Compare v. 30.

be regarded as an ellipsis. See also Matth. Gr. Gr. §. 389, h. On the same principle of *perspicuity*, which led to the prefixing of an adverbial particle (hence called a *preposition*) to all but the most familiar and obvious relations of time and place, Hermann accounts for the idiomatic use of the old Greek dative *οἰκοι* as an adverb equivalent to *ἐν οἴκῳ*: to which, in further illustration of the same peculiarity, we may add those more antiquated adverbs, *πέδοι* (*ἐν πέδῳ*) Prom. 272. *ἀρμοῖ* (*ἐν ἀρμῶ*) Prom. 615. and Theocr. IV, 51. *ἐνδοῖ* (*ἐν δοῖ* or *δῶ*) Theocr. XV. 11. See also Matth. Gr. Gr. §. 259. The comma, which most modern editors have with Aldus and Turnébe inserted after *τάχος*, whilst others place it after *δόμοις*, I believe had better be omitted altogether; *δόμοις* being on the one hand a simple dative, dependent in point of syntax upon *ἐπαυτεῖλασαν*, whilst, on the other, in sense it is to be referred rather to what follows. Compare v. 1084, *ποῖαν Ἐρινύ τήνδε δάμασιν κέλει ἐπορθιάζειν*; Pers. 1050, *ἐπορθιάζέ νυν γόοις*.

29. *ἐπορθιάζειν κ. τ. λ.* to raise a loud shout of acclamation over this torch. Aldus and Robortello have *ἐπ' ὀρθριάζειν* (a typographical error apparently) on the authority of one MS. which has *ἐπορθριάζειν*—but no such verb exists, and the variation is noticed only as according with the early interpretation of v. 22. in which *ἡμερήσιον φάος πιφ.*, as we have seen, is tantamount to *ὄρθρον ἄγων*.—“*Ὀλολυγμός Femineus ejulatus vel lætus vel luctificus* :” Blomf., who quotes Synes. Ep. 164. C. *ἀνδρῶν οἰμωγή, γυναικῶν ὀλολυγή*: but Æschylus uses it always in the better sense—compare vv. 568. 576. Ch. 386. Eum. 1047. Theb. 268, 825. Xen. Anab. iv. p. 324, quoted by Blomf. on Theb. 254 (268), *ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάζον. ξυνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι*. See also Elmsl. on Eur. Heracl. 782. Seidl. on Eur. El. 686

Ibid.—*εἴπερ*, not *since* or *inasmuch as*, which would be *εἰ* or *εἴγε* *siquidem est*, the proposition being certain; but *siquidem sit*, *if*, or *if so be that*, which is used when the proposition is doubtful, or at least not taken for granted. Sometimes we find the two united, when a doubt is expressed, which is not really felt; as in Œd. Tyr. 369, *εἴπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος, if there be, as there surely is, force in truth*.

31. *And I, for my part, will myself trip a prelude to it*—suing

¹ See the Appendix, Note A, at the end of the volume.

² “*φροῖμιον χορεύσομαι. Præludium*

chori agam. Alludit ad quæ modo dixerat v. 23. χορῶν κατάστασιν πολλῶν ἐν Ἄργει.” S. L.

the action, we may suppose, to the word, so far as to imitate at least one part of the functions of a Greek chorus. With φροῖμον (contracted from προῖμον, as it occurs Prom. 741.) compare vv. 798. 1183. Eum. 142. Suppl. 830.

32. θήσομαι, ponam^k, *I will put to myself*, or in accordance with the present context, *I will set down or reckon*; though it conveys, in fact, an abstract idea, *I will consider*; as ποιέομαι, *I create unto myself* or *fancy*, ἠγέομαι,^l *I draw out or exhibit unto myself*, and I am inclined to think σῶμαι^m, (middle of the obsolete σῶ, *fero*) Anglice *I take it*, all likewise do.

Translate: *for I will set down my master's fortunes as having fallen out well, this lighting up ofⁿ beacons having, as I look at it, thrown the sice-point (a thrice six): and on this pleonastic use of μοι, see Seager's Abridgt. of Viger, p. 58. Herm. on Vig. p. 168. n. 120. Matth. Gr. Gr. §. 389., as also Schell. Lat. Gr. ii. 1. §. 4. and compare v. 1443, δίκαν μοι κόρακος ἔχθροῦ, where it may be rendered, as here, to my mind or fancy—like, as I look at it—an odious raven.*

On the *sice-point*, which the Romans called *Senio* (Pers. Sat. iii. 48.), and the throw *Venus* (Hor. Od. iii. 7. 25.), see Adam's Roman Antiquities, p. 422. and compare the Greek proverb, found, it is said, in the Μυρμηκάνθρωποι of the comic poet Pherecrates, ἢ τρεῖς ἕξ, ἢ τρεῖς κύβους (δὸς βαλεῖν), expressing the same thing as the Latin phrase *Aut Caesar, aut nullus*. Compare also Epicharm. Stob. lxix. p. 289, as cited by Blomfield, τὸ δὲ γαμεῖν ὑμοῖόν ἐστι τῶ τρεῖς ἕξ ἢ τρεῖς κύβους 'Απὸ τύχης βαλεῖν, and the well-known line quoted in Aristoph. Ranæ, 1400, and found both in Æsch. Myrmid. fragm. 10. and Eur. Teleph. fragm. 14. βέβληκ' Ἀχιλλεὺς δύο κύβω καὶ τίσσαρα, *Achilles threw two of the dice aces, and the third a quatre.*

^k "Τιθέναι vel τίθεσθαι apud dialecticos idem fere est quod λαμβάνειν, sumere, vel ἐπιτίθεσθαι, quod barbari *supponere* dicunt, Tullius vero *ponere*, id est, quasi *pro confesso sumere*. Sed τιθέναι fere adjunctum habet εἶναι, quod τίθεσθαι respuit: ut οἱ τὸ κενὸν εἶναι τιθέντες, vel οἱ τὸ κενὸν τιθέμενοι, qui *vacuum esse volunt*." Viger, cap. v. sect. xi. vi. A similar distinction is observable between ποιῶ, Xen. Anab. v. p. 553. and ποιῶμαι Eur. Hec. 300. Compare also Thucyd. iii. 56. εἰ γὰρ τῶ αὐτίκα χρησίμω ἡμῶν τε καὶ ἐκείνων πολεμῶ τὸ δίκαιον λήψεσθε, with Thucyd.

iv. 106. τὸ κήρυγμα πρὸς τὸν φόβον δίκαιον εἶναι ὑπελάμβανον.

^l See the note on v. 16.

^m See the Appendix, Note B.

ⁿ "Stanleium reprehendit Blomf. quod φρυκτωρίαν speculationem, non *facis accensionem* dixerit. Sin *facis speculationem* dixisset, credo, nihil reprehendendum fuisset. Φρυκτῶς est *fax accensa*; hujus *observatio* seu *speculatio* est φρυκτωρία; quanquam hand negem hoc vocabulum a pristina significatione ad simplicem *facis accensionem* defluxisse; quo sensu bis apud Rhesum occurrit, vv. 55. 108." S. L.

34. γένοιτο δ' οὖν.] *But may it come to pass accordingly, that I should, &c.*—*βαστάσαι, παρὰ τοῖς Ἀττικοῖς τὸ ψηλαφήσαι*, Suidas: *to carry fondly, or reverently*: compare Prom. 1019. Soph. Phil. 657. Electr. 905, 1129. Œd. Col. 1105. Eur. Alcest. 917. Pind. Isthm. iii. 8.

36. βούς ἐπὶ γλώσση μέγας βέβηκεν.] *A huge ox has set his foot upon my tongue*—a humorous application of an old proverb (on which see Blomf. Gloss.) quite in character with the speaker, and reminding us of the *golden quinsy*, which was said to have impeded the Athenian Orator's utterance, when he was suspected of having taken a bribe from Harpalus. The obvious explanation of the proverb is to say, that the ancient Greek, or, as Suidas and others assert, the Athenian coinage had the image of an ox engraven upon it; and it is thus that Scapula explains *εκατόμβουος* Il. ii. 449. &c., which Heyne, on the contrary, understands literally to mean, *worth an hundred oxen*. This ancient stamp, it must be admitted, is a purely gratuitous assumption, and has been much disputed even in the derivation of the Latin *pecunia* on the same hypothesis from *pecus*: see Hussey's valuable *Essay on the Ancient Weights and Money*, &c. chap. x. 1. "Imago sumta de bove," is the explanation of Klausen, one of the latest editors of Æschylus, "qui pondere pedis agilem serpentem proculcat"—and with this, fanciful as it may well be thought, agrees that other account of the phrase, given by the old Lexicographers, as said *διὰ τὴν ἰσχὺν τοῦ ζώου*. Stanley compares Theogn. 815. βούς ἐπὶ μοι γλώσση κρατερῶ ποδὶ λάξ ἐπιβαίνων, ἴσχει κωτίλλειν καίπερ ἐπιστάμενον: and Blomfield, as a slightly different form of expressing the same sense, Œd. Col. 1051, ὦν καὶ χρυσέα κλῆς ἐπὶ γλώσση βέβακε προσπόλων Εὐμόλπιδᾶν.

37. εἰ φθογγὴν λάβοι λέξειεν.] Compare Soph. Electr. 548. Eur. Androm. 924. Hippol. 418. 1074. Hecub. 836—also St. Luke's Gospel, xix. 40. Juv. Sat. ix. 103. and Shakspeare, Macbeth, Act ii. Sc. 1. Jul. Cæs. iii. 2. Hamlet, iii. 4.

39. μαθοῦσιν, *to initiated persons, i. e. to all those who understand me*—compare Pind. Olymp. I. 152, φωνᾶντα συνεοίσιον' ἐς δὲ τὸ πᾶν, ἐρμηγέων χατίζει—κοῦ μαθοῦσι, *and to non-initiated persons, or all those who do not understand me*; the negative denomination *ἄνθρωπος οὐ μαθόντες* including all who might otherwise be described as *οἱ μὴ μαθόντες*—agreeably to that well-known distinction in Greek^o,

^o See Herm. on Vig. p. 267, n. 458.

that οὐ denies absolutely, μὴ denies with reference always to some thought, word, or action already expressed or understood. Compare Thuc. II. 102, καὶ ἔκ τε Σφράτου καὶ Κορόντων καὶ ἄλλων χωρίων ἄνδρας οὐ δοκοῦντας βεβαίους εἶναι ἐξήλασαν, *unsafe persons, or all such as were reputed not to be sure friends to the Athenian interest*, as if it had been τοὺς μὴ δοκοῦντας. Thus in the English universities, *Non-graduati* is the general designation of *all those who have not taken a degree*, and in the army, *Non-commissioned* of *all those officers who do not bear the king's commission*.—Blomfield admirably confirms his interpretation of ἐκὼν λήθομαι, "*lubens obliviscor, i. e. me oblitum esse fingo*," from Herodot. IV. 43: τοῦ ἐπιστάμενος τὸ οὖνομα, ἐκὼν ἐπιλήθομαι. We might translate it: *prudens praterco*; Hor. Sat. I. 10. 88: or, in more modern phrase, *non mi ricordo*.

The *Prologue* ended, the watchman descends from his post and enters the palace by the open *central* door, through which Agamemnon afterwards passes in triumph v. 926, and from which, or rather from the *γυναίκειοι πύλαι* (a more private door on one^ρ side of the central one) mentioned Ch. 878, Clytemnestra makes her appearance at v. 247. Presently after, when the day is now beginning to break, the chorus of twelve Homeric γέροντες, regularly drawn up in rank and file, enter, and, as they advance with measured tread from the door of the *Orchestra* to the *Thymele* in its centre (a space, according to Müller⁹, of from 150 to 200 feet), chaunt, in corresponding recitative, the Anapæsts that follow from v. 40 to v. 104. This is the *Parodos*, strictly so called, of which Aristotle's definition, Poet. 12. 7. is Πάροδος μὲν ἢ πρώτη λέξις ὄλον τοῦ χοροῦ, and the Scholiast's, on Eur. Phœn. 210. Πάροδος δὲ ἐστὶν ᾠδὴ χοροῦ βαδίζοντος, ἀδομένη ἅμα τῇ ἐσόδῳ—in which the terms λέξις and ᾠδὴ may be understood, consistently enough, of the same *Recitative*. It will be observed that in this Anapæstic system, as also in the opening of the *Persæ* and *Supplices*, the *Parœmiac* verse occurs nine times: whence Müller imagines that the whole *Parodos* resolves itself into nine short

^ρ On the other side may have been the door of the *entertaining rooms*, ἀνδράνας ἐδέξους, Ch. 712. Vitruvius calls these two inferior entrances *Hospitalales*. See also Pollux, IV. 9. *Theatre of the Greeks*, p. 113.

⁹ Müller remarks that the Chorus here sings 118, in the *Persæ* 123, but

in the *Supplices* only 76, double Anapæsts (metres) in the *Parodos*, which is found equally perfect in each of those three Plays. That is to say, the young fugitive Danaïds traverse in 76 steps the same space which the Persian and Argive elders more staidly march across in 118 or 126.

systems, which were sung off by the three files (στοίχοι) of the marching Chorus in three successive rounds; the leader of each (πρωτοστάτης) giving the fugue (ἰξάρχων) to the voices of his own στοίχος. See Müller's *Dissertations on the Eumenides*, pp. 70–72.

40. “ἐπεὶ, ex quo, Hesych. ἀφ’ οὗ. Plena locutio videtur esse, ἐξ ἐκείνου τοῦ χρόνου, ἐπεὶ.” Blomf. who compares v. 951. Ch. 610, ἐπεὶ μολῶν ματρόθεν κελάδησε. Soph. Aj. 490, ἐπεὶ τὸ σὸν λέχος ξυηλθον, εὐ φρονῶ τὰ σά. Herodot. VII. 69: ἐξ ἐκείνου τοῦ χρόνου, ἐπεὶ τε ἐπὶ Σκύθας ἰστρατεύετο: to which we may add below v. 209. Xen. Anab. I. 9, 16: πολλοὶ πρὸς Κῦρον ἀπηλθον, ἐπεὶ πολέμοι ἀλλήλοισ ἐγένοντο. ib. VII. 2. 18: ἐπεὶ νεανίσκος ἐγενόμην.

Ibid. Πριάμου] One MS. (Guelf.) and the three earliest editions have Πριάμφ, which Wellauer was tempted to adopt, and which Klausen has adopted, as more elegant. But the dative in such cases (see Matth. Gr. Gr. §. 389. 3.) refers not so much to the neighbouring substantive, as to the verb or the whole proposition; and it certainly agrees better with the context here to translate, *since Priam's great adversary* &c. &c., than *since unto Priam* there went forth a *great adversary*, &c. &c.—which would be the form of the sentence, altered as above.

43. διθρόνον...τιμῆς, *possessed of an honor*, committed to them from Jupiter, consisting of two thrones and two sceptres; viz. of Argos and of Sparta. Διόθεν—such is Homer's notion always of the kingly office: τιμὴ δ' ἐκ Διὸς ἐστὶ, φιλεῖ δὲ ἑ μητιέτα Ζεὺς. Il. ii. 197. *et passim*.

44. ζεύγος, pair, as ξυνωρίς is used below, v. 624. Compare Eur. Herc. F. 1403: ζεύγος γε φίλιον. Helen. 392: Ἀγαμέμνον' ἐμέ τε Μενέλεων, κλειῶν ζυγόν. Hor. Sat. II. 3. 243: par nobile fratrum. ib. 85, gladiatorum centum paria. Cic. de Amic. c. 4. tria aut quatuor paria amicorum. Id. pro Dom. c. 11. Quod par amicitiae consularis fuit unquam conjunctius, quam ego et Cn. Pompeius?

45. χιλιοναύτην] “Paullo durius dictum pro χιλιόναυ. Stanleius confert Eur. Iph. T. 140: σὸν κόπη χιλιοναύτα. Androm. 106, εἰλέσ' ὁ χιλιόναυς Ἑλλάδος ὠκὺς Ἄρης; et Orest. 352, ὃ χιλιόναυ στρατὸν ὀρμήσας: monet autem hunc numerum non ad amussim esse. Homerus naves ponit 1186, quam classem Thucydides vocat χιλιών καὶ διακοσίων, I. 10: ubi vid. Duker.” Blomf.

47. ἤραν, *undertook*; compare Pers. 795, ἀρούμεν στόλον. and see Elmsl. on Heracl. 503. Porson on Med. 848.

50. ἐκπατίους] τοῖς ἔξω τῆς ὁδοῦ δέον δὲ εἰπεῖν ἐκπατίων παίδων, ἐκπατίους εἶπε, πρὸς τὸ ἄλγεσι. Schol. Compare v. 148, νεϊκῶν τέκτονα σύμφυτον, instead of συμφύτων, v. 148ο, ὁμοσπύροις ἐπιφύροισιν αἰμάτων, instead of ὁμοσπύρων, Soph. Antig. 793,^r νεῖκος ἀνδρῶν ξυναίμων, instead of ξυναίμων, and see Matth. Gr. Gr. §. 446. obs. 1. This *Hypallage*, as it is called, may perhaps be explained on the principle of *attraction*, which Matth. Gr. Gr. §. 63ο. h. attributes in part to an "endeavour to connect as closely as possible what is similar, or nearly allied:" as, in the example before us, ἄλγεσι is placed in close connection with the *accompanying circumstance* (expressed by ἐκπατίους) which first called it forth, and which accounts moreover for its continued existence. The same explanation applies to Theb. 348, βλαχαὶ δ' αἰματώσσοι τῶν ἐπιμαστιδίων, and to Aristoph. Pac. 155, χρυσοχάλινον πάταγον ψαλίων. See further on v. 611. "ἐκπατίους ἄλγεσι παίδων pro ἄλγεσι (ἐνεκα) παίδων ἐκπατίων, ob pullos abreptos. Sunt qui ἐκπατίους, q. d. non usitatis h. e. ingentibus [Angl. *out-of-the-way*] cum ἄλγεσι junctum velint, ut apud Hippocratem ἐκπατίως αἰθεταί, *supra modum ardet*; vide Greg. Corinth. p. 267. Sed prior ratio mihi præstare videtur." S. L.

51. ὕπατοι λεχέων] Either *above their nests*^a, the superlative^t exerting, as in fact included in itself, the force of a comparative, Matth. Gr. Gr. §. 464; or rather, as one of the Scholiasts has given the *sense* of the passage, ὕπατοι ὄντες, ἐπὶ τῶν λεχέων στροφοδινοῦνται, *whirl about in the air over their nests*; ὕπατοι denoting absolutely, *on high* or *in the highest*^u, as in v. 55; and λεχέων being the genitive of the *object*, or centre *in respect of which* the airy circles are described. See Matth. Gr. Gr. §§. 337, 338. and compare below, v. 49ο, ὕπατος τε χώρας Ζεύς—*Supreme in his relation to the country*, i. e. chief among its gods. The chief magistrate among the Romans, it is well known, was called by the Greeks ὕπατος, and so might a British sovereign be termed ὕπατος τῆς χώρας, *in reference to his dominions supreme*.

54. πόνον ὀρταλίχων—the genitive, again, of the *object* in respect

^r This example is rather to be referred to Matth. Gr. Gr. §. 446. obs. 3. c., as put for νεῖκος ξυναίμων, sc. ἀνδρῶν, not γυναικῶν. So Hor. Carm. III. 29. 1. Tyrrhena regum progenies, for prog. Tyrrhenorum, sc. regum, not simply hominum.

^s So the Bp. of Lichfield: "στροφο-

δινοῦνται, they sweep in circles above their nest; at quam graphice! Simile fere compositum est τροχοδινοῦνται in Pr. Vinet. 882."

^t ὑπέρ, ὑπέρτερος, ὑπέρτατος, by syncope ἕπατος. Matth. Gr. Gr. §. 133. 2.

^u ἐν ὑψίστοις, Luke ii. 14.

of which the *labour* was undergone; to express which *περί* also might be used: Matth. Gr. Gr. §. 342. *Δεμνιοτήρης*, *keeping one's bed*, Hesych.: hence also, *confining*, or *causing to keep one's bed*, here and in v. 1420.

Klausen, indeed, considers *πόνον ὀρταλίχων* a mere periphrasis for *ὀρταλίχους*, and interprets *δεμνιοτήρη* as Hesychius explains this passage, *καθότι οἱ νεοσσοὶ ἔτι τοιοῦτοὶ εἰσιν ὡς τὰ δέμνια τηρεῖν καὶ κατέχειν, μηδέπω πέτεσθαι δυνάμενοι*: and so the Bp. of Lichfield: "Præstat cum Hesychio periphrastice de ipsis pullis dictum accipere, ut apud Euripidem infantem Œdipum Jocasta vocat τὸν ἐμὸν ὠδίνων πόνον, Phæniss. 30: atque ita accepisse video nuperos interpretes Symmonsium et Kennedæum." But the *lost labour* intended here is evidently that of which the Psalmist speaks, Ps. cxxvii. 2, and which the Apostle deprecates, when he writes, *βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν τὰ ἐργασάμεθα*: St. John's Second Epistle, verse 8. Perhaps *ὀλέμενον δάκρυ*, Ch. 152, may admit of a similar interpretation: *a vain, ineffectual tear*.—Compare Eur. Med. 1261, *μάταια μόχθος ἔρρει τέκνων*. Suppl. 1135, *ποῦ δὲ πόνος ἐμῶν τέκνων: ποῦ νυχευμάτων χάρις, τροφαὶ τε ματρὸς, αἴπνᾶ τ' ὀμμάτων τέλη*; "Ὀρταλίχος. *Pullus*. Diminutivum ab ὀρταλίς. Eustath. ad Il. A'. p. 753, 54: Ὀριθῶν τὰ ἐν ὄψει ἦδη ὄντα, νεοττοὶ κατὰ δὲ τινος, ὀρταλίχοι. Arnaldus citat Ælian. Hist. Anim. VII. 47: τὰ δὲ πρόσφατα ὀρνίθια (καλοῦσι) νεοττοὺς καὶ ὀρταλίχους. Theocr. XIII. 12. Epigr. Agathiæ ap. Suid. in v. Ὀριθεὶς δροσερῶν μητέρες ὀρταλίχων. Aristoph. Acharn. 871, ubi Scholiasta docet *pullos gallinaceos* apud Bœotios ὀρταλίχους audiisse. Hesych. Ὀρταλίχοι. οἱ μήπω πετομένοι νεοσσοὶ καὶ οἱ ἀλεκτρύονες." Blomf.

55. ἢ τις Ἀπόλλων, *either, it may be, Apollo*; *tis* having the effect of *generalising* the proposition. Compare Ch. 756. ἢ λιμὸς, ἢ δίψη *tis*—*does hunger, or does thirst perhaps*... and Aristoph. Ranæ, 912. Ἀχιλλεία τῶ, ἢ Νιόβην—*Achilles perchance, or Niobe*... Compare also Matth. Gr. Gr. §. 487, 4. "Vulturum miseretur Apollo, quia augurum Deus; Pan, quia venatorum; Jupiter, quia tyrannorum." Stanl.

56. οἰωνόθροον, *the shrill bird-uttered cry of these strangers*, i. e. the shrill cry of these stranger birds; οἰωνόθροον here, like ἡμερόφαντον in v. 82. (on which see Blomf. Gloss. and Matth. Gr. Gr. §. 446, 4.) being a *corrective* epithet, serving to limit the application of the metaphor in *μετοίκων* to those *sojourners in the air* (ὑπατοι, v. 51.) who are supposed to be under the peculiar

patronage of some one of the ὕπατοι θεοί, in the relation doubtless of προστάτης. With this agrees the interpretation also of Klausen: "solam illam probo interpretationem, quæ est in Schol. Soph. Œd. Col. 936: μέτοικος. κέχρηται δὲ καὶ Δισχύλος ἐπὶ τῶν οἰωνῶν ἐν τῷ Ἄγαμέμνονι λέγων οὕτως τῶνδε μετοίκων. μετοίκους γὰρ εἶπε τῶν ὑψηλῶν τόπων τοὺς οἰωνοὺς ἀντὶ τοῦ ἐνοίκους."

59. πέμπει, *sends forth*—his vengeance against the offenders, it might have been in simple prose; but here it is poetically expressed in the most general terms—*Vengeance*^v, *after a time repaying*^w, i. e. which *sooner or later overtakes, transgressors*. On this most general form of definition, or description, by means of the participle without the article, corresponding to our English *those who*, or *such as*, do so and so: see Matth. Gr. Gr. §. 271. Obs.

Ἐρινύν] On this mode of writing this and similar words, which has been adopted as the most ancient mode by every modern editor but Wellauer, and which in the present instance has the sanction also of Aldus and Robortello, see Blomfield's Gloss. on Prom. 53.

61. ξένιος, called also ξυνέστιος, v. 682. (compare vv. 351–2.) who stands in the same relation to the injured ξένος, Menelaus, as the θεὸς ὕπατος in v. 55. to the birds connected with him by the common title of ὕπατοι. "Prout de amicitia, hospitii, jurisjurandi, sodalitatibus, purificandi jure agebatur, invocabatur Zeus φίλιος, ξένιος vel ἐφέστιος^x, ὄρκιος, ἐταιρείος, καθάρσιος. Schol. Eur. Hec. 345." Blomf.

62. πολυάνορος] τῆς πολλοῦς μνηστῆρας ἐσχηκίας. Schol. Compare v. 667, τὰν δορίγαμβρον ἀμφικειῆ θ' Ἑλέαν.

63. πολλά...καὶ γυιοβαρῆ] Angl. *many aye!* and *weary struggles*. On this peculiarity in the use of πολλὸς with another adjective, see Blomfield's learned note on Pers. 249. Markland on Eur. Suppl.

^v Müller defines the term ἐρινύς—whence ἐρινύειν in the Arcadian dialect, though not in the common language of Greece, *to be wroth*, Paus. VIII. 25. 4. Etym. M. p. 374. 1. Scap. Lex.—to be "the feeling of deep offence, of bitter displeasure, when sacred rights belonging to us are impiously violated by persons who ought most to have respected them." *Dissertations on the Eumenides*, p. 186. Compare Soph.

Antig. 1168–76.

^w Compare vv. 681, 1638. Ch. 383, Ζεῦ, κάτωθεν ἀπέμπεων ὑστερόποιον ἔταν. Soph. Antig. 1075, ὑστεροφθόροι Ἄιδου καὶ θεῶν Ἐρινύες.

^x This should rather have been ξυνέστιος, and ἐφέστιος vel ἑρκειος, domesticus vel gentilis, domus vel gentis vindex, mentioned as a distinct attribute of Zeus. See Soph. Ant. 487. Aj. 492.

572. Schneider on Xen. Anab. IV. 7. 26. Hermann on Viger, p. 669. Matth. Gr. Gr. §. 444. 4.

65. προτελείαις] Προτέλεια αἱ πρὸ τῶν γάμων τελούμεναι θυσία καὶ δωρεαί: Timæus—*Sacrifices and presents offered before a marriage*: compare Eur. Iph. A. 718. προτέλεια δ' ἦδη παιδὸς ἔσφαξας θεῆ; ib. 433, Ἄρτεμίδι προτελίζουσι τὴν νεανίδα. Hence in v. 217. προτέλεια ναῶν denotes *the sacrifice of Iphigenia which must take place before the emancipation of the Grecian fleet*; and hence by an easy transition it is used to express generally any *first act* or *beginning*, as here ἐν προτελείαις (μάχης), and in v. 697, ἐν βύθου προτελείαις.

67. ἔστι δ' ὅπη νῦν ἔστι] “Hujusmodi formulis utuntur Græci, quando de rebus injucundis breviter effari volunt; quod notarunt Abresch. ad h. l. et Schæf. ad Soph. Œd. Col. 273.” Blomf. Gloss. where see copious examples.

70. ἀπύρων ἱερῶν, *of the sacred personages to whom no offering is made by fire*, which cannot be applied to the Σεμναί, or Furies, as Blomfield has proved against the Scholiast, Stanley, Schutz, and others, from Eumen. 106–99—but which Professor Scholefield on Eur. Orest. 12. is right, I think, in applying to the Parcæ or Fates, whose name he thinks may be as obviously gathered from τὸ πεπωμένον here, as the name of *Clotho* there is obtained from the words φ' στέμματα ξήνασ' ἐπέκλωσεν θεὰ ἔρων. In confirmation of this ingenious interpretation, he further adduces from Hesychius the gloss: Ἱεραί' ἄρχουσαι: which, although of uncertain reference, we cannot err in understanding of those *sovereign rulers* of unalterable destiny (τεταγμένη μοῖρα) to whose power the gods themselves were considered subject. Compare v. 989. and Prom. 514–18.

71. ὄργας ἀτενεῖς παραβέλξει, sc. τις—see examples of this omission in Middleton *on the Greek Article*, St. John viii. 44: ὅταν λαλῇ (τις) τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ: and on the Future see Matth. Gr. Gr. §. 502. 4. As to the sense of the passage, compare Suppl. 1056. σὺ δὲ θελγοῖς ἂν ἀθελκτον, *you would (wish to)*

γ See also Müller's account of the religious service of the Semnæ at Athens. *Dissertations on the Eumenides*, p. 209. On the other hand: “Equidem ne de Furiis accipiam, non impediunt quæ docte attulit Blomfieldius. Neque enim nimis accurate

premenda sunt, quæ poetice dicuntur. Simili fere ratione hæc ipsa νηφάλια μειλίγματα (Eum. 107.) refellere possem, allatis ex Eur. Orest. 113, ἐλθοῦσα δ' ἀμφὶ τὸν Κλυταιμνήστρας τάφον, Μελικράτ' ἄφες γάλακτος οἰνωπὸν τ' ἔχρην.” L.

soothe one that cannot be soothed; viz. τὴν Μοῖραν, or what is there considered as the same thing, τὴν μεγάλην φρένα Διός: ib. 1047-9. Ὀργῆς ἀρενείς, stubborn tempers, in the most general sense of the word ὀργή, on which see Griffiths' note on the Prometheus, v. 378. and the examples there adduced.

72. ἀτίτᾱ] Aldus and Turnébe on the authority of the Florentine MS., read ἀτίται, in which they have been followed by Schutz, and Wellauer, who boldly stigmatises ἀτίτᾱ as a reading "sine sensu," and justly repudiating Schutz's interpretation of ἀτίται, *illæsi*, translates it *inhonorati*, appealing to Eum. 257, μὴ λάθῃ φύδα βὰς ὁ ματροφόνος ἀτίτας. But whilst all analogy and the authority of τίτας, *vindex*, Ch. 67. is against the supposition of a passive form ἀτίτης, Klausen has made it more than probable, comparing Eum. 780, 793, 839, 845, that ἀτίτας in v. 257. is not a nominative agreeing with ὁ ματροφόνος, but the accus. plur. fem. from ἀτίτος depending upon λάθῃ and agreeing with ἡμᾶς understood. And if ἀτίτᾱ is to be preferred on philological grounds, it certainly paves the way more naturally for what follows in pursuance of this train of thought: *But we by reason of^a our inglorious aged condition, left behind by the succour that then was sent, are staying at home, leaning each upon his staff to guide an amount of strength no greater than that of a child:*—and lastly, in favour of this reading we have the authority of the MS. Guelf. ἀτιταῖ (ἀτιτᾱ) (though Wellauer claims this on the other side) and of the editors Robortello, Vettori (Stephen's edition), Stanley, and Blomfield; not to lay claim to the neutral authority of the MS. of Triclinius^b, which has ἀτιταί. On the quantity of ἀτίτος see Clarke on Hom. Il. XIV. 484. A kindred form is ἀτίετος, Eum. 385, 839, and, if the reading be correct, Agam. 1398. Suppl. 853.

76. ὃ τε γὰρ ἀλαίνει] This whole sentence is but an ἐπεξήγησις of the idea suggested by the preceding word ἰσόπαιδα: *no better than that of a child: for both infancy resembles old age, and extreme old age is as helpless as a child.*

77. ἀναίσσων] The common reading ἀνάσσων, *reigning*, is cer-

^z Nouns in -της, it is well known, are derived from the 3rd pers. sing. in -ται of the pret. pass. of verbs, and denote the *agent*; as nouns in -σις are derived from the 2nd pers. in -σαι, and denote the *action* or *act of doing*; and nouns in -μα from the 1st pers. in -μαι, and denote the *action*, or *thing done*.

^a On this use of the dative see Matth. Gr. Gr. §. 397.

^b The *Farnesian*—now styled the *Neapolitan* MS., because placed in the King's Library at Naples—collated by Elmsley. Mus. Crit. Cantabrig. vol. II. No. VII.

tainly not so truly descriptive of the *youthful marrow within the breast*, as Hermann's correction (on Aristoph. Nub. 996. εἰσφύττειν) ἀνάσσω, *springing up*, which Blomfield and Scholefield have adopted, only writing it ἀναίσσω, as the more ancient and tragic form: see Pors. on Eur. Hec. 31.—'Εντός, *within*, an adverb followed by a genitive, *to mark its reference* (Matth. Gr. Gr. §. 340), is no doubt the genitive of ἐνς, the original form both of ἐν and εἰς. See Matth. Gr. Gr. §. 39. obs. 2. and §. 577.

78. Ἄρης δ' οὐκ ἐν χώρᾳ for *Mars is not in his province*; to wit, ἐν στέροις, that *region* more especially consecrated among the early Greeks to the god of war: compare Eur. Phœniss. 134, Ἄρη δ' Αἰτωλῶν ἐν στέροις ἔχει. The meaning, then, is, as Blomfield has explained it, *the martial spirit is not in its proper place*—in accordance with the well-known phrase, κατὰ χώραν ἔχειν, or μένειν, which, Viger remarks (cap. iii. sect. xiii. 10.) Isocrates and others have expressed by the word ἀραρότως (ἔχειν or μένειν). Compare Callim. Hym. Del. 192, and Xenoph. Œcon. III. 3. quoted in Blomf. Gloss., as also Demosth. against Timocrates, p. 701. l. 16. Schæf. τοῦτον μὲν λύσαι, κατὰ χώραν δὲ μένειν τοὺς ἄλλους ἔῃν. With the passage before us compare also Suppl. 749, γυνὴ μονοθεῖσ' οὐδέν' οὐκ ἔνεστ' Ἄρης: and Soph. Electr. 1242, ὄρα γε μέντοι κἄν γυναιξίν ὡς Ἄρης ἔνεστιν. A somewhat similar προσωροραία occurs in v. 950, οὐδέ... θάρσος εὐπιθὲς ἕξει φρένος φίλων θρόνον.

79. τό θ' ὑπεργήρων] It is a remarkable fact, that all the oldest MSS. and Edd., amid much hopeless jumbling of these three words together, agree in the termination -ως: which I can account for only by supposing it to have been introduced in accommodation to the erroneous reading ὅτε in v. 76, and τόθ' in v. 79, which Stanley was the first to correct. The present reading, which, with the exception only of Klausen, has been adopted by every Editor after Vettori, is first found in the Farn. or Neap. MS.: where it

^c Χώρα is properly a *country, district, or territory*: χώρος, which Scapula rightly places before χώρα as the primitive word, is in its most general sense *space or room*; but in common acceptation a *certain extent of space, a place or spot*; on a larger scale always than τόπος, a *position or site*: see Soph. Ed. C. 22-26. Now what a country or district is to its inhabitants, its rulers, or its deities, that

by an obvious metaphor, may its *proper place* (ὁ τόπος, or more generally, ὁ προσωρορῆς καὶ ἀρμόδιος ἐκδοτῆς χώρος) be said to be to any individual person or thing. Hence χώρα is not unfrequently found to denote a *locus or locale*; as, for example, a watchman's *beat*, or, in general, any limited region within which any thing may be said to have its *play*: and hence the phrases ἐν χώρᾳ, κατὰ χώραν, *in situ, in statu quo*.

is probably due to Demetrius Triclinius.—“Υπεργήρως, quod Eusebio Hist. Eccl. 116, ἐσχατογήρως. Ælian. Var. Hist. IV. 1. ὑπεργήρων ζῆν, αἰσχροῖν. Latini ævitas. A. Gell. XX. 1: Ævitas est extremum senium.” Stanl.

Ibid. φυλλάδος, *foliage*, and hence by an obvious metaphor, *freshness, vigour*; see below, v. 935, and on nouns in -άς, Blomf. Gloss. on Theb. 146. v. λιθάς.

80. ὁδοῦς στείχει] See the explanation given of a cognate accusative after intransitive verbs, Matth. Gr. Gr. §. 408; and compare Soph. Aj. 42, τί δῆτα ποίμναις τῆνδ' ἐπεμπίπτει βάσιον; Eur. Phœn. 1379, ἦξαν δρόμημα δεινὸν ἀλλήλοις ἔπι.—ἀρείων, an instance of what is technically called σχῆμα πρὸς τὸ σημαϊνόμενον: see Matth. Gr. Gr. §. 434, 1. a.

82. ἡμερόφαντον] “Pulcherrimum est epitheton illud ἡμερόφαντον, non tantum ut metaphoram clarius definiat, atque a vero somnio, quod noctu apparere solet, distinguat; sed quia senes, apricationis gratia, interdiu versus meridiem in conspectum venire solent, ut ad mediam fere noctem dormientium oculis obversantur insomnia.” S. L.

Ibid. “ἀλαίνει, oberrat. Eur. Orest. 531. Iph. T. 284, μανίας ἀλαίνων καὶ φόβοις. Phœn. 1532, ᾧ κατ' ἀλλὰν ἀλαίνων. Tr. 1083. El. 204. 589. Augmentivum est ab ἀλάομαι, *erro*, et cum mentis tum corporis infirmitatem significat, tanquam incertus esset ὁ ἀλαίνων et viæ et consilii.” S. L.

87. περίπεμπα θυοσκυεῖς, “sacrificia huc illuc missa, h. e. per omnia urbis altaria distributa, *peragis*. Περίπεμπα enim non est, ut Stanleius opinatur, de victimarum partibus, quas amicis mittere solebant, intelligendum.” Schutz. “Sacrificando excitas quæ huc illuc misisti; sacra ex iis instituis:” Klausen. Compare Eur. Heracl. 401, θυηπολεῖται δ' ἄστνυ μάντεων ὑπο.—We may gather from this address that the queen and her train now first make their appearance in obedience to the Watchman's summons v. 26, (compare v. 572, &c.) and that whilst the Chorus is occupied in singing the ode that follows from v. 104 to v. 155, and the first *Stasimon*, vv. 156–246, that significant bye-play is going on upon the stage, which is plainly indicated in vv. 575–78.

89. ὑπάνων, χθονίων,] This is a mere ἐπεξήγησις of πάντων, after which follows a sub-division of τῶν ἀστυνόμων θεῶν; *for of all the gods who watch over the city, gods above, gods below, as well those of the air, as those of the Agora . . . i. e. both the deities*

who preside over the^d elements, the mythic divinities of Nature—ὤν γῆ, καὶ λευκὸν ὕδωρ, Suppl. 24.—called also *πεδιονόμοι* Theb. 272; and the presiding deities also of ^e assemblies (*ἄγωνα* Angl. *gatherings*), the patrons and protectors of civilized society—ὤν πόλις Suppl. 24.—designated also as *ἀγορᾶς ἐπισκόποι* Theb. 272. and *ἀγώνιοι θεοὶ* below v. 494. and Suppl. 169. Compare also the Herald's salutation, vv. 489—94, in which among the *οὐράνιοι πεδιονόμοι τε θεοὶ* he addresses *Χθών* or *Tellus*, and the god of Light (compare Suppl. 212—13.), and among the *ἀγοραῖοι*, or *ἀγώνιοι*, as he by implication calls them, v. 495, *ὑπατός τε χώρας Ζεὺς* (expressly call *ἀγοραῖος* Eum. 793.), *Apollo* and *Hermes*: compare Suppl. 214—23. That v. 90. contains a correct sub-division of *all the tutelary deities, supernal and infernal*, may be seen from Pers. 628—9, *ἀλλὰ χθόνιοι δαίμονες ἄγνοι, Γῆ τε καὶ Ἑρμῆ, βασιλεὺ τ' ἐνέρων*—whence it appears that the goddess *Tellus* was at once *χθονία* and *οὐρανία*, and *Hermes* *χθόνιος* and *ἀγοραῖος*; as, on the other hand, the *Sun* was at once *ὑπατός* and *οὐράνιος*, and *Zeus* and *Apollo* *ὑπατοὶ* and *ἀγοραῖοι*.

95. ἀδόλοισι παρηγορίας.] “Quidnam sint unguenti ἀδολοι παρηγορίας nemo explicare potuit.” Blomf. Wellauer thinks Schutz has given a satisfactory interpretation in *olei casti mollibus sincerisque fomentis*,^f but Klausen has done much more for the passage by inviting attention rather to ἀδόλοισι than to παρηγορίας, which, like *πειθῶ*, in v. 106, is plain enough; and we shall not be wrong, I think, in classing it with *οἰωνόθροον* in v. 56, and *ἡμερόφαντον* in v. 82, as a *corrective* epithet, for the full force and meaning of which we must look abroad, for an instant, upon the moral and political constitution of the ancient communities of Greece.

Ἐνεσσι γάρ πως τοῦτο τῇ τυραννίδι νόσημα, τοῖς φίλοισι μὴ πεποιθένας, [Prom. 224—5,] said, and no doubt thought, the free-born *Æschylus*. But *Æschylus*, happily for himself, did not live to see the *Sovereign People* become no less a prey to the same “green-eyed

^d Compare Virg. Georg. i. 21—23. Diique Deæque omnes, studium quibus arva tueri; Quique novas alitis non ullo semine fruges; Quique satis largum cælo demittitis imbrem: and Propert. iii. xiii. 41. Diique Deæque omnes, quibus est tutela per agros.

^e Compare CEd. Tyr. 161. Ἄρτε- μιν, ἃ κυκλόνει' ἀγορᾶς θρόνον εὐκλέα θάσσει.

^f And so the Bp. of Lichfield: “Παρηγορία est non tantum *adhortatio*, *consolatio*, sed et apud medicos *delinimentum*, *fomentum*; et cum præcedant voces *φαρμασσομένη* et *χρίσματος*, nullus dubito quin *Æschylus* ex consecutione idearum, quam vocant, in hoc sensu medio usurpaverit. Simili ratione *fomenta* et *solatia* junxit Cic. Tusc. ii. 24.”

monster," jealousy and mistrust. How would his spirit have been vexed, had he witnessed that state of things in Athens, which, not thirty & years after his death, a brother patriot (Thuc. iii. 43.) has so fearfully pourtrayed, and which a later indeed, but equally faithful and wholly independent testimony (Aristoph. Ran. 1420-59,) has conspired to place upon the page of Grecian history. Still our poet who had seen the gathering of the "political ulcer," as Muller^b describes it, which began to discharge itself, about the date of the representation of the *Ῥορεστία*, in the party-struggles respecting the Areopagus, had seen enough to know what a political engine, charged (as he would think) with evil rather than good, the powers of *demegoric persuasion* were capable of becoming: and hence probably it is that the *honey-tongued enchantress*, Prom. 172, ἢ τ' οὐδὲν ἄπαρνον τελέθει θέλκτορι Πειθῶι, Suppl. 1040., is stigmatised in v. 374 of this play as ἄ τάλαινα Πειθῶ, προβουλόπαις ἄφερτος ἄτας, and an *hour of insidious design and danger*, Ch. 726, is characterized by saying, νῦν γὰρ ἀκμάζει Πειθῶ δολία: compare also v. 857. τοιάδε μέντοι σκῆψις οὐ δόλον φέρει, and Suppl. 623, δημηγόρους εὐπειθεῖς στροφάς. If this conjecture be well founded, ἄδολος, which as an epithet of *oil* might well enough have been rendered *pure*, or *unadulterated*, (Stanley compares 1. Pet. ii. 1. γάλα ἄδολον) must in its present connection be understood, on the principle illustrated by Blomfield on v. 82, to denote only that the *soft rhetoric* here intended is *not that in general use* among the deceitful children of men.

96. πελάνω. "Πέλανος, *Quidvis ex humido concretum, et proprie Libum*:" Blomf. Gloss. on Pers. 209 (204).—Suidas: Πέλανοι,ⁱ πέμματα ἐκ παιπάλης, τούτεστιν ἀλεύρου λεπτοτέρου, εἰς θυσίαν ἐπιτήδεια. Etymol. Mag. p. 659, 15: Ἀπτικοὶ δὲ λέγουσι πέλανον πᾶν τὸ πέπηγος, ὡς Εὐριπίδης ἰ περὶ τοῦ ἀφροῦ περὶ τοὺς δόδοντας:—and in this most general sense, in which, according to Suidas, it is applied to *any gummy or resinous substance*, we must understand it here in reference to *oil*; to wit, *with a concretion taken from the interior of the pulace*;

ε Æschylus died B.C. 456. The date of Diodotus' speech on the Mytilenæan question is B. C. 427, and of the exhibition of the Rance, B.C. 406.

^b *Dissertation on the Eumenides*, p. 111. See also his concluding remarks on the *State of affairs at Athens*, p. 116.

ⁱ Scapula derives the word πέλανος from παλόνειν, *to knead* or *mix*, and that from πάλη, *fine flour*, whence also παιπάλη and πασπάλη, Aristoph. Nub. and Vesp.

^j Orest. 219-20. ἐκ δ' ὕμωρον ἀθλίω Στόματος ἀφρόδη πέλανον ὀμμάτων τ' ἐμῶν.

as if it had been ἐκ μυχῶν βασιλείων—compare Ch. 1070, ἀνδρὸς βασιλεια πάθη, for πάθη ἀνδρὸς βασιλείως—that is, from the apartments of the *Materfamilias*, the Γυναικῶν or Γυναικουτίτις, as Blomfield has clearly shewn from Ch. 35. μυχῶθεν ἔλακε, γυναικείοισιν ἐν δόμασιν βαρὺς πίπτων. Soph. Trach. 686. τὸ φάρμακον τοῦτ' ἐν μυχοῖς σῶζειν ἐμέ, sc. Δηάνειραν. Antig. 1293. Eur. Med. 398: to which we may add Ch. 537. and Pers. 524, ἤξω λαβοῦσα πέλανον ἐξ οἴκων ἐμῶν. From denoting in general *any concretion*, it is plain that πέλανος may be used to denote *a mass or mixture, in a greater or less degree of fluidity*; and hence, whilst in Pers. 204. 524. and Eur. Hipp. 147. it signifies *a cake*, in Ch. 92. χέουσα τόνδε πέλανον ἐν τύμβῳ πατρὸς, the context shews that it must be translated *a libation*; viz. of the *ingredients* of the sacrificial cake, *honey, wine, water and flour*: Odyss. xi. 519. Hence also it is used metaphorically, and may be familiarly rendered *a mess*, Eum. 265, ἐρυθρὸν ἐκ μελίων πέλανον. Pers. 816, πέλανος αἵματοσταγῆς. Eur. Alcest. 851. Iph. T. 300. αἱματηρὸν πέλανον.

97-9. τούτων λέξασ' . . . παιῶν τε γενοῦ . . . I cordially re-echo Blomfield's wish, that Hermann had rested his observation (on Viger, p. 340. n. 219.), that *τὲ is peculiarly used by Æschylus, like εἶτα, after a participle*, on less equivocal authority than that of Ch. 556-7, which Blomfield, despite of Wellauer's^k angry vindication of it, has effectively negatived; whilst the other more apposite example, Ch. 863-5, which Wellauer himself has furnished, but with the important omission (I do not retort his own charge of *fraudulent omission*) of three following words, πατέρων μέγαν δλαβον, is certainly *capable* of an entirely different interpretation.

It ill, it must be confessed that Hermann and Wellauer's philological explanation is infinitely more worthy of the student's attention than Blomfield's wholly unauthorized alteration of the text. The force of εἶτα with a verb following after a participle (on which see Matth. Gr. Gr. §. 566. 3.), seems to be, to exhibit two distinct actions, or, more correctly speaking, operations (the

^k The following is Wellauer's annotation upon this passage: "λέξ' ὅτι και. Ald. λέξ' ὅτι και σοι Turin. λέξον ὅ' ὅτι σοι Blomf. propter sequens τε; id tamen sæpius post participium ab Æschylo infertur, ut Choëph. 851. (863.) πῦρ και φῶς ἐπ' ἐλευθερία δαίων, ἀρχὰς τε πολιτισσόνόμοιους ἕξει. ibid. 550. (556.) ὡς ἂν δόλω κτείναντες ἄρδρα

τίμιον δόλω τε και ληφθῶσιν ἐν ταυτῷ βρόχῳ θανόντες, nam quod Blomf. ibi constructionem hujusmodi esse ὡς ληφθῶσιν δόλω τε και ταυτῷ βρόχῳ, id falsum esse et ordo verborum arguit, et sequens θανόντες, quod ille dolose omisit. Conf. Herm. ad Aristoph. Nub. 180. et ad Viger. 772."

antecedent, in general, expressing some feeling or sentiment, which displays itself in a consequent action or assertion) as immediately succeeding each other, either as a natural and expected consequence, e. g. Aristoph. Vesp. 283 : or contrariwise, as a wholly unexpected and incongruous result, e. g. Prom. 777. Soph. Œd. Col. 277. 1005. The force of *τε*, on the contrary, when placed under similar circumstances, appears to be, to exhibit the respective actions of the participle and the following verb under one point of view, as coincident and in effect identical with each other : e. g. in the text, *having told us . . . be¹ thereby a healer of . . .* or more literally *put yourself (have become) in the position of having told us and so (have become) be a healer of, &c.*—*λέξασα* being in fact like *παίων*, dependent upon *γενού*: see Matth. Gr. Gr. §. 559. Thus *τε* in this construction performs that *exegetic*, or explanatory part, of which we have noticed one instance in v. 10, and which we have yet to consider on v. 123, as indeed a striking *peculiarity* in the writings of Æschylus.

Very different, however, from this are those constructions of *τε* with a *τε* or *καί* following, or with an *οὔτε* or *τε* going before, which, however occasionally involved, are all to be explained in the ordinary way—in such passages, for example, as Thucyd. I. 133. II. 63. IV. 85. which do not at all bear upon cases in which *τε* is found alone, and which therefore are improperly adduced by Arnold in support of his conjecture, be it right or wrong, that *τε* in itself^m is capable of denoting simply, “moreover, also.” See Arnold on Thuc. I. 9. 133. VII. 20.

100-3. Translate: *which, as matters now stand, at one time is a suggester of evil thoughts, at another, after sacrifices, as-*

¹ See this collateral effect of one main action expressed at greater length by means of *ἄμα*, Thucyd. III. 114. *καὶ ἄγων αὐτὰς κατέπλευσε· καὶ ἐγένετο ἄμα αὐτῷ μετὰ τὴν τῆς Αἰτωλίας ζυμφορὰν ἀπὸ ταύτης τῆς πράξεως ἀδεεστέρα ἢ κάθοδος.*

^m I say in itself, *per se*; for that under certain circumstances *τε* may be thus translated, is unquestionable.

Thus in Thuc. II. 29. *Τῆρης δὲ οὔτε τὸ αὐτὸ ὄνομα ἔχων, βασιλεὺς τε πρῶτος ἐν κράτει Ὀδρυσῶν ἐγένετο*, which it is really surprising that Arnold himself has not dealt with in this manner, we best dispose of the difficulty about the participle by translating, *But Teres*

at the same time that he had not the same name, as Tereus, king of Daulia, was moreover the first man in command of the Odrusæ that became king. But the real question is, could *τε* have been translated thus, had *οὔ*, and not *οὔτε*, gone before? or could we, on the authority of a passage like this, venture to translate the present text, for example, *having told, be moreover?* Even if we could, *λέξασα . . . παίων τε γενού* would be a clumsy and unclassical mode of expressing what *λέξον θ' . . . π. τ. γ.* would have much more obviously conveyed, and Blomfield would have the credit of having, in this instance, corrected Æschylus.

suming the form of soothing hope, drives away from my morbid mind care insatiate of grief.—Φαίνουσα, *showing*, sc. *εαυτήν* as *ἀνίσχει* also was used, v. 93: compare Eur. Electr. 1234, ἀλλ' οἶδε δόμων ὑπὲρ ἀκροτάτων φαίνουσί τινες δαίμονες ἢ θεῶν τῶν οὐρανίων. Soph. Antig. 471, δηλοῖ τὸ γέννημ' ὤμων ἐξ ὤμου πατρός τῆς παιδός, and see Matth. Gr. Gr. §. 496. 1. — In v. 103, I have, after Klausen, preferred the passive form *θυμόβορον* to the active *θυμοβόρον*, (though either epithet may be applied to a mind *preying upon itself*;) as approaching more nearly to the reading of the best MSS. *θυμόφθορον*; and recalled the old reading *λύπησ*, which is more easily constructed as a genitive after *ἀπληστον*, Matth. Gr. Gr. §. 339. than *φρένα* as an accusative after *θυμοβόρον* (*λύπην*) Matth. Gr. Gr. §. 422.

104. The strophe, antistrophe, and epode, which now succeed the Parodos in solemn dactylic measure, Müller justly characterizes as “an ode of a peculiar kind, distinguished no doubt in respect to the place as well as the mode of its delivery from the following trochaic ode (vv. 155—246.) which forms the first *Stasimon*.” “At the end of the anapæsts,” he thinks, “the Chorus had probably turned away from the stage towards the theatre; and it sings these strophes, as it approaches the place where it intends to take up its usual position round the Thymele.” *Dissertations on the Eumenides*, p. 252. The only other instance, we may add, of an ode of this kind in the remaining plays of Æschylus occurs in the Choëphoræ, vv. 22—83, where, it is to be remarked in confirmation of the above conjecture, it forms the actual Parodos of the Chorus, and is sung whilst they advance in mournful procession (traversing the same space as the *γέροντες* here, and in nearly the same time, as will be seen by a comparison of the two odes) from the palace of the Atridæ to the Thymele, which Genelli with good reason supposes in that play to have represented the tomb of Agamemnon, as in the Persæ also it may have represented the tomb of Darius. There is this difference indeed observable in the two cases, that, whereas here the ode is divided into three, there it is divided into five parts; but this is easily accounted for on the suppositionⁿ that the *χορηγόροι* were *fifteen* in number, whilst the Homeric *γέροντες* are but *twelve*; and whilst these sing in Epic verse of the sailing of

ⁿ See Müller, *Dissertations*, &c. p. 59.

the Grecian fleet, the others, with equal propriety, employ for the most part those irregular Iambic lines, which always form a considerable portion of the *κορμοί* (lamentations) and stage-odes (τὰ ἀπὸ σκηνῆς, or μονοδίαι); Müller, pp. 65, 66. See, for example, Theb. 961-95. Pers. 1014-68. Ch. 42355.

104. *κύριός εἰμι*] "If no longer able to go to war" (vv. 72-5.)—the Chorus resumes, once more addressing the spectators, and in some measure *προλογίζων*, for on the sacrifice of Iphigenia hang all the terrific incidents of the Trilogy—I am the very person to tell of the omen of victory that met the Great Avengers^o. *Κύριος, potis*, or in this place rather *potissimus*, occurs in the same sense in v. 171, *κυρίως ἔχων*: compare also v. 847; *Eum.* 127, *κύριοι συνωμόται*, Angl. *proper confederates*; ib. 325, *ματρῶν ἄγνισμα κύριον φάνου*, Angl. *in the case of a mother (slain) the rightful atonement for blood (shed)*—*κράτος αἰσίων*, which might be expressed in Latin by *fatale robur*, must be understood in connection with *ᾄδιον* to denote that *omen of strength, conveyed* it might be by any external object that first met the eye, which we find to have been in fact conveyed by the appearance of two eagles (ἀπ' ὄρνιθων ᾄδιων, v. 152.): compare *Prom.* 487, *ἐνοδίου συμβόλου*. Schol. on *Aristoph. Av.* 721: *σύμβολα ἐποιοῦν τοὺς πρῶτα συναντῶντας καὶ ἐξ ἀπαντήσεως προσημαίνοντας*; and *Xen. Mem. Socr. I.* 1. 3. *ἄσοι μαντικὴν νομίζοντες οἰωνοῖς τε χρῶνται καὶ φήμαις καὶ συμβόλοις καὶ θυσίαις*, which sources of divination are immediately recapitulated under the two general heads of *τοὺς ὄρνιθας* and *τοὺς ἀπαντῶντας*. *Ἐκτελής, perfectus*—*Pers.* 218, *τὰ δ' ἀγάθ' ἐκτελῆ γενέσθαι*—must here be taken actively, *perfector, ultor*, in the sense nearly of *τελείται*, vv. 68 and 1458: compare also Ch. 284. *Soph. Œd. Tyr.* 1330. In this sense Cyrus was preeminently an *ἀνὴρ ἐκτελής*: see *Isaiah xlv.* 28. xlv. 1-4.

107. *ξύμφυτος αἰών*] *atlas congenita, my time of life*: compare *Suppl.* 47, *μόρσιμος αἰών*. *Pers.* 264, *ἡ μακροβίωτος ὄδε γέ τις αἰὼν ἐφάνθη γεραίοις*, and in illustration of *ξύμφυτος*, *Soph. Œd. Tyr.* 1082, *οἱ δὲ συγγενεῖς μῆνες*, and *Eur. Herc. F.* 1293, *συγγενῶς δύστηνος ἄν*, *unfortunate from (coevally with) his birth*. See also *Schleusner* on *Romans vi.* 5: "*ξύμφυτος, proprie, una*

^o "Utrum *ἐκτελέων* legendum sit an *ἔντελέων*, inter doctos lis est non dirimenda. Huic lectioni favent *Stanl. Is. Casaub. Pears. Heath. Schutz. Blomf.*, quibus olim et ipse accesseram. Sed in alteram partem nunc transeo, quod *ἐκτελέων* est ex fide Codicum, *ἔντελέων* tantum e conjectura." S. L.

plantatus, congenitus, una natus, metaphoricè ad omnia transfertur, quæ in unum coaluerunt et sunt arctissime invicem conjuncta." — 'Ἄλλαν, though it stands somewhat nakedly without an epithet, is more easily explained than αἰὼν could be, if with Blomf. and Scholef. we were to read ξύμφυτον. Translate: *for still my time of life breathes upon me from the gods—permits me to be inspired with—persuasiveness of Song, my strength or forte*; or taking πειθῶ, like 'Ελλάδος, v. 109, as an adjective (Matth. Gr. Gr. §. 429, 4.), *the persuasive strength of songs*: compare Pind. Olymp. I. 179, ἐμοὶ μὲν ὦν Μοῖσα καρτερώτατον βέλος ἀλκῆ τρέφει· ἐπ' ἄλλοισι δ' ἄλλοι μεγάλοι—where the dative ἀλκῆ denotes "the object of the action" τρέφει καρτ. βέλος, *for my strength and defence*, Matth. Gr. Gr. §. 399; and the sentiment is very nearly the same as that which Horace has expressed at greater length, Sat. II. i. 39-56. Compare in particular v. 50: *Ut, quo quisque valet, suspectos terreat, &c.* "'Ἀλκῆ sæpissime de robore quod deorum præsidio homini contingit. Theb. 76. 215. Suppl. 351. 731. 832. Eum. 258." Klaus.

110. ξύμφρονα ταγὰν, for ξύμφρονας ταγούς as κράτος for τοὺς κρατούντας (compare v. 600.)—*Res pro persona*, Matth. Gr. Gr. §. 429. 1. Compare ἀρχὰς for ἀρχοντας, v. 123. Ch. 79. Eur. Phœn. 973. and with ξύμφρονα, Ch. 802. σύμφρονες θεοί. Suppl. 193. χερῶν συνωνύμων. "De metro vocis ταγῆ non sollicitus sum. Ostendi jam ad Persas vocem ταγός apud quosdam auctores produci, apud alios corripri. Primam itaque longam h. l. usurpat Æschylus, qui semper producit; brevem habet Aristophanes Lysist. 105, monente Blomf., sed, ut nec ipsum latuit, loquente muliere Lacæna, idque de acie. Hesych. ταγαῖς· ἀρχαῖς, ἡγεμονίαις." S. L.

111. ξὺν δορὶ καὶ χερὶ πράκτορι, *with spear and requiring hand*: compare in respect of this construction and meaning of πράκτορι, Suppl. 1041, θελκτορι Πειθοῖ. Soph. Trach. 860, Κύπρις φανερὰ τῶνδ' ἐφάνη πράκτωρ. Eum. 319, πράκτορες αἵματος. Suppl. 646, δῖον ἐπιδόμενοι πράκτορά τε σκοπὸν δυσπολέμητον. Hesych. πράκτορες· ἀπαιτηταί. See on v. 681, πρασσομένα.

115. ἴκταρ, *near*: Eum. 998, ἴκταρ ἤμενοι Διός. Edon. fr. 57. Hesych. "ἴκταρ· ἐγγύς, ἀπὸ τοῦ ἰκνεῖσθαι. Thomas Magister: "ἴκταρ· ἀντὶ τοῦ, ἐγγύς. Αἰσχύλος· ἴκταρ μελάθρων, ὡς ἔχει τὸ τῆς παροιμίας, οὐδ' ἴκταρ βάλλει. "Proverbium οὐδ' ἴκταρ βάλλει exstat apud Platonem Polit. ix. p. 575. C. Timæus: "ἴκταρ· ἐγγύς. εἶρηται δὲ παρὰ τὸ ἐφικνεῖσθαι. Verius ducit ab ἴκω [unde ἰκνέομαι] Ruhnkenius.

Plenius explicat Schol. Platon. p. 190. ubi ait *ἐρητι κατὰ τὴν γλωτταν*, i. e. *peculiari et obsoleto idiomate, sive obscuriori significatione*; vid. Gataker ad M. Anton. p. 158, 40." Blomf.

116. *χερὸς ἐκ δορυπέδου*, "e dextra cæli parte. Nam quod Græci *ἐπὶ δόρυ* pro *dextrorsum* accipiant, notius est quam ut exemplis confirmem. Cf. Toup. in Suid. v. *Καρδοῦχοι*. Formam hanc passivam esse, sed in sensu activo usurpari, monuit Blomf. qui verbum ipsum docte refigit: vide V. L." S. L.

117. *παμπρέπτοις ἐν ἔδραισιν*, in *very conspicuous stations*; in which sense *ἔδρα* appears to have been a technical term in augury—compare Eur. Herc. F. 596, *ἔρην δ' ἰδὼν τιν' οὐκ ἐν αἰσίοις ἔδραις*. Ælian. Anim. I. 48, *οἱ συνιέντες τῶν ὀρνίθων καὶ ἔδρας καὶ κλαγγὰς καὶ πτήσεις*. xvi. 16, *ἔρην οὐκ εἴδρον*. See Griffith's note on Prom. 492, *συνεδρῖαι*.

118. Translate: *in the act of devouring one of the hare tribe, very big with young, disabled in respect of further running*. This sentence affords a curious exercise in philology. First we have *βλαβέντα* agreeing, as it is said, *in sense* with *λαγῶν*, implied in *λαγίαν γένναν*; see Matth. Gr. Gr. §. 434, 1. a. and Obs. 2. But next it is to be observed that *βλαβέντα*, whilst it is grammatically constructed with *λαγῶν*, denotes in fact, as the context clearly proves, a *damaged female hare*—*λαγῶς*, *λαγῶς*, or *λαγός*, like *lepus* ♀ in Latin, being of that class of nouns, which has been denominated *epicene*⁹, or nouns by which under one gender both sexes are signified. From a want of attention to this circumstance, and from a notion probably that *γένναν* was to be translated *prolem* (as Ch. 247, *γένναν αἰετοῦ*. Theb. 749, *γέννας ἄτερ*;) and not *genus* (as Prom. 164, *οὐρανίαν γένναν* ib. 853. Pers. 933. 946. and Euripides *passim*)—so that *λαγίαν γένναν* should be in fact equivalent to *λαγῶδια*—it may have arisen, that all the earliest MSS. and Edd. have the passive form *ἐρικύματα*, whence *φέρματι* also has been corrupted in one or two copies into *φέρματα*. Klausen alone of modern editors has retained *ἐρικύματα φέρματι*, which he explains as in apposition with *λαγ. γεν.* and agreeing with *βοσκήματα* or *χρήματα*—the rest have embraced the emendation of Triclinius (Cod. Farnes.) and of Stephen (Ed. Victor.) *ἐρικύμονα*. It is further to be noticed that *φέρματι* adds force to *ἐρικύμονα*, precisely as in v. 209, *ὄργῃ* does to *περιέργως*—*φέρμα* being

p See Bentley on Hor. Sat. II. iv. 44.

9 See Quintil. Inst. I. 4. 24.

properly *gestamen*, not *gestatio*, and ἐρκύμονα φέρματι, *factu valde facundum*. Δρόμων, in respect of running; see v. 54. and Matth. Gr. Gr. §. 338.

120. αἴλιον αἴλιον εἰπέ] “Versus est quasi intercalaris, qualis, ni fallor, et iste quem sugillat Euripides apud Aristoph. Ran. 1296, ἰήκοπον οὐ πελάθεις ἐπ’ ἀρωγάν; Αἴλιος ab αἴ et λίνος, ut ἰήκοπος ab ἰή et κόπος. Hesych. interpretatur ὕμνος, θρήνος. Schol. Soph. (Aj. 627.) εἶδος θρήνου. Unde Etymologici auctor αἴλιον, inquit, ἐπὶ θρήνου τίθεται. Καὶ ἐν τοῖς ἐφυμνίοις δέ· γέγονε δὲ εἰς τιμὴν Δίνου τοῦ Καλλιόπης.” Stanl. Blomfield quotes from Conon, Narrat. 19. οὕτως ἦν ἐκπρεπῆς ὁ ἐπὶ Λίνῳ θρήνος, ὡς ἀπ’ ἐκείνων καὶ τοῖς ἔπειτα ποιηταῖς πλωτὸς πάθους παρενηκὴ Λίνος συνανεγράφη: and adds, “Cf. Herodot. II. 79, qui miratur unde ad Ægyptios pervenerit Λίνος cantilena. Hom. II. Σ’. 569. Τοῖσιν δ’ ἐν μέσσοισι πάϊς φόρμιγγι λεγείη Ἴμέροεν κιθάριζε· Δίνον δ’ ὑπὸ καλὸν ᾄειδε Δεπταλέη φωνῇ: ubi Lini historiam ex Philochoro tradit Schol. Venet. et de Lino locum intelligit Pausan. ix. 29; et recte quidem, me saltem iudice; etsi aliter sentiunt viri eruditi C. G. Heyne et R. P. Knight, qui de hac quæstione minus consulte scripsit in Prolegomenis ad Homer. §. 47. not. non recordatus, ut opinor, fragmenti Hesiodæi apud Eustath. ad II. Σ’. p. 1163: Οὐρανίη δ’ ἄρ’ ἔτικτε Λίνον πολυήρατον υἱόν, ὃν δὴ, ὅσοι βροτοὶ εἰσιν ᾄοιδοὶ καὶ κιθαρισταί, Πάντες μὲν θρηνοῦσιν ἐν εἰλαπίνας τε χοροῖς τε, Ἀρχόμενοι δὲ Δίνον καὶ λήγοντες καλέουσι.” There is, however, another interpretation of αἴλιος noticed by Athenæus, xiv. p. 619. C. Λίνος καὶ αἴλιος, οὐ μόνον ἐν πένθεσιν, ἀλλὰ καὶ ἐπ’ εὐτυχίᾳ μολπῇ κατὰ τὸν Εὐριπίδην (Herc. F. 348.), and by Stanley: “Alias αἴλιος est telam textentium cantilena; de qua Eustathius: ἡ μέντοι ἐξ Ἐπιχάρμου χρῆσις, ἐθέλουσα τὸν αἴλιον ᾠδὴν τῶν ἰστοουργούντων εἶναι, οὐ τὸν Λίνον, τὸ κύριον, ἐγκείσθαι τῷ αἰλίῳ βούλεται, ἀλλὰ τὸν λίνον. Cum itaque αἴλιον sit vox μέση, Schol. de cantu festivo et hilari sumi vult h. l. et fortasse rectius.” On which the Bishop of Lichfield remarks: “αἴλιον h. l. pro flebili cantu, qualis erat Lino mortuo cantatus, accipiendum esse nullus dubito. Hoc enim vult Chorus. Omen illud partim infelix erat, quod longam belli moram prædixit; partim felix, quod urbem Trojanam denuo captum iri ostendit. Igitur, quatenus infelix erat, αἴλιον αἴλιον εἰπέ: quatenus vero felix, quod faustum sit, prævaleat! Cæterum ad alteram illam vocis αἴλιον interpretationem, quam attulit Stanl., pauca addenda sunt ex Symmonsii nota. Monet enim vir doctissimus, omnium fere

operariorum cantica quædam propria fuisse. Messorum scilicet canticum ἰουλον dictum, ab ἰούλοις, *manipulis segetis*, cujus hæc erat cantilena, πλείστον οὐλον, οὐλον ἴει, ἰουλον ἴει. Deinde ad Athen. xiv. 10. lectorem remittit ubi multa hujusmodi cantica recensentur." Compare Eur. Orest. 1395. Phæn. 1520. Hel. 170.

123. πομπούς τ' ἀρχάς, *as the leaders, to wit, of the expedition*:—or, more literally, *was taught*^r at once *the fierce devourers of the hare and the conducting authorities*; i. e. was led to put them together in his mind under one and the same relation—as type, namely, and anti-type; as sign, and the thing signified. See on v. 97. and compare vv. 206, 1377. Ch. 95. Suppl. 43. 62. 695. Soph. Œd. Tyr. 1055. Eur. Phæniss. 937. Hor. Carm. l. 2. 15. monumenta regis, *templaque Vestæ*; and above all Sat. II. 3. 276, *Adde cruorem stultitiæ, atque ignem gladio scrutare*, explained by what follows in v. 321, *Adde poemata nunc; hoc est, oleum adde camino*. These examples may suffice to illustrate and confirm what we have denominated the *epexegetic* use of τὲ, whilst a careful comparison of them will shew that there is a something in it peculiar to Æschylus: but the question which next arises—*what was the primary use and signification of τὲ*—so far as it can be ascertained from the oldest Greek writings which have descended to us, is reserved for further consideration within the more convenient limits of an Appendix. See Note C.

125. ἀγρεῖ, the Present for the Future, to denote the certainty of the event: see Matth. Gr. Gr. §. 504. 3. and compare Prom. 171. 513. 525. Elmsley on Eur. Med. 888. proposed to read αἰρεῖ, which Blomfield has adopted; but ἀγρεῖ is the reading of all the copies, and whilst it is wholly unobjectionable in itself, it is more in character with the preceding imagery: *In time indeed this expedition, eaglelike, is to seize upon the city of Priam as its prey.*

128. πρόσθε, *in front of* the towers, or walls—not *first*, as Blomfield and Wellauer translate it: for, though that would make equally good sense, πρόσθε πύργων in the event more exactly corresponds to ἕκταρ μελάθρων in the omen: compare Eum. 46, πρόσθεν

^r ἔδω here, and δαίς, Ch. 604, are formed from δαίω, or rather δάω, Matth. Gr. Gr. §. 229. Buttman's *Irregular Greek Verbs*, p. 56; not from δάημι, as Blomfield derives them. With the

explanation given of ἔδω, compare the Scholiast's explanation of Œd. Tyr. 1055, νοεῖς συνάγεις τῷ νῶ. συμβιβάζεις.

δι τάνδρος τοῦδε. Pers. 447, πρόσθε Σαλαμίνος τόπων, and Theb. 525, πρόσθε πυλᾶν.

129. Διαπάξει, for which some modern editors read λαπάξει, is the older and Homeric form, which Wellauer justly remarks that our poet has purposely preferred in this passage; and Eustathius' observation on Il. I. p. 65, 28—παρὰ γοῦν τῷ Αἰσχύλῳ εὐρηται τὸ ῥῆμα χωρὶς τοῦ ᾄ—may with more propriety be referred to Theb. 47. 456. 531.—πρὸς τὸ βίαιον, the same as πρὸς βίαν, *violently*. Eum. 5. Prom. 208. Compare v. 371, πρὸς κόρον, *insolently*, and see Blomf. Gloss. on Prom. 220, πρὸς τὸ κάρτερον, and Matth. Gr. Gr. §. 591, ε.

130. οἶον, stands here as a relative, expressing at the same time the *quality* of the antecedent: ἄγα is Hermann's happy emendation of ἄτα, confirmed by Hesych. ἄγαις ζηλώσεσιν. Αἰσχύλος Θρηήσσαις: and Etym. M. ἄγα φθόνος καὶ βασκανία: προτυπὴν is well rendered by Blomfield *procusum*²: and στρατευθὲν³, *armed* or *army-like*, (compare ἐκδρακοντωθεὶς, Ch. 449,) is a purely Æschylean *corrective* epithet. Translate: *which military bit of Troy, being forged of such a quality, let us take care that no envy on the part of the gods cast a cloud upon*. Compare Eum. 379, τοῖον ἐπὶ κρέφας ἀνδρὶ μύσος πεπύταται. Ch. 52, δνέφοι καλύπτουσι δόμους: and with στόμιον Τροίας compare Ch. 962, ψάλιον οἴκων.

In v. 132. Turnébe, Vettori, and the rest of the editors until Blomfield, read στρατευθὲν—which the Bp. of Lichfield translates in *expeditionem profectum*, and defends against Wellauer's "στρατευθὲν nihil prorsus est, et passiva vox non esse potest, nisi verbi activi στρατώ," from Xen. Anab. V. 6. 12. ἔμπειρος τῆς χώρας διὰ τὸ ἐστρατεῦσθαι ἐν αὐτῇ. Demosth. in Mid. p. 545: οὗτος μέντοι, πολίτης ὢν, ἐστρατευμένος ἀπάσας τὰς ἐν ἡλικίᾳ στρατείας. But στρατευθὲν is the reading of the MSS. Med. Phil. Guelf. Flor. Farn., and of Aldus and Robortello; and, as such, has been preferred by every editor after Blomfield.

² " Προτυπὴν active accipit Hermannus et vertit *intransitivum*. Ipse in edic. majore vertit *intransitivum*, veritus ut pro προτυπὴν, *procusum*, poni possit; in quod tamen proferendæ Blomf., idque libenter acciperem tanti viri auctoritate firmatus, si ipse sediter proferuisset. Nomen hinc igitur sensus scruptus mihi *intransitivus* est. Dura certe

locutio est κρεφάσῃ στόμιον, et æque dura στόμιον στρατευθὲν (sic), quam tamen quodammodo excusare conatur Schutz. obscuritatem oraculi causans." S. L.

³ See Matth. Gr. Gr. §. 409. 5. Obs. 1. according to which στρατευθὲν might be resolved into ποσφὲν τῷ στρατώ.

134. *πτανοῖσιν κυσὶ πατρὸς, the winged dogs of father Jupiter, . e. the eagles*—a simple case of apposition (Matth. Gr. Gr. §. 431.) without the conjunctive particle as in v. 123—*slaughtering for themselves a poor afflicted animal, young and all, before she had brought them forth*:—*αὐτόκοκον, una cum sætu*, Schol. *σὺν αὐτῷ τόκῳ*. Compare *αὐτόχθονον*, v. 517. *αὐτόκωπα*, Ch. 162. *αὐτόπρεμμον*, Eum. 401. *αὐτοῖσι συμμάχοισι*, Prom. 221. *αὐταῖς ῥίξαις*, *ibid.* 1047. *αὐτοῖς ἐκεινοῖς ἀνοσίοις κομπάσμασιν*, Theb. 551. See also Monk on Hipp. 1184, Elmsley on Med. 160, and Matth. Gr. Gr. §. 405, Obs. 3:—*πτάξ, any timid animal*: *πτάξ, πτακίς, πτώξ, δειλός*: Hesych.; formed from *πήσσω*, as *ράξ* from *ρήσσω*, and *πλάξ* from *πλήσσω*, and *πτώξ* (Eum. 325.) from *πτώσσω*: Blomf. Compare Hermann on Soph. Phil. 1081.

136. *στυγεί δέ]* for *she loathes*, adds Calchas, *the banquet of the eagles*, and hence it is that I augur her feelings towards the real ^u*eagles seen sacrificing &c.*—an act, the precise counterpart ^vof that which Agamemnon had committed: the slaughter, namely, of a *breeding doe*. Such, as Klausen has very ably shewn, is our poet's peculiar version of the offence by which Agamemnon drew down upon his brother and himself the anger of the goddess Diana, v. 133—an offence, which Sophocles indeed, *Electr.* 566–72, has represented somewhat differently, but which Æschylus has with great propriety so laid, as directly to pave the way for the consequent sacrifice of Iphigenia; in which the disappointed ^whopes of a young marriageable daughter rigorously compensate for the injury done to *the beautiful Ranger of the woods and forests*, and more especial Protectress of the *young of animals*: vv. 138–41.—*λοχεῖα γὰρ ἡ θεός*. Schol. on v. 135.

138. Wellauer defends the reading of *τόσσον* in this line from Soph. Aj. 185. *τόσσον*, and from *δσσον* Eur. Suppl. 59, *δσσα* Troad. 785. Soph. Phil. 508, to which we may add *δσσας*, Æsch. Pers. 863.—Klausen remarks on *ἀ καλά*, that Diana was worshipped at Athens and in Arcadia under the title of *ἀρίστη καὶ καλλίστη*; and that among the Greek poets Pamphos was the first to address her thus: Paus. I. 29. 2. VIII. 35. 8.

^u See a similar comparison of a royal house to young eagles, Ch. 247–61.

^v Hence the introduction of it in this place by the adversative particle *δέ*; which sets the one occurrence *over against* the other, and makes the known indignation, with which Diana regards

the one, the exact measure, as it were, of that with which she may be presumed to have regarded the other also.

^w See the feelings of a father on this point described, Soph. Œd. Tyr. 1492–1502, and compare *Electr.* 164. Eur. *Hecub.* 416.

139. δρόσοισι λεπτοῖσι, *the tender offspring*; see the next note, and compare λεπταῖς v. 861. Such is Wellauer's singularly happy restoration of the text of Æschylus—corrupted first, as he ingeniously argues, by writing Α^x for Λ, into δρόσοισι ἀέπτοις—then by an attempted correction ἀεπτοις further distorted into δρόσοισι ἀέλπτοις—and lastly, to avoid the hiatus, written δρόσοισιν ἀέλπτοις, as it stands in most of the extant MSS. In δρόσοισι λεπτοῖσι we may notice another example of an adjective agreeing with its substantive only in *sense*, as in v. 118. Matth. Gr. Gr. §. 434. 1.

Ibid. λεόντων] This emendation of another all but hopeless corruption of the text—*δντων*, or *δλων*, Rob.—is due to Stanley, who quotes Etym. M. p. 377. 37. v. ἔρσαι. καὶ Αἰσχ. ἐν Ἄγ. τοῖς σκύμοις τῶν λεόντων δρόσους κέκληκε, μεταφράζων τοῦτο—*this Homeric phrase*, namely; Odyss. IX. 222, where ἔρσαι denotes *young lambs*.—"Sed primus omnium pater elegantiarum Homerus ἔρσην, id est *rorem*, tenellos agniculos vocavit: χωρὶς μὲν πρόγονοι, χωρὶς δὲ μετασσαι, χωρὶς δ' αὖθ' ἔρσαι: quasi dicat τὰ ἐρσῶδη sive δροσῶδη πρόβατα." Casaubon on Athenæus IX. 8.—"μαλερῶν, *vehementium*, a μαλερός, quod ab antiquo μάλος, cujus neutrum μάλα, *valde*." S. L. Compare Blomf. Gloss. Pers. 62.

141. ὀβρικάλοισι] See Ælian. Hist. Anim. VII. 47, quoted by Blomfield: τῶν ὑστρίχων καὶ τῶν τοιούτων ἀγρίων τὰ ἔκγονα ὄβρια (ὄβρικάλα, Valck.) καλεῖται. καὶ μέμνηται Εὐριπίδης ἐν Πελοίᾳσι τοῦ ὄνοματος, καὶ Αἰσχύλος ἐν Ἄγαμέμνονι καὶ Δικτυουλοῖσι. Photius; Ὀβριά καὶ ὀβρικάλα τὰ τῶν λεόντων καὶ λύκων σκύμνα. Αἰσχύλος Δικτυουλοῖσι.

Ibid. *τερπνά*] I have followed Klausen in connecting this with the preceding words—and *looking kindly upon* &c. in the same sense as *εὐφρων*—agreeably to the punctuation of Aldus and Turnébe, and to the gloss annexed to it in the Neap. MS: (*Ἀρτεμῖς*), rather than, with the rest of the editors after Vettori, make it part of the following sentence; in which, as an epithet of *ξύμβολα*, it is neither applicable to the omen itself, v. 143, nor consistent with what immediately follows in v. 145, as its apprehended consequence. The reason probably, why *τερπνά* has nevertheless been commonly made the commencement of an apodosis—which in reality does not exist, for the sentence contains a simple asser-

* The same mistake appears to have introduced the corrupt reading δὲ ἀπίδων, Suppl. 95, where Wellauer is equally happy in his correction, ἰάπτει δ' ἐλπιδῶν ἀπ' ἐπιπύργων. Compare Ch.

566, δέξαν', for which the oldest MSS. and Edd. have λέξαν', Λ being written for Δ. See also v. 1258 of this play, where Canter was the first to restore τὰσδ' ἐγὼ in place of τὰς, λέγω.

tion—is to be sought in v. 138, where *περ* has been thought to exert its *adversative*, when in fact it exerts only its *affirmative* power: see Hoogeveen's Greek Particles, Seager's ed. p. 165. The correct translation of *τόσσον περ εὐφρων* is not *although so much favouring*, but *eo usque, or eatenus benigna, thus far favouring*; for *περ* in strictness qualifies that word only after which it is placed^y, and—if the surmise be just, that it contains the radical notion of *πέρα* and *περάω*, *πέρας* and *περαίνω*^z—*τόσσον περ* is literally *thus much, thoroughly or entirely*, and hence *every whit or fully as much as this*^a, which might otherwise be expressed by *ἐπὶ τόσσον*: Matth. Gr. Gr. §. 578. f. and 586. To the same idiom belongs that *post-positive* use of *οὕτως* which will be noticed on v. 695.

142. αἰεῖ, sc. τὸν πατέρα, is *begging of Jupiter*; whose the eagles are, v. 134, and whose peculiar province it is to send these auspices to men, Ch. 258–9. Klausen compares *ἐξηγήσατο*, v. 643; the response of the oracle, Herod. vii. 141, beginning Οὐ δύναται Πάλλας Δί' Ὀλύμπιον ἐξιλιάσασθαι, Δισσομένη πολλοῖσι λόγοις καὶ μήτιδι πυκνῇ, and Il. xxii. 220–1. Οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων Προπρυκλινωδόμενος πατρὸς Διὸς αἰγιόχοιο:—to which we may add Ch. 1. and 306. Τούτων, used *δεικτικῶς*^b—*to ratify the omen conveyed by these eagles and hare—an auspicious indeed* (because *χερὸς ἐκ δορυπάλτου*, v. 116.) *but not unexceptionable appearance of birds*^c—the particular species of Σύμβολα here intended; see on v. 104. We thus avoid the awkwardness of applying the term *στρούθων* directly to *the eagles*, agreeably to the reading of

^y See, for example, Hom. Il. viii. 242. ἀλλὰ, Ζεῦ, τόδε πέρ μοι ἐπικρήγνον ἐέλδωρ Ἀδτοῦς δὴ περ ἕασον ὑπεκφυγέειν—*grant me though it be but this—suffer though it be but ourselves to escape*; i. e. *thus much at least—ourselves at least*.

^z See Stephens' *Treatise on the Greek Expletive Particles*, Appendix, p. 145. Hermann considers it near akin to the preposition *περὶ*, and translates it *circiter, ferme*; but it may justly be questioned whether *περ* ought ever to be thus translated, and it undoubtedly is not its primary signification. If the original notion of *περὶ* be, as we may conjecture from its derivative *περισσός*, in *excess*, we shall still be led, on the

supposition of *περ* being a kindred particle, to the same interpretation of *τόσσον περ*, *thus much, and more*, i. e. *full thus much*; as I would interpret also the passage which Hermann has noticed, Apoll. Rh. I. 251. ὀψέ περ, ἔμνης ἤλυθεν, Angl. *full late, after all he came*, i. e. *late certainly, but still—ἀλλ' ἔμνας*.

^a Such is the exact force also of *μάλιστα*, as used by Thucydides *passim*, in computation.

^b Compare *τούτω*, Ch. 583. where the speaker is pointing to the statue of Apollo Aguiens.

^c Δέξιο διὰ τὴν νίκην, κατὰ μομφα διὰ τὸν χόλον Ἀρτέμιδος. Schol.

one MS. τῶν στρούθων; and in connection with φάσματα we may suppose it rather to have been suggested^d to the mind of the poet, than, as Porson thought, interpolated by his transcribers, from Hom. Il. ii. 311, &c. The metrical objection, which Blomfield first started, may be met by supposing the termination of the line to be *trochaic*, as we find dactylic concluded, or followed, by trochaic lines in Suppl. 48. Soph. Aj. 194-5. Electr. 123. CEd. Tyr. 872. 1097; all of which Klausen has pointed out. Κατάμομφα, *reprehensible*; compare ἐπιμομφα, v. 534, and κατάμεμπτον, Soph. CEd. Col. 1235: also Xen. Anab. vi. 1. 23, quoted by Blomfield, μέγας μὲν οἰωνός, καὶ οὐκ ἰδιωτικός, καὶ εὐδοξός, ἐπίπονος μέντοι.

144. Ἴήϊον, Ἴηρος ὁ Ἀπόλλων, ἀπὸ τῆς τοξείας. ἔνοι δὲ ψιλῶς, ἀπὸ τῆς ἰασέως: Apollon. Lex. Homer. and so also Hesych. Compare Callim. [Hymn. Apoll. 94, 272, Ἴηπαιῶν. Soph. CEd. Tyr. 154, Ἴήϊε Δάλιε Παιάν. Ibid. 1097, Ἴήϊε Φοίβε: again Æsch. Philoct. frag. 1. ὦ Θάνατε Παιάν. Eur. Hipp. 1373, καὶ μοι Θάνατος παιᾶν ἔλθοι. See also Alcest. 92. 220. Ion. 124. 141. Herc. F. 120. Lic. fr. iv.: in all which Παιάν is addressed to Apollo. It is in accordance, probably, with the *soothing* influence here invoked, that the poet has preferred the soft *Ionic* καλέω.

147. σπενδομένα, *deproperans sibi*, Blomf.: compare Eum. 360. σπενδομένα δ' ἀφελείν τιῶν τάσδε μερίμνας. "Σπένδομαι in voce media rarissime occurrere monet Blomf. Σπένδεται, apud Hesych. ἐρεθίζεται, passivum esse potest. Pro σπείσαιτο apud eundem σπείσαιτο legendum putat Ruhnken. Sed suadet cum series literarum, tum ipsa interpretatio παρακαλέσειεν, ut nihil ibi sit mutandum." S. L.

Ibid. θυσίαν ἐτέραν, Wellauer translates *sacrificium infaustum*, referring to Valck. Diatrib. p. 112. and Klausen compares Pind. Pyth. iii. 62, δαίμων δ' ἕτερος ἐς κακὸν τρέψαις ἐδαμάσατό νυν, which certainly lends no support to the above interpretation, since ἕτερος there is to be taken in close connexion with ἐς κακὸν τρέψαις, in *malum*^e versus, which explains in *what respect* the lot of the person alluded to had become *so changed*, as to be in fact *another*. The utmost that this passage can establish is, that ἕτερος may occa-

^d For to this whole passage among many others, may be applied that honest avowal of the Aristophanic Æschylus, ὄθεν ἡμῆ φρῆν ἀπομαξαμένη

πολλὰς ἀρετὰς ἐποίησεν. Rau. 1040.

^e Literally *vertens* (se); as Tacit. Annal. vi. 19, magnitudinem pecuniæ malo vertisse.

sionally (though I doubt if ever, without assistance^f from the context) be rendered by *non suus*, or *alienus*, *strange*, *unusual* ^g; and this interpretation would undoubtedly suit the present passage, and perhaps also Suppl. 636, Ἄρη, τὸν ἀρότοις θερίζοντα βροτῶς ἐν ἄλλοις, where ἄλλοις appears to possess the same meaning.^h Compare Eum. 176-7. ποικιλόπαιος ὦν δ' ἕτερον ἐν κάρῃ μιάστορ' ἐκείνου πάσεται, where Wellauer is no doubt right in proposing ἐκ κείνου ἕτερον,ⁱ which we may then translate *other than he* (Apollo); and so, as being *of quite another character*, when compared with the god of light and gladness, *an evil*, or *ill-omened daemon*, *genium infæustum*—though still this sense of ἕτερος is altogether relative. In the passage before us, therefore, there is no reason whatever, why we should not simply render *θυσίαν ἑτέραν*, with reference to v. 135. *θυομένοισι*, *another similar sacrifice*—the precise nature of which is sufficiently marked in the words that follow: compare Ch. 403-4. βῶα γὰρ λογιὸν Ἐρινύς παρὰ τῶν πρότερον φθιμένων ἄτην ἑτέραν ἐπάγουσαν ἐπ' ἄτη.

Ibid. "ἀδαιτον. *Non epulandum.* Nescio an alibi occurrat, nisi apud Hesych. ubi longe alium habet sensum: Ἄδαιτον, ἄδην: a notione scilicet *non participandi*. Δαίς enim est, quod inter convivas dividitur: ἀδαιτον, id quod non dividitur." S. L.

148. *νεικέων τέκτονα σύμφυτον*, a *family worker of quarrels*, for *worker of family quarrels*; see on v. 50.—if it should not rather be translated *a growing worker of strife*; *σύμφυτον* expressing, that this leaven of discord *grows with the growth* of the angry ferment which itself excites: compare v. 107. ξύμφυτος αἰών. and Joseph. Antiq. Jud. vi. 3, 2. σύμφυτον δικαιοσύνην, which Schleusner, on Rom. vi. 5, quotes, and translates *constans justitiæ studium*. Οὐ δεισήρορα, *reverencing not*, or *causing to reverence not* the character of *Husband*: compare v. 825. φιλάνορας τρόπους.

Ibid. *μίμνει γὰρ . . . τεκνόποιος*, for *still there abideth fearfully rising again, insidiously haunting the house, the wakeful avenging Wrath of the children, or Spirit of vengeance, for the children*. With this vivid impersonation of *retributive wrath* (μήνις), which no

^f As, for example, in Tibull. iii. 3. 28, which Huntingford quotes in illustration of the above passage, At si Audiat aversa non meus aure deus.

^g See the Appendix, Note D.

^h Compare Galat. i. 6. ἕτερον εὐαγ-

γέλιον ὃ οὐκ ἔστιν ἄλλο.

ⁱ ἕτερον ἐκείνου, so far as the construction is concerned, would express the same thing: Aristot. Rhet. ii. τὸ γὰρ δεῦνδν ἕτερον τοῦ ἐλαεινοῦ. Ethics x. δ φίλος ἕτερος ὦν τοῦ κοῦλακος.

translation can adequately set forth, compare below v. 680. Ch. 294. οὐχ ὀρωμένην πατρός μήνιν. Eum. 234. τοῦ προστροπαίου μήνις. 314. οὐτις ἀφ' ἡμῶν μήνις ἐφέρει. Suppl. 164, Ἰοῦς ἰὸ μήνις μάλισταῖρ' ἐκ θεῶν—and with νάμων Prom. 516. μνήμονές τ' Ἐρίνυες. Eum. 383. κακῶν τε μνήμονες σεμναί. For the general explanation of the passage, compare vv. 1061. 1153–60. 1209. 1446–53. Ch. 1065–9.

149. παλίνορτος, *denuo resurgens*; Well. Lex. Æsch. This mode of writing and interpreting this word is confirmed by the analogy of θέορτος, Prom. 765. νέορτος, Soph. Œd. C. 1507. Trach. 896. and has the sanction of the MSS. Med. (as quoted by Butler). Guelf. Flor. Farn. and of Aldus and Robert: compare also Etym. M. p. 648, 27: Παλίνορτος. παρὰ τὸ δρῶ γίνεται ῥηματικὸν ὄνομα ὀρτός, καὶ παλίνορτος. ἐχρῆν διὰ τοῦ τ. γράφεσθαι, οὐχὶ διὰ τοῦ σ. σημαίνει δὲ τὸ, ὀπισθόρμητος. On the other hand, the Medicean MS., according to Blomf., has παλινόρσιος, and Turn. and Vett. and the rest of the editors until Well., with Dindorf also, read παλίνορτος; on which the Bishop of Lichfield: “*Retrocedendi* notionem habet παλίνορτος apud Hom. Il. γ'. 33. ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορτος ἀπέστη. Sed παλινορμένος, vox ejusdem farinae, Il. λ'. 326, conversionem a fuga denotat, ὡς ἄλεκον Τρῶας παλινορμένω: nec alia erit significatio, si disjunctim scribas πάλιν ὀρμένω (vid. Heyne). *Resiliens in caput Agamemnonis* vertit Bl.: recte quidem, sed nec ipse improbat Schutzii emendationem παλίνορσον, et in eam equidem propendeo. Πλημμυρὶς παλίνορτος est *redux æstus* apud Apoll. Rhod. ii. 577. ut hic *reducem Agamemnonem* significabit.” S. L.

I agree with Wellauer in giving the passage a wider meaning, and therefore with Scholefield and Klausen, after his example, have recalled the old reading παλίνορτος.

155. We have now arrived at the first Stasimon, of which Aristotle's definition, Poet. 12, 7, already quoted in part on v. 40, is Πάροδος μὲν ἢ πρώτη λέξις ὄλου χοροῦ, στάσιμον δὲ μέλος χοροῦ τὸ ἄνευ ἀναπαίστου καὶ τροχαίου, i. e. *without* a continuous system of *anapaests and trochees*. The Chorus has taken its stand in the centre of the orchestra, which place it does not again quit until the conclusion of the play—and now, in the words of Müller, “before re-

ἢ στάσις μελῶν. Aristoph. Ran. 1281. “The *Stasima* divide the tragedies into Acts; they form pauses in the action, allow opportunity for the entry of new characters, and indicate perceptible lapse of time. In respect of their intrinsic

purport, they serve to impart to the mind that collectedness and lofty self-possession which the ancient Tragedy labours to maintain even in the strongest excitement of the passions.” Müller's *Dissertations*, &c. p. 66.

lating the story of the sacrifice of Iphigenia, turns to Jupiter as the only god by whom the mind can be enlightened, and directed whether it is to abandon itself to further anxiety, or to dismiss all apprehension." "This invocation to Jupiter," he adds, "leads us to the natural supposition, that there was a statue of Jupiter on the altar of the Thymele. In this case, the commencement of the second Stasimon (v. 344 or 356.) with an invocation to Jupiter is doubly appropriate, as well as the general^k prevalence of the idea of Jupiter throughout all the Stasima of this tragedy." *Dissertations on the Eumenides*, p. 252.

155. Ζεὺς, ὅστις πότε ἐστίν. Compare Plato, Cratylus, §. 38. ed. Bekker: ἓνα μὲν τὸν κάλλιστον τρόπον, ὅτι περὶ θεῶν οὐδὲν ἴσμεν, οὔτε περὶ αὐτῶν οὔτε περὶ τῶν ὀνομάτων, ἅττα ποτὲ αὐτοὶ ἑαυτοὺς καλοῦσι· δῆλον γὰρ ὅτι ἐκείνοι γε τὰληθῆ καλοῦσι. δεύτερος δ' αὐτὸς τρόπος ὀρθότητος, ὡς περ ἐν ταῖς εὐχαῖς νόμος ἐστὶν ἡμῖν εὐχεσθαι, οἰτινὲς τε καὶ ὀπόθεν χαίρουσιν ὀνομαζόμενοι, ταῦτα καὶ ἡμᾶς αὐτοὺς καλεῖν, ὡς ἄλλο μηδὲν εἰδότες. Precisely similar to this last sentence, in construction and in meaning, is εἰ τῶδε (τὸ ὄνομα) αὐτῷ φίλον κεκλημένω, *if this appellation, Zeus, is pleasing unto him, when called by it*: compare Soph. Œd. Τῦτ. 904. ἀλλ' ὃ κρατύνων, εἴπερ ὄρθ' ἀκούεις, Ζεῦ. Eur. Troad. 885. Melanip. fr. i. Hor. Sat. ii. vi. 20. Livy, i. 2.

158. προσεικάσαι. Εἰκάζειν is properly to liken or compare one thing unto another; Ch. 633. Eum. 49. Hence also, to trace or find a prototype for^l any thing, as for a copy in its original, an action in its motive, or in general, any effect in its producing cause; and so, to conjecture or account for; Theb. 356. Suppl. 288. Ch. 518. Of its compounds, ἐξεικάζειν is used wholly in the primary or material sense, to make in the likeness of any pattern or model, Ag. 1211. Theb. 445: ἐπεικάζειν wholly in the derivative or abstract sense, to guess at, hit, or aim at by conjecture; Suppl. 244. Ch. 14, 567, 976: and προσεικάζειν, generally (with a little more pointedness of application than the simple verb,) to liken unto, Theb. 431. Ag. 1096. Ch. 12; but in this passage it appears to express, a little more strongly^m, the secondary meaning assigned to εἰκάζειν, viz. to obtain a complete solution of the question εἰ τὸ κ. τ. λ: *Am I really*

^k Compare vv. 351. 681. 723.

^l In familiar English, to father one thing upon another.

^m If εἰκάσαι τῶδε, Ch. 518, is to find a motive for this act, προσεικάσαι τῶδε in

the same connection would be to bring home, as it were, and fasten the act upon its true motive, as here it is to find its answer for the question in the text, to fit the lock with its appropriate key.

to throw off the groundless load upon my spirits originating only in my own imagination. Translate: *I am unable to bring to an issue, consult what guide I please, excepting only Zeus, the doubt whether I ought, &c.*—πάντ' ἐπισταθμώμενος, applying every thing in turn as my rule or canon (στάθμην).

164. πρὶν ἄν, qui fuit, de quo actum est; Klaus.: Angl. Since he is gone by: Scholef.—viz. Cælus: ὅς δ' ἔπειρ' ἔφην, Saturn: compare Prom. 956-8. Eur. Orest. 970. 973.

165. τριακτῆρος, a victor, properly in wrestling. “Τριάξαι et ἀποτριάξαι dicebatur, qui ter dejecerat adversarium—ideo τριάξαι est vincere. Unde ἀτριάκτος ἄρα Æschylo Choeph. 336. quæ expugnari non potest:” Salmasius on Solinus, quoted in Blomf. Gloss.—compare also Eum. 589. ἐν μὲν τόδ' ἤδη τῶν τριῶν παλαισματῶν. Οὐ κεμένῃ πω τόνδε κομπάζεις λόγον. The same metaphor is pursued in the next line: a man zealously calling out Zeus in songs of victory, i. e. proclaiming Zeus victor.

168. τεύξεται φρενῶν] Compare φρενῶν ἐπηβόλους, Prom. 444. Soph. Antig. 492, and below, v. 371, εὖ πραπίδων λαχόντα.

170. τῷ πάθει, by assigning unto experience by peculiar right—as it were, by patent—to have knowledge; in other words, by decreeing that in all ages of the world παθήματα should be μαθήματα: compare v. 239. Herod. i. 207.

172. στάζει δ'—a powerful description of the anguish of a wounded conscience, (μνησιπήμων νόσος) with which compare Juv. Sat. xiii. 219-22.

Continuo templum et violati numinis aras,
Et, quod præcipuis animum sudoribus implet,
Te videt in somnis: tua sacra et major imago
Humana turbat pavidum, cogitque fateri.

Pers. Sat. ii. 53.

sudes et pectore lævo
Excutiat guttas lætari prætrepidum cor.

Scholefield compares Job. iv. 12-16. On the construction of σωφρονεῖν, see Matth. Gr. Gr. §. 542, and compare below, vv. 240, 565.

175. δαιμόνων δέ που χάρις βίαιος] “Βιαίος Ald. Vict. Farn. βιαιῶ Rob. βίαιος Turn., quod recepit Blomfield, qui tamen suspicatur βιαίφ. . . ἡμένφ. Schutz. βίαια dedit, quod prorsus sensu caret, sed

nihil mutandum est: *Deorum hæc est gratia, potenter sublimi transtro insidentium.* Similiter Soph. Aj. 244. *θοδὸν εἰρεσίας ζυγὸν ἐζόμενον.*" Well. "Quid ad h. l. expediendum cogitaverint viri docti, ex V. L. petendum est. Equidem re perpensa nihil mutandum censeo. Locum vero sic verterim: *Deorum autem hoc est beneficium, nempe ut malo suo moniti homines inviti discant sapientiam, sedem venerandam potenter insidentium.* Cæterum bene vidit Schutz. *δαιμόνων* hic pluraliter usurpari de uno *Jove*; ut Ch. 51, *δεσποτῶν θάνατοι* de unius *Agamemnonis cæde.* Hinc bene convenit *βιαιῶς* cum iis quæ supra dicta sunt de Cælo ac Saturno vi expulsis." S. L. Translate with Blomfield, *for a respect for the gods seated on the worshipful bench of justice is somehow or other driven into men.* Compare below, v. 1589. Suppl. 100, *ἤμενον ἄνω φρόνημα. . . ἐδράνων ἐφ' ἀγνῶν.* Ch. 795. *σεμνοὶ μὲν ἦσαν ἐν θρόνοισι τάθ' ἤμενοι.* Herod. i. 14, *ἀνέθηκε γὰρ δὴ καὶ Μίδης τὸν βασιλεῖτον θρόνον, ἐς τὸν προκατίζων ἐδίκασεν.* Ibid. 97, *οὔτε κατίζειν ἔτι ἤθελε (Δηϊόκης) ἐμβαπερ πρότερον προκατίζων ἐδίκασε.* ii. 173. *σὲ γὰρ ἐχρῆν ἐν θρόνῳ σεμνῶ σεμνὸν θωκείοντα δι' ἡμέρης πρήσσειν τὰ πρήγματα.* vi. 63, *καὶ τις οἱ (Ἀρίστωνι) ἐν θάκῳ κατημένῳ μετὰ τῶν ἐφόρων ἐξαγγέλλει ὡς οἱ παῖς γέγορε.* *βιαιῶς* πον, vi *quodammodo incutitur*; as Schwarz, Monument. Ingen. T. i. p. 171, and T. iii. pp. 39, 59, proposes, on the authority of Plato, Sophist. pp. 158, 160, and de Legibus, viii. p. 647, to explain *βιάζεται* Matth. xi. 12, *ἡ βασιλεία τοῦ Θεοῦ βιάζεται*—translated by Schott, in *summo studio nuntiatur, seu ambitum suum studio summo dilatat.* See Schleusn. Lex. v. *βιάζω*: and compare Luc. xiv. 23, *ἀνάγκασον εἰσελθεῖν.* Ib. xvi. 16. *ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πῶς εἰς αὐτὴν βιάζεται.*

178. *Ἀχαϊκῶν*] The Florent. and Neapolitan MSS. have *Ἀχαϊκῶν* here, and *Ἀχαϊκοῦ* in v. 605; and *Ἀχαϊκῶν* is the reading of Aldus and Robortello; but, with the single exception of Schutz, all subsequent editors have preferred the more modern, and (see Porson on Eur. Hec. 287.) *Attic* form. See Eustath. on Il. xiii. p. 936: *ἰστέον δὲ, ὅτι κοινώτερον μὲν οἱ ὕστεροι ὡς ἀπὸ τῆς Ἀχαιῶν, Ἀχαϊκῶν λέγουσιν· οἱ δὲ παλαιοὶ ῥήτορες Ἀχαϊκῶν φασὶ δεῖν γράφειν διὰ τῶν δύο ἰ., ὡς καὶ ἀρχαϊκῶν, φασὶ, καὶ γυναικῶν, καὶ δικαϊκῶν.* See also on Odys. xiv. p. 1764, 56.

179. *μάντιν οὕτινα ψέγων, disparaging no soothsayer*; which we must understand with Klausen, who compares Soph. Aj. 1130, *ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους*, to mean that the particular case of Agamemnon on the occasion alluded to (*καὶ τότε*), *conspiring* as he

did *with external circumstances* to bring about the apprehended result (vv. 145–8.), *cast no reflection upon the prophetic office*, or (it is implied) upon the supremacy of Zeus, under whose permission (v. 142.) the omen was to receive its accomplishment. Such appears to be the *generalising* force of *οὐτινα* in this passage, to which we may apply the remark of Matthiæ Gr. Gr. §. 487, 4, that in all such cases “*τις* seems to temper the expression by referring a person or thing to the whole class to which it belongs:” compare also vv. 55. 277. 777. Klausen, however, explains this differently: “*οὐτινα nihil est nisi fortior negatio, vatem nullum redarguens pro vatem minime redarguens: τις apud Græcos sæpius rem antea jam commemoratam spectat; cf. v. 738 (777). Suppl. 59, 902. Soph. Trach. 3:*” which to my mind is not a whit more satisfactory than the Scholiast’s explanation of Aristoph. Nub. 538, οὐδὲν ἦλθε: παρέλκει δὲ τὸ δέν’ ὡς καὶ παρ’ Ὀμήρῳ οὐδὲν ἔτισε. Θέλει δὲ εἰπεῖν, οὐκ ἔτισε.

180. ἐμπαῖος] *Ταῖς ἐμπεσούσαις*. Schol.—Hesych.: ἐμπαῖον ἐμπερον, μέτοχον ἢ ἐπίσσυτον (so Abresch has corrected ἐπίσιτον). The former explanation refers apparently to Hom. Odys. xxi. 400. *κακῶν ἐμπαῖος ἀλήτης, a mendicant involved in difficulties*; the latter may very well suit the present passage. Scapula derives the word from ἐμπάρομαι, *curam gero*, and Blomfield thinks both these may have been formed from an old substantive ἐμπα, whence also the adverb ἐμπας, *sedulo, omnino*. But Æschylus evidently derives it from παῖω, *ferio*; whence ἔπαον, πέπηα, and thence the verbal adjective -πηός, or -παῖός. Compare πρόσπαια, v. 338.

“Ἐμπαῖος, *incidentibus*. Ita postea πρόσπαια κακά, ex mente Schol: *προσπαίσαντα καὶ προσκρούσαντα αὐτοῖς*. Hanc vocem eodem sensu memini me apud Euripidem alicubi legisse.” Stanl. “*Fal-litur bonus Stanl. Apud Sophoclem legitur ἐμπαῖος τί μοι ψυχῇ ξύνηθες ὄμμα*, Electr. 902: sed nusquam alibi apud tragicos occurrit ἐμπαῖος, nec alibi quidem legitur nisi apud Homerum Od. φ’. 400.” S. L.

181. εὐτ’, *what time as, or, when now*. See note on v. 12, and compare v. 954.

Ibid. “*Κεναγγεῖ, omnem absumente comœatum, omnia evacuante vasa*. Vox *κεναγγία* frequens Hippocrati. Vide Foës. Œcon. et Steph. Thes.” Abresch.

ⁿ See the Appendix, Note E.

"Medico sensu, de *vasis corporis fame exinanitis*, accipit Bl. doctius forte quam verius. Mihi saltem simplicius videtur ad vasa navium referre." S. L.

Ibid. βαρύνοντ' Ἀχ. λεώς: compare below, v. 558, and Matth. Gr. Gr. §. 302. The Augment is omitted as in φράσεν, v. 221, περιβάλλοντο, v. 1112, τίων, Theb. 775. See Matth. Gr. Gr. §. 160. Obs.

183. Χαλκίδος πέραν ἔχων] Blomfield and others who hold the substantive πέρα (Suppl. 262.) to have denoted absolutely *the opposite land or shore*, would doubtless translate this: *occupying Chalcis' vis-à-vis*, i. e. *the coast opposite to Chalcis*; but if the etymology of πέραν has been correctly traced in the Appendix, (see Note A.) it must necessarily be taken here in its derivative and adverbial sense, so that, literally translated, the text is, *having itself by crossing, or across, from*, i. e. *being over against, Chalcis*; just as in Thucyd. iv. 75, we read διὰ Βιθυνῶν Θρακῶν, οἱ εἰσι πέραν (Θράκης) ἐν τῇ Ἀσίᾳ. "Ἐχειν est habitare, aliquo loco degere, commorari; ut ἔχειν de urbibus usurpatum interdum significat situm esse, adjacere; Xen. Anab. vii. 8." Schutz.

Ibid. παλιρρόθοις] "Propter frequentes æstus reciprocationes in Euripo dictum, quas septies in diem fieri affirmat Strabo ix. p. 403. sed numerum certum pro incertum positum putat. Cf. etiam Liv. xxviii. 6. Pomp. Mel. ii. 7. Plin. ii. 100. Senec. Herc. Cæt. 780. Eustath. in Dionys. 473." S. L.

186. δύσορμοι] I follow Wellauer, Dindorf, and Klausen in connecting this with βροτῶν ἄλαι, on which see Matth. Gr. Gr. §. 429. We thus avoid the necessity of attaching an unwonted meaning to δύσορμος—in *portu male detinens*°, Blomf. Gloss.—and may translate the sentence with Klausen, *quæ mortales semper a portu quo tendebant, deducunt* (aberrare faciunt). Compare Pers. 448. νῆσός τις ἐστὶ πρόσθε Σαλαμίνος τόπων, βαῖά, δύσορμος ναυσίν.

187. ναῶν τε καὶ—the insertion of τε here is due to Porson; but there was no necessity to alter ναῶν, which suits the metre equally well with νεῶν, and which occurs again v. 218.

Πείσματα, τὰ ἀπόγεια σχοινία, πείθειν καὶ εἶκειν τὴν ναῦν ποιούσιν. Etym. M. p. 161, 41. Eustath. on Il. α'. p. 131, 7. Πείσματα: σχοινία ἀπόγεια, πρυμνήσια, Hesych.:—but Suidas: Πείσματα τὰ ἀγκύρεα σχοινία. παρὰ τὸ πείθεσθαι δι' αὐτῶν τὴν ναῦν. Compare v. 952.

° This is Wellauer's explanation; he, apparently, would now place a comma after δύσορμοι.

Suppl. 765. Pers. 112. The Scholiast has noticed an allusion here to Hom. II. ii. 135, καὶ δὴ δοῦρα σείσηπε νέων, καὶ σπάρτα λέλυνται, and Blomfield compares Thucyd. vii. 12. νῦν δὲ αἱ τε νῆες διάβροχοι, τοσούτον χρόνον ἤδη θαλασσεύουσαι, καὶ τὰ πληρώματα ἔφθαρται.

188. παλιμμήκη κ. τ. λ., *occasioning a very long delay*; detaining them, as we should say, *twice as long as they ought to have been at Aulis*. Παλιμμήκης *duplo longior*; Well. Lex. Æschyl.: hence also *prælongus*; "παλιμμήκη pro παμμήκη, quam potestatem exserit interdum in compositis πάλιν. Hesych.: Παλίσκιος. σύσκιος, σκοτεινός, ζοφώδης: τὸ γὰρ πάλιν ἐνιαχοῦ ἐπίτασιν δηλοῖ. Abresch. "Vim tamen ἐπιτατικὴν vocis πάλιν in compositis hinc oriri puto, non quod pro πᾶς ponatur, sed quia *repetitionem* significet. Cf. Polluc. vi. 164. Valcken. ad Phoeniss. 1346. Παλιμμήκης igitur h. l. est *prælongus*, ob notionem repetitæ longitudinis." S. L.

Ibid. χρόνον τιθείσαι. Compare v. 1022. μὴ σχολὴν τίθει. Theb. 201, μὴ βλάβην τίθει: and note that ποιεῖν χρόνον, on the contrary, is to *spend time*, or, *suffer delay*, Demosth. π. Παραπρεσβ. p. 392, 18. Plato Ep. vii. Acts xv. 33. xviii. 23. 2 Cor. xi. 25: as in Latin also, *facere tempus*, Cic. ad Att. v. 20. Senec. Ep. lxxvii.

189. τρίβῳ has in all former editions been connected with the preceding line, either in the sense of *delay*, which more strictly belongs to τριβή; or, in its proper sense, *a path or road*, as Blomfield translates the passage: *multum temporis in itinere ponentes*; or lastly, as Klausen interprets it, in the sense of τρίψις, *prælongum tempus attritioni locantes*. Now that τιθείσαι may be followed by the dative τρίβῳ in the sense of *occasioning* or *assigning unto*, is plain from v. 66. θήσων Δαναοῖσιν Τρώσι θ' ὁμοίως—but, on comparing the only other passages of Æschylus in which τρίβος occurs, v. 380, and Suppl. 1042, δέδοται δ' Ἀρμονία μοῦρ' Ἀφροδίτας ψεδυρὰ τρίβοι τ' Ἐρώτων, it will be seen that the sense of *trita consuetudo, usus, use or conversation*, exactly suits them all. Hence it is most obvious to connect τρίβῳ with κατέξαινον, *usu deterebant florem Argivorum*, or, dropping metaphor, *lædio enecabant Argivos*. Thus τρίβῳ, which in this connection is equivalent to τρίβουσαι, *by continual wearing*, serves at once to strengthen and explain the meaning of κατέξαινον, which Scap. Lex. translates as above, quoting from

p Blomfield suggests the introduction of τριβῆ into the text, but admits that both τρίβος and τριβή may have been

used synonymously, like πλάνος and πλανή: see the Appendix, Note F.

Suidas: ἐν τούτοις τὸν ἅπαντα αὐτοῦ καταξαίμων βίον. Compare κατεξάνθηρ πόνους, Eur. Med. 1030, and Tr. 755.

190. *And when, too, for the distressing storm the soothsayer proclaimed a remedy again (ἄλλο) still more distressing to the chieftains, alleging the anger of Diana, so that, &c.* “Βριθύτερον. Verbum βριθῶ habent etiam Sophocles et Euripides; adjectivum βριθός non item. Vox est Homerica, quales multas habet Æschylus, e. g. vel proxime sequentem πρόμοισιν.” S. L.

194. χθάνα βιάτροις ἐπικρούσαντας. “Scep̄tris, more indignantium. Hom. Il. A'. 245. ὡς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βιάε γαίᾳ.” Stanl. “Apud patresfamilias prisca auctoritas. Hi jam seniores baculo (σκήπτρῳ) se sustinebant. Hinc baculum auctoritatis insigne; primum domesticæ, mox publicæ; et regibus in sceptrum transit.” S. L.

197. ἀνάξ δ' ὁ πρέσβυς. *The elder king, I say, at length finding words, spake as follows*—the conjunction δέ, according to a well-known usage, continuing the predicate of the sentence commenced at v. 177., and at the same time supplying the apodosis to the protasis begun at ver. 181, and continued in ver. 190. Compare Thucyd. i. 11. ἐπειδὴ δὲ ἀφικόμενοι μάχῃ ἐκράτησαν . . . φαίνονται δ' αὐδ' ἐνταῦθα πάσῃ τῇ δυνάμει χρησάμενοι, and above all, c. 18. ἐπειδὴ δὲ οἱ τύραννοι κατελύθησαν, followed after an interval of ten lines by μετὰ δὲ τὴν τῶν τυράννων κατάλυσιν, *after, I say, the putting down of the tyrants.* . . . Arnold further compares ii. 65. iv. 132. v. ii. 29.

199. δόμων ἄγαλμα, Angl. *the pride of my home.* “Recte: eo enim nomine immolatam ferunt Iphigeniam, quod καλλιστείον reportavit; Eur. Iph. T. 20, &c. Enimvero ἄγαλμα, Hesychio interprete, est πᾶν ἐφ' ᾧ τις ἀγάλλεται.” Stanl.

203. πῶς . . . γένομαι; *How am I to become?* the question of one in doubt and deliberation—as in ver. 754, and Theb. 297. τί γένομαι; *what is to become of me?*—as if he had said, *What must I do? desert the fleet, and lose my allies?* That will be the inevitable consequence—for *that they should vehemently, nay, very vehemently desire a sacrifice which will make the adverse winds to cease, even her virgin blood, is in accordance with the will of Heaven—a goddess demands it, and so let it be—for may it turn out well!* With ὀργᾷ περιόργως, (where we may observe that the dative of the noun represents the simple form of adverb, *with vehemence*, i. e. vehemently,) compare ver. 1363. Prom. 944. τὸν πικρῶς ὑπέρικρον. Eum. 161. βαρὺ τὸ περίβαρυ κρύος ἔχειν. Περιόργως, formed like περι-

θέμιος, Ch. 40. is explained by Photius: *ἄγαν παρωρημένως*. Compare Thucyd. iv. 130. ὁ δῆμος εὐθύς ἀναλαβὼν τὰ ὄπλα περιοργῆς ἐχώρει ἐπὶ Πελοποννησίους. Longus iii. p. 76. (as corrected by Blomfield) καὶ ἦν ἐς πᾶν ἔργον περιοργότερος, and Mæris, (also corrected by Blomfield), Καταγλωττίσματα τὰ περιοργα φιλήματα. See also Porson on Eur. Med. 284.

Ib. Θέμιος, *fas est*. On this, after distinguishing between (θέμιος) *divine* and (δίκη) *human law*, Klausen has well observed: “Θέμιος majus quoddam ab homine postulat; non solum ne quem lædat, sed ut sint quos vereatur, parentes, hospites, dii. Hæc ratio oraculis et vaticiniis declaratur. Minuerat Agamemno majestatem Dianæ, trucidata bestia sacra: jus divinum, Calchantis vaticinio enuntiatum, exigit mortem filiæ. Itaque θέμιος de ipso vaticinio dictum. Pind. Pyth. iv. 54.” (96.)

209. ἀνάγκας λέπαδρον, *the collar of Necessity*; Pers. 191. ἄρμασιν δ' ὑπο ζεύγυσιν αὐτῶ καὶ λέπαδν' ἐπ' αὐχένων τίθησι. Hesych. Λέπαδνα ἱμαντες πλατεῖς, οἷς ἀναδέονται οἱ τράχηλοι τῶν ἵππων πρὸς τὸν ζυγόν. Schol. Venet. on Hom. II. v. 729: Λέπαδνα πλατεῖς ἱμαντες, οἷς ἀναδεσμοῦνται οἱ τράχηλοι τῶν ἵππων πρὸς τὸν ζυγόν. ὡς κόπτω, κόπανον, λέπω, λέπαδνον: that is, as Blomfield explains it, λέπαδνον is formed from λεπάζω, *decortico*, which is from λέπω: Photius makes λέπαδνον the same as μασχαλιστήρ.

210. τροπαίαν, sc. αἶραν; *a change*, properly, of wind. “Ventus, qui flatu converso e mari in terram revertitur.” Stanley, who quotes Aristot. Probl. xxvi. 5. ἔστιν ἡ τροπαία οἶον ἀναστροφή τῆς ἀπογείας, and Plin. Nat. Hist. ii. 43. Qui quidem, cum e mari redeunt, tropæi vocantur; si pergunt, apogæi. Compare Theb. 706. λήματος ἐν τροπαίᾳ. Ch. 775. τροπαίαν κακῶν.

211. τόθεν, *inde*, or *exinde*: *from that time forward he changed his mind*, so as to entertain all-daring sentiments; i. e. to be capable of any thing—as πάντολμος is used, Theb. 671. Ch. 430, 597. and πανούργος, Ch. 383. Compare also below, v. 1204. ἡ παντότολμος ἧ. The construction may be either μετέγνω (τὸ or ὥστε) ἢ φρονεῖν τὸ παντότολμον, or τὸ παντ. φρ., *that which is all-daring in purpose*—the accusative after μετέγνω in either case expressing *that which was received* into the mind *by the change*: compare v. 687.

α Klausen compares Horace, Od. I. 3, 25. Audax omnia perpeti.

γ Compare Thucyd. I. 44. ἐν δὲ τῇ

ὕστεραίε μετέγνωσαν Κερκυραίοις ξυμμαχίαν ποιήσασθαι.

μεταρραβάνουσα ἕμνον, and Suppl. 112. ἄρα δ' ἀπάρα μεταγρούς. See also on v. 15.

213. βροτοῖς. "Dativus additus, ut designetur notio accidens, quæ ad principalem pertinet, sed omitti potest. In mortalibus fiduciam procreat insania. Cf. Bernhardt Synt. p. 93. et v. 780." Klausen. This explanation of βροτοῖς appears to me greatly to be preferred to Schutz's gratuitous alteration βροτούς, which Hermann also has suggested, and which all the later editors have adopted. Translate, *for unto, or in the case of, mortals, &c. &c.*—as if it had been *for so it is*, not universally, (as βροτούς κ. τ. λ. would have expressed,) but *in general with men—the delirium^s of passion makes them bold.* The passage to which Klausen's note refers, v. 817. of this edition, though not strictly parallel, may be rendered in like manner, *in whatever instance there is need of, &c.* Compare also Hom. Il. i. 24. quoted in the note on v. 27. below v. 826. ἐν χρόνῳ δ' ἀποφθίνει τὸ τάρβος ἀνθρώποισι. Eur. Orest. 314. κὰν μὴ νοσῆς γὰρ, ἀλλὰ δοξάζης νοσεῖν, κάματος βροτοῖσιν ἀπορία τε γίγνεται. Theb. 438. τῶν τοι ματαίων ἀνδράσιν φρονιμάτων ἢ γλώσσ' ἀληθῆς γίγνεται κατηγορος, *with, or, in the case of some men—and* Thucyd. ii. 40. ὁ τοῖς ἄλλοις ἀμαθία μὲν θράσος, λόγισμος δὲ ἄκρον φέρει, *whereas in all other cases, unto or with all other men, &c. &c.;* as also iii. 12. ὁ τε τοῖς ἄλλοις μάλιστα εὖνοια πίστιν βεβαιοῖ, ἡμῖν τοῦτο ὁ φόβος ἐχυρὸν παρέιχε.

214. παρακοπὰ πρωτοπήμων, "i. q. πρώταρχος ἄτη, 1201. (1159.) prima noxa, prima fraus, ea quam plura et majora consequuntur." Schutz. "Errant qui hoc ad *Agamemnonem* trahunt: est enim propositio generalis, et spiritu vere lyrico prolata. Præcipue cavendus est primus in vitium lapsus, nam proclivis est via et facilis descensus." S. L.

215. ἔρα δ' οὖν. *He, accordingly, had the heart, &c.* See Monk on Alcest. v. 285; and on the construction of ἀρωγῶν, in apposition with the entire sentence preceding, Ibid. v. 7. Matth. Gr. §. 410. §. 432, 5.

218. λιταῖς δὲ κ. τ. λ. π. *But her prayers and cries addressed to her father;* as the Scholiast explains it, πατρώους, ἅς ἐποιεῖτο πρὸς τὸν πατέρα. Compare Eum. 361. ἐμαῖσι λιταῖς, *prayers addressed to me.* Soph. Electr. 343. τὰ μὰ νουθετήματα, *your chidings of me.* Thucyd. i. 77. τὸ ἡμέτερον δέος, *the fear of us.* Ibid. 69. αἱ ἑμέτεραι ἐλπίδες,

^s Compare Hor. Sat. II. 3. 205–10. sc. 2. *That which hath made them* Also Shakspeare's Macbeth, Act. II. *drunk, hath made me bold.*

their hopes of you. iii. 63. ἐπὶ τῇ ἡμετέρᾳ τιμωρίᾳ, *for the purpose of avenging yourselves upon us.*

16. Παρ' οὐδὲν ἔθεντο, *made no account of, set down by the side of, i. c. reckoned as, nothing:* see on v. 32., and compare Eum. 213, 846. Soph. Œd. Tyr. 983. Antig. 34. Electr. 1327. Eur. Orest. 569. Iph. T. 732.

220. βραβῆς. Blomfield, on the authority of Valcken. on Eur. Phœn. 268., and with the sanction of the Florent. and Neap. MSS. has edited βραβεῖς. But see Heyne on Hom. Il. xi. 151. Matth. Gr. Gr. §. 84. Obs. 4.

βραβεύς is properly a *steward* or *umpire* in a race, or other public contest, Soph. El. 690. 709. Eur. Hel. 703; then a *judge* or *arbitrator* in general; Eur. Orest. 1065. 1650. Med. 274. It is applied, as here, to a *military leader*, Pers. 302. Ἀρτεμβάρης δὲ μυρίας ἵππου βραβεύς.

221. ἀόζοις.—“Ἄοζος, *Popa*, sacerdotum minister qui victimas feriebat; proprie vero *Coquius*. Hesych. Ἄοζοι· μάγειροι, ἰπηρέται, θεράποντες, ἀκόλουθοι (*Acolyths*). Καλλίμαχος. Idem: Ἄοζήσω διακοήσω, ἰπουργήσω. Αἰσχύλος Ἐλευσινίαις.” Stanl. et Blomf.

“Etymologiam vocis a Suida propositam [Ἄοζοι· πολύοζοι, πολλὰ ξύλα καίοντες, ἤγουν οἱ μάγειροι] jure ridet Blomf., ipse tamen meliorem non affert. Crediderim esse ab ἸΨῶ (oseh), *facere*, sensu sacrificiali sæpius adhibito. Cf. Exod. x. 25. Lev. ix. 7. 22. Num. xv. 8. 14. Ezek. xlv. 17.” S. L.

224. ἀέρδην, *ur, aloft*; a verbal adverb formed, like a verbal adjective, from the third pers. sing. of the perf. pass. of verbs; αἶρω, ἔφεται, ἀέρδην. Compare ἄρδην (from αἶρω, or it may be from ἄρω) ρίψαι, Prom. 1051., and see other instances in Matth. Gr. Gr. §. 256, b.

225. φυλακάν, which Klausen makes the *subject*, is rather to be considered as a cognate accusative expressing the *nature* and *manner*, of the action in κατασχέιν. Translate, *and as, or with a stopping of her beautiful mouth, to prevent the utterance of curses upon the family, by violence and the silencing (speechless) force of gags.* Compare Suppl. 432. βία δίκας ἀγομένην ἰπηδὸν ἀμπύκων πολυμίτων πέπλων τ' ἐπιλαβὰς ἐμῶν; as also Eum. 230. δίκας μέτειμι τόνδε φῶτα. Suppl. 231. δικάζει τὰμπλακήμαθ' ὑστάτας δίκας. See Porson on Eur. Phœniss. 300. and compare the notes on vv. 215, 275: and for ἀραῖον note on v. 1363.

228. κρόκου βαφὰς. Some understand to mean *the purple stain*

of blood, to which we find βαφή in the singular applied, Pers. 317. ἀμείβων χρώτα πορφυρᾷ βαφῆ, and this interpretation might at first sight appear to derive some confirmation from χέουσα following: but comparing Hom. Π. v. 734. and viii. 385. πέπλον μὲν κατέχευεν ἑαὸν πατρός ἐπ' οὐδαι^t,—to which we may add perhaps Eur. Bacch. 456. πλόκαμος ... γένν παρ' αὐτῆν κεχυμένος, πόθου πλέως, and Pers. Sat. i. 65. ut per leve severos *effundat* junctura ungues—we shall rather incline to translate with Blomfield, *but letting the saffron dye*—her saffron-dyed garment^u, compare vv. 593. 929. Ch. 1013; as also v. 1086. κροκοβαφῆς σταγών. Hor. Ep. I. x. 26. Sidonio ostro — *slip down towards the ground, and beautiful as figures seen in paintings, she, &c.*—ὡς ἐν γραφαῖς, διὰ τὸ κάλλος, ἢ διὰ τὸ ἀφωρητεῖν: Schol. Compare Eur. Hecub. 556–9. λαβοῦσα πέπλους ἐξ ἄκρας ἐπωμίδος, ἔρρηξε λαγόνος εἰς μέσον, παρ' ὀμφαλὸν, μαστοὺς τ' ἔδειξε στέρνα θ', ὡς ἀγάλματος, κάλλιστα^v. Also Plato Charmid. p. 154. C. ἀλλὰ πάντες, ὥσπερ ἄγαλμα, ἐθεώοντο αὐτόν, and Chæremion in Athenæus xiii. p. 608. B. λαγόνα τὴν ἀριστέραν ἔλυσε, γυμνῆ δ' αἰθέρος θεάμασιν ζῶσαν γραφὴν ἔφαινε. Blomf. Gloss.

230. βέλει φιλοίκτη, *with a piteous glance*. Φιλοικτος, *misericordiam movens*; Well. Lex. Æsch. Compare φιλοικτίμων, Eur. Iph. T. 345. φιλογαθῆς, Theb. 917. φιλόδουτος, Suppl. 68. φιλόθντος, Theb. 180. φιλόμαστος, Ag. 140, 700. φιλόμαχος Theb. 129. Ag. 220. φιλόξενος Ch. 656. Suppl. 926. φιλόπολις, Theb. 176. φίλορνος, Eum. 23— all of active origin and signification; whereas those adjectives, which terminate in φίλος or φίλης, are found almost invariably in a passive sense. With βέλει compare below v. 717. Prom. 649, ἰμέρου βέλει.

233. ἀνδρῶνας εὐτραπέζους, *well-provided entertaining rooms*: compare Ch. 712, ἀνδρῶνας εὐξένους δόμων, and for the derivation of such words as ἀνδρῶν, γυναικῶν, παρθενῶν, βοῶν, ἱππῶν, πυλῶν, κεραμεῶν, πιθεῶν κ. τ. λ. viz. ἀνδρῶν, γυναικῶν κ. τ. λ. οἶκημα (rather than θάλαμος) or τόπος, see Blomf. Gloss. on Ag. 235. and Prom. 667.

234. ἔμελψεν.] Our Poet's authority for thus introducing the

^t Hesychius, with apparent reference to this passage, has κατέχευε κατέβαλε.

^u "Videtur non tam ad virgineum quam ad regium cultum pertinuisse color croceus. Sic apud Pind. Pyth. iv. 413. croceam vestem habet Jason Argonautarum dux. Idem est etiam Darii or-

natus, Pers. 660." S. L.

^v *Talis mollities non est Æschyli*: we may truly remark with Klausen, though in the main we still hold the passages to be parallel. He, on the contrary, inclines rather to the Scholiast's second interpretation, διὰ τὸ ἀφωρητεῖν.

virgin Iphigemia among her father's guests— whence in v. 232 we find her *struggling to speak to them*— is to be found probably, as Klausen has indicated, in Hom. Il. ι. 601–4, where (though Heyne thinks otherwise) we may reasonably conclude that we have a faithful reflection, at least, of the domestic manners of the Heroic age. Hence, to bring the practice nearer to the divine exemplar, as well as to distinguish the chaste daughter of Agamemnon from the *αὐλητρίδες*^w of after times, it is added *ἀγὰ δ' ἀταύρωτος κ. τ. λ.* which Schutz, Blomfield, and Scholefield have unnecessarily edited *ἀγῆ δ'*— Klausen further compares with the subject of Iphigenia's song Hesiod, Theog. v. 11. where the Muses are represented as *ὑμνεῦσαι Δία τ' αἰγίοχον καὶ πότνια Ἥρην*, and again v. 36. *ταὶ δὲ πατρὶ ὑμνεῦσαι τέρπουσι μέγαν νόον ἐντὸς Ὀλύμπου*.

235. *τριτόσπονδον*, offering the third libation or cup— and therefore, as under the protection of Ζεὺς Σωτήρ, Ch. 245. Eum. 759. Suppl. 27— *peculiarly happy and fortunate*, as is further declared by *εὖσπομον*. See Heindorf on Plato, Charmid. p. 93. and the Scholiast on Plato Phileb. p. 95. A. and on Aratus, Phœnom. i. 14. quoted in Blomfield's Glossary— *ἐκ μεταφορᾶς εἶρηται τοῦ ἐν ταῖς συνουσίαις ἔθους*. (Σοφοκλῆς^x, ἐν Ναυπλίῳ καταπλέοντι.) *ἐκινῶντο γὰρ ἐν αὐταῖς κρατῆρας τρεῖς, καὶ τὸν μὲν πρῶτον Διὸς Ὀλυμπίου καὶ θεῶν Ὀλυμπίων ἔλεγον, τὸν δὲ δεύτερον Ἡρώων, τὸν δὲ τρίτον Σωτήρος*. Whilst the third cup was being tasted, or in other words the third libation made (see Servius on Virg. Æn. iv. 57, &c.), some one sang an hymn; as Blomfield has shewn from Antiphanes in Athenæus xv, p. 692. F. *Ἀρμόδιος ἐπεκαλείτο, παιᾶν ἦδετο, μεγάλην Διὸς Σωτήρος ἄκατον ἤρέ τις*. and Pherecrates (as he conjectures) Ibid. p. 685. A. *Ἐγχει, κάπιθθα τρίτον παιᾶν', ὡς νόμος ἐστίν*.

236. *ἐτίμα*, she used to celebrate or sing the praises of &c -- *φίλωσ*, fondly, i. e. with a warmth of affection proportionate to the near relation expressed by *φίλου πατρός*— *φίλωσ* answering unto *φίλου*, as *ἄκων* unto *ἄκοντα* and *ἄκουσαν* Prom. 19, 671. or as *σπεύδων* unto *σπεύδοντι*, Ib. 192. *ἐκόνθ'* unto *ἐκόντι* Ib. 218, &c. &c.

237. *τὰ δ' ἔνθεν κ. τ. λ.* Translate: *What followed thereupon I neither saw, nor do I now say: but the prophetic powers* (vv. 1099.

^w As from Horace's *cæna prior potiorque puella*, Epist. I. v. 27.

^x Soph. Naupl. fragm. 1.
Ζεῦ πανσίλυπε, καὶ Διὸς σωτηρίου
σπονδῆ τρίτου κρατῆρος.

^y ἄκατον properly a skiff, or pinnace; but here, as Eustathius explains it, *φάλλην πλοισειδῆ*, a cup conveniently shaped for pouring— resembling what we familiarly term a butter-boat.

1176.) of Calchas were not exerted in vain. And what though (δέ) we know not *when* his fears (vv. 148-50) shall be accomplished?—*to those who have suffered*, and so become practically acquainted with it, *Justice does indeed apportion^z a knowledge of the future—Justice*, that daughter, Ch. 949, and *assessor of Jove*, Soph. Œd. Col. 1382, who, like Jove himself, has decreed that Experience should be the rightful road to Knowledge, v. 170—but, *as to hearing beforehand of its coming, peace be with it (the future) till it comes!*—*why, it would just amount to so much fretting beforehand—for come it will, as sure as the morning light, transparent in brightness.*

In v. 241, where the metre of the Strophe v. 231. shews that something extraneous has crept into the text, I have ventured with Klausen^a and Hermann to place δέ after προκλύειν and eject ἐπεὶ γένοιτ' ἄν—although, in a more or less corrupted form, these words are found in every known MS. and Ed.—rather than with Blomf. and Scholef., on the suggestion of Elmsley and with the sanction of the Neap. MS., eject the words τὸ προκλύειν; first, because τὸ προστένειν in v. 242 manifestly points to some such preceding expression as τὸ προκλύειν, as its convertible term, and without it would be perfectly unintelligible; secondly, because ἐπεὶ γένοιτ' ἄν ἤλυσίς is, I think, incapable of that meaning which Scholefield has given it, *quoniam fiet adventus*, and scarcely less so of the only other interpretation that I could assign to the received text, τὸ δέ προκλύειν ἐπεὶ γ. ἄν ἤ. *but to hear beforehand (ex quo) from after what time its coming is likely to take place, &c.* The change in the same line from ἤλυσίς to ἤλυσω, first proposed by Hermann, naturally follows the removal of the words ἐπεὶ γένοιτ' ἄν, which with ἤλυσίς appear to have been originally a marginal explanation of ἤλυσω, which at a very early period was by some accident mixed up with the text.

In v. 243, I have adopted the reading of Dindorf and Wellauer, whose note I subjoin—differing from him only in the construction of σύνωρθρον, which he has better rendered in his *Lex. Æsch.* σύνωρθρος, *matutino tempore æqualis*; an ἄποξ λεγόμενον, it is true, (as σύνωρθρος also would be in the sense which Blomfield gives it, *con-*

^z See the explanation of ἐπιβρέπει on v. 681.

^a "Certa mihi videtur emendatio Hermannii, si qua usquam: itaque in

textum recepi eam, cujus apertum glossema est vulgata, quæ omni caret colore poetico." Klaus.

nessus, congruus.) but strictly analogous to such compounds as *ισάργυρος*, v. 928. *ισόπαις*, v. 75. *ισόπρεσβυς*, v. 78. *ισόνειρος* Prom. 549. *ισόθεος*, Pers. 80. *ισοδαίμων*, ib. 633. to which we may add *ἄπτερος* below v. 263. as also *αὐτότοκος* v. 135. and *αὐτόχθονος* v. 517. — “*σύνορθον* Med. Rob. *σὺν ὀρθόν* Guelph. Ald. Turn. *σύναρθρον* Vict. Glasg. Hermann. Blomf. *ξύναρθρον* Schutz. Sed injuria recentiores omnes illam optimorum librorum lectionem prorsus neglexerunt, quam si cum Victoriana comparaveris, patet *σύνορθρον* legendum esse; quod vel propter sequens vocabulum necessarium esse mox videbimus.—*αὐταῖς* Med. Farn. Vict. Glasg. *αὐταῖς* Guelph. Ald. Rob. Turn. Blomf., qui sic explicat, ut ad *τέχνας Κάλχατος* referatur, sed hæc nimis longe remotæ sunt. *ἄταις* emendavit Schutz. *αὐτῆ* sc. *δικῆ* Elmsl., sed facillima est emendatio Hermannii ad Humb. *αὐγαῖς*. Hoc tamen de diei radiis quisnam intelligere potest, nisi accesserit aliquid, quod de his sermonem esse significet? hinc unice verum mihi videtur *σύνορθρον αὐγαῖς*, simul cum matutinis diei radiis.”

Klausen alone retains *σύνορθρον*, on which he observes: “*σύνορθόν τι, una cum aliqua re erectum, stabilitum, itaque omnino concinnum*. Parum differt a *σύμφυτος* v. 107.—*αὐταῖς, τέχνας Κάλχατος*. Quæ minime sunt nimis remota, modo intellexeris quæ interposita sunt ea esse unius sententiæ.”

“*σύναρθρον* † *αὐταῖς*. Obelum opposui, quia locus est corruptus: nemo enim mihi persuadebit *αὐταῖς* hic positum ad *τέχνας Κάλχατος*, v. 240. referri posse. Locum varie emendare conati sunt viri docti. Elmsl. legit *αὐτῆ, δικῆ* scil., sed et illud nimis longe abest. Quidam legunt *σύνορθρον αὐγαῖς, cum matutinis diei radiis*; inter quos sunt Hermann. Well. Dindorf.: sed neoterica est imago istiusmodi. Facillima mihi videtur lectio quam dedi in Notis Edit. majoris post Schutz. *σύναρθρον ἄταις*, vel ut malim *ἄτα, cum damno conjunctum*.” S. L.

244. *εὐπραξίς*,] Klausen stigmatises this word as “vocabulum vix Græcum,” and Blomfield also considers it an anomalous compound; the common Greek term being *εὐπραγία* or *εὐπραξία*, on which Photius: *εὐπραξία* οἱ παλαιοὶ κωμικοὶ διὰ τοῦ ἕ' Θουκυδίδης διὰ τοῦ γ'.^b The oldest extant form of substantive derived from *πράσσω* is *πράγος*, which occurs six times in the surviving plays

^b *Εὐπραξία* occurs once in Thucydides, iii. 39. *εὐπραγία*, i. 84. iv. 65. v. 46. vii. 46. *κακοπραγία*, ii. 60. iii. 39. iv. 79. viii. 2. *εὐπραγεῖν*, ii. 60. vi. 16. *κακοπραγεῖν*, ii. 43. iv. 55. Æschylus has *εὐπραξία*, Theb. 224, and *δυσπραξία*, Prom. 966. Eum. 769; but *δυσπραγεῖν*, Ag. 759.

of Æschylus, thrice in Sophocles, but only in one^c fragment of the writings of Euripides. From the same root would come the adjectives εὐπραγος, δύσπραγος or κακόπραγος, a man in good or bad circumstances, whence the verbs εὐπραγεῖν, δύσπραγεῖν or κακόπραγεῖν, and the substantives εὐπραγία, δύσπραγία, the state of one in good, or bad, circumstances, of which εὐπραξία, δύσπραξία appear to have been the purely Attic forms; suggested, it may be, though not strictly derived from the kindred nouns πρῶξις and πρᾶγμα, which have so generally superseded the use of πραγῆ and πράγος. Upon the whole, as a question of philology, it may reasonably be doubted whether we should not with Klausen read πέλαιτο δ' . . . εὖ πρᾶξις^d, connecting the adverb however with the verbal substantive πρᾶξις, and not, as he proposes, with πέλαιτο; but the transition from πρᾶξις εὖ, *faring well*, to εὐπραξις, *well-doing* or *well-being*, is so easy and the license, if license it is to be called, so much after the manner of Æschylus, that I have not ventured to disturb the received text. Τὰπὶ τούτοις, *in what is to come next*, (referring to vv. 85, 97.) in opposition to τό μέλλον, *the distant future*. Compare Soph. Antig. 611, τό τ' ἔπειτα καὶ τό μέλλον. Cicero de Fin. i. 20, *consequentis ac posterius temporis*.

245. τὸδ' ἄγχιστον, Translate: *as surely as it is the wish of us who, as standing in the nearest relation to it, have been left the guardians and defence of the Apian land*. This delegation of Agamemnon's paternal authority and care to the γέροντες, the *next of kin* as it were to his people, though not formally expressed, is conveyed at once to the mind by the allusion to the well-known office of Ἐπίτροπος, the *Patruus* of the Romans: compare Soph. Aj. 562, τοῖον πυλῶρὸν φύλακα Τεῦκρον ἀμφὶ σοὶ λείψω—Thucyd. I, 9, ἐπιτρέψαντος Εὐρυσθέως, ὅτ' ἐστράτευσεν, Μυκίνας τε καὶ τὴν ἀρχὴν κατὰ τὸ οἰκίον Ἀτρεί. Τόδε, — nos, used δεικτικῶς, as in Eum. 389. Pers. 1-7. which compare with the present passage. Ἀπίας, the *Peloponnesus*^e; compare Suppl. 260-3, 777. Μονόφρουρον— ἐπειδὴ μόνου οἱ γέροντες ἐφύλαττον τὴν Ἑλλάδα: Schol.— is here to be translated *left*

^c Teleph. fr. xv. 1. ἀνασσα πράγους τοῦδε . . . parodied by Aristophanes, Lysistr. 706, who introduces the word also in the mouth of Erops, Av. 112.

^d Compare v. 481.

^e Ἀπίας, ab *Apide* dictum, ut docet Noster Suppl. 259. sq.: sed nota primam hic et sæpius alibi apud Tragicos

productam, cum apud Homerum brevis sit Π. Α'. 270. τηλόθεν ἐξ Ἀπίας γαλις. Nimirum vocales quas vocant ancipites in nominibus gentilibus quantitatem sæpissime variant, cum apud Græcos, tum Latinos. Hinc *Britones* et *Britanni*; *Sicilia*, *Siculi*; *Sicænia*, *Sicæni*; et plurima ejusmodi." S. L.

in charge, rather than in sole charge; compare v. 73, τῆς τούτ' ἀρωγῆς ὑπολειφθέντες μίμνομεν, and see note on v. 17.

247. σεβίζων σὸν κράτος, *reverencing your authority*, that is, in obedience to your command; which from v. 85 we may presume to have been issued for this meeting of the Regency.

251. This line in strictness belongs only to the latter hypothesis εἴτε μὴ πεπυσμένη (κέδνον), whilst in the former is to be supplied some such phrase as ἔχεις πεπυσμένη. This is mentioned only to shew that in v. 250 there ought not to be a comma after μὴ, and after πεπυσμένη, as Blomfield, Wellauer, and Scholefield have too curiously punctuated the line; but see the note on v. 611.

252. I would gladly hear from you; but, though you remain silent, there is no ill-will to you—no offence on my part.

253. ὡσπερ ἡ παροιμία, *as the saying is*,—ὁ παρόδιος λόγος, Basil.—of friends meeting παρὰ ταῖς οἴμοις, or ταῖς ὁδοῖς; as, for example, Χαῖρε, Salve, Bon-jour, Good morning!—μητρὸς εὐφρόνης, compare v. 268. Genesis i. 5, &c. καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωΐ, ἡμέρα μία, δευτέρα, τρίτη κ. τ. λ., and the examples which Stanley has collected, Soph. Trach. 94–6, A. Gell. iii. 2. Cæsar, Bell. Gall. vi. 18. Tacit. Germ. ii. Blomfield instances the precedence given to *Night* in the Greek compound νυχθήμερον (for which ἡμερονύκτιον is never found), to which we may add those purely English expressions, by which after the example of our German forefathers we ordinarily reckon time, *S'ennight* and *Fortnight*.

255. μείζον ἐλπίδος κλύειν, *greater than your expectation to hear*, i. e. μείζον ἢ ἐλπίς ἐστι κλύειν, *greater than you expect to hear*; see Matth. Gr. Gr. §. 451.

258. Τροίαν Ἀχαιῶν οὔσαν, sc. φημί, an expression conveying more than the bare announcement of the fact, and at the same time indicating probably, by the self-satisfied tone in which it was delivered, a little impatience of the Chorus' exclamation and look of incredulity. It may be rendered: *How say you?.....Troy, I say, in the hands of the Greeks. Do I speak plainly?* Compare the question and answer in vv. 267—8. *When was it that? &c. In the night that has just given birth to this day, I tell you.*

261. τί γάρ,] The Chorus is again becoming incredulous, as the latent sneer in τὸ πιστόν (on which apposition see Matth. Gr. Gr. §. 276.) sufficiently conveys to the ear of Clytemnestra; and hence her abrupt reply. Translate: *Why, what have you to allege as your credible proof of these tidings? I have one—what should hinder me?—*

provided that no deity has played me a trick. Klausen compares v. 460, θεῖον ψύθος. Pers. 93, δολόμεντι δ' ἀπάταν θεοῦ τίς ἀνὴρ θνατὸς ἀλύξει; and observes, "Dictum hoc est ex ea opinione, quæ deos non potentia solum sed etiam sapientia mundum regere opinatur, neque a prudentia et calliditate hanc sapientiam discernit." Τί δ' οὐχί;—which we find more fully expressed Soph. Antig. 448, ἦδη τί δ' οὐκ ἔμελλον;—is literally, *on the contrary supposition, why not?* i. e. *what is there to hinder it? wherefore do you doubt it?* Compare Ch. 754, πῶς γὰρ οὐ; Eum. 435, πῶς δ' οὐ; Suppl. 918, πῶς δ' οὐχί; Hoogeveen and Zeune on Viger, p. 261.

263. εὐπειθῆ, *persuasive, plausible*, as in Ch. 259, σήματ' εὐπειθῆ. Suppl. 623, δημηγόρους εὐπειθεῖς στροφάς, but in a passive sense Eum. 829, σὺ δ' εὐπειθῆς ἐμοί, where it probably ought to be written εὐπιθῆς, as Blomfield proposes on Prom. 341. (333.): compare v. 950, θάρσος εὐπιθεῖς.

264. ἄπτερος, *without wings*, Eum. 51, 250—but, when a is intensive, *swift, sudden, coming as it were on the wings of the wind*: ἰσόπτερος, κούφη: Schol.—Ἄπτερος ἔτοιμος: Herodian on Hom. Odys. xvii. 57, τῇ δ' ἄπτερος ἔπλετο μῦθος. Ἄπτερος αἰφνίδιος, παρὰ Ὀμήρῳ. ὁ προσηγῆς, ἢ ταχύς. Αἰσχύλος Ἀγαμέμνονι. Hesych.—Blomfield quotes Lycophron v. 627, ἢ γὰρ ἀπτέρως αἶται παλιμπόρευτον ἴξονται βάσιω, where ἀπτέρως is explained by ὀμοπτέρως, ταχείως; and Pollux, ix. 152, who gives ὅτι τάχιστα as synonymous with ἀπτέρω τάχει, *as fast as wings can carry*. Klausen, on the contrary, holds that ἄπτερος φάτις can only signify *an unuttered thought*, suppressed within the ἔρκος ὀδόντων in opposition to the ἔπεα πτερόεντα which escape it. He accordingly translates, *Num præ sagitio aliqua te inflavit?* and observes upon the next line: "Vituperatio inest in eo quod præ sagitioni nimis eam confidere ille existimat,"—but compare vv. 458–69. Ἐπίανεν, *hath fattened, hath set you above your former self*: compare vv. 567, 1641. Theb. 771, δλβος ἄγαν παχυνθείς. Deuteronomy xxxii. 20, ἐνεπλήσθη καὶ ἀπελάττισεν ἑλιπάνθη, ἐπαχύνθη, ἐπλατύνθη.

267. ποῖον...δὲ καί] Porson explains the force of καὶ when thus subjoined, with or without the interposition of δὲ, to the interrogatives τίς, πῶς, ποῖ, ποῦ, ποῖος, to be *Dic præterea quis, quomodo, &c.* See the note and examples adduced on Eur. Phœn. v. 1373. It amounts to the same thing, but is perhaps a simpler, and a more generally useful version of this peculiar phraseology, to translate *what, how, whither, where, &c. is it that, &c. &c.*

In all such cases, the action or occurrence expressed by the verb is assumed, as known or granted, whilst the copulative serves to link with such action or occurrence some accompanying matter, *of inquiry* for the most part, or sometimes *of aggravation*, or other incident. This explanation is in substance the same also as Matthiæ's, who, Gr. Gr. §. 620. d. 2. translates the *καὶ*, *also*, and adds that it "then serves to strengthen the question: e. g. τί χρὴ καὶ λέγειν; 'what should one also say?' with the collateral idea 'if one should say any thing.'"—*assuming*, that is, τὸ, λέγειν χρὴ, *I ask you τί χρὴ λέγειν?*; and so in the passage before us,—*granting*, what they are not very ready to grant, *that the city has been sacked*, the Chorus further inquires, *But when was it that the city was sacked?* Blomfield translates; *Sed dic præterea quantum temporis elapsum sit ex quo*; but, not to mention that we must then have had ποῖον χρόνον, this is not the question answered in the following line.

269. καὶ τίς] There is a peculiarity to be noted in this *καὶ* also, which we may distinguish by the appellation of *καὶ initial*, and which, as in the preceding instance, serves in general to connect some accompanying matter, whether of assertion or inquiry, with some preceding statement or supposition; and so, by subjoining what such statement or supposition immediately leads to, from the probability or improbability of the consequence to establish the probability or improbability of the premises. Under this general head, where the *καὶ* may be simply rendered *and*, though its full meaning is, *according to that, if so, or, such being the case*, are to be classed such hypothetical assertions as Ch. 565, καὶ δὴ θυρωρῶν οὕτως ἀν δέξαιτ'. Eum. 894, καὶ δὴ δέδεγμαί; and such conditional inquiries as those contained in vv. 530, 1277 of this play—to which we may add 1. Sam. xv. 14, καὶ τίς ἢ φωνὴ τοῦ ποιμνίου τούτου ἐν τοῖς ὦσίν μου; *what meaneth then this bleating of the sheep in my ears?* Eng. Vers: and Romans iii. 7, 8,—τί ἔτι κἀγὼ ὡς ἀμαρτωλὸς κρίνομαι; Καὶ

† "Particula *καὶ*, quam sic positam παρέλκειν *Attice* Grammatici volunt, minime otiosa est, sed elliptice usurpatur et reddi potest *per*, *ut hoc etiam quæram*, vel *ut hoc etiam dicam*. Exempli quæ congressit Budæus Comment. L. Gr. pp. 398. 919, et alibi, plura sunt quæ exscribere opus sit, in quibus tamen omnibus *καὶ* nunquam παρέλκει, ut voluit Vir cl., sed ea ratione quam modo indicavimus explicanda est. Apud

Xenoph. τί ποτε καὶ καλέσαι χρὴ; *ut hoc etiam quæram, quid oportet vocare?* Et Cyrop. VII. ἦν τι καὶ κλέψωσι, *si, ut hoc etiam dicam, aliquid suffurantur*. Gregor. καὶ γὰρ καὶ αὐτός, *ipse etenim ut hoc profitear*. Ibid. τί χρὴ καὶ λέγειν; *quid, ut hoc etiam quæram, dicamus?* Et sic in reliquis." S. L.

‡ See further in the Appendix, Note C.

μή, καθὼς βλασφημούμεθα, καὶ καθὼς φασὶ τινες ἡμᾶς λέγειν, ὅτι ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; *Aye, and, according to that mode of arguing, why not say at once, as some slanderously affirm that we do say, Let us do evil that good may come?* In the example before us the tendency of the question, *And who can^h possibly have attained to this rapidity of intelligence?* evidently is "to strengthenⁱ" the Chorus' view of Clytemnestra's statement as improbable, from the glaring improbability of this *minor proposition*, as it were, the admission of which must needs accompany the admission of the *major*.ⁱ

271. ἀγγάρου] No modern editor has refused to admit this restoration of the text of Æschylus, (although the earlier Edd. and the MSS. all have ἀγγέλου,) adduced by Casaubon and by Canter from Eustath. on Odys. xix. p. 1354, and from Suidas. Compare also Etymol. M. p. 7, 18. Δισχύλος ἐν Ἀγαμέμνονι, τὸν ἐκ διαδοχῆς πυρσὸν, ἀπ' ἀγγάρου πυρὸς ἔφη. Bekker. Anecd. Græc. vol. I. p. 325. Wesseling on Diod. Sic. xix. 57. and Porson, Advers. p. 157, who remarks that a similar error is found in the MSS. of Herodotus, iii. 126. Translate ἀπ' ἀγγάρου πυρὸς, *caught from the courier fire*,—and see an elegant description of the Persian ἀγγαρήιον, an invention of the elder Cyrus, in Xen. Cyrop. viii. 6, 9, as also in Herodotus, viii. 98, and Schleusn. Lex. Nov. Test. v. ἀγγαρεύω.

273. πανὸν, in place of the old reading φανόν, is another emendation of Casaubon, from Athen. xv. p. 701. E. πρότερος δὲ τούτων (Μενάνδρου, Διφίλου) Δισχύλος ἐν Ἀγαμέμνονι μέμνηται τοῦ πανοῦ. Compare Soph. Helen. fr. 192. Eur. Alcmen. fr. xvi.—and for the explanation of the word, Phrynich. Appar. Sophist. p. 50. ed. Bekker. φανός· φάκελος τινῶν συνδεδεμένος καὶ ἡμέτερος· ὃ καὶ διὰ τοῦ π̄. Photius: πανός· δεσμὴ κληματίδων. οἱ δὲ νεώτεροι Ἀττικοὶ φανόν. Ἀρι-

^h Here is a *dignus vindicæ poëus*, which the interposition of Ἠφαιστος effectually removes. The skill of the poet is no less observable in the tacit apology offered for a more violent infringement of the unities of the Drama in vv. 642-4.

ⁱ See Matthiæ, as cited in the preceding note.

^j In a syllogistic form the argument would stand thus: To believe that Troy was taken last night, we must believe that there has been sufficient time for

the news to have been conveyed from Troy to Argos; but this is not to be believed; therefore we doubt your statement. And so St. Paul also argues: To admit the justice of the conclusion attempted to be drawn in Romans iii. 7, we must admit that we may *do evil that good may come*, a proposition which need only be stated to be condemned: hence the proposed conclusion is utterly inadmissible, and the condemnation of such reasoners is just—ὄν τὸ κρίμα ἐνδικόν ἐστι. Rom. iii. 8.

στοφάνης. See Lysistr. 308. Blomfield remarks that at a still later period φανός (agreeably to its derivation, according to Photius, ἀπὸ τοῦ πάντα φαίνειν) denoted a lantern: Gloss. Philox. Thom. M. v. φανός. Galen. Expos. Voc. Hippocr. v. λαμπτήρ.

274. Ἄθων αἶπος Ζηνός] “Mos erat apud veteres Saturno aut Jovi montes excelsos dicare, et in sacris scripturis hi sunt, ut observavit Canterus, qui vocantur *montes Dei*. Porro in hujusmodi locis non raro collocatæ erant statuæ. Æschylus Agam. 293, Ἄθων αἶπος Ζηνός ἐξεδέξατο. Hinc Jupiter Ἄθως dicitur. Hesych: Ἄθως ὁ ἐπὶ τοῦ Ἄθω τοῦ ὄρους ἰδρυμένος ἀνδριάς, ὁ Ζεὺς.” Potter on Lycophr. 42.

275. ὑπερτελής τε] The first difficulty that meets us in the construction of this intricate sentence, is in the apposition ὑπερτελής τε.....λάμπας, which has this twofold peculiarity; first, that it precedes the main proposition, Matth. Gr. Gr. §. 432, 5; and secondly, that it contains not any explanation or more exact definition, but simply exhibits the operation of the substantive to which it refers. Ibid. §. 433. Obs. 3. Translate: *And, the strength of the onward-sent torch holding out, so as to skim across the sea, the pine wood, &c.* A more serious difficulty, however, remains in the absence of a finite verb, to which we might refer the adverbial phrase πρὸς ἡδονήν, and which, so characterized, would naturally lead to the noble comparison that follows. Klausen indeed connects πρὸς ἡδονήν with πορευτοῦ, as Blomfield also had suggested,—translating it, *ita ut voluptatem adferat*, and comparing Prom. 494. Eur. Med. 773. Iph. A. 1022.—but to me this description appears so much more naturally to belong to the main action of the sentence, that I am inclined to think that the word^k πεύκη may have accidentally crept into the place of some such verb as ἔβη, ἔπη, ἤρθη, or ὤφθη^l, in which case the virtual nominative would be πορευτή or πορευτὸς λαμπάς, whose vis viva being such as to bound across the sea, it went joyously on, having transmitted its golden blaze of light, as though it had been a sun, to the station on Macistus. Without venturing, however, upon such a violent alteration of the

^k It is not very easy to say whether the Scholiast's annotation, *μεγίστη πεύκη ἰσχύς πυρός*, contains a mere exposition of *ἰσχύς π. λ.*, or points to the construction of the whole sentence, with the substitution of *μεγίστη* for *ὑπερτελής*, and *πυρός* for *πορευτοῦ λαμπά-*

δος; but if, as seems probable, the former be the case, this very gloss may have possibly led to the introduction of *πεύκη* into the text.

^l Or it might be a *present*, such as *δρῦᾶ*, or *βακχᾶ*. Compare Theb. 498, *βακχᾶ πρὸς ἄλλην*.

text, we may still supply *ἐγένετο* with *πρὸς ἡδονήν*, it (the torch) was a gladsome pine, or (*ἐπορεύθη* from *πορευτοῦ*) the pine-wood torch went merrily on, &c. Compare v. 285, where the vigorous torch, not yet becoming dim, is again in almost the same terms likened unto the joyous moon.—*Νωτίσαι πόντον, ἰέναι ἐπ' εὐρία νῶτα θαλάσσης*, as Blomfield illustrates the expression from Hom. Il. ii. 159.—*ὑπερβῆναι*. Schol. Compare Eur. Phœn. 654. *κισσὸς ὃν περιστεφῆς—ἔρνεσιν κατασκίουσιν ὀλβίσας ἐνώτισεν*. Herc. F. 362, *ξανθὸν κρῆτ' ἐπινοτίσας δεινῶ χάσματι θηρός*. The same verb is found in an intransitive sense, to turn back, Soph. Œd. Tyr. 193. *παλίσσυτον δρόμῳ νωτίσαι*. Eur. Androm. 1141, *πρὸς φνυγὴν ἐνώτισαν*. Hesych.: *Νωτίσαι, τὸ κατὰ νῶτα λαβεῖν καὶ παραμείψασθαι φνυγόντα*. Ibid: *Νωτίσασθαι, ὁ μὴ ὑπὸ ζυγόν, ἀλλὰ τῶ νῶτῳ ἀχθοφορῶν, ἄνθρωπος, ἵππος, ὄνος*: Angl., to back out.—*Μακίστου*, a mountain of Eubœa, in the neighbourhood probably of Eretria; which, as Blomfield has shewn from Strabo x. 10, was a colony from Macistus, a town of Elis.

279. ὁ δ', *But he*, Mount Macistus, namely; for it is not necessary with Wellauer and Scholefield to supply *σκοπὸς* from the preceding *σκοπαῖς*, still less with Heath to suppose that *Macistus* here is a man's name. It is thus that Klausen also explains it; and we find a similar prosopopœia below in v. 290. *Παρήκεν' ἀφήκεν, εἴασεν, ἔλειπεν*: Hesych. "cum negatione in οὐ τι μέλλον κ. τ. arctius jungendum: nequaquam cunctunter omisit." S. L. Compare Ch. 925. 1032. —'Αφρασμῶνος, *inconsiderately*. An older form *ἀφραδμῶνος* occurs Pers. 417. and we find *ξυμφράδμονες* in Hom. Il. ii. 272: but all authority is against Blomfield's introduction of it here and in v. 1368, and the St. Germain's MS. Lexicon, quoted Gloss. Pers. 423, has 'Αφράσμων' *ἀσύνετος*. Σοφοκλῆς.

282. *Μεσαπίου*, a mountain of Bœotia in the district of Anthedon, so called according to Strabo, who writes it *Μεσσαπίον ὄρος* (ix. p. 405. B.) from Messapus, Virg. Æn. vii. 691. Compare Pausan. ix. 22, 5. Steph. Byzant. and Photius on this word.

284. *γραιάς*, Aldus has *γαίας*, which Turnébe connects with *πρόσω*; and Porson quotes from Steph. Byz. *Γραία* πόλις Ἐρετριῶν. ὁ πολίτης *Γραῖος*, as though he approved of Stanley's interpretation, *Graie, of Graian heath*. But Blomfield has abundantly vindicated the application of *γέρον* and *γραιά* to things, as well as persons, from Hom. Odys. x. 184. *σάκος γέρον*. Soph. Œd. Col. 1259, *γέρον πίος*. fr. 748. *γραιάς ἀκάνθης*. Theocr. vii. 17. *γέρον ἐσφίγγετο πέπλος*. xv. 19. *γραιῶν ἀποτίλματα πηρῶν*. xxi. 12. *γέρον ἐπ' εἰρέισμασι λέμβος*: to

which we may add from Æschylus *γέρων λόγος*, Ag. 725 : *τριγέρον μῦθος*, Ch. 314. and 805, *γέρων φόνος* : fr. 305. *ὡς λέγει γέρον γράμμα*. Stanley himself, *ἐν δευτέραις φροντίσιν* translates *γραίας*, *antiquæ*.

Ibid. *θωρός· σωρός σταχύων ἢ κορυῶν* : Hesych. Angl. *a shock of corn, or a faggot*.

292. *Διγίπλακτον, ὄρος Μεγαρίδος*. Schol.—North of Mount Gerania, to the North of which, again, was the Palus Gorgopis, a small wash or inlet of the Sinus Corinthiacus, anciently called Palus Eschatiotis. See Müller's *Dorians* II. 432. *Etymol. M. p.* 384, 32. *Ἐσχατιώτις· λίμνη κειμένη μετὰ τὸν Ἴσθμον. ὕστερον δὲ Γοργῶπις ἐκλήθη, ἀπὸ Γόργης τῆς Μεγαρέως θυγατρὸς, γυναικὸς Κορίνθου, ἧτις ἀκούσασα τὸν τῶν παιδῶν φόνον, περιαλγῆς γενομένη ἔρριψεν ἑαυτὴν εἰς τὴν λίμνην.* Hesych. *Γοργῶπις· Κρατίνος ἐν Πυλαίᾳ. λίμνην φασὶν εἶναι ἐν Κορίνθῳ· εἰληφέναι δὲ τοῦνομα διὰ τὸ Γόργην ἐμπεσεῖν ἐς αὐτήν.*

293. *μηχαρίζεσθαι*.] This ingenious emendation which Wellauer, with less confidence than he might justly have assumed, first suggested as an Æschylean verb derived from *μηχαρ* (v. 191. Suppl. 594.) like *θεναρίζω* from *θέναρ*, has been admitted into the text by Scholefield and is certainly much to be preferred to the other corrections of *μη χαρίζεσθαι*, that have been proposed—*δὴ χαρίζεσθαι* (Triclinius) Cod. Farn. *μοι χαρίζεσθαι*^m Casaub. Stanl. Both. Butl. *μοι χαρίζεσθαι* Heath. Pors. Schutz., as Blomfield also has edited, though he inclines rather to *νῦν χαρίζεσθαι* Voss. Pears. or lastly, *μηχαρ ἴζεσθαι*, a conjecture of Stanley, which Klausen has adopted, applying *θεσμών* to the persons appointed to watch on Ægiplanctus, and translating the line *exhortata est constitutam catervam, ut ignis paratio locum haberet*. It is true that *θεσμός*, an ordinance, may be applied either to persons or things : take as examples of the former, Eum. 484, 615, 681. Suppl. 1035. and of the latter, Eum. 391, 571 : but here it is much better explained by Blomfield and Scholefield as the law, or regular succession of the fire ; in which sense *νόμοι* also is used in v. 301 ; compare too Eum. 92, 171, 693, 778. Soph. Antig. 613.—It is indeed to be regretted that Wellauer has not adduced, in support of *μηχαρίζομαι*, a verb of more unquestionable authority than *θεναρίζω*ⁿ — but, admitting it to be genuine,

^m “ ἄτρυνε θεσμών μοι χαρίζεσθαι πυρός, excitabat ut mihi quoque gratificarentur servata lege transmittendi ignis. S. L.”

ⁿ He might perhaps have mentioned *δελεάζω* from *δέλεαρ*, itself derived from

δέλος, as *μηχαρ* is from *μηχος*. Scarp. Lex. and Eustath. Had the derivative noun from *δέλος* been *δέλεαρ*, the analogy would have led us to expect a verb *δελαρίζω*.

it may be rescued, I think, from the imputation of having been created merely *pro hac vice*, by a reference to Suppl. 394. where its introduction in place of *μηχαρ ὀρίζομαι* (at the same time that it would agree better with the Dochmiac v. 404. in the Antistrophe) would greatly facilitate the explanation of a somewhat controverted passage: ὕπαστρον δέ τοι | μηχαρ^ο ὀρίζομαι γάμου δύσφρονος | φυγᾶ. For *φυγᾶ*—*φυγαί*, Ald. *φυγάς*, Rob. *φυγῆ*, Turn.—read *φυγάν*, as Butler proposes, and *μηχαρίζομαι*, and translate, agreeably to the context, *For in truth my star-lit flight is my manœuvre against an odious marriage.* The Chorus is speaking of what they have been doing up to this moment, not, as Wellauer appears to understand the sentence, of what they now intend to do. This surrender of their persons, they argue, is the very thing they have been taking so desperate a step to escape from: let it not therefore be named—*μήτι ποτ' οὖν γενοίμην ὑποχείριος κράτεσιν ἀρσένων..... ξύμμαχον δ' ἐλόμενος δίκαι κρίνε σέβας τὸ πρὸς θεῶν.*

294. *πέμπονσι δ',]* Klausen thinks his interpretation of the preceding line strengthened by this plural—but, there being no article to mark the reference as in vv. 279, 283. *they send* must be taken as a description in general terms; and this agrees better with the indefinite application of *ἄτρυνε*—as do also the words, *ἀνδαιόντες.... μέγαν πάγωνα*, with the exhortation, *μηχαρίζεσθαι θεσμὸν πυρός.*

Ibid. “*ἀνδαιόντες pro ἀναδαιόντες*, ut S. Th. 517 (535), *ταρφήν ἀντέλλουσα θρίξ, pro ἀνατέλλουσα.* Sed hæc contractio, in melicis subinde obvia, in senariis raro occurrit.” S. L. Æschylus, it will be seen, is peculiarly careful to avoid that resolution of the long syllable in an Iambic foot, which offends the eye and ear in almost every line of the writings of Euripides.

295. *πάγωνα,]* λέγει τὴν εἰς ὄξυ λήγουσαν ἀκμὴν τοῦ πυρός· καὶ ὁ πάγων γὰρ εἰς ὄξυ λέγει. ὡσπερ καὶ ἀλλαχοῦ (Prom. 64.) ἀθιάθη γνάθον τὴν

ο Here too, as in the case of *μη χαρίζεσθαι*: in the text, an error may have been introduced by the accidental or gratuitous separation of an unusual word into *μηχαρ ἴζομαι*, or into *μηχ ὀρίζομαι*, whence the received reading might easily be obtained—it being observed, that Æschylus twice uses *μηχαρ*, and never *μηχος*. In Sophocles neither form is found: in Euripides *μηχος* only, and that but once, *Androm.* 536. *μηχος κακῶν.*—A curious coincidence accompanies the restoration of *μηχαρίζομαι* in

these two passages of Æschylus, Suppl. 394. and Ag. 304. Dind. The substantive *μηχαρ*—itself resting only upon the authority of Æschylus (see *Malkby Lex. Gr.* in voc.), but of sufficiently obvious etymology and meaning—is found in each of these plays, Suppl. 594. and Ag. 199. and in these alone of all the Greek plays with which we are acquainted, as if purposely introduced there by the great *φρονεστέκτων ἀνὴρ* (Ran. 820.) as the voucher and interpreter of its derivative verb.

ἀκμὴν εἴρηκε καὶ ὀξύτητα τῆς σφηνός. Schol.— Photius : πάγωνα πυρός· τὴν ἀναφορὰν τοῦ πυρός. Εὐριπίδης Φρίξφ. Pollux, ii. 88. ἐν τῇ τραγωδίᾳ, πάγων πυρός, ἢ εἰς ὀξὺ ἀναδρομὴ τοῦ πυρός. Compare Prom. 1044. πυρὸς ἀμφήκης βόστρυχος. ib. 1083. ἔλικες στεροπῆς. Ch. 325. πυρὸς μαλερὰ γνάθος.

Ibid. καὶ Σαρωνικοῦ, of the Saronic gulf also, or in addition to the seas already enumerated, the Ægean, the Euripus, and the extremity of the Sinus Corinthiacus. The construction is, as Blomfield has pointed out, ὥστε ὑπερβάλλειν, φλέγουσαν agreeing with φλογὸς μ. π., that is, with φλόγα. See Matth. Gr. Gr. §. 430. p. 705.

296. κάτοπτρον πρῶν' ὑπερβάλλειν,] such is the reading of the MSS. Guelf. and Farn. (Neap.) and of the editors Robortello and Vettori. Aldus has κάτω πτρονοῦ περβάλλειν, which Turnébe has corrected to κάτοπτρον οὐχ ὑπερβάλλειν. There can be no reasonable doubt, then, of the authenticity of the word κάτοπτρον; and yet Canter's conjecture κάτοπτρον has been all but universally received, from a misapprehension apparently of the accompanying substantive πρῶνα, which, as Klausen has pointed out, is applied by our Poet to a strait, or frith, or inland sea, projecting, as it were, into the land, precisely as a promontory, properly so called, projects into the sea, πρῶν (whence the Ionic πρῶν) τῆς γῆς. Etym. M. p. 692, 47. Thus, as in Pers. 132. τὸν ἀμφίκεκτον ἐξαμείψας ἀμφοτέρας ἄλιον πρῶνα κοινὸν αἴας, it denotes the Hellespont, and in Pers. 879. νᾶσοι θ' αἰ κατὰ πρῶν' ἄλιον περικλυστοὶ τᾶδε γὰρ προσήμεναι, οἷα Λέσβος κ. τ. λ. it denotes the Eastern Channel of the Ægean, so here it is to be understood of the frith or channel at the upper extremity of the Saronic gulf, which lay between mounts Ægiplanctus and Arachnæus. It is thus that Sophocles also uses it, Laoc. fr. 341. Schol. Aristoph. Ran. 665. (678.) Πόσειδον, ὃς Αἰγαίου μέδεις πρῶνας (πρῶνος Blomf. Brunck.) ἢ γλαυκῆς μέδεις (μέδεις delet Blomf.) εὐάνεμου λίμνας: and so also αὐλῶν, any long narrow cavity like a flute, (αὐλός), is applied at one time to a strait, Prom. 731. Soph. Trach. 100., at another to a valley or ravine, Soph. Scyth. fr. 493. as also to an isthmus, and a canal or trench, Hesych.: and Eustath., who explains it to be, in general, παραμήκη τόπον. It is to be observed, however, that Æschylus, as his manner was^p when he ventured upon an unwonted phrase or figure, has been careful to annex ἄλιον to πρῶνα Pers. 132, 879. to restrict its application; and this purpose in the present instance is as effectually answered by the

^p See note on v. 56.

annexation of *Σαρων. πορθμοῦ*, which with it make up one *circumlocution*: see Matth. Gr. Gr. §. 430. Bernhardy Synt. Gr. p. 30.

We have now, then, only to translate in connection with *πρώνα* thus shewn to be not incapable of such connection, *κάτοπτρον* authenticated as above, and again employed by Æschylus v. 808, and fr. 274. *κάτοπτρον εἶδους χαλκός ἐστ', οἶνος δὲ νοῦ*, and to say whether the *mirror-like channel*, or, as Klausen prefers to translate, the *streaming mirror of the Sinus Saronicus*, is not better poetry, and at least as good prose, as is to be obtained from Canter's reputed correction; admitting which, we must still translate the subjacent *channel*, &c., for what *promontory* it was, that thus *κατ' ἐξοχὴν* looked down upon the Saronic strait, no editor who has adopted this interpretation has ventured to inform us⁹. With respect to *κατόψιον*, which Blomfield adduces as the Scholiast's explanation of *κάτοπτρον*, we may be permitted to add, that it is equally, if not more, applicable to *κάτοπτρον*, constructed here as an adjective, Matth. Gr. Gr. §. 429. 4. For *κατόψιος*, although capable perhaps of an active signification, is in strictness *passive*^r, expressing, if we look to its termination Matth. Gr. Gr. §. 110., *habitual possession of the quality denoted by κάτοπτος*. Thus *κατόψιον*—τὸ κάτοπτρον, or *κατ' ὄψιν, ὄν*—may very well denote, a thing *much looked into*, as a *looking-glass*; or, more generally, a thing *always in sight*—a remembrancer, as it were, on the well-known principle of *Out of sight, out of mind*, in which sense it may perhaps be questioned whether it should not be taken Eur. Hippol. 30. rather than be translated^s, *commanding a view of*; though this agrees better with the parallel passage adduced in Monk's note from Diodorus Siculus, iv. 62. See Heyne's note on Hom. Il. iii. 42. ἢ οὕτω λώβην τ' ἔμεναι καὶ ἐπόψιον ἄλλων, where *ἐπόψιον, spectaculum*^t, a *gazing-stock*, (which Heyne ought not

⁹ "Nescio an Scironidas rupes in animo habuerit, quæ Arachnæum montem inter et Megarida recta linea interjacent. Locus, ni fallor, corruptus est, et omnino Blomfieldio assentior versiculum deesse, id quod jamdiu mihi persuasum fuit. Nam etiamsi aliquis sensus erui potest, si ante *ὑπερβάλλειν* intelligas *ἔσπετε*, et *φλέγουσαν* non ad *πώγωνα*, quod ordo verborum postulat, sed ad subauditum *φλόγα* referas, durius est hoc remedium, et ne sic quidem medetur importunè isti particule *καί*." S. L.

^r As it occurs Apoll. Rhod. ii. 545. We find however *ἐπόψιος Ζεὺς, over-*

looking Jupiter, Ibid. and Callim. in *Jov.* 82. θεῶ τ' ἐπόψιοι, Soph. Phil. 1040.—but this is rather to be derived from the active form *ἐπόπτης*—as *κατόψιος* also, if translated actively, must be understood to come from *κατόπτης*.

^s Scapula translates *κατόψιον, e regione, over against*, i. e. *in full view of*. In any case, it is to be connected with *ἴδαν*, not with *πέτραν*, as Valckenbier renders the passage, with the sanction apparently of Monk. See Monk's note on Hipp. 30, 31.

^t Hor. Sat. I. vii. 21. *Acres procurrunt, magnum spectaculum uterque.*

lightly to have rejected for *ὑπόψιον* suspected or disliked) is in admirable keeping with *λώβην*, *opprobrium*, a public disgrace, a scorn of the people, according to Eustathius, who derives *λαύβη*, by contraction *λώβη*, from *λαός* and *βάω*, and explains it as *ἡ εἰς τὸ φανερόν*, or *ἡ ἐν κοινῷ*, ἔβρις: to wit, *ἡ ἐν μέσῳ βαίνουσα εἰς τινα*. Scap. Lex. v. *λώβη*.

297. *εἴτ' ἔσκηψεν, εἴτ'*— then it shot like lightning, then it arrived at, &c.— the description becoming more vivid, as it hastens to a conclusion.

300. *οὐκ ἄπαππον*, not without a progenitor in— or in respect of, Matth. Gr. Gr. §. 339— that is, *lineally descended from, the fire on Mount Ida*: v. 270. Compare Eur. Orest. 310. *ἀνάδελφος, ἀπάτωρ, ἄφιλος*.

301. *τοιοῖδ' ἔτοιμοι*, Thus have we here, in active operation, the functions, as it were, of so many *λαμπαδηφόροι*, fulfilled in succession, one after another; but— with this striking peculiarity— the first that started in the race is victor, having ran last also. That is to say, in the real contest of the *λαμπαδηφορία*^u at Athens, on which see Potter's Grecian Antiq. vol. I. p. 460. the victor was he who succeeded in carrying his torch lighted to the end of the race; but it might rarely happen that the first who started accomplished this. Here, however, although there was indeed a *successive transmission* of the torch (*ἄλλος παρ' ἄλλον διαδοχαίς*, i. e. *διαδεχόμενος*), as usual amongst *λαμπαδηφόροι*^v, yet was there no extinction of the light, no fresh start made. No! the *fiery courier* that set out from Ida, v. 271—the first and last that ran—the same arrived at the victorious goal, v. 299. There was, as the Poet represents it, one continuous blaze of light extending from Troy to Argos.

Τοιοῖδε used here, like a simple *οἶδε*, *δεικτικῶς*, may very well dispense with *εἰσί*, sustained as it also is by *ἔτοιμοι*, which of itself is pretty nearly equivalent here to *ἰδοῦ*^w, See, here are &c., at the same time that it characterizes the readiness and activity exhibited

^u *λαμπαδηδρομίαι γίγνοντι. τρεῖς ἐν τῷ Κεραμειῷ, Ἀθηνῶν, Ἡφαιστον, Προμηθεῖος. Κεραμεικὸς δὲ τόπος Ἀθήνησιν, ἔπου συνετέλειον αἱ Ἀθηναῖοι κατὰ ἐνιαυτὸν λαμπαδοῦχον ἀγῶνα.* Schol. Aristoph. Ran. 131. Compare *ibid.* 1089–98. Herod. viii. 98. *ὁ μὲν δὴ πρῶτος δραμῶν παραδίδοι τῷ δευτέρῳ, ὁ δὲ δευτέρως τῷ τρίτῳ. . . κατὰπερ Ἑλλησι ἡ λαμ-*

παδηφορίη, τὴν τῷ Ἡφαιστῷ ἐπιτελέουσι.

^v Hence the many poetic allusions to this custom: Lucret. ii. Et quasi cursores vitæi lampada tradunt. Pers. Sat. vi. 61. Qui prior es, cur me in decursu lampada poscis?

^w Compare below v. 1236.

in the management of the telegraphic beacons^x—νόμοι, officia, munera, duties or offices prescribed by any particular νόμος: which in this case is the θεσμός πυρός v. 293. where see the note.

The student is here to be informed that an *hiatus valde defendendus*, from v. 300, φάος τόδ'—το πρὶν αἱματηρῶν v. 1030. occurs in the MSS. Med. Guelf. and in the editions of Aldus, Robortello, and Turnébe. H. Stephen, or rather Pietro Vettori, was the first to supply the deficiency from the Florentine MS. of the 14th century usually designated Flor. See Blomfield's Preface, pp. ii, iii. and Mus. Crit. I. 107. Vettori and Canter have in this line τοιοῖδ' ἔτνμοι, for which Porson, Blomfield, and Dindorf have accepted an emendation proposed by Schutz τοιοῖδε τοί μοι— but the Neap. MS. has τοιοῖδ' ἔτοιμοι, and this is the reading of Wellauer and of Klausen. Add that τοιοῖδε τοί μοι would in great measure forestall the conclusion in v. 304.

304. τέκμαρ τοιοῦτο,] Here is a pointed reply to the incredulous enquiry in v. 261. τί γὰρ τὸ πιστὸν τέκμαρ; the Florent. and Neap. MSS. have τοιοῦτον, so far strengthening Elmsley's opinion, on Œd. Tyr. 734. Œd. Col. 790. and Med. 254. that τοιοῦτο and τοσοῦτο are to be proscribed in the older Attic poets. But the united authority of Aldus and four MSS. has been held insufficient to overturn the received reading of Prom. 801. τοιοῦτο μὲν σοι—. though Elmsley's ingenious proposal τοιοῦτον ἔν σοι— might perhaps have been admitted, had not τοῦτο immediately following rendered the specification of ἔν unnecessary.

306. αὐθις, afterwards, at another time; Hesych. αὐθις μετὰ ταῦτα: see vv. 341-2.

308. ὡς λέγοις πάλιν, "quemadmodum iterum velim narres— locutio ex duarum constructionum confusione nata: λόγους ἀποθανύμασι θέλομι' ἂν ὡς λέγεις, et ὡς λέγοις πάλιν." Wellauer. "Inest in his aliquid urbanæ comitatis: nolunt diserte postulare ut regina repetat id quod dixerat, sed rhetorice id quod optant jungunt cum ea cogitatione, qua optatum id nititur." Klausen. Compare Soph. Electr. 1226. Ἡ. ἔχω σε χερσίν; OP. ὡς τὰ λοιπ' ἔχοις ἀεί.

311. ἐκχέας,] I agree with Wellauer and Klausen in preferring ἐκχέας, and in the next line φίλωσ, the reading of the MSS., to the corrections— ἐγχεάς, Cant. and φίλω, Stanl.— which have obtained

^x "τοιοῖδ' ἔτοιμοι. Hanc lectionem quia promptæ speculatorum alacritati præstulerim illi alteri, quam receperant melius convenit." S. I. Schutz. Fors. Blomf., τοιοῖδε τοί μοι—

the sanction of Blomfield and of Dindorf. Ἐχθίας expresses, less directly indeed, (and for this very reason it is the less likely to have usurped the place of a more obvious word) yet in effect the same thing as ἐγχείας— *should you have poured out for ingredients in the same vessel*— and οὐ φίλως, *in no friendly manner*, is vastly more spirited, and therefore more like Æschylus^γ.

313. τῶν ἰδόντων καὶ κρατησάντων, *the vanquished and the victorious party*^z. We here have one of those *prima facie* exceptions to an established rule of Greek syntax, known by the name of *Granville Sharp's Canon*, which Middleton, on the Greek Article Part. I. Ch. iii. Sect. iv. §. 2. has most satisfactorily shewn to be *no* exceptions to the truth of a principle, the successful application of which to certain all-important and (for that very reason perhaps) much-controverted passages of the New Testament, may justly be considered one of the happiest efforts of modern criticism. The principle is this; that, when the copulative καὶ connects two or more *assumible attributives*; i. e. adjectives, participles, or substantives, significant of *character, relation, or dignity*; then, if the article ὁ, or any of its cases, precedes the first of the said attributives, and is not repeated before the second, the second (and every succeeding attributive, if there be more than two) relates always to the same person that is expressed or described by the first: that is, it denotes a further description of the first-named person. An example of this construction and an illustration of the principle, as deduced from it, has just occurred in v. 303. ὁ πρῶτος καὶ τελευταῖος. In the present instance it may be sufficient to remark that the

^γ Perhaps οὐ φίλως ought rather to be taken with προσεννέποις, *you could not speak to them as among friends*, i. e. affect to overlook their difference, and to address them both under the same relation of *Friends* (οἱ φίλοι): compare vv. 157. 1258. Ch. 110. τίνας δὲ τοῦτους τῶν φίλων προσεννέπω; ib. 224. ὡς ὄντ' Ὀρέστην τάδε σ' ἐγὼ προσεννέπω;

^z This should rather have been translated, *the vanquished and victorious parties, the Captives and Captors*—for it may justly be questioned, whether the Participles are here *assumed* of the Greeks and Trojans as the subject of the sentence, and whether they do not rather (as Middleton expresses it) con-

tain within themselves the assumptive Copula—that is, whether οἱ ἄδοντες, *those who are captured, οἱ κρατησάντες, those who are in forcible possession*, are not to be classed under two separate denominations of *Captives* or *Vanquished, Captors* or *Victors*, approaching very nearly to the character of Proper Names, and consequently excluded from the operation of the Canon (which applies only to *assumible attributives*), as being in themselves as really distinguishable as the names of Men, or the names of abstract ideas, or lastly, as the distinct substances of *Oil* and *Vinegar*, to which we find them compared in the text, as no less incompatible in their essential properties.

attributives, *victors and vanquished*, which in strictness should denote *one and the same party*, are under the circumstances of the case wholly incompatible—not to mention the further improbability, which Middleton has noticed, that under any possible combination of circumstances this two-fold relation should be assumable of the same *multitude* of individuals. Hence, exceptions of this kind, whilst they violate the letter, do in effect establish the spirit of the Rule; since we find no departure from it, but where from other obvious considerations the sole object of it is as effectually secured.

315. οἱ μὲν γὰρ κ. τ. λ. *For the one party embracing the dead bodies, women of brothers and husbands, children of aged men, are each one loudly bewailing, no longer from a free neck, the loss of those that were dearest to them.* The insertion of *each one* in this interpretation is designed to express the force of *φιλτάτων μόρον*, a death (literally) of *dearest ones*, i. e. of ^a some dearest one, which is in the singular number and anarthrous, in order to make the preceding plural *distributive*^b, and to shew that the voice of general lamentation includes every variety of individual and domestic affliction, briefly yet not obscurely presented to us in the foregoing lines. Heath, Schutz, Butler, Blomfield, and Scholefield, all have removed the comma after *φνταλμίων*, and Elmsley on *Æd.* Col. 150. translates *φντάλμοι γέροντες, genitores*—but, not to mention that the preceding *τε. καὶ* much more naturally connects *φνταλμίων* with *κασιγνήτων* and both with *ἀνδρῶν*, *φντάλμιος* is not under any circumstances an appropriate epithet of *γέρων*, but rather of *ἀνὴρ*, or *πατήρ*: as *Soph.* fr. 957. *προσηλθε μητρὶ καὶ φνταλμίῳ πατρί.* *Incert. Rhæ.* 920. *λέκτροις φνταλμίοις.* *Lycophron* 341. *ἀπεμπολητῆς τῆς φνταλμίας χθονός.* Compare *πατὴρ φντουργός*, *Suppl.* 592. *Soph. Æd.* Tyr. 1482: *τὸν φντουργὸν (ἄνδρα) Πρίαμον*, *Eur. Troad.* 481: *Νηρέα, φντουργὸν (πατέρα) Θέτιδος* *Iph. A.* 949: *τὸν φντοσπόρον (πατέρα)*, *Soph. Trach.* 359: *τοῦ φντεύσαντος πατρός*, *Soph. Æd.* Tyr. 793, 1514. *Hesychius* has: *φνταλμίοις φντευτικοίς, γονίοις*—and again: *φντάλμιος Ζεὺς συγγενῆς, ἢ ζωογόνος.* The Scholiast: *οὐ κατὰ τὸν φντάλμιον Δία ἐνταῦθα ἢ ἐν-*

^a See Porson's note on *Phœniss.* 423.

^b Ἀπομιώζουσι μόρον, they severally bemoan a loss, or bemoan each the loss, of some near relative—and as the corresponding term to *men, brothers to wit and husbands*, can only be *women, sisters to wit and wives*; so the obvi-

ous antithesis to *children* (of whom particular mention is made, to awaken a deeper interest in this graphic sketch) is *grayheaded sires*—or, we may understand, in this context, by *παῖδες* *young men and maidens*, and by *γερόντων*, *veteran warriors, bearded men.*

μολογία. ἐκ τῆς φύτλης^c δὲ γίνεται φυτάλιμος, ἡγοῦν φυτοσκόρος, καὶ μεταβίσει, διὰ καλλιφωσίαν, φυτάλιμος. In Soph. Oed. Col. 150. ἀλαῶν ὀμμάτων ἄρα καὶ ἦσθα φυτάλιμος δυσάϊων, it seems to be used in a passive sense, *begotten or born*; as the Scholiast explains it, ἀπὸ φύτλης, ἀπὸ γενέσεως, καὶ ἐξ ἀρχῆς τυφλὸς πέφυκας.

320. νῆστις, for which the Neap. MS. has νήστεις, (though this would seem to be a correction from the accompanying gloss^d: διὰ τὸ μετρῶν,) might be written νήστις, contracted from νήστιδας, νήστιας, and connected, as Stanley and Schutz take it, with τοὺς δ'—but, as νυκτέπλανκτος, *causing to wander by night*, (like wild beasts after their prey,) is here equivalent to a participle, it is better to understand νῆστις πόνος of *the pains of hunger*, comparing v. 982, νῆστω νόσον, v. 1592, νήστιδες δύναι, and to take πρὸς ἀρίστοισιν in close connection with what follows. Ἄριστον is explained by Blomfield as "*jentaculum, potius quam prandium, uti vertunt interpretes;*" but from Horace, Sat. I. vi. 127: *Pransus non avide, quantum interpellet inani ventre diem durare*—to which we may add Sat. II. 2. 7: *Verum hic impransi (fasting) mecum disquirite*—it appears that *prandium* is a correct designation of this *first*, or break-fast, meal of the day. Compare the Scholiast on Hom. II. xxiv. 124; ἐσσυμένως ἐπίνοντο καὶ ἐντύνοντο ἄριστον Schol. A. ἡ διπλῆ, ὅτι ἀπαξ νῦν ἐν Ἰλιάδι, καὶ ἀπαξ ἐν Ὀδυσσεΐα τὸ, ἄριστον ἐντύνοντο. ἐστὶ δὲ τὸ ἄριστον τὸ πρῶτον ἔμβρωμα. τρεῖς γὰρ τροφὰς ἐλάμβανον οἱ ἥρωες^e. Æsch. Palamed. fr. 168. σίτον δ' εἰδέναι διώρισα, ἄριστα, δείπνα, δόρπα θ' αἰρείσθαιτριά (τρίτα, Dind.) The word, which (with this one^f exception) is ἀπαξ λεγόμενον in tragedy, is introduced here in accordance with the time of day at which the present scene is represented as taking place. See vv. 254. 268.

321. τεκμήριον, corresponds here most nearly to the Latin *lessera*, a tally, token, or ticket; and πρὸς, see Matth. Gr. Gr. §. 591.

^c "Vox formata est ex antiqua forma φυτάλη (postea contracta in φύτλη) unde φυτάλια et φυτάλιζω." Blomf. Gloss.

^d This means, apparently, that on account of the final syllable, which is long after the contraction, νῆστις should be written νήστις, or νήστεις: for both these abbreviations of the accusative are used; see Matth. Gr. Gr. §. 80. Obs. 8.

^e On this point, by all means consult Heyne's interesting and instructive note. With regard to the quantity of

the *a* in ἄριστον, Heyne holds against Clarke that in *Homer it is short*, and accordingly in the passage of the *Odyssey* referred to by the Scholiast, xvi. 2. where Clarke reads, as in the *Iliad*, ἐντύνοντ' ἄριστον, he proposes to read ἐντύνον τε ἄριστον, the word having originally, he thinks, being uttered with the digamma; and this, he adds, was the opinion also of Knight. V. C. p. 87.

^f It occurs in the Satyric *Cyclops*, v. 213.

e. δ., to the preposition *secundum*. According to no ticket presented in turns, by one man coming up after another. No! but, just as each, &c. Compare Sueton. Vit. August. c. 40, 41. Juv. Sat. vii. 174. Pers. Sat. v. 74. scabiosum tesserula far possidet.

325. *ὡς δ' εὐδαίμονες*. This is the correction of Stanley, which it is surprising that Wellauer, who is not satisfied to read *ὡς δυσδαίμονες*^h, has not received on the same principle which he has himself so successfully applied to the correction of *ἀέπτοις* or *ἀέλπτοις*, v. 139; the confusion, namely, which might easily arise between the two expressions, when written in the uncial character; so that ΥΣ may not improbably have usurped the place of ΕΥ. Retaining the old reading—only placing a comma after *ἀπαλλαγίντες*, with Porson, Dindorf, and with Klausen, who remarks, “quamquam est in cogitatione aliquid insoliti, tamen nihil falsi”—we might indeed translate, *as*ⁱ, i. e. *in which condition, poor men, they will securely sleep all night*: but there is no authority for such a diminuent (*ὑποκοριστικόν*) use of *δυσδαίμονες*, whereas *ὡς δ' εὐδαίμονες*, but, as crowned with victory, as blessed by their favouring deities, gives a natural turn to the sentence, and leads, by an obvious train of thought, to the mention of the tutelary deities of the conquered country, whom the conquering army must be careful not to offend by an indiscriminate plunder of the places where their honor dwelleth. Compare *εὐδαίμων ἀνὴρ*, v. 511, and *τῶν εὐδαμόνων*, v. 1271, to which we may add *τοῖς δ' ὀλβίοις*, v. 910. Eur. Iph. T. 1491, *ἴτ' ἐπ' εὐτυχία τῆς σωζομένης μοίρας εὐδαίμονες ὄντες*. Ibid. 543-4. *Ἴφ. τί δ' ὁ στρατηγός, ἐν λέγουσ' εὐδαιμονεῖν*; *Ὅρ. τίς; οὐ γὰρ, ἔν γ' ἐγφῶδα, τῶν εὐδαιμόνων*. *Ἀφύλακτον*—whether agreeing with *ἕπνον* understood after *εὐδῆσουσι*, as in that beautiful line of Moschus, 3, 111. *εἶδομεν εὐ μάλᾳ μακρὸν, ἀτέρμονα, νήγρετον, ἕπνον*, or with *εὐφρόνην* in allusion to

^ε *Nulla certo distributionis signo observato.* Schutz.

^h “In *ὡς δυσδαίμονες* ducta est similitudo ab hominibus minime beatis, pauperibus quibus non est fores obserare custodiis, aut canibus vigilibus uti. Quemadmodum Juvenalis dicit, *Cantabilis vacuus coram latrone viator.*” Schutz. “Olim putabam hanc Schutzii interpretationem duriorē esse, et recipiendam Stanleyi conjecturam *ὡς δ' εὐδαίμονες* quæ Blomfieldio quoque placuit. Nunc video nihil mutandum fuisse, mentemque tragicæ optime ex-

plicuisse Schutzium. Non abludivit Shakespearius noster Henr. V. Act. IV. Sc. 2. *No, not all these, &c.*” S. L.

ⁱ Wellauer, till something better may be found, contents himself with altering *ὡς* to *ἔς*, “ut sensus sit: *sic dormient infelices.*”

^j Add Eur. Bellerophon, fr. xxi. 5-9. *φῆμ' ἐγὼ τυραννίδα κτείνειν τε πλείστοις ἰσθημάτων τ' ἀποστερεῖν, Ὅρκους τε παραβαίνοντας ἐκπορθεῖν πόλεις. Καὶ ταῦτα ἠρώντες μᾶλλον εἰσ' εὐδαίμονες τῶν εὐσεβούντων ἡσυχῇ καθ' ἡμέραν.*

the *night watches* (compare v. 859.)—expresses that blissful state of security and ease, which belongs only to those whose warfare is accomplished. Compare Hom. II. ii. 24. οὐ χρὴ παννύχιον (πάσσα εὐφρόνην) εἶδεν βουλευφόρον ἄνδρα, φῶ λαοὶ τ' ἐπιτεράφαται, καὶ τόσσα μέμηλε. Theb. 3. βλέφαρα μὴ κοιμῶν ὑπνῳ.

327. εὐ σέβουσι.] All the earlier editions have εὐσεβοῦσι, which is retained also by Wellauer and Klausen, with the sanction of Hermann on Soph. Antig. 727. and Musgrave on Eur. Phœn. 1331; but see Porson on the last named passage, (v. 1341 of his edition,) “pro εὐσεβείν (θεόν) scripsi cum Valckenaerio εὐ σέβειν. Res quidem ad liquidum perducere non potest; videntur tamen Tragicæ dixisse εὐ σέβειν θεούς, et εὐσεβείν εἰς θεούς;” or, it might have been added, εὐσεβείν τὰ πρὸς θεούς, Soph. Philoct. 1441, or περὶ θεούς, Eur. Alcest. 1148; according to Blomfield’s more formal enunciation of the above principle, “aliud est εὐ σέβειν, aliud εὐσεβείν; quorum hoc (ab εὐσεβείν ductum) *pie se gerere*, illud vero *rite revereri* significat: quare εὐσεβείν cum accusativo construi nequit, nulla intercedente præpositione^k.” Valckenaer compares Eum. 1019. μετοικίαν δ’ ἐμὴν εὐ σέβοντες, to which we may add Eum. 545, τοκίωσ σέβας εὐ προτίων, and Soph. Antig. 166, σέβοντας εὐ θρόνων ἀεὶ κράτη.

329. οὐκ ἂν γ’] The force of γ’ here, which Dindorf, with the concurrence of one MS., has omitted, (under an impression that ἂν may stand as a *long syllable*), is to give emphasis¹ to the *probability* of the contingency expressed by ἂν; which, as Hermann has shewn by a most satisfactory induction of instances, itself serves to *qualify* the absolute negation conveyed by οὐκ. “Prius ἂν hic non pertinet ad ἐλόγους; certum est enim, victores esse; sed ad οὐκ ἀόθις. Quod si abesset hoc ἂν, sensus foret: victores non poterunt vicissim vinci. Nunc addita ad οὐ particula negationem limitat:

^k This may be made more clear by considering that εὐσεβείν is simply, *to be pious*, in heart and in principle; εὐ σέβειν *to regard or treat* any object, as it arises, in such manner as is due to it. Hence in describing the *general character* of a man’s life, εὐσεβείν is used alone and in the abstract, Soph. Electr. 307. Aj. 1350. Antig. 924; but when such principles of inward piety are represented as drawn out in relation to any particular object, then that outward relation must be expressed, which can only be done by means of a preposition; and thus εὐσεβείν εἰς, τὰ πρὸς, or περὶ

τι, *to act in the spirit of piety towards*, is so far forth equivalent to εὐ σέβειν τι, *to treat piously, or reverently* as it may be. We have a remarkable exemplification of this in Soph. Antig. 730–1, where Creon asks, ἔργον γὰρ ἐστὶ τοῖς ἀκοσμοῦντας σέβειν; and Antigone answers, οὐδ’ ἂν κελύσταμ’ εὐσεβείν εἰς τοὺς κακοῦς.

¹ Thus if οὐκ ἂν expresses, as Hermann supposes, ‘*they will not, I expect, they will not, probably*,—οὐκ ἂν γ’ is, *in all probability they will not, they will not, humanly speaking, &c.*

non facile vicissim victores vinci poterunt:" Herm. on Viger, p. 483. note 283. 'Ανθαλοῖεν, which Blomfield, on the authority of Suidas, Eustathius, p. 1268. 12, and Etym. M. p. 73, 43. prefers to write ἀνθαλόφεν, is Stanley's ingenious emendation of αὐθάνοιεν, which Wellauer alone has had the hardihood to retain.

331. πορθεῖν] This is the reading of the Flor. and Neap. MSS. on the united authority of which this portion of the text of Æschylus must mainly depend; and yet, with the exception of Blomfield, who adopts it in his second edition, all the editors have agreed in preferring ποθεῖν, which, so far as the single sentence in vv. 330-31 is concerned, is indeed to be preferred: but, if in v. 330, ἐμπύπτη be the true reading, as it will be seen to be on an inspection of the authorities, ἐμπύπτη^{οι}, Flor. ἐμπύπτοι, Farn., and if what is there said is, consequently, not to be regarded as a general deprecation of an evil covetousness, but, as a practical admonition, bearing directly upon circumstances which are represented as actually occurring—*If they are paying due respect unto—they will not, in all probability—but let no such passion sooner come over the army, as that they, overpowered by the charms of gain, should—for they have need of, &c.*—then πορθεῖν ἢ μὴ χρῆ, to plunder what they ought not, (τὰ τῶν θεῶν, namely, τὰ ὄσια, τὰ ἄθικτα, v. 361,) manifestly accords better with the context^m, and for this reason ought not lightly to have been rejected.

332. πρὸς οἶκους must be connected with νοστήμου, which it serves to guard against any possible misapprehension of νοστ. σωτηρίας: see on vv. 56. 296. In the next line we have the same idea pursued in metaphorical language, which the public Spectacles of Ancient Greece made so "familiar in their mouths," that we must expect to find, not technical terms only, but a certain colloquialⁿ license in their application also; in such sentences, for example, as the following: *for them to turn, and (run) back again by the other limb of the Diaulos. Αἰλὸς, properly a flute, (see note on v. 296,) was the name anciently given to the course (στάδιον or στάδιος) of*

^m Add to this, that πορθεῖν makes the conclusion indicated more true to nature, more philosophically just. Ἡ ἐπιθυμία συλλαβούσα τίκτει ἁμαρτίαν—the greedy desire, permitted to gain the ascendancy, must inevitably issue in act.

ⁿ Such, I mean, as in our own lan-

guage has been most liberally conceded to the production of new, or the re-production of old terms (verbs, more especially) in a new and technical sense. Hence the familiar phrases, *to turn a corner, to double a cape, to near a point, to open a bay, &c. &c.*

a *stade* °, i. e. 600 Greek, or 625 Roman feet, in length ; which, when they ran back again to the starting-place, was consequently termed *διάυλος*. This term was occasionally employed also as an adjective, as appears from the explanation adduced by Blomfield : *διάυλος* δ διττὸν ἔχων τὸν δρόμον ἐν τῇ πορείᾳ, τὸ πληρῶσαι τὸ στάδιον καὶ ἵπσο-τρέψαι ; and from a fragment of Euripides quoted Gloss. Pers. 694. and Bekk. Anecd. Græc. I. p. 344. where the epithet *ἀδιάυλος* beautifully characterises *that undiscovered country from whose bourne no traveller returns*. On the construction of *θάτερον κῶλον*, the accusative of *the road* after verbs of motion, see Matth. Gr. Gr. §. 409. 4

334. *θεοῖς δ' ἄν, ἀμπλάκτητος*] I have adopted Porson's punctuation of this line, in order to connect *θεοῖς ἄν* with both the succeeding clauses^P, *the gods* evidently being the pervading thought of the whole sentence, and the *apprehension* which accompanies the mention of them, extending as well to what the victorious army is *not unlikely to do*, as to what, *if it does*, will *certainly follow* on their parts. Translate, *But in the sight^q of the gods I fear, if the army return guilty, the sense of injury done to the dead will be wakeful,—* i. e. the blood of the slain will not be forgotten : compare v. 444.

° Eight of these stades are reckoned equal to a mile of 5000 Roman feet, which is equal to 1618 English yards : so that it is in loose computation only that *στάδιον* is ordinarily rendered a *furlong* ; the Roman mile being, in fact, 142 yards less than the English statute mile. See the Appendix to Hussey's *Ancient Weights and Money*, &c. §§. 9, 10.

ρ Wellauer connects the *ἄν* with *εἰ μόλοι* only, referring to v. 899, where see the note. Scholefield, on the contrary, holds that it belongs only to *γένονται*, referring to Demosthenes against Midias, §. 15, *κἄν, ἀσέβειαν εἰ καταγγνώσκει, τὰ προσήκοντα ποιεῖν*, (on which see Buttman's excellent note,) and yet he follows Wellauer in connecting *θεοῖς* with *ἀμπλάκτητος*, in the sense of *Diis obnoxius*. Herman's account of this *ἄν* is, "nihil aliud nisi magis dubiam reddid sententiam." Herm. on Fig. 507. note 303—from which we are not to suppose that the position *εἰ . . . μόλοι . . . γένονται* *ἄν* is rendered at all *doubtful in itself*, but only that it is introduced by the speaker as a contin-

gency to be feared, or *doubted*, as *very likely* to be realised. Compare Eur. Hec. 359, *ἔπειρ' ἴσως ἄν δεσποτῶν ὤμων φρένας τύχοιμι* *ἄν*, where the degree of apprehension existing in the mind of the speaker may be estimated from the manner in which she goes on to speak of it as a thing that *is to be*, *ἴσως ἀργύρου μ' ὠθήσεται*, κ. τ. λ. The same particle, in truth, which in v. 329. introduced a desirable event, as matter of hopeful *expectation*, serves here to introduce an undesirable case, as matter of fearful *apprehension*. And this supposition of a case, contemplated as actual and issuing in a certain and anticipated result, which in Latin would be expressed by two conjunctive Presents, (see Horace, Sat. I. 1. 15-19. II. vii. 24,) whilst a more remote and indefinite supposition, like *εἰ μὴ τύχοι*, v. 336. would be represented by a conjunctive Imperfect, is what the writer of the above note has endeavoured to convey by his translation of the text.

q With this use of the dative compare v. 213. Soph. Œd. Tyr. 436. Antig. 904. Matth. Gr. Gr. §. 388. a.

Eum. 280, βρίζει γὰρ αἷμα καὶ μαραίνεται χερός. Eur. Suppl. 1148, οὐπω κακὸν τόδ' εὔδει—*supposing even no fresh evils should befall them.* Ἀμπλάκητος, *having erred*, like ἤμπλακον, v. 1181, and ἤμπλάκηται, Suppl. 916. in neither of which words is there any variation in the MSS., comes from ἀμπλακίω^r, of which we find the Present infinitive, Soph. Thyest. fr. iii. 2. τῶν ἀμηχάνων δ' ἔρωσ πολλοὺς ἔθηκε τοῦ παρόντος ἀμπλακίειν, and the Present participle, Eur. Andr. 948, ἦ δ' ἀμπλακοῦσα συννοσεῖν αὐτῇ θέλει. Burney, in the *Monthly Review for Febr.* 1796. p. 132, would banish the μ from this verb and its derivatives, in which opinion he has been followed by Blomfield on this passage, by Maltby, *Lex. Gr. in voc.*, and by Monk on Eur. Hipp. 145. and Alcest. 247; and it must be confessed that there is some little fluctuation on the part of the MSS., as in Suppl. 230., and some passages, such as Eum. 934. and Eur. Alcest. 247, where the metre compels us to read ἀπλακῆματα and ἀπλακῶν—unless, indeed, we can believe, with Seidler and Musgrave, that the ᾱ may still be short before μπλ. Perhaps the truth may lie *between* two opinions, the adoption of one of which would lead us into perpetual conflict with the best MSS., whilst the very mention of the other offends all our received notions of metrical propriety. The etymology of ἀμπλακίω appears to be as follows: from πλάζω or, as some with greater reason suppose, from πλέκω^s, came πλακία, *intrigue, embarrassment; fraud, error*; whence ἀμπλακία, formed, as Blomfield suggests, *Gloss. Prom.* 112, “by prefixing α, πλεοναστικῶς or κατ' ἐπίτασιν, as in στάχυς, ἄσταχυς; βληχρός, ἀβληχρός; μέλω, ἀμέλω, &c.,” but with the further insertion of an euphonic μ^t, the better perhaps to distinguish the presence of α *intensive* from that of a *privative*; compounded of which, ἀπλακία would denote *simplicity, honesty*, in which sense we find its derivative adjective ἀμπλάκιος, or (as in this sense it ought, I think, to have been written) ἀπλάκιος, *a straightforward man*, explained in the Scholia upon Sophocles by ἀπταιστος, *a man, in whom there is no shuffling*, and therefore no *stumbling*. From

^r Monk must have forgotten all these passages, when in his note on Eur. Alcest. 247, he asserted that there was no such Present as ἀμπλακίω. See Blomfield also, *Gloss. Agam.* 356.

^s Quod instar laquei hominem implicet. *Scap. Lex. v. πλακία*. This derivation is further confirmed by the MS.

Lexicon quoted by Hermann, de Emend. Gr. Gram. p. 18: Ἀπλάκημα ἀμάρτημα ἐκ τοῦ πλέκω, πλάκω, πλάκημα. Compare here also Blomf. *Gloss. Prom.* 112.

^t Compare Blomf. *Gloss. Prom.* 1120. But see the Appendix, Note G.

ἀμπλάκιος, lastly, a *designing*, or it may also be a *deceived person*, (the substantive including, as we have seen, both cause and effect,) came *ἀμπλακίω*, *I pervert*, *I put wrong*, or *do wrong*, or in a passive sense, *I get wrong*, and so *miss of* that in respect of which I am wrong, or *lose*; and in this last sense it is for the most part used by Sophocles and Euripides, but not by Æschylus. Now, if such were the grounds on which the μ was originally inserted—to give a full and distinct utterance to the emphatic α —what wonder is it, if a poet, as often as he wished to avail himself of his privilege of having a *short* before $\pi\lambda$, should reject the epenthetic letter from a syllable which etymological, indeed, and philological considerations combine to make long, but which other and paramount considerations—the admission, for example, of *ἀμπλακόν*, Eur. Alcest. 247. Iph. A. 124. or of *ἀμπλακήματα*, Eum. 934. into Anapæstic metre—compel *him* to make short? What wonder, again, if in such rare instances of poetic license the MSS. side with the rule, and not with the exception, especially when it is found that in all the extant writings of the Tragedians, the exceptions amount only to *four*; one, as we have seen, in Æschylus. and two in Euripides; to which we may add Soph. Oed. Tyr. 472, *κῆρες ἀναπλάκητοι*, where Dindorf and Hermann, with the sanction of two or three MSS., Triclinius, and the Scholiast (see Elmsley also) agree in shortening, on account of the metre, what in Trach. 120, where the same syllable is required to be long, they have both edited *ἀναμπλάκητον*. The MSS. indeed, and early Edd. all read *ἀμπλάκητον*, and Hesychius, by a curious coincidence of error, as it should seem, has: *ἀπλάκητον ἀναμάρητον. Σοφοκλῆς Τραχινίαις*; but whilst the sense of the passage requires that meaning which he has given the word (understanding *ἀμπλάκητον*, perhaps, to be an abbreviation of *ἀναμπλάκητον*) the metre still more imperiously requires that it should be written according to its etymology, *ἀναμπλάκητον*.

336. “*πρόσπαια κακὰ, mala quæ insuper feriunt.*” Heath. “*Imo potius mala quæ contra feriunt, illam enim vim in compositione non habet præpositio πρὸς, quam putat Heathius. Schol. πρόσπαια, πρόσφατα. νῦν, προσπαίσαντα καὶ προσκρούσαντα αὐτοῖς. Vid. supra, 180. Hesych.: Πρόσπαιον πρόσφατον, νέον. Lycophr. 211, φῶ θυμάτων πρόσπαιον ἐκτίνων χάριν. Aristot. Nicom. ix. 5. ἡ μὲν φίλησις, μετὰ συνηθείας ἢ δ’ εὖνοια, καὶ ἐκ προσπαιού: unde vis vera hujus vocis ostenditur, nempe qui ex improviso occurrit.*” Blomf. “*Προσ-*

παίειν est offendere ad. Soph. Antig. 855. ἰψηλὸν εἰς Δίκας βάθρον προσέπαισας. Πρόσπαιος igitur non tantum recentem et improvisum, sed malum etiam eventum significat." S. L.

337. τοιαῦτά σοι,] "Τοιαῦτά σοι. Farn. τοιαῦτα τᾶν Blomf. male; sensus est: hæc a me accipiat velim, senes, quamquam mulier sum." Well. Compare below v. 1632.

339. πολλῶν γάρ,] Wellauer rightly refers this to μὴ διχορρόπως ἰδεῖν, and translates: *multorum enim bonorum fructum, hoc dicens, mihi delegi.*

340. εὐφρόνως, might be translated here, according to the gloss appended to it in the Neap. MS.: φρονίμως, prudently—as in Soph. Œd. Tyr. 552. εὐ φρονείς is used precisely in the same sense as ὀρθῶς φρονείς ibid. 550— but this is perhaps sufficiently declared by κατ' ἀνδρα σώφρονα, on which see Blomf. Gloss. and Matth. Gr. Gr. §. 581. b. Εὐφρόνως λέγεις will then be, *you speak in friendly terms.*

348. ὡς μήτε μέγαν,] Μῆτε followed by μήτ' οὖν, or οὔτε by οὔτ' οὖν, expresses the same thing as μὴ followed by μηδέ, or οὐ by οὐδέ— thus; *so that neither adult— youth then?— no, nor yet youth, &c., which with μὴ... μηδέ would be, so that no adult— but youth, it may be?— nor yet youth, or nor youth even.*— Compare v. 455. and see Hermann's Annotations on Elmsley's Medea, vv. 4, 5.

352. τὸν τάδε πράξαντ', *who hath executed this vengeance*; a common use of πράσσειν and πράσσεσθαι, *to exact, or require*, in the way of legal satisfaction. Compare vv. 683, 781. Ch. 311. Eum. 624. Phryg. fr. 243. Stob. cxxv. 7. καὶ τοῦ θανάτου ἡ δίκη πράσσει κότον. We may further observe upon this passage, that, as in Tragic mythology the whole company of gods were but the ministers of Destiny (see on v. 989.), so in any particular dispensation some one deity, as more immediately concerned, was supposed to be the agent of all the rest. Compare v. 563. Soph. Œd. Tyr. 377. ἱκανὸς Ἀπόλλων, ᾧ τὰδ' ἐκπράξει μέλει. 1329. Ἀπόλλων τὰδ' ἦν, Ἀπόλλων, φίλοι, ὁ κακὰ κακὰ τελῶν ἐμὰ τὰδ' ἐμὰ πάθη. Phil. 1466. ἐνθ' ἡ μεγάλη Μοῖρα κομίζει, γνώμη τε φίλων, χῶ πανδαμύτων δαίμων (Ἡρακλῆς), ὅς ταῦτ' ἐπέκρανεν. Eur. Phœn. 1032. φόνιος ἐκ θεῶν ἐς τὰδ' ἦν ὁ πράξας. (sc. Ἄρης φόνιος, v. 1006.): compare in the same play vv. 254, 379, 1580, 1614.

353. τείνοντα πάλαι, *of a long time holding his bow bent at Paris, so as that neither before the time, nor above the stars, should the arrow fall powerless*—a mere ἀστρων βέλος (Eur. Hipp. 531.); a *brutum*

fulmen; over the heads, as we should say, and beyond the ken of mortals, and without producing the moral effect described in the following Strophe. For the elucidation of the construction, which, more than the interpretation of this passage, demands the attention of the student, see the various examples collected by Matthiæ Gr. Gr. §. 520. Obs. 2.—from a careful comparison of which it will be seen, that ὡς and ὅπως ἄν (and we may add ὄφρα κε II. xii. 25., and ἵνα κε^u, Od. xii. 156.) express a *consequence necessarily arising out of the nature or manner of the action which goes before*; apart from, and it may be even independent of^v, any formal and premeditated *purpose*. And such is the signification also of these particles in the well-known construction illustrated by Monk on Hipp. 643. and Matth. Gr. Gr. §. 519. 6.—with this difference only, that with the indicative mood they denote an *actual^w* and immediate consequence of the principal action; but, when followed by ἄν, a *virtual* consequence, either of tendency or ability; (1) with the conjunctive, in a definite and actual case—e. g. Prom. 10, 654. Suppl. 233. Ch. 556, 987—(2) with the optative, in a case which is merely contemplated as possible or probable—e. g.^x Xen. Cyr. I. 2. 5. ἐπιμέλονται, ὡς ἂν βέλτιστοι εἶεν οἱ πολῖται, *provide for their citizens being*—not in any particular instance, but in their general character as a people—*of the best quality*: Ibid. §. 10. ἐπιμελεῖται ὅπως ἂν θηρῶεν, *provides*—not *for their hunting* on any particular occasion, which would be ὅπως ἂν θηρῶσι—but, in the formation of character, *for their being hunters, or fond of hunting*.

In this construction, therefore, these particles may always be rendered in Latin by the conjunction *quo* (*modo*, or *eo modo quo*)—viz. with the indic. *quomodo factum erat* or *erit*, in which case had actually ensued, or presently will ensue; with the conj. (according

^u See also Dæderlein and Elmsley on ἴν' ἂν, Soph. Œd. Col. 188. 405.

^v Of this we have a remarkable instance in Suppl. 606. ἀλλ' ὡς ἂν ἠβήσαι-μι γηραιᾷ φρενί, which has been most needlessly altered. Translate: *but so, as for me to feel young in my old heart—in a way that bids fair to make a young man of me*. Compare also Prom. 10. ὡς ἂν διδαχθῆ, *so as to learn from it, that so he may learn*, &c. and in particular Eur. Hec. 328–31.

^w Compare v. 816. ὅπως χρόνιζον εἰς μενεῖ, βουλευτόν, *how, or so us, that in*

continuance it shall remain well. Xen. Cyr. I. 2, 3. ἐπιμέλονται ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται ὥστε κ. τ. λ. *how that from the very beginning the rising generation of citizens shall not be such*, &c.

^x These passages are more particularly dwelt upon, as approaching most nearly in construction to the passage in the text—and because Matthiæ, who simply translates the ὡς and ὅπως, “how,” has taken no notice of the peculiarity of mood.

to the tense of the principal verb) *quo fiat* or *feret*, so as to ensue; and with the opt. *quo fieri possit* or *posset*, so as to be able, or likely, to ensue:—the Greek *ἄν* in the two last cases serving, like the Latin relative, to express the conditional and hypothetical relation of the clause in which it stands, to something which precedes in the sentence, or which at least is present to the mind^γ.—

It is to be observed, however, that as often as any natural tendency of an action happens to fall in with the designed end and object of such action, this *potential* *ὡς* or *ὅπως* *ἄν*, *quo*, so that, or so as to, is hardly to be distinguished from the simple *subjunctive* *ὡς* or *ὅπως*, *ut*, in order that—see for example Aristoph. Av. 1338. *γενοίμαν αἰετὸς ὑψιπέτας, ὡς ἂν ποταθεῖν^z, so as to fly*, i. e. *that so I might fly*, &c. Thuc. vii. 65. *τὰς γὰρ πύργους κατεβύρσωσαν, ὅπως ἂν ἀπολισθάνοι καὶ μὴ ἔχοι ἀντιλαβὴν ἢ χεῖρ ἐπιβαλλομένη, for the grapnel to slip off*, &c. i. e. *that so it might slip off*, &c. Herod. I. 75. *διώρυχα βαθέην ὀρύσσειν, ἄγοιτα μνηοειδέα, ὅπως ἂν τὸ στρατόπεδον ἰδρυσμένον κατὰ νότου λάβοι, so as to take or that so it might take*, &c. and, as still more remarkable, *Ibid.* 99. *ταῦτα δὲ περὶ ἐωτῶν ἐσέμνυε τῶνδε εἵκεν, ὅπως ἂν μὴ ὀρώντες οἱ ὀμήλικες. . . λυπειόατο καὶ ἐπιβουλεύοιεν, ἀλλ' ἑτεροῖς σφι δοκίει εἶναι μὴ ὀρώσι^a, where the τῶνδε εἵκεν declares the ultimate end proposed to the foregoing measures, (ὅπως μὴ. . . ἐπιβουλεύοιεν,) at the same time that ὅπως ἄν closely connects with them*

^γ See, for example, Suppl. 718. *ἀγαν καλῶτ κλύουσά γ' ὡς ἂν οὐ φίλη*—of which Professor Scholefield's explanation is, *ὡς ἂν κλύοι πῶρα οὐ φίλη*, but which is to be translated *too well obeying the rudder*, &c. *for an unfriendly one*—the construction being *ὡς ἂν ᾗ* (equivalent to *ὡς ὅσα*), *ita ut sit, so as to be*, or *on the supposition that it is, no friend*. Under this head too we may class *ὅπως ἄν*—Herod. II. 126.

^z Matthiæ's explanation of this, Gr. Gr. §. 520. Obs. 2. that the latter opt. "continues the wish" expressed by the former, is at variance with the general rule laid down in §. 513. as well as with §. 518, 5. to which he himself refers. We might translate it, *quo votare possem, in which case I should be able to fly*, &c. Compare Hom. II vii. 158. *εἰθ' ὡς ἠβώοιμι, βίη δὲ μοι ἔμπεδος εἴη, τῷ κε (ὡς ἂν) τάχ' ἀτήσσειε μάχης κορυθαίολος* "Εκτωρ.

^a The passage may be translated:

for this purpose, that so his equals might not see him and so. . . be offended, and so plot against him, but (that so) he might seem to them, &c. as if it had been *ὅπως ἂν μὴ ὀρώεν καὶ. . . λυπειόατο καὶ ἐπιβουλεύοιεν*—which leads me to remark, in further illustration of this use of *ὅπως ἄν*, that it serves to connect one action or circumstance with another, either as directly consequent, or (see Suppl. 606, 718.) as collateral or otherwise accessory to it, in the very same manner as when a participle and verb are used instead of two finite verbs united by the copulative *καὶ*—on which see Matth. Gr. Gr. § 557. 2, 1. and Obs. 1. And the same explanation, *mutatis mutandis*, applies to the passage in the text, where the bow of vengeance is long and leisurely bent, that so the fatal arrow might not fly either prematurely or wide of the mark, and so be fooled of its purpose.

their *first* anticipated consequence (*ἑτεροῖος δοκίος εἶναι*). Hence, as was to be expected, we may find *ὡς* and *ὅπως* constructed (with the conjunctive more especially) almost indifferently with or without *ἄν*, in the common sense (common in like manner to the Latin *quo* and *ut*) of *to the end that*—the only difference being that, in the one case, the end is simply proposed to the mind, it may be at an unattainable distance; whereas, in the other, it is placed immediately before us, and its attainment anticipated as certain. To mark this difference, then—which, though often perhaps an unimportant, will be found always an intelligible distinction—another useful mode of interpreting *ὡς* or *ὅπως* *ἄν* is, *the way to*, or *the means whereby*, &c.—in Latin, *quo maxime modo*, or *eo modo quo potissimum*, &c., as Blomfield has well translated the present text, at the same time that he has destroyed the whole foundation on which this translation rests, by the gratuitous alteration of *τείνοντα* into *τείναντα*. For lastly, it is important to observe in connection with the subject of this long note, that in the bare fact of *having bent the bow* there is nothing of such a nature as to ensure a specified result. It is from the *manner of doing it* (*τείνοντα πάλας*), with slow and deliberate aim, that such a consequence (and especially such a negative consequence) as is here connected with it, may be calculated upon as *certain*.

354. *ὑπὲρ ἄστρον*. “Non sum ex iis qui h. l. in suspicionem vocant: *ὑπὲρ ἄστρον jaculari* dici potest is qui sagittam, in volucrum directam, nimis alte supra scopum mittit. Itaque nihil muto, quamvis ingeniosa sit Kennedæi conjectura *ὑπὲρ αἰσαν*. Optime interpres Gallicus: *Mais le trait n'est point parti avant le temps, et n'est se point égaré dans les airs.*” S. L.

355. *σκήψειεν*. “Ut in Hexametris spondeus aliquando quintum locum usurpat, sed præcedente dactylo; sic in Anapæstis spondeus ante syllabam catalecticam nonnunquam reperitur præcedente pleumque anapæsto. Cf. Sept. Th. 826, *πόλεως ἀσινεῖ σωτήρι*. Negat vero Bl. hoc in exitu systematis fieri posse. Cæterum in Anapæsticis Æschyleis non eadem est, quæ apud Sophoclem et Euripidem, legis metricæ severitas. Usitator quidem esset subjunctivus *σκήψη* quam optativus *σκήψειε*. *Σκήψη βέλος ἠλιθιώσαν* Pors., teste Kidd. ad Dawes. M. C. p. 621. Malim *ἠλιθιώθην*, sed locum corruptum esse mihi nondum satis liquet.” S. L.

356. *εἰπεῖν*] This infinitive which Blomfield, followed by Hermann and Scholefield, connects with the following sentence, at the

expense, as Wellauer has observed, of a greater innovation (τοῦτο κάξιχνεύσαι) in the next line, serves in some degree to qualify the homeliness of the term ἔχουσι, or πληγὴν ἔχουσι, on which Blomfield remarks: "*Jovis ictum habent*; locutio ex arena desumpta; ubi pugil vel gladiator, quum ab adversario percussus est, dicitur ἔχειν πληγὴν. Antiatticista Sangerm. p. 111. ed. Bekker. Πληγὴν ἔχων, ἀντὶ τοῦ τετραμένος. Ἀναξανδρίδης. Terent. Andr. I. 1. 55. certe captus est: habet. ubi Donatus: Habet. Sic dicitur de eo qui letaliter vulneratus est." Translate: It is *from Jupiter* that they are in for it, so to speak (ὡς εἰπεῖν), or as the saying is: this, if nothing else (γε), one may trace out—compare v. 837. τέρωται δικίου πλέω λέγειν, as one may say, Matth. Gr. Gr. §. 545; and with Διὸς πлагάν v. 507. Theb. 608. Soph. Aj. 137.

358. ἔπραξεν, ὡς ἔκρανεν, *He (Jove) has done, as he decreed*—compare Job xxiii. 13, 14. The ὡς which stood before ἔπραξεν has been omitted by modern editors, on account of the metre. "*Πράσσειν* est simpliciter *facere*, sed *κράνειν* est *effectum reddere*, et præcipue adhibetur in divino quovis consilio perficiendo: *fecit ut perfecit*, divinæ suæ voluntati effectum dedit. Sic de Apolline Noster Sept. Theb. 802, *κράνων παλαιῶς Δαίον δυσβουλίας.*" S. L.

359. οὐκ ἔφα, *denied*—the meaning of οὐ φημι not being, *I do not say*, but *I say, no*; or, more correctly, *no, say I*:—see Zeune on Viger p. 455. Monk on Eur. Alcest. 244. With the sentiment expressed compare Hor. Sat. I. v. 101–3; and with ἀθίκτων, *things* on account of their sanctity *not touched*, and consequently *not to be touched*, compare Soph. Œd. Tyr. 891. ἡ τῶν ἀθίκτων ἔξεταί ματάζων. Eur. Hipp. 652. λέκτρων ἀθίκτων. Hor. Od. I. 3, 24: *impixæ non-tangenda rates transiliunt vada.*

363. πέφανται, may either be the third person singular of πέφασμαι, from φαίνω, Matth. Gr. Gr. §. 193, 6., as Blomfield and Klausen, or the third person plural of πέφασμαι, from φάω (whence φένω), Ibid. §. 253, 3, as Stanley and Scholefield understand it. The former verb occurs in Homer, Il. ii. 122, τέλος δ' οὐπω τι πέφανται, the latter, Il. v. 531, and xv. 563, ἀνδρῶν δ' αἰδομένων πλείονες σοοὶ ἢ πέφανται—to which we may add, 3rd pers. sing. πέφασται, Il. xv. 140. xvii. 689. xix. 20, 27. Odys. xxii. 24. infin. ^b πεφάσθαι Il. xxiv. 254, and 3rd fut. πεφήσομαι Il. xiii. 829. xv. 140.—and this, in the absence of any other authority

^b The infin. of πέφασμαι is πεφάνθαι, Soph. Œd. Tyr. 692. Antig. 562.

to be obtained from Æschylus himself, may incline us rather in favour of Stanley's conjecture, which, with Scholefield's interpretation *occiderunt*, gives a simpler and more satisfactory version of this obscure sentence, than either Blomfield or Klausen has proposed. Translate: *Nay, they are wont to destroy* (Matth. Gr. Gr. §. 502, 2.) *remote descendants of intolerable persons, breathing war to a greater, than a just, degree; i. e. inordinately.*

Ibid. Ἐγγόνους, which rests upon the united authority of the Neap. MS.^c and the Scholiast, is further to be preferred, as Klausen remarks, to ἐγγόνους, the reading of Vettori and all subsequent editors, because it takes in *the whole* of a man's *posterity*, whereas ἔγγονος is properly *a grand-child*. See Eustath. on Il. v. 813: ἔγγονος οὐδὲ Ὀμηρικός ἐστὶ, καὶ δηλοῖ υἱωνὸν παρὰ τοῖς μεθ' Ὀμηρον. Hesych.: ἔγγονα, τὰ τέκνα τῶν τέκνων.—and compare Prom. 137. 772. Brunck on Aristoph. Eq. 786. Valckenær on Phœniss. p. 390. —Ἀτολήτων, as applied to persons, *not to be borne with, insufferable, impious*^d. Scholefield adopts Blomfield's harsh construction, ἀτολήτων Ἄρη, *Martem rerum nefastarum*; whilst Klausen connects ἀτολήτων with δωμάτων, as the Scholiast also had done, but, as it should seem, in a widely different sense: οἱ θεοὶ, φησὶ, πέφανται καὶ φανεροῦς ποιοῦσι τοὺς ἐγγόνους τῶν ἀσεβῶν τῶν πνεόντων Ἄρη μείζω ἢ δικαίως κατὰ τῶν δωμάτων τῶν ἀτολήτων, ἦγουν ὑπὲρ τὸ δίκαιον μαχομένων τοῖς ἱεροῖς οἴκοις τῶν θεῶν.—With Ἄρη πνεόντων compare vv. 1202. 1276. Ch. 34. 952. Eum. 840.

366. “φλεόντων, *abundantium*. Metaphora est a vase ebulliente: unde etiam φλέως, *juncus aquaticus*, quia ex eo expresso aqua ebullit.” S. L. Hesych.: Φλεῖ. γέμει, εὐκαρπεῖ, πολυκαρπεῖ: compare below, v. 1385. Blomf. Gloss. Prom. 513. Theb. 658.

367. ἔστω δ' ἀπήμαντον] The objections which Blomfield with good reason has made to Butler's translation of these words: *Sit mihi vero quod tutum sit*, &c. &c.—that the Greek must then have been εἴη or γένοιτο, and τὸ ἀπήμαντον,—have not been sufficiently noticed

^c It should rather have been said, of Demetrius Triclinius, or of Thomas Magister; for in Elmsley's collation of this MS. (Mus. Crit. Cantab. vol. II. p. 462.) we find it: ἐγγόνους (sic).

^d Or it may be, *ferocious, infuriate*, *not to be encountered*: compare Suidas: Ἀπλήτω ἀνυπομονήτω. Ἐν Ἐπιγράμμασι (Anthol. Pal. vi. 74.) παῖγνιον

ἀπλήτων θηρὸς ἔχουσα κέρη. Klausen translates it *intolerabilis*, and compares Pind. Isthm. vii. 11. ἀτόλματον Ἐλάδι μόχθον: but his version of the whole passage is; *apparet id per posteros domorum superbarum!*

^e “Negat Blomf. τὸ ἔστω pro εἴη adhiberi posse, imperativum scil. pro optativo. Sed alia Nostri loca prætervidit vir doctissimus, quæ proculdubio

by later editors, who have proposed a similar interpretation. The imperative ἔστω does not lose its proper force, but (see Matth. Gr. Gr. §. 511, 5. c.) is part of "a conditional or limiting proposition," of which ἀπήμαντον moreover is not the subject, but the predicate—the true nominative being a man's condition, or some such expression suggested by τὸ βέλτιστον, *that which is best*, or most expedient for Man. That the former member of the sentence is thus the measure or condition of the latter, is further confirmed by the connecting καὶ, which Butler, with the sanction of the Florent. MS., would have omitted (translating ὡστ' ἀπαρκεῖν κ. τ. λ., *ut in eo acquiescam sana mente præditus*), and which by some commentators has been altogether overlooked. Translate: *but let a man's lot be clear of misfortune, that it may also—in other words, and as surely as it is so it will—suffice a man of sense; one that has obtained a fair share of understanding.* With this construction of ἀπαρκεῖν, (which is generally intransitive, Pers. 475. Soph. Œd. Col. 1769. Eur. inc. fr. xii. 4.), Klausen compares the use of ἀρέσκειν with either dative or accusative: Matth. Gr. Gr. §. 411. Obs. 2. Suppl. 655. καθαροῖσι βωμοῖς θεοῦ ἀρέσσονται.

373. *eis ἀπάνειαν,*] These words are to be connected with ἑπαλξίς, to shew in *what respect* there is no help in riches—to ward off destruction.

integra sunt, ubi ita usurpatur in precatationibus; Suppl. 663, ἦβας δ' ἄνθος ἄδρεπτον ἔστω. ib. 686, εὐμενῆς δ' ὁ Λύκειος ἔστω πάσα νεολαία: ubi ἔστω votum, non mandatum exprimit." S. L. The whole of that Ode from v. 655 to v. 705 does indeed exhibit a strange alternation of imperatives and optatives, which it is not easy to explain—but in some other passages which the learned Annotator has adduced, Eum. 545—9, ib. 864, Soph. Electr. 361—4, the imperative exerts only its accustomed force, either of injunction, *Let this be done*, or of acquiescence, *Be it so*. On examination of the context, indeed, it will be seen that the very same remark applies to Eum. 864, θυραῖος ἔστω πόλεμος, as has been made in reference to ἔρωσ δὲ μή τις ἐμπύτη in the note on v. 331. Compare also Matth. Gr. Gr. §. 511. 5. a: under which rule I believe we must class the seemingly anomalous imperatives in the chorus of the Supplices, vv. 625—709, which I conceive

to have proceeded throughout, on the model of its προοίμιον: Ἄγε δὴ, λέξωμεν. . Ζεὺς δ' ἐφορεύοι—, in two separate divisions, or keys, as we might call them; one voice, or company of voices, *giving the fugue* (ἐξάρχων) and *dictating* (ἐξηγούμενος) the substance of what another voice, or company of voices, straightway gave utterance to in set form of prayer. The chorus, it will be seen, might easily be so cast, as very materially to strengthen this conjecture. The same anomaly occurs in v. 144 of the same play, θέλουσα δ' αὖ θέλουσαν ἄγνά μ' ἐπιδέτω Διὸς κόρα, and again, v. 150, ἀδμήτας ἀδμήτα βύσσιος γενέσθω, where the general expression of a wish seems to be modified by the introduction of the particulars, θέλουσα θέλουσαν, and ἀδμήτας ἀδμήτα, the former of which we might resolve into θέλουσα δ', ὡς κἀγὼ θέλω, ἄγνά μ' ἐπιδέτω Δ. κ., and the latter into ἀδμήτας, ὅτε καὶ αὐτὴ ἀδμήτα οὖσα β. γ.

374. βιάται δ', *Urget autem infausta suadela, intolerabilis noxa filia consiliatrix*: Schutz, Wellauer, and Klausen who adds upon προβουλίσαις, *filia curam gerens*, (Anglice *eldest daughter*), "Noxa, quæ mentem læsit, progignit persuasionem suppeditantem argumenta, quibus ad exsequenda noxæ consilia commovetur aliquis: πρόβουλος δήμου, qui populo prospicit, magistratus, Theb. 1006." See on v. 17. ἀντίμολπον, and compare Eur. Orest. 964. καλλίπαις θεά. Alcest. 906. κόρος μονόπαις. Herc. F. 689. τὸν Λατοῦς εἰθαυδα γόνον. (Iph. T. 1234.) ib. 839. τὸν καλλίπαιδα στέφανον. This notion of a *Prosopepsia* is strengthened by the presence of the article in ἡ τάλαινα πειθῶ, like ὁ ἄδικος λόγος, Aristoph. Nub. 882, &c., and in particular by the Homeric use of ἄτη to denote that *temporary aberration of mind*, with which, as it is said, *quem Deus vult perdere, prius dementat*. See Il. vi. 536. xxiv. 28. ix. 501.—where we find a splendid personification of this feeling—and, above all, Il. xix. 86–137. part of which is worthy to be transcribed: ἐγὼ δ' οὐκ αἰτίος εἰμι, ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἠεροφῶιτις Ἐριννὺς, οἳ τε μοι εἰν ἀγορῇ φρεσὶν ἔμβalon ἄγριον ἄτην ἤματι τῷ ὄτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων. ἀλλὰ τί κε ῥέξαιμι; θεὸς διὰ πάντα τελευτᾷ πρόσβα Διὸς θυγάτηρ Ἄτη, ἣ πάντας ἀπται οὐλομένη. Compare also above vv. 213–14. Blomfield translates προβουλ. ἄφερτος, *quæ posteris intolerabili modo consulit*; and Scholefield, comparing εὐφιλόπαιδα v. 698, *malæ intoleranda posteris parans*^f. The Scholiast also has: τῆς δ' ἄτης πειθῶ ἄφερτος—ἔστιν, ἣ βιάζει αὐτοὺς, πρόνοιαν δῆθεν τοῦ πλουτίσαι τοὺς παῖδας ποιουμένη.

378. σίνος, *a hurtful thing or person, a pest or plague*, applied here to one supposed to be under the noxious influence above described—τὸν ἄδικον φῶτ', οἶος καὶ Πάρις, v. 387. The word is not found but in Æschylus, and Nicander Ther. i. ῥεία κέ τοι μορφάς τε σίνη τ' ὀλοφώια θηρῶν: see Maltby, Lex. Gr. in voc.; and compare 542. ἔμπεδον σίνος ἐσθημάτων, v. 711. μέγα σίνος πολυκτόνον, v. 695. λέοντα σίνων. Hom. Il. xi. 481. λῖν σίντην, xvi. 353. λύκοι σίνται, xx. 165. λῆων ὡς σίντης. Hesych.: Σίνος. βλάβος. Suidas: Σίνος· βλάβη (βλάβος, MS. Epitom. ap. Reines.) καὶ Σινούται, βλάπτεται.—Πρέπει φῶς αἰολαμπές, *glares with*, or like, *a fearfully bright light*, accordingly as we make φῶς a cognate accusative, or a nominative in apposition, as in Ch. 320.

^f Scholefield differs, however, from Blomfield, in connecting ἔρας with προβουλίσαις, and interpreting ἄφερτος as if it had been ἀφέρτου. § Compare note P. p. 106.

380. *τρίβω τε κ. τ. λ.*, by use and hard rubs (*ἐν διὰ δυοῖν*) he is convicted of being base (drossy)—and justly so, is implied by *δικαιωθείς*^h; see Suidas: Ἐδικαιώθησαν δίκαιοι ἐκρίθησαν. σημαίνει δὲ καὶ τὸ ἐναντίον, κατεδικάσθησαν δίκαιως—since in truth he is no better than a boy running after a flying bird, whilst upon his people he has laid an intolerable affliction—what was sport to him, having proved death to thousands; and (as the continuance of the metaphor in *πρόστριμμα* denotes) the same course of action, which served to elicit his real character, having pressed most heavily in its consequences upon his country. For the proverbial expression *τὰ πετάμενα διώκειν*, see the examples adduced by Stanley; Plat. Euthyphr. p. 4. Aristot. Metaph. iii. Hom. Il. xvii. 75. Persius Sat. iii. 61.—to which Musgrave has added Clem. Alex. Strom. p. 317. B. Eurip. ap. Stob. 112. *πηγάς διώκεις, ὃ τέκνον, τὰς ἐλπίδας*—and with this assumption, as it were, of the very character (*παῖς διώκων ποταπὸν ὄρνυ*) to which a more formal comparison would but *liken* the subject under consideration; compare Horace Epist. I. 2, 42. 3, 19. 10, 5. Juv. v. 85. Compare also v. 503.

395. *ρίμφα*, an Homeric word (Il. vi. 511.), derived according to Blomfield from *ρίμπτω*, the Ionicⁱ form of *ρίπτω*, whence also *ρίμφάλεος*, and *ρίμφάρματος*. Soph. Œd. Col. 1062.—Suidas: *ρίμφα ῥαδίως, εὐχερῶς*. It may be translated, *passed swiftly*, or *lightly*—i. e. light-heartedly, recklessly; compare Hor. Sat. ii. 6, 98. *domo levis exsilit*—and this contrasts better with *ἄτλητα τλάσα*.

396. *πολλὰ δ' ἔστενον*] This conjectural reading of Pauw, approved by Hermann, Burney, and Blomfield, has the sanction of the Neap. MS., and is the reading also of Dindorf. The older editions have *πολὺ δ' ἔστενον*, which Wellauer alone retains, in violation of the metre—whilst the Florent. MS. has *πολὺ δ' ἀνέστενον*, the reading of Scholefield and of Klausen.

397. *δόμων προφῆται*, interpreters of omens, v. 120, dreams (*δόμων ὀνειρόμαντις*, Ch. 33 i.), or other divine revelations, *in the house*—not of the Trojans, as Stanley, Musgrave, and Blomfield, but—*of the Atridae*, as Heath, Schutz, and Butler understand it.

399. *στίβοι φιλόνορες*, “*vestigia illius quæ maritum amare solebat*: sic πόθος φιλόνορ, Pers. 141. (135.) *desiderium conjugum maritos*

^h *πέλει δικαιωθείς*, *proves when justly appreciated; when his actual worth is made known.*

ⁱ *As χρίπτω for χρίπτω, λάμφομαι*

for *λάμφομαι*. Blouf.

‡ Compare also Ch. 37—8. Genesis xl. 8. xli. 8.

amantium. Infra 857. (827.) τοὺς φιλόνορας τρόπους, *mores meos maritum amantis*:" Blomf.—Compare *δυσήνορα* v. 148. Klausen's note here is 'passing strange'—"στίβ. φιλ. *gressus amatorii*, fuga Helenæ cum Paride. Nihil inest in φιλόνορα de notione mariti, neque ullo modo στ. φιλ. *vestigia conjugalis amoris* designare potest.—φιλόνορα v. 788 (827.) et Pers. 136, de nudo amore foeminæ erga marem, et potissimum quidem erga maritum." Again: "στίβος ubique de ipso gressu vel ipsius gressus vestigio: Ch. 210, 228. Prom. 679. Soph. Phil. 29, 48, &c. Ant. 773: nunquam metaphorice de eo quod memoriam excitat.—de hoc solummodo ἔχρος dici posset, et vix dicitur"—admitting which to be true, we might still translate στ. φιλ. *loca conjugalis amoris*, Anglice, *scenes of wedded love*, but Blomfield's interpretation, which may be expressed in English by *objects stamped with the image of an affectionate wife*, accords better with the ^k context, and points more unequivocally to *Helen* as the nameless subject of the following lines.

400. πάρεστι κ. τ. λ., *she stands before us in silence, an alien, not however—like one who from being a friend has become a foe—with a reproachful¹ look; no! with the sweetest expression of face that ever estranged person wore: for* (it is added in explanation of πάρεστι) *our regret for her that is beyond^m the sea willⁿ straightway conjure up her image to be mistress of the house*. The best apology the editor can offer for this unusually free translation of a very difficult and all but desperate passage is that, such as it is, it has the recommendation of adhering more faithfully to the received text of Æschylus, than any translation that has yet been proposed. Σιγᾶς—for which the Neap. MS. has σιγᾶς, on the authority, as it should seem, of the Scholiast's explanation: ἀφεμένων ἡμῶν τῆς σιγῆς—is the pres. part. of σίγημι, which it is more advisable to retain in the Æolo-Doric dialect of the Chorus (see Matth. Gr. Gr. §. 207. Heyne on Il. v. 6.), than with Hermann to read σιγᾶς^o (σιγηλός),

^k Klausen himself remarks upon ἰὼ λέχος; "lectus quo utebatur Helena, quem nunc reliquit."

¹ Klausen takes ἀλοιδόρητος in a passive sense, like ἀλοιδόρητος (Soph. inc. fr. 739.); as ἀφθονος, v. 454, is used in the same sense as ἀφθόνητος, v. 908.

^m Compare Suppl. 42. Δῖον πόρτιν ὑπερόντιον. Blomfield remarks that, applied to *things*, διαπόντιος is used in the same sense: Ch. 352. Thuc. i. 141.

ⁿ Compare Hamlet, Act. i. Sc. 2. *Methinks I see my father. . . . in my mind's eye, Horatio*. Δόξει. "Future, as a case of probable occurrence." Matth. Gr. Gr. §. 502, 4.

^o Hermann proposes to read πάρεστι σιγᾶς, ἔτιμος, ἀλοιδόρος, ἔληστος ἀφεμένων (qui aufugerunt) ἰδεῖν, applying it to *Menelaus*—but *Menelaus* is mentioned for the first time in v. 405; and it is not to *him* that *Helen* would still

or to provoke more serious alterations by altering it to *σιγῶσ'*—*ἄτιμος* P, which might perhaps have been translated, *an outcast from home, castaway*, in more forcible contrast with *ἄλοιδωρος*, and according to its frequent use—see Ch. 446. Eum. 215. 884. Soph. Œd. T. 670. Œd. C. 428. Aj. 427. Eur. Phœn. 627. Bacch. 1314. Med. 696.—has been rendered by a milder and more equivocal term in accommodation to the meaning of *ἀφήμενος*, (*one that has withdrawn and separated himself*), and must be understood simply to imply, *no longer one of us*. See an interesting exposition of *ἀτιμία* (*outlawry*) in the largest sense, Demosth. Philipp. iii. p. 122, 11, &c.—and with the accompanying notion conveyed by *πάρεστι σιγῶσ'*, compare Demosth. against Midias, p. 545, 16, and against Timocrates, p. 717, 5-7.—*ἄδιστος*: Klausen defends the application of this to *Helen*, from Hom. Odys. iv. 442. *ἄλοώτατος ὄδμή*. Hymn to Ceres, 157. *κατὰ πρότιστον ὄπωπῆν*. Æsch. Heliad. fr. 65. *ἄφθονέστερον λίβα*. Thucyd. v. 110. *ἀπορώτερος ἢ λῆψις*. iii. 101. *δυσσεσβολώτατος ἢ Δοκρίσῃ*—but translates *ἄδιστος ἀφεμένων*, *gratissima omnium quæ dimissæ sunt*^r, which is utterly indefensible. The construction is explained Matth. Gr. Gr. §. 459, 2, and the whole is to be taken less as an epithet, than as a description of *class* or *character* in the most general terms. *Ἀφεμένων*: see Lex. Seg. pp. 123, 469. Hesych. and Suidas: *ἀφήμενον* καταλείψαντα ἢ ἀναχωρήσαντα, ἀποστάτα, ἀντιλέγοντα. *Ἰδεῖν*, *to look upon*, is to be connected with *ἄλοιδωρος*—with which the negative part of the description commences, and which after *σιγῶσα* would otherwise be without meaning—as well as with *ἄδιστος ἀφεμένων*, between which and *ἄλοιδωρος* there is an implied opposition, resembling that which is conveyed by what we have termed a corrective epithet, vv. 57. 82.

404. *κολοσσῶν*, *statues*, in the most general sense. Suidas: *κολοσσός* ἄγαλμα—but Hesych.: *κολοσσοί*: ἀγάλματα ὑπερμεγέθη. ἀνδριάντες, and so also Etym. M. p. 525, 16, with the following ludi-

appear to be *mistress of the house*, though in relation to the *δῶμον* προφηταί the expression *δῶμον ἀνάσσειν* may properly be applied to her. Compare Ch. 628. 664. Eur. Med. 445—6; but on the other hand see vv. 35. 580. Ch. 716, whence some commentators would seem to have been led to apply *φάσμα*, v. 403, to *Menelaus*, *wasted to a shadow, and looking like a ghost!*

P The Scholiast, although right in the main, gives a strange interpretation

of this word: τῇ παλαιᾷ αἰδοῖ σάζομεν αὐτῆς τὴν παρουσίαν, καὶ πᾶρεστιν ἡμῖν ἰδεῖν ἠδίστη καὶ πολύτιμος καὶ ἄλοιδωρος. ἤγουν νομίζομεν ἔτι παρεῖναι αὐτὴν καὶ τῆς παρ' ἡμῶν τιμῆς ἀπολαβεῖν.

q Compare Matth. Gr. Gr. §. 436. 4. Obs.

r “*Ἀφελαι de dimittenda sponsa e dono paterna, ut omnino de dimittendo in discessu*. Cf. Eur. Iph. Aul. 688.”

Klausen.

crous etymology—παρὰ τὸ κολούειν τὰ θεσσα διὰ τὸ μέγεθος, ὡς μὴ ἐφικουμένων τῶν ὀφθαλμῶν ὄραν. Blomfield thinks it an old Ionic word, and compares Theocr. xxii. 47, Herodot. ii. 130, 143, 153, 175, 176.

406. ἀχηνία] Ἀχηνία· ἀπορία, ἀπὸ τοῦ μὴ ἔχειν. καὶ οἱ πένητες, ἀχῆνες (Ionice ἡχῆνες)· τινὲς δὲ ὅτι τὰ κενὰ ἡχεί: Hesych. Etym. M. and Eustath.—but Blomfield with much more probability derives it from χάω, *egeo*, whence χάσκω and χαίνω, (and probably ἡχαίνω· πτωχεύω: Suid.), χῆτος, ἰνορία; Odyss. xvi. 35. Herodot. ix. 11, χῆρη, *vidua*; &c. &c. a being prefixed as in ἀβληχρός, &c.; see Blomf. Gloss. on Theb. 47. Compare Ch. 301. *χημάτων ἀχηνία*. Aristoph. Amphiar. fr. 91. (preserved by Suidas), νόσφ βιασθεῖς ἢ φίλων ἀχηνίῃ. The sense of the passage, which, like the preceding, has been variously rendered, is most correctly given by Schutz, whose meaning Klausen appears to have misconceived, and tied down too literally to *statues represented without eyes*. Translate: *for through the want of a pair of eyes in each* (so we may express the force of the plural, *ἀχηνίαις*, *the several wants*)—in the absence, that is, of Helen's eyes to light up each lifeless representation into Helen herself—all *their beauty is gone*^s—or if, according to the *myth* which Blomfield has noticed, *Venus made the human eye*^t, we may transfer the metonymy to our own language, by translating, *Venus' occupation's gone*: compare Eum. 215. Κύπρις δ' ἄτιμος τῶδ' ἀπέριπται λόγφ. Blomfield himself inclines to Butler's interpretation: *pulcrarum autem statuarum species exosa est viro, et quum aliquid desiderant oculi ejus, earum venustas perit*; but in support of the more obvious translation, (as in the parallel passages above quoted,) *δμμάτων ἀχηνίαις*, *the want or absence of eyes*—and that, in the sense already given to it—see Ch. 671. *δικαίων τ' δμμάτων παρουσία*, *the personal presence of the host, to give animation to the stranger's reception*.

408. *πενθήμονες δόξαι*, “ non tristificæ opinioniones, sed quæ oriuntur e tristitia, e dolore desiderii, ut *πένθιμος αἰδώς*, Suppl. 579.” Klausen. Blomfield compares Eur. Alcest. 354. Milton, Sonnet xviii. *But O! as to embrace me she inclined, I waked; she fled; and day brought back my night*.

^s Klausen translates πᾶσ' Ἀφροδίτα, *omne amoris gaudium*, and quotes Eur. Iph. A. 1264. μέμνηε δ' Ἀφροδίτη τις (*desire*) Ἑλλήνων στρατῶν πλείν ὡς τά-

χιστα—

^t Compare Eur. Bacch. 236. θεσοῖς χάριτας Ἀφροδίτης ἔχων.

Wah.

410. μάταν, as it stands here, and in v. 1239, is to be regarded less as an epithet of some one particular verb, than as serving to fasten upon the general character, as it were, of all that precedes or follows in connection with it, the Preacher's denunciation of *Vanity and vexation of spirit!* Such, in fact, is very nearly its proper signification; for μάτην, though commonly called an adverb, (Suidas: μάτην ἄλλως, "Iones.") is nothing else than the accusative of an old substantive μάτη, *error, going astray*, which, like πέρη or πέρα^u, whence the analogous adverb πέρην or πέραν, is found only in Æschylus, once in its literal, and once in a derivative or moral sense: see Suppl. 820, φνγάδα μάταισι πολυθρόοις βίαια δίζηται λαβεῖν. Ch. 918, μὴ, ἀλλ' εἴφ' ὁμοίως καὶ πατρός τοῦ σοῦ μάτας. Hence the construction of μάτην, as of δίκην, (see note on v. 3,) when used adverbially, is properly that of an accusative in *apposition*; Matth. Gr. Gr. §. 410—although, like πέραν, (as we see in Thuc. iv. 75, οἱ εἰσι πέραν,) it soon came to be regarded as a legitimate adverb. Compare Soph. Œd. T. 874, ὕβρις, εἰ πολλῶν ὑπερπλησθῆ μάταν, ἀ μὴ ἴπικαιρα μηδὲ συμφέροντα. Ibid. 1057, τὰ δὲ ῥηθέντα βοῦλον μηδὲ μεμῆσθαι μάτην v. Eur. Hippol. 916. ὃ πολλὸν ἡμαρτάνοντες ἀνθρώποι μάτην, (for which Monk, after Markland, has edited ὃ πολλὰ μανθάνοντες—), τί δὲ κ. τ. λ., the force of which appears to be, *O much-erring (blind) mortals, weary on you!*—or, *fools that ye are!* in this that follows—*why do ye &c.* It is not necessary, therefore, with Heath and Blomfield, to supply ἐστὶ after μάταν γάρ, and the construction of εὐτ' ἄν with the indicative βίβακεν ought never to have been named. See the note on v. 12, from which it will appear that εὐτ' ἄν, *simul ac, just as, or just when*, (with which compare ὡς ὅταν, Soph. Antig. 424,) must be followed by a conjunctive, whether we simply supply ἦ after δοκῶν, or χάρη as suggested by what precedes, according to Matth. Gr. Gr. §. 556. Obs. 2. Translate: *for, all in vain!*—or, more literally, *O delusion!*—*uniformly as, or with^w, a man*

^u As from πέρη came πέραιος and πέρω, so from μάτη came μάταιος and ματάω, on which see Heyne on Hom. Il. v. 233. and compare the only three instances in which it occurs in the dramatic poets, Prom. 57. Theb. 37. Eum. 142. Also ματάζω, Soph. Œd. T. 891.

^v Here in strictness it appertains only to μεμῆσθαι, but observe, it is descriptive, not of the simple *doing* of the action of the verb, but of its *cha-*

racter, when done. It is, in fact, as we have just seen, an *apposition*: *but what has been said try not even to remember, to your own confusion!* or *vain words that they are!*

^w Compare, as illustrative of this mode of interpretation, Herodot. ix. 57. ἤλαυνον τοὺς ἵππους αἰεὶ τὸ πρόσω καὶ ἄμα καταλαβόντες, προσεκέατό σφι, and at the same moment *as, or concurrently with, having overtaken, they*

fancying that he sees something good, the vision, slipping through his fingers, is gone not a whit behind on wings following the flight of Sleep: εὐτ' ἄν ᾗ, regularly as there shall be a man, &c. i. e. with the same regularity and uniformity of occurrence as this common case, occurs also the "vexation of spirit" which is here set forth. Now nearly the same thing might have been expressed by εὐτ' ἄν δοκῆ τις, just when, or as often as a man is fancying &c., only that this would have been (if we may so speak) but one of the *particulars*, which make up the general case of delusion and disappointment, for which, as we have seen, μάταν serves to prepare us. It is not correct to say, therefore, that δοκῶν ᾗ is a mere periphrasis of δοκῆ, still less that δοκῶν is put for δοκῆ—or indeed that, in classical writers, the participle is ever directly put for the finite verb^x—though this appears to be the opinion of Klausen, and of Wellauer, who refers us to Lobeck on Soph. Aj. 882. (886.) Hermann, *ibid.* 179. Seidler on Eur. Electr. 533. (538,) which passages; and (we may add from Matth. Gr. Gr. §. 556. Obs. 2.) Hom. II. xxiv. 41. Xen. Mem. II. vi. 25, if they prove any thing in relation to the passage before us, prove that an abbreviated or elliptical expression may be so moulded by frequent and familiar use, as at length to acquire an apparent flexibility of construction, which it does not in strictness possess^y. For example, Soph. Aj. 179, ἡ χαλκοθώραξ εἰ τι' Ἐνύαλιος μομφὰν ἔχων, bearing, it may be, some grudge, is to be resolved, as Hermann has shewn, into εἰ τι' εἶχεν, μομφὰν ἔχων; and the same explanation applies to *ib.* v. 886, with which compare also Philoct. 1204.—Eur. Electr. 538. εἰ καὶ γῆν κασίγνητος μολῶν, supposing your brother actually come, is in like manner to be resolved into γῆν κασίγνητος μολῶν (*nominativus pendens*), εἰ καὶ ἔμολε. Xen. Mem. II. vi. 25. εἰ δέ τις ἐν πόλει τιμᾶσθαι βουλόμενος, but take^z the

set upon them—instead of ἅμα τῷ καταλαβεῖν, or ἅμα κατέλαβον καὶ προσέκείατο. See Matth. Gr. Gr. §. 565. Obs. 2, 3.

^x See Matth. Gr. Gr. §. 559. Obs.

^y Thus, if εἶτε—ὡς or ᾗ ὅτε (ἤῃτε), see Buttman's *Lexilogus*, Art. 55. sect. 1, in its most general sense, expresses exact concurrence or correspondence with some specified action or substance; εἶτ' ἄν, considered for the moment as a conjunction, will express the like concurrence with something conceived of as a definite and actual case. On this principle rests the translation which

has been attempted in the note, and which might perhaps have more faithfully expressed the peculiarity of the original, had it been written in corresponding phrase, "so often as with a man fancying" &c. &c. But see the construction of this passage, together with the etymology of εἶτε, more fully developed in the Appendix, Note. C.

^z As εἰ serves only to introduce an hypothesis here, so we find it used in like manner as a mere mark of interrogation, Acts of the Apostles, i. 6. v. 8. vii. 1. xix. 2, with which compare Thucyd. iii. 52. προσπέμψει δὲ αὐτοῖς

common case of a man wishing &c. into *εἰ δέ τις ἐστίν κ. τ. λ.*, as in the present text, which it most nearly resembles; and on the same principle I would explain also Hom. II. xxiv. 41-3. (on which see Heyne's note,) *λέων δ' ὄσ, ἄγρια οἶδεν, ὄστ', ἐπεὶ ἄρ μεγάλη τε βίη καὶ ἀγήγορι θυμῷ εἴξας, εἶσ' ἐπὶ μῆλα βροτῶν, who, when (he) no doubt (is) under the governing impulse of &c.* for the aorist participle may be regarded as a general predicate, expressing (as in the former instances) a common case, a state or habit, to which the attention is first invited by the conjunctive *ἐπεὶ*, and then the particular application of it confirmed by the illative *ἄρ*, as might be expected, or as we may presume. See Matth. Gr. Gr. §. 502, 3; and compare, both in construction and meaning, Soph. Œd. T. 10. *τίνα τρόπον καθέσταντε; δείσαντες, ἢ στέρξαντες;* Ibid. 90. *οὔτε γὰρ θράσους, οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ.* Thucyd. i. 138. *ἦν γὰρ ὁ Θεμιστοκλῆς βεβαιοτάτα δὴ φύσεως ἰσχυρὸν δηλώσας, καὶ διαφερόντως τι ἐς αὐτὸ μᾶλλον ἐτέρου ἄξιος θαυμάσαι.*

414. “*ἔφεστιους* coniecit Stanl., quod probant Schutz. et Blomf.; hic tamen vocabulum illud prorsus omittere et in strophā *ἰὼ δῶμα καὶ πρόμοι*^a legere mavult, sed in vulgata nullam video difficultatem.” Well. “*ἐφ' ἐστίας*. Non sine causa hæc adjiciuntur, ut sanctitatem etiam foci domestici violatam et solitudinem domus planius indicent. Non igitur is sum, qui hæc verba abundare censeam.” S. L.

416. *τὸ πᾶν*, omnino, in general; a favourite expression with Æschylus, but more frequently denoting altogether, effectually, or in every sense; see vv. 166. 663. 1134. Ch. 684. 939. Eum. 52. 83. 200. 291. 401. 891: compare, however, Eum. 538, *ἐς τὸ πᾶν δέ τοι λέγω*, and Prom. 215, *οὐκ ἠξίωσαν οἰδὲ προσβλέψαι τὸ πᾶν* (at all.) Translate: *but, in general, unto^b the confederates that are gone &c.* opposed to *τὰ μὲν. . . ἄχη*, with which compare v. 396. *πολλὰ δ' ἔστενον τὸδ' ἐννέποντες* (vv. 398-413.) *δόμων προφήται*. This opposition it would hardly have been necessary to notice, had not Professor Scholefield, apparently misled by *συνορμένοις*, (Anglice,

κίρυκα λέγοντα, εἰ βούλονται παραδοῦναι τὴν πόλιν, with the proposal, Are they willing &c. iv. 37. *ἐκίρυξάν τε, εἰ βούλονται, κ. τ. λ. to the effect, Would they agree to &c.* Herodot. i. 53. *ἐπειρωτῶν, εἰ στρατεύεται. . . καὶ εἰ τίνα προσθέντο, to ask, Is he to go to war? and, in that case, whether he*

should form any alliance? In like manner *ἔτι* is used, in the New Testament *passim*, as a mere mark of assertion—an intimation of something being said.

^a This is the reading of the Florent MS.

^b See on v. 213.

gone off together,) translated: "*His vero (Paridi et Helenæ) a Græcia simul fugientibus præluet dolor domus utriusque; sc. Græcorum et Trojanorum, ἐκάστου pro ἐκατέρου posito.*" Compare v. 423.

To make this line agree more exactly with the Strophe, v. 400, Klausen proposes to read Ἕλληνος, as in v. 1221, where see the note: but this is unnecessary; the metre, in either case, being Prosod. Trim. Acat.

417. πένθεια τλησικάρδιος, "*luctus non tabificus, quod ait Stanleius, sed patiens;*" Blomf.: who quotes Eustath. on Il. v. p. 593. 2, and ταλακάρδιος, Hesiod Scut. i. 424. Soph. Œd. C. 540. Translate: *stout-hearted grief*, i. e. such as a stout heart only can struggle with; and compare Prom. 159; τλήμων, below v. 1269. ταλαίφρων, Soph. Antig. 39. 866. 877. Aj. 903. Eur. Hel. 524. ταλαίφρων, Hom. Il. xiii. 300, and ταλασίφρων, Il. iv. 421. Compare also here, and on v. 419^c, Judges v. 15. (LXX. Vers.) μεγάλοι ἐξικνούμενοι καρδίαν. ib. 16, μεγάλοι ἐξετασμοὶ καρδίας, Eng. Vers.: *great searchings of heart.*

420. τις] The insertion of this emendation, at once of the metre and construction, is due to Porson. The Neap. MS. has οὐς μὲν γὰρ πέμψεν (gl. ὁ δόμος) οἶδεν.

422. τεύχη, *uiris*; as Soph. Electr. 1114. 1120. Schutz, however, understands it to mean *armour*; in support of which Klausen quotes Soph. Aj. 572. 577. Phil. 370. 398. and in Æschylus, τευχεσφόρος, Ch. 627. τευχηστήρ, Pers. 903. τευχηστής, Theb. 644; comparing also Hom. Il. vi. 418. Od. xi. 74; though he admits that the former interpretation is confirmed by what follows.

424. ὁ χρυσαμοιβὸς δ' Ἄρης] Translate: *for the exchanger Mars, of bodies, and holder-of-the-scales in the contest of the spear—σωμάτων*, which does not properly form part of the designation ὁ χρυσ. καὶ τάλαντ. Ἄρης, serving, after the manner of a corrective epithet, to express^d more specifically the general notion conveyed by χρυσαμοιβὸς, a banker or exchanger; much as the words ἐν μάχῃ δορὸς limit the application of τάλαντούχος, which, while it naturally follows in the same train of thought, no doubt has reference also to the χρύσεια τάλαντα of Homer, Il. viii. 69, allusion to which is made, Suppl. 822, σὸν δ' ἐπίπαιον ζυγὸν τάλαντον· τί δ' ἄνευ σέθεν θνατοῖσι τέλειόν ἐστιν; and Pers. 346, τάλαντα βρίσας οὐκ ἰσορροπῆ τύχη. Hesych.: χρυσαμοιβὸς ἀργυρογνῶμων. Idem: ἀργυραμοιβοί· κολλυβισταί.

^c See also v. 761. ἐφ' ἧπαρ προσ-ικνεῖται.

^d See Matth. Gr. Gr. §. 339. and compare the note on v. 56.

τραπέζιται: compare Schleusn. Lex. N. T. v. *τραπέζιτης*. Stanley, approved by Blomfield, translates: *qui pro corporibus reddit cineres*; Schneider: *qui in prælio vivos mortuis permutat*; Klausen: *qui corpora cum auro commutat* (ransoms;) and so Heath: "Respicit hoc epitheton morem qui Trojani belli temporibus obtinebat, hostium in prælio cæsorum cadavera parentibus superstitibus non nisi pretio redempta reddendi. De Hectoris cadavere Priamo ab Achille divendito [Il. xxiv. 478, &c.] nota est historia. Exempla alia suppeditabit Feithius Antiq. Homer. iv. 15."

427. *βαρὺ*, "non onustum, sed molestum:" Scholef.—*a sore burden for, a thing that sits heavy upon the souls of, the friends of the slain, and stirs up the rancorous feelings which are described below, v. 435.* We thus connect *φίλοισι* at once with *πέμπει* and with *βαρὺ*; and distinguishing *βαρὺ* from *δυσδάκρυτον*, bring it more into accordance with vv. 441. 452, and with the general use of *βαρὺς* in Æschylus; *pressing heavily; of grave consequence; serious, or severe.* See vv. 197, 198. 1631. Eum. 711. 720. 730. Suppl. 346. 415. 650. Pers. 515. 828. Blomfield, on no sufficient ground, has edited *βραχὺν*, the conjecture of Schutz, approved also by Butler^e. *ψῆγμα· ξύσμα, ἢ μικρὸν θρύμμα, κλάσμα*: Hesych.

428. *ἀπήγορος σποδοῦ*. "Respicit hic etiam metaphoram ab argentarii libra sumptam. Qui aurum pensat, pro eo argentum vel aliud quodvis pretium ejus reddit; sic Mars, præliorum libripens, pro viris cineres rependit." S. L.

429. *λείβητας εὐθέτους*, *handy, or well-handled vessels* (urns); with an apparent allusion to Homer's *χρύσεος ἀμφιφορεῖς*, Odyss. xxiv. 74, and Il. xxiii. 92. on which see Heyne's note, and compare also *ibid.* 243, *χρυσέη φιάλη*, and xxiv. 795, *χρυσείην λάρνακα*. The article before *λείβητας*, as also *ὄν* in the Antistrophe. v. 446, is not found in the Florentine MS. and has accordingly been omitted by Blomfield, Dindorf, Wellauer, and Klausen, with the sanction also of Hermann. *Εὐθέτους*, in place of *εὐθέτου*, has been admitted only by Stanley and Blomfield; but Wellauer, whilst he allows that *εὐθέτου* may be defended^f—e. g. "*εὐθετος*

^e "*βραχὺν*. Sic dedit ex conjectura Schutz. *βαρὺν* Stanl., sed id minus commodum, quia, si in primario sensu accipias, veritati adversatur; si in translaticio, idem fere sonat ac *δυσδάκρυτον*." S. L. Again, "*βραχὺν*. Hanc lectionem, quam illi alteri *βαρὺν* multis

nominiibus preferendam existimo, etiam hoc commendare potest, quod *Martem* inique *libram* (v. 425) *tulisse* significet." S. L.

^f "*εὐθέτου*. Hoc eo spectat, quod in asservandis et reponendis cæsorum militum cineribus ossibusque magnam

de scuto, Theb. 642. de caliga Phœn. fr. 238. *bene junctus, bene paratus*: hoc loco: *bene conditus*: apte positum in fine sententiæ, urnis antea commemoratis, quæ ita erant paratæ, ut bene conderetur cinis." Klaus.—nevertheless inclines rather to εὐθέτους, which may very probably have been altered, as he says, to avoid the vitious syntax, τοὺς λέβητας εὐθέτους. Add to this that λέβητας, the use of which in the sense of *funereal urns* cannot have been so well established as to justify the expression γεμίζων τοὺς λέβητας, almost necessarily requires the addition of an adjective to limit its general application. Hesych.: Λήβης (read Λέβης). χαλκεῖος ποδο-
νιπτῆρ' τρίπους. Suidas: Λέβης' σκεῦος μαγειρικόν' λέγεται δὲ καὶ κάδος; compare 1094. Ch. 686. Atham. fr. 1. τὸν μὲν τρίπους ἐδέξατ' οἰκίος λέβης, αἰὶ φυλάσσων τὴν ὑπὲρ πυρὸς στάσιν.

434. βαῦζει] Hesych.: Βαῦζειν' ὑλακτεῖν, ἀσαφῶς λέγειν. Suidas: Βαῦζων' ὑλακτῶν. Ἀρ:στοφάνης (Thesm. 173. παῦσαι βαῦζων). Schol. Theocrit. Id. vi. 10: τὸ βαῦζειν ἐπὶ τῶν σκυλακίων λέγεται κυρίως, ἐπὶ δὲ τῶν τελείων κυνῶν τὸ ὑλακτεῖν λέγουσι. Compare Pers. 13. 574. "Hinc nos Anglice *to bay*. *Brutus* apud Shakesp. Jul. Cæs. Act. iv. Sc. 3: *I had rather be a dog and bay the moon, than such a Roman*. Cass.: *Brutus, bay not me.*" S. L.

436. προδίκους, *the principals in the suit* against Priam, of which we have already read v. 40, and in which, as we shall see, (vv. 782-86,) the gods were the judges (δικασταί): compare Hesych.: Πρόδικος' συνήγορος. Or we may translate, with Blomfield and Wellauer, *the guardians or avengers of justice*; comparing v. 105, ἀνδρῶν ἐκτελέων ἐπιτρόπους λακεδαμόνιοι προδίκους ὠνόμαζον, whence Hesych.: προδικεῖν' ἐπιτροπεύειν. In another sense of the word ἐπίτροπος, πρόδικος denoted also *an arbitrator*: hence Suidas: Πρόδικον' δικαστὴν ἐπὶ φίλων, καὶ διαιτητὴν. Ἀριστοφάνης Κενταύρωφ' Ἐγὼ γὰρ, εἴ τι σ' ἡδικῆκ', ἐθέλω δίκην δοῦναι πρόδικον ἐν τῶν φίλων τῶν σῶν ἐνί: and Hesych.: Δίκη πρόδικος' ἢ πρὸ τοῦ ἀχθῆναι εἰς δίκην ὁμολογουμένη. The construction, it may be useful to observe, is φθονερὸν δὲ προδ. Ἄτρ. ἄλγος ὑφέρει, *spreads, or steals upon the public mind*: compare v. 259, χάρα μ' ὑφέρει. Soph. Œd. T. 786. ὑφείρπε γὰρ πολὺ.

439. εὐμορφοί, *beautiful even in death*: τὸ δ' εὐμ. πρὸς πλείονα

diligentiam adhibebant." Schutz. "Cineres intellige rite et bene repositos. Sed nescio annon et levitatis insit notio, ob eorum breve pondus. Ut Sept. Th. 624. (642.) εὐθετον σάκος est *habitis clypeus*, qui facile moveri potest et dominum pondere suo non opprimit." S. L.

οἶκτον προσέθηκεν. Schol. Compare David's lamentation, 2 Sam. i. 23, *Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided*: LXX. Vers. Σαούλ καὶ Ἰωνάθαν οἱ ἠγαπημένοι καὶ ἄραίοι οὐ διακεχωρισμένοι, εὐπρεπεῖς ἐν τῇ ζωῇ αὐτῶν, καὶ ἐν τῷ θανάτῳ αὐτῶν οὐ διεχωρίσθησαν.

Ibid. ἐχθρὰ δ' ἔχοντας ἔκρυψεν—the peculiarity that strikes us in this sentence, has the effect of throwing an emphasis upon the predicate ἐχθρὰ, which declares the nature of that *occupation* which ἔχοντας assumes as a fact already known, precisely as in v. 518. διπλᾶ (also emphatic) declares the amount of the *penalty* (θαμάρτια) which the article assumes to have been paid: compare also vv. 523. 1084, and Matth. Gr. Gr. §. 472. 4. Obs. Translate, as if it had been ἐχθρὰ δ' οὖσα, *but it is an unfriendly soil that has buried them in its bosom*—ἔχοντας, *occupying graves in it*, v. 438.

442. τινεὶ χρεῖος, *solvit negotium, vicem agit*; for it does the work of, i. e. is equivalent to, a *public act of imprecation*; nearly as Blomfield translates. Compare v. 1382, μῖσος ἀστῶν, δημόθρους τ' ἀράς. v. 1587, δημοῤῥυφέις λευσίμους ἀράς.; and with ἀστῶν φάτις, vox populi, v. 907, φήμη δημόθρους μέγα σθένει.

443. μένει δ'] Compare vv. 100. 120. 240, &c.—The construction is ε, μένει δέ μου μέριμνα, ἀκοῦσαι τι νυκτηρεφές, the latter clause being in apposition with the substantive, and subjoining an explanation of it: compare Thucyd. iii. 40. ξυγγνώμην ἀμαρτεῖν ἀνθρωπίνως, on which see Arnold's note. Klausen compares with νυκτηρεφές τι, caliginosi aliquid, (Hor. Od. iii. 29, 30.) ἀνήλιοι δνόφοι, Ch. 52. νύξ ἀκρατος, Ib. 65. Suppl. 86–89. 92–94.

447. τυχηρὸν] “A τύχη, τυχηρὸς eadem analogia qua ab ἄτη, ἀτηρός. Vox non passim obvia, qua tamen utitur adverbialiter Aristoph. Acharn. 250: ἀγαγεῖν τυχηρῶς τὰ κατ' ἄγρους Διονύσια, feliciter. Cf. item Thesmoph. 305.” S. L.

448. παλιτυχηῖ, *conversa fortuna utentem*, as Klausen has well rendered it, marks the point both in the sentence, and in the history of the individual who is the subject of it, from which his *reverse of fortune* commences; and ought not to have been rejected by Blomfield, Wellauer, and Dindorf, for Scaliger's needless correction παλιτυχεῖ^h. Τριβᾶ (ἐν τρίψει, see note p, p. 106.) βίου, in the

ε Blomfield has given a different order: μέριμνά μου μένει ἀκοῦσαι τι νυκτηρεφές, on which see Matth. Gr. Gr. §. 534. b.

^h The Neap. MS. has παλιτυχηῖ, (sic) (gl. ἐναντία δυστυχεῖ), an attempted correction, no doubt, of Tüclinius.

wear and tear of life, as life wears or rubs on, more fully explains χρόνος, *justo tempore tandem*, with which compare v. 125, and see Wunderl. Obs. Crit. p. 57.

449. ἀμαυρόν] On the etymology of this word, see Blomf. Gloss. Pers. 228: “ἀμῆν est manu radere (puta arenam) et adæquare, ab ἄμα—hinc ἀμαυρόν est quidquid cum solo æquatur.” Here accordingly, and Ch. 853, ἐξ ἀμαυρᾶς κληδόνας, it means *low, obscure*—τιθείσ’ ἀμαυρόν, *they lay low, or bring down*; compare Hesiod, Ἔργ. 323, ρεῖά τέ μιν μαυροῦσι θεοί—but in v. 527, and Ch. 157, ἐξ ἀμαυρᾶς φρενός, it expresses *downcast, afflicted*; by the very same metaphor which the Psalmist employs, Ps. cxix. 25: *My soul cleaveth unto the dust*.

Ibid. ἐν δ’ αἰστοῖς, κ. τ. λ.: compare a parallel passage, Eum. 560–65, from which we shall be led to translate οὔτις ἀλκά, *no help for him* (see v. 376); though it might also signify *no help in him*, as in v. 370, ἔπαλξις πλούτου. Hesych.: *Αἰστος· ἀφανής. ἀνιστόρητος. Ἄιστωθεῖς· ἀφανισθεῖς: compare below, v. 208. Prom. 910. Pers. 811.

451. τὸ δ’ ὑπερκότως, κ. τ. λ., *cum magna populū invidia laudari grave est*, is the interpretation of Wellauer, referring to ξὺν κότῳ, v. 441; though in his Lexicon he has rendered ὑπερκότως, *impudice*, in accordance rather with the general sense of the passage, and with the gloss annexed to it in the Neap. MS.: ἤγουν τὸ λίαν, ἀπλῶς; and equally good is Klausen’s version: *bene audire cum ira ejus quem dicentem audimus*. Blomfield reads ὑπερκότως—the conjecture, as he tells us, of Pearson, Grotius, and Voss; but the passage which he adduces in support of it, Ch. 134, οἱ δ’ ὑπερκότως ἐν τοῖσι σοῖς κακοῖσι χλίουσιν μέγα, is not a case in point; since there the subject of the sentence is active, whereas here it is passive. With κλύειν εὖ, *bene audire, laudari*, compare Eum. 430, κλύειν δικαίως μᾶλλον ἢ πρᾶξαι θέλεις. Prom. 868, κλύειν ἀναλκίς μᾶλλον ἢ μαιφόνος.

452. βάλλεται γὰρ ὀσσοῖς] The editor cannot in any words so well convey his own sense of this passage, as by transcribing Klausen’s admirable comment upon it. “*Ejicitur enim oculis a Jove fulmen—insignis et audax dativi usus, sed justus. Inspici et inspiciendo gubernari res humanas a superis, communis est Græcorum cogitatio. Ab hac inspectione tum auxilium expectatur, (Suppl. 144.) tum poena, ut Theb. 485. Ζεὺς νεμέτωρ ἐπίδοι κοταίνων, et Ag. v. 879. (916.) θεῶν μὴ τις πρόσσωθεν ὀμματος βάλῃ φθόνος. Vides ibi invidiam ex oculo divino ferientem: videas Prom. 356, Typhonem, qui torvum ex oculis splendorem fulgurat, ἐξ ὀμμάτων δ’ ἤστραπτε γοργῶ*

πὸν σέλας : aliamque oculi potestatem, Prom. 903. μηδὲ κρείσσόνων θεῶν ἔρωσ ἄφικτον ἄμμα προσδράκοι με. Apparet ex his optime dici posse Jovem ex oculis dejicere fulmen, potest (posse) jam etiam dici oculis dejicere." See further on v. 916.

454. κρίνω, *I decide for this or that result—hence I give the preference to, or approve* : compare Suppl. 396. κρίνε σέβας τὸ πρὸς θεῶν. Eur. Med. 641, ἀπολέμους δ' εὐνάς σεβίζουσ' ὀξύφρων κρίνοι λέχη γυναικῶν.

Ibid. ἄφθογον ὄλβον. Stanley compares Pind. Pyth. xi. 77. Horat. Od. ii. 10. "Auribus Atheniensium, δημοκρατίας studiosorum, proculdubio arridebant hæc, sententiæ illi Phocylidis affinia, μέσος δ' ἔλον ἐν πόλει εἶναι." S. L.

459. εἰ δ' ἐτηγύμως, *but whether correctly, who can tell? or, behold now, is it not a divine illusion?* see on v. 262. On this mode of interpreting τοί—as a means here of calling attention to the expression of an unfavourable opinion, *Is there not reason to fear &c.* which μὴ with an Indicative hazards upon a past or passing transaction; Matth. Gr. Gr. §. 520. and §. 608. Obs. 3.—see the explanation given of τοί and δὴ in Stephens' useful little *Treatise*ⁱ on the Greek Expletive Particles, pp. 49, 50, and compare in particular the examples adduced under this head, Eur. Med. 344, οἴκτερε δ' αὐτούς· καὶ σύ τοι παίδων πατήρ πεφύκας· εἰκὸς δ' ἐστὶν εὐνοιάν σ' ἔχειν, *behold, thou thyself art &c.*—Soph. Phil. 821, &c. κάρα γὰρ ὑπτιάζεται τόδε. ἰδρώς γέ τοι νῦν πᾶν καταστάζει δέμας—*for, see, his head is sinking downwards : profuse perspiration, observe, is running down in drops over his whole body.* Wellauer's interpretation, adopted by Scholefield, amounts to nearly the same thing—only he has not sufficiently marked the interruption after τίς οἶδεν, by which the structure of the sentence is suddenly changed. Compare vv. 479, 480. and Eum. 524. ἡ πόλις, βροτός θ' ὁμοίως, *and it is the same with every mortal man*—instead of ἡ βροτός.

461. τίς ὄδε παιδῶν, *Who is so utterly childish, or clipt of understanding—φρεν. κεκ. mente læsus*, Blomf., who quotes Theogn. 223. κείνός γ' ἄφρων ἐστί, νόον βεβλαμμένος ἐσθλοῦ^k. On the construction of the Infinitive after ὄδε, *thus far*, (which might here be expressed

ⁱ *A Treatise* &c. by Edward Stephens, M. A. of Exeter college, Oxford; Talboys, 1837.—an excellent Manual for the classical student.

^k "Constructionem illustravit Blomf.

ex Theogn. 223. Peculiariter etiam dicitur κόπτεσθαι de frumento vitiatō atque corrupto, sive roso, ab animalculis quod σῆτος κεκομμένος dicitur a Theophrasto C. Plant. iv. c. ult." S. L.

by the Latin *usque adeo*) see Matth. Gr. Gr. §. 532. d. who compares Eur. Orest. 566. *εἰ γὰρ γυναῖκες εἰς τόδ' ἤξουσιν θράσους, ἀνδρας φονεύειν*, and observes that *ὥστε*, which might be substituted in most cases of this kind, (e. g. Theocr. xiv. 58. *εἰ δ' οὕτως ἄρα σοὶ δοκεῖ, ὥστ' ἀποδαμεῖν*, where *ὥστ' ἀποδαμεῖν* contains an epexegetis of *οὕτως*.) would necessarily express a consequence; whereas the Infinitive alone subjoins only a further explanation of something that has been left indefinite. Compare the construction of νν. 443.1635.

465. *γυναῖκος αἰχμᾶ κ. τ. λ.* *It is quite in character with a woman's spear*—i. e. with woman's weakness; compare Ch. 630. *γυναικίαν ἀπολμον αἰχμᾶν*—*before ocular proof had, to go with the stream in assenting¹ to what gives pleasure^m. Too easily persuaded, the female division attaches itself to this or that party with hasty step; but with no less hasty decline a rumour set on foot by women dies away.*—Schol. *ὁ θήλυς ἄρος ἤγουν περιφραστικῶς ἢ γυνήⁿ ὡς ταυτὸν γυναῖκα εἰπεῖν καὶ ἄρον αὐτῆς ἐκθεῖναι*—“quod nec plane falsum,” observes Klausen, “nec omnino verum: de definitione enim vel descriptione non cogitandum est, sed de descripto fine, de quo ἄρος semper dictum a tragicis: alteram illam significationem a philosophis accepit.” But, whilst Klausen interprets *ὁ θήλυς ἄρος* (*the feminine term*) of *the range or compass of a woman's mind*—“valde enim credulus ambitus mentis muliebris movetur cita mutatione”—I certainly follow the Scholiast in applying it simply to *all that comes under the predication of* (that *ἀντίπαλον ἐν ὄνομα*, as Thucydides would call it) *Γυνή*, or *Woman*. At the same time, I believe this peculiar expression^o (with which compare v. 1119. *ἄρους θεσπεσίας ὁδοῦ*), to have been adopted here in preference to the more common circumlocutions, *τὸ θήλυ γένος*, or *ὄνομα*, (Matth. Gr. Gr. §. 430.) the better to introduce that peculiar notion of *a division*, which in Latin and English

¹ See Monk on Eur. Hipp. 37. and Alcest. 2.

^m Compare *χαρίς*, v. 343.

ⁿ “*πιθανὸς ἄγαν ὁ θήλυς ἄρος*. h. e. *sexus muliebris*, si vera est hæc lectio ἄρος. Speciosa est Bl. conjectura ἔπος, nescio an satis certa ut in textum admitti debeat. Shakespearii locum bene contulit Symmonsius, Hamlet Act. iii. Sc. 2: *For women hope too much, e'en as they love, And women's hope and love hold quantity, In neither aught, or in extremity.* Verterim: *valde ad persuadendum accomodata muliebris definitio,*

seu opinio, cito grassans distribuitur, seu spargitur in populum, sed cito etiam extinctus perit rumor a mulieribus excitatus.” S. L.

^o A somewhat similar expression occurs in St. Paul's 1. Cor. iv. 3: *ἐμοὶ δὲ εἰς ἐλαχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ἐπὶ ἀνθρωπίνης ἡμέρας*—Eng. Vers. *Man's judgment*—in connection with the precept, *μὴ πρὸ καιροῦ τι κρίνere, ἕως ἂν ἔλθῃ ὁ Κύριος*, ib. verse 5; which *time* is elsewhere called *ἡ ἡμέρα τοῦ Κυρίου Ἰησοῦ*, ib. v. 5.

phraseology the words *ire pedibus in sententiam alicujus*, and *to come over to this or that opinion*, at once suggest to the mind; and for the association of which with ἐπιπέμεται, although in itself a less familiar term, we are not without authority from Grecian history: see Thucyd. i. 87, and compare Soph. Œd. T. 495. οὔτε τανῦν πω ἔμαθον πρὸς ὅτου δὴ βασάνῳ ἐπὶ τὰν ἐπίδαμον φάτων εἴμ' Οἰδιπόδα—where, agreeably to the Scholiast's interpretation: τίνος πράγματος κρίσει χρησάμενος, τοῖς λεγομένοις πιστεύσω κατὰ Οἰδίποδος, I understand εἴμι ἐπὶ to mean, *I shall accede to the declaration of our national Oracle (Tiresias) respecting Œdipus.* Hesychius has ἐπενείματο' ἐπήλθεν—referring, it is probable, to Thucyd. ii. 54. ἐπενείματο δὲ Ἀθήνας μὲν μάλιστα: but here, as Blomfield remarks, and in the other passages which he has adduced, Callim. Hym. Dian. 78. ὡς ὅτε κόρη Φωτὸς ἐνιδρυθῆῖσα κόμην ἐπενείματ' ἀλώπηξ, and Herodot. v. 101. τὸ πῦρ ἐπενέμετο τὸ ἄστυ ἅπαν, to which we may add Herodian. lib. vii. εὐμαρέστατα γὰρ τὸ πῦρ ἐπιπέμεται τὰς πόλεις αὐτῶν, the verb may possibly come from νέμω, *rasco*; ἐπιπέμεσθαι, *depasci, depopulari*. It is ἅπαξ λεγόμενον in Tragedy; and that, if the view that has now been taken of it be correct, in the sense of προσνέμεσθαι or προσνέμειν ἑαυτὸν: see Scap. Lex. who quotes from Plutarch, προσνέμειν ἑαυτὸν τῷ Καϊκίνῳ, *se Cæcinnæ partibus adjungere*, and προσνεμηθεῖς τῇ φρατρίᾳ, *in tribum ascriptus*.

471. παραλλαγὰς] “Παραλλαγὰί. *Vices.* Nescio an alibi apud antiquiores scriptores reperiatur,” Blomf. “Quod hic vocat πυρὸς παραλλαγὰς, ignium invicem successionem, simili compositione τῆς παρὰ supra expresserat v. 281. σέλας παραγγείλασα, et 286. παρήγγειλαν πρόσω.” S. L.

472. εἴτ' οὖν ἀληθεῖς] Εἶτε . . . εἶτε, observes Matthiæ Gr. Gr. §. 617. 5. are sometimes accompanied by οὖν, either in the first clause Æsch. Ag. 474. 816. Blomf., or in the second Soph. Phil. 345, or in both, as Plat. Apol. Socr. c. 23. οὐ μοι δοκεῖ καλὸν εἶναι ἐμὲ τούτων οὐδὲν ποιεῖν, καὶ τηλικόνδε ὄντα, καὶ τοῦτο τοῦνομα ἔχοντα, εἴτ' οὖν ἀληθεῖς, εἴτ' οὖν ψεῦδος, with which compare Ch. 683. εἴτ' οὖν κομίζειν δόξα νικήσει φίλων, εἴτ' οὖν μέτοικον, ἐς τὸ πᾶν αἰεὶ ξένον, θάπτειν, ἐφετμὰς τάσδε πόρθμευσον πάλιν. What effect is produced by this accompaniment, he has not noticed; nor has Hermann on Viger p. 515. n. 311. A careful consideration, however, of the above passages will shew that the οὖν in every case exerts its *conclusive* power; by inviting particular attention to the clause in which it stands, as connected with the preceding context much in the same way as a con-

clusion with its premises. Thus, in the passage before us, we may translate *whether they are indeed true—true*, that is, *as we may reasonably conclude* from the fact of such an apparatus being employed—and in v. 812. *whether he is indeed dead—whether I am speaking, as you may conclude* from my having just spoken of him in the past tense, *of one that is dead*—which might otherwise have been expressed by *εἰ καὶ θανόντος*, *if indeed I am speaking of one that is dead—καὶ*, conformably to what has just been implied, from which the *οὖν* also draws an *according* inference. The passage from the Chœphoræ, which differs from the rest in that it is the opening of a new sentence, we may simply translate, *Whether, then.....or whether.....in either case—and under the circumstances*, the double *οὖν* implies, *the one is as likely as the other—do thou bring back word accordingly*: and not very different from this are the words attributed to Socrates—*whether^p concluded to be true, or whether*, as some are just as likely to conclude, *it is a misnomer—it matters not* (he argues) *in my view* of the fact; I have this great name, and must act worthily of it. On the whole, it will be seen that the particle *οὖν*, in its most general sense, expresses *accordance*—whether it be the strict and logical accordance of a conclusion with its premises; or the more general accordance of an effect with its producing cause; or lastly, the analogous (and it is often a^q faintly analogous) accordance of something following with something spoken of as going before^r. *Εἴτ' οὖν*, consequently, introduces a supposition which, whether right or wrong, has at least some previous foundation to rest upon, and may therefore, in general, be

^p More literally, *whether on that account true, or set down as a lie*—and here again, instead of the second *εἴτ' οὖν*, we might have had *εἴτε καὶ*, and the case is unaltered supposing it even an *untruth*—as also in the Chœphoræ, *εἴτε καὶ*, and in like manner *if... do thou* in this case also, *bring back word*.

^q As, for example, in the case of what Stephens for the sake of distinction calls *historical succession*—that is, when the introduction of *ἔπα, ἢ (ὅν)* or *οὖν* implies nothing more than a bare sequence to some prior event: see his *Treatise*, p. 109.

^r Hence its use, after a short digression, in resuming a previous train of thought, and, as it were, re-constructing a broken sentence *according to its be-*

ginning—much as, in English, we use the word *however*—e. g. Plat. Apol. S. c. 23. *εἰ δὴ τις ὑμῶν οὕτως ἔχει—οὐκ ἀξιώ μὲν γὰρ ἔγωγε· εἰ δ' οὖν*,—*but supposing it to be as I have stated*, then &c.; and to this head belongs also Soph. Antig. 722. *εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτη βέβαιον, οὐκ ἔστιν ἄλλο πρὸς τοῦτο*, *but take another view of the case I have supposed, for it does not often happen precisely as it stands here (τοῦτο)*—on which see Matth. Gr. Gr. §. 617. b. Compare further, Plat. Apol. Socr. c. 15. Bekk. *οὐκοῦν δαιμόνια μὲν φησὶ με καὶ νομίζειν καὶ διδάσκειν, εἴτ' οὖν καινὰ εἴτε παλαιά; ἀλλ' οὖν δαιμόνιά γε νομίζω κατὰ τὸν σὺν λόγον—whether then... still then—whether it be (as you say) new, or old, still in that (your own) case, &c.*

rendered *whether it really is, as there exists this or that presumption for supposing the case to be*—whereas εἶτε alone hazards only an unsupported conjecture. Take for example the only remaining passage above quoted, Soph. Phil. 345. λέγοντες, εἴτ' ἀληθές εἴτ' ἄρ' οὖν μάτην, ὡς οὐ κ. τ. λ. *saying—whether truly, or whether it was, as from the mention of Ulysses (in the preceding line) you will anticipate, falsely—that, &c. where the use of ἄρ' οὖν, as we might expect, so to conclude—i. e. just as was to be expected*—affords a remarkable illustration of Hoogeveen's distinction: “*ἄρα est illativum, οὖν conclusivum.*” See the use of these particles further explained in Stephens' *Treatise*, pp. 101–112.

473. ἐφήλωσεν] ἠπάτησεν: Hesych.—φήλος· ὁ ἀπατηλός. φηλοῦν: ἀπατῶν. καὶ φηλωθείσα, ἀντὶ τοῦ ἐξαπατηθείσα. ἔνθεν καὶ φήληκες, τὰ ἄγρια σῦκα, τὰ τῇ δεῖξει πέπειρα: Suidas. Compare Eur. Suppl. 243. γλώσσαις πονηρῶν προστασῶν φηλούμενοι. Apol. Rhod. iii. 982. μηδέ με τερπνοῖς φηλώσης ἔπεισιν. Incert. Rhes. 217. φηλητῶν ἀναξ. Soph. inc. fr. 671. ἀνδρὶ φηλήτη· Ch. 1001. φιλήτης ἀνὴρ. Suidas: φιλήτης· ἐραστής. φιλήτης δέ, ὁ κλέπτης.

474. κατάσκιον, shaded, covered. Compare Suppl. 345. τάσδ' ἔδρας κατασκίους. 354. ὄρῳ κλάδοισι νεοδρόποις κατάσκιον νέον θ' ὄμιλον τόνδ' ἀγωνίων θεῶν. Eur. Phœn. 654. χλοηφόροισιν ἔρνεσιν κατασκίουσιν. Androm. 1115. λόχος δάφνη σκιασθείς. Virg. Æn. vi. 772. umbrata gerunt civili tempora quercu. Lucret. ii. 628. ninguntque rosarum Floribus, umbrantes matrem comitumque catervas.

475. κάσις] Compare Theb. 494. λιγνὸν μελαιναν, αἰόλην πυρὸς κάσιον—and with ξύνουρος, v. 1613. ὁ δυσφιλήης σκόπφ λιμὸς ξύνουκος, and Ch. 598. παντόλμους ἔρωτας ἄταισι συννόμους βροτῶν. “*Bene pulvis dicitur ξύνουρος, vicinus, quia ibi est pulvis, ubi desinit luti humor.*” Klausen. Compare διψίαν κόιν, Soph. Antig. 246. 429. In what follows, Wellauer rightly places the opposition between κόινις and καπνῶ. *The dust, which I see advancing with him, tells me that, as not without speech, so neither (as you will have it) lighting up a flame of mountain wood will he communicate with us by the smoke of fire*—i. e. that, whilst we shall have more than the silent testimony of dust—on which see Theb. 81. αἰθερία κόινις με πείθει φανείν', ἀνανδος, σαφής, ἔτυμος ἄγγελος—it yet will not be, what you consider (see v. 462.) the uncertain testimony of fire. Καπνῶ πυρός, Blomfield translates *ignis splendore*, but gives no authority for this interpretation which is both more spirited in itself, and more in character with the context. A more recent editor of the Agamemnon

(Dr. Kennedy of Trin. Coll. Dublin) who has adopted it, adduces the doubtful support of Apoll. Rhod. iv. 139. Pind. Pyth. i. 43. Nem. i. 35., and notices a similar use of *Aura* among the Latins: e. g. *luminis auras* Virg. Georg. ii. 47. Æn. vii. 660. *auri per ramos aura refulsit*, Æn. vi. 204. which Servius interprets *splendor*, comparing Hor. Od. ii. 8, 24. *tua ne retardet Aura maritos*. The etymology, we may add, of κάπνος (κάπτω or κάπω, τὸ πνέω, whence κάπτος and καπνός, Eustath.) favours the metaphorical translation, *gleam of fire, gleam of gold, beauty, &c.*

478. ἴλης ὀρείας] “Φλόξ ἴλης ὀρείας intelligendum videtur de igni forte fortuna in saltu exorto.”—Klausen: who thinks that this may be the θεῖον ψύθος intended in v. 460.

This ingenious explanation derives great confirmation from the introduction of the idiomatic σοὶ to please you, for your information or comfort, as you say or think—on which see note on v. 32. and compare τὸ σὸν, v. 531—and from Thucyd. ii. 77. καὶ ἐγένετο φλόξ τσαϊτή, ὅσην οὐδεὶς πω ἔς γε ἐκείνον τὸν χρόνον χειροποίητον εἶδεν ἦδη γὰρ ἐν ὄρεσιν ἴλη τριφθεῖσα ὑπ’ ἀνέμων πρὸς αὐτὴν ἀπὸ ταυτομάτου πῦρ καὶ φλόγα ἀπ’ αὐτοῦ ἀνῆκε—where the stress that is laid upon the limitation χειροποίητον, made by the hand of man, points to this spontaneous ignition of mountain forests as a natural phenomenon, which the Greeks would be sure to call θεῖόν τι.

481. εὖ γὰρ] for to what has been well begun (opened well) may the accession be only Well! see the note on v. 244.

486. πολλῶν ῥαγισῶν ἐλπίδων] “Metaphoram ab anchora sump-tam hoc loco vult Schol.: ἡ λέξις ἐκ μεταφορᾶς τῶν ἀγκυρῶν, ὧν πολλῶν ῥαγισῶν ἐς τὸ ὕδωρ, μία τις περισώζει τὴν ναῦν: cujus sententiam egregie confirmat Blomf. citatis Soph. CEd. C. 146. κάπτι σμικροῖς μέγας ὄρμουν. Aristoph. Eq. 1241. λεπτή τις ἐλπίς ἐστ’, ἐφ’ ἧς ὀχού-μεθα. Pors. ad Orest. 68. et Epist. ad Hebr. vi. 18: κρατῆσαι τῆς προκειμένης ἐλπίδος, ἦν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ καὶ βε-βαίαν.” S. L.

487. οὐ γὰρ ποτ’ ἠῤῥουν] nunquam enim credidi; see Blomf. Gloss. on Prom. 710. and compare Eum. 561. τὸν οὐ ποτ’ αὐχοῦντ’ ἰδὼν ἀμη-χάνοις δύαις λέπαδνον. Suppl. 329. Pers. 741. Eur. Heracl. 931. Helen. 1619.—ἐξηγῆσει, below v. 841. Soph. Antig. 390. Phil. 869. Αὐχεῖν is, properly, to speak confidently; to make bold to say;—whence also its frequent signification, to boast; to vaunt one’s self; Suidas:

* Another reading of these two passages is *oras*.

αἵχει' κανχᾶται—the ground or radical idea, according to Buttm. *Lexil.* art. 21. §. 10, being to *speak aloud*, as in εἵχεσθαι and ἀπειλεῖν: see v. 1468. Prom. 338. Eur. Alcest. 95. Heracl. 333. The phrase οὔποτε ἠέχουσι, *I never expected*, therefore, is in principle to be classed with οὐ φημι (v. 359.) *I negative*; οὐκ ἐῶ, *I would have you not*; οὐκ ἀξιῶ, or δικαῖω, *I think it meet, or right, that you should not*—on which see Hermann's Appendix to Viger, sect. iv. p. 711.

488. μεθέξειν μέρος] Compare Ch. 291. κρατήρος μέρος μετασχεῖν, and see Matth. Gr. Gr. §. 325. Obs. 1.

491. ἰάπτων μηκέτ', casting, say I, *no longer*—"nunc utinam ex adversario servator denuo factus," as Klausen well conveys the sense of the original—to be distinguished from οὐκέτ' ἰάπτων, which would have contained no more than a simple predication of the fact; or, at most, the habit; as in Eum. 132. κύων μέριμναν οὔποτε ἐκλεπῶν πόνου, Hor. Od. iii. iv. 60: Nunquam humeris positurus arcum. See Hermann on Viger, p. 458. n. 267. "Οὐ negat rem ipsam; μὴ cogitationem rei. Hinc fit, ut οὐ absolute dicitur, nec pendent ex alio vel addito vel intellecto verbo, οὐκ ἔστι ταῦτα. Μὴ contra non aliter dicitur, nisi aut addito aut intellecto verbo, quo cogitatio, suspicio, voluntas significatur." Ἰάπτων εἰς ἡμᾶς βέλη—the allusion appears to be to Hom. Il. i. 48–53.

492. ἄλις κ. τ. λ. Translate: *sufficiently on the banks of the Scamander came he in unkindly mood*—ἀνάρσιος, as applied to persons, denoting *uncongenial, unfriendly*; see the different Scholia on Hom. Il. xxiv. 365, οἱ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασιν. ἀνάρσιοι ἄδικοι. ἐχθροί. ἀνάρμοστοι τὴν γνώμην. oppositum τῷ ἐρίηροι.—from all which (as from Heyne's interpretation οὐκ ἀραρότες, ἄρμιοι, *dissidentes, infesti*) we might suppose the word was derived from ἄρω; and so Scap. Lex. and Eustath. on Odys. x. p. 1664. Ἀνάρσιοι[†]. οἷς οὐκ ἔστιν ἄρσεσθαι ὃ ἔστιν ἀρέσασθαι καὶ φιλιωθῆναι: Hesych.: Ἀνάρσιοι ἀνάρμοστοι, πολέμιοι. ἀπὸ τοῦ μὴ συναρμοσθῆναι τοῖς ἕθεσιν: but Timæus Lex. Plat. and Suidas derive it, like μετάρσιος, from αἶρω. Ἀνάρσια. ἃ οὐκ ἂν τις ἄραιτο. ἄδικα: and so also Hesych.: Ἀνάρσιον ἄβάστακτον, ἀκαταφόρητον, ἄδικον, ἀνάρμοστον. Comparé

[†] *Persons whom there is no pleasing*—literally, *whom there is no fitting or pairing with*—ἂν οὐκ ἔστιν ἄρσις (from ἄρω), or (if ἄρσις from αἶρω), *whom there is no bearing with*—the general sense of the word being in either case the same.

Hence probably its twofold etymology—of which the former, I think, is to be preferred, as more easily lending itself to the application of ἀνάρσιος, *unkindly* alike to persons and to things.

Theocr. Id. xvii. 101, where it is applied to a *hostile invader*, and Id. ii. 6. οὐδὲ θύρας ἀραξεν ἀνάρσιος, where it might be expressed in English by *unkind!* or *disagreeable creature!* As applied to *things*, Herodot. i. 114. iii. 10, 74. ix. 37., it expresses *disagreeable* with an accompanying notion of *indignity* or *unfitness*; as we find it also in the only other instances in which it occurs among the Attic poets, Soph. Trach. 641. ὁ καλλιβάς τάχ' ἑμῖν αὐλὸς οὐκ ἀναρσίαν ἀχῶν καναχᾶν ἐπάνεισιν, and 853. οἷον ἀναρσίον^α οὔπω Ἡρακλέους ἀγακλειτὸν ἐπέμολε πάθος οἰκίσαι—for where the Oxford Sophocles has κἀνάρσιος, Achill. Conv. fr. i. 2, Dindorf, fr. 146, reads καὶ ἀνάρετος, from Stob. xxvi. 1.

So much for the sense of the passage—on behalf of the metre, ἦλθ' ἀνάρσιος has been substituted for the old reading ἦλθες ἀνάρσιος, which Wellauer and Dindorf have retained; whilst Scholefield and Klausen, after Blomfield, have edited ἦσθ' ἀνάρσιος, on the authority of Askew's Marginal readings^γ. The transition from the 2nd to the 3rd pers., if this conjecture be allowed—though easy^κ to be explained after the use of the nominative ὁ Πύθιος τ' ἀναξ (on which see Matth. Gr. Gr. §. 312.), and the line that follows, spoken (as we should say) aside, and *at* him rather than *to* him—may, nevertheless, have speedily led to a correction obvious in itself, and involving, as it would be thought, little or no sacrifice of metrical harmony^λ. How far the interpolated -εσ may have itself suggested the marginal reading ης or ησθ', it is impossible to say—but, whilst ἦσθα with ἴσθι immediately following appears somewhat tame, ἀνάρσιος, which agreeably to its termination^ζ, and as may be seen in the examples above quoted, expresses generally of an un-

^α Hermann's interpretation of this is: *quale ne ab hostibus quidem insigne Herculis malum gemendum venit*. I would translate: *such as in respect of disagreeables—by way, or in point, of indignity—a genitive of reference*, Matth. Gr. Gr. §. 339.

^γ “ἦσθ”. Sic Marg. Ask. Blomf. ἦλθες Staul., habetque illa lectio quo se commendat, modo, ordine verborum mutato, versus ad numeros revocetur, Παρὰ Σκάμανδρον ἦλθες ἔλις ἀνάρσιος. Sed primum locum in sententia melius occupabit ἔλις.” S. L.

^κ We find a similar transition below, vv. 495—8.

^κ More especially if χαίρω be supplied, as in such cases it probably ought to be supplied, to make out the construction. We may observe, further, that the renewed address ἐναξ^β Ἀπολλων, v. 494, agrees better with a *recurrence* to the 2nd pers. after ἦλθε preceding, than with a *continuation* of it after ἦσθα.

^λ See Wellauer: “ἦσθ' ἀνάρσιος Marg. Ask., sed nisi forte ἀνάρσιος alius vocabuli glossema est, anapæstum retinere malim, quam in reliquis aliquid mutare.”

^ζ See Matth. Gr. Gr. §. 110, and note on v. 296.

friendly or unpleasant character, may be thought almost to require the accompaniment of ἤλθε to limit its application to that passage in the ten years' siege, which the poet appears in these two lines to have had more immediately in view: see Il. i. 43-48. 'Ὀς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε ἄΦοῖβος Ἀπόλλων. Βῆ δὲ κατ' Οὐλύμποιο καρήμων χωόμενος κῆρ, Τόξ' ἄμοισιν ἔχων, ἀμφηρεφέα τε φαρέτρην' Ἐκλαγξαν δ' ἄρ' ἴστοι ἐπ' ἄμων χωομένιοιο, Ἀλτοῦ κινήεντος· ὁ δ' ἦτε νυκτὶ ἰοίκως. Ἔξετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' Ἴον ἔηκε.

Ibid. Παρὰ Σκαμάνδρον, "alongside of the Scamander." Matth. Gr. Gr. §. 588. β., like παρὰ Σκαμάνδρον πόρον, Ch. 366. (compare also Prom. 531. 810. Pers. 303.) conveys a more general designation of locality, than παρὰ with a dative, as in Theb. 392. βωῆ παρ' ὄχθαις ποταμίας, where it marks the particular position of Tydeus, with difficulty restrained from crossing the Ismenus.

493. καὶ παιώνιος] This ingenious correction of the Florentine MS., which has ΚΑΙ ΠΑΓΩΝΙΟΣ, first suggested by a learned writer in the Classical Journal, and adopted by Professor Scholefield in his second edition, is greatly to be preferred to the common reading κἀπαγώνιος, which, if with Heath, Schutz, Maltby, and Klausen, we resolve it into καὶ ἐπαγώνιος, *adjuvans in certaminibus ludorum*, leads to an awkward tautology in the next line; or, if with the Scholiast, Blomfield, and Wellauer, into καὶ ἀπαγώνιος· ἀπόμαχος, *belli certamine liberans*, introduces an equally awkward variation of meaning in the simple word ἀγώνιος—granting even that it may be applied to *warlike* contests, which the single authority of Soph. Aj. 195. ἀλλ' ἄνα ἐξ ἐδράνων, ὅπου μακραίῳνι στηρίζει ποτὲ τῶδ' ἀγωνίῳ σχολῆ is insufficient to establish; since it there refers rather to Ajax's long absenting of himself from the assemblies (ἀγῶνες) of his brother Greeks; compare below, v. 814. With παιώνιος, which follows in admirable keeping with σωτήρ, and contrast with ἀνάριστος, as above interpreted, compare vv. 99. 817. 1166. 1215. Suppl. 1067. εἶ χειρὶ παιωνία κατασχεθῶν.

494. ἀγωνίους θεοὺς] See the note on v. 89. and Müller's *Dissertations on the Eumenides*, Appendix, p. 153. "The orchestra," he observes upon the passage now before us, "in which the elders, the πρέσβος Ἀργείων (v. 824.), are assembled, must represent a public

^a Compare a similar representation, Eum. 397. ἔλθοι, κλύει δὲ καὶ πρόσωθεν ὤν θεός.

place of assembly, an ἀγορά^b, which in most of the old Greek cities probably lay in front of the palaces of the ἀνακτες. It is only there^c that the altars of the gods of the ἀγορά could stand; and from the anapæsts in the Parodos (vv. 88—91.) it is probable that they were visible. In the essential particulars these gods are identical with the ἀγώνιοι θεοί, which are not gods of battle, either in the Agamemnon or in the Supplices (vv. 189. 242. 332. 355.), but gods of assemblies, (from ἀγών, in its original^d signification), as can be proved from Homer^e and Hesiod, (according to the genuine reading of Theogon. 91.): whence the ancients themselves explained the ἀγώνιοι θεοί of Æschylus as ἀγοραῖοι^f.

Taking all this into consideration, perhaps it may not appear an improbable supposition, that in the Agamemnon the *Thymele* was decorated and furnished with statues in imitation of the κοινοβομία of the Argive ἀγορά. (Suppl. 222.) On an ample base the altar of Jupiter, as ἕπαρος, rose above all the rest; and about it were altars of other ἀγοραῖοι, or ἀγώνιοι θεοί, especially those of Apollo ε, Artemis, and Hermes. Even the ἡρώων θήκαι may possibly have been exhibited; as tombs of heroes in market-places were nothing uncommon, and there was a considerable number of them in the Agora at Argos." Compare v. 497. with Suppl. 26.

495. τιμώρορον] Τιμώρορος^h—by contraction τιμωρός· βοηθός, Hesych.: τιμωρεῖν· βοηθεῖν. καὶ τιμωρός· ὁ ἐκδικητής. Suid.—an avenger, one that gets him honour upon his adversary; ἀπὸ τοῦ τιμῆν αἰρεῖω, (ἡραρον, ἡρα, ἄραρος), as Blomfield has noticed, comparing Apoll. Rhod. iv. 1309. ἡρώσσαι, Λιβύης τιμήροροι, with apparent reference

^b Or ἀγών: Apollon. Lex. ἀγών· ὁ τόπος, εἰς ὃν συνάγονται. Il. xviii. 376.

^c Hence it is called θεῖος ἀγών, the sacred place of assembly. Hom. Il. vii. 298. on which see Heyne's note, and compare Il. xviii. 376. where the same words describe the actual council-chamber of the gods themselves. Compare also Theb. 220. μήποτ' ἔμδν κατ' αἰῶνα λίτροι θεῶν αἰε πανάγουρις.

^d Probably, a gathering, (ἄγων from ἄγω,) applied first to the object, next to the place of attraction; and lastly, to the crowd of spectators gathered, and still gathering, thick around.

^e See Il. xxiii. passim, and Scholl.

on Il. xxiv. 1.

^f Καὶ παρ' Αἰσχύλῳ ἀγώνιοι θεοί, οἱ ἀγοραῖοι. Eustath. on Il. ω'. p. 1335. 58. Nor is this incompatible with Hesych.: ἀγώνιοι θεοί οἱ τῶν ἀγώνων προστάτες: which Blomfield translates, *Dii qui certaminibus præsunt*. Compare Theb. 272. τοῖς πολιτισσοῦχοις θεοῖς, πεδιονόμοις τε κἀγορῶς ἐπισκόποις.

^g More especially addressed v. 494.

^h Τιμώρορος, uncontracted, does not occur in Sophocles, nor in Euripides but once. Dan. fr. ix. 4. Stob. 75. p. 452. In the more rare signification, a patron or befriender, in which it occurs here, we find it Pind. Ol. ix. 124: compare also τιμώρ, Suppl. 43.

to which Etym. M. p. 759. 1. has Τιμήροισ' ἥρωες καὶ ἔφοροι. Compare vv. 1247. 1291. 1549. Ch. 143.

496. Ἑρμῆν] Compare Schol. on Pind. Pyth. ii. 18. ε' τ' ἐναγώνιος Ἑρμῆς: Ἐναγώνιος δὲ ὁ Ἑρμῆς, ὡς τῶν ἀγῶνων προστάτης, ὡς καὶ Αἰσχύλος (fr. 375.) Ἐναγώνιε Μαίας καὶ Διὸς Ἑρμῆ: Ol. vi. 134. Isthm. i. 85.—κηρύκων σέβας, *idol of heralds*¹: compare Prom. 1091. Suppl. 776. Ch. 54. 157. 628. Eum. 92. 690. Soph. Electr. 685. See also Suppl. 920. and Eur. Suppl. 121, κήρυξιν Ἑρμοῦ πίσινος.

497. ἥρωες τε τοὺς πέμψαντας] "Heroas intelligit in terra Argiva olim ab exercitu in profectioe veneratos, quod ex sq. πάλιν δέχεσθαι satis patet. Ut Mercurius πομπῆς sæpissime dicitur. Soph. Philoct. 149. Ἑρμῆς δ' ὁ πέμπων δόλιος ἠγγήσαιτο νῆν. CEd. Col. 1548, Ἑρμῆς ὁ πομπῆς." S. L.

500. σεμονί τε θᾶκοι] See the note on v. 176.—Δαίμονες τ' ἀντήλιοι, is addressed to the statues of certain deities (among them Apollo Ἄγχιεύς, v. 1044.) standing on the proscenium, or stage, in front of the palace, and facing the east: see Müller, as before, and Hesych.: Ἀντήλιοι θεοί· οἱ πρὸ τῶν πυλῶν ἰδρυμένοι. Εὐριπίδης Μελέαγγρος. (fr. xxiv.) Compare Theb. 449. προστατηρίας Ἀρτέμιδος εὐνοίασι. Soph. Trach. 209. τὸν εὐφαιρέτραν Ἀπόλλωνα προστάταν. Electr. 637. Φοίβε προστατήριε, on which the Scholiast observes: ὅτι πρὸ τῶν θυρῶν ἰδρυται, and so also Hesych. and Phot. Lex. Προστατήριος Ἀπόλλων· ἐπεὶ πρὸ τῶν θυρῶν αὐτὸν ἰδρύνοντο. Σοφοκλῆς. Ἀντήλιοι· οἱ εἰς τὴν ἀνατόλην ὄρωντες. Schol.—ἀντήλιος, ἦγον προσήλιος. Eustath. on Il. ζ'. p. 1562, 37., who remarks that it is an *Ionic* compound; the aspiration of ἦλιος being rejected as in ἀπηλιώτης, on which Suidas and Lex. Seguiet. p. 424. 25: Ἀπηλιώτης ἐν τῷ π., καὶ ἀντήλιος, καὶ πάντα τὰ ὅμοια ψιλῶς. καὶ ἡ ἐπηλίς ἐστι παρὰ Ποσειδίππῳ. It occurs once also in Sophocles, Aj. 805. οἱ δ' ἐσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους ζητεῖτ' ἰόντες,—and once in Euripides, Ion 1550. ἀντήλιον πρόσωπον ἐκφαίνει.

501. εἴ που, if on any occasion—a form of obtestation, on which see Blomfield's note—is Stanley's correction of ἡ ποῦ, and is consistently enough followed by φαυδροῖσι τοισὶδ' ἄμμασι, eyes pleasant here, or on this occasion; a phrase equivalent to νῦν, or καὶ νῦν, as εἴ που is to εἴ ποτε. Klausen remarks; " τοισιδε. δεικτικῶς de tem-

¹ It is thus also that τὰ σεβάσματα ἑμῶν, Acts of the Apostles, xvii. 23, should be translated; not *your devotions*, Eng. Vers., but *the objects of your devotion*—as in the Margin, *gods that ye*

worship. Compare 2 Thess. ii. 4.

² The Neapolitan MS. has ἡ που— with the gloss.: *δντως, ἴσως*—and τοῖσιν ἄμμασιν. On the accentuation of τοισιδε, see Elmal. on Eur. Med. 1262.

pore : *nunc, ut alibi de loco*"—and on v. 502 : "κόσμη^k. κατὰ κόσμον, κατὰ τάξιν. Hesych — πολλῶ χρόνῳ^l, *post longum tempus, ut μακρῶ χρόνῳ*, Soph. El. 1273. *Longo tempore* (per longum tempus) est ἐν πολλῶ χρόνῳ, vv. 532. 591." See on v. 681.

505. καὶ γὰρ οὖν, *for so it is right to greet him*—the οὖν (see note on v. 472.) expressing *according to* what has been said, and so briefly recalling the words εὐ νῦν ἀσπασάσθαι, as the subject of the proposition καὶ γὰρ πρέπει, which might otherwise have been the commencement of an entirely new sentence. Καὶ γὰρ^m—answering to *etenim* in Latin, as ἀλλὰ γὰρ to *enimvero*—is an elliptical expression, which may be rendered in English by *and that, because*—or, *and why ? it is* &c. See Matth. Gr. Gr. §. 615. Καὶ γὰρ οὖν differs from καὶ γὰρ τοι, with which Viger, c.viii. sect. vii. 26, connects it as an equivalent phrase, only in being less positive and preciseⁿ—καὶ γὰρ οὖν, *for even so it is*—καὶ γὰρ τοι, *for surely thus it must be*—*etenim profecto, vel sane*; as Hermann renders it.

507. μακέλλη, σπάθη. Schol., whence *spade*, Blomf.—Μάκελλα δίκελλα, Suid.; but see Apollon. Lex. Hom. Μάκελλαν δίκελλαν, κακῶς ἔστι γὰρ τὸ πλατὺ σκαφεῖον, Angl. *a shovel*, Blomf., who quotes also Theon on Arat. Phœn. p. 2. μάκελλα, ἡ μονόθεν κέλλουσα, ἦγον τέμνουσα δίκελλα δὲ ἡ διχόθεν. Compare Aristoph. Av. 1240. ὄπως μὴ σου γένος πανώλεθρον Διὸς μακέλλη πᾶν ἀναστρέψῃ Δίκη, on which the Scholiast observes, παρὰ τὸ Σοφόκλειον (fr. 767.) χρυσῆ μακέλλη Ζηνὸς ἐξαναστραφῆ. The word is written μάκελα, Apoll. Rhod. iv. 1533. Hes. Ἔργ. 468. Theocr. Id. xvi. 32. Τῆ, the article for the relative ἧ: see Blomf. on Theb. 37. Monk on Eur. Hipp. 527. Matth. Gr. Gr. §. 291.

508. βωμοὶ δ' αἴστοι, sc. εἰσί: compare τοιοῖδ' ἔτοιμοι, v. 301. and the well-known construction of φροῦδος, with or without a verb following. Soph. CEd. C. 660. Antig. 15. Aj. 735. Phil. 561. Eur. Hec. 162. Orest. 720. Iph. T. 1289, &c. &c.

512. τίεσθαι—Πάρις γὰρ. Klausen invites attention to this close

^k See Matth. Gr. Gr. §. 400. 5; and compare Pers. 400.

^l Matth. Gr. Gr. §. 406. a.

^m If the etymology of γὰρ be, as Stephens supposes (Appendix, p. 153.), γὰρ and ἄρα, the καὶ, thus rendered emphatic, and very nearly corresponding to our English *yea*, may be supposed to add something of a confirmatory nature, which the illative ἄρα at once connects in the mind with what has just pre-

ceded. Thus καὶ γὰρ οὖν πρέπει, *yea, and it is meet and right so to do*—or, *yea, and the connection* (of the two propositions, as it were of cause and effect) *is obvious—it is meet &c.*

ⁿ This is, as we might expect—οὖν, *sic fere, ad hunc modum; accordingly*; but τοι (old dative of δ or τός) *sic, adeo; in the way which has been laid down*. Compare Stephens's *Treatise*, p. 49. and Appendix, p. 143.

connection of Agamemnon's honours with the fact of his having *avenged himself upon his adversary*—a connection, as he adds, so inseparable in the minds of the early Greeks, that it even shews itself in the composition of their words: see, for example, the note on v. 495. On the construction of this line, the Scholiast observes, ἀπὸ κοινοῦ τὸ οὔτε ληπτέον καὶ εἰς τὸ Πάρις' συναπακούεται γὰρ ἐκ τοῦ ἐπαγομένου. Compare below v. 1370. Ch. 294. as corrected by Hermann and others, δέχεσθαι δ', (or δέχεσθαί τ') οὔτε συλλύειν τινά, and see Erfurd on Soph. Aj. 628. Elmsl. on CEd. T. 817. Markl. on Eur. Iph. T. 1368. Schweighæus. on Herod. v. 92, 26. Herm. in Classical Journal, N^o. XXXVIII. p. 277. “*Συντελής. Socius. Qui eodem telæi est.*” Blomf.—Compare Theb. 251. ὁ ξυντέλεια (θεῶν πανάγυρις, v. 220.) μὴ προδῶς πυργώματα. Ib. 773. ξυνέστιοι πόλεος. Soph. Antig. 733. Θήβης τῆσδ' ὀμόπτολις λεώς, and CEd. T. 222. ἀστὸς εἰς ἀστοὺς τελῶ, on which see Ruhnk. on Timæus, p. 251. Wellauer and Klausen render it *universus*; the latter explaining his meaning by reference to Theb. 245. αὐτὴ σὺ δουλοῖς κάμῃ καὶ σέ καὶ πόλιν. Perhaps in this instance it is to be considered as a compound adjective employed to improve the sound, rather than the sense, of the original: see Musgrave on Eur. Orest. 964. καλλιπαις θεά, and Matth. Gr. Gr. §. 446. Obs. 3. a. who notices under this head, Soph. Antig. 985. ὀρθόπους πάγος, for ὀρθός. Ib. 1016. ἐσχάροι παντελεῖς, for πᾶσαι^o. Trach. 823. παλαίφατος πρόνοια, for παλαιά. In this case it may be expressed in English by *neither Paris, nor his Country to boot*. Suidas and Harpocration notice the word only as it occurs among the Orators: *Συντελεῖς' οἱ συνδαπανῶντες καὶ συνεισφέροντες' τὸ δὲ πρᾶγμα συντέλεια καλεῖται. Τὸ δρᾶμα τοῦ πάθους—* Compare v. 1534. Ch. 313.

516. τοῦ ῥύσιου, *that which he carried off*, properly as a reprisal—as Herodotus i. 3. on the authority of Persian annalists, actually represents Paris to have carried off Helen, in retaliation for the rape of Medea—but it may here mean simply as a prize. See the Scholl. and Heyne on Hom. Il. xi. 673. ῥύσι' ἐλαννόμενος, and Brunck on Soph. CEd. C. 858. καὶ μείζον ἄρα ῥύσιον πόλει τάχα θήσεις' ἐφάσσομαι γὰρ οὐ ταῦται μόναι. Compare also Suppl. 314, 412, 728. and Soph. Phil. 959. φόνον φόνου δὲ ῥύσιον τίσω τάλας, where the Scholiast, referring to the above passage of Homer, has ἐνέχυρον, ἀμοιβὴν ἐκτίσω: and so Hesych. and Apollon. Lex: ῥύσια' τὰ ἐνεχυ-

^o So Erfurd and Brunck ad loc.

ράματα. The verb *ῥυσιάζειν*, Angl. *to distraint*, and hence *to carry off by violence*, occurs Suppl. 424. Phin. fr. 237. (Athen. x. p. 421.) Eur. Ion. 523. 1406; and the adjective *ἀῤῥυσίαστος*, *inviolate*, Suppl. 610. Prof. Scholefield translates *τοῦ ῥυσίου*, *his pledge*, in which sense the word occurs in Apoll. Rhod. i. 1351. and understands it of the *gage* or *caution-money* ^pdeposited by the parties before the trial of a law-suit. Heyne prefers the Etymologist's explanation *τὸ κατεχόμενον*, (as from *ῥύεσθαι*, *servare, custodire*,) to what he has also proposed, *τὸ ἐλκυστὸν* as from *ἐρύειν*, because in this the *v* is short, whereas in *ῥύεσθαι* (Exc. iv. on Il. i. 141,) it is long—but on this point see Buttm. *Lexil.* art. 53. §. 8.

517. *αὐτόχθονος*,] Angl. *land and all*; sc. *σὺν αὐτῇ χθονί*—an *ἀπαξ λεγόμενον*, like *αὐτόκοκος* v. 135. and *αὐτόκωπος* Ch. 162: but just as in v. 135. the poet declares his own meaning by subjoining to *αὐτόκοκον* the words *πρὸ λόχου*, and in Ch. 162. by prefixing *σχέδια* to *αὐτόκωπα βέλη*, so here he has studiously^q given us a word, *πανώλεθρον*, in connection with which we can scarcely fail to interpret the passage: *he has swept away* (mowed down) *his father's house, involved in one common destruction with the land itself*—or in other words, *utterly ruined land and all*.

It is idle, therefore, to object that there is no other authority for *αὐτόχθονος*, and wholly unnecessary with Blomfield to read *αὐτόχθον' ὄν*—although, if this were admitted, we might undoubtedly translate, without any violent extension of the ordinary signification of *αὐτόχθων*, *αὐτόχθον' ἔθρισε*, *ab ipsa terra demessuit* (*cum solo æquavit*. Blomf.) which interpretation would still be strengthened and confirmed by the accompanying *πανώλεθρον*, much as in Eum. 401. *ἔνειμαν αὐτόπρεμον* is by the annexation of *ἐς τὸ πᾶν*. Still this would greatly detract from the spirit of the present text, and there is yet another objection to the change. The accumulation of the possessive *ὄς* (itself of very rare occurrence in the tragic poets) upon the possessive *πατρῶος*, is at once unnecessary and inelegant—as may be seen in the very first authority for it which Blomfield

^p Τὰ *πρωτανεῖα*, Aristoph. Vesp. 659. Nub. 1136, &c. See Pott. Grec. Ant. i. 138. and Pollux, Suidas, and Harpocrat. in voc.

^q Compare the notes on vv. 56. 424. 524. 546. 596. 786. and take as further illustrations of this *self-interpreting* principle in the writings of Æschylus,

Ch. 675. *στείχοντα δ' αὐτόφορον, οὐ κεία σάγη, ἐς Ἄργος*. Eum. 401. *ἔνειμαν αὐτόπρεμον, ἐς τὸ πᾶν, ἔμοι*: in which sense (Angl. *root and branch*) Sophocles also uses *αὐτόπρεμος*. Ant. tig. 714. *τὰ δ' ἀντιτείνοντ' αὐτόπρεμ' ἀπόλλυται*.

has adduced, Theb. 639. καὶ θεοὺς γενεθλίου καλεῖ πατρῶας γῆς ἐποπτήρας λιτῶν τῶν ὧν γενέσθαι, and again ib. 647. καὶ πόλιν ἔξει πατρῶας δωμάτων τ' ἐπιστροφάς.

Yet Wellauer—*quantum mutatus ab illo Hectore!*—remarks: “*αὐτόχθονον* obelo notavit Glasg. (Porson), nec alibi hæc forma existat; quare non improbabilis est Blomfieldii emendatio *αὐτόχθον' ὄν.*”¹—and Klausen: *αὐτόχθον' ὄν* em. Bl. Vulg. *αὐτόχθονον*, quod nihil est—and the Br. of Lichfield: “Pulchram hanc emendationem Blomf. in textum libenter recepi, nec video cur *αὐτόχθων* non æque significare possit *una cum solo*, atque *αὐτόχθονος*. *Αὐτόχθονος* certe nulla analogia [auctoritate] defendi potest; nam *αὐτοκτόνοις*, non *αὐτοχθόνοις*, legendum esse in Lycophr. 714. monuit Blomf., nec aliud simile compositum novi præter *κατάχθονος* apud Hesiod. Ἔργ. 617. quod jamdiu in *κατὰ χθονός* mutatum est.”

Ibid. ἔθρισεν, vastavit, demessuit; Stanl. Schol: ἐθήρισεν, ἔκειρε. κοινῶς δὲ ἔθριξεν, ἀφείλεν. ἀφ' οὗ καὶ ἡ θρίξ. καὶ Εὐριπίδης ἴδετε παρ' ἄκρας ὡς ἀπέθριξεν τρίχας—see Orest. 128., where Porson and Dindorf agree in reading (Ἀττικῶς) ἀπέθρισεν. Compare Suppl. 636. Soph. Aj. 239. Tyro fr. 587, 4. Eur. Suppl. 717. Hyps. fr. vi. 5. Τὰ ἀμάρτια τὸν μισθὸν τῆς ἀμαρτίας: Schol.

521. ἐγύμνασεν. “Vox Æschylo plerumque in malam partem accepta; Pr. Vinct. 585. ἄθην με πολὺπλανοὶ πλάναι γεγυμνάσασιν. *ibid.* 592. Ἥρα στρυγητὸς πρὸς βίαν γυμνάζεται. Euripidi Hippol. 112. in bonam, γυμνάσω τὰ πρόσφορα.” S. L. Eur. Scyr. fr. i. 3. μῶν κρυμδὸς αὐτῆς πλευρὰ γυμνάζει χολῆς;

523. ἄρ' ἦτε.] The Florentine MS. has ἄρ' ἴστε, which Klausen alone retains, and translates *Num novistis vos intulisse hunc lætium morbum?* but ἐπήβολος², *compro*, is *one that has hit the mark* which the accompanying genitive expresses; see Timæus p. 116: Ἐπήβολοι: οἱ ἐπιτυχῶς βάλλοντες ἢ οἱ ἐντυγχάνοντες (with the examples in Rubnken's note); Suidas: Ἐπήβολος ἐπιτευκτικός, ἐπιτυχής: and compare φρενῶν ἐπήβολους, Prom. 444. Soph. Antig. 492. Alc. fr. 95. χρημάτων ἐπήβολος, Archippus (Comic poet) Etym. M. p. 357. 26. Hom. Od. ii. 319. οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετάων. Herodot. viii. iii. τανυέων τῶν θεῶν ἐπηβόλους ἕοντας Ἀνδρίου. Sometimes, but

¹ Wellauer appears at a later period to have decided in favour of the text as it is—for in his Lex. Æschyl. we find “*αὐτόχθονος*, cum ipsa terra.” Ed. Lips. 1830.

² “Ἐπήβολος, qui aliquid molitur, adsequi studet: ἐπήβολος, qui adæcutus est, tenet, possidet.” Wesseling on Diodor. Sicul. i. 19. Comp. Schæf. Melet. crit. p. 48.

more rarely, it is found in a passive sense, as Blomfield has shewn from Apoll. Rhod. i. 694. *νῦν γὰρ δὴ παρὰ ποσσὶν ἐπήβολος ἔστ' ἀλεωρή*, to which we may add Theocr. Id. xxviii. 2. *γυναῖξιν πόνος οἰκωφελείεσσιν σὸς ἐπάβολος*—and in this sense, *hit, hit upon, or attained to*, it is to be taken here, as appears from the explanation *πεπληγμένος* v. 525. Translate: *then were ye overtaken herein by a pleasing pain—ἄρ' ἦτε*, as it now turns out, *ye were—ye were all the time—ye were and knew it not—see Matth. Gr. Gr. §. 505. 2.*

524. *πῶς δὴ*] Blomfield, after Schutz, places the mark of interrogation after these words, as in Eum. 202. 601. Eur. Hel. 1246; but this necessarily leads him to adopt Schutz's further innovation *πεπληγμένοι*, in the following line. Translate: *How, I pray you, informed shall I be master of this saying?* i. e. "what information must I first receive in order to comprehend your meaning?" To this virtual question the direct answer is, "the information contained in these four words, *τῶν ἀντερόντων ἰμέρῳ πεπληγμένος*;" which, however, we may go on to translate, *In that you were smitten with a love for them^t that love in turn*: the construction being in fact *διδασθεὶς πεπληγμένος*, i. e. *διδασθεὶς σε πεπληῆχθαι*, Matth. Gr. Gr. §. 548. 2. Or we might translate, more in the form of question and answer, *How, pray, in point of information am I to master this saying? Smitten, &c.—whereby διδασθεὶς is made more Æschyleo to limit the application at once of πῶς, and of δεσπόσω in this novel sense of the word; of which no other instance occurs: see Prom. 208, 930. Soph. Trach. 363. and Euripides passim—and in a slightly derivative sense, Ch. 188, πῶς γὰρ ἐλπίσω ὑστῶν τῷ ἄλλον τῆσδε δεσπόσειν φόβησ^u.*

526. Dindorf and Klausen very properly omit the mark of interrogation, which Heath, Blomfield, Wellauer, and Scholefield, have placed after this line. Translate: *you mean to say (ἐν τῷδε λόγῳ, v. 524.) that this land longed for the Army, as much as the Army was longing for it.*

528. *σῦγος στρατῷ*] Rather than with Wellauer and Scholefield on the authority of Soph. Electr. 749. interpret *στρατῷ*, *the people*, in direct opposition to its meaning in v. 526, I have not hesitated to adopt Blomfield's proposed punctuation of this line, and trans-

^t On this use of the Article, see Matth. Gr. Gr. §. 268.

^u Klausen observes upon v. 525. "*πεπληγμένοι* conj. Tyrwhit. At non

omni exercitui hæc res agenda erat cum choro, sed præconi: *δεσπόσεις πεπληγμένους*."

late: *Whence came upon you this distress of mind, an abomination to the victorious Army?* Compare vv. 539. 1380. Ch. 392, καρδίας θυμὸς, ἔγκοτον στύγος. Ib. 1028, μητέρα θεῶν στύγος. Eum. 644, ὁ παντομισὴ κνώδαλα, στύγη θεῶν. Theb. 653. Compare also what the Herald says, v. 617.

530. καὶ πῶς; *quomodo enim id esse posset?* Viger, c. vii. sect. xi. 7: see also Porson on Phœn. 1373. Translate *As how? How so? or Why, how could that be?*—according to Scholefield's improved punctuation of the line, which, in v. 1277, has been adopted by Pauw, Butler, Blomfield, and Wellauer, with the concurrence also of Dobree on Aristoph. Plut. 1021, and which ought in like manner to have been introduced here. An emphasis is thus thrown upon ἔτρεις τινας—as in v. 1277, upon θυμάτων ἐφεστίων—in the absence of the sovereigns had you any to be afraid of? ^v and with this agrees the reply in v. 531—much better than with the question καὶ πῶς ἔτρεις, *And how came you to fear?—In very deed (δὴ), as^w you just now observed, even death had been matter of much thankfulness.* τὸ σὸν—compare Soph. Aj. 99, ὡς τὸ σὸν ξυνηκ' ἐγά. Plato Sophist. p. 233, τὸ σὸν δὴ τοῦτο, σχολῆ ποτ' ἄν, κ. τ. λ. Herod. i. 86, τὸ τοῦ Σόλωνος. Thuc. iii. 47, τὸ Κλέωνος—and see Matth. Gr. Gr. §§. 280. 283. 432. 5. Κοιράνων is the reading of the Neap. MS., and so Canter had corrected the text of Vettori and preceding editors—“ἀπόντων τυράννων. videtur scribendum κοιράνων, quod et in Eurip. Iphigenia posteriore (v. 1080.) olim reposuimus, et in alio ejusdem versu, quem e Dictye (fr. xviii.) citat Stobæus, Serm. xlii.” See Blomf. on Prom. 994. Gaisford on Iph. T. 1081.

533. εἶ γὰρ πέπρακται, *Aye, and so it would—for we have made a prosperous ending.* The Herald's thoughts are thus, naturally enough, diverted from the half-uttered suspicions of the Chorus respecting Clytemnestra.

534. τὸ μὲν τις εἶ λέξειεν] This is the reading of the Florent. and

^v To understand the force of this question, see v. 245. Klausen reads καὶ πῶς—with this whimsical note: “Vulg. καὶ πῶς, quod sensum pervertit; tum enim mirum videretur præconi, quod absente rege aliquid timuerit chorus. Quod mirum esse non poterat; reges enim Græcorum sunt tutores populi, non carnifices.”

^w ὡς νῦν, is Stanley's correction of ὡν νῦν, the reading of Vettori, and of the Neap. MS. “Insigne est per totam

hanc στιχομυθίαν poetæ artificium. Scorsim fingamus stare Clytemnestram, suis cogitationibus unice occupatam, dum hæc cum præcone loquitur Chorus; in quibus latentis mali indicia timide ac tecte prodit, ita ut neque Clytemnestra audiat, nec præco nimis clare intelligat, quæ tamen a poeta cum spectatore communicanda erant, ut animum ejus ad sequentia præpararet.” S. L.

Neap. MSS. : yet, after Vettori and Canter, Klausen is the only editor who has permitted it to stand. "Particulam *ἄν* huic sententiæ interserendam viderunt Stanleius et Heathius, sed male collocavit uterque; hic scilicet *ἄν* λέξειεν, ille *εὖ* λέξει' *ἄν*, legentes. Repone ταῦτα δ' *ἄν* πολλῷ χρόνῳ, ut vs. 516 (502) : " Pors.—but Porson himself afterwards preferred τὰ μὲν τις *ἄν* λέξειεν, and this is the reading also of Wellauer, and of Dindorf; though Wellauer appears to object rather to the presence of *εὖ*, than to the absence of *ἄν*.

Were any change to be made, Stanley's has the recommendation of offering the least violence to the MSS. ; but, with Klausen, I am inclined to believe that it is unnecessary; though Klausen's translation, by the way, *partim laudes*—rather *laudaveris* or *laudaverit aliquis*—can belong only to *εὖ* λέξειέ τις, when preceded or followed by *ἄν*. The optative, as the mood which expresses the speaker's own thought, is used without *ἄν* in the most general and indefinite expression of a wish; Matth. Gr. Gr. §. 513; why not, therefore, in the most general form of expressing a bare notion or supposition of something that might be, which the introduction of *ἄν* would tend to define more particularly, just as it serves to reduce the broadest possible statement of inclination^x, *I would*, or *Would that*, within the tangible limits of certain actual circumstances, expressed or understood. Compare Matth. Gr. Gr. §. 514. c. §. 515. Obs. and see further on vv. 601. 1011. 1342. 1478.

We have only, then, to substitute for Klausen's *partim laudes* the more exact equivalent to τις *εὖ* λέξειεν, *laudare poterat*^y, and we may translate the passage: *But of these things, spread as they are over a long space of time, (sc. ἐν π. χ. γεγονότα,) some one might perhaps speak favourably of^z, that they have fallen out well; others again one, may be, might find fault with—speak of (καὶ) as to be blamed: com-*

^x Compare the use of ἐβουλόμην without *ἄν*, Angl. *I would have, or could wish that—my virtual inclination or heart's desire is to*—Matth. Gr. Gr. §. 509. a. Acts of the Apostles, xxv. 22. Romans, ix. 3.

^y Compare Horace, Ep. ad Pis. 326: Dicat Filius Albini, si de quincunce remota est uncia, quid superet? *Poteras* (rather, as Bentley reads, *poterat*) dixisse; Triens: Angl. *Possibly he might say; we will suppose him to have said.* On the same principle I would

explain another remarkable expression in the same studiously accurate writer, Od. I. 37. 4: nunc Saliaribus ornare pulvinar Deorum Tempus erat dapibus, sodales. Angl. *Now were it a time to, &c. i. e. the present occasion is one on which we might have a Public Thanksgiving,—to be distinguished from that more precise and practical admonition, which alone is properly addressed to his boon companions, Now's the time to make merry, &c.*

^z Compare vv. 430. 561.

pare v. 143. and Ch. 830, ἐπίμομφον ἄταν. On the construction ταῦτα...τὰ μὲν...τὰ δέ, see Matth. Gr. Gr. §. 289. 8, and on the exegetic use of the infinitive, as in εὐπετῶς ἔχειν, ib. §. 532. d.

536. δυσσαύλιας, *graves excubias*; Blomf.: Anglo-Gallice, *bivouackings*. Hesych.: Δύσσαυλος· δυσσαύλιτος. Σοφοκλῆς Ἀλεξάνδρῳ (fr. 84.) Schol. on Antig. 356, δυσσαύλων πάγων: εἰς οὓς δυσκόλως ἀλλί-
ζεται τις. Compare Hom. Il. x. 183, ὡς δὲ κύνες περὶ μῆλα δυσωρή-
σσονται ἐν αὐλῇ· where the Scholiast: τὸ δυσωρεῖσθαι δηλοῖ τὴν δυσχερῆ
παραφυλακίην.

537. σπαρνὰς παρήξεις, "Σπαρνός, *tarus*; formatum a σπείρω:" Blomf. Hesych.: Σπαρνάς· σπανίους, ἀραιούς, διεσπαρμένους. Callim. H. Dian. 19, σπαρνὸν γὰρ, ὅτ' Ἄρτεμις ἄστν κάτεισι. Photius: Σπαρνόν· σπάνιον. οὕτως Πλάτων. Παρήξεις, *accessus, landings*^a, as Schutz and Schneider interpret it. "Vocem *πάρηξις* sunt qui de παράδοξ (Athen. v. 203.) interpretentur, de foris (Anglice, *the gang-ways*, or *hatches*.) in utroque latere navium prope remiges. Ita Schol. παραδρομὰς ἐπὶ τοῦ καταστρώματος τῶν νεῶν. Tum vero Æschylus non potuisset non uti ipsa voce παράδοξ, ut certo declararet quod vellet: nec apte addidisset σπάρνας." Klausen. This line appears to be a mere ἐπεξήγησις of the preceding.

Ibid. τὶ δ' οὐ—*nay, what* were we not bewailing, what not in the habit of receiving as our day's portion, i. e. day by day? Scholefield, following Wellauer's interpretation, translates *Qua parte diei non gementes, quippe his incommodis carentes?* but there is an awkwardness in thus detaching οὐ λαχόντες from the negation on which the whole question—*what hardship, in short, did we not encounter?*—evidently turns; and ἡμῶτος μέρος much more naturally connects itself with λαχόντες, than with the distant τὶ. The participles, which as in v. 410, appear to stand in the place of finite verbs, serve, in point of sense, to connect what is here said with the subjects of the action^b expressed by the substantive παρήξεις, under those particular circumstances (the incidents, namely^c, of their sea-voyage) which have just been described; whilst, in point of construction, it is an obvious σχῆμα πρὸς τὸ σημανόμενον to make them depend upon ἡμεν, as virtually expressed in the speaker's de-

^a For the purpose, namely, of passing the night, or bivouacking: see Thirlwall's *History of Greece*, vol. 1. p. 219. Mitford's *Hist.*, Ch. II. sect. iii.

^b See note 2, p. 81.

^c This appears from what is said in v. 539, τὰ δ' αὖτε χίρσαφ.

scription of the *past* condition of himself and others. Compare Matth. Gr. Gr. §. 557. 3.

539. τὰ δ' αὐτε κ. τ. λ.] I agree with Klausen in thinking that the comma ought to be omitted after προσῆν, not merely because (as he says) the καὶ is to be referred to πλείον, but because, without the addition of πλείον στύγος as its predicate, the sentence is incomplete. Εἶναι γὰρ—this is subjoined as an explanation, *par parenthese*, of πλείον στύγος: and then follows in direct line ἐξ οὐρανοῦ γὰρ κ. τ. λ., enlarging upon the general subject of the sentence, τὰ ἐν^d χέρσφ γεγονότα. Compare the passages which Wellauer has adduced in defence of the second γὰρ—against Casaubon who wished to read ἐξ οὐρανοῦ δ' αὐ, and Pearson and Heath who proposed ἐξ οὐρ. δέ, the reading of Schutz and Blomfield—below, vv. 730–34. Suppl. 483–86. Eur. Suppl. 842–44.

543. δρόσοι—τιθέεντες] A remarkable anomaly, on which see Matth. Gr. Gr. §. 436. 2. Klausen remarks: “τιθέεντες, audax structura, quasi respiciens ἄμβροϊ quod latet in δρόσοι^e (rather in ἐξ οὐρανοῦ). Rore enim campestri vix tangebantur crines. Cf. Bernhardy Synt. p. 429. not. 79.” This agrees with Matthiæ's notion, that the participle in such cases conveys a loose and general description: see also his concluding *Observation*, Gr. Gr. §. 434. In v. 542 Dindorf reads κατεψάκαζον, because of ψακάδι v. 1357: see on ψέκας v. 1506. “Ἐνθηρος, *ferus*; Soph. Philoct. 698. ἐνθήρου ποδός. Incert. Rhes. 289. δρυμὸν ἐνθηρον. Blomfield aptly compares Livy xxi. 39. squalida et prope *efferrata* corpora: Abresch Soph. Aj. 1207. κείμαι δ' αἰεὶ πυκιναῖς δρόσοις τεγγόμενος κόμας.

546. εὔτε πόντος—εὔδοι, as when the sea might be *slumbering*, &c., i. e. *such as it was*, say *when the sea*, in British seamen's phrase, had *turned in* for his meridian nap—a definite and recurring period (see on v. 12.), which, as the above translation is intended to convey, is fixed on in the prosecution of the supposition εἰ λέγοι τις—, and therefore introduced in the optative (or rather, potential) mood. Thus εὔτε, ἦ or ὡς ὅτε, serves, like οἶον in v. 545^f, to tie down a

^d χέρσφ, Angl. *by land*, i. e. *on the land*; see note on v. 27.

^e That δρόσοι admits of the most extensive application, appears from v. 1357. φοινίας δρόσου. Eum. 904, ποινίας δρόσου, &c. Hence we have ἐξ οὐρανοῦ δρόσοι, *the deus of heaven and on the*

part of the earth (ἀπὸ γῆς, or γῆθεν, Eum. 904.) *meadow deus*, or *damps*, λειμώνια, or ἐκ λειμώνων; for which Blomfield, after Schutz and Bothe, has edited λειμωνίας.

^f Compare also οἶος καὶ Πάρις, v. 388.

general description to particular facts: *Again, if one were to describe a bird-killing winter, such for example as the snow on Mount Ida used to occasion, of intolerable severity; or heat, as it was, say when, &c.* *Νηέμοις* is a *corrective* epithet, restraining the boldness of the metaphor *ἐν μεσημβριναῖς κοίταις*, which Blomfield rightly derives from the *meridiatio* of the ancient, and *siesta* of the modern, inhabitants of southern Europe; comparing Theocr. Id. i. 15. Οὐ θέμις, ὦ ποιμῶν, τὸ μεσαμβρινὸν οὐ θέμις ἄμμιν Τυρίςδεσ' τὸν Πᾶνα δεδοίκαμες. ἢ γὰρ ἀπ' ἄγρας Τανίκα κεκρακῶς ἀμπαύεται. Ibid. vii. 22. Σιμηχίδα, πῆ δὴ τὸ μεσαμέριος πόδας ἔλκεις, Ἄνικα δὴ καὶ σαῦρος ἐν αἵμασίαισι καθεύδει. Callim. Lav. Pall. 72. μεσαμερινὰ δ' εἶχ' ἄρος ἄσυχία.

549. παροίχεται δέ] This δέ follows, not in opposition, but simply in further speaking to what precedes; as might indeed be expected from the repetition, in such cases, of the same or similar words: see on v. 197. Translate: *It is gone bye, I say, to the dead indeed—* opposed to *ἡμῖν δὲ τοῖς λοιποῖσιν*, v. 554.—*to the extent of never more caring even to rise again: τὸ μὴ*, which subjoins the measure, as it were, of the movement expressed by *παροίχεται*, being in fact equivalent to *ὥστε μὴ*: see on v. 15.

551. τοὺς ἀναλωθέντας] “*Οἱ ἀναλωθέντες ii sunt, quos ad verbum nostrates senatores, cum de casibus militaribus loquuntur, expended vocant.*” S. L.

552. παλιγκότου, *cross* (properly, in disposition), *adverse*; below, vv. 832. 843. Suppl. 376. ἄγος μὲν εἶη τοῖς ἐμοῖς παλιγκότοις. Pind. Ol. ii. 36. πῆμα παλίγκοτον. Nem. iv. 156. τραχὺς παλιγκότοις ἔφεδρος. Mosch. Id. iv. 92. παλίγκοτον ὄψιν. Eur. CEnom. fr. iii. 2. φέρειν τὰ συμπίπτοντα μὴ παλιγκότως.

553. Translate: *I e'en bid good-bye to misfortunes*: see Blomfield's note, and Monk on Hippol. 112. Πολλὰ χαίρειν φράσας ἀποταξάμενος. Hesych.: ἀποταξάμενος, ἀπογνοῦς: Suidas. Compare Eur. Orest. 1680, σπένδομαι δὲ συμφοραῖς, Angl. *I make a truce with Misfortune.* Καὶ—*No use!* it is implied—*accordingly I &c.*

556. ὡς κομπάσαι κ. τ. λ., *so that—go where we will—flying over sea and land, we have good reason to boast unto, or in the face of, this bright sun* (v. 489.): *the armament of the Greeks, &c.* These which as Wellauer has noticed, are the very words of the said reasonable boasting, ought not to have been separated from it, as in almost all the editions they are, by a full stop after *ποτωμένοις*.

ε Hermann quotes this line on Soph. Philoct. 1084. σὺ τοι κατηξίωσας, which he translates *decevesti.* Angl. *hast thought meet for thyself.*

559. λάφυρα, εστια : τὰ ἐκ τῶν πολεμίων ἔτι ζῶντων λαμβανόμενα· τὰ δὲ τεθνεώτων αὐτῶν σκύλα λέγεται: Suidas and Hesych. Compare Theb. 278. πολεμίων δ' ἐσθήματα, λάφυρα δ' ἄνδρ' αἰγυρίων ἀγροῖς δόμοις. Inc. Rhes. 180. καὶ μὴν λαφύρων γ' αὐτὸς αἰρήσει παρών. Θεοῖσιν αὐτὰ πασάλευε πρὸς δόμοις. Γάνος, *quicquid voluptatem affert*; Klausen: *gaudium, oblectamentum*; Scap. Lex. Compare v. 1359. Pers. 483. ἀμφὶ Κρηναίων, or rather Κρηναίων γάνος, as in Lycophr. 247, where Tzetzes: γάνος, νῦν τὸ ὕδωρ· ἀλλαχοῦ τὸ γάλα. Ibid. 615. ἀμπέλου γάνος. Eur. Suppl. 1159. Ἄσπευ γάνος. Iph. T. 634. ἀνθεμόρρον γάνος ξουθῆς μελίσσης. Bacch. 261. 382. βότρυος γάνος, on which Etym. M. p. 221, 21. γάνος—σπερ ἔστι τὸ πῶμα τὸ λαμπρόν: see Maltby, Lex. Gr.: “γάνος, *letitia; splendor*; item, *quod in quaque re venustum est.*” From all this it will be seen that the particular interpretation of γάνος must in every case be determined by the context; whence, as it cannot stand alone, we may observe in passing, that ἀρχαίων must on no account be changed into ἀρχαίους, as Blomfield has edited on the suggestion of Porson. *Advers.* p. 157. Here we may render ἔπασσ. ἀρχ. γάνος, *have hung up as*—i. e. to be—*an antique ornament, or gem; an embellishment of olden time.* Θεοῖς, which Valck. on Eur. Phœn. 88. would alter into θεῶν, is unto, or in honour of the gods—and δόμοις is constructed, as in v. 27, and Theb. 278.

563. πάντ' ἔχεις λόγον] Compare Eum. 710, εἴρηται λόγος. Soph. Aj. 480, πάντ' ἀκήκοας λόγον. Eur. Orest. 1203, εἴρηται λόγος; and see Valck. on Herodotus, p. 469.

564. νικώμενος... ἀναίνομαι] Compare below, vv. 1004. 1240. Eur. Iph. A. 1503. θανοῦσα δ' οὐκ ἀναίνομαι, (for which, below v. 1623, we find οὐκ ἀναίνομαι θανεῖν), Herc. F. 1235, εὖ δράσας δέ σ' οὐκ ἀναίνομαι: and see Matth. Gr. Gr. §. 555.

565. ἡβᾶ] Τοῦτ' ἔστιν, ἀκμάζει. Schol. Translate: *for it is a thing ever young unto the aged to learn well*: i. e. the old are always young enough to learn what is good. On this construction of the infin. without the article, see Matth. Gr. Gr. §. 541. Obs. 1., and compare v. 174.

568. ἀνωλόλυξα μὲν, is H. Stephen's emendation of ἀνωλολύξαμεν, the reading of the MSS. Flor. and Farn. (the latter of which has the gloss: ἡγουν ἐπαινίσταμεν:), whilst the poetical Cento^b, entitled Χριστὸς Πάσχων, in which is found a corrupt transcript of this and

^b See Porson's *Tracts*, p. 227. ed. Kidd.

some of the following lines, has ἀηλάλαξα μὲν (v. 70.), as also ἀλαλαγμὸν (v. 78.) in place of ὀλολυγμὸν v. 576—on which see the note on v. 29.

570. ἄλωσιν Ἰλίου τ' ἀνάστασιν, for Ἰλίου ἄλωσ. Ἰλίου τ' ἀνάστ., which in regular course would be Ἰλ. ἄλ. ἀνάστασιν τε. The τε, like the Latin *que*, when thus irregularly placed, will be found to attach itself always to an emphatic word, common to both members of the sentence, and upon which they may be said to hinge: see, for example, Hor. Od. II. xix. 28: *sed idem pacis eras mediusque belli*; Ib. III. iv. 11: *ludo fatigatumque somno*; and compare v. 513, (οὐ) Πάρις γὰρ, οὔτε συντελής πόλις.

571. καὶ τίς μ' ἐνίπτων, and somebody chiding me said—the allusion is to vv. 461–69, and the indefinite τίς is used, a little scornfully we may suppose, in the sense nearly of ὁ δεῖνα, a certain person: see Matth. Gr. Gr. §. 487, 11.; and compare Theb. 402. τάχ' ἄν γένοιτο μάντις ἢ νοία τινί. Soph. Aj. 1138. τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί. Antig. 751. ἦδ' οὖν θανείται, καὶ θανούσ' ὀλεῖ τινά. Arist. Ran. 552, 544. κακὸν ἦκει τινί.....δώσει τις δίκην. Ibid. §. 487, 3.—'Ενίπτειν' κακοῦν. ψέγειν. λοιδορεῖν: Hesych. Another, and perhaps more ancient, form of this verb is ἐνίσσω: see Passow's Lexicon, and compare Hom. Il. iii. 438. μή με, γύναι, χαλεποῖσιν ὀνειδεσι θυμὸν ἔπιπτε, xxii. 497. ὀνειδεῖοισιν ἐνίσσων, xxiv. 238. ἔπεσ' αἰσχροῖσιν ἐνίσσων, and 768. εἷτις με καὶ ἄλλος ἐνίπτει. Etym. M. p. 342. derives it from ἐνέπω; Blomf. Gloss. from ἔπτω, *lædo*; and so also Ruhnk. Ep. Crit. i. p. 40, and Heyne on Il. iii. 438.—but Buttm. *Lexil.* art. 21. §. 21, has shewn the great improbability of its being a compound verb; whilst, in relation to ἐνέπω, *I relate, declare*, of which another form ἐνίπτω, noticed also by Heyne, does indeed occur (e. g. Pind. Pyth. iv. 358, ἀδείας ἐνίπτων ἐλπίδας), he has most ably argued, that this verb and ἐνίπτω, *I reproach*, are not only separated by usage, but that most probably they are not at all akin to each other. "The appearance of their being so," he tells us, "arose from the false supposition that ἐνέπειν means to address or speak to—

¹ This supposition, as Buttmann has shewn, derives considerable support from the analogy of πέσσω, of which all the tenses (πέψω, πέπεσται &c.) have the π, whilst the present πέπτω, from which they might be thought to have sprung, is not found but in writers posterior to Homer. The same observation applies

to the Homeric verb ὄσσομαι, whence (not from ἔπτομαι, which nowhere occurs) ὄψομαι, ὄφθῆναι, ἔπωπα &c. From ἐνίσσω, in like manner, may have come aor. 2. ἦνικον, ἐνένικον, and ἦνικαρον, perf. 2. ἦνικα, whence ἐνική. See *Lexil.* 21. §§. 18, 19.

which it never does, but governs always the accus. of the *thing* only; whereas *ἐνίπτει*, if we consider in it merely the idea of *to say, to speak*, has always the meaning of *to speak to*—and hence it governs regularly the accus. of the *person* only. The Pindaric *ἐνίπτει* for *ἐνέπει* is distinguished also by the same construction, governing, as we have seen, the accus. of the *thing*: and since *ἐνίπτω, I say*, bears exactly the same relation to *ἐνέπω* as *τίκτω* does to *τίκω*, we can acknowledge it in Pindar in each sense as genuine, without mixing it up etymologically with the Homeric *ἐνίπτω, I reproach*. For the improbability of the one being akin to the other is completed by the form of the word; as the *ι* here is radically long, and hence also the verbal substantive of the one is *ἐνιπή*, of the other *ἐνοπή*." See *Lexilogus*, art. 21. §. 20.

573. *πρὸς γυναῖκος*, in the character of *Woman*; the part of a woman; compare νν. 705. 1607. Soph. Aj. 319. 581. 1071, and see Matth. Gr. Gr. §. 316. d. Obs. and §. 590. Hermann on Viger, p. 660. n. 420.

574. *ἐφαινόμην*] Observe here the peculiar force of the Greek imperfect, *I was being convicted*—whence the meaning of the line is, *the tendency of such remarks was to shew that I was mad* (ν. 461.); *but still I went on sacrificing*. See further on ν. 772, and compare Matth. Gr. Gr. §. 497. c. Also on *φαίνομαι ὦν, I am convicted of being, I evidently am*, to be distinguished from *φαίνομαι εἶναι, I appear to be*, see Matth. Gr. Gr. §. 549, 5. *Πλαγκτός*, Hesych.: *πλαγκτέ· παράφρων καὶ πεπληγμένε τὴν διάνοιαν: πλαγκτόν· ἀνόητον, τὰς φρένας βεβλαμμένον, πλανώμενον*. Suidas: *πλαγκτή· ἡ πλανωμένη*: compare Prom. 483, *ἀποσφαλεῖς φρενῶν πλανῆ*. Eum. 330, *παραφορὰ φρενοδαλῆς*.—After this line, which the author of the poem already alluded to has altered, as his purpose required, into *λόγοις δὲ τοῦδ' ἐππλαγκτος οὖσ' ἐφαινόμην*, follows at ν. 75, *πεισθείσα τῷ φέροντι θέσκελον φάτιν*—a line sufficiently applicable to the Annunciation of the Blessed Virgin, but which, with Wellauer and Klausen, we must think it indeed surprising, that Hermann (*de Versa. spur.* p. 11.) should deem not unworthy of being admitted, even on this slender authority, into the text of Æschylus.

577. *ἔλασκον ἐύφημοῦντες—κοιμῶντες*—, *raised with acclamations*,

§ This is the case also with *ἐνίψει*, once from this *ἐνίπτω* for *ἐνέπω*, rather Hom. Il. vii. 447. Od. ii. 137. xi. 148. than from an aorist *ἤνισπον*, whence —a future, which it is surprising that the infin. *ἐνισπεῖν*, and fut. *ἐνισπήσω*. Buttman should not have derived at *Lexil.* 21. §. 15.

at the same time *extinguishing*—i. e. *as they were extinguishing &c.* This is, no doubt, the meaning of the passage, as Butler has given it ; but *εὐφημ.*, which he connects with *κοιμῶντες*, as equivalent to *κοιμ. ἐν εὐφημισμοῖς*, I have preferred to connect with *δολογμῶν ἔλασκον* : compare *δολογμῶν εὐφημοῦντα*, v. 28. *Λάσκειν* λέγειν, φθέγγεσθαι. Hesych. : compare v. 834. Eur. Andr. 672. Electr. 1213. Inc. Rhes. 724. *Κοιμῶντες φλόγα*—Blomfield compares a line of Phrynichus ; *ἔπειτ' ἐπειδὴν τὸν λύχρον κατακομίση*, Athen. xv. p. 700. Pollux vii. 178 ; Stanley : *sopitos suscitāt ignes*, Virg. Æn. v. 743.

579. *τὰ μᾶσσω*, the longer part ; more ; compare Pers. 440, *κακῶν ῥέπουσαν ἐς τὰ μᾶσσουα*. 708, *ὁ μᾶσσων βίωτος ἦν ταβῆ πρόσω*. Prom. 629, *μή μου προκήδου μᾶσσων*. From *μακρός*, or rather from the subst. *μάκος*, (or from an old adj. *μακός*,) came *μακίαν* and *μᾶσσων*, *μάκιστος* : see Blomf. Gloss. on Pers. 446. Matth. Gr. Gr. §. 131. Obs.

583. *φέγγος ἥδιον δρακεῖν*] Translate : *what more delightful vision of light*—i. e. of good fortune ; compare vv. 503. 869. Pers. 300, *ἐμοῖς μὲν εἶπας δώμασιν φάος μέγα, καὶ λευκὸν ἡμᾶρ νυκτὸς ἐκ μελαγχίμου*. Soph. Œd. T. 987, *μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι*. *Ib. τούτου*, than this, sc. *τοῦ ἀνοῖξαι πύλας, ἀπὸ στρ. ἄνδ. σ. θ.*, when the Deity has brought one's husband safe home from a foreign expedition, to throw wide one's gates ? compare Eur. Alcest. 879. *τί γὰρ ἀνδρὶ κακὸν μείζον ἀμαρτεῖν πιστῆς ἀλόχου* ; Plat. Gorg. p. 474. E. *οὐ δὴ που ἐκτὸς τούτων ἐστὶ τὰ καλὰ, τοῦ ὠφέλιμα εἶναι ἢ ἡδέα ἢ ἀμφότερα* : and again without the article, *ibid. p. 519. D. καὶ τούτου τοῦ λόγου τί ἂν ἀλόγωτερον εἶη πρᾶγμα, ἀνθρώπου...ἀδικεῖν* ; Matth. Gr. Gr. §. 472. 2. b. Compare also §. 450. Obs. 2.—*Ἀπὸ στρατείας—σώσαντος*, compare vv. 332. 599. Eum. 631, *ἀπὸ στρατείας γὰρ μιν—δεδεγμένη*.

587. *ἐν δόμοις εὔροι*] H. Voss proposed to read *ἂν δόμοις*, Schutz *ἔνθεν εὐρήσει*, of which Butler approves. Blomfield translates *utinam inveniāt*—and so also Wellauer : “ *utinam veniat, i. e. utinam celeriter veniat, ut inveniāt*”^k—but far the best explanation is that proposed by Matth. Gr. Gr. §. 529, 3 ; to suppose an ellipsis, namely, of *ὡς* or *ὅτι*, and to connect *εὔροι*, as an optat. in the *oratio obliqua*, with *ταῦτ' ἀπάγγελον*, which is thus made to include both a direct message or bidding, *ἦκειν ὅπως τάχιστα*, and a report of what

^k And so the Bishop of Lichfield : *sine quadam sceleris conscientia. So-
“ εὔροι. Utinam inveniāt. Hoc ait non lœca erit locutio, nisi ita interpretere.”*

Clytemnestra would have the messenger represent her to have said, whilst yet—so true to nature is the conception of the present scene—she dare not say it otherwise than indirectly, as in v. 593. We may translate: *carry back this word to my husband—to be here¹ with all speed, object as he is of his people's love; and that, when he is come, he will find &c.* Matthiæ notices under the same head Soph. Phil. 617, *ἰπέσχετο τὸν ἀνδρ' Ἀχαιοὺς τόνδε δηλώσειν ἄγων, οἷοιτο μὲν μάλισθ' ἐκούσιον λαβῶν, εἰ μὴ θέλοι δ', ἄκοντα.* Angl. *he should think indeed—and this were most to be desired—with his own consent; but if not, &c.* See further on vv. 601. 1011.

590. *σηματήριον, sigillum; σφραγίδα τῆς πρὸς τὸν ἄνδρα εὐνῆς.* Schol.: but Klausen understands it literally of the seal upon the king's treasury, which he argues from v. 883 to have been in the custody of the queen. Perhaps both meanings may be included under the general expression, *having broken seal of no kind, or in no respect*; accordingly as we compare it with *μάντιν οὔτινα ψέγων* v. 179, or with Soph. Antig. 393. *ἡ παρ' ἐλπίδας χαρὰ ἔουκεν ἄλλη μῆκος οὐδὲν ἠδονῆ.* Compare Eur. Iph. T. 1372, *δεινοῖς δὲ σημάτωνισιν ἐσφραγισμένοι.* Hyps. fr. xii., *εἴσημα, καὶ σᾶ, καὶ κατεσφραγισμένα.* Herodot. ii. 121, 32. *τῶν τε σημάτων ἑόντων σώων, καὶ τοῦ οἰκήματος κεκλειμένον.* Hesych.: *Σήμαντρα' σφραγίδες.* Harpocration: *Ἀσήμαντα τὰ ἰφ' ἡμῶν λεγόμενα ἀσφράγιστα' σημεῖα γὰρ ἔλεγον τὰς σφραγίδας.* Sophocles has *σημάντρια*, Naupl. fr. 379, 6., but in another sense of *σημεῖα' σύμβολα, watch-words*^m.

593. *μᾶλλον ἢ χαλκοῦ βαφάς]* Translate—*any more than I know how to dye brass*: see the note on v. 230, and compare v. 929, *εἰμάτων βαφάς, a means of dying garments.* Ch. 1013, *πολλὰς βαφὰς φθείρουσα τοῦ ποικιλματος.* The general sense of the passage is well expressed by the scholiast: *ὡςπερ οὐκ οἶδα τὰς βαφὰς τοῦ σιδήρου, οὕτως οὐδὲ ἠδονῆν ἐτέρου ἀνδρός*—and it is really surprising that Wellauer should follow Schutz in translating *χαλκοῦ βαφάς, vulnera ferro inflictæ*, (or, as he should rather have translated, *ferrī immersionem, Anglice fleshing, or imbruing of the sword in blood,*) of which Clytemnestra's ignorance, as Klausen justly remarks, could no

¹ Compare v. 835. *καὶ τὸν μὲν ἤκειν, τὸν δ' ἐπεισφέρειν*—*and that one should be come, another*—Also v. 600, *ἤξει, v. 660, ἤξειν, will presently be here*; see Matth. Gr. Gr. §. 221. iv. 1. §. 504. 2.

^m “Apud Romanos lege Romuli,

teste Plutarch. in Romulo, p. 31. F., *licebat uxorem dimittere, si claves adulterinas nacta esset.*” S. L. Compare Cic. ad Fam. xvi. 26. Hor. Epist. ii. 2, 134. Pers. Sat. vi. 17. Juv. Sat. xiv. 132—3.

more be presumed, than her professed unconsciousness of conjugal infidelity. Porson remarks that the author of the *Χριστός Πάσχαων* reads *χαλκός* in this line, (as also *τινός πρὸς ἀνδρός*—in the mouth, namely, of the Virgin,) and this change was proposed by Pauw and Abresch, whose interpretation of this passage, as given by Blomfield, is: “*non magis novi voluptatem ex alio viro, quam scio æris tincturam, i. e. rem quæ fieri nequit; vel, si χαλκός legatur, magis quam æs tincturam; ferrum enim aqua tinctum στόμῳσι accipit, non item æs; etiamsi Proclus in Hesiod. Op. 142. et Eustath. ad Il. A. 236. tradunt æs apud veteres calidum in aquam frigidam demersum fuisse, quo durius fieret.*”

595. ὡς γυναικὶ γενναίᾳ] Translate—*particularly for a noble lady*,—and compare Matth. Gr. Gr. §. 388. a., as also §. 628. 3. e. Two constructions, in fact, appear to be united—*οὐκ αἰσχρὸς γυναικὶ γενναίᾳ*, and ὡς πρέπει γυν. γ.—all which we may perhaps express by translating, *is, as we might expect from such a character, no disgraceful boast for a noble lady to utter.*

596. αὐτῇ μὲν οὕτως κ. τ. λ. Wellauer translates: *hæc sic tibi, si intelligis, verbis sententiam ipsius clare interpretantibus artificiose rem suam explicavit*: and not very different appears to be the interpretation proposed by Scholefield: “*οὕτως εἶπέ σοι εὐπρεπῶς μανθ. λόγ. τορ. ἐρμ., sine quibus intelligere non potes.*” It is clear, however, that *οὕτως* has nothing whatever to do with *εὐπρεπῶς*, any more than *εἶπε* has to do with *λόγον*. *Αὐτῇ μὲν οὕτως* belongs to a summary form of words, by which Æschylus loves to dismiss one subject, whether person or thing, and pass on to another: compare v. 919. *τούτων μὲν οὕτως τὴν ξένην δὲ τήνδε*—*so much for that: but this stranger*—v. 1415, *ὁ μὲν γὰρ οὕτως ἡ δὲ τοι*—Ch. 453, *τὰ μὲν γὰρ οὕτως ἔχει, τὰ δ' αὐτὸς ὀργῆ μαθεῖν*. Eum. 453, *ταύτην μὲν οὕτω φροντὶδ' ἐκποδῶν λέγω, γένος δὲ τοῦμὸν ὡς ἔχει πεύσει τάχα*. Theb. 422, *τούτῳ μὲν οὕτως εὐτυχεῖν δοῖεν θεοί· Καπαρεὺς δ'*—Again, the meaning of *τοροῖσι* ἐρμηνεύσι—*which, if with Blomfield we were to read λόγοις*, might be rendered, according to Wellauer's translation, *clear interpreters of thought, to wit, words*; see Bernhardt, Synt. p. 128, and the Schol.: *ἀκριβέσι λόγοις καὶ ἐξηγητικοῖς*—is determined by the

n “*Proverbiali usa locutione, a re ἀδυνάτω* comparisonem ducit. *Haud magis novi voluptatem ex alio viro, quam tincturam æris; h. e. quam qua ratione æs, ad instar lanae, colorem tingendo*

libat. Sunt qui interpretantur de ratione æris, tanquam ferri, per immersionem indurescendi. Nos nostra tenemus.” S. L.

(more *Æschyleo*^o) annexation of *εἰςπρεπῶς*, *fitly, conveniently*. Translate therefore: *She indeed thus far has been speaking to you, whilst you, as it were, through clear interpreters, have been aptly ascertaining her meaning: but do you now tell us, Herald—compare below, vv. 1010. 1025. Μανθάνοντι σοί, to you ascertaining the while—i. e. whilst you, on your part, were &c.—a collateral circumstance, expressed by means of the participle, Matth. Gr. Gr. §. 557. 1. Klausen connects *τορ. ἐρμ.* with *εἰςπρεπῶς*—“*ita ut decet claros interpretes, omnino perspicue. Sententiam tibi summa perspicuitate exhibuit regina*”—which might perhaps be allowed, but for the necessity which it would impose upon us of connecting v. 597 with *εἶπε*, overlooking and almost annihilating *μανθάνοντι*. Pers. 247, *Περσικὸν πρέπει μαθεῖν*, which Klausen quotes, cannot surely form any apology for such an interpretation.*

601. οὐκ ἔσθ' ὅπως λέξαιμι] Monk on Eur. Alcest. 117. has illustrated, but not explained, this construction, by adducing Alcest. 52, *ἔστ' οὖν ὅπως Ἄλκηστις εἰς γῆρας μόλοι*; *Æsch. Prom. 291, οὐκ ἔστιν ὅτε μείζονα μοῖραν νείμαιμι ἢ σοί*. Ch. 172, *οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν*. See Elmsl. on *Œd. C. 1172*, and the examples adduced by Matth. Gr. Gr. §. 515. Obs. and §. 528. Obs., from a careful comparison of which with the use of *ὅπως ἄν*, already explained on v. 353, it will appear that the omission of *ἄν* with the optative, in cases like the present, is to be attributed to the *indefinite generality* of the proposition, whether interrogative or affirmative, in which such omission is found. Thus *οὐκ ἔσθ' ὅπως λέξαιμι*—*it is impossible that I should report, &c.* is a general assertion of its

^o That *εἰςπρεπῶς*, on the principle noticed on v. 517, and again exemplified in v. 673, *κυναγοὶ κατ' ἔχνος*, was designed to help out both the construction and interpretation of *τορ. ἐρμ.*, as the dative namely of the *instrument*, will be seen to be very probable on an inspection of the examples given in the following note: “Si sanus est hic locus, ita verterim. *Hæc quidem ita locuta est tibi discenti, vel audienti, orationem speciose, speciosam, claris interpretibus*. Tu hæc audis, sed non intelligis. Nos clare interpretari possumus. Locum sic ordinat Scholef.: “ὅπως ἐπέ σοί *εἰςπρεπῶς μανθάνοντι λόγον τορ. ἐρμ.*, sine quibus intelligere non potes:” quæ constructio veretur ut probari possit. *Dativum rei vel instrumenti post μαν-*

θανειν legimus apud Eur. Hec. 602. Heracl. 5. *Fragm. Alexandr. xviii. 1*; item apud Soph. *Œd. C. 403*; nunquam vero, quod sciam, *personæ*; sed semper genitivum, additis *παρὰ, ἀπὸ, ἐκ* vel *πρός*, Soph. *El. 352. Œd. T. 398. 924. Œd. C. 13*; nonnunquam etiam sine præpositione, Antig. 723. *El. 565. Lenis est emendatio Schutzi legentis τῶροις θ' ἐρμ.*, ut sit oppositio inter *μανθ. σοί* quod de præcone dicit Chorus, et *τορ. ἐρμ.* quod de seipsis. *τορ. ἐρμ. λόγους*, quod legit Blomf., fateor mihi quidem videri nimium ponderis habere.” S. L.

p Compare the note on v. 1572, *ξυνδικῶς ἀρᾶ*.

q Compare Hermann on Soph. Aj. 1200. (1222.)

being impossible under any circumstances to report &c.; but Aristoph. Nub. 1181, οὐ γὰρ ἐστὶ ὅπως μὲν ἡμέρα γένοιτ' ἂν ἡμέραι δύο is a negation of the possibility of a particular circumstance which has just before been affirmed to be true, and should be translated accordingly, with greater definiteness of application, *for it is not possible that one day can be two days*^r. Again, Prom. 291, οὐκ ἔστιν ὅτι κ. τ. λ. means, *there exists not one to whom in any conceivable case I should assign &c.*—and the same explanation may be given of Ch. 172, *no one in the world but me can be imagined to have cut it off*;—though this, in the train of εὐξύνβολον τὰδ' ἐστὶ παντὶ δοξάσαι, Ch. 170. belongs rather like v. 587, to Matth. Gr. Gr. §. 529. 3.—but Eur. Heracl. 972, οὐκ ἔστι τοῦτον ὅστις ἂν κατακτάνοι means, *there lives not the person who under the peculiar circumstances just before described should put this man to death, i. e. who, supposing the notion to be entertained^s, is likely, or would be found to carry it into effect*^t.

Compare in particular, among the passages referred to by Matthiæ, Hom. Il. vii. 48, ἦ ρά νύ μοι τι πίθοιο; *would you now, I wonder, hearken unto me in a matter I have to propose?* Il. xxii. 348. ὡς οὐκ ἔσθ', ὅς σῆς γε κύνας κεφαλῆς ἀπαλάσκοι, Anglice, *who by any possibility should*—i. e. *of whom it can be for a moment supposed that he should*—ward off &c.; and nearly resembling this, in the train of a wondering speculation, πῶς ποτε, πῶς ποτ'... πῶς ἄρα κ. τ. λ. Soph. Phil. 695, οὐκ ἔχων τιν' ἐγχώρων κατοικήτονα, παρ' ᾧ ἀποκλαύσειεν, *having not so much as a single native of the isle, with whom he might*—i. e. *with whom we can conceive it possible that he should*—bewail &c. Eur. Iph. A. 1210, οὐδεὶς πρὸς τὰδ' ἀντίποι βροτῶν, *no mortal man would*—i. e. *can be supposed to*—have any thing to say against this: Soph. Œd. C. 1172, καὶ τίς ποτ' ἐστίν, ὃν γ' ἐγὼ ψέξαιμί τι; *and who in the world is he, to be (γε) one whom I (emphatic) should*

^r More literally—*for there is no way for (ὅπως ἂν) one day to be two days*: but the position of ἂν would indicate that it belongs rather to the proposition μὲν ἡμέρα γένοιτ' ἂν ἡμέραι δύο, *One day will under certain circumstances have become, i. e. may be, two days*; and this is confirmed by the reflected question οὐκ ἂν γένοιτο; and reiteration, πῶς γὰρ, εἰ μὴ πέρ γ' ἄμα αὐτὴ γένοιτ' ἂν γραῦς τε καὶ νέα γυνή; where in strictness ἂν is inadmissible: see note on v. 899. We may then translate, *Under no cir-*

cumstances can it be true that &c.: as in the text, *Under no circumstances could I tell, or can I imagine myself telling &c.* Prom. 291. *To no person living would I, or am I disposed to &c. &c.*

^s See more particularly on v. 1342, πῶς τις φράξειεν.

^t Different from this, again, because still more positive and precise, is that which immediately follows in the same play, v. 977. οὐκ ἔστι θνητῶν ὅστις ἐξαιρήσεται, *there lives not the man that shall deliver him out of my hands.*

be conceived^u to find any fault with?—Plat. Euthyd. p. 292, E. τίς ποτ' ἐστὶν ἡ ἐπιωτήμη ἐκείνη, ἢ ἡμᾶς εὐδαίμονας ποιήσειεν; which should—i. e. which is conceived of as able or likely to—make us happy? to be distinguished from what immediately follows, p. 293. A. τίς ποτ' ἐστὶν ἡ ἐπιωτήμη, ἥτις τυχόντες ἂν καλῶς τὸν ἐπιλοιπον βίον διέλθοιμεν; which having realised we should (actually) pass &c. or, which, if we could obtain, we should then &c. Matth. Gr. Gr. §. 515. Obs.

To return, now, to the text of Æschylus—we may translate: *It is impossible that I should report pleasant things which are false, for friends to enjoy for any length of time*: where, first, it is to be observed, that the direct reference expressed by the dative φίλοισι—*with an eye to my friends*, (Matth. Gr. Gr. §. 387,) τὸ, or ὥστε, καρποῦσθαι (αὐτοῦς,) to wit, *that they should enjoy* &c.—connects this object with the preceding action in the same form of immediate and anticipated consequence, which we have already seen expressed by what we have termed the potential use of ὅπως ἂν, *for to; so as to be able, or likely, to*. Secondly, ἐς τὸν πολὺν χρόνον, Anglice “for long, or a length of time^v,”—i. e. a space of time assumed^w to be long; just as τὰ ψευδῆ καλὰ, *false good news*, are “good news assumed to be false”—is to be noticed as a familiar illustration of Bp. Middleton’s theory, that “the Greek Article is in all cases the *Subject*, and its adjunct the *Predicate* of an assumptive Proposition, of which the Participle of Existence, expressed or implied, is the *Copula*.” See *Doctrine of the Greek Article*, Chap. ii., and compare Theb. 283, ἀντηρέτας ἐχθροῖσι τὸν μέγαν τρόπον, Anglice, “in great style”—*in the way*, that is, of greatness, or of great men; whereas without the Article, the subject of this assumptive proposition being withdrawn, μέγαν τρόπον, *great fashion* or *greatly*, would become a mere adjunct of ἀντηρέτας.

603. πῶς δὴτ' ἂν, *How, then, are you to contrive so as, in having told us good things, to have hit upon (telling us) things which are true?* as if it had been written πῶς δὴτα πρακτέον, ὅπως ἂν κ. τ. λ., which potentially we may express by: *How then might you, telling us good things, tell us at the same time things which are true?*—and

^u One, that is, whom I should be thought either to have found, or to be likely to find fault with—accordingly as we suppose ψέξαιμι, which is in *oratione obliqua*, to represent ἐψεξα, or ψέξω, in *oratione recta*: see Hermann’s note, and compare Matth. Gr. Gr. §. 529. 2. Perhaps under the indefiniteness of the in-

quiry both these senses may be included—and the translation is designed to carry both.

^v Compare below v. 968, τὰς πολλὰς ὑγίαιας, Anglice *the fulness of health*.

^w This too we might express in English phraseology by “*what may be called a long time*.”

this is but another form of expressing a *wish*; as πῶς ἄν afterwards ^x came to be considered: see Matth. Gr. Gr. §. 514. c. Τύχοις, which is Porson's undisputed correction of τύχης^y, might possibly of itself be followed by τᾶληθῆ, Matth. Gr. Gr. §. 328. Obs.—but it is better, as Wellauer proposes, to repeat εἰπὼν with it.

604. σχισθέντα δ', for, when divided, these things are not well concealed: i. e. when good tidings are not true, it is not easy to conceal it: τᾶδε, sc. τὸ τ' εἰπεῖν κεδνὰ καὶ τᾶληθῆ: compare Soph. Œd. C. 808, χωρὶς τό τ' εἰπεῖν πολλὰ, καὶ τὰ καίρια. Professor Scholefield's punctuation and version of this line has been adopted, in preference to that of Blomfield: *namque hæc a te modo disjuncta fuisse satis^z apparet*: which he further explains in the words of Pauw: *dum falsa a veris separas, facile apparet quid velis nobisque dicturus sis*. This appears to be the meaning also of Wellauer's remark upon these words of the Chorus, "ab interpretibus (he tells us) non intellecta;"—"quomodo igitur fieri poterit, ut bona narrans, vera dicas? i. e. quum mendacia pulchra fore dixeris, vera non possunt bona esse, ideoque te mala nuntiaturum esse intelligo."

605. ἀνὴρ ἄφαντος] It is surprising that ἀνὴρ has been so long permitted to stand in this line, instead of ἀνὴρ (Matth. Gr. Gr. §. 54.) which is here required by the sense, as in Eum. 757, Ἀργείος ἀνὴρ ἀθῆς, ἔν τε χρήμασιν οἰκεῖ πατρώοις, alike by the sense and metre—and which in both passages, being clearly distinguishable as the *subject* of a proposition whereof the neighbouring adjective is the *predicate* (Matth. Gr. Gr. §. 277. b.) renders the omission of the *copula* (ἐστίν) of less importance: compare Soph. Phil. 212. οὐκ ἔξεθρος, ἀλλ' ἔντοπος ἀνὴρ. Theb. 509. ἐχθρὸς γὰρ ἀνὴρ ἀνδρῖ, τῷ ξυστήσεται: and see the note on v. 508. and below v. 638.

607. ἀναχθεῖς, having set sail: ἀνάγεσθαι ἀπαίρειν. ἀναγωγή: ὁ τῶν νηῶν ἔκπλους: Suidas. Compare Hom. II. i. 478, καὶ τότ' ἔπειτ' ἀνάγοντο. Thucyd. i. 137. ὀλέκδος τυχῶν ἀναγομένης ἐπ' Ἰωνίας. iv. 31. vi. 65. vii. 69, &c. In the opposite sense, but more rarely occurring, we find κατάγεσθαι, and καταγωγή (Thuc. vi. 42.) In the next line, στρατοῦ depends upon κοινὸν ἄχθος.

^x Blomfield remarks that πῶς ἄν with an optative, in the sense of *utinam*, though common enough in Euripides, is more rarely to be met with in the older Tragedians, and that he knows no other instance of it in Æschylus. Πῶς ἄν with an optat. occurs Ag. 1165. Suppl. 226. 227. 509. Pers. 243. 788.—

but in every instance, not in a really optative, but in a *potential* sense.

^y The Neap. MS. has, τᾶληθη τύχῃ.

^z This might be a correct translation of οὐκ εὐκρυπτα ἐστίν or εἴψο, but not of οὐκ εὐκρυπτα γίγνεται, which should rather be *haud facile celanda fiunt*, or *evadunt*.

609. ἄκρος] πρῶτος, ἐξάιρετος : gloss in Neap. MS. ; Anglice *capital*, as Blomfield well translates it, comparing v. 1095. Soph. Electr. 1499. ἐγὼ σοι μάντις εἰμι τῶνδ' ἄκρος. Herodot. vi. 122, ἀπὴρ ἄκρος ἐλευθερῶν τὴν πατρίδα. Demosth. de Cor. 40, τριταγωνιστὴν ἄκρον : and Wesseling (and Schweighæuser) on Herod. v. 124. ψυχὴν οὐκ ἄκρος.

610. συντόμως ἐφήμισω, *hasl concisely worded, or expressed in few words*. Φήμη, in its proper and primary signification, is *a voice, or utterance* : Suppl. 696. ἀγῶν τ' ἐκ στομάτων φερέσθω φήμα φιλοσόφου-μυξ. Ch. 1045. μήτ' ἐπιεσχθῆς στόμα φήμαις πονηραῖς. Theb. 866. πρότερον φήμης, (*before they break silence.*) Soph. Phil. 846. βαῖάν μοι, βαῖαν, ὃ τέκνον, πέμπε λόγων φήμαν—whence φημίζεσθαι here, and in Hesiod. 'Erg. ii. 382. is simply *to clothe in words, or give utterance to*. Next, in a larger sense, it is applied (1) to a *vox divina, a prophetic voice or message*^a, Hom. Odys. ii. 35. xx. 100. Soph. Œd. T. 86. 475. 723. Trach. 1150. Eur. Hipp. 1056. Arist. Av. 720.—whence Hesych. : φημίζεται· μαντεύεται : see below vv. 1128, 1140. Ch. 558. ἦ καὶ Δοξίας ἐφήμισεν—(2) to a *vox populi* ; a *town's talk, or tidings* ; *prevailing opinion or report* ; below v. 907. Ch. 730. φήμης ὕφ', ἧς ἤγγελαν οἱ ξένοι. Suppl. 760. ἀλλ' ἔστι φήμη, τοὺς λύκους κρείσσους κυνῶν εἶναι. Soph. Electr. 65. 1066. 1109. Trach. 204. Eur. Phœn. 1218. Iph. A. 426 : and from this last meaning it is that Euripides has deduced that singular application of the verb, ἦν ἐφήμισεν πατῆρ μοι, Iph. A. 1356. on which see Markland on v. 130. κείνῳ παῖδ' ἐπεφήμισα. (*betrothed*). The same explanation, *mutatis mutandis*, may be given of the sister-form φάρις v. 612. and its derivative verb φαρίζω, Soph. Aj. 715. Œd. C. 139. and Eur. Iph. A. 135. 936—in which last play the use of φαρίζω is in fact identical with that of φημίζω, *ibid.* 130. 1356.

611. πότερα γὰρ] Translate : *Ha ! did you learn this from himself alive, or, he being dead, was it a rumour spread by other navigators ?* A definite verb is expressed in but one clause of the sentence, and, as the natural consequence of apposition, is in strictness applicable to that clause only ; in the other we must supply one that will suit the sense. This is technically called *Zeugma*, Matth. Gr. Gr. §. 634. 3. On the same principle of apposition and attraction it is, that an adjective, referring equally to two substantives, generally takes the *gender and number* (supposing them different) of that

^a See Buttm. *Lexil.* Art. 86. §. 5.

which it stands nearest to; and that sometimes even, as we have seen on v. 50, an adjective falls into the case of a substantive nearer to it than its own.

With *πότερα γὰρ*, which Stanley would have altered to *πότερα δ' ἄρ'*, compare Pers. 239. *πότερα γὰρ τοξουλκὸς αἰχμὴ διὰ χειρῶν αὐτοῖς πρέπει*; *Well!* (to proceed) *have they &c.?* below v. 615. *πὼς γὰρ*—*Why*, (what kind of storm must it have been?) *how say you that &c.?*

618. *χωρὶς ἡ τιμὴ θεῶν*] sc. *ἔστω*: *separate^b be the worship of the gods*—the *Supplicatio*, as it were, of the Romans; a day of *public thanksgiving and rejoicing*: compare vv. 306. 342-3. and the Scholiast's explanation: *ἦγουν ταῦτα λέγοντες ἀτιμάζομεν τοὺς θεοὺς*. Professor Scholefield translates *θεῶν*, *Deorum* sc. *quibus bona, et quibus mala nunciare curæ est*: and this interpretation of the passage—*the gods have each his own honor exclusively*—may derive some confirmation from what is said in vv. 1038, 1042: see also Stanley, Heath, and Blomfield. We find *δίχα* similarly constructed in v. 1336, and *χωρὶς*, Soph. *Ced. C.* 808. *χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια*, and in a line preserved by Suidas, which Hermann assigns to Æschylus, *χωρὶς τὰ Μυσῶν καὶ Φρυγῶν ὀρίσματα*.

621. *ἐν τῷ δήμῳ*, *one common wound*—*unum^c et publicum vulnus*, not as Blomfield translates, *unum vulnus, nempe publicum*, which belongs rather to *ἄλλος ἐν δήμῳν τε*—the Article, as we have seen on v. 601, assuming its^d *Predicate*; and the accompanying adjective *ἐν* being predicated^e, not of *the public affliction* as *one* thing, opposed to a multitude of private losses as *another*—for this opposition is sufficiently marked by *μὲν* and *δέ*—but of *the public*, as one uniform and general *loss*, opposed to particular bereavements, as many and sundry kinds of death. The sentence from *πῶλε μὲν*—to *τοιῶν δε μέντοι*. v. 625, where the construction is changed, proceeds in apposition to *φέρη ἀπενκτὰ πῆματα*.

622. *ἐξαρισθέντας*] *ἐξορισθέντας*, Schol. *exterminated, or driven out of*—with the accompanying notion, *as an unclean thing*; such as we know a dead body to have always been accounted; Genesis xxiii. 4. Levit. xxii. 4. Numb. v. 2. Thucyd. i. 126, 134. Eur. *Alcest.* 22.

^b To wit, in the language of the Epistle to the Hebrews: *ἕσιος, ἕκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἄλλων*: vii. 26.

^c Compare the well-known idiom *πολλὰ κάγαθά*, *many and those good*

things.

^d See Middleton's definition of the Greek Article: chap. ii.

^e Compare Matth. Gr. Gr. 5. 277. a. and b.

Hipp. 1437-8. on which see Ælian in Suid. Lex. v. Φιλήμων, and Eustath. on Il. xvi. p. 1081, 19. and Od. xxii. p. 1932, 12. With this solitary instance in which the verb *ἐξαγίζειν* occurs, we may compare Soph. Œd. T. 402. κλαίων δοκεῖς μοι καὶ σὺ, χῶ ξυνθεῖς τὰδε, ἀγλατήσσειν, on which Hesych.: ἀγλατεῖν^f διώκειν, ὡς ἄγος ἐλαύνειν, φυγαδεύειν. τινὲς δὲ εἰ, ῥαπίσειν. See also Herodot. v. 72, and vi. 91. Suidas has: ἐξάγιστος· ἀκάθαρτος, ἢ ποτηρός: and with this explanation agrees Demosth. c. Aristog. p. 798, 6. τοὺς ποτηροτάτους καὶ τοὺς ἐξαγίστους ὀνομαζομένους. Hesych.: Ἐξάγιστος· ἀκάθαρτος, πόρνος: but Hesychius has also: ἐξάγιστα· πάντα τὰ ἱερὰ καὶ ἀφωσιωμένα, ἃ οὐχ οἷον τε ἐκκομίζεσθαι τῶν ἱερῶν, ἔνιοι δὲ ἀγὰ ἀπέδοσαν: with apparent reference to Soph. Œd. C. 1526. ἃ δ' ἐξάγιστα, μηδὲ κινεῖται λόγῳ, on which see Brunck's note. To remove this seeming contradiction, we must have recourse to the most general meaning of ἄγος which, like the Latin word *sacer*, (see Arnold on Thucyd. i. 126, 7.) denotes "something set apart or devoted to some god, whether for good or for evil"—or, as Arnold on Thucyd. i. 71, 20. explains *ῥσια* to be a term applicable both to *holy things*, and to things that may be used or handled holily, i. e. without profanation; consequently, *things profane*; so the neuter *ἐξάγιστα* may be applied to things, the removal, or use, of which would be accompanied with an ἄγος—*things*, consequently, *of a mysterious and unapproachable sanctity*^h. Thus considered, the explanation given by Hesychius is perfectly consistent with the following equivocal gloss of Harpocration: ἐξάγιστος· ἀντὶ τοῦ, λίαν ἐναγῆςⁱ καὶ ἔμπλεως ἄγους: (Anglice *charged with ἄγος*.) Indeed, the term *ἐξάγιστος*, or *ἐναγῆς*, would have been equally applicable to the holy apostle St. Paul, when under the vow of the Nazarite (*ἀγμισθεῖς*) Acts xxi. 26. and to those wicked conspirators among the Jews, who "bound themselves under a curse (*ἀνεθεμάτισαν ἑαυτοὺς*) saying that they would neither eat nor drink till they had killed Paul:" Acts xxiii. 12.j. The

^f On the variation of the *breathing* in this word, Elmsley on Œd. T. 402. observes: "Veteres scilicet ἄγος aspero spiritu notabant, quæ vox in hodiernis codd. semper, ni fallor, levigatur. Mansit tamen asper spiritus in derivatis, ἀγνός, ἄγιος, καθαγίζω."

^g This notion may suit *ἐξαγισθέντας* in the text, followed as it is by *διπλῆ μάστιγι*.

^h Literally, *things made a curse*, not in themselves, but in effect, or in their

general relation to others: compare, in construction and sense, Theb. 433. φλέγει δὲ λαμπὰς διὰ χερῶν ὀκλισμένη, *made*, i. e. represented as, *an implemenit*.

ⁱ Compare the use of *ἐναγῆς*, Soph. Œd. T. 656. τὸν ἐναγῆ φίλον, (sc. τὸν ἐν ὄρκῳ μέγαν v. 652.) *sacramenti religione innescum*, Elmsl., with Thuc. i. 126. 12. ἐναγῆς καὶ ἀλιτήριον τῆς θεῶν.

^j It is an epithet, in fact, equally applicable to τὰ ἀναθήματα, *consecrated persons or things*, and to τὰ ἀναθήματα,

simple form ἀγίζω, *consecro*, occurs Soph. CEd. C. 1495. βούθνον ἐστὶν ἀγίζων^k—and so Pauw and Butler interpret ἐξαγισθείς, “*consecratus, morti scilicet, ut piacularis victima:*” compare Eur. Alcest. 75. ἱερὸς γὰρ οὗτος τῶν κατὰ χθονὸς θεῶν, ὅτου τόδ’ ἔγχος κρατὸς ἀγνίσθη τρίχα (Θάνατος loquitur): also Orest. 40. σφαγαίς θανοῦσα μήτηρ πύρῃ καθήγμισται δέμας. Soph. Antig. 1081. ὅσων σπαράγματ’ ἢ κύνας καθήγισαν, ἢ θῆρες—where Boeckh: “*καθαγίζειν est consecrare, et, de mortuis dictum, justa persolvere.*”

623. διπλῆ μάστιγι, *vehemente flagello*; Blomf.: but we may understand it literally of the *double thong*, or *two-tailed scourge*, which from Soph. Aj. 241, μέγαν ἵπποδέτην ῥυτῆρα λαβὼν, παῖει λιγυρᾷ μάστιγι διπλῆ, appears to have been in well-known use, at the same time that, with Stanley, we apply it metaphorically to *fire and sword*^l; as διπλῆς μαράγνης. Ch. 375, is applied to a *double affliction* that follows. Compare also Prom. 682. Theb. 608. Soph. Aj. Locr. fr. 14. 5.

624. δίλογχον ἄτην, *duplicem calamitatem, sc. publicam et privatam*; Blomf.—the metaphor being suggested, as Klausen remarks, from Homer’s representation of warriors carrying *two spears*—ξυνωρίδα, a pair, properly of horses or other animals, *drawing together*; Hesych.: ξυνωρίς· ἄρμα ἵππων ἐξευγμένον. Suid.: ξυνωρίς· συνζυγία: from ξυναίρω, Eustath. p. 573. 36—not, as Hesychius explains it: ξυνωρίδα· ζυγὴν ἐπὶ τῶν ἡμίονων· ὀρεὺς γὰρ ὁ ἡμίονος. In this primary sense it is found in two beautiful lines of Æschylus, (fr. 298,) preserved by the Scholiast on Il. xvi. 542: ὅπου γὰρ ἰσχύς συνζυγοῦσι καὶ δίκη, ποία ξυνωρίς τῶνδε καρτερωτέρα; hence it is metaphorically applied to *any thing that draws or holds together*; as a *yoke* (Hesych. ;) or a *fetter*, Ch. 982, πέδας τε χειρῶν καὶ ποδοῖν ξυνωρίδα: and generally, to *any pair of things or persons*; as in the present passage, Soph. CEd. C. 895. Eur. Phœn. 448, 1085. 1618. Med. 1145. Bacch. 324. Scir. fr. ii. 2.

625. σεσαγμένον] This correction, first proposed by Schutz, has

or ἀνάθεμα γεγονότα, *accursed persons or things*; on which Zonar. ad Can. iii. p. 263: ὡς τὰ ἀναθήματα προσαγόμενα τῷ θεῷ χωρίζονται ἀπὸ τῶν κοινῶν καὶ ἀνθρωπίνων πραγμάτων· οὕτω καὶ ὁ ἀνάθεμα γένόμενος (Rom. ix. 3. Gal. iii. 13.) ἐκκόπτεται καὶ ἀποδιαιρεῖται ἀπὸ τῆς τῶν πιστῶν διηγήσεως.

^k Compare also a comic application of the word Aristoph. Plut. 681. ἐπέτρα

ταῦθ’ ἤγειν εἰς σάκταν τιῶν, *he reverently swept them into a sort of bag.*

^l “*Locum haud absimilem habet Shakespearus noster, Hen. VI. Pars prima, p. 75. Edit. Malone: But if you frown upon this proffer’d peace, You tempt the fury of my three attendants, Lean famine, quartering steel, and climbing fire.*” S. L.

been all but universally received in place of *σεσαγμένων*, which Butler indeed retains and translates *tot congestis calamitatibus*; but *σάττειν*, as Blomfield has shewn, is not *congerere* but *onerare* or *farcire*, Anglice, *to load or stuff with*; Alexis in Athen. vii. p. 322. D. τυρῶ τε σάζον, ἀλοῖ τ', ἢδ' ὀργάνῳ. Herodot. iii. 7, σάζαντες ὕδατι. Aristot. Probl. 21, τὸ δὲ συνεχῶς προσφερόμενον σάττει μὲν καὶ πληροῖ τὴν ἐπιθυμίαν. Ibid. τὰ δὲ ἀγγεῖα σαττόμενα οὐδὲν μείζω γίγνεται. Lucian: κεράμιον ψάμμῳ σεσαγμένον. Xen. Œcon. σάττειν τὴν γῆν—and *σεσαγμένον* is no less requisite than *τοιῶνδε πημάτων* to identify this with the protasis of the sentence beginning *ὅταν ἀπευκτὰ πῆματ' ἄγγελος φέρῃ*. On the construction of the genitive here, and in v. 627, see Matth. Gr. Gr. §. 344.

626. *παιᾶνα τόνδ' Ἐρινύων*, a song of wrath like this, that follows in v. 631, &c. *Ἐρινύων*, of the Furies, i. e. in the abstract, of Vengeance, or of Wrath, (see note on v. 59.) is added here, as *ἐχθρόν* in Theb. 869, τὸν δυσκέλαδον θ' ὕμνον Ἐρινύος λαχεῖν Αἰδᾶ τ' ἐχθρόν παιᾶν' ἐπιμέλπειν, to limit the application of *παιᾶν*, which is properly a song of joy, and triumph, Ch. 342, ἀντὶ δὲ θρήνων ἐπιτυμβιδίων παιᾶν μελόδροις ἐν βασιλείοις. Theb. 635, ἀλώσιμον παιᾶν' ἐπεξιακχάσας—though applied also, (as Monk on Eur. Alcest. 436 thinks probable, *per euphemismum*) generally to any religious hymn. See further on v. 1215. Blomf. Gloss. on Theb. 632. 867, and compare Pers. 393, Ch. 151. Soph. Œd. R. 5, 187. Trach. 210. Eur. Phœn. 1102. Iph. T. 185. 1404. Iph. A. 1469. Troad. 126. 578. Cycl. 664.

629. *πῶς—συμμίξω*] *How am I to—set about*, what immediately follows in act—the “conjunctivus deliberativus,” as it is called, to be distinguished from *πῶς ἂν τύχοιμι*, *how shall I be able to*, *how might I best, attain an end proposed*, (v. 603,) and both from *πῶς φράξαιμι*, *how ever should I?* i. e. *how can I be supposed to—?* (v. 1342.) The speaker, whom we may suppose to be labouring here under strong conflicting feelings, once more breaks abruptly off; his thoughts, naturally enough, reverting from the general to his own particular case.—*χειμῶν Ἀχαιῶν*, the storm of, i. e. which befell, the Greeks; compare v. 104. The introduction of this genitive, we may suppose, has led to the unusual construction *οὐκ ἄμην θεοῖς*, where we should rather have looked for *θεῶν*, as in v. 300, *οὐκ ἄπαππον Ἰδαίου πυρός*. Still the dative *θεοῖς*, as in v. 616, *δαμόνων κότφ*, more distinctly expresses *through the agency of the gods*, than *θεῶν*, which we might have rendered *on the part of the gods*.

See Matth. Gr. Gr. §. 395. and §. 396. Obs. 1, and compare §. 374. b. Obs.

631. ξυνώμοσαν] Blomfield cites, in illustration of this spirited metaphor, Eum. 127, ὕπνος πόνος τε, κύριοι ξυνωμόται; Claudian: et conjurati veniunt ad classica venti: Ovid: in me jurarunt ventus somnusque: and last, but not least, Shaksp. Troilus and Cressida, Act. ii. Sc. 2: The seas and winds, old wranglers, took a truce, and did him service.

632. τὰ πίστ' ἔδειξάτην, exhibited pledges, i. e. gave open proof of their confederacy, by wrecking &c.: compare Eum. 672, καὶ τὰδ' αἰανῶς μένοι στίργειν τὰ πιστά—also πιστεύματα and πιστώματα, pledges; below, v. 847. Ch. 977-9. Eum. 214.

636. αἱ δὲ, κ. τ. λ., and they, being violently butted against each other by a typhonic tempest, accompanied by a storm of pattering rain—κεροτυπούμεναι is Porson's correction of κερωντυπούμεναι, which (see Preface to Hecuba, pp. 5, 6.) is inadmissible both on metrical and on philological grounds. χειμῶνι τυφῶ—Schutz, Blomfield, and Dindorf read τυφῶ, but, on account of σύν ζάλη ὄμβρ., which is connected with it as further descriptive of the tempest in question, the old reading τυφῶ is to be preferred, and it may have been from a desire to shew that the whole sentence τυφῶ σύν ζ. τ' ὄμ. was designed to characterise χειμῶνι, that a comma was inserted after χειμῶνι in the older Edd.^m Compare Suppl. 560, τυφῶ μένος. Hesych.: Τυφῶν ὁ μέγας ἄνεμος. Τυφῶ ἀντὶ τοῦ Τυφῶνος. Σοφοκλῆς. Suidas: Τυφῶν κεραννὸς βίαιος, πολὺς, καὶ πνευματώδες. ἢ πνεῦμα καπνώδες, ἐρῶγός ἀπὸ νέφους. λέγεται καὶ διὰ τοῦ σ Τυφῶς: and again on Aristoph. Ran. 848: τοὺς γὰρ καταγιδῶδεις ἀνέμους τυφῶς λέγουσι: compare Schleusn. Lex. N. T. v. τυφῶν, and Blomf. Gloss. Prom. 362. Soph. Antig. 418. Eur. Phæn. 1154. Aristoph. Lys. 974. Nub. 336. Eq. 511. ζάλη. Hesych.: ζάλη συστροφή ἀνέμων μεγάληων: Etym. Eustath. and Phot. Lex. MS.: ζάλην μεγάλην ἄελλαν: whence Suidas is to be corrected: ζάλην μεγάλην ἄλα. ἀπὸ τοῦ σφόδρα (ζά) ἀλίεσθαι. Τινές, ἄνεμος λάβρος, πνεῦμα θορυβῶδες. Τινές, ζάλην τὴν χάλαζαν: compare Prom. 371, πυρπνόου ζάλης. Soph. Aj. 352, φοινίας

^m The Bishop of Lichfield would still retain the comma, and read τυφῶ. "Accipio hæc tanquam eprexegesiñ τοῦ, χειμῶνι. Τυφῶς est ventorum vehemens conversio, vel quod Lucretius vocat v. 1225, vis violenti per mare venti, quod in orientaliibus regionibus nostrates adhuc vocant sermone vernaculo a ty-

phoon. Hesiod. Theogon. 868, Ἐκ δὲ Τυφῶεός ἐστ' ἀνέμων μένος ὕγρον ἄεττων. Ζάλη est fluctuatio maris vehemens, ἀπὸ τοῦ ζεῖν τὴν ἄλα. Ex his duobus igitur tempestas conflata est, ventorum turbine et concitatione maris, imbrilius commoti."

ζάλης. Στρόβος, a *whirl*, or *whirling*: Hesych.: στρόβοι· συστροφαί.—but in Suppl. 457, ἔχω στρόβους ζώνας τε, συλλαβὰς πέπλων, it means a *girdle*. Compare στρόμβοι, Prom. 1085, and στροβείν, v. 1185. Ch. 203. 1052. Ποιμένος κακοῦ: “improbus pastor dicitur ventus, ut qui huc illuc dissipat naves, quæ sibi ducendæ erant:” Klaus. Compare Suppl. 767. ναῶν ποιμένες. Soph. Aj. 360. Naupl. fr. 379, 10. Eur. Suppl. 674.

640. ἀνθῶν νεκροῖς, ναυτικῶν τ' ἐρειπίων, *budding with dead bodies of Grecian men*, Matth. Gr. Gr. §. 396, and full of wrecks of ships, Ibid. §. 352—another instance of *Zeugma*, but of a simpler kind than that already noticed on v. 611, inasmuch as the *same* verb is here connected with two distinct substantives; with the one in its literal, with the other in a slightly derivative sense: compare Herodot. iv. 106, ἐσθῆτα δὲ φορέουσι τῇ Σκυθικῇ ὁμοίην, γλώσσαν δὲ ἰδίην. We may thus account for the change of construction, noticed by Matth. *Miscell. Philolog.* ii. p. 6, note, and Voss. *cur. Æsch.* p. 22, to avoid which Professor Scholefield would connect νεκροῖς, in a similarly extended senseⁿ, at once with ἀνδρῶν and ἐρειπίων. On ἀνθῶν νεκροῖς—with which compare Lucian, *Nigrin.* 16, τῶν δὲ ἔρημος ὁ χώρος γενόμενος... ἀνθεὶ πολλαῖς τε καὶ ἀγρίαῖς ἐπιθυμίας, and *De Dom.* 9. οὐρανὸς... ἀνθῶν τῷ πυρί. Lucret. v. 1441. Tum mare velivolum florebat navibus pandis—Klausen observes: “plerumque res quæpiam eo *efflorescere* dicitur, quod ipsa insignue procreavit: velut κωκυτοῖς ἐπανθίζειν, Ch. 150. πολλοῖς ἐπανθίσιατες πόνοισί γε δάμους, Theb. 951. Hoc loco de iis quæ in ponto apparent, ipso tamen auctore.” Ἐρείπια, *rudera*: compare a parallel passage, Pers. 412–28.

644. θεός τις] This second τις, on which see Elmsl. on Aristoph. *Acharn.* 569, and Soph. *Œd.* T. 1100. Pors. on *Hec.* 1161, serves more particularly to define the τις preceding: *some one—some god*, that is, *not man*.

645. τύχη σωτήρ, for σώτειρα; compare Theb. 225, εὐπραξίας σωτήρος. Soph. *Œd.* T. 81, τύχη σωτήρι. Eur. *Elect.* 993, τιμὰς σωτήρας. Matth. Gr. Gr. §. 429. 4. Instead of ναῦν θέλουσ', Canter, Porson, Dindorf, and Elmsley on *Œd.* T. 81, read ναῦν στελοῦσ', Blomfield, after Stanley and Casaubon, *ναυστολοῦσ'*—which he supposes first to have been confounded with its synonym *ναυσθλοῦσα*,

ⁿ Thus: “ναυτικῶν ἐρειπίων non ab ipso νεκροῖς pendere potest, sed a vocabulo ad sensum accommodato, quod a νεκροῖς petendum est: θραύσασιν puta, vel tale aliquid.” S. L.

then corrupted into *νασθολούσα*, and finally changed into *ναῦν θέλουσα*—but Wellauer rightly translates *θέλουσα*, *libens, propitia*; comparing Ch. 19, *γενοῦ δὲ σύμμαχος θέλων ἐμοί*. Suppl. 144, *θέλουσα δ' αὐθελουσαν ἀγά μ' ἐπιδέτω Διὸς κόρα*—and with the construction *ναῦν ἐφέζετο*, compare Eum. 409, *βρέτας τε τοῦμόν τῶδ' ἐφημένω ξένω*. and 446, *τὸ σὸν ἐφημένη βρέτας*.

647. *ἐξοκέλαι*, Anglice, *to dash up*; Suidas: *ὀκέλλει προσορμῆι, ἐκρίπτεται. εἴρηται ἐπὶ τῶν νηῶν. καὶ ὀκέλλοι* (Aristoph. Ach. 1159.) *προσορμίξοι* (rather *προσορμοί*). *κέλλειν* and *ὀκέλλειν*—see Blomf. Gloss. Prom. 191, who remarks that the latter form is used by prose writers—is properly a transitive verb, *navem adpellere*, as in Herodot. viii. 84, (which Blomfield quotes in explanation of it), *οἱ μὲν δὴ ἄλλοι Ἕλληνες ἐπὶ πρύμνην ἀνεκρούοντο, καὶ ὠκέλλον τὰς ναῦς, towed astern, and (so) thrust their ships ashore*; compare v. 675. Soph. Trach. 804, *ἐν μίσφ σκάφει θέντες σφε πρὸς γῆν τήνδ' ἐκέλαμεν μολις βρυχώμενον σπασμοῖσι*. Eur. Electr. 139, *Ἄργει κελσας πόδ' ἄλαταν*.—but, by an obvious omission of the accus. *ναῦν σι εἰαντόν*, it is oftener found in an intransitive sense; Eum. 10. Suppl. 16. 330. Eur. Hipp. 140. Iph. A. 167. *Ὀκέλλειν* occurs Eur. Iph. T. 1379. and *ἐξοκέλλειν*, Eur. Troad. 137—both with an active signification.

Ibid. *κραταιλίον*, *rocky*; Hesych. *κραταίλεον(-λίον) ἔδαφος ἐκ σκληροῦ λίθου γεγονός*: from *lâas*, whence *κραταίλαος*. Compare Eur. Electr. 534, *ἐν κραταίλει πέδω*. Bacch. 1096, *χερμάδας κραταιβόλους*°. Hom. Od. xxiii. 46. *ἀμφὶ κραταίπεδον οὔδας*, where Eustath. τὸ λιθόστρατον, καὶ οὕτω στερέον, p. 1827, 39; comparing also (p. 1938, 1.) *κραταίβιος, κραταίπιλος, κραταίτονος, and κραταγιάλος* P. (Il. xix. 361.)

649. *λευκὸν κατ' ἡμᾶρ*] Compare Pers. 301, *λευκὸν ἡμᾶρ νυκτὸς ἐκ μελαγχίμου*, Soph. Aj. 709. *λευκὸν εὐάμερον φάος*, Eur. Electr. 102. *Ἔως γὰρ λευκὸν ὄμμ' ἀναίρεται*, and 730. *λευκὸν πρόσωπον ἄοις Ἐβουκολοῦμεν. ὥσπερ ἐθεραπεύομεν ἐν λογισμοῖς τισὶ τὴν νέαν συμφοράν*, Schol.—Hesych: *βουκολοῦμαι ἀπατῶμαι*: (Anglice, *I cheat myself, beguile*): Phavor: *βουκολεῖσθαι χρησταῖς ἐλπίσιν' ἀντὶ τοῦ ἀπατᾶσθαι*: Suidas, *βουκολήσας ἀπατήσας. καὶ βουκόλημα, τὸ θέλητρον*—for which he quotes Babrius: *παρήλθεν οὕτω βουκολούσα τὴν λυπήν*, (Suid. Lex. v. Αἰωρά), and *χάπως ἔχει τι βουκόλημα τῆς λυπῆς, ἀνέθηκε ταίχοις ποικίλας γραφὰς ζώων*. (Schol. Aristoph. Pax, 153.) Compare Eum. 78, καὶ

° This is Heath's, and Brunck's correction of *κραταβόλους*: Musgrave proposed *καταβόλους*, and this is preferred by Malby. P Add *κραταίπους*, Hom. Hymn. xlviii. 8, *ἡμίονοι δ' ἔξουσι κραταίποδες ἐς τῆδε δῶμα*.

μη πρόκαμνε τόνδε βουκολούμενος πόνον. ib. 91, τόνδε ποιμαίνων ἐμὸν
 ἰκίτην. Pind. Ol. xi. 9. τὰ μὲν ἀμετέρα γλώσσα ποιμαίνειν ἐθέλει. Theocr.
 xi. 80. Πολύφωμος ἐποίμαινε τὸν ἔρωτα μουσίσδων 9. Σποδομένου
 διασκεδασθέντος δίκην σποδοῦ. Schol.: compare Theb. 809. κατεσπο-
 δημένοι. “Per καμνόντος non intelligo cum Stanl. in notis et Blomf.
 plane *mortui*, quod nescio equidem an satis recte dici possit; sed
 tantum *afflicti*, *laborantis*, sicut dixerat Sept. Th. 192, (210.) *καὶ*
καμούσης ποτιῶ πρὸς κύματι. In σποδούμενος et hic, et apud Eur.
 Hipp. 1238, *σποδούμενος μὲν πρὸς πέτρας*, metaphora sumpta est a
 minutis pulveris vel cinerum particulis, quæ facile dissipantur et in
 unum congregari nequeunt. *Veritas igitur, in partes minutas, cine-
 rum instar, reductus.* Id sæpe fit tundendo vel verberando: hinc
 Hesychii interpretatio: Σποδούμενος· τυπτόμενος, καὶ τὰ ὅμοια.” S. L.

654. ταῦτ' ἔχειν. Wellauer objects to this, which is the reading of
 Stanley, Pauw, Schutz, Bothe, Blomfield, and Scholefield: “Male;
 hoc enim foret τὰ αὐτὰ ἔχειν, ἃ ἡμεῖς ἔχομεν”—but why not resolve it
 into ἃ ἡμᾶς ἔχειν ἐκείνοι δοξάζουσι? Ταῦτ', however, is the reading of
 Vettori, Porson, Dindorf, Wellauer, and Klausen.

655. Μενελαῶν γὰρ οὖν...εἰ δ' οὖν] “Οὖν often expresses the
 state of mind which we are in during inquiry, whilst we are still
 searching after the truth, and our opinion is as yet undetermined:”
 Stephens' *Treatise* &c. p. 111. According to this view, we may
 translate: *for as to Menelaus, now*, (the subject of inquiry, vv.
 598—614), *first and foremost expect that he has by this time arrived*
—in the interval, namely, since the herald left the army, v. 519—
but, however that may be, if r....., there is reason to hope that he
soon will have come back to his home—πρῶτόν τε καὶ μάλιστα...εἰ δ'
οὖν, may be compared with that well known phrase in Thucydides,
μάλιστα μὲν...εἰ δὲ μή, *as the thing most to be desired—but if not that,*
then &c. Μηχαναῖς Διός, *by some contrivance or other on the part of*
Jupiter—see Porson on Phœniss. 423, and compare Soph. CEd. T.
962, νόσοις ὁ τλήμων, ὡς ἔοικεν, ἔφθιτο.

662. Here follows the third Stasimon, (see on v. 155),—the
 second Act, as we should call it, being concluded by the departure
 of the herald with the message of the Queen, v. 585. Clytemnestra
 had quitted the stage, after v. 593.

q “Ejusdem farinæ est ἀβουκόλητον πύθεται, ἀνακρίνει, δρᾶ: ubi hunc Æs-
 chyli locum Hesychio obversatum fuisse
 apud Nostrum, Suppl. 929.” S. L.
 r “ἰστορεῖ, νοτιῖ, sive ἀσπίτι. Hesych.: censet Arnaldus Lect. Græc. p. 74.”
 ἰστορεῖ· μαρτυρεῖ, μυθεῖ, ἐρωτᾷ, ἐρᾷ,
 S. L.

Τίς ποτ' ὠμόμαζεν—“Vexatissima erat in Scholis quæstio, utrum nomina φύσει, fuerint, an θέσει. Priorem sententiam tuentur Stoiici, de quibus fusius D. Augustinus, de Dialectica, cap. 6. Posteriorem Pythagorei, quibus annumerantur Æschylus et Pythagoreorum sequaces Academici; ut Plato in Cratylo, et epitomator ejus Alcinous, c. 6. Porro cum ipsa nomina naturæ rerum quibus attribuuntur apte congruant, idcirco Pythagoras eum, quicumque fuerit, qui rebus nomina imposuit, omnium sapientissimum esse duxit. Iambl. c. 18: Τί τὸ σοφώτατον; Ἀριθμός^s. Δεύτερον δὲ τὸ [malim τὸν] τοῖς πράγμασι τὰ ὀνόματα τιθέμενον. Cic. Tusc. Quæst. I. 25. Aut quis primus, quod summa sapientiæ Pythagoræ visum est, omnibus rebus imposuit nomina?” Stanl.

664. μή τις, *may it not have been some one*—or, more clearly to express the rising thought^t, which μή, when thus employed, discards or deprecates as soon as formed, *I hope, not some one whom &c.*—see Matth. Gr. Gr. §. 608. a. Obs. 3. and §. 614; and compare Theb. 208, τί οὖν; ὁ ναύτης ἄρα μή εἰς πρόραν φνυγὼν πρόμνηθεν εὖρε μηχανῆν σωτηρίας; Soph. Electr. 446. ἄρα μή δοκεῖς λυτήρι' αὐτῆ ταῦτα τοῦ φόβου φέρειν; Antig. 632, ὦ παῖ, τελείαν ψῆφον ἄρα μή κλύων τῆς μελλονύμφου πατρὶ λυσσαίνων πάρει; where Hermann: “ἄρα μή idem propemodum est, quod μή solum, nisi quod ἄρα μή paullo fortius: utrumque est *suspicientis* id factum esse, de quo sermo est^u.” Slightly different from this is the example given by Matth. Gr. Gr. §. 614. Plat. Phædr. p. 64. C. ἡγούμεθά τι τὸν θάνατον εἶναι; πάνν γε, ἔφη. ἄρα μή ἄλλο τι ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν; *don't we hold that it may be something more than the liberation of the soul from the body?*

665. προνοίασι] Blomfield well compares Eur. Phœn. 636. ἀληθῶς δ' ὄνομα Πολυνεῖκη πατὴρ ἔθετό σοι θεία προνοία νεικέων ἐπόνυμον. On this mode of reasoning ἀπὸ τοῦ ὀνόματος, Aristot. Rhet. ii. 23, 29, see Elmsl. on Bacch. 508^v—ἐν τύχῃ, *feliciter*; Butl., Anglice *happily*. “Semel tantum alibi apud tragicos hanc constructionem offendi, idque in loco non plane gemello, Soph. CEd. T. 80, εἰ γὰρ ἐν τύχῃ γε τῷ Σωτῆρι βαίη. Non igitur temere rejicienda est Stanl. conjectura, οὐ τύχα, h. e. *non fortuito, sed προνοία.*” S. L.

^s See Prom. 459, ἀριθμὸν ἕξοχον σοφισμάτων.

^t See note on τ. 491.

^u See also Herm. on Viger, p. 488. n. 295. Hoogeveen on the particles ἄρα μή, ἄρ' οὐ.

^v To the examples there collected, add from our own Æschylus: “Said he, young Harry Percy's spur was cold? *Of Hotspur, coldspur?*” Second Part of K. Henry IV. Act i. Sc. 1.

667. τὰν δορίγαμβρον, *the spear-wedded or spear-connected*—compare Virg. *Æn.* vii. 318, indicated by Stanley; Sanguine Trojano et Rutulo dotabere, virgo, et Bellona manet te pronuba. Γαμβρός, *any relation by marriage*; see v. 686; Soph. *Ced.* T. 70, *a brother-in-law*; Eur. *Iph.* A. 986, *a son-in-law*; compare Phœn. 427. Hipp. 635 w. Androm. 359. 642. 739.

670. ἐκ τῶν ἀβροτίμων προκαλυμάτων, *coming forth of the luxurious^x-priced coverings in front of her bridal chamber*—compare v. 1145, though καλυμάτων there is rather to be interpreted of the bridal veil. Klausen remarks that these nuptial hangings or curtains (προκαλύματα or παρακαλύματα) were at a later period known by the name of παραπετάσματα, and that they were suspended on the inner side of the door, as appears from Pollux, x. 7, 32. and Sagittar. *de januis vet.* c. 24. He remarks also as matter of wonder, that no mention of them is found in Homer.—Instead of ἀβροτίμων, Salmasius, *Exerc.* p. 78, proposed to read ἀβροπήνων, on the authority of Lycophron, 863. μήθ' ἀβροπήνους ἀμφιβάλλεσθαι πέπλους, coupled with the preceding remark of Tzetzes: γίγνωσκε, ὦ Λυκόφρων, ὅτι τινας μὲν λέξεις ἀπ' Αἰσχύλου κλέπτεις—and this reading has been received by Porson, Dindorf, and Blomfield, who compares Eur. *Iph.* T. 814, εὐπήνους ὑφαίς: but with ἀβροτίμων compare *ibid.* 1148, χαίτας ἀβρόπλουτον ἐς ἔριον γ.

672. γίγαντος] Blomfield interprets *earth-born*, connecting the winds with Tellus through Astræus the son of Eurybie and Crius, the son of Tellus, and quoting from Hesiod: Ἀστραίφ δ' Ἡὼς ἀνέμους τέκε καρπεροθύμους, ἀργέστην Ζέφυρον κ. τ. λ. Klausen, on the contrary, makes it a simple epithet, descriptive of the *great strength* of the winds; quoting Theb. 424, where the term is applied to *Carpæus*, and Hesychius, who, with reference perhaps to this very passage, has: γίγαντος· μεγάλου, ἰσχυροῦ, ὑπερφυοῦς.

673. πολὺνδρῶι τε φεράσπιδες, *and many warriors*—as if it had been πολλοὶ ἄνδρες φεράσπιδες^z; see on vv. 17. 374—like so many hunters following after the fleeting track of the oars, (sailed) when

^w See Monk on this passage (v. 631.)

^x The Neap. MS. has ἀβροτίμων, with the gloss: τῶν λῆαν τιμῶν.

^y ἀβροτίμων. Sunt qui malint ἀβροπήνων ex conjectura Salmasii ad Solin. p. 78. Ἀβρότιμος erit *delicate cultus*, h. e. *venerabilis*; ἀβρόπηνος, *delicate textus*. Ut ut legeris, notabis *Æschylum* verbis insolentioribus ab

ἀβρός compositis delectari: e. g. Pers. 41, ἀβροδαιτος. *ib.* 541, ἀβρόγος. *ib.* 543, ἀβροχίτων. *ib.* 1072, ἀβροβάτης." S. 1. This may sufficiently account for the remark of Tzetzes, even though ἀβροτίμων be permitted to stand.
^z Compare Theb. 849, διδυμάνορα κἀκ' αὐτοφύνα.

they meanwhile ^a had landed on the leafy shores of the Simois, to wage a bloody contest. Πλατᾶν, the reading of Heath, Schutz, Butler and Blomfield has been adopted in preference to πλατᾶν, principally to avoid the forced interpretation of κελσαντων, proposed by Wellauer and adopted by Scholefield and Klausen, *eorum* (*Paridis et Helenæ*), *qui navem, non amplius conspiciendam, appulerant ad Simoëntis ripas*. The participle κελσαντων, it is plain, conveys no definition of *certain persons*, but only of *certain circumstances*, relating to some subject to be gathered from the context, where no mention whatever is made of *Paris*. But refer it in sense to πλατᾶν—i.e. understand it to relate to the *fugitive party*—and the construction is plain enough. The participle (Matth. Gr. Gr. §. 557.) expresses a collateral circumstance of the principal action, *the pursuit*—and with what looseness of application the best Greek writers indulged in this use of it—insomuch that had *more than one* person been said to have sailed in v. 671, even κελσαντες (the reading of Porson, Blomfield, and Dindorf) might have been applied to the persons so mentioned—may be seen in a well-known passage of Thucydides, ii. 3. 20: ὅπως μὴ κατὰ φῶς θαρσαλευτέρους οἷσι προσφέρωνται καὶ σφίσις ἐκ τοῦ ἴσου γίγνωνται, ἀλλ' ἐν νυκτὶ φοβερώτεροι ὄντες ἤσσοις ὅσι τῆς σφετέρας ἐμπειρίας τῆς κατὰ τὴν πόλιν: on which see Arnold's note. Ἄξιφύλλους is the emendation of Pauw, and has been very generally received in place of ἀξιφύλλους, which Maltby, however (Lex. Gr. in voc.), recognises as “*vox inter Æschyli ἅπαξ λεγόμενα recensenda*.” Stanley, Blomfield, and Scholefield have preferred Pearson's correction ἀξιφύλλους—but ἀξιφύλλους, which is found in the Neap. MS. with the gloss: *συνίησις*, is more likely to have been altered on account of the metre into ἀξιφύλλους—and with it we may compare ἀξίγιος, Pind. Nem. iv. 118, ἀξίτροφος Orph. Hym. 50. ἀξίφωτος Meleag. 110. ἀξέειν and ἀξέσθαι Ch. 825. Suppl. 856. Soph. Aj. 226. Eur. Hipp. 537.

678. κῆδος ὀρθώνυμον, *a κῆδος* (Anglice, perhaps we might be permitted to say, *a wo-man*) *rightly so called*; or, *in every sense of the word—a woe* ^b; as in Ch. 469, ἰὼ δύστον' ἄφερτα κήδη. Theb. 984, δύστονα κήδε' ὀμόνυμα—*a relation by marriage*; as in Suppl. 330, κῆδος ἐγγενὲς τὸ πρῖν. Hesych.: Κῆδος· κηδεία, πένθος, λύπη, φθορά, συγ-

^a Compare the note on v. 596, *μανθάνοντι σοι*.

^b We find a remarkable parallel to this passage in Shakspeare. Troilus and

Cressida, Act ii. Sc. 2, where Cassandra exclaims: “*Cry, Trojans, cry! a Helen, and a woe!*”

γένεια, ησστεία, θεραπεία, φροντίς. Ὁρθάνυμος, *nomini recte respondens*; Well. Lex.—opposed to which is ψευδάνυμος, Theb. 670. Prom. 85. 717—compare Theb. 9, ὡν Ζεὺς ἀλεξητήριος ἐπόνυμος γένοιτο Καδμείων πόλει. ib. 405, τῶ τοι φέροντι σῆμ' ὑπέροκμον τόδε γένοιτ' ἂν ὀρθῶς ἐνδίκως τ' ἐπόνυμον. Eum. 90, κάρτα δ' ὡν ἐπόνυμος πομπαῖος ἴσθι.

681. ἀτίμωσιν, is Canter's ingenious restoration of the text, which had been corrupted into ἀτίμως ἴν', as it stands in Vettori's edition, whilst the Neap. MS. wholly omits the -ιν, and supplies ἔνεκα to govern τραπέζας. Translate: *intending after a time to require at their hands the dishonouring of the Table and of the sacred ties^c of social and domestic life, unseasonably celebrating, as they did, the bridal song, in the case of the nuptial hymn which then (in that particular instance) devolved upon the relations to sing.*

Ἐστέρω χρόνῳ, *after a certain succession of time*; i. e. *at some future period*, supposed to be determined, but known only to the Avenging Power (μῆνις)—whereas ἐν ὑστέρω χρόνῳ would be (indefinitely) *in after time*; as in v. 1636. ἐν ὑστέραισιν ἡμέραις, *in days to come*; *at some time or other*: see the note on v. 501. Πρασσομένα—applied here to that Supreme Power “to whom vengeance belongeth,” and to whose purposes all Time is one eternal *Now*^d—takes a double accusative after it, as in v. 781; ἀτίμωσιν, with which compare Ch. 435, πατρὸς δ' ἀτίμωσιν ἄρα τίσει, and *the people of Ilium* v. 678, to whom τίοντας is to be referred. Ἐκφάτως is an ἀπαξ λεγόμενον, which Wellauer translates *clara voce*; but Blomfield, with better reason, *modo ineffabili*; in the same sense as ἀφάτως, or (see Maltby's Lex. Gr. in voc.) ἀμέτρως, ἐκτόπως. Ἐπιρρέπει, *to incline towards* as a balance, and hence *to befall*, is properly a neuter verb, as here and in v. 1005, to which we may add Hom. Il. xiv. 99, ἡμῖν δ' αἰπὺς δλεθρος ἐπιρρέπη—but, from its occasional use in a transitive sense, as Theogn. 157, Ζεὺς γάρ τοι τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλῳ, it signifies also *to apportion*, or *assign* (properly speaking) *by weight*; see v. 240, and Eum. 888, οὐ τᾶν δικαίως τῆδ' ἐπιρρέποις πόλει μῆνιν τινα.

^c This paraphrase—which might have been made yet more purely English, by translating: *the Table and the Fire-side*—has been substituted as the nearest equivalent to the Ζεὺς ξυνέστιος of the Greek; by which (see the note on v. 61.), as by the Roman *Lares* and *Penates*, we are simply to understand that impersonation of *something peculiarly sacred*, which not the Athenian

Orator's conception of *Holiness* herself—τὸ τῆς ὁσίας, ὀσιδῆπος' ἐστὶ, τὸ σεμνὸν καὶ τὸ δαιμόνιον, (*Oration against Midias*, §. 36.)—can so forcibly set before the mind as that phrase without a parallel in any other language, *the Englishman's Fire-side*, or, in one magic word, his *Home*.

^d Compare v. 125. χρόνῳ ἀγρεῖ.

687. μεταμανθάνουσα δ', *But learning now a song changed, from what it then was, to one of much weeping, the aged city of Priam, we may suppose, is greatly wailing, crying* ^a "Paris! Paris! Oh! *disastrously-married!*" when we consider that all along she has been struggling with a life of much weeping indeed, in the midst of her people's piteous blood—i. e. the bloodshed of her citizens; as Klausen well explains the force of μέλειον αἷμα; while he justly repudiates the introduction of φίλον—as Hermann proposes to read the line, αἰῶνα, φίλον πολιτῶν—as incompatible with the notion of blood poured out upon the ground.

Πολύθρηνον v. 689. describes, by a sort of Prolepsis not uncommon in the Tragic writers, the effect produced upon its substantive ὄμνον by the action of the verb μεταμανθάνειν to unlearn and learn anew. In v. 691, it is emphatically repeated with ἦ, (which Hermann has well detached in this form ^b from the corrupt reading παμπρόσθη,) to strengthen by this collateral consideration—*her having been all along in the midst of many sorrows*—the truth of what had just been stated as a *probable or conceivable case* (μέγα που στένει): see the explanation of the particles ἦ and πού, Stephens' *Treatise*, pp. 34, 37, 43.

Τὸν αἰνόλεκτρον, *infelicem istum maritum! that man that was married in an evil hour!* an accusative used in exclamation, whether of sorrow or anger; Matth. Gr. Gr. §. 410. The true principle of this construction, as also of Soph. Aj. 726, τὸν τοῦ μανέντος κἀπιβουλεντοῦ στρατοῦ ξύναμιον ἀποκαλοῦντες, and Eur. Iph. A. 1354, οἷ με τὸν γάμων ἀπεκάλουν ἦσσονα ⁱ, appears to be this. The Article, as we have seen on v. 621, assumes its predicate; so that κικλήσκουσα Πάριν τὸν αἰνόλ. is in fact equivalent to κικλ. Π. ὡς αἰνόλεκτρον ὄντα,

^a Or, *crying with a loud voice* "Paris Oh!" &c. for κικλήσκω, like ἀποκαλέω, is properly, *I call out, I cry aloud*—and, because this implies repetition and "much speaking," hence it is that both these verbs, considered as frequentatives of καλέω, have the signification, *I name*, (it may be, *nick-name*, Aj. 726. Iph. A. 1354) or *entitle*; *I range under this or that appellation*: see Pers. 655. Eur. Ion. 937. Elect. 118. Rhés. 279, 652. Xen. Mem. Socr. i. 2, 6, 57. 6, 13. ii. 2, 1.

^f Blomfield compares Lycophr. 1353, κευθμῶνος αἰνόλεκτρον μύχον. Eur. Hel. 1120, Πάρις αἰνόγαμος. Hec. 944. αἰνό-

παριν. Orph. Arg. 885. πάρθενος αἰνολέχης (ἢ Μήδεια). Add αἰνολαμπής v. 378. αἰνοπάτηρ, Ch. 315. αἰνόμορος, Th. 904.

^g Compare v. 1214, and see Matth. Gr. Gr. §. 446. obs. 2.

^h Blomfield has edited πάμπροσθ' ἦ, which Scholefield also has received; but the introduction of the Article in this place is, on more than one account, objectionable. Stanley, after Casaubon, reads παμπροσθῆ, Bothe πάμπροσθεν, Schutz παμπρόσθη.

ⁱ Compare also Prom. 944. Soph. Aj. 1228. Elect. 1445. Antig. 441. Eur. Med. 271. and Matth. Gr. Gr. §. 276.

or λέγουσ', ἰὸ ἰὸ, αἰνόλεκτε σὺ],—as we find it expressed at length. Eum. 508, μηδέ τις (ἡμᾶς) κυλησκέτω, τοῦτ' ἔπος θροοῦμενος, ᾧ δίκαι, ᾧ θρόνοι τ' Ἐρινύων: compare also vv. 1439. 1448. Suppl. 212, 217. Eur. Tr. 470. Πάμπροσθε, i. e. πάντως πρόσθε as Klausen explains it, Anglice *every way*, or *all the way, before*, may derive some confirmation from the analogous compounds, (most of them equally rare) παμμάταιος, v. 376. παμπήδην, Pers. 729. Soph. Aj. 916. πάλλευκος, Eum. 352, πανοληθῶς, Suppl. 85. πανοίμοι, Ch. 875. πάμπολυς Soph. Ant. 614. παμποίκιλος Eur. Hel. 1359. πάμπαν, Med. 1091.

'Ἄμφι μέλιν αἶμα might be translated, *quoad effusum sanguinem*, Anglice, *as regards* or *in relation to*; as in Suppl. 246, εἴρηκας ἄμφι κόσμον ἀψευδῆ λόγον, and Theb. 843, μέριμνα δ' ἄμφι πόλιν, the only instances in which Æschylus uses ἄμφι with an accusative in nearly the same sense as it is used with a genitive or dative; see vv. 62. 859. 862. 1037. 1046. 1106. Prom. 182. 702. Pers. 8. 168. Theb. 1012. Suppl. 391. 615. 806.—but it seems better to render it, *versuta cum*, Anglice *engaged in* or *amidst*; as in Theb. 103. πῶτ', εἰ μὴ νῦν, ἄμφι λίταν (or λίταν') ἔξομεν: see Matth. Gr. Gr. §. 583. c. and Viger, c. ix. sect. i. 1.

695. ἀγάλακτον οὕτως] Anglice, *a foster-brother, just so*^k—i. e. *just like one of the family*; see this idiomatic use of οὕτως, Homeric αὐτως, ably vindicated and explained by Heyne on Il. iii. 220, and Buttman on Demosth. Orat. ag^t. Midias, §. 21. b. ἐν συνουσίᾳ τῶν καὶ διατριβῇ οὕτως ἰδίᾳ (*just a private party*): and compare with the examples which Buttman has given, Theb. 1056, πρύμνοθεν οὕτως. Soph. Aj. 1206, κείμεν δ' ἀμέριμος οὕτως. (Ed. T. 1427. τοιῶνδ' ἄγος ἀκάλυπτον οὕτω δεικνύμαι. Thucyd. ii. 2. ἡμεῖς δὲ οὐδ' ἐπὶ ἀδύνατον ἀμύνεσθαι οὕτω πόλιν ἐρχόμεθα (*but neither are we marching against a city that is absolutely unable to protect itself*). ib. v. 104. καὶ οὐ παντάπασιν οὕτως ἀλόγως θρασυνόμεθα (*and it is not so utterly without reason that we are confident*). Hor. Sat. ii. 2, 46: *haud ita pridem* (Angl. *not so long ago*). ib. 3. 283: *quid tam magnum?* ib. 6. 1: *modus agri non ita magnus*. Also St. John's Gospel iv. 6. ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ, in Scottish phrase, *just sat himself down on or by the well*; as, lastly, in the Scottish ballad: "We are na fou, we are nay *that* fou."—Ἀγάλακτον. Hesych.: Ἀγάλακτος ἢ ὁμόθηλος. Ἀγάλακ-

j Soph. Phil. 759, ἰὸ ἰὸ δύστηνε σὺ. "οὕτως similitudinem introducit, ut olos
k Klausen translates: *Ita leonem v. 388.*" Let the reader make his
homo quidam nutrit et c.—and adds choice.

τες· σύγγονοι, ἤλικες, ὀμόγαλακτοι. Ἄγαλακτοσύνη· συγγένεια: Suidas: Ἄγαλακτες· ὁμογενεῖς, ὄμαιμοι, ἀδελφοί. Ἄλλοι δὲ τοὺς τῶν ἱερείων κοινωνοὺς, καὶ συγγενεῖς. Οἱ δὲ, συντρόφους.

699. γεραροῖς, *elderly persons*; compare Suppl. 667. γεραροῖσι πρεσβυτοδόκoi γεμόντων θυμέλαι. Eur. Suppl. 42. ἰκετεύω σε, γεραῖα, γεραρῶν ἐκ στομάτων: but γεραρόν, *dignified*, (ἔντιμον. Apollon. Lex.), Hom. Il. iii. 170. οὐδ' αὐτῶ γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε. ib. 211. γεραρώτερος ἦεν Ὀδυσσεύς—so that the Tragedians would seem to be in favour of the derivation γέρων, γεραῖός, &c. from γέρας; not γέρας from γέρων. Klausen, on what authority I know not, calls γεραρός (as also γεαρός) an old form of comparative, (*senior*), which, when again augmented, becomes γεραρώτερος.

700. πολέα δ' ἔσκ', is Casaubon's correction of the common reading ἔσχ', which is found also in the Neap. MS. with the gloss: πρόσσεσχε, προσῆλθε, and in the Scholiast, who remarks: τὸ σαίνων πρὸς τὸ φαιδρωπὸς καὶ τὸ ἔσχε ἀποδώσεις. It is probable that, on account of the rare occurrence of this form -σκον in the Attic poets, the κ may at a very early period have been changed into χ: see Matth. Gr. Gr. 217. Obs. and §. 199. where it is remarked that verbs thus augmented are never mere imperfects or aorists, but have always a *frequentative* sense; whence, probably, the termination of frequentative verbs in -σκω. Compare Pers. 655. Θεομήτωρ δ' ἐκικλήσκειτο Πέρσαις, Θεομήτωρ δ' ἔσκεν. Soph. Antig. 963. παύσεκε—and with πολέα (πολλάκις) Suppl. 745. πολεὶ μελαγχίμφ ξὺν στρατῷ. Matth. Gr. Gr. §. 123.¹

702. φαιδρωπὸς ποτὶ χεῖρα σαίνων τε] The comma, which is found in all the editions after χεῖρα, had better be omitted—or, if inserted at all, inserted after σαίνων τε—since ἀνάγκαις does not depend upon σαίνων, as Wellauer^m appears to have thought, but is the dative of the occasion, or *exciting cause* of the action: Matth. Gr. Gr. §. 399. Translate: *fawning upon the hand and wagging his tail, when moved by his bodily wants*; and compare v. 767. ὑδαεὶ σαίνειν φιλόττη. Hom. Od. xx. 214. ἀλλ' ἄρα ταίγε Οὐρῆσιω μακρῆσι περισσαινόντες ἀέσταν, ὧς ὄταν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἴοντα Σαίνωσ'. Nossis Antho-

¹ Dindorf and Klausen retain ἔσχε, which the latter connects with δίκαι and translates: *habebat id quod justum est infanti*, comparing Ch. 990. ἔχει γὰρ αἰσχυντήρος δίκην—but this is extremely forced; it were better to supply after ἔσχ', (ἐαυτόν) with δίκαι following in

apposition (if you choose to translate in strictness) *id quod justum erat infantis munus, or quemadmodum infantem sese habere decebat*. See note on v. 3.

^m See his Lex. Æschyl. "σαίνειν, *inservire*," with a reference to this passage.

log. iv. v. 6. *σαίνοι κέν σ' ἐσιδοῖσα καὶ οἰκοφύλαξ σκυλάκαινα*. Soph. inc. frag. 700. (Athen. vii. p. 277.) *σαίνοντες οὐραίοισι τὴν κεκτημένην*, where we see that the *object* of the verb *σαίνειν* (on which see Blomf. Gloss. Theb. 379.) follows in the accusative; whence its metaphorical use, as a transitive verb, (1) with *persons*, in the sense of *striking upon the senses or feelings*; Soph. Antig. *παιδός με σαίνει φθόγγος*. Eur. Ion. 685. *οὐ γάρ με σαίνει θέσφατα*. Rhés. *σαίνει μ' ἔννεχος φρυκτωρία*, (compare Eum. 253. *ὄσμη βροτείων αἱμάτων με προσγελᾷ*): (2) with *things*, in the sense of *crouching under*, and so *endeavouring to avert*, or *avoid*; Theb. 383. *σαίνειν μόνον τε καὶ μάχην ἀψυχία*. ib. 704. *τί οὖν ἔτ' ἂν σαίνοιμεν δλίθριον μόνον*; Φαιδρωπός, Angl. *smooth-faced*, Blomf.: compare Eur. Orest. 894. *τὸ δ' ἔμμ' αἰ φαιδρωπὸν ἐδίδον*. Soph. Œd. C. 319. *φαιδρὰ γοῦν ἀπ' ὀμμάτων σαίνει με προστείχουσα*. Pers. 97. *φιλόφρων σαίνουσα*.

705. *ἦθος τὸ πρὸς γε τοκήων*] Blomfield who translates *ἦθος*, *indoles*, justly adds that it is very rarely, if ever, found in this sense, and instances in a parallel case Pind. Ol. xi. 22, *τὸ γὰρ ἐμφυῖες οὐτ' αἶθων ἀλώπηξ, οὐτ' ἐρίβρομοι λείοντες διαλλάξαιντ' ἂν ἦθος*, and again (*Lex. Seguiet*. p. 386, 28.), *ἄμαχον δὲ κρῦψαι τὸ συγγενὲς ἦθος*—to which we may add Prom. 184. Pers. 649. Soph. Aj. 595. Antig. 705, 746, and Eurip. *passim*. **ἦθος* occurs, in fact, but this once in Æschylus, once in Soph. Phil. 894, *θαρσεῖ τό τοι σύνηθες ὀρθώσει μ' ἦθος*, and once in Eur. Suppl. 341, *πολλὰ γὰρ δράσας καλὰ, ἦθος τὸδ' εἰς Ἑλληνας ἐξεδειξάμηνⁿ, αἰεὶ κολαστῆς τῶν κακῶν καθεστάναι*: in both of which passages its use is remarkable, as denoting an outward act which habit had made *a part*, as it were, *of the man's nature* (*σύνηθες*)—for the words of the last speaker also are immediately preceded by *ὡς τοῖς ἐμοῖσιν οὐχὶ πρόσφορον τρόποις φεύγειν τὰ δευά*, and followed by *οὐκοῦν ἀπαυδᾶν δυνατόν ἐστί μοι πόνουσ*: Eur. Suppl. 340–44.

It would seem, then, that as *ἦθος*, a man's *disposition*, or more strictly, *manner*, *conversation*, or *character*, is but the aggregate—mathematically speaking, the *locus* (and this definition will take in the primary meaning of *haunt*, in which the plural *ἦθεα* is generally used)—of his individual *actions* or *habits* (*ἔθη*)^o; so, conversely,

ⁿ This is Hermann's correction of *ἐξελεξάμην*—and it derives no little confirmation from the present text.

^o See Aristot. *Ethics* ii. 1. ἢ δ' ἠθικῆ ἐξ ἔθους περιγίγνεται, ὅθεν καὶ τοῦνομα

ἔσχηκε, μικρὸν παρέκκλινον ἀπὸ τοῦ ἔθους. Also Quintil. *Inst.* vi. 2: *ἦθος, cuius nomine, ut ego quidem sentio, caret sermo Romanus; mores appellantur: atque inde pars quoque illa philosophiæ*

ἔθος may represent any *characteristic act*, or (with reference, again, to the *locus* of all such points) any *single point*† in the *general character*: and, to return now to our text, we may translate accordingly—but after a time he displayed a specimen of temper quite in character with his parents, or parentage; compare v. 573, κάρτα πρὸς γυναικός.

The particle γε—which thus invites attention to what so *peculiarly belongs* to the animals in question, as to be their prevailing practice (ἔθος), and so, in fact their (ἦθος) acquired or *second nature*—is the suggestion of Bothe, proposed in the first instance to fill up the metre, and strongly confirmed by Ch. 419, ἦ τὰπερ πάθομεν ἄχρα πρὸς γε τῶν τεκομένων, which Klausen compares, although he has not yet been induced to admit γε into the text. Wellauer has edited πρόσθε, which Dindorf also has received; whilst Blomfield and Scholefield, adopting a different arrangement, read τοκέων, and in v. 706. τροφεύσιν, on the authority of the Neap. MS., which here, as elsewhere, exhibits Æschylus as corrected by Triclinius.

Χάριν τροφᾶς γὰρ—is Pearson's correction, adopted by Dindorf, Wellauer, and Klausen, as well as by Heath and Butler, in place of χάριν γὰρ τροφᾶς, a transposition frequently made in the older editions from a needless anxiety to have γὰρ in the second place; whereas, by placing it third, (to say nothing of the metre,) we give the important word τροφᾶς its due prominence in the sentence: *for by way of returning thanks for its education*—which same notion might have been more briefly expressed by τροφεῖα γὰρ ἀμείβων or πληρῶν, Theb. 477, or by τροφᾶς γὰρ ἐκτίων, ib. 548.

707. μηλοφόνουσι ἀγαίσω] “Libri ἄταισιw contra metrum. Herm. conj. ἄγαισιw⁴: at non intelligitur, quidnam sibi velit *invidia*. Non id agit leo, ut vitam pecudi invidet, sed ut cibum sibi paret. Itaque scripsi ἀγαίσω, cujus sensum exhibet grammaticus Sangermann. (St. Germain's). 336. Bekker.: Ἄγαλ' οἱ τραγικοὶ τὰς τρώσεις οὕτως ἐκάλουσιν καὶ τὰ τραύματα: καὶ γὰρ τὸ τραῦμα οἷον κατάγμα γίνεται:” Klausen; who translates accordingly—*vulneribus oves occidentibus epulas injussus paravit*—and compares Pers. 425, ἀγαῖσι κοπῶν θραύσασιν τ' ἐρείπων. Perhaps it would be more in accordance with

ἠθική, *moralis*, est dicta. Sed ipsam rei naturam spectanti mihi, non tam *mores* significari videntur, quam *morum quædam proprietas*: nam ipsis quidem omnes habitus mentis continentur.

† Such, for instance, as in English we sometimes hear familiarly expressed by, *a bit of temper*.

⁴ See the note on v. 130.

this passage, and with Æschylus, to translate *with fragments of slaughtered sheep*—see on v. 673, and compare v. 1483, *κουροβόρη πάχη*. Soph. Antig. 1022, *ἀδροφθόρου αίματος*. Eur. Orest. 833, *ματροκτόνον αίμα*. Matth. Gr. Gr. §. 446. Obs. 3. c. 'Ακέλευτος: compare v. 944, Prom. 1024, *ἄκλιτος ἔργων δαιταλεύς*.

710. *οικήταις*, the family, or household, in the largest sense; not the domestics, as the word ordinarily signifies, in contra-distinction to *οικήοις*, relations, a man's own people: compare Ch. 737.

712. *ιερεύς τις ἄσας*, a priest as it were—because a divinely-appointed (*ἐκ θεοῦ*) minister—of evil: compare v. 1202, *Αἰδου μητέρα*. Theb. 574 (applied to Tydeus), 'Ερυνίος κλητήρα, πρόσπολον Φόνου. Eur. Orest. 261 (spoken of the Furies), *ἐνέρων ιερίαι*. Alcest. 25. *Θάνατον εισορῶ πύλας, ἱερῇ θανόντων*. Προσεθρέφθη is Porson's correction of προσετράφη, which is found in all the older editions, and in the Neap. MS.

714. *παρ' αὐτὰ δ'*—]Translate: *Now parallel to these things, i. e. in the very same manner, I would^r say that there came to the city of Ilium the spirit indeed—i. e. one breathing the spirit* (see v. 210, and Theb. 705, *δαίμων λήματος ἐν τροπαίᾳ χρονία μεταλλακτὸς ἴσως ἂν ἔλθοι θαλερωτέρῃ πνεύματι*)—of a settled calm; but she (Helen), quiet ornament of wealth as she was outwardly to look upon, in ^sthe soft glance of her eyes, half-open, half-concealed, inspiring the soul-piercing flower of love, yet in the end occasioned sad^t consequences of her marriage, fatal settler and fatal companion that she was, sped to the house of Priam under the guidance of Jupiter, patron and avenger of social rights, a wceful bride! a Fury!—as Blomfield well translates *νυμφόκλαντος*—although, as he adds, it may be translated also *sponsis defenda* (Angl. *the bane of brides*), in the same sense as Horace has: *Prælia conjugibus loquenda*: Od. iv. 4, 68.

The correctness of the version that has here been given to a passage of difficult, and, but for the parallel story that precedes it, of doubtful interpretation, mainly depends upon the right construction of the participle *παρακλίνουσα*, which Wellauer, Dindorf, and Klausen detach altogether from the preceding context; Wellauer trans-

^r See Matth. Gr. Gr. §. 515. d., and compare below, v. 807.

^s It may be necessary here to state, that in strictness *μαλθακὸν ὀμμάτων βέλος* follows *παρακλίνουσα*, while the apposition *δηξ. ἐρ. ἄνθος* describes the effect produced by the operation of these

side glances, "coquet at once and coy."

^t "Huic loco contulit Elmal. Med. 1385, *πικρὰς τελευτὰς τῶν ἐμῶν ἰδῶν γάμων*. Cf. etiam ib. 398. sq. *πικροὺς δ' ἐγὼ σφι καὶ λυγροὺς θήσω γάμους, πικρὸν δὲ κῆδος καὶ φυγὰς ἐμὰς χθονός*." S. L.

lating it, as applied to Helen, *deflectens ab indole priore, et ad pejus conversa*; whilst Klausen applies it in an active sense to a *literal* Erinnyis—" παρακλίνουσα" *deflectens statum felicitatis et lætitiæ*. Cf. v. 425. (448.) Soph. Electr. 488. sqq." Blomfield, on the contrary, has " Παρακλίνω. *Oblique flecto, sc. ὀμμάτων βέλος*. Aristoph. Pac. 979. καὶ μὴ ποίει γ', ἄπερ αἱ μοιχενόμεναι δρῶσι γυναῖκες. καὶ γὰρ ἐκείναι παρακλίνουσαι τῆς αὐλείας παρακίπτουσιν' κἄν τις προσέχη τὸν νοῦν αὐταῖς, ἀναχωροῦσιν, i. e. (παρακλ.) *portæ valvatum alteram aliquantulum aperientes, uti interpretatur Wesseling, ad Herodot. iii. 156, ὀλίγον τι παρακλίναντες, portas scilicet*. (Eurip. Iph. A. 857. eodem sensu dixit πύλας παροίξας, sicut etiam Aristoph. Pac. 30.^u) et sic Helena palpebras"—and this I believe to be the true interpretation; but, in point of construction, Blomfield would have done better, if instead of separating παρακλίνουσα from what follows, (apparently, as a *nominativus pendens*), he had allowed the comma of the older editions to stand, and compared Eur. Alcest. 204-6, where we find δέ following a participle under precisely similar circumstances, *παρεμμένη δὲ χειρὸς ἄθλιον βάρος, ὅμως δὲ, καίπερ σμικρὸν ἐμπνέουσα* ἔτι, *βλέψαι πρὸς αἰγὰς βούλεται*—but *relaxed, as she is, as to the wretched weight of her hand, yet, although having little breath still left in her, she wishes nevertheless &c.* Παρ' αὐτὰ, Scholefield improperly renders *statim*—a meaning which παρ' αὐτὰ τὰδικήματα, Demosth. Mid. p. 523, 7. acquires only from the context *τὴν τιμωρίαν ποιῆσθαι*—whilst Wellauer, who gives the correct version *similiter*, retains the wrong reading *πάραντα*, which Hesychius explains by *παραχρήμα, εὐθέως, παραντικά* (Angl. *at once, straightway, forthwith*), as Suidas also: *Παρανόθεν' αὐτικά, ἀπὸ τοῦ πάροντος χρόνου*.

Νην. γαλάνας—compare Soph. Electr. 899, *ἐν γαλήνῃ πάντ' ἐδερχόμενῃ τὸπον*. Eur. Iph. A. 544. *μάκαρες οἷ... μέτεσχον λέκτρων Ἀφροδίτας γαλανεῖα χρησάμενοι*. Dan. fr. iv. 7, *θνητῶν σπέρμα τῶν μὲν εὐτυχεῖ λαμπρᾷ γαλήνῃ, τῶν δὲ συννεφεῖ πάλιν*. fr. inc. xlvii. 4, *ὅστις δὲ... μέθῃ ταρασσοί καὶ γαληνίζει φρένα, πάραντα δ' ἥσθεῖς ὕστερον στένει διπλᾷ*.

Ἄκασκαῖον' λίαν κεκοσμημένον. Schol.: but Blomfield rightly derives it from *ἄκασκα*, and that from *ἄκη, silence*; on which see Buttm. *Lexil.* art. 13. 1. Hesych.: *"Ἄκασκα' ἡσύχως, μαλακῶς, βραδέως*. *Lex.*

^u Τηδὶ παροίξας τῆς θύρας, ἵνα μὴ μ' ἴδῃ.

^v Schol. τὴν ἰσχὺν τῆς χειρὸς παραλελυμένην. Anglice, *though her poor hand hangs listlessly by her side*. Dindorf, after Matthiæ, reads this passage dif-

ferently. Perhaps, as Heath proposes, *χειρὸς ἄθ. β.* should be taken in apposition, and *χειρὸς* referred to the supporting hand of *Admetus* (v. 201.)—but this does not affect the construction now before us.

Seguier. p. 371, 1. "Ακασκα' ἤσυχα, βραδία. Κρατίνος Νόμοις. Ὁ προσβύται πᾶν γηράλει, σκηπτροῖσιν ἀκασκα προβῶντες. The insertion of δ' after ἀκασκαίον is due to Porson. It is required both by the metre and sense, and yet might easily be lost in the MSS., as Wellauer observes, before the Α in ἀγαλμα.

"Αγαλμα πλοῦτου—compare v. 199. Prom. 446, ἀγαλμα τῆς ὑπερπλοῦτου χλιδῆς. Soph. Antig. 704, τί γὰρ πατὴρ βάλλοντος εὐλείας τέκνοις ἀγαλμα μείζον; ib. 1116, Καρμείας νύμφας ἀγαλμα. Eur. Suppl. 1164, φίλον φίλας ἀγαλμα ματρός. Ὀμμάτων βέλους—compare v. 229. Suppl. 1004, ὄμματος θελκτῆριον τόξον. Δηξίθυμον—compare καρδιόθηκτον, v. 1441. δακίθυμος ἄτα Soph. Phil. 705. below, v. 760. δῆγμα λύπης. v. 1130, δῆγματι φοινίφ. Blomfield compares Sopater in Athen. iii. p. 101. B. τὴν δηξίθυμον ἐντὸς ὀξάλμην ἔχων. Sophocl. in Plutarch, p. 77. ἔρωτος δῆγμα. Ovid. Heroid. xiii. 30, Pectora legitimus casta momordit amor.

725. παλαίφατος. γέρον λόγος] See on v. 284. and add to the examples there adduced, Terent. Adolph. v. iii. 18: Vetus verbum. Cic. de Fin. ii. 16: Proverbium contritum vetustate. With the sentiment that follows, compare Theb. 769, πρόπρῦμα δ' ἐκβολὰν φέρει ἀνδρῶν ἀλφιστᾶν ἄλβος ἄγαν παχυνθείς. Pind. Pyth. iii. 105. (190). ἄλβος οὐκ ἐς μακρὸν ἀνδρῶν ἔρχεται, πολὺς εὐτ' ἂν ἐπιβρίσας ἔπηται, and above all Longinus on the Sublime, §. 44, indicated by Dobree, χρονίσαντα δὲ ταῦτα ἐν τοῖς βίοις νεοτοποιοῖται, κατὰ τοὺς σόφους, καὶ ταχέως γενόμενα πρὸς τεκνοποιῶν ἀλαζονείαν τε γεννώσι, καὶ τύφον, καὶ τρυφήν, οὐ νοθὰ ἐαυτῶν γενήματα, ἀλλὰ καὶ πᾶν γνήσια—see vv. 728. 733. 744.

731. τὸ δυσσεβὲς γάρ] The emphatic word *dyssebeés* has been rightly restored by Pauw, Heath, Schutz, Blomfield, and Wellauer to the place where both the sense and metre require it to be, before γάρ—see on v. 705. Translate: *for it is the impious act that brings forth more acts after it^w, all bearing their family likeness—and, it is implied, the impious act alone*; whence follows, in connection with this general purport of the sentence—*for the lot of well-ordered families has a goodly succession for ever*: compare Lium. 534, *dyssebias mèn ὕβρις τέκος ὡς ἐτύμως· ἐκ δ' ὑγείας φρενῶν ὁ πᾶσιν φίλος καὶ*

^w The *mèn* which follows *métra* (used here adverbially), *in succession*, serves to sustain it, much as *γέ* might have done; whilst the *δέ* sets, as it were, *over against* the fact just mentioned, the general observation upon it, which

is expressed in the above translation. Or, if any opposition be intended, it is implied that *though* the succession be multiplied, *yet* is the family likeness not diminished.

πολύευκτος ἄλβος. ib. 551, δίκαιος ὧν οὐκ ἄνολβος ἔσται: and with καλ-λίπαις, *having goodly children*, compare εἵπαις, Eur. Hec. 810. Suppl. 955. Ion. 491. It is not necessary, therefore, with Stanley and Blomfield to read δ' ἄρ' for γὰρ in v. 734; though this correction, due in the first instance probably to Casaubon, has obtained the sanction of Porson and of Dindorf. See the note on v. 539.

736. The following strophe and antistrophe have been variously arranged in different editions, but in none without considerable alterations of the text, suggested for the most part by an attempt to improve the interpretation, rather than the metre. Klausen, who has the merit of having proposed the simplest and most satisfactory emendation of ἔταν in v. 738^x, is the only editor who has attempted to extract a meaning from the words φάους κότον v. 739. which he translates *lumen infensum*, comparing θράσος ἄτας i. e. θρασείαν ἄτην v. 741. and explaining it "de lumine, ejus splendor est terribilis et perniciosus, vel de igne divitias destruente, vel de die infausto." In support of this interpretation he refers to v. 378. φῶς αἰνολαμπές, and Ch. 61-65. ῥοπή δ' ἐπισκοπεῖ δίκας ταχέια, τοῖς μὲν ἐν φάει, τὰ δ' ἐν μεταίχμῳ σκότον μένει χρονίζοντα βρούει, τοὺς δ' ἄκρατος ἔχει νύξ—a passage which, with Ch. 320. σκότῳ φάος ἰσόμοιρον, may be thought to lend at least an equal support to that conjecture of Casaubon, φάους σκότον, which the present editor has ventured to receive into the text. For the rest, the reading of the MSS. and older Edd. has been faithfully adhered to: although vv. 740. 748. might have been brought into more exact conformity, by changing in the former τὸν into τάν, and in the latter προσέβα into προσέβαλε^z,

* His note is worthy of being transcribed at length: "Libri ἔταν contra metrum. Herm. conj. εἶτ' ἄν: (Pauw. δ' ἔπ' ἔταν): at tum antistrophe etiam mutanda, neque tamen omnia sibi respondent. Itaque scripsi ἔτε, vestigium rarioris hujus vocis usus agnoscens, qui apud Homerum notissimus a posteris magis magisque rejectus est. "Ote cum conj. Homero est *quando factum erit*, certius definiens quam ἔταν c. conj. *quando forte factum erit*. Ita ἦως ἔτε δία φανήη Π. xxiv. 417. Cf. Π. xxi. 323. [xxiv. 396.] Thiersch. Gr. Gr. 321, 4. In tragicis εἶτε cum conj. Theb. 338. εἶτε c. conj. Soph. Antig. 1016. Œd. Col. 1226. el cum. conj. Ant. 710. (cf.

Herm.) Œd. Tyr. 198. Œd. Col. 1443. Aj. 496. In quibus locis ei sæpe a librariis mutatum in ἦν, et ita haud dubie hoc nostro ἔτε in ἔταν.

γ Excepting only the ejection of τῶν after προσέβα, which Dindorf alone has retained (with marks of something lost), and which probably originated, as Blomfield and Klausen suppose, from the division of the word πλοῦτου.

z This might be supported by Soph. Trach. 844. τὰ μὲν οἶτι προσέβαλε, (sc. τὸν νοῦν) apprehended, *luid hold upon*—but I know no instance in which δαίμων, thus figuratively applied, is found as a *feminine* substantive.

as Hermann has proposed. Of *νεαρά*, as it stands in v. 739. I can give no better account than Klausen has given—that it is the accus. plur., used adverbially, and that it serves by a sort of *ἐπέφηγησις* of the notion already conveyed by *νεάζουσιν*, to connect with that participle the accusatives that follow, as the *forins* of evil in which the old *ὑβρις* is found to exhibit itself anew—*springing up* in the shape of *afflictions to mankind*, (which happen) *sooner or later, when the appointed time shall have come, anew*, i. e. *under new forms as &c.*—or, it may be, *newly, suddenly, by an unlooked-for change—in the light* (i. e. *where, or when there was light*, Matth. Gr. Gr. §. 377.) *darkness, and &c.*—compare a similar use of *νεάζω* (properly an intransitive verb, Soph. Œd. C. 374. Trach. 144. Eur. Phœn. 713. 1619.) with an accusative following, expressive of its effect, Suppl. 103. *ιδέσθω δ' ἐς ὑβριν βρότειον, οἷα (or οἶα) νεάζει πυθμὴν δι' ἀμὸν γάμον τὸ θαλλόν.* With *τότ' ἢ τότε*, Angl. *at some time or other*, compare Eur. Andr. 852. *ξυμφοραὶ θεήλατοι πᾶσιν βροτοῖσιν ἢ τότ' ἤλθον ἢ τότε*—and with *τὸ κύριον*, *the appointed time of vengeance*, Eum. 542. *ποιτὰ γὰρ ἐπέσται· κύριον μένει τέλος.* Suppl. 732. *χρόνῳ τοι κυρῶ τ' ἐν ἡμέρᾳ θεοὺς ἀτίξων τις βροτῶν δώσει δίκην.*

Μελαίνας μελάθροισιν—compare Ch. 52. *ἀνήλιοι, βροτοστρυγίς δνόφοι καλύπτουσι δόμους.* Eum. 379. *τοῖον ἐπὶ κνέφας ἀνδρὶ μύσος πεπύταται, καὶ δνοφερὰν τιν' ἀχλὴν κατὰ δώματος αὐδάται πολύστονος φάτις.* *Εἰδομένων*, by an obvious *σχήμα πρὸς τὸ σημαυνόμενον*, agrees with *ἄτα* expressed in the periphrasis *θράσος ἄτας*: Matth. Gr. Gr. §. 430, 5.

744. *δυσκάπνοις, smoky; ἦγουν πενιχροῖς καὶ εἰτελέσι*: Schol.—“in lowly sheds with smoky rafters;” Milton's *Comus*, quoted by Blomfield^a. It is strange that Klausen, who ridicules this interpretation, should have overlooked the obvious opposition which follows in vv. 746, 749; and passing strange, that he should apply *Δίκα δὲ λάμπει κ. τ. λ.* to *the terrible manifestation of Vengeance* (the same, as he represents it, as *φάους κότον* v. 739. and *φῶς αἰνολαμπής* v. 378.) in *the blackened houses* of the impious and overbearing, v. 742—seeing that this antistrophe is as manifest an amplification of the words *οἰκῶν εὐθυδίκων* v. 734. as the strophe is of *τὸ δυσσεβὲς ἔργον* v. 731. That solitary line, we may add, of Sophocles it may be, *Δίκας δ' ἐξέλαμψεν ὄσιον φάος*, which Klausen has^b erroneously

^a Add Shakesp. K. Henry IV. Part II. Act iii. Sc. 1: Why rather, Sleep, liest thou in smoky cribs &c.

^b Dindorf observes: “Priorem ver-

sum ex Sophocle affert Theophilus ad Autolyc. ii. 54. p. 258. Alter, si est Sophoclis, ex alio loco petitus est.”

quoted in connection with Aj. Locr. fr. 11. *εἰ δὲ ἴδρασας, δεινὰ καὶ παθεῖν σε δεῖ*, is much more applicable to the shining light of the path of the just, than to the murky appearance of the day of retribution. Compare also St. Matthew's Gospel xiii. 43. *τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος*. Ἐναΐσιμος (ἐν αἴσῃ, οἱ κατ' αἴσαν οὐδ' ὑπὲρ αἴσαν, ζῶν) "qui in suis sese continet finibus, neque quidquam facit, nisi quod justum et aptum est sorti sibi a superis concessæ." Klaus. Hesych.: τὰ καθήκοντα, προσήκοντα εἰδώς. Ἐναΐσιμα ἀγαθὰ καὶ καθήκοντα. Schol. Venet. on Il. xv. 598. ἐξαΐσιον ἄδικον. τὸνάντιον δὲ ἐναΐσιμα, τὰ καθήκοντα καὶ δίκαια. Eustath. on Od. xvii. 363: γνοῖθ' οἰτινές εἰσιν ἐναΐσιμοι, οἳ τ' ἀθέμιστοι: ἐναΐσιμον λέγει τὸν δίκαιον καὶ κατὰ θέμις ζῶντα. Compare ἐναΐσιος Soph. Œd. C. 1482. ἐναΐσιμος below v. 885. Eur. Alc. 1077.

746. χρυσόπαστος, sprinkled with gold, gilded^c; Blomfield compares Herodot. viii. 120. *τιήρη χρυσοπάστῃ*. Σὺν πίνῃ χειρῶν; compare Eum. 313. τὸν μὲν καθαρὰς χεῖρας προνέμοντ' οὐτις ἀφ' ἡμῶν μῆνις ἐφέρειται. . ὅστις δ' ἀλιτρῶν, χεῖρας φονίας ἐπικρύπτει—Hor. Sat. I. iv. 68. at bene si quis et vivat puris manibus. Hesych.: πίνος^d ῥύπος καὶ τὰ ὅμοια: Soph. Œd. C. 1259. Eur. Electr. 305.

750. παράσημον αἶφ, stigmatised by common report; of evil reputed^d. Hesych.: Παράσημον ἀδόκιμον, κίβδηλον. ἀπὸ τούτου καὶ τῶν νομισμάτων τὰ κίβδηλα παράσημα λέγεται: Suidas and Harpocrat.: Παράσημος ῥήτωρ. Δημοσθένης ἐν τῷ ὑπὲρ Κτησιφώντος (p. 307, 26.) Ἐκ μεταφορᾶς εἴρηται ἀπὸ τῶν νομισμάτων, ἃ καλοῦσι παράσημα ἥτοι ὅτι ὑποχαράττεται ὑπὸ τῶν ἀργυραμοιβῶν σημεῖω τινί, ὃ τὴν φαυλότητα δηλοῖ, ἐπειδὴ παρατετύπωνται καὶ παρακεχάρακται. Compare Eur. Hipp. 1114. δόξα δὲ μῆτ' ἀτρεκής, μῆτ' αὐτὸν παράσημος ἐνεῖη. Schol. on Hec. 379: κυρίως ἐπίσημον ἀργύριον, τὸ κεχαραγμένον καὶ ἄσημον, τὸ μὴ κεχαραγμένον. παράσημον, τὸ παρακεχαραγμένον.

755. μῆθ' ὑπεράρας κ. τ. λ. without having either overshot, or turned short of, the right measure of compliment. Suidas: Ὑπερῆραν ὑπερέβησαν. Πολύβιος (i. 25.) Κάμψαντες δὲ τὸν Πάχυνον, ὑπερῆραν εἰς Ἐκνομον: compare Dobree on Aristoph. Plut. 689. With ὑποκάμψας compare the use of κάμπτειν, v. 333. Xenophon, quoted by Blom-

^c "Non potui non præferre h. l. Aurati et Stanleii conjecturam τὰ χρυσόπαστα δ' ἴδεθλα, sedes auro conspersas, recepte lectioni ἴσθλα, bona deaurata, præsertim cum præcesserit δώμασι. Ad vocem χρυσόπαστα Miltonum allegat Symmons. Par. Amis. iii: Wings he wore, of many a coloured plume, sprinkled with gold." S. L.

^d See Buttman's *Lexilogus* Art. ii. Αἶφος, and compare below vv. 1454-1518.

field (περὶ κυνηγ. v. 16.) applies it to the doubling of animals in the chase.

757. τὸ δοκεῖν εἶναι, *the semblance of truth; outside show*. "Errant qui apud Æschylum in Agam. 798. πολλοὶ δὲ βροτῶν τὸ δοκεῖν εἶναι, προτίουσι, sic intelligunt, τὸ δοκεῖν προτίουσι τοῦ εἶναι. Hic enim omitti articulus non poterat; sed τὸ δοκεῖν εἶναι, quæ locutio etiam alibi invenitur, est esse videri, i. e. species sinceritatis." Hermann on Viger. p. 703.

763. ἀγέλαστα, *un-laughter-like; compare Ch. 30. ἀγέλαστος ξυμφοραῖς, Anglice, no laughing matters*. Translate, *doing violence to their lack-laughter faces*, or as Blomfield paraphrases it, *forcing a smile into their unwilling countenances*. "Lex. Seguiet p. 337, 6. ἀγέλαστος· ὁ μὴ πρὸς γέλωτα ἐπιτήδειος, καὶ ὁ στυγρός. ἔστι δὲ καὶ πέτρα Ἀθήνησιν οὕτω λεγομένη. Αἰσχύλος δὲ φησι καὶ φρῆν ἀγέλαστος. Plin. N. H. viii. 18. Ferunt Crassum, avum Crassi in Parthis interemti, nunquam risisse; ob id *Agelastum* vocatum. Vid. Ruhnken. ad Homer. H. Cer. 300:" Blomf. Gloss.—*ξυγχαίρουσιν* (sc. τῷ χαίροντι) *ὁμοιοσπερεῖς*—*ut ridentibus arrident, ita stentibus adsent humani vultus*. Wellauer was more blind than Schütz, when he wrote "ξυγχαίρουσιν est dativus, quod Schützius non vidit."

764. προβατογνώμων] Anglice, *a judge of cattle*; applied here (on the same principle, Klausen suggests, as ποιμὴν λαῶν) to *a judge of character* in general. Compare Jaculatr. fr. 224, 5. ἔχω δὲ τούτων θυμὸν ἵππογνώμονα, Angl. *a knowing turn for these things: ἀργυρογνώμων ὁ δοκιμαστής*. Lex. Seguiet (quoted by Blomfield) p. 499: *φυσιογνώμων, a physiognomist*; Cic. de Fato, c. 5. Hesych.: *γνώμων συνετός*. Σοφοκλῆς: compare below v. 1095. Xenoph. Mem. i. 4, 5. In its most general sense, γνώμων is *an index*; hence applied to the *gnomon* of a dial, and to the *teeth* of animals (*γνώμονες* or *φραστήρες*) which indicate their age. Hence Etym. M. p. 236, 49: *γνώμων ὁ ὀδοῦς τῶν ἀλόγων ζώων. ἔνθεν καὶ προβατογνώμων εἴρηται, ἀπὸ τοῦ τὸν χρόνον διαγνώσκεσθαι*. See Kuster's excellent note on Suid. Lex. v. ἀβολήτωρ.

767. ὕδαρεϊ] *μεμιγμένη καὶ οὐ καθαρῇ καὶ ἀκράτῳ*: Schol.; Angl. *milk-and-water friendship*. Blomfield, after Vettori, compares Diphilus in Athen. x. p. 424. F. ἔγχεον σὺ δὴ πιεῖν. Εὐζωρότερον γε, ἢ Δί', ὃ πᾶι, δός· τὸ γὰρ ὕδαρες ἅπαν τοῦτ' ἐστὶ τῇ ψυχῇ κακόν. Aristot. Polit. ii. φιλιαν ὕδαρῆ. Ib. Poët. ad fin. μῦθον ὕδαρῆ, *a feeble or rapid story*. Lycophr. Chalcid. in Athen. x. p. 420. B. *κυλίχιων ὕδαρες*. Antiphanes p. 441. C. οὐθ' ὕδαρες, οὐτ' ἀκρατον.

769. οὐ γὰρ σ' ἐπικεύσω] Butler inserted this σ' on account of the metre, and it has been received by Wellauer, Scholefield, and Klausen; but Blomfield, after Bothe, prefers οὐ γὰρ ἐπικρίψω, the conjecture of Pauw: compare, in point of construction, Prom. 625, μήτοι με κρύψης τοῦθ', ὅπερ μάλω παθεῖν. In the following line, in place of ἀπομούσως^e, which Elmsl. on Med. 102, proposes to alter to ἀπόμουσός τ' ἦσθα γεγρ. οὐτ' εἶ κ. τ. λ., I have ventured to read ἀπομούσων, (which Blomfield also had suggested) and translate: *you were set down under the head of very unwise (persons,) and as one that did not well manage the rudder of his intellects.* With this construction of ἀπομούσων, compare Soph. Œd. T. 411, ὥστ' οὐ Κρέοντος προστάτου γεγράψομαι, and on its indefinite application without the article, see on v. 59, and Matth. Gr. Gr. §. 271. Obs. Ἄπόμουσος, a *Musis alienus*, Angl. *an illiterate person*: Eur. Med. 1089, γένος οὐκ ἀπόμουσον τὸ γυναικῶν. Ion. 526, φρενοῦν ἀμούσους καὶ μεμηνότας ξένους. Alcest. 760, ἄμουσ' ὑλακτῶν. Hesych.: ἄμουσα ἀηδῆ, ἀπαίδευτα. Οἶακα νέμων—compare Theb. 3, οἶακα νομῶν.

772. θράσος ἀκούσιον, is Canter's universally received correction of θράσος ἐκούσιον^f, which offends alike against the metre and the sense. "Mox quod sit ἀνδράσι θνήσκουσι, vix satis intelligo. *Verunt hominibus ad mortem destinatis.*" Blomf. Translate *men under the fear of death, or death-bound*—and understand by it *men who, as St. Paul expresses his own case, had the sentence of death in themselves, (2 Cor. i. 9.),—men going out, as it were, upon a forlorn hope—men, as regards the means, in a way to perish, though in the end, as we learn from v. 775, the great part of them perished not.* Compare the use of ἀπολλύμεθα in three parallel records of a

^e "κάρτ' ἀπομούσως ἦσθα γεγραμμένος. Cic. pro Sext. Roscio, c. 27: Et simul tibi in mentem veniat, facito, quemadmodum vitam hujusce depinxeris: hunc hominem ferum atque agrestem fuisse &c." Staul. "Metaphora est a pictura ab inscita manu ducta, quæ vultum hominis detorquet, et pro urbano atque liberali aspectu ferum atque agrestem representat." S. L. According to this view of the passage, we must translate: *you were pictured to my mind (compare note on v. 32) after a very disagreeable fashion; i. e. as a very disagreeable person: which leads us nearly to the same sense*

as we have already obtained—at the price, however, of a change in the text. Compare οὐ φίλος προσενέπαις v. 312, where see the notes; and, as yet more apposite, Soph. Œd. C. 277, καὶ μὴ θεοὺς τιμῶντες εἶτα τοῖς θεοῖς μοίραις ποιεῖσθε μηδαμῶς. Angl. *rate the gods at nought (παρ' οὐδέν), represent them to yourselves as nothing, in their portions or characters.*

^f The Neap. MS. has θάρσος ἐκούσιον—but this is entitled to no more consideration than its reading of the next line, ἀνδράσι εἶ θνήσκουσι κομίζων. See note on v. 775.

passage of Scripture History, Matth. viii. 25. Mark iv. 38. Luke viii. 24: καθ' ἡμέραν ἀποθνήσκω, 1 Cor. xv. 31. ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν, 2 Cor. vi. 9: Soph. Œd. T. 1454, ἴ' ἐξ ἐκείνων, οἱ μ' ἀπαλλύτην, θάνω. Eur. Phœn. 884, σύ τ' εἰ τάλαινα συγκατασκάπτει πόλις, εἰ μὴ λόγους τις τοῖς ἐμοῖσι πείσεται. Alcest. 633, τότε ξυραλγείν χρῆν σ', ὅτ' ἀλλύμην ἐγώ. Thucyd. iii. 57, οἵτινες Μήδων τε κρατησάντων ἀπαλλύμεθα, καὶ νῦν ἐν ὑμῖν Θηβαίων ἡσσόμεθα—from all which examples of present and imperfect tenses, expressing the *virtual tendency* of an action or condition, commenced indeed, but not effectually completed, we may learn how to interpret, to our caution at once and comfort, those terms of awful interest, under which all mankind are classed in respect of "the second death"—οἱ σωζόμενοι καὶ οἱ ἀπολλύμενοι, 2 Cor. ii. 15: with which compare Acts ii. 47. 2 Cor. iv. 3.

774. οὐκ ἀπ' ἄκρας φρενός, *not from slight, or superficial, sentiment—non ex superficie mentis, ex ima mente*, as Blomfield explains it, comparing Eur. Hec. 242, οὐ γὰρ ἄκρας καρδίας ἔψανσέ μου—*nor without liking; but in perfect sincerity and good-will*. It might well be thought surprising, that Klausen should have arrived at the directly opposite interpretation, "*non ex intima mente;*"—"cui gaudio," he adds, "turbato, neque integro et penitus percepto, opponit ποῖτα οὐδ' ἀφίλωσ"—but the wonder ceases, when we find him first objecting to the received interpretation, that "ἄκρος always describes the summit, not the surface," and then arguing from Soph. Aj. 285, ἄκρας νυκτός—*Angl. when Night had reached the zenith; at the top o' the night, i. e. at midnight;*—that ἀπ' ἄκρας φρενός expresses *from the middle, i. e. the inmost heart!* His other quotation κατ' ἄκρας, *funditus*, Ch. 691, might have served his purpose better, had the words in question been κατ' ἄκρας φρενός—but there is a wide and obvious distinction between that which is *thrown off from the summit*, (ἀπ' ἄκρας,) and which is assumed, in consequence, to have effected but a *slight and superficial* lodgement; and that which takes such *entire possession*, as to go through *from top to bottom* (κατ' ἄκρας.)

775. εὐφρων] The indefinite τις, which in most editions is found after εὐφρων, and which, if retained, would give a general expression (see on v. 55.) of *pleasant in a measure, of a pleasant sort*, has been omitted—first, because this sense is not at all required; secondly, it is omitted in the Florentine MS.; and lastly, because it appears to have originated in the same spirit of unnecessary correction, which in the Neapolitan MS., where it is found, has sub-

stituted παραβαίνοντες for παραβάντες, v. 758. προσεφικνεῖται for προσικνεῖται, v. 761. and interpolated εὖ in v. 773, which in that MS. only is ἀνδράσιν εὖ θνήσκουσι κομίζων.

778. οἰκουροῦντα, *keeping at home*; compare Soph. CEd. C. 343, κατ' οἶκον οἰκουροῦσιν, ὥστε παρθένοι. Phil. 1328, κρύφιος οἰκουρῶν ὄφει—derived from οἰκουρός, ("cujus est ὄρος in οἴκῳ." Klaus.) a *house-keeper*, or *person waiting at home for another*; whence it has passed also into the notion of *lying in wait for another*; see below, vv. 1192. 1597. Soph. Pel. fr. 434. 1. Eur. Herc. F. 45. Hecub. 1277, οἰκουρός πικρά. Compare also οἰκούρημα, Soph. Phil. 868. Eur. Orest. 926. Hipp. 787. Heracl. 700. οἰκουρία, Eur. Herc. F. 1373. οἰκούριον, Soph. Trach. 542. Translate therefore—*which of your citizens has been justly, and which unseasonably (unjustly) occupying your city during your absence.*

783. φθοράς, stands here, as accusatives often do after neuter^s verbs, to denote the effect or consequence of the complete action ψήφους ἔθεντο, *they gave their votes, or voted.* Compare the notes on vv. 215. 225. 275, and Matth. Gr. Gr. §. 433. Obs. 3, and translate: *For the gods, who try causes not according to the representations of the tongue, but from the real merits of each, unanimously placed their votes in the fatal urn, the effect of which was, the slaughterous destruction of Ilium.* "Φθοράς ψήφους ἔθεντο dictum est pro φθοράς ἐψηφίσαντο, cf. Herm. ad Vig. 899. Pors. ad Eur. Phœn. 300. Seidl. ad Iph. T. 1061. Herm. ap. Seidl. ad Eur. Troad. 123, et in *Classical Journal*, xliv. p. 422 sq." Wellauer. Ἄνδροβνήτας^b is an ἀπαξ λεγόμενον, for which Blomfield reads ἀνδροκμήτας, on the authority of Ch. 889. Eum. 248. 956. Suppl. 679, and Eur. Suppl. 525.—αἰματηρὸν τεύχος: the ἀμφορεύς θανατοῦ, the *opposite vessel* to which was the ἀμφορεύς ἐλεοῦ; see Schol. on Aristoph. Vesp. 89, and compare Eum. 742. Blomfield quotes from Phrynichus, Harpocrat. Lex. v. Κάδισκος: Ἴδου, δέχου τὴν ψήφον, ὁ κάδισκος δέ σοι, Ὁ μὲν ἀπολύων οὗτος, ὁ δ' ἀπολλὺς ὀδί. Lycurgus

^ε See below, πῆδημ' ὀρούσας, v. 795. Matth. Gr. Gr. §. 408.

^h "ἀνδροβνήτας. Quid hoc sit, vix intelligo. Ἡμιβνής est semi-mortuus, νεοβνής recens mortuus, χειμοβνής præ frigore mortuus; λιμοβνής [v. 1241.] præ fame mortuus; ἀνδροβνής igitur debebat valere ab homine mortuus sive

occisus; sed, si vera est lectio, nihil aliud quam active significare potest, mortem hominibus inferens, seu mortalis. Itaque in Blomf. emendationem ἀνδροκμήτας, exitialis hominibus, propendeo, qua voce, ut monuit Vir cl., Noster delectari videtur. Ch. 827. Eum. 248. 954. Suppl. 672." S. L.

against Leocr. p. 168. Reisk.: καὶ δυοῖν καθίσκων κειμένω, τοῦ μὲν προδοσίας, τοῦ δὲ σωτηρίας, τὰς ψήφους φέρεσθαι κ.τ.λ. Ovid Met. xv. 41: Mos erat antiquus niveis atrisque lapillis, His damnare reos, illis absolvere culpa. Tunc quoque sic lata est tristis sententia; et omnis Calculus immitem demittitur ater in urnam.

786. ἐλπίς προσῆει χειρός, *there approached the expectation (only) of a hand*—no actual hand. The boldness of this expression is sufficiently tempered by the subjoined explanation οὐ πληρουμένη, *not being filled*—"dativus effectum designans; ita ut non impletur." Well. and Klaus.

788. ζῶσι, *live, and are mighty*; Psalm xxxviii. 19: compare Musgrave on Soph. Œd. T. 45, and 482: Antig. 457.

791. ἐπέπερ καὶ—inasmuch as we both have wrought for ourselves vindictive snares—instruments, that is, of Divine vengeance: see the note on v. 352, and compare vv. 346-52. Πάγας δίκτυα, παγίδας: Schol. Heath and Blomfield read ἵπερκόπους: see the note on v. 451.

793. δημάθουν, *has laid even with the ground*; see the Scholiast on Hom. Il. ix. 589, πόλιν δέ τε πῦρ ἀμαθύνει: ἀμαθύνει, ἀμαθον ποιεῖ, δὲ δὲ Διοχίλος ἐπὶ τοῦ διαφθεῖρειν ψιλῶς τέταχθε, περὶ τοῦ Ἀκταίωνος λέγων (Jaculatr. fr. 225.) Κύνες δημάθουνον ἄνδρα δεσπότην: and compare Eum. 936, καὶ μέγα φωνοῦντ' ἐχθραῖς ὄργαῖς ἀμαθύνει. Ἴππον νεοσσός is but another designation of the Grecian monster, to wit, the armed host concealed within the horse¹, as Klausen explains it, comparing Lucret. i. 470: nec clam durateus Trojanis Pergama partu inflammasset equus nocturno Grajugenarum—but it may be doubted whether πῆδημ' ὀρούσας² is to be referred to that host, *prosilien* ex equo, (as he translates it,) ἵππόθεν ἐκχύμενοι, Hom. Odyss. viii. 515; and not rather to the monster-horse itself, *bounding over the Trojan wall* (like) a blood-thirsty lion, v. 796, according to that passage of Ennius which he has quoted from Macrobius, vi. 2: nam maximo saltu superavit gravidus armatis equus, qui suo partu ardua perdat Pergama. Ἀσπιδοστρόφος is the reading of the Neap. MS. in place of ἀσπιδοστρόφος, on which Wellauer observes: "de forma ἀσπιδοστρόφος dubitans Blomf. ἀσπιδιφόρος mavult, sed non possunt librarii

¹ See Hom. Odyss. iv. 272, and viii. compare Pers. 305, πῆδημα κοῦφον ἐκ νεῶς ἀφήλατο, and Matth. Gr. Gr. 512.

² Having sprung (with) a leap: §. 408.

compositum insolentius in locum potissimi suffecisse. Attamen et ego cum Lobeckio ad Phryn. p. 683 de ἀσπιδηστρόφος dubito; quia, quod recte animadvertit Blomf., non solebant in his compositionibus η adhibere, nisi ubi syllaba brevis vitanda erat: quare ἀσπιδοστρόφος verum videtur, quod præbet Farn.; facile enim ex noto ἀσπιδηφόρος librarii η recipere poterant." See Blomf. Gloss. Theb. 415.

795. ἀμφὶ Πλειάδων δύσω, *sub Autumni finem*; as Blomfield translates, and adds that this constellation rises about forty-four days after the vernal, and sets at about the same interval after the autumnal, equinox. Common opinion, he further tells us, referred the taking of Troy to the beginning of summer; but our Poet, Klausen well suggests, wished to account for the tempest which has been described in vv. 630–51, and see Hesiod, Opp. 617: εἰδ' ἂν Πληϊάδες σθένος ἔβριμον Ἰαρίωνος φεύγουσαι πίπτωσιν ἐς ἥροειδέα πόντον, δὴ τότε παντοίων ἀνέμων θύουσιν ἀῆται· καὶ τότε μηκέτι νῆας ἔχειν ἐπὶ οἴνοπι πόντῳ. Compare *ib.* 382.

799. τὰ δ' ἐς τὸ σὸν φρόνημα] Translate: *but what you said in reference to your own feeling towards me* (vv. 754–8.) *I remember, having noted it—or it may be, I remember to have heard, i. e. have not forgotten—and I hold the same opinion, and you have me on your side:* then follows a parallel passage to vv. 757–67. Klausen compares Soph. Trach. 814, ξυνηγορεῖς σιγῶσα τῷ κατηγορῷ, and 1165, μαντεῖα καινὰ, τοῖς πάλαι ξυνηγόρα.

803. καρδίαν προσήμενος, *besetting the heart*; Casaubon, Pearson, Grotius, Blomfield, and Scholefield, prefer to read καρδίᾳ, as in Pers. 880, τᾷδε γὰρ προσήμεναι—but the text may very well be understood of the insidious *advances* and oft-repeated *aggressions* of the *venom of ill-will*. See Matth. Gr. Gr. §. 409. 4. b.

804. πεπαμένῳ, in place of πεπαμμένῳ, is the correction of Porson, and of Blomfield, who quotes Ch. 191. Eum. 177. and Lycophr. 355. ὡς δὴ κορείαν ἀφθιτον πεπαμένη—where Tzetzes: πῶ, τὸ κτώμαι, πάσω, πέπακα, πεπαμένη. ὅθεν ἐν μὲν γραπτέον· κἄν οἱ μεταγραφείς, οὐκ οἶδ' ὅτι παθόντες, δύσ μὲν γράφωσι.

807. εἰδὼς κ. τ. λ.] Translate: *From my own experience I would call—for right well do I know it—a mere mirror of friendship^k, a shadow of a shadow, men that seemed to be exceeding kind to me.*

^k With this apposition compare below, vv. 865–70.

It is better to arrange this passage thus, with Blomfield and with Klausen; than, with Dindorf and Scholefield, to connect *δμλιάς κάτοπτρον* with *ἐξεπίσταμαι*, whereby the force of *εἶδωλον σκιᾶς* is greatly weakened; or, with Wellauer, to retain the old punctuation, and translate: *expertus loqui possum; probe enim scio speciem tantum familiaritatis, umbræque imaginem fuisse eos, qui maxime benevoli videbantur*—in which case *εἶναι*, or rather *ἄντας*, would be wanting after *ἐξεπίσταμαι*: for *δοκοῦντας εἶναι* must not be separated¹; see on v. 757. With *εἶδωλον σκιᾶς* Klausen compares *σκιᾶς ἄναρ*, Pind. Pyth. viii. 136. *εἶδωλ' ἢ κούφην σκιάν*, Soph. Aj. 126. *καπνοῦ σκιάν, εἶδωλον ἄλλως*, Phil. 946. *σκιᾶς εἶδωλον*, Tyro fr. 587, 6.

811. *σειραφόρος*, Anglice *yoke-fellow*^m, or *coach-fellow*, has been universally received among later editors in place of *σειρασφόρος*, here and below v. 1611, on the united authority of the Neapol. MS. and Pollux vii. 24: *Αἰσχύλος μὲν γὰρ εἶρηκε Σειραφόρον τε καὶ κριθῶντα πᾶλον*. Compare Soph. Electr. 721. *δεξιὸν δ' ἀνεῖς σειραῖον ἵππον*. Eur. Iph. A. 221. *τοὺς μὲν μέσους ζυγίους . . . τοὺς δ' ἔξω σειραφόρους*. Aristoph. Nub. 1300. *κεντῶν ὑπὸ τὸν πρωκτὸν σε τὸν σειραφόρον*. Hesych.: *Σειραφόρον ἡγεμονικόν. μετῆκται δὲ ἀπὸ τῶν δεξιοσειρίων ἵππων*. Isidorus Orig. xviii. 35: (quoted by Stanley and Blomfield): *Quadrigarum vero currus duplici temone olim erant, perpetuoque, et quod omnibus equis injiceretur, jugo. Primus Clisthenes Sicyonius tantum medios jugavit, eisque singulos ex utraque parte simplici vinculo applicuit, quos Græci σειραφόρους, Latini funarios appellant*.

814. *κοινοὺς ἀγῶνας θέντες*, I understand, with Wellauer and Klausen, to mean *having instituted a general debate, or contest of opinions, in full assembly*ⁿ. In illustration of this, Klausen aptly

¹ Wellauer appears from the above translation to have viewed this differently.

^m See St. Paul's Epistles, Philipp. iv. 3. Blomfield quotes Shaksp. Merry Wives of Windsor, ii. 2: you, and your *coach-fellow* Nym. See Steevens' note.

ⁿ Or it may mean, as the Dublin editor Dr. Kennedy suggests, *having appointed public meetings, we will in full assembly consult*, &c. See the note on v. 494: and on the established phrase *προτιθέναι ἐκκλησίαν*, consult

Hemsterhuis on Lucian Necom. 19. vol. i. p. 482. Hermann on Soph. Antig. 160. "Potest quidem ἀγῶν de verborum certamine dici, sed tum fere semper additur λόγων. Soph. El. 1492, *λόγων γὰρ οὐ νῦν ἐστὶν ἀγῶν*. Eur. Androm. 233, *εἰς ἀγῶν' ἔρχει λόγων*. Itaque h. l. intelligo de ludis solemnibus ob felicem reditum Diis institutis, de quibus in concione (*ἐν πανηγύρει*) agendum erat." S. L. The objection may be valid, but the proposed interpretation does not suit the context.

compares Suppl. 366-9, where we find the sovereignty of Argos again represented as a *mixed Monarchy*; agreeably to Thucydides' description of the Heroic age of Greece: πρότερον δὲ ἦσαν ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλείαι. B. i. c. 13.

816. ὅπως . . . μενεῖ] "Vix observarem in re notissima recte se habere futurum μενεῖ, nisi vidissem Stanleium rescribere voluisse μενεῖ. Noster Suppl. 444. ὅπως δ' ὕμαιμον αἶμα μὴ γενήσεται, δεῖ κάρτα θύειν. Pr. 68, ὅπως μὴ σαντὸν οἰκτιεῖς ποτέ. Ch. 263, σιγᾶθ', ὅπως μὴ πύσεται τις." S. L. See the note on v. 353.

817. κέαντες] "Pro κήαντες. Hesych.: Κεῖαντες' καίοντες. et κειόμενοι' καύσαντες. Ovid. Remed. Amor. 229: *Ut corpus redimas, ferrum patieris et ignes*. Seneca Agam. 150: *Et ferrum et ignis sæpe medicinae loco est*. Plato apud Diog. Laert. iii. 85: ἡ δὲ χειρουργικὴ διὰ τοῦ τέμνειν καὶ καίειν ὑγιάζει. Claudian. xx. 14: *ferro sanatur et igni*. Xen. Mem. i. 2. 54: καὶ τοῖς ἰατροῖς παρέχουσι μετὰ πόνων τε καὶ ἀλγηδόνων καὶ ἀποτέμνειν καὶ ἀποκαίειν. Τομῶντα πῆματα dicuntur apud Soph. Aj. 583. *vulnera nulla arte medicabilia nisi per novaculae ferrique incisionem*." Stanl. "Κέαντες non est pro κήαντες, nec pro κείαντες. Ab obsoletis κέω et κάω fiunt κείω et κείω, per epenthesis poetis usitatissimam, et ipsum etiam obsoletum καύω, ejus futurum tamen et aoristus futuri et aoristi verbi κείω locum usurpaverunt. Κέας igitur est a κέω, κέσω, κείας a κείω, κῆας a κάω, κῆας a καίω. Καύσας, a καύω, σ suum post *av* non amittit." S. L. See Buttman's *Irregular Greek Verbs*, pp. 139-40.

819. πῆμ' ἀποστρέψαι νόσου, to avert the evil of the disorder: "πῆματος τρέψαι νόσον vulg., sed νόσος πῆματος nihil est; contra πῆμα νόσον dixit Soph. Philoct. 765. νοσοῦντων πῆματα, Eur. Suppl. 227. πῆμα ἄτης, Soph. Aj. 363: palmaria igitur est Porsoni emendatio in Advers. p. 138°. ed. Lips. πῆμ' ἀποστρέψαι νόσου, quam non potui non recipere cum Blomf." This from Wellauer is the highest praise—and worthily is it bestowed. Klausen alone of modern editors has attempted, by a very forced interpretation, to defend the old reading, which is found in all the MSS. and earlier Edd.

821. θεοῖσι πρῶτα δεξιόσμαι] Wellauer, in his *Lexicon Æschyleum*, renders δεξιόσμαι, *dextra sublata aliquem salutare; alicui preces fundere*—but for the latter meaning he gives no other authority than the passage before us. Hence, as δεξιόσμαι always signifies *I take by the hand, speak kindly to, or welcome*, with an

o *Adversar.* p. 158. ed. Cantab.: see also on Eur. Orest. 581.

accus. of the person, and sometimes a dative of the thing—see Soph. Electr. 976. Inc. Rhes. 419. Aristoph. Plut. 753. Hesych.: Δεξιούται προσάγεται. Suidas: Δεξιούται, αἰτιατικῆ προσάγεται, ξενοδοχεῖ, φιλοφρονεῖται—δεξιόσομαι here must apparently be rendered, with some little license of expression, *I will first greet myself with a sight of the gods, or I will first take my welcome at the hands of the gods*: see below, v. 1287, ἐπιξενούμαι ταῦτα.

826. ἐν χρόνῳ δ'] The δὲ annexes here, as it often does, an explanatory sentence, which accounts for οὐκ αἰσχυνοῦμαι. Translate: *for in time shyness, or their hesitation, wears off with people*; see the note on v. 213.

832. κληδόνας παλιγκότους, Angl. *cross rumours* (see on v. 552) is Stanley's universally received correction of ἡδόνας, the reading of Vettori, and the Neap. MS.: and the evidence of v. 843 is decisive for it.

833. καὶ τὸν μὲν ἤκειν, τὸν δ'—, *and that one should have come with one misfortune, then another should be the bearer of another still still worse misfortune, announcing them to the family*. Hesych: Λάσκειν. λέγειν, φθέγγεσθαι.

838. ἐπλήθον, *abounded*: compare Ch. 1057. Soph. CEd. C. 377. 930. Trach. 53. Eur. Herc. F. 1172. Vettori and the Neap. MS. here again agree in reading ἐπλήθονον, *multiplied*, which Klausen defends, and supplies τὸν θάνατον. Porson, Blomfield, Dindorf, and Wellauer (Lex. Æschyl.) read ἐπλήθον, as the metre requires in Pers. 421, ἀκται δὲ νεκρῶν χοιράδες τ' ἐπλήθον, where most of the older MSS. and Edd. have ἐπλήθονον. Maltby, Lex. Gr. in voc., thinks that πληθύνω is scarcely to be found in Greek poetry: see below on v. 1337.

839. τρισώματος τᾶν κ. τ. λ.] Translate: *truly a second three-bodied Geryon, (three-bodied Geryon the second), in ample measure above, not to mention that below him, might he have boasted of having received a triple cloak of earth; to wit, having died once in each form—i. e. three times for any other man once*. With this agrees the interpretation of Klausen, and of Bothe, Voss, and Blomfield, who well defends the application of χθονὸς χλαῖνα to the grave, from Theognis, 420. καὶ κείσθαι πολλὴν γαῖαν ἐφεισάμενον. Simonid. Ep. εν. αὐτὰρ ἐθάφθη Ζωή, Πιερίην γῆν ἐπιεσσαμένη. Theocrit. Ep. ix. Ὀθνεῖην κείμεν ἐφεισάμενος. Æschylus himself in Anthol. iii. 5.

Τλήμονες Ὅσσαίαν ἀμφιέσαντο κόνιν. Anthol. p. 312. τί πλέον γῆν ἐπιεννίμεθα; Xenoph. Cyrop. vi. 4, 6. κοινῇ γῆν ἐπιέσασθαι: and last, but not least, from Hom. Il. iii. 57. ἢ τέ κεν ἤδη λαῖνον ἔσσο χιτῶνα: where see Heyne's note. Τὴν κάτω γὰρ οὐ λέγω—I do not mention, or take into account, that vast extent of the earth beneath, of which we are elsewhere told, ὑπὸ δὲ σώματι γᾶς πλοῦτος ἄβυσσος ἔσται Theb. 949: compare Ch. 989, Αἰγίσθου γὰρ οὐ λέγω μόρον. Eum. 866, ἐνοικίον δ' ὄρνιθος οὐ λέγω μάχην. Theb. 273, οὐδ' ἀπ' Ἰσμηροῦ λέγω. Wellauer alone, retaining the old comma after χθονός, translates: *posset, tanquam alter Geryon tricorpor, sæpius sibi triplex in terra (nam quod sub terra est Geryonis corpus, non dico) corpus contigisse gloriari*: comparing with πολλήν, in this sense, πολλὰς v. 844. and πολὺς, Theb. 6: and with οὐ λέγω, I shun, or deprecate, as of evil omen, Eum. 866. Soph. Electr. 1467, εἰ δ' ἔπεστι νέμεσις, οὐ λέγω. This would appear to have been the interpretation also of Schutz; but Schutz reads τὸν κάτω, and includes τρίμοιρον also within the parenthesis ^a.

847. κύριος, *potis vel proprius; quem penes est rei cuiusvis κύρος* (sc. ἐξουσία, Hesych.), *dominus—the owner, or holder, or ratifier of our mutual pledges of conjugal fidelity*; compare Eum. 214, Ἦρας τελέιας καὶ Διὸς πιστώματα: also Ch. 658, τοῖς κυρίοισι δωμάτων: ib. 689. Soph. Aj. 734. Œd. C. 288. 1041. 1643. Electr. 919, ἣ δὲ νῦν ἴσως πολλῶν ὑπάρξει κύρος ἡμέρα καλῶν.

849. δορύξενος, *a friend who has been a foe; a brother-in-arms. Δορύξενος: οἱ ἐκ πολέμου ξενοὶ γεγονότες τισί*: Eustath. on Il. iii. p. 405. 33. Δορύξενος ὁ ἐκ τῶν πολεμίων φίλος, ὡς Γλαῦκος καὶ Διομήδης ὁ πρεσβεύων περὶ λύτρων, εἰ ζωγρηθεῖεν τινες. Δορυξένους ἐκάλουσαν καὶ τοὺς ὀπωσοῦν ἐπιξενωθέντας: Suidas. Compare Ch. 562, ξένος τε καὶ δορύξενος δάμων. 914, δάμους δορυξένους. Soph. Electr. 46. Œd. C. 632. Eur. Med. 687. Andr. 999.

850. ἀμφίλεκτα πύματα, *controversial troubles—i. e. the evils of a disputed succession, as explained in what follows—to wit, your risk*

^a "Τρίμοιρον χλαῖναν. Metonymice, vestis pro corpore; ut corpus, τὸ σὸν δέμας, pro persona apud Tragicos. Λαλῶν, id est, ἔχων." Stanl. "Inusitata est hæc locutio, χλαῖνα pro corpore, sed videtur pertinere ad disciplinam Pythagoram, unde Plato apud Diog. Laert. iii. 67. Ἀθάνατον ἔλεγε τὴν ψυχὴν καὶ πολλὰ μεταμφιεννυμένην σώματα, ubi eandem metaphoram habes. Docte qui-

dem disserit Blomf. χθονός τρίμοιρον χλαῖναν de terra corpori superinjecta accipiens, quod multis exemplis confirmat: sed isti interpretationi adversatur epitheton illud τρίμοιρον, quod facit ut plane de corpore intelligam." S. L. See the note on v. 517, and Scholefield on this passage: "v. 846 (842) mera est epexegetis vocis τρίμοιρον, adhibito μορφώματι pro σώματι."

on the plains of Troy; and if (the possibility that) popular tumult should form some desperate scheme. Wellauer (Lex. Æschyl. in v.) renders ἀμφίλεκτα utrinque imminetia; and Klausen interprets it as "mala quæ num eventura sint dubitari potest; itaque mala quæ minantur, etsi non certo instant;" but compare below, v. 1556, ἀμφίλεκτος ὃν κράτει, and in the parallel case of Eteocles and Poly-nices, Soph. Antig. 111, νεκίων ἐξ ἀμφιλόγων: also Eur. Phœn. 500, ἀμφίλεκτος ἔρις. Med. 637, ἀμφιλόγους ὄργας ἀκόρεστά τε νείκη. Βουλὴν καταρρίψειεν, which Scholefield also translates "*consilium projectum*, h. e. cæcum et temerarium, *inirent*," I understand with Blomfield, (who ought surely to have taken the same view of Theb. 1028, κἀπὸ κίνδυνον βαλῶ), to be but a variation of the established phrase κίνδυνον ἀναρρίψαι, on which see Photius and Suidas, and compare Herodot. viii. 50. Thucyd. iv. 85. v. 103. vi. 13. and other authorities given in Blomfield's note on Theb. 1030. And this interpretation, though not free from difficulty, appears to me less forced than that of Schutz and Butler, approved by Wellauer and Klausen, *ne senatum dejicerent*. For, to say nothing of this abrupt and unexampled introduction of the term Βουλή, as applied to an Homeric Council of Elders—βουλὴν καταρρίψαι, thus explained, would not be τὸν πεσόντα λακτίσαι πλέον, under which general expression are conveyed the dangers that in case of Agamemnon's death would await his family, and the speaker herself in particular: see v. 851. Wellauer, however, observes: "sub βουλή illi intelligi videntur, qui absente Agamemnone imperium tenent; iique sunt πεσόντες, si Agamemnon mortuus est. Infinitivum autem λακτίσαι a σύγγονον pendere, perspicuum est:"—and this construction of v. 854, whether a comma be inserted or omitted after βροτοῖσι, is certainly much to be preferred to Blomfield's *ne consilium iniret, eum qui cecidisset magis conculcandi*. It is worth mentioning here, that Abresch proposed to read^r καταρράψειεν, which may derive some confirmation from Eum. 26, λαγὼ δίκην Πενθεῖ καταρράψας μόνον: compare below, v. 1575.

857. κατεσβήκασιν, "*exaruerunt*: quum v. 890 (927), et Theb. 584. κατασβέσει sensu transitivo dictum sit. Intransitiva significatio perfecti usitata est in iis verbis, quorum aor. 2. eandem habet, ut ἔσβη, *defecit, evanuit*." Klaus. Was it in ignorance of this prevailing analogy, that the following attempt at correction was made in

^r This reading has the sanction of the Bishop of Lichfield.

the Florentine MS: ^θ ^τ κατεσβηκασι. ? Ἐπίσσυνοι, *gushing*; compare Eum. 924, ἐπισσύτους βίον τύχας ὀνησίμους γαίαις ἐξαμβράσαι φαειρὸν ἀλίου σέλας.

859. τὰς ἀμφί σοι κ. τ. λ.] Translate: *weeping throughout the night-watches that were kept on your account, unheeded always*—i. e. she took no note of time^s. Λαμπτηρουχία, Wellauer renders by *ignium incendendorum observatio*, and observes “λαμπτηρουχία ἀτημέλητοι non sunt, signa per incuriam non exhibita, quod cum Heathio putat Blomf., sed signa, quæ negligebantur, i. e. non incendebantur, quia incendi causa nondum aderat.” But, ingenious as is this interpretation of ἀτημέλητοι, τὰς ἀμφί σοι λαμπτηρ. are evidently words of a more private and domestic character: compare below v. 862. Λαμπτηρουχία, which is an ἀπαξ λεγόμενον, is literally *a holding or keeping up of those λαμπτήρες*^t, *night lamps*, which were ordinarily extinguished when the family retired to rest; see Suidas: λαμπτήρες· οἱ κατὰ τὴν οἰκίαν φαίνοντες λύχνοι: and compare Ch. 536, πολλοὶ δ' ἀνήλθον, ἐκτυφλωθέντες σκότῳ, λαμπτήρες ἐν δόμοισι. Soph. Aj. 285, ἄκρας νυκτός, ἥνιχ' ἔσπεροι λαμπτήρες οὐκέτ' ἦθον. Ἄτημέλητος· ἡμελημένος: Hesych. and Suidas; Ἄτημέλητα· ἀπρονόητα, ἡμελημένα, ἀφρόντιστα: Etym. M. Blomfield compares Xenoph. Cyrop. v. 49. οὐδένα ἐκὼν ἀτημέλητον παρέλιπεν, and for the verb τημελείν. Eur. Iph. A. 731. Iph. T. 311.

It is surprising that Professor Scholefield should have so utterly overlooked the peculiar collocation of ἀμφί σοι, (with which compare v. 958. Ch. 507, τὸν ἐκ βυθοῦ κλωστήρα σώζοντες. Eur. Hec. 1267, ὁ Θρηξί μάντις. and Orest. 363, ὁ ναυτιλοῖσι μάντις), as to translate: *Te propter lugens per noctes, cum accendebantur lucernæ.*

862. ῥιπαῖσι θαύσσοντος,] Anglice, *humming along with light strokes of his wings*. “Θαύσσω proprie de venatoribus dictum, canes incitantibus; a θῶς, lupi genus. Eur. Iph. T. 1127. ὁ Πανὸς κάλαμος κόπαις ἐπιθῶξει (will give the word to, sc. τὸ ῥιππαπαί. Aristoph. Ran. 1073. Vesp. 909.) Hipp. 219. κωσι θαύξαι (to cheer on dogs):” Blomf. Gloss. on Prom. 73. Compare Prom. 393, ὀρμωμένῳ μοι τόνδ' ἐθῶξας λόγον. 1040, εἰδόσι τοί μοι τάσδ' ἀγγελίας ὄδ' ἐθῶξεν. Soph. Aj. 308, παίσας κάρα θῶξεν. and 335, οἶαν τήνδε θαύσσει

^s Compare Soph. Trach. 246. ἦ καπὶ ταίτη τῇ πόλει τὸν ἄσκοπον χρόνον βεβίως ἢν ἡμερῶν ἀνήριθμον; *that inconsiderate, or unheeded, length of time!* though Hermann inclines rather to translate it, *inconceivable, incredible*; see his note.

^t “*vigiles lucernæ*,” as Blomfield in his Glossary corrects his first interpretation of the passage, “ad quas Clytemnestra se adsessisse dicat, dum conjux frustra expectaretur.”

βοήν. Eur. Bacch. 871, *θούσσων δὲ κυναγέτας συντείη δρόμημα κυνῶν*. Orest. 168, *σὺ γάρ νιν θούξασ' ἔβαλες ἐξ ὑπνου*: and with *ρίπαισι λεπταῖσι*, Prom. 125, *αἰθήρ δ' ελαφραῖσι πτερύγων ρίπαις ὑποσυρίζει*, on which Griffiths observes: "*ρίπη* always contains a notion of vibration: see Agam. 892. Antig. 137, 930. Hel. 1123, Iph. T. 885. In Soph. Elect. 105, *ἀστρων ρίπας* are the twinklings of the stars, *astrorum scintillationes*; and probably in Œd. C. 1248, *νυχῶν ἀπὸ ρίπῶν* has the same meaning."

863. *πλείω τοῦ ξυνεύδοντος χρόνου*, more than the measure of, i. e. more than could possibly happen in, the time that went along with my slumbers, or, with me sleeping. An equally bold expression occurs in Soph. Œd. T. 1082, *οἱ δὲ συγγενεῖς μῆνις με μικρὸν καὶ μέγαν διώρισαν*, where Hermann translates *οἱ συγγενεῖς μῆνες*, (*my co-temporary months*), *qui mecum fuerunt*, i. e. *vixit meæ menses; vixit meæ cursum ac perpetuitas*; and compares Eur. Herc. F. 1293, *συγγενῶς δύστηνος ὦν*, (*unhappy from the hour of his birth*), *qui perpetuo infelix fuit*. Compare also Soph. Œd. C. 7, *χῶ χρόνος ξυῶν μακρός*. Phil. 1453, *χαῖρ', ὃ μέλαθρον ξύμφρουρον ἐμοί*, and as involving a similar personification of Time, Prom. 981, *ἀλλ' ἐκδιδάσκει πᾶνθ ὃ γηράσκων χρόνος*. Soph. El. 781, *ἀλλ' ὃ προστατῶν χρόνος δῆγέ μ' ἀλέν ὡς θανουμένην*. Œd. C. 609, *ὃ παγκρατῆς χρόνος*. and 617, *μυρίας ὃ μυρίας χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών*.

864. *ἀπενθήτω*, properly *unlamented*; but it occurs in an active sense, as here, in Eum. 912, *τὸ τῶν δικαίων τῶνδ' ἀπένθητον γένος*. If a comma be placed, as in most editions it is, after *φρενί*, *ἀπενθήτω* can only be rendered, as in Blomfield's Glossary, *unsubdued by grief*; but Dindorf and Klausen have very properly removed the comma, which served only to interrupt the sentence *νῦν ἀπενθήτω φρενί λέγοιμ' ἄν*. It is possible, however, that there may be a lurking equivocation here, as we shall find below in vv. 880, 942.

865, &c.] Translate: *I will hail^u my husband here (as) dog of the Home-stead^v; main-stay of Ship; ground-pillar of lofty Roof; only-begotten child unto a Father*—and compare with this last expression the Apostle's description of "the excellent glory:" *καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός*: Joh. i. 14. *Σταθμῶν τῶν τῆς θύρας παραστατῶν, ἢ μάνδρων, ἢ τόπων ἔνθα ἀναπαύεται τις*. Hesych. *Πρότονος, a stay, or fore-stay; ὃ προτεταμένως κάλωσ*: Suidas; see Schol. Apoll. Rhod. i. 564: *πρότονοι, τὰ ἐξ ἐκατέρου μέρους τοῦ ἰστίου ἐπὶ τὴν πῶραν καὶ τὴν πύρμναν ἐκτεινόμενα*

^u Compare v. 872.

^v Compare v. 588, *δωμάτων κῶνα*.

σχοίνα: quoted by Blomfield, who compares Callim. Ep. v. 4. and Hom. Il. i. 434. ἰστών δ' ἰστοδόκη πέλασαν, προτόνοισιν ὑφέντες. Ποδῆρης, *fitting, or appertaining unto, the feet*; see below v. 1565; also *reaching to the feet*; see Suidas: Ποδῆρης· ἕως τῶν ποδῶν χιτῶν: and Eur. Bacch. 833, πέπλοι ποδήρεις: and hence *reaching to the ground*; as here^w. It is a compound of ἄρω, as Blomfield has shewn, whence also ἄμαξήρης v. 1017. πισσῆρης, Ch. 268. λευκήρης, Pers. 1056. λεχήρης, Eur. Phœn. 1541. τοξήρης, Inc. Rhœs. 227. εὐήρης, Hippocr. p. 13. 6. ed. Basil.

868. καὶ γῆν] The simplest explanation, perhaps, that can be given of this offending καὶ x, which Blomfield would get rid of even at the sacrifice of the whole line, is that it connects the two proximate figures y—*child of his affections unto Father, or unexpected sight of land to Sailors, as coming more immediately under the same category; nay as, in fact, identical. Compare, as illustrative of this use of the copula, Hom. Il. viii. 233. Τρώων ἀνθ' ἑκατόν τε διηκοσίων τε ἕκαστος στήσεσθ' ἐν πολέμῳ. χίχ. 147. παρασχέμεν, ὡς ἐπεικέες, ἦρ' ἐχέμεν, παρά σοι. Eum. 524, τίς... ἢ πόλις βροτός θ' ὁμοίως ἔρ' ἂν σέβοι δίκαν; Thucyd. i. 82. διεκθόντων ἐτῶν καὶ δύο καὶ τριῶν. Xen. Mem. I. ii. 27. τίς μὲν γὰρ αὐλητῆς, τίς δὲ καὶ κιθαριστῆς κ. τ. λ.*—also, the Latin phrase “unus et alter;” Anglice, *one or two.* The same version, nearly, must be given to καὶ—or, *again*,—if we adopt Klausen's ingenious explanation: “Duplex est harum appellationum, quibus cumulat Agamemnonem, ratio: primo recensentur res tales, quibus omnino opus est, ne damno afficiatur res alia; deinde tales, quæ in ipso periculo salvum reddunt. Illa sunt utilissima, sed hæc etiam lætiora; disparantur utraque per καὶ.”

^w “στύλον ποδῆρη. Στύλος et στήλη eatenus differunt, quod hoc *cirrum*, illud *columnam* denotat. Στύλοι οἰκῶν dicuntur filii apud Eur. Iph. T. 57, στύλοι γὰρ οἰκῶν εἰσὶ παῖδες ἄρσενες. [compare ib. 50.] Ποδῆρης autem quodvis significat a *capite ad pedes*, h. e. a summo ad imum, *pertingens*. Sic ποδῆρης ἕσπις, *clypeus qui totum corpus protegit*; σκολῆ ποδῆρης, *vestis ad pedes demissa*. Itaque h. l. στύλος ποδῆρης est *columna, tignum quod summum fastigium percurrit sustinens, a summo fastigio ad terram usque pertingens*; *columna principalis, qua sublata cætera corruant necesse est. Cui*

quam aptissime comparatur Agamemnon, satis patet.” S. L.

x “† καὶ γῆν. Obelum opposuisse videtur Porsonus ob importunum καὶ—ideoque γῆν ἐκφανείσαν vel γαῖαν φανεῖσαν reponere jubet Bl. Nescio an præferenda sit transpositio versuum ad hunc modum, Ὀδοιπόρω διαψώντι—Κάλιστον ἤμαρ—Καὶ γῆν—Conjunctio enim illa, importuna in media oratione, eandem satis apte claudere videtur. Certe melius ordini sententiarum convenit hic versus post κάλλιστον ἤμαρ—positus.” S. L.

y Compare below v. 971, καὶ πότμος εὐθυπορῶν κ. τ. λ.

871. *τερπνὸν δέξ, for a delightful thing it is in every—and therefore, in any—case to have escaped from trouble: τὰναγκαῖον, quicquid corrigere est nefas, Hor. Od. I. 24. 20; compare vv. 209. 1005. 1034. Prom. 105. 515. In the next line τοῖ νῦν is Schutz's correction of τοῖωνν: compare v. 865.*

873. *φθόνος δ' ἀπέστω, Absit autem invidia: let no offence be taken at this; for many are the previous ills that we have endured—which may well be thought to balance our present prosperity: compare below v. 890. Νῦν δ' ἐμοί—here Klausen suggests, we may suppose the speaker to kneel, as intimated below in v. 889.*

876. *πορθήτορα]* Valckenaer, on Eur. Phœn. 1518, proposes to read *πορθήτορος*, whilst Butler and others understand it of the *injurious foot*, with which Agamemnon is represented to have overturned the *standing pillar* of Troy^a. Professor Scholefield's interpretation, however, has more point: “*Meminerit lector Clytæmnestram jam partes agere, et ridicula grandiloquentia amorem suum profiteri: conferat autem Aristoph. Equit. 782, κῆρα καθίζον μαλακῶς, ἵνα μὴ τριβῆς τὴν ἐν Σαλαμῖνι.*”

877. *αἷς ἐπίσταται τέλος, to whom has been assigned as their office, to &c.: compare v. 1169. Ch. 760. γναφεὺς τροφεὺς τε ταῦτὸν εἰχέτην τέλος. Eum. 743, ὅσοις δικαστῶν τοῦτ' ἐπίσταται τέλος: and see Arnold on Thucyd. i. 58. 3. The Neapol. MS. has ἐπίσταται τάδε.*

880. *ἐς δῶμ' ἀέλπτον]* This is so worded, that whilst the speaker means *into a home that he does not expect*, the hearer may understand *into his home*, a thing *beyond his hopes*: see on v. 942. In the next two lines we find another intimation of the same secret purpose, in words which ostensibly refer only to what Agamemnon had said in vv. 813-19.

884. *εἰκότως, Anglice, quite in character with: μακρὰν γὰρ—sc. ῥῆσιν; see Blomfield, who compares v. 1263. Soph. Aj. 1040, μὴ τείνε μακρὰν. Eur. Med. 1351, μακρὰν ἂν ἐξέτεινα. Plato, Rep. x. p. 605. D. μακρὰν ῥῆσιν ἀποτείοντας ἐν τοῖς ὄδυρμοῖς. Athenæus, xiii. p. 573. B. καταλέξω δέ σοι, Κύνουлке, Ἴωνικήν τινα ῥῆσιν ἐκτεινας, κατὰ τὸν Αἰσχύλον, περὶ ἑταιρῶν. See also Valcken. on Herodot. vii. 51. Heindorf on Plat. Gorg. p. 65.*

^a “*Frigidiusculus est hic versus, adeo ut insititium esse putet Bl.; cui tamen vix accedo, causam enim continet, quapropter Clytæmnestra tot caritatis imagines cumulaverit, ideoque vix abesse potest.*” S. L.

^a Hor. Od. I. 35. 13: *Injurioso ne pede proras stantem columnam.*

889. χαμαιπετές βόαμα, with abject mouthing (cognate accusative); οἱ βάρβαροι γὰρ γονυκλισίας τοῖς βασιλείς εὐφημοῦσι: Schol. Klausen compares Soph. Aj. 1227, τὰ δεινὰ ῥήματα χανείν.

891. τιμαλφεῖν, to honour; compare Eum. 15. 626. 807. where the Scholiast remarks: συνεχῆς τὸ ὄνομα παρ' Αἰσχύλῳ δι' ἃ σκόπτει αὐτὸν Ἐπίχαρμος. Hesych.: Τιμαλφής· ἔντιμος, τιμὴν ἀλφαίνουσα, διὰ τιμῆς ἀγομένη. Ἴων Φοῖνικι δεινέρφ. Αἰσχύλος ἐν Ἐπιγόνοις (fr. 50). Etym. M. p. 758. 32: Τιμαλφέστατον, παρὰ Λυκόφρονι (v. 364), πρᾶγμα ἄγαν τίμιον—καὶ τιμαλφούμενος, ὁ τιμὴν εὐρίσκων. Suidas: Τιμαλφέστερον· τιμιώτερον, λαμπρότερον. ἀλφεῖν γάρ ἐστι τὸ εὐρίσκειν. ὥστε γίνεσθαι τὸ τιμαλφέστατον, τὸ τιμὴν εὐρίσκων πλείστην· ἃ δὴ συμβέβηκε τῷ χροσφῷ.

893. κάλλεσιν, purple robes; Suidas: Κάλλη· τὰ πορφυρᾷ ἱμάτια. καὶ κέραμος καλαῖνος (Anglice, sea-green). Αἰσχύλος· ἐν ποικίλοις κάλλεσι. Compare Duker's note on Suidas v. καλαῖς. ed. Gaisf. Etym. M.: κάλλη, τὰ ἄνθη, ἢ τὰ πορφυρᾷ ἱμάτια, ἢ τὰ βαπτὰ ἔρια. Εὐπολις· βάπτειν τὰ κάλλη τὰ περίσμημα τῇ θεῷ: Pollux, vii. 14: see Porson's *Aitvers*, p. 287.

895. ποδοψήστρων] ἀπὸ μεταφορᾶς πέπλων, δι' ὧν τοὺς πόδας ἐκμάσσοιτες λαμπρότεροις ποιῶσιν οἱ τούτους ἐκπλύνοντες συνεχῶς. ποδοψήστρα γὰρ κυρίως ταῦτα λέγεται· νῦν δὲ τὰ ὑπὸ τοῖς πόδας ἀπλῶς πέπλα οὕτως εἴρηκε: Schol.—τῶν ποικίλων, *gaudery*, here and in v. 905, a general term, including the ποικίλα κάλλη of v. 892 (mentioned as εἴματα v. 890, ἀλούργεις v. 915, and πορφύρας v. 926); but used also to designate a particular species of dress: see Theocr. Id. xv. 78, τὰ ποικίλα πρᾶτον ἄβρησον. Aristoph. Plut. 1199, ἔχουσα δ' ἦλθεσ ἀπὸ ποικίλα. Hesych.: Ποικίλον· ἱμάτιον ζωγραφητόν. Photius: Ποικίλον· τὸ Διονυσιακὸν ἱμάτιον (*tragicam pallam*, Blomf.) οὕτως ἔλεγον.

899. εἰ πάντα δ' ὡς πράσσοιμ' ἄν] Wellauer, after Hermann on Viger, p. 507. note 303, translates this: *si omnia sic perficere possim, bono animo ero*: and compares (1) v. 334 of this play, which is not parallel to the present passage; unless indeed, with Reisig, we were to connect ἄν with εὐθαρσῆς ἐγὼ (εἴην); (2) Eur. *Androm.* 771, εἴ τι γὰρ ἄν πάσχοι τις ἀμήχανον, ἀλκᾶς οὐ σπάνις εὐγενείαις, where Dindorf very properly omits the ἄν; (3) Eur. *Phœn.* 724 (736), εἰ νυκτὸς αὐτοῖς προσβάλοιμ' ἄν ἐκ λόχου, where Dindorf and Porson, with a majority of MSS. and Edd., read προσβάλοισιν. Blomfield, to avoid the conjunction εἰ...ἄν, which after Porson he considers

a solecism^b, has adopted the reading of the Neapol. MS. *ἀνευ θάρσους*, and made the whole line expressive of a wish. But Klausen's observation upon this passage is at once the shortest and the best; "Recte se habet *ἀν*: *si in omnibus ita me habere potero*:" Translate: *and, for my own part, if I may^c always—or, if I am likely^d always to—fare thus, (i. e. as I fare now), I am content: and compare Matth. Gr. Gr. §. 524, 3.*

901. *μὴ διαφθεροῦντ' ἐμέ]* Translate: *as for purpose, (echoing Clytemnestra's last word) rest assured that I will not enfeeble mine: and compare below v. 917. σωματοφθορεῖν, Eur. Med. 1055. χεῖρα δ' οὐ διαφθερῶ. Hecub. 598. φύσιν διέφθειρε. Hipp. 389. οὐκ ἔσθ' ὅποιε φαρμάκῳ διαφθερεῖν ἔμελλον, ὥστε τοῦμπάλιν πεσεῖν φρενῶν. Xenoph. Sympos. viii. 20. ὁ δὲ πείθων τὴν τοῦ ἀναπειθομένου ψυχὴν διαφθείρει. Acts of the Apostles, xxi. 13. τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; Porson proposed to read *μὴ διαφθεροῦσ' ἐμοί*, which Blomfield also inclines to, "quia *ἴσθι* cum participio ad eum qui compellatur plerumque refertur;" but for examples of the present construction, see Elmsley on Eur. Med. 580. Matth. Gr. Gr. §. 548. 2.—to which we may add, in connection with the passage before us, Soph. CEd. T. 66. ἀλλ' ἴστε πολλὰ μὲν με δακρύσαντα δῆ.*

902. *εἴξω θεοῖς δέϊσας ἄν]* Wellauer and Klausen read this line interrogatively, (as does Dindorf also,) and connect *ἄν* with *ἔρδειν*—*Did you under the influence of terror make a vow to the gods that you would &c.*—but the propriety of this construction may well be questioned; and, comparing v. 932, it seems much more obvious to translate, with Blomfield and Scholefield, *Under the influence of terror might you have vowed, or, which amounts to the same thing, You have made a vow to the gods in a moment of terror, it may be, to do this thus!* to which lurking sneer—*ὧδ' ἔρδειν τάδε*: compare Hor. Sat. i. 2. 106: *positum sic tangere nolit*; and see the note on v. 695—Agamemnon very naturally replies, *No! if ever man did, well-knowing what I was about, have I uttered this determination. Compare with this use of τέλος, a fixed end, or purpose, Prom. 13. σφῶν μὲν ἐντόλη Διὸς ἔχει τέλος δῆ. Eum. 544. κύριον μένει τέλος. Theb. 157. ποῖ δ' ἔτι τέλος ἐπάγει θεός; ib. 260. αἰτουμένω μοι κούφον εἰ δοίης τέλος*:

^b Compare, however, Matth. Gr. Gr. §. 525. 7. a. referring to which the Bp. of Lichfield observes upon this passage: "His ego de causis nihil in textu mutavi; sin aliquid necessario mutandum, pro *πράσοιμ' ἄν* legerim

πράσοιμιν exemplo Porsoni ad Phœniss. 736. pro *προσβάλομ' ἄν* reponentis *προσβάλομιν*."

^c Compare the note on v. 533.

^d See Matth. Gr. Gr. §. 515. β.

and with εἴπερ τις—a well-established Greek phrase, as appears from its being inflected as a single word in Soph. Aj. 488. ἐξέφην πατρὸς, εἴπερ τινὸς σθένοντος ἐν πλοῦτῳ Φρυγῶν—compare Eur. Phœn. 1595. ὡς μὲν ἔφυσας ἄθλιον καὶ τλήμων', εἴ τις ἄλλος ἀνθρώπων ἔφην. Herodot. iii. 2. εἰ γὰρ τινες καὶ ἄλλοι.....ἐπιστήαται καὶ Αἰγύπτιοι. Xen. Cyrop. v. 1. 6. εἴ τις καὶ ἄλλος ἀνὴρ, καὶ ὁ Κῦρος ἄξιός ἐστι θανμάζεσθαι. Blomf. Gloss. and Schæf. on Œd. C. 734. 1663.

904. τί δ' ἂν δοκεῖ σοι] Translate: *Why, what would Priam, think you, have done, if he had achieved so much? I think he would very likely have walked on gaudy foot-cloths (v. 895.)* The ἂν in each line belongs to the infinitive, ἔρξαι (supplied from v. 902), and βῆναι: hence every editor after Stanley has restored δοκεῖ in each, though Vettori and Canter read δοκῆ, and the Neap. MS. δοκῆ.

906. αἰδεσθῆς] is the correction of Casaubon, Pearson, Pauw, Blomfield, and Scholesfield; and of Elmsley on Eur. Heracl. 1038. The same correction also had been made in the Neap. MS., which has αἰδεσθῆς. Wellauer, Dindorf, and Klausen prefer the old reading αἰδεσθεῖς, which supposes the speaker to be interrupted. The Scholiast observes on μή νυν: καθ' ὁμαλισμὸν ἀναγνωστέον τό νυν, καὶ ἀνευ τόνου, ἵνα ᾗ ἀντὶ τοῦ, δῆ: see Blomf. on Theb. 228.

907. φήμη δημόθρου] Schol.: ὑπὸ τοῦ δήμου φημιζομένη. ὡς καὶ Ἡσίοδός φησι ("Erg. ii. 385.) φήμη δ' αὖτις πάνπαν ἀπόλλυται, ἦντινα πολλοὶ λαοὶ φημίζουσι, θεὸς νύ τις ἐστὶ καὶ αὐτῆ: vox populari, vox Dei; see the note on v. 610.

This and the following lines afford a good specimen of that sprightly repartee, which here and there enlivens the stately march of Grecian tragedy; and a free translation may serve to shew the use of the little particle γέ, in hanging one remark upon another. *And yet, it cannot be denied (τοι), the voice of the People has great weight. Yes, but he who is not an object of envy, is not an object of admiration. It surely is not a woman's part to love contention. No, but even defeat becomes the fortunate. Is this, I wonder, (the being defeated,) the mode of winning a contest that you yourself approve of? Καὶ σύ—do you, as one τῶν ὀλβίων, (compare τῶν εὐδαμόνων v. 1271.)—an argumentum ad hominem. "Num tu quoque ejusmodi victoriam amas? i. e. ut vinci te patiaris; nam τῆνδε ad nihil referri potest, nisi ad τὸ νικᾶσθαι."* Well.

912. κράτος μέντοι, victoriam certe: Anglice, *victory however, or*

* Compare Thucyd. i. 121. μὴ νίκη ναυμαχίας.

at all events—no matter, that is, of what kind, so that it certainly (τοι) be victory, and nothing else (μὲν)—do you voluntarily concede to me. Blomfield and Scholefield read μὲν τοι, which destroys the particular emphasis intended to be thrown upon the word κράτος^f. Compare Hermann on Viger, p. 490. note 296; and p. 539, notes 337. 339.

913. ἀρβύλας] Hesych.: 'Ἀρβύλαι· εἶδος ὑποδήματος: and again: 'Ἀρβύλας· ὑποδήματος, διαφορὰ καὶ βαρβαρικά: on which Guiet. observes, "ex ἀραβύλη, ἀρβύλη, ab ἀραβος [Hesych. ἀραβον· ψόφος, θόρυβος.] i. e. ψοφήτρια, ψοφητική." Suidas: 'Ἀρβύλη· τὸ ὑπόδημα: and again v. Αἰσχύλος: οἶτος πρῶτος εὔρε προσωπεῖα δεινὰ, καὶ χρώμασι κεχρισμένα ἔχειν τοὺς τραγικοὺς, καὶ ταῖς ἀρβύλαις τοῖς καλουμένοις ἐμβάταις κεχρησθαι: compare Phœn. fr. 238. εὐθέτοις ἐν ἀρβύλαις. Eur. Orest. 140. 1470. Hipp. 1189. Bacch. 638. 1134. Λύοι τις, pray let some one unloose—a milder form of imperative; compare Ch. 889. δοίη τις ἀνδροκμήτα πέλεκυν ὡς τάχος, and see Matth. Gr. Gr. §. 515. γ. Herm. de Partic. ἀν, iii. 5.

Πρόδουλον ἔμβασιν ποδόςε, literally, *the servile in-step of my foot*, i. e. the things into which my foot steps, and which, as shoes, perform a servile office: compare Eur. Bacch. 740. εἶδες δ' ἂν ἡ πλείρ' ἢ δίχληρον ἔμβασιν ῥιπτόμεν' ἄνω τε καὶ κάτω. Herodot. i. 205. γεφύρας τε ζευγνύων ἐπὶ τοῦ ποταμοῦ, διάβασιν τῷ στρατῷ. Kennedy, who cites these examples, connects the religious scruple of Agamemnon with the purer principle laid down in Exodus iii. 5, and discernible in the ceremonial observances of the Levitical dispensation, *ibid.* xxx. 19; and in the *festa nudipedalia*, noticed by Tertullian Apolog. c. 40, and said by Josephus Bell. Jud. xi. 15. to have been of Jewish origin. To the same principle he refers that precept of Pythagoras (Jamblich. xxiv. 10.) ἀνυπόδητος θύε καὶ προσκύνει: and the custom

^f In v. 907. the emphasis is thrown upon the assertion which γε introduces in connection with the preceding remark. *Certe tamen vox populi multum valet*: would be Hermann's translation of it.

ε "Πρόδουλον ἔμβασιν ποδός. Ad ἀρβύλας per appositionem additum, ut vox minus nota per notiores explicari possit; ut in Sept. Theb. 471. ἔλω δὲ πολλήν, ἀσπίδος κύκλον λέγω. Πρόδουλος autem, quæ vox apud tragicos alibi non legitur, pro simplice δοῦλος ponitur; ut πρόδειξον Pr. V. 781. pro simpl. δείξον poni videtur, πρόδηλος Soph. El. 1429. idem fere quod δῆλος, προκαλύ-

τειν, Med. 1147. προλείπειν, Hec. 101. Quod ad morem spectat soles ponendi, quod faciebant accubitori, ne sc. strata fœdarentur, multa conguessit vir doctissimus Th. Gataker Advers. Miscell. ii. 19. Sunt qui arbitrentur ab Agamemnone ideo hoc factum, ut majorem Deorum reverentiam ostendat, sicut Moses apud ardentem rubum Exod. iii. 5: sed repugnat contextus, qui potius diligentem patremfamilias exhibet parcentem opibus suis, ac Deorum quidem invidiam ob nimium sumptum metuentem, sed non eos. cultoris ritu, hoc tempore ad-euntem." S. L.

observed by the Roman matrons, when offering their vows to Vesta, Ovid. Fasti, vi. 397 : compare also Seneca, Med. iv. 2. 13. Juvenal Sat. vi. 159. Sueton. Vit. August. ci. 10.

915. *σὺν τοῖσδε*, with *these things* (δεικτικῶς) ; or we may supply τοῖς ἐμβαταῖς, which is immediately suggested by the preceding ἔμβασω, and which we may suppose the poet to have preferred to the feminine *σὺν ταῖσδε*, sc. ταῖς ἀρβύλαις, both as the more familiar term, (see in the second quotation from Suidas on v. 913. τοῖς καλουμένοις ἐμβαταῖς) and to guard against misconstruction arising from the proximity of the feminine substantive ἀλουργέσσω, which depends upon ἐμβαίνοντα.

Heath however, Schutz, Blomfield, Wellauer, and Klausen read *σὺν ταῖσδε*, whilst Dindorf retains the old reading *σὺν τοῖς δέ*, which, like that of the Florent. MS. καὶ τοῖς δέ, appears to have originated in the full stop after ποδός, which Dindorf, and Klausen also retains. It is surprising that Blomfield who was the first to remove the full stop, in which he is followed by Wellauer, should not have perceived that, for this very reason, he ought not to have changed βάλαι into βάλῃ—a change, from which Wellauer very properly dis-sents. See Matth. Gr. Gr. §. 518. 5. Hesych. : Ἀλουργίς, πορφυροῦν. Ἀλουργυρίδες (l. ἀλουργίδες) πορφυρίδες. Suidas : Ἀλουργίς πορφυρᾶ χλανίς : Etym. M. p. 70. 23 : Ἀλουργίς ἐκ τοῦ ἄλς ἄλδς, καὶ τοῦ ἔργον, ἢ ἀπὸ θαλασσίου κόχλου γινομένη καὶ ἐργαζομένη, ἢ λεγομένη πορφύρα. καὶ ἀλουργά, πορφυρᾶ : compare Aristoph. Eq. 967, ἀλουργίδα ἔχων κατάπαστον : Schol. πορφυρᾶν χλανίδα. Chamæleon in Athen. ix. p. 374. A. καὶ ἐφόρει ἀλουργίδα καὶ κράσπεδα χρυσῆ.

916. μή τις] Translate : *lest, walking with these on purple cloths, some envy at the sight on the part of the gods should smite me from afar*^h—ἔμματος φθόνος, *offence of the eye* ; or *envy conceived by the eye* ; compare Soph. Antig. 795, βλεφάρων ἕμερος εὐλέκτρον νύμφας, *the lust of the eye for his beautiful bride*, i. e. *desire conceived by the eye* ; and see the note on v. 452, as also Blomf. Gloss. on Pers. 368. (362.) τὸν θεῶν φθόνον.

917. πολλή γὰρ αἰδώς] Translate : *for I am quite ashamed to play the tenderling*—sc. σωματοφθόρος εἶναι, *to be one that, as we might say, kills himself with kindness*. According to this view σωματοφθορεῖν expresses generally, *in cute curanda nimium operari ; to be tender of one's self ; to spoil one's self by too much fondling* ; and so Heath

^h Compare below, v. 921. Eum. 297, κλίει δὲ καὶ πρόσωθεν ἄν θεός.

would seem to have understood it, only that his translation, *corpus luxu corrumpere*, does not sufficiently mark the distinction to be made between ordinary compound verbs, and this extensive class which, formed by means of the auxiliary verb (-εω) from compound nouns, denote *I am*, or *act in*, a certain *character*, and which therefore, though introducing always a complex idea, are, in effect, to be considered as simple verbs—e. g. Hom. II. iv. 3, νέκταρ ἐφροχέει, *poured out nectar, as one would pour out wine*; or *as cup-bearer, served up nectar*; Plutarch's Life of Alcibiades: κατοικοφθόρησε τὴν πόλιν, *he brought utter ruin upon the home of his country*. Klausen, on this principle, translates σωματοφθορεῖν, *perdere*, but omits to state from what interpretation of σωματοφθόρος he deduces this simple meaning; and when he adds “σωματοφθορεῖν ποσὶν dictum ut νέκταρ ἐφροχέει, Hom. II. iv. 3: cui additur φθείροντα, ut οἰωνῶν βοτήρ νωμῶν ὄριδας, Theb. 24. cf. v. 976 (1015),” he might seem rather to have adopted Schutz's conjecture δωματοφθορεῖν, which Blomfield in some measure confirms by the analogy of οἰκοφθορεῖν, Herodot. i. 196. Plat. Legg. xi. 929. D. and which might be translated, as above, *to play the prodigal*; *to be wasteful*, or *to waste*. Casaubon's conjecture στρωματοφθορεῖν, although it has had the good fortune to be sanctioned by Stanley, Porson, Butler, and Maltby, will not now obtain much consideration; though in support of the substantive σωματοφθόρος, it must be confessed, we can adduce no higher authority than that of the analogous forms οἰκοφθόρος, Eur. fr. inc. xlvi. 1. μητροφθόρος, Anth. Epigr. ἀδ. 633. πολιτοφθόρος, Plat. Legg. ix. 854. C. to which we may add a curious line from Manetho, iv. 232, σωματοφρουρητήρας, ἰδ' ἔμπαλι σωματοφόρβους.

Vettori, Canter, and the Neap. MS. read πόσιν—the last with the gloss: ἀνδρα ἀπλῶς, which is worthy of the gloss preceding, σωματοφθορεῖν (gl. τὸ σώματα φθείρειν τῶν ὑπὸ χεῖρα,) and to this corruption, probably, we owe the ν ἐφέλκυστικόν, which Dindorf very properly omits, together with the comma after σωματοφθορεῖν, for ποσὶ belongs in part both to the verb and to the participle following.

922. χρῆται, *utitur, experiences*: “Haud raro in malam partem, sicut Eur. Orest. 769, οὐχὶ Μενέλεω τρόποισι χρώμεθα. Hel. 732, δυοῖν κακοῖν ἐν ὄντι χρῆσθαι. Iph. A. 88, ἀπλοῖα χρώμενοι. Heracl. 714, ἦν δ' οὖν, ὃ μὴ γένοιτο, χρήσωνται τύχη, sc. ἀτυχήματι. Soph. Œd. T. 878, ἐνθ' οὐ ποδὶ χρησιμῶ χρῆται. Ejus rei scil., qua uti solemus, experimentum facimus.” S. L.

923. ἐξαιρετον, *picked out, choice, select*; compare Eum. 400, τῶν

αἰχμαλώτων χρημάτων λάχος μέγα, ἐξαιρετον δώρημα Θεσείως τόκοις. Soph. Aj. 1302, ἔκκριτον δέ νιν δώρημα κείνῳ δωκεν Ἀλκμήνης γόνος. Trach. 245, ἐξείλεθ' αὐτῷ κτῆμα καὶ θεοῖς κριτόν. Eur. Troad. 249, ἐξαιρετόν νιν ἔλαβεν Ἀγαμέμνων ἀναξ. Andr. 15, δορὸς γέρας δοθεῖσα λείας Τρωϊκῆς ἐξαιρετον. Æn. ix. 270: ipsum illum clypeum cristasque rubentes *excipiam sorti, jam nunc tua præmia, Nise.*

925. κατέστραμμαί, *I am reduced.* The Scholiast notices a various reading here: κατέστραμμαί, ἄλλως καθίσταμαι, ἀντὶ τοῦ κατέστην: which the Neap. MS. wishing apparently to bring nearer to the received text, has κατίσταμαι, with the gloss: ἰωνικόν, κατέστην.

926. εἰς δόμον μέλαθρα] "Pro simpl. εἰς δόμους, quanquam docet Scal. Conject. in Varron. p. 121, μέλαθρον apud Eur. Iph. T. 367, a Pacuvio in Duloreste *aulam vel vestibulum* verti. Μέλαθρα et δόμους disjungit etiam Aristoph. Av. 1247, μέλαθρα μὲν αὐτοῦ καὶ δόμους Ἀμφίονος, vel forte ipse Æschylus; nam posterior pars ejus senarii, si non et totus versiculus, est in Æschyli Niobe, ut docet Schol. in loco. Porro μέλαθρον proprie significat *domus partem superiorem*, quæ καπνῷ μελαίνεται, ut docent Lexicographi; deinde pro *domo* absolute ponitur." S. L.

928. ἰσάργυρον, *costly*, in place of εἰς ἄργυρον, is the ingenious correction of Salmasius, Exerc. Plin. p. 418, received by every subsequent editor of Æschylus, and confirmed from Theopompus, in Athen. xii. p. 256, C.: ἰσοστάσιος γὰρ ἦν ἡ πορφύρα πρὸς ἄργυρον ἐξεταζομένη, and Achæus, *ibid.* xv. p. 689, B.: ἰσάργυρόν τ' ἐς χεῖρα Κυπρίου λίθου Δώσσοσι κόσμον, χρημάτων τ' Αἰγυπτίων: to which Blomfield adds, from the St. Germain's' Lexicogr.: Ἰσάργυρον, ἰσόχρυσον ἀντὶ τοῦ πολυτίμου: ἰσόχρυσος, Arcestratus, in Athen. vii. p. 305. E. Κηκίς, *id quod tingit*; Blomf. Gloss: compare Ch. 268, ἐν κηκίδι πισσῆρει φλόγος. *ib.* 1012, φόνου κηκίς, πολλὰς βαφὰς φθείρουσα τοῦ ποικιλματος. Soph. Antig. 1008, ἐπὶ σποδῷ μυδῶσα κηκίς μηρίων ἐτήκετο. Demosthenes against Aphobetus, p. 816. 21: κηκίδα δὲ καὶ χάλκον ἐβδομήκοιτα μῶν ἐωνημένα. Hesych.: Κηκίς· ἀτμίς, στύμμα, καὶ ἔ καρπὸς τῆς δρυός. Suidas: κηκίς, βαμματικόν στύμμα· ἢ καρπὸς τῆς δρυός (Angl. *oak-apple*) ἐπιτήδειος εἰς βαφήν. Παγκαίνιστος, *much-hand-selled*, (see Blomf. Gloss: and compare v. 1034,) and therefore, as applied to the *costly dye of purple in abundance, ever fresh, or always to be had new*—"quum multæ purpuræ in usum sint conversæ, præbentur novæ, et denuo novæ, et novissimæ; neque ullus est finis." Klaus.

930. οἶκος δ' ἰπάρχει τῶνδε] Porson, who first removed the colon

from ἀραξ to where it now stands, after ἔχειν, was the first also to read οἴκῳ, in which he has been followed by Schutz, Blomfield, and Dindorf. But this, as Wellauer observes, is an unnecessary change, if we only supply ὥστε before ἔχειν, as we find it expressed in Eum. 228, οὐδ' ἂν δεχοίμην ὥστ' ἔχειν τιμὰς σέθεν, where ἔχειν serves, as in the present passage, to strengthen and sustain the notion conveyed by the preceding verb: compare Matth. Gr. Gr. §. 559, b. Taking οἴκος, therefore, in the sense rather of *household*, than of *family*, and referring τῶνδε to εἰμάτων πορφύρα βεβαμμένων, (unless, indeed, we suppose it, like τοῖσδε in v. 915, to be used δεικτικῶς,) we may translate: *And there is a household of these things for us with permission of the gods, O king, to keep; and what poverty means the family knows not.* Klausen translates: *suppeditat domus deorum ope, ut earum (vestium) aliquas habeamus*: but, in support of this unwonted meaning of ὑπάρχειν, he adduces no better evidence than Soph. Electr. 919, ἡ δὲ νῦν ἴσως πολλῶν ὑπάρξει κῦρος ἡμέρα καλῶν.

933. προὔνεχθέντος, *it having been proposed*, i. e. (in connection with ἂν εὐξάμην, *I would have vowed*) *had such a thing been proposed to me in some oracular temple*ⁱ. The correction δ' εἰμάτων, for δειμάτων, in v. 932, is due to Canter; and μηχανωμένη, for μηχανωμένης, in v. 934, to Stanley.

934. κόμιστρα, *wages for bringing*; Blomfield compares διδάκτρα, Theocr. Id. viii. 86. σῶστρα, Herodot. i. 118. iv. 9. μήνυτρα, Thucyd. vi. 27. and Pollux vi. 186: ἱατρῷ μὲν σῶστρα, τῷ δὲ παιδεύοντι διδάκτρα, καὶ τῷ φέροντι κόμιστρα, καὶ τῷ μνηύσαντι μήνυτρα, καὶ τροφεῖ θρέπτρα.

935-41. Translate: *For, whilst the root exists, abundance of leaves are wont to come to (visit) the house spreading over it a screen from the dog-star Sirius; and when you, the stem of our family tree, have in like manner come to your domestic hearth, on the one hand by so coming you announce (bring with you) warmth in winter; and, again, when Jove (the course of nature) is preparing to bring forth wine out of the sour unripe grape, then only is there a refreshing coolness in the house, when its lord and master is familiar with (frequenting) his home.*

In the first of these lines there seems to be an allusion to a

ⁱ “χρηστηρίοις pro substantivo accipio, nou pro adjectivo cum δόμοις jungendo. Itaque verterim: si hoc (reditus tuus) domui nostræ ab oraculis editum fuisset.” S. L.

man's *spreading vine*, or *fig tree*, or *olive tree*, as scarcely less familiar to the Greek's conception of *Home*, than we know it to have been in oriental countries: see 1. Kings iv. 25. Psalm cxxviii. 3. Micah iv. 4. Zech. iii. 10. *Σειρίου κυνός*—see Hom. II. xxii. 29. Hesiod, Opp. 585. 607. Hesych.: *Σειρίου κυνός δίκην* Σοφοκλῆς, (fr. 941.) *τὸν ἀστράφον κύνα. Δωματίτις*¹, *domestic*, is the feminine form of *δωματίτης*, a *local noun*, as Blomfield justly classes it, comparing Steph. Byzant. v. *Χώρα*: ἀπὸ τοῦ χώρα, χωρίτης, ὡς ἀπὸ τοῦ ἔδρα, ἔδρίτης, ἑσπέρα ἑσπερίτης: to which he adds *Δενδρίτης, Σταγειρίτης, ἀσπίτης*, Sophocl. in Steph. v. *Ἄστυ*—*ἀσπιδίτης*, *ibid.* v. *Ἄσπις*—*αἰλίτης*, Apoll. Rhod. iv. 1487. *ποιμνίτης*, Eur. Alcest. 577: and he might also have added *πολίτης, ὀπλίτης, ὀρίτης*.

Instead of *μολών* in v. 938, Schutz reads *δόμοις*, Blomfield *μολόν*—and this elegant conjecture has been adopted by Dindorf; but, with Scholefield and Klausen, I follow Wellauer: “*nihil mutandum; sensus enim est: quum tu domum redis, rediens (i. e. ipso tuo reditu^k) æstivum fervorem adfers: qui sensus quum exprimendus et μολών repetendum esset, non poterant non poni genitivi, quanquam ad subjectum referuntur.*” To this we may add, that as the words *σοῦ μολόντος* establish the first point in the parallel, answering to what was before expressed by *ρίζης οὔσης*, so *σημαίνεις μολών κ. τ. λ.* complete the comparison set forth in *φυλλὰς ἵκετο κ. τ. λ.*

Again, instead of *Ζεὺς τ'* in v. 939, Wellauer and Klausen have adopted Porson's emendation *Ζεὺς γ'*, whilst Blomfield, Dindorf, and Scholefield wholly omit the particle; and, no doubt, it might be omitted without prejudice to the general sense of the passage, but as an *archaism*¹, and on the authority not of the earlier Edd. only and MSS. of Æschylus, but of Homer, who makes frequent use of *δέ...τε*, more especially in descriptive comparisons like the present—where the *τε* serves to *accumulate* line upon line, like so many finishing touches from the great master's pencil—it may, in the judgment of the present editor, be permitted to stand^m. Nor will

¹ *Δωματίτις ἑστία*, Anglice, one's *own fire-side*.

^k “*σημαίνεις μολών. Veniendo. Non omnino placet μολών post σοῦ μολόντος, sed nec placent emendationes quas VV. DD. proposuerunt. θάλπος μολών duriusculum videtur; ὁμοις nimis abscedit a ductu literarum. S. L.*

¹ See the Appendix, Note C.

^m Compare a similar relic of the Greek of Homer's age, Herodot. iii. 83, *ἐπὶ ταύτῃ δὲ διεξίσταμαι τῆς ἀρχῆς ἐπ'*

ᾧ τε ὑπ' οὐδενὸς ὑμέων ἀρχομαι. Thucyd. i. 104, *ἐνέβησαν πρὸς τοὺς Λακεδαιμόνιους ἐφ' ᾧ τε ἐξίσαι ἐκ τῆς Πελοποννήσου*—where the *τε* has been universally allowed to stand, though we elsewhere find the same phrase *modernised*; e. g. Herodot. vii. 158, *ἐπὶ λόγῳ δὲ τοιῶδε τάδε ὑπίσχομαι ἐπ' ᾧ στρατηγός τε καὶ ἡγέμων τῶν Ἑλλήνων ἔσομαι.* Thucyd. i. 113, *σπονδὰς ποιησάμενοι ἐφ' ᾧ τοὺς ἀνδρας κομιοῦνται.* *Ibid.* 126.

it be without its use, if, on the above principle, it makes the clause *ὅταν δὲ τεύχη Ζεὺς* an essential part of the sentence preceding; and not, as might at first sight be supposed, and as Blomfield and Scholefield have actually made it, the protasis of a new and distinct sentence, in which the apodosis should commence with *τότ' ἤδη*. For, lastly, it is to be noted that *τότ' ἤδη*, *now then*—i. e. *then and not till*, or *only then*, as above translated—has no reference to *ὅταν*, but only to the circumstances expressed in v. 941. It is, in fact, an *anacoluthon*; for the natural termination of the sentence, as begun, would have been *ψυχὸς φέρεις*, or *σημαίνεις μολῶν*.

942. *τέλειε*.] Agamemnon is to understand by this, *Patron of Marriage*, as suggested by the words *ἀνδρὸς τελείου*—on which see Ruhnk. on Timæus, p. 225. Heyne on Hom. Il. ii. 701. Hesych.: *Τέλαιοι οἱ γεγαμηκότες*—whilst Clytemnestra means, *accomplishing*, in connection with *τὰς ἐμὰς εὐχὰς τέλει*: compare below v. 1403. *Ζεὺς τέλειος*, *Jupiter perfector* vel *pronubus*: see Ruhnk. on Diodor. Sic. v. 73: *προθύουσι δὲ πρότερον ἅπαντες τῷ Διὶ τῷ τελείῳ καὶ Ἥρᾳ τέλειᾳ*: Suidas, v. *Τελεία*: *Ἥρα Τελεία καὶ Ζεὺς Τέλειος ἐτιμῶντο ἐν τοῖς γάμοις, ὡς πρυτάνεις ὄντες τῶν γάμων. Τέλος δὲ ὁ γάμος. Διὸ καὶ Προτέλεια (v. 65.) ἐκαλεῖτο ἡ θυσία, ἡ πρὸ τῶν γάμων γινωμένη. Compare Eum. 214, Ἥρας τελείας καὶ Διὸς πιστώματα. fr. 319, Ἥρα τελεία, Ζηρὸς εἰναία δάμαρ. Virg. Æn. iv. 166. Ov. Heroid. vi. 43.*

944. *τίπτε μοι κ. τ. λ.* *Why, I wonder, is there a vision flitting before me, here immoveably seated in front of my foreboding heart, and why does my Muse, unbidden, unguerdoned, play the Diviner's part? and why not spit away these evil omens like so many unmeaning dreams, and—re-assure myself, or some such phrase, we might have expected to follow; but the construction is changed for—cheerful confidence take its accustomed seat in my soulⁿ?* so that *ἀποπτύσας*, *I having abominated*, stands as a *nominativus pendens*, in apposition with what the conclusion of the sentence was intended to express^o. It is not necessary, therefore, with the Neap. MS. and Klausen to read *ἀποπτύσαι*, or with Porson, Blomfield, and Dindorf, to adopt Casaubon's conjecture *ἀποπτύσαν*.

Προστατήριος is properly applied to the statue of a tutelary deity; e. g. Diana, Theb. 449, *προστατηρίας Ἀρτέμιδος εἰνοίασι* (with which

ⁿ Compare Shakesp. Romeo and Juliet, Act v. Sc. 1. *If I may trust the fluttering eye of sleep, My dreams pre-sage some joyful news at hand: My bosom's lord sits lightly on his throne;*

And all this day an unaccustom'd spirit Lifts me above the ground with cheerful thoughts.

^o Compare the note on v. 275.

compare Soph. Œd. T. 161), and Apollo Agyieus, Soph. Electr. 637. Φοῖβε προστατήριε, where the Scholiast: *ὅτι πρὸ τῶν θυρῶν ἰδρύνται*; and so also Hesych. and Phot. Lex: *ἐπεὶ πρὸ τῶν θυρῶν αὐτὸν ἰδρύντο*. Ἄμισθος, *acting gratuitously*; and hence, it may be, *discharging a thankless office*; as in Ch. 733, *λύπη δ' ἄμισθός ἐστὶ σοι ξυνέμπορος*. Euripides uses the adverb *ἀμισθί*, *gratis*, fr. 89, 4. λαβεῖν *ἀμισθί*: also, in the sense of *impune*, Troad. 409. οὐ τῶν ἀμισθί—where Dindorf reads, as in v. 329 of this play, οὐκ ἂν ἀμισθί κ. τ. λ. In v. 950, *ἕξει*, *seats itself*, is Casaubon's correction of *ἕξει*. See Buttman's *Irregular Greek verbs*, p. 129.

951. χρόνος δ' ἐπεὶ,] sc. *ἐστίν*, *ἐπεὶ κ. τ. λ.*—compare *νῦν (ἐστίν) ὄρε*, *now's the time*, Theb. 705. Suppl. 630, and see Hermann on Soph. Aj. 789. Translate: *for it's a great while since, with cables all imbedded in the sandy shore, the naval host wasted its freshness, at the time when it had set out with the intention of dropping anchor under the walls of Troy*—such appears to be the full force of the words *ὑπ' Ἴλιον ὄρτο*, *had taken a spring for*, i. e. *had sprung*, so as to come down under Ilium; instead of which we might have expected, as Casaubon actually proposed to read, *ἐπ' Ἴλιον*, *had arisen* against Ilium. In v. 952 the common reading *ξυνεμβόλοισι* is justly repudiated by Schneider. Gr. Lex., Hermann, Wellauer, and Klausen as a “*vox nihili*.” The word *ἔμβολον*, in the sense of a *bolt* or *pin* P, is found in Eur. Ph. 114, *ἄρα πύλαι κλήθροισι χαλκόμεν' ἔμβολά τε λαϊνέοισιν Ἀμφίονος ὀργάνοισι τεύχεος ἤρμοσται*, and in the sense of a *joist* or *architrave*, Bacch. 590, *ἴδετε λάϊνα κίσσω ἔμβολα διάδρομα τάδε*: whence we might with Stanley and others read *ξὺν ἔμβολοισι*, but Æschylus appears to have preferred the other form, even where, as in Pers. 415, *ἔμβολοισι*, in its most familiar sense of *beaks*, might at first sight have been expected: compare Thucyd. ii. 76. τὸ προέχον τῆς ἔμβολῆς, *the head of the battering-ram*; and vii. 40. τῶν ἔμβολῶν τῇ παρασκευῇ—though Bekker, Haack, and Dobree prefer there to read *ἔμβόλων*, as in vii. 36. Hence, and more especially if with Wellauer, improving upon Tyrwhitt's conjecture *ἀκάτας*, we read *ἀκάτας*—as the sense, to say nothing of the *ἄπαξ λεγόμενον*, *ἀκάτας* q, would seem to compel us to do—we must either

P Suidas has: Ἐμβολαὶ μοχλοὶ, ἀσφάλαιαι. ἐν Ἐπιγράμ. (Anthol. Pal. vi. 236.) ἔμβολα χαλκογένεια, φιλόπλοια τεύχεα νηῶν. Ἀριστοφάνης ἔμβολα δέ φασι χρημάτων ἔχειν αὐτόν. Pollux mentions it in the sense of a *linch-pin*;

and in Theophrastus, Hist. Plant. it occurs as an horticultural instrument, a *dibble*.

q “*Ἀκάτας*, ejus loco Flor. *ἀκάτα* habet, non alibi exstat, et quamquam cum Both. et Blomf. in *ἀκάτους* muta-

adopt Casaubon's correction *ξὺν ἐμβολαῖς*, and translate as Wellauer proposes, *together with the cables' fastenings in the sandy shore*—to wit, of Aulis; compare vv. 184–90;—or with Schneider, Hermann, and Klausen read *ξυνεμβολαῖς*¹. And this I have preferred, on account of the confirmation which it derives from Pers. 396, *εὐθὺς δὲ κέπητος ῥοθιάδος ξυνεμβολῇ ἔπαισαν ἀλμυρὸν βρύχιον*, *with simultaneous dipping of each plashing oar*—following which, as my best guide in the interpretation of a doubtful and difficult passage, I have ventured upon the free translation already submitted to the student: compare Hom. Il. i. 436, *ἐκ δ' εἰσὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν*.

958. τὸν δ' ἀνευ λύρας, *But still my mind keeps singing the sad dirge of the Fury &c.*—see the note on v. 626, and with the construction of the article, for which the common reading was τὸνδ', compare v. 859. Ὅμως is Stanley's correction of ὅπως, and Ἐρινύος Porson's correction of Ἐρινύς—the readings of Vettori, and Canter, and the Neap. MS. Τὸν ἀνευ λύρας, *unaccompanied by the lyre, mournful*, rather than *unmusical, discordant*; see Valckenaer on Eur. Ph. 1034 (1028) *ἄλυρον ἀμφὶ μούσας δλομέναν τ' Ἐρινύν*, and compare Soph. Œd. C. 1222. Μοῖρ' ἀνυμέναος, *ἄλυρος, ἀχορος*. Eur. Hel. 185, *ἄλυρον ἔλεγον*, Iph. T. 146.

963. πρὸς ἐνδίκους φρεσὶν τελεσφόροις] Scholefield translates *ad mentem justa quidem volentem, sed exitum timorum habituram*—but *τελεσφόροις* is not opposed, but added as an epexegetis, to *ἐνδίκους*. Translate: *my heart, I say, whirled about amid thoughts justly-enterained*, as (or, and, it might have been with τε) *tending to sure accomplishment*²: and with this frequent use of *ἐνδικος, well-founded, just or reasonable*, compare Ch. 330, γόος ἐνδικος. Eum. 135, ἐνδίκους ὀνειδεσι. Theb. 673, τίς ἄλλος μᾶλλον ἐνδικώτερος; Suppl. 590, τὴν ἂν θεῶν ἐνδικωτέροισι κεκλοῖμαν εὐλόγως ἐπ' ἔργοις; Soph. Œd. T. 1420, τίς μοι φανέται πίστις ἐνδικος; and 1014, πρὸς δίκης οὐδὲν τρέμων. In v. 962. οὔτι is Casaubon's correction of οὔτοι: and κέαρ follows in apposition with σπλάγχνα, as Klausen has well explained: “*κυκλ. κέαρ, minime nominativi absoluti, sed appositione additum est κέαρ*

veris, non video quid sint ψάμμαι ἄκατοι.” Well. “*Quid sint ψάμμαι ἄκατοι noscire se profitetur Wellauer. Mihi quidem videntur esse naves in arenoso littore Argolidis dispositæ, antequam ad Trojam proficiaceretur exercitus.*” S. L. 1 “*ξυνεμβολαῖς. Sic dedimus post*

Schneider. *ἐμβολή* enim est in primaria significatione *injectio*; *ἐμβολον, rostrum navis. ξυνεμβόλοις, Stanl.*” S. L.

² *Τελεσφόροις, having an end*; in the same sense in which it is said in St. Luke, xxii. 37: *καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει.*

voci σπλάγγνα, ei cujus amplior est sensus, ea quæ disertius rem exprimit. Neque enim apte dici poterat σπλάγγνα κυκλούμενα, quia displicet imago viscerum circumactorum: hæc dicuntur κελαινούσθαι (Ch. 413.) vel tale quid." He then compares Hom. Il. viii. 48. xiv. 227.

965. εὔχομαι δὲ τὰδ' ἐξ ἐμᾶς] The common reading of this line is εὔχομαι δ' ἀπ' ἐμᾶς τι, which Wellauer, Dindorf, and Klausen have allowed to stand as corrupt, whilst others have very slightly improved it by proposing τιν', or τὰδ', in place of τι. Blomfield alone, on the authority of the Florentine MS. which, omitting τι, has εὔχομαι δ' ἐξ ἐμᾶς, has restored the line to something like agreement with v. 953, by editing εὔχομαι τὰδ' ἐξ ἐμᾶς: and this agreement the present Editor has endeavoured to render more exact, by inserting two more letters which, on account of the similarity of termination in εὔχομαι δ' and εὔχομαι δὲ τὰδ', may easily have been omitted through an oversight in copying. If this last reading be approved, it may possibly account for the resolution of ἀκ- into ἄκᾶ-, for the sake of uniformity in the Strophe; as this corruption, again, when received into the Edd., may itself have suggested another; the substitution, namely, of ἀπ' ἐμᾶς for ἐξ ἐ. in the mutilated line εὔχομαι δ' ἐξ ἐ., to which some other word, most probably ἔτι, appears to have been added, to make it of the requisite length. Heath and others, who have substituted παρήψεν in place of παρήβησεν in v. 953, leave the present line, of course, untouched. Ψύθη in v. 966 is H. Stephen's correction of ψύδη: compare below v. 1052, καὶ τὰδ' οὐκ ἐρείς ψύθη.

968. μάλα γέ τοι κ. τ. λ.] Translate: *Doubtless, in every sense of the word (μάλα γε), is the limit of the fulness of health and wealth an insatiable^t limit: for—it cannot rest until it has been pushed to the utmost extreme, and, as extremes meet—disease presses^u close upon it as a next-door neighbour—such appears to be the general purport of this passage, in the interpretation and arrangement of which hardly any two editors are agreed. The commonly received reading of v. 968, is μάλα γάρ τοι τὰς π. ὑ., which would seem to be*

^t Compare below v. 1298: Theogn. v. 227. πλοῦτον δ' οὐδὲν τέρμα πεφασμένον ἀνθρώποισιν: and v. 1158, οὐτε γὰρ ἂν πλοῦτου θυμὸν ἵπερκορέσαις. "Shakespearium advocat Symmonsius, Hamlet, Act. iv. sc. 7: *And nothing is at a like goodness still: For goodness*

growing to a pleurisy, Dies in his own too-much." S. L.

^u "Ἐρείδει: h. e. contra nititur; ut in illo Homericō, Il. xiii. 131. ἀσπίς κρ' ἀσπίδ' ἐρείδει." S. L. Add Il. xvi. 108. ἐρείδοντες βελέεσσιν.

one correction^v of a mutilated line (compare v. 983), as the reading of the Neapol. MS.: *μᾶλα γέ* (*γάρ* superscribed) *τοὶ δὲ τὰς π.* manifestly is another. I have therefore, according to the suggestion of Wellauer, adopted *γέ* as the original reading, and introduced the article *τὸ*, which he thinks may have been merged in the *τοὶ* preceding; so that the line is now a double dochmiac, answering to the antistrophe, (the penultima of *ὑγείας* being shortened, as in *Ἀργείων* v. 190); and the construction is, as indicated in the translation, *μᾶλα γέ τοι τὸ τ. π. ὕ. (τέρμα ἐστίν) ἀ. τ.* In the arrangement of the next verse (Anap. Dim.) two syllables have been generally thought to be lost after *γάρ*, where Blomfield accordingly suggests the word *αἰέ*, and Klausen *ὄμως*: but the metre, and the sense alike, would lead us rather to suppose some such word as *ἔφν* wanting after *ἀκόρεστον*: and in this supposition the present Editor rejoices to find himself confirmed by the authority of the learned Br. of Lichfield, whose MS. note on this line is: "*ἀκόρεστον * τέρμα*" sic dedimus, quia deest vocula, e. g. *πως* vel *δὴ*, vel *ἄγαν*, vel *ἔφν*: in Stanl. nullum defectus signum apponitur." Among these suggestions the most plausible perhaps is *δὴ*—not only because it would bring the line into the most exact agreement with the Antistrophe, but because it might most easily be lost, or even purposely omitted after the particles preceding, and because we actually find it in the Neapol. MS., thrust up, as we have seen, into the line above, in order to make v. 969 a Paræmiac like v. 984, where the same MS., omitting *ἄν πάλιν*, reads *προπάροιθ' ἄνδρὸς μέλαν αἶμα | τίς τ' ἀγκαλίσσιντ' ἐπαείδων.*

972. The *lacuna* in this passage, of which the Antistrophe apprises us, has been placed between the words *ἔπαισεν* and *ἔφαντον* by every modern editor but Klausen, who, being unwilling to detach *ἔπαισεν* from v. 973, where both the sense and the corresponding word *ἔπανσεν* in v. 988, would seem to call for it, supposes a whole line, corresponding to v. 986, to have been lost after v. 970. No line, however, can be supposed more exactly to correspond with *οὐδὲ τὸν ὀρθοδαῖ*, than *καὶ πότμος εὐθυπορῶν* as it stands in all

^v The probable object of this correction was to reduce the line to an Anæsthetic form, and so far it is an argument for the present arrangement of vv. 969. 970. Blomfield and Scholefield, after Burney, make the 3rd line of this Strophe a Dactylic hexameter;

but the commencement of a new metre in v. 971. (as again in v. 974) is not without its use in preparing the hearer, or reader, for a new and distinct illustration of the subject in that and the two following lines.

the Edd. The present editor, therefore, has adopted a middle course, and exhibited the passage as he conceives it may have caught the eye of a transcriber, who has thereby accidentally entailed upon the Edd. of Æschylus a loss, equivalent to that of a whole line, of which the earlier editors, including Stanley, appear not to have been at all aware. "Έρμα, *scorpius submarinus*; Blomf.: who quotes Eum. 564, τὸν πρὶν ὄλβον ἔρματι προσβαλὼν δίκας. Anacr. in Hesych. in v. ἀσήμεων ὑπὲρ ἔρμάτων φορεῦμαι. Herodot. vii. 183. Harpocrat. and Phot. Lex. (as corrected by him) "Έρμα· ἡ ὕφαλος πέτρα. Suidas has "Έρμα· λίθος μέγιστος: "Έρμάν· ὕφαλος πέτρα. "Αντιφῶν, καὶ "Ανακρέων, καὶ "Αριστοφάνης: decidere jactu Cœpit cum ventis. . . . Jactatur rerum utilium pars maxima; sed nec Damna levant.

974. " τὸ μὲν, *unum e multis ejiciens pro reliquis*. Ad hoc τὸ μὲν respicit τὸ δὲ v. 944 (983.), adjective positum, quum substantive dictum sit τὸ μὲν." Klaus. This interpretation of πρὸ, *in front* or rather *in lieu of*—i. e. *as a composition for*; compare Juv. Sat. xii. 33-52—is greatly to be preferred to that which supposes it to be separated by tmesis from βαλὼν, (the meaning of which is sufficiently explained by the addition of σφ. ἀπ' εὐμέτρον), and it has the further advantage of making the corresponding part of the opposite picture, προπάροιθ' ἀνδρὸς v. 984 (which might at first sight appear to have been needlessly introduced) more uniform and exact: compare the note on v. 1135. On v. 977, Klausen has well observed: "Logicum hujus sententiæ subjectum est ὄκνος βαλὼν, et proprie dicendum erat οὐκ ἔδυσσε δόμον. quia vero hoc nunquam ex ejus (ὄκνου) vel consilio vel vi proficisci potest, pro activa structura intransitivam elegit poeta, postea voce ἐπόντισε ad activam rediturus." It is to be noted, however, that the nominative to ἐπόντισε is δόμος, which we must not with Klausen understand too literally of the *ship*, but rather of the thing signified, from which, as usual in such cases, transition is made to the sign, or figure, in the words that follow—*nor buried its hold under water*: compare Thucyd. i. 50. τὰ σκάφη μὲν οὐχ εἰλκον ἀναδούμενοι τῶν νεῶν ἅς καταδύσειαν where see Arnold's note. With the construction of the sentence ὄκνος βαλὼν κ. τ. λ., Blomfield compares Theb. 681. ἀνδροῖν δ' ὀμαίμωιν θάνατος ὀδ' αὐτοκτόνος, οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος. Suppl. 446, καὶ γλώσσα τοξεύσασα μὴ τὰ καίρια, γένοιτο μύθου μῦθος ἀνθελητήριος, and Matth. Gr. Gr. §. 562, 1.—and with the sense of the

passage, Theb. 769, πρόπρυμα δ' ἐκβολὰν φέρει ἀνδρῶν ἀλφρηστῶν δλβος ἄγαν παχυρθείς.

980. πολλά τοι δόσις.] Translate, *often, doubtless*—and compare vv. 700. 844. Theb. 6. Ἐπεικλείης ἂν εἰς πολὺς κατὰ πτόλιον ἵμνοισ' ὑπ' ἀστῶν. Ἀμφιλαφής, ample enough to fill both hands; see Ruhnk. on Timæus, Lex. Plat.: ἀμφιλαφής· πολὺ καὶ ἄφθονον. ἔστιν δ' ὅτε καὶ ἀμφίσκιον: Hesych.: ἀμφιλαφής· πολὺ, θαυλίης: Suidas: ἀμφιλαφής· μεγάλη. οἷον ἀμφιλαβής, ὅτι ἀμφοτέραις χερσὶ λαμβάνεσθαι αὐτῆς ἔστω. Ἐπέτειος, annuus; or rather, in this place, in *annum durans*^w (*surrounding the whole year round*); as Blomfield translates it, comparing Herodot. iv. 26. θυσίας μεγάλας ἐπετειοῦς ἐπιτελούντες. to which add Hom. Odyss. vii. 99. ἐπηγεανὸν γὰρ ἔχεσκον, *ibid.* 117. τάων οὔποτε καρπὸς ἀπόλλυται, οὐδ' ἐπιλείπει χεῖματος, οὐδὲ θίρευσ, ἐπετήσιος. Νῆστιν ἄλλεσεν νόσον· ἦγον λυμὸν διεσκέδασε. Schol. “Aoristos posuit, quia hæc omnia pro re gesta ut exemplum protulit poeta.” Klaus.

983. τὸ δ' ἐπὶ γῶν ἄπαξ πεσὸν θ., is Porson's emendation of this line, approved by Wellauer and Klausen, who ingeniously enough account for the corrupt reading πεσόνθ' ἄπαξ, by supposing πεσόν to have been accidentally transposed together with the initial letter of θανάσιμον, which, they therefore argue, must have originally stood next to it. Compare a parallel passage Eum. 645–9. ending with τοῦτων ἐπὸς οὐκ ἐποίησεν πατήρ. Prom. 173. μελιγλώσσοις πειθοῦς ἐπαυδαῖσιν: below, v. 1387, ἐπὸς Ὀρρηκίων ἀμμάτων. Soph. Aj. 582, οὐ πρὸς ἰατροῦ σοφοῦ θρηγνείν ἐπὸς πρὸς τομῶντι πῆματι. Blomfield quotes Hom. Od. xix. 457. ἐπαυδῆ δ' αἶμα κελαϊνὸν ἔσχεθον: where the Scholiast observes: ἰστίον ὅτι ἀρχαία ἐστὶν ἡ διὰ τῆς ἐπαυδῆς θεραπεία, ὥστε καὶ Πίνδαρος ἐπὶ τοῦ Ἀσκληπίου “μαλακαῖς ἐπαυδαῖς” λέγει.

986. τὸν ὀρθοδαῖ, him that knew the right way to, &c. viz. Æsculapius; see Pind. Pyth. iii. 97–104. “Hujusmodi compositis delectatur Æschylus: ὀρθόβουλος, Prom. 18. ὀρθοστάδην, *ibid.* 32. ὀρθόνομος, Eum. 963. ὀρθοδικαίος, *ibid.* 994. ὀρθόθριξ, Ch. 32. ὀρθώνυμος Ag. 700. ὀρθομάντεια, *ibid.* 1215.” S. L.

988. Ζεὺς ἂν ἔπανσεν, “Vulgo αὐτ' ἔπανσεν. Illud αὐτ' nemo explicavit nisi Bothius per vicissim, quia læsus Jupiter læserit Æsculapium. At neque hic Jovem læsit, sed Orcum; neque omnino commoda ejus vocis ratio reperiri potest. Adversatur etiam metro,

^w Ἐξ ἀλόκων ἐπετειῶν, e sulcis annuis, h. e. ex annuo proventu; vel potius, quotannis: nam ἔτειος est annuus, ἐπέτειος, ex anno in annum, solennis. S. L.

quod brevem requirit syllabam, si recte junximus strophæ v. 934. (973), id quod probatur responsione syllabarum ἔπαισεν et ἔπαισεν, ut αἱματώεσσαν et αἶμ' ἀνατλάσα v. 651. (677.) et 664. (693.); πολυ-ανδροὶ et πολύβρηνον v. 647. (673.) et 660. (689.). Itaque legendum censeo ἀνέπαισεν, *cohibuit, coercuit!*" Klausen—who refers to Schneider's *Lexicon* in defence of this use of ἀνέπαισεν, *he put to rest, i. e. to death*, and compares ἐκοιμάθη Soph. El. 509, to which he might also have added ἐνάξει, Œd. T. 961. It is impossible, however, that we should follow Klausen in his translation of the whole sentence: "*neque cunctanter eum, qui mortuis vitam restituere scivit, cohibuit Jupiter.*" If, therefore, we agree with him in ejecting αὐτ' on account of the metre, we are no less constrained with Hermann and others to introduce ἄν, as indispensable to the sense; which, if we understand ἄλλως—as Blomfield well explains this kind of ἀποσιώπησις, comparing Prom. 983. Soph. Œd. T. 82, 318. Œd. C. 98, 146. El. 323. Eur. Iph. T. 1201. Iph. A. 1256. Aristoph. Plut. 427. Valcken. on Herodot. p. 469—will be: *No one! nor, were it otherwise—i. e. as Wellauer translates, were it the will of Heaven that the dead should rise again—would Jupiter &c.* The only remaining difficulty will then be in the words ἐπ' εὐλαβείᾳ γε, for which Hermann on the mere authority of the Scholiast's explanation: τὸν Ἀσκληπίου γὰρ ἐκεραύνωσεν ἀναστήσαντα τὸν Ἴηπόλυτον, ὥστε μὴ βλαβῆναι, proposed to read ἐπ' ἀβλαβείᾳ—and this, which is the actual reading of the Neapol. MS., has been adopted by Blomfield and Wellauer, who agree in connecting these words with ἀνάγειν, though Blomfield only has ventured to place them in v. 987. This construction, however, as well as the sense which Wellauer elicits from it—*neque Jupiter eum, qui rem bene perspectam habet (Æsculapium) prohibuisset, quominus mortuorum aliquem ad integritatem reduceret*—is so very forced, and the interlinear gloss: γε (*videlicet*), which has crept into the text of the older Edd. and is found in the Neapol. but not in the Florent. MS., so much more obviously connects them with the main action of the sentence, that whether we retain ἐπ' εὐλαβείᾳ, or admit the correction ἐπ' ἀβλαβείᾳ, we shall in either case do well to translate, according to Prof. Scholefield's interpretation of the Scholium: ὥστε μὴ βλαβῆναι, *precautione, Angl. as a precaution*—to wit, that the law of mortality might not be infringed.

989. εἰ δὲ μὴ τεταγμένα κ. τ. λ.] Klausen's translation of this obscure sentence, on which most commentators are silent, is: *nisi fines*

a diis præscripti me cohibuissent, ne fines meos ultra proferrem, sane hæc palam professus essem : to which he adds : “*μοῖρα, sors cuique assignata*. Hanc distribuunt dii certis finibus circumscriptum, quos ultra proferre nemini licet. Quibus quum ratio reddatur, cur nihil de his curis regi dixerit chorus, non potest hæc sors certis circumscripta finibus ad quenquam referri, nisi ad chorum. Hic e finibus egressus esset, quos ei assignaverunt superi, si hæc professus esset:” —all which, though more ingenious, is not more satisfactory than Scholefield’s meagre interpretation of the text : *Quod nisi fatum a Diis constitutum prohibuisset aliud fatum, quo minus opem ferret, ego tulissem, et cor linguam prævertens hæc effudisset*.

Adhering more closely then, than these learned editors have done, to what the student will in general find to be his safest guide, the writer’s own collocation of his words, we shall see that there is an opposition intended between that *τεταγμένη Μοῖρα fixed Fate or Destiny*, to which (see Prom. 514–18.) the Father of gods and men himself was thought to be subject, and the same *μοῖρα*, as in a lower and more limited sense *administered by the gods*^x—with which interpretation of the words *ἐκ θεῶν*, compare below v. 1441. *ἐκ γυναικῶν*. v. 1467. *ἐκ χειρὸς*, Ch. 286. *τὸ γὰρ σκοτεινῶν τῶν ἐνεργέρων βέλος ἐκ προστροπαίων ἐν γένει πεπτωκότων*. Eur. Hipp. 532. *τὸ τᾶς Ἀφροδίτας (Βέλος) ἦσιν ἐκ χειρῶν* “*Ἔρως, ὁ Διὸς παῖς* : to which we may add, as recognising no less distinctly, than the present passage, the existence of an Originating and Designing, together with an Administering and Executive Power, Eum. 391. *ἐμοῦ κλύων θεσμῶν τὸν μοῖρόκρατον ἐκ θεῶν δοθέντα τέλειον*. Translate therefore : *But if unalterable Fate had not restrained fate in the hands of the gods*, i. e. the power of the gods, *that it should lend no assistance*—and understand the allusion to be to the very remarkable silence of the Oracles, of Calchas, &c. &c., respecting the fate of Agamemnon on his return home ; in consequence of which the Chorus is discouraged from giving vent to, or in any way acting upon their suspicions.

996. *ἐκτολυπέσσειν, to work out, to unravel*. “*Metaphora sumpta*

^x It is a satisfaction to the editor to find that the Bp. of Lichfield has made very nearly the same distinction, although his general interpretation of the passage is different. “*Μοῖρα τεταγμένα de fato quidem ipso, μοῖραν de futuro eventu divinitus constituto intelligo ; ut sit sensus, Nisi vero fatum prohibuisset me de futuro rerum eventu divinitus consti-*

tuto plura proferre vel præscire, &c.—a sense of *πλέον φέρειν*, which can hardly be established, as he seems to think, by Soph. Œd. T. 500. *ἀνδρῶν δ’ ὅτι μάντις πλέον ἢ γὰρ φέρεται, κρίσις οὐκ ἐστὶν ἀληθής* : where the meaning of *πλέον φέρεται* is *carries off more for himself*, i. e. profits more, in wisdom ; see the context.

ε τολύπη, sc. *glomo lanæ*, quam qui conglomerant, τολυπέειν dicuntur, ut apud Homerum Penelope, Od. τ'. 137; unde ἐκτολυπέειν est *expedire, evolvere*; sed et τολυπέειν idem aliquando significat, (est enim α τελέω), Od. Ω'. 95. ἐπεὶ πόλεμον τολύπευσα, quo in sensu nos quoque, eadem metaphora servata, vernacule dicimus *to wind up the war, to wind up an affair*, eum de belli aut negotii eujusvis fine loquimur. Θρηξίν πένθος τολυπέυσας, dixit auctor Rhesi v. 744. pro *conglomerare*." S. L. Add in this latter sense Hom. Il. xiv. 86. τολυπέειν ἀργαλέους πολέμους. xxiv. 7. ὅποσα τολύπευσε σὺν αὐτῷ καὶ πάθεν ἄλγεα, where Eustath.: ἡ τολύπη, ἐρίων σφαῖρα· ὅθεν τὸ τὰ πολλὰ εἰς τέλος ἐν συγκεφαλαιοῦν, τολυπέειν λέγεται: in the former, Hesiod. Scut. 44. χαλεπὸν πόνον ἐκτολυπέυσας, whence Hesych.: ἐκτολυπέυσας· τελειώσας. Suidas: ἐκτολυπέυσας· ἐργασάμενος, καὶ ἐκτολοπέυσαι· πληρῶσαι.

997. ζωπυρουμένης φρενός, *my mind being in a flame*; compare Theb. 289. μέριμναι ζωπυροῦσι τάρβος. Eur. El. 1121. ζωπυρεῖς νείκη νέα. Etym. M. p. 413. 5. ζωπυρεῖν· κυρίως τοὺς ἀνθρακας φυσᾶν. Phot. and Suid.: ζωπυρα (Hesych. ζώπυραι)· φυσσητῆρες, ὅθεν οἱ χαλκεῖς τὸ πῦρ φυσῶσι.

998. εἶσω κομίζου καὶ σύ] Translate: *In with you! you too*—: "sensu vere medio, non sine contumelia dictum, ut nos Anglice dicimus, *take yourself off*. Prom. 392. στέλλον (*away with you*), κομίζου, σῶζε τὸν παρόντα νοῦν. Suppl. 949. κομίζου δ' ὡς τάχιστ' ἐξ ὀμμάτων. Nec prætereundum est poëtæ artificium in concinnanda Clytæmnestræ persona, quæ jam in scenam redit, postquam Agamemnonem in domum super tapetes duxisset, eoque absente animi sui superbiam manifestius prodit." S. L.

999. ἀμηνίως, might be connected with ἔθηκε, and rendered, as Wellauer explains it from v. 1006, *not unkindly towards you*, (to wit) in that he has given you ἀρχαιοπλοῦτους δεσποτάς—but it much more naturally connects itself with δόμοις κοινωνὸν εἶναι χερνίβων: *since Jupiter hath decreed that you, all anger being dropped between us, should be a partaker with the family* (see Matth. Gr. Gr. §. 385. 1.) *in religious ablutions*—to refuse a participation in which we know from Soph. Œd. T. 240. to have been one of the strongest possible indications of anger and hostility. This is also Klausen's interpretation, who compares Suppl. 975. ξὺν τ' εὐκλείᾳ καὶ ἀμηνίῳ βάξει λαῶν ἐν χώρῳ τάσσεσθε, φίλοι δμῶιδες, and whose admirable commentary upon the following line is here subjoined at length:

γ Add Phœn. 1636. κόμιζε σαυτήν, Ἀντιγόνη, δόμων ἔσω.

“κοινωνὸν χερνίβων. Ita ποία δὲ χέρνιψ φρατέρων προσδέξεται; Eum. 656. ubi præcedit ποίοισι βωμοῖς χρώμενος τοῖς δημοῖς: Soph. Œd. T. 240. μήτ' ἐν θεῶν εἰχαῖσι μήτε θύμασι κοινὸν ποιείσθαι, μήτε χέρνιβας^z νέμειν. Vides ubique hanc aquam, qua manus lavantur, jungi cum rebus sacris ad aram pertinentibus; itaque non esse vulgarem sed lustralem, qua lavatur is qui sacrum facturus est. Si tota civitas tale sacrum commune facit, omnes cives hac aqua lavantur; si tota domus, omnes qui ad familiam pertinent, tum ingenui tum servi, omnesque conveniunt ad aram communem; quæ in civitate vocatur popularis, δῆμος; in domo κτήσιος, quia iis quæ possidet floret domus. Dicata hæc ara est Jovi κτησίῳ, Suppl. 445. Tale sacrum nunc, quum redierit rex paterfamilias, in ædibus instituitur (v. 1019), ad quod et Clytæmnestræ et Cassandræ, ut in familiam hæc recipiatur, conveniendum est.”

1001. κτησίῳ βωμοῦ] Angl. *the domestic altar*; compare below v. 1019. ἐστίας μεσομφάλου. “Κτήσιος, Penas vel Penuarius; Jovis titulus: Suppl. 445. κτησίῳ Διὸς χάριν.” Blomf.—who quotes from H. Vales. in Harpocr. p. 120: “Dionysius lib. i. Deos penates a Græcis scriptoribus dici scribit partim κτησίους, partim ἐρκείους, πατρῴους, μυχίους. Sed lib. viii. p. 15. lares vocat θεοὺς κτησίους. Inde est, quod in cella penuaria statuebatur ejus (Jovis Ctesii) simulacrum; nam in cella reposita sunt utensilia, ἢ κτήσις.” (χρήματα κτήσια v. 974.) See also Casaub. on Athen. xi. 6. Harpocrat.: Κτήσιον Δία ἐν τοῖς ταμείοις ἰδρύνοντο. Suidas: Ζεὺς Κτήσιος, ὃν καὶ ἐν τοῖς ταμείοις ἰδρύνοντο, ὡς πλουτοδότην.

1004. πραθέντα τλῆναι, *endured to be sold*; Matth. Gr. Gr. §. 550. b: compare Soph. Trach. 252. κείνος δὲ πραθεὶς Ὀμφάλη τῇ βαρβάρῳ ἐμιαυτὸν ἐξέπλησεν. “Varietatem satis notabilem præbet codex Florentinus, τλῆναι δουλείας μάξης βίου, forte pro δουλείας μάξης βίου. Nempe μάξα erat servorum cibus. Idem igitur valet ac istud Euripidis, θῆσσαν τράπεζαν αἰνέσαι, Alcest. 2.” Blomf.

1005. εἰ δ' οὖν—] The opposition here can only be to the last word βία, Angl. *perforce*; on which a certain stress, therefore, must

^z Χέρνιψ dicitur aqua lustralis; quippe in limine seu vestibulo templi erat περίβαντήριον, vas aquæ plenum, qua ingredienti in templum se ipsos aspergebant, vel etiam a sacrificulis aspergebantur. Hinc χέρνιβες in plurali dicuntur lotiones seu aspersiones sacræ, quæ aqua hac lustrali in templis fiebant. Unde qui propter homicidium vel ejus-

modi crimen ἐίργοντο τῶν νομίμων, a sacris et mysteriis et templis arcebantur; et χερνίβων etiam εἴργεσθαι dicuntur apud Sophoclem, Demosthenem, aliosque scriptores Atticos, qui scelere aliquo contaminati sunt; cuius contrarium κοινωνὸν εἶναι χερνίβων, nempe in societatem et conversationem admitti.” Staal.

be laid: endured to be sold, and sorely against his will^a, no doubt, handled the yoke. But however, supposing a necessity to be laid upon one to submit to this condition, there is much comfort in having aboriginally-wealthy masters. Blomfield compares Soph. El. 1393. ἀρχαιοπλοῦτα πατρὸς εἰς ἐδώλια. Lysias de Bonis Aristoph. i. p. 322. ed. Aug. φαυρόμεθα δὴ καὶ τῶν ἀρχαιοπλοῦτων πολὺ ἐφρευσμένοι, καὶ τῶν νεωστὶ ἐν δόξῃ γεγενημένων: and quotes, after Stanley, Aristot. Rhet. ii. 32. διαφέρει δὲ τοῖς νεωστὶ κεκτημένοις καὶ τοῖς πάλαι τὰ ἦθη, τῶ ἅπαντα μᾶλλον καὶ φαυλότερα τὰ κακὰ ἔχειν τοὺς νεοπλοῦτους· ὥσπερ γὰρ ἀπαιδευσία πλοῦτου ἐστὶ τὸ νεόπλοτον εἶναι.

1007. ἤμῃσαν καλῶς] ἤγουν ἐπλούτησαν καλῶς, ὡς ἐκ θερισμοῦ. Schol. —Ibid. v. 1008, παρὰ στάθμην, ἀντὶ τοῦ, παρὰ τὸ πρέπον: compare Hesych.: στάθμη· σπάρτος, ἐν ἧ ἀπορθοῦσιν οἱ τέκτοτες. Schol. on Il. xv. 410: στάθμη· ἐργαλείον τεκτονικόν, ἢ καὶ κατευθυντηρία λεγομένη. τοῖσφ δὲ κανονίζεται τὸ ξύλον. “Quid sit παρὰ στάθμην, eleganter docet Aristoteles Rhet. i. 2. Οὐ γὰρ, inquit, δεῖ τὸν δικαστὴν διαστρέφειν εἰς ὀργὴν προάγοντας, ἢ φθόνον, ἢ ἔλεον. Ὁμοιον γὰρ κἂν εἴ τις, ᾧ μέλλει χρῆσθαι κανόνι, τούτων ποιήσοι στρεβλόν. Notum satis proverbiale dictum: πρὸς στάθμην πέτρον τίθεσθαι, μηδὲ πρὸς πέτρον στάθμην. Idem est ὡμὸς παρὰ στάθμην, quod Terentio Adelph. i. 1: Nimium ipse durus est, præter æquumque et bonum.” Stanl.

1009. οἰάπερ νομίζεται, such welcome as is customary; compare ὡς νομίζεται, Eum. 32. Eur. Alc. 99. 609. El. 1126. Iph. T. 471. Soph. El. 327. 691.

1010. σοὶ τοι—, To you, doubtless—i. e. it is to you that—she has just been speaking, in terms plain enough. This remark we must suppose addressed to the vacant look with which Cassandra, not noticing Clytemnestra, stares wildly towards the Chorus.

1011. ἐντὸς δ' ἂν οὔσα] Translate: but being caught, it would seem, in the toils^b of Fate, you will do well to obey; supposing, that is, you are for obeying—but you would be disobedient, perhaps^c. And, first,

^a Compare again Soph. Trach. 249. κατεχεθ', ὡς φησ' αὐτὸς, οὐκ ἐλεύθερος, ἀλλ' ἐμποληθεῖς.

^b Casandram captivam nuper factam cum fera comparat recenter capta: quod mox planius indicat v. 1026, τρόπος δὲ θηρὸς ὡς νεαπέτρον." S. L. Compare vv. 347-50.

^c To the same effect Stanley translates v. 1012: obsequeris, si modo obsequaris (MS. credas mihi); forsitan vero haud persuadere: and Schutz, still more

happily: obsequere sis; nisi forte de tractas obsequium:—as Stanley also translates v. 1361: gaudete, si gauderis velitis. “Obiter addo, formulam πείθοι' ἂν, εἰ πείθοιο, qua res ut valde dubia profertur, non dissimilem esse illi, quæ sæpe usus est Homerus, sed ille semper in re præterita, ut Iliad. γ'. 180. Δαήρ αὐτ' ἐμὸς ἔσκε κυρώπιδος, εἶποτ' ἔην γε. Alia exempla vide apud Heynium ad eum locum. Cujus formulæ, quæ perdifficilis explicatu est, hic videtur sensus

on this polite and peculiarly *Attic* use of *ἄν* with the participle, and with the optative, to soften assertion or command, and to give an expression of conjecture, or of modest indefiniteness, to the most definite fact or circumstance, see Matth. Gr. Gr. §. 515. d. γ. §. 599. c. and add to the examples there Thucyd. i. 73. *ὅπερ ἔσχε μὴ κατὰ πόλεις αὐτὸν ἐπιπλέοντα τῆν Πελοπόννησον πορθεῖν, ἀδυνάτων ἂν ὄντων πρὸς ταῦς πολλὰς ἀλλήλοισ ἐπιβοηθεῖν* : compare also the notes on vv. 329. 334. 902.

Next, on the peculiarity *εἰ πείθοιο, if so be that you would, i. e. are minded to, obey*—which we might also have expressed by, *if obey*; i. e. if *obey* be the right word to apply to you; if I am so to conceive of what you may possibly do—see the notes on vv. 534. 601, and compare below v. 1361. *ὡς εἰδ' ἐχόντων...χαίρουσ' ἂν, εἰ χαίρουσ', ἐγὼ δ' ἐπεύχομαι, on the understanding that things are as I tell you, you may rejoice, if such be your pleasure, but, do as you please, for my part I exult over it.* The same representation of what is merely conceived as passing in the mind of the person addressed, is conveyed by *ἀπειθείης*, which therefore stands as it were *in oratione obliqua*, without *ἄν*; see Matth. Gr. Gr. §. 529. 4, and compare §. 515. Obs. where the learned Author seems hardly to know what to make of the optative in three nearly similar instances, Suppl. 727. Soph. El. 800. Eur. Iph. A. 418, in all of which it may be explained^d, on the above principle, as used “in order to intimate something, as said or thought by another:” see §. 529. 2. and 3, and compare the note on v. 587.

The passage which Blomfield quotes from Soph. Œd. T. 936, *τὸ δ' ἔπος οὐξερῶ τάχα ἦθοιο μὲν, πῶς δ' οὐκ ἂν, ἀσχάλλοις δ' ἴσως*, (on the right reading of which see Hermann's excellent note), is not strictly parallel to the present; but might well be substituted for it among those examples given by Matth. Gr. Gr. §. 515. Obs., “where in two clauses standing in similar relations,” so as to form in fact but one continuous sentence, “*ἄν* is used only once with the optative *ε*.” Hermann indeed, whom Matthiæ has followed in thus

esse: *si unquam fuit, quod nunc non est amplius* (Anglice, *if indeed he ever was*) i. e. si recte dici potest fuisse, quod ita sui factum est dissimile, ut fuisse unquam vix credas. Est enim hæc locutio dolentium, non esse quid amplius: ut vim ejus Germanice sic exprimas, *leider nicht mehr*. Paullum immutavit Meleager epigr. 22. **Ἦν καλὸς Ἡράκλειτος*,

ὅτ' ἦν ποτέ. Qui versus non erat conjecturistentandus.” Hermann, Appendix to Viger xi. p. 758. Compare Eur. Orest. 17, *ὁ κλεινὸς, εἰ δὴ κλεινὸς, Ἀγαμέμνων.*

^d See the Appendix, Note H.

^e “Recte enim omittitur hæc particula in altero membro orationis, quod ita comparatum est ut pro parte ejus

disposing of the passage before us, would make it in like manner a continuous sentence by supplying *μὲν*—"paulo apertior esset sensus, si, quod omissum est, *μὲν* additum esset: *πειθοιο μὲν ἄν, εἰ πείθοιο, ἀπειθοίης δ' ἴσως*"—but, not to mention that Hermann (see his Appendix to Viger, xi. p. 758.) would further alter the character of the whole passage by changing *ἐντός* into *ἐκτός*, this explanation is manifestly inapplicable in v. 1361, where the complete sentence would be *ὑμεῖς μὲν χαίρουτ' ἄν, εἰ χαίρουτ', ἐγὼ δ' ἐπέυχομαι*: nay, and Hermann himself appears to have repudiated both his conjectural reading and interpretation, when, as quoted by Klausen, he remarks on this same passage, "sine conditione dictum *ἀπειθοίης*, quod id putat futurum esse chorus." Herm. *de partic. ἄν*. lib. iii. cap. 6.

1013. *χελιδόνος δίκην*, Hesych. v. *χελιδόσι*: τοὺς βαρβάρους χελιδόσιν ἀπεικάουσι διὰ τὴν ἀσύνθετον λαλίαν. Wellauer and Klausen quote a verb *χελιδονίζω*, *barbaram vocem emittere*, fr. 440. which we might interpret from Aristoph. Av. 1681. *εἰ μὴ τιτυβίζοι γ', ὥσπερ αἱ χελιδόνες*, where see Brunck's note. Blomfield compares Aristoph. Ran. 93, (parodying Eur. Alcm. fr. ii.), *χελιδόνων μουσεία*. and 79, *ἐφ' οὗ δὴ χεῖλεσιν ἀμφιλάλοισ δεινὸν ἐπιβρέμεται Ἑρμῆα χελιδόν*. Herodot. ii. 57. *αἱ γυναῖκες, διότι βάρβαροι ἦσαν, ἐδόκεόν σφί ὅμοια ὄρνισσι φθέγγεσθαι*.

1015. *ἔσω φρενῶν λέγουσα*, *speaking within her comprehension*;—"ita loquens ut intelligat Cassandra," Scholefield; after Wellauer and Blomfield, who compares v. 1023. Klausen, after Bothe, prefers to translate: *quum prudens dicam (speaking advisedly, or sensibly)*, for no better reason than that, as he says, "*ἔσω φρενῶν semper de ejus mente dicitur, qui id agit quod indicat verbum: ita ἔσω φρ. γράφου*, Phil. 1325."

1016. *τὰ λῶστα τῶν παρεστώτων*, *the best course under the present circumstances*; compare Blomfield's note and glossary on Prom. 224 (216) *κράτιστα δὴ μοι τῶν παρεστώτων τότε ἐφαίμετ' εἶναι*.

1018. *θυραῖαν τήνδε*] Scholefield translates *hic ante fores*—and this is certainly the best translation, that has been proposed, of

sententiæ, cui additum est *ἄν*, haberi possit. Æschylus Agam. 1058. *πειθοί' ἄν, εἰ πειθοί' ἀπειθοίης δ' ἴσως*." Herm on Elmsl. Med. v. 310. p. 358. But the question is, can it be said that *ἀπειθοίης δ' ἴσως* forms any part of the conditional

proposition *ἐντός δ' ἄν ὄσα . . . πειθοί' ἄν?* no more, it should seem, than that *ἐγὼ δ' ἐπέυχομαι* forms part of the (direct indeed, but still) hypothetical proposition, *χαίρουτ' ἄν*, v. 1361. with which compare Soph. Œd. C. 724-6.

this much controverted passage, though it may still perhaps be a question whether it should not be, *sic ante fores*, (see note on v. 902), or in one word *sic circumforaneam*—understanding by that word, not *circum fora*, but *circum fores tempus terentem*. Clytemnestra, it is plain, is speaking a little scornfully, and with an implied sneer at Cassandra; much in the same spirit, as we find her saying to Electra: ἀνεμένη μὲν, ὡς ζουκας, αὐ στρέφει· οὐ γὰρ πάρεστ' Αἴγισθος, ὅς σ' ἐπείχ' αἰετὴ μὴ τοι θυραίαν γ' οὐδ' αἰσχύνειν φίλους. Soph. El. 516–18, from a comparison of which with Antig. 579, ἐκ δὲ τοῦδε χρητὴ γυναικάς εἶναι τάσδε, μὴδ' ἀνεμένας, and with the present passage, we might be led to suppose, though still in the absence of any positive authority, that *θυραία* was a received term among the Greeks for *idler*^f, as opposed to that character of *οἰκουρὸς*, *good housewife*, which has found a place even in an Apostle's summary of feminine worth: σὺφρονας, ἀγνάς, οἰκουρούς, ἀγαθὰς, ὑποτασσόμενας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημηθῆται: Epistle to Titus, ii. 5: compare Eur. Med. 216, τοὺς μὲν ὀμμάτων ἄπο, τοὺς δ' ἐν θυραίοις—where the Scholiast: τοὺς δ' ἐν θυραίοις· τοὺς ἐν τοῖς οἴκοις τῶν ἐτέρων συνεχῶς φαινόμενους, παρὰ τὸ Ἰσοκρατικῶν, τὰς ἐντεύξεις μὴ ποιουμένους. Translate: *I certainly, whatever she may please to do, have no leisure to play the idler here, or rather, to waste my time in this idle fashion, at the door*; and compare below vv. 1162. 1240–41: also on the construction, οὗτοι σχόλη πάρεστιν ἐμοὶ (ἐμὲ) θυραίαν τήνδε τρίβειν, see Brunck on Soph. El. 480. Elmsl. on Heracl. 693, and Med. 1207. Matth. Gr. Gr. §. 537. §. 556. Obs. 3, and compare below vv. 1166–8.

1019. ἐστίας μεσομφάλου, *the central hearth*; i. e. the altar of Hercean Jove, as Blomfield has shewn from the Schol. Venet. on Il. xvi. 231: ἐπεὶ ἐν μέσῳ τοῦ οἴκου Ἐρκείου Διὸς βωμὸς ἰδρυται, μεσερκεῖον καλοῦσι τὸν Διᾶ: and Virg. Æn. ii. 512. *Ædibus in mediis nudoque sub ætheris axe Ingens ara fuit—μεσομφαλος, in the very centre of the house, as Delphi was held to be of the earth*; Ch. 1036. Theb. 747. Soph. Œd. T. 480. Eur. Orest. 331. 590. Phœn. 244. Ion, 462. With respect to the construction, Klausen considers ἐστ. μεσ. genitives of place, on which see Matth. Gr. Gr. §. 377. 1; but it will make a more pointed opposition between

^f On this supposition ἡ θυραία, considered as a substantive, (and not greatly differing from the English, *street-walker*), will denote a woman who habitually

θυραῖος οἰχνεῖ, Soph. El. 313, or θυραῖο³ ἔχεται, Trach. 533, Angl. *goes door-wise* or *door-ward*, i. e. to the door; see Matth. Gr. Gr. §. 446. 8.

the mention of domestic arrangements within, and the invitation coldly and carelessly given to the stranger who stands without, to connect τὰ μὲν with these genitives in the sense of *quod attinet ad*—, and translate: *for, as regards the family altar, the victims are already placed for fiery sacrifice*—i. e. (see Homer *passim*) to be offered, and then roasted on the fire—unless indeed we prefer to translate: *the victims of*, i. e. devoted to, *the central Hearth*, as Klausen explains σφαγὰς πυρὸς, *mactationem igni hostiam decernentem, ignis gratia institutam*: but this last explanation is certainly very forced.

1021. ὥς οὐ ποτ' ἐλπίσασι, sc. ἡμῖν, *for, unto, or with us*, (see the note on v. 213), *as never having expected*, i. e.—and this accounts for the haste—*inasmuch as we never expected, that we should have this pleasure*. “Τῆνδ' ἔξεν χάριν, *hanc nos habituros esse gratiam*. Χάρις pro beneficio, gratia a Diis concessa: ut v. 566, (562), χάρις τιμῆσεται Διὸς τὰδ' ἐκπράξασα.” S. L.

1023. ἀξυνήμων. “Hic certe idem valet quod ἀσύνετος. Sed apud Homerum *συνημοσύνη est pactum solemne*, Π. χ'. 261, “Ἐκτορ, μῆ μοι, ἀλλοστε, *συνημοσύνας*”^h ἀγόρευε. Sic etiam Apoll. Rhod. i. 300. Idem iv. 1210, Δέχθαι μειλίζαντο *συνήμονας*, ubi Schol.: τούς συνήθεις καὶ ἐταίρους' ἀπὸ τοῦ συνεῖναι.” S. L.

1024. σὺ δ'—, Angl. *why then*—or *do thou in that case*—see the note on v. 197. “Meminerit lector ipsam Clytæmnestram, dum has voces profert, manu signum dare: aliter absurde diceret, *si mea verba non intelligis, manu pro voce significes*. Herodot. iv. 113. καὶ φωνῆσαι μὲν οὐκ εἶχε, οὐ γὰρ συνίεσαν ἀλλήλων, τῇ δὲ χειρὶ ἔφραζε.” Blomf. Καρβάν, and κάρβανος, *barbarian, foreign*; Suppl. 129, καρβάνα δ' αὐδάν. 914, κάρβανος ὦν δ' Ἑλλῆσι ἐγγλίεις ἄγαν. Lycophron. 605, κάρβανον ἔχλον. 1387, νυμφεῖα πρὸς κηλωστὰ καρβάνων τελεῖν. Etym. M. p. 490. 47: Καρβάνες' οἱ βάρβαροι, οἱ ἔχοντες Καρὸς βοήν. Photius: Καρβανίζει' βαρβαρίζει. Eustath. on Π. β'. 867: Ἰστίον δὲ ὅτι οὐ μόνον ἡ τῶν Καρβάνων, ἤτοι βαρβάρων, λέξις ἐκ τῶν Καρῶν εἰληφθῆαι δοκεῖ, ἀλλὰ καὶ οἱ παρὰ τῷ Πανσανίᾳ Κάρδακες, ὃ ἐστὶ στρατιώται περὶ Ἀσίαν.

1030. πρὶν αἱματηρὸν κ. τ. λ., ἀπὸ τῶν στρηνιώντων ὑποζυγίων, ἃ οὐκ εἴκοιτα τῷ χαλινῷ ἀφρίζει μετὰ αἵματος: Schol. Compare Prom. 1009.

ε Compare Eur. Heracl. 398–400, καὶ τὰ μὲν μέντοι πάντ' ἔραρ' ἦδη καλῶς' πόλις τ' ἐν ἔπλοις, σφάγια δ' ἠτομασμένα ἔστηκεν, οἷς χρὴ ταῦτα τέμνεσθαι θεῶν.

^h Συνημοσύνη συμβουλία, Suid.: συνθήκη, ἕρκος, συμβόλαια, Hesych.: “Ab ἵεναι esse ἦστω, ἦμων, ἡμοσύνη, patet. Sic et μεθημοσύνη.” Heyne.

Theb. 393, ἵππος χαλιῶν ὡς κατασθμαίνων μένει. Soph. Antig. 959, οὕτω τὰς μαρίας δεινὸν ἀποστάζει ἀνθηρόν τε μένος. Virg. Georg. iii. 203, spumas agit ore cruentas. With this line the text of the editions of Aldus, Robortello, and Turnébe, and of the MSS. Med. and Guelf., is resumed after the *lacuna* mentioned in the note on v. 301.

1034. *καίνισον ζυγόν*] “Hesych.: *Καίνισαι*: *καίνῳ* χρῆσασθαι. Soph. Trach. 880. (867.) *καί τι καίνίζει στέγη*. Eur. Fragm. ex Peirith. vi. *οὐκ ἀγυμνάστω φρενὶ ἔρριψεν, ὅστις τόνδ’ ἐκαίνισεν λόγον*. Suid.: *καίνιζεται, καὶ καίνιζω σε, αἰτιατικῆ*: quod prætermissum non oportebat in Edit. Kuster.” Abresch. “*Καίνισον ζυγόν* est, *novum jugum suscipe*; h. e. disce ferre recens jugum. Aliudⁱ est *καίνιζειν*, a *καίνω* *occido*, Choëph. 485, (492.) *μέμνησο δ’ ἀμφίβληστρον, φ’ σ’ ἐκαίνισαν*.” S.L. *Εἴκουσ’*, for which Aldus, Turnébe, and Vettori read *ἐκούσ’*, is found in Robortello’s Ed. as the correction of Sophianus.

1035. “*ποποῖ* ortum dicunt e voce *πόποι*, quæ deos^j significet. Quod factum esse potest: certe vero in vulgari usu hæc vox nihil est nisi exclamatio mirantis vel dolentis. Num idem statuendum sit de voce *δα*, incertum. Haud dubie hæc terram designat, id quod refert scholiasta: *δα, γῆ Δωρικῶς ὄθεν καὶ Δημήτηρ, οἶον γῆ μήτηρ. προαναφωνεῖ δὲ τὰ ἐσόμμενα*. Quibus Tellurem principem vatem (*πρωτόμαντιν Γαίαν*, Eum. 2.) designare videtur: de qua hoc loco vix sermo esse potest. Eadem vox Prom. 568. ubi apta est terræ mentio, ut quæ spectrum Argi in sese cohibere possit. Cf. Suppl. 890. *μᾶ Γᾶ, μᾶ Γᾶ, βοᾶν φοβερόν ἀπότερεε*. Ch. 45. *ἀπότεροπον κακῶν. ἰὼ γαῖα μαῖα*. Hoc vero loco nihil amplius averti potest; certa sunt omnia et decreta: itaque transisse hæc vox videtur e designatione Telluris in exclamationem hoc loco pariter atque Eum. 841 et 874, *οἶ οἶ δᾶ φεῦ*: ut in his non cogitetur de Tellure, minime vero eam significationem vox amiserit, sed ipsa ea posita sit, ubi ratio fert. Ita apud nos in vulgari sermone sæpissime usurpantur exclamations, quibus subest sensus de quo non cogitatur hoc temporis momento. Fit hoc potissimum in mutilatis virorum sanctorum nominibus, quorum ratio parum differt a vocibus *ποποῖ* et *δα*.” Klausen.

ⁱ This may well be questioned; whether with Klausen we interpret, *quo ex novo more in te usi sunt*, or with Blomfield prefer to read—*ὡς ἐκαίνισαν*. Compare Hebr. ix. 18: *ὅθεν οὐδ’ ἡ πρώτη (διαθηκῆ) χωρὶς αἵματος ἐγκεκαίνισται*.

^j See Blomf. Gloss. Etym. M. p. 823. 30: *οἱ Ζεῦθαι, ἀγάλματα τινα ἔχοντες ὑπόγαια τῶν θεῶν, πόπους αὐτὰ καλοῦσιν*. Eustath. on Il. α’. p. 98: *εβρηται ἐν τοῖς μεθ’ Ὀμηρον οἱ θεοὶ πόποι λεγόμενοι*.

1037. ἀνωτόρυξας] Hesych.: Ὀτοτόρυξεν βρηγείν: as it is also explained in the following line. "Casandræ exclamanti ὀτοτοροτοῖ, τί ταῦτ' ἀνωτόρυξας; inquit Chorus, Quorsum istud ὀτοτοροτοῖ effers? Pari modo 1316, (1274.) ΚΑ. φεῦ, φεῦ. ΧΟ. τί τοῦτ' ἔφευξας, Quare φεῦ exclamas? Sic ab ᾠ ᾤ, quod θαναμαστικός est, finxit Aristophanes verbum ᾠζω; ab αἰ αἶ, lugendi particula, fit αἰάζω." Stanl. Compare Eur. Hel. 370. βοῶν βοῶν δ' Ἑλλάς κελάδησε κἀνωτόρυξεν.

Ibid. λοξίον. "Loxias Apollo in iis solunmodo rebus appellatur, quæ ad oracula et vaticinationes pertinent: quod facile percipitur comparatis Indicibus in Tragicos. Itaque nomine respici hanc artem probabile est. Derivant hoc interpretes a λοξός, *ambiguitatem* designatam existimantes: potius a vetusta vocis λέγειν forma Dorica vel Phocica vocabulum esse derivandum existimo." Klausen.

1038. οὐ γὰρ τοιοῦτος] "Nempe Apollinem jucundis tantum rebus interesse, nec aliis quam lætis carminibus celebrari, a luctu autem et lamentatione abhorrere credebant, Cf. Callim. Hymn. in Apoll. 20. sqq." Schutz. So Stesichorus: μάλα τοι μάλιστα παιγμοσύνας τε φιλεῖ μολπὰς τ' Ἀπόλλων κήδεα δὲ στοναχὰς τ' Ἀΐδας ἔλαχεν. Compare Eum. 715. ἀλλ' αἵματηρὰ πράγματ' οὐ λαχὼν σέβεις.

1042. οὐδὲν προσήκοντ'—, although he has nothing to do with attending upon lamentations. On this restrictive use of the participle, see Matth. Gr. Gr. §§. 556. 566. 567, and compare with the present passage Ch. 689, τοῖς κυρίοισι καὶ προσήκουσιν. Eur. Orest. 771, οὐ προσήκομεν κολάζειν τοῖσδε, Φωκίῳν δὲ γῆ. Suppl. 472, προσήκοντ' οὐδὲν Ἀργείων πᾶλει. "In voce γός semper inest cogitatio lugendi de mortuo, nunquam nuda querelæ vel lamentationis notio: id quod rationem reddit eam qua dicitur ζῶσα γόοις με τιμῶ, Suppl. 116. in quibus satis fortis inest oppositio." Klausen.

1044. ἀγιάτ'] is Hermann's correction of ἀγινεῦ τ', (the reading of Turnébe, Vettori, and Stanley), confirmed by the Medicean Florent. and Neap. MSS. and the Edd. of Aldus and Robortello, which all exhibit it more or less corrupted, and by Steph. Byzant. ν. Ἀγιά: καὶ ὁ Ἀπόλλων ἀγινεὺς, καὶ ἀγιάτης, τούτεστιν ὁ ἐφίδιος. τὸ δ' ἀγιάτης, ὡς Κορώνεια Κορωνιάτης, Καρνειάτης, Καυλωνιάτης. Hesych.: Ἀγινεὺς ὁ πρὸ τῶν θυρῶν ἐστὼς βωμὸς ἐν σχήματι κίονος. Harpoerat.: Ἀγινεὺς δὲ ἐστὶ κίων εἰς δξὺ λήγων, ὃν ἰσῆσι πρὸ τῶν θυρῶν. ἰδίους δὲ εἶναι φασιν αὐτοὺς Ἀπόλλωνος οἱ δὲ Διονύσου, οἱ δὲ ἀμφόιν. "Enimvero Agyiea, ut et Apollinem, [Agyiatem Apollinem] inelamat Casandra non otioso cognomine, sed etymologiam respiciens; quippe τὸ ἀγινεὺς ἀπὸ τοῦ ἄγειν derivari videtur. Multus est in hisce allusi-

onibus Æschylus noster; Ἀγνιεύ, inquit, ἄ, ποῖ ποτ' ἤγαγες με; ita Ἀπόλλων ἐμός· ἀπωλίσας γάρ." Stanl. Compare Theb. 145. καὶ σὺ, Λύκει' ἀναξ, Λύκειος γενοῦ, on which see Blomf. Gloss. *ibid.* 9. ὦν Ζεὺς ἀλεξητήριος ἐπάνυμος γένοιτο Καθμείαν πόλει. Eum. 90. κάρτα δ' ὦν ἐπάνυμος, πομπαῖος (Ἐρμῆς) ἴσθι.—Ἀπόλλων ἐμός. "Alii cognominatum putant Apollinem ὡς ἀπολλύντα τὰ ζῷα. Exanimat enim et perimit animantes, eum pestem intemperie caloris immittit. Ut Eurip. in Phæth. (fr. x. ed. Glasg.) ὦ χρυσοφεγγές ἦλε', ὥς μ' ἀπόλεσας· ὅθεν σ' Ἀπόλλων' ἐμφανῶς κλήζει βροτός^k. Item Archilochus, ἀναξ Ἀπολλων, καὶ σὺ τοῖς μὲν αἰτίοις Πήμαινε, καὶ σφᾶς ὄλλυ' ὥσπερ ὄλλυεις. Denique inustus morbo Ἀπολλωνοβλήτρους καὶ ἡλιωβλήτρους appellant." Macrob. Saturnal. i. 17: quoted by Stanley.

1045. οὐ μόλις, Hermann on Viger p. 422. note 251. translates *non parum*, and compares Eur. Helen. 334, θέλουσαν οὐ μόλις καλεῖς, *non parum volentem vocas*—where it seems much more obvious to connect οὐ μόλις with the verb, and translate: *a willing person you have no difficulty in summoning* to attend you—and Eum. 864. θυραῖος ἔστω πόλεμος, οὐ μόλις πάρων, where, whether we translate with Scholefield *non ægre*, i. e. *abunde*, or more in accordance with the Scholiast's interpretation, οὐ μακρὰν *satis in promptu*, Angl. *easily to be found*, there certainly is no such opposition intended, as Hermann's translation, approved by Wellauer, conveys: *foris bellum esto, sed satis vicinum*¹. In the present passage, therefore, translate literally: *for thou hast wrought an easy destruction*—and understand it of the facility of volition and operation, with which our Poet has elsewhere invested his conceptions of Divine Power: see above v. 358. Suppl. 99, βίαν δ' οὕτω ἐξοπλίζει, κ. τ. λ. *ibid.* 598, πάρεστι δ' ἔργον ὡς ἔπος. Eum. 650. τὰ δ' ἄλλα πάντ' ἄνω τε καὶ κάτω στρέφων τίθησιν, οὐδὲν ἀσθμαίνων μένει: and compare Eur. Hippol. 1441, μακρὰν δὲ λείπεις βράδιος ὀμιλίαν—where Dindorf, I think, has adopted the less probable reading, *λείπεις*.

1047. δουλία περ ἐν φρενί] is Schutz's ingenious emendation of *παρ' ἐν*, the reading of the Medicean MS., Aldus, and Turnébe; for which Vettori and Stanley substituted *παρέν*, and Robortello, after the Neap. MS. *παρόν*. Klausen, alone of modern editors has ventured to retain *παρ' ἐν*, which he would translate—though, as he

^k Ἀπόλλων—κλήσει. Bekk. "Obiter monere liceat, secundum versum ex Eur. Phæth. pro spurio mihi suspectum esse." S.L. "Legendum fere cum Bar-

nesio, ἐκ τοῦδ' Ἀπόλλων ἐμφανῶς κλήζει βροτοῖς." Porson on Eur. Orest. 584.

¹ "οὐ μόλις, *non vix*, id est *omnino, prorsus*. Cf. Eum. 864." Klausen.

himself admits, on no better authority than the analogy of *παρ' οὐδέν*, (v. 219), *ita ut nihil*, Angl. *at nought—ita ut unum* (Angl. *at one with*) “de eo, quod arctissime junctum habetur. *Manet divinum servili menti inseparabile*. Scilicet quæ mens divinum semel concepit afflatum, nullo infortunio ita frangitur, ut eum amittat.”

1054. *μισόθειον*] “Quæri possit, utrum *μισόθειον* active an passive significet. “*Ἄθειον, θεοστνγές*, exponit Schol., quæ ipsa verba in utramque partem accipi possunt. Ex analogia tamen active videtur accipiendum, ut *μισάνθρωπος, μισοφιλιππος, μισοπάγων, &c.*” S. L. Wellauer also, *Lex. Æschyl.* in v. renders *μισόθειος, Deorum osor*; which Klausen, on the other hand, objects to as a term unheard of in the Heroic age, and compares *Theb.* 653, *ὃ θεομανές τε καὶ θεῶν μέγα στύγος*, Ch. 1028, *πατροκτόνον μίσημα καὶ θεῶν στύγος*. *Soph. El.* 289, *δύσθειον μίσημα*—to which he might have added, v. 1564, *δύσθειος πατήρ*, Ch. 46. 525, *δύσθειος γυνή*. *Eum.* 73, *μισήματ' ἀνδρῶν καὶ θεῶν Ὀλυμπίαν*. *Theb.* 691, *Φοίβῳ στυγηθέν πᾶν τὸ Λαίῳ γένος*, and 702, *θεοῖς μὲν ἤδη πως παρημελήμεθα*.

1055. *αὐτόφωνα κακά τε κάρταναι*] Dindorf, followed by Klausen, has supplied the syllable that was wanting in this line, by editing *αὐτόφωνα κακά κάκ', ἀρτάναι*,—and supposing this to have been the original reading, it is easy to account for the omission of the letters KA, in a line where they ought to have been repeated four times consecutively. The conjunctive particle, however, which is here inserted on the suggestion of Pauw and Hermann, is scarcely less necessary to the sense, than to the metre; and the reader of Greek Tragedy needs not to be reminded of the close connection that he must have observed between *αὐτόφωνα*^m *κακά*, *crimes wrought by a kindred hand upon a kindred person*, and *ἀρτάναι*, *deaths by hanging*—the usual mode of suicide among the unhappy females involved in them. As regards the interpretation of the whole passage, Lachmann's construction of *αὐτοφόνω κακά κ. τ. λ.* as the nominative before *συνίστορα* (*ἔστι*), is to be preferred to that pointed out by Matth. Gr. Gr. §. 422, and adopted by Blomfield and Wellauer; first, because it obviates the necessity of changing *ἀρτάναι*, with Wellauer into *ἀρτάναν*, or with Stanley, Blomfield, and Scholefield into *ἀρτάνας*; and secondly, because from Ch. 216, *καὶ τίνα σίνουσθά μοι καλουμένη βροτῶν; σίνουθ' Ὀρέστην πολλά σ' ἐπαγλουμένη*ⁿ—to

^m “*Ἄυτοφόνος. Qui se vel suos perimit.* Suppl. 68. *Soph. Aj.* 840, ubi consule Lobeckium. Eodem sensu dicebant *αὐτοφόντης, αὐτοέντης, αὐτόχειρ.*” Blomf.

Gloss. See in particular *Soph. Antig.* 1175–7, with Brunck's note.

ⁿ Klausen appears to have forgotten this passage, when in his eagerness to up-

which we may add Soph. Phil. 1293, ὡς θεοὶ ξυνίστορες. Eur. El. 43, σύννοιδί μοι Κύπρις, and Hec. 870, ξύνισθι μὲν γὰρ, ἢν τι βουλευέσθαι κακῶν—it would seem that συνίστορα is more correctly rendered *witnesses*, than *conscious to itself of*.

There is an awkwardness, however, in Lachmann's proposed punctuation after μὲν οὖν, as well as in the interpretation of v. 1056, in apposition with κακὰ κείρναναι, which we may avoid by translating: *A godless one rather*, (sc. στέγην, in answer to her own question πρὸς ποίαν στέγην; v. 1050), *witness many sad family murders and suicides, a human slaughter-house, and floor dripping wet.* ἄνδρος σφαγείου, literally, *a man's σφαγείου*, on which see Etym. M. p. 737, 41: σφαγείον τὸ ἀγγεῖον, εἰς δὲ τὸ αἷμα τῶν σφαζομένων ἱερείων δέχονται. Suidas: σφαγείον τὸ τοῦ αἵματος δεκτικὸν ἀγγεῖον, ἐν εἴπῃ τοῦ ποιητῆς ἄμμιον: (Odys. iii. 444): and with this use of ἀνὴρ to denote one of the species *Man* as distinguished from a *Beast*, compare Ch. 534, οὔτοι μάταιον ἀνδρὸς ὕψανον πέλει—as also Soph. Antig. 710. ἀλλ' ἄνδρα, κεί τις εἶ σοφός, τὸ μανθάνειν πᾶλλ' αἰσχρὸν οὐδὲν κ. τ. λ., ib. 721, τὸν ἄνδρα. Hermann on Viger, n. 66. Πέδον βαντήριον—"Ipse Agamemnon internecionem suam Ulyssi exponens, Odys. λ', 419, inquit: δάπεδον δ' ἄπαν αἵματι θύεν." Stanl.

1057. εὔρις, sharp-scented. "Xenophonti εὔρινας κύνας dicti, qui sagacitate pollent. Ipsa Casandra eadem utitur translatione de se verba faciens v. 1193. (1151.) ἵχνος κακῶν ῥηηλάτουση. Eum. 246, τετραυματισμένον γὰρ ὡς κύων νεβρὸν πρὸς αἷμα καὶ σταλαγμὸν ἐκμαστεύομεν." Stanl., to which Blomfield adds Soph. Aj. 8, κυνὸς Λακίαιης ὡς τις εὔρινος βάσις. Apol. Rhod. ii. 125. εὐρρίων τε κυνῶν. Lucret. i. 460. Namque canes ut montivagæ persæpe feræ Naribus inveniunt intactas fronde quietes, Sic alia ex alio per te tute ipse videre Talibus in rebus poteris, cæcæque latebras Insinuare omnes, et verum protrahere inde.

1058. ματεύει δ' ὧν ἀνευρήσει φόνον, but her search is (for those),

hold Lachmann's interpretation: *conscia sunt multa mala domesticarum cædium mala, suspendia, cett.* he writes—"alioqui neque ferri potest ἄρτάναι, neque ipsum συνίστορα, quod accusativum non magis regere potest, quam συνειδέσθαι."

o Kennedy, agreeing in this view of ἀνδρὸς—which Klausen, unwilling to apply to Agamemnon, labours hard to apply to Atreus, whom he for that purpose supposes to have been murdered by Thyestes—translates more literally: *The human victim's case, and blood-stained pavement!* "Mihi præplacet ἀνδρὸσφα-

γείον (a man-shambles house) uno verbo, quod conjecit Symmonsius." S. L.

p "Adjectiva in -ήριος semper fere active significant, ut δραστήριος, σωτήριος &c.: h. l. tamen passive usurpatur πέδον βαντήριον, solum sanguine conprosum; cujus exemplum vix alibi reperies." S. L. Compare in a passive sense Soph. Oed. C. 487, δέχεσθαι τὸν ἐλέτην σωτήριον, and in somewhat of a middle sense σωτήριον, conservative, self-consistent, characteristic, Eur. Orest. 127—the "sira et mulari necia natura" of Juv. Sat. xiii. 240.

whose murder she shall discover—a remark which serves, in some degree, to restrict and explain the force of the preceding comparison; see the note on vv. 56. 301. *Μαρεύει*, for which the MSS. Med. and Guelf., and the editors Aldus and Robortello have *μαντεύει*, is the reading of Vettori, Stanley, Porson, Schutz, Dindorf, and Klausen; whilst Blomfield, Wellauer, and Scholefield, on the solitary authority of Turnébe, read *ματεύειν*—of which Wellauer indeed asserts *μαντεύει* to be but a corrupt impression. In the latter part of the line we meet with the following variations: *ὦν ἂν εἰρήσει*, Med. *ὦν ἂν εἰρήση*, Guelf. Rob. *ὦν ἂν εἰρήση*, Ald. *ὦν ἂν ἀνευρήσει*, Turn.—from which Porson gave *ὦν ἀνευρήσει*, adopted by all subsequent editors. Compare, in point of construction, Soph. Antig. 635, *καὶ σὺ μοι γνώμας ἔχων χρηστὰς ἀπορθοῖς, αἷς ἔγωγ' ἐφέψομαι*. Aj. 658, *κρύψω τόδ' ἔγχος τοῦμόν . . . γαίης ὀρύξας ἔνθα μὴ τις ὄψεται*. Matth. Gr. Gr. §. 529, 4.

1061. *κλαύμενα τάδε βρέφη*.] Translate: *See here are children bewailing their bloody slaughter, &c.*, and compare with the construction v. 301, where see the note. “In voce *τάδε* magna inest emphasis, quasi tam plane ante oculos sisterentur, ut digito eos indicare posset.” S. L.—Schol.: *φαντάζεται γὰρ ὀρᾶν τὰ σώματα τῶν ἀνηρημένων παιδῶν Θυέστων*.

1063. *ἦ μὲν . . . ἦμεν*.] Translate: *Be assured of this (μὲν), we were already informed of your prophetic fame; but prophets we need none^q—to interpret for us (see v. 1071.) matters of general notoriety: compare Ch. 777, *κακός γε μάντις ἂν γνοίη τάδε*. Soph. Antig. 631, *τάχ' εἰσόμεσθα μάντεων ὑπέρτερον*. Ἥ μὲν—for which Dindorf, Blomfield, and Scholefield, have after Porson edited *ἦ μὴν*, Angl. *yes, be assured*^r—is a well-known Homeric form of asseveration; (see Heyne on Il. i. 77, on which Hesych.: *ἦ μὲν μοι ὄντως μοι*) and either in this form, or as one word (*ἦμεν* or *ἦμεν*), this reading is found in all the MSS. and earlier Edd. In the following line, where Porson, Blomfield, and Dindorf, without any MS. authority have edited *ἦσμεν*, Aldus and Turnébe have *ἦ μὴν*, Robortello *ἦμεν*, Vettori and Stanley *ἦμεν*. Schutz only has edited in both lines, *ἦσμεν—ἦσμεν*, and Wellauer *ἦμεν—ἦμεν*.*

^q Klausen, who reads *ἦμεν—πεπυσμένοι ἦ μὴν προφήτας δ'*—, interprets the passage very differently: “*Cognovimus tuam vaticinandi famam; sane vero nullos requirimus prophetas*. Cf.

vv. 1057. (1097.). 227. (241).”

^r See Stephens' *Greek Particles*, pp. 85–87; and compare Prom. 73. 167. 907. Theb. 531.

1068. φίλοισι.] The necessity of introducing the *ν* ἐφεκυστικόν, which has been done by every editor after Pauw, though sanctioned only by the Neapol. MS., is obviated by arranging the lines as Klausen has done—with the further advantage of making *v.* 1075, as the sense would seem to require it to be, a distinct line²; and of avoiding the awkward terminations ἀλλὰ δ'—, χεῖρ' ἐκ—*v.* 1076.

1069. ἀλλὰ, *help, assistance*; see note on *v.* 449, and compare Prom. 545, ποῦ τίς ἀλλά; τίς ἐφαιμερίων ἀρηξίς; Theb. 76. 215. Soph. CEd. T. 189. 218. Eur. Phœn. 281, ἀλλ' ἐγγύς ἀλήκη. Hesych.: 'Ἀλήκη' δύναμις. ἰσχὺς (Angl. *strength, or a strong-hold*). ἡ ἀλιέησις, ἡ μάχη. Δισχύλος Ἀγαμέμνωνι. It is much better to understand it here in this general sense, than with the Scholiast to refer it to *Orestes*; or, with Klausen, to *Menelaus*.

1071. πᾶσα γὰρ πόλις βοᾷ, Angl. *for the whole city rings with them; they are the town's talk* of Argos: βοᾷ: τὰ περὶ Θυέστου: Schol. Compare Suppl. 584, ἔνθεν πᾶσα βοᾷ χθῶν φυσίζοον γένος, τὸ δὴ Ζηρός ἐστιν ἀληθῶς. Soph. CEd. C. 597, πᾶς τοῦτ' ἔ'Ελλήνων θροεῖ. Eur. Orest. 103, δεινὸν γάρ· Ἄργει τ' ἀναβοᾷ διὰ στόμα.

1072. τότε γὰρ τελείς;] Translate: *What, will you do this thing? the husband that has lain^t by your side, first welcome with the comforts^u of a warm bath, then—how am I to tell the end? And yet why should I not go on?—for soon will this be. Yes, she is putting forth hand after hand out-stretching—or out-stretchingly, i. e. in out-stretched fashion.* The reader has here submitted to him a very rapid sketch of that forth-coming scene on which the main interest of the drama turns, but which the laws of Ancient Tragedy forbid to be openly revealed save to the prophetic vision of Cassandra. He must not therefore look for that fulness and distinctness of expression, which he would meet with in a more formal description; but must content himself with an outline, every way worthy of Æschylus, and in which the leading figure

² Compare below *v.* 1089, ταχεῖα δ' ἴνα πέλαι.

^t Persius has expressed the same thought, Sat. iii. 43;—et intus Pallent infelix, quod prostratus neciat uter.

^u Compare Ch. 670, καὶ θερμὰ λουτρὰ, καὶ πόνον φιλότητις στραμψέ κ. τ. λ. "Antiqui balneis non in dies singulis utebantur, sed vel a balneo reversi, vel alio quodam balneare magno transierat. Testis est Artemidorus l. 66: Πάλαι

μὲν γὰρ εἰκόσ εἶναι ποτηρὰ τὰ βαλανεῖα, εἴπει μὴ συνεχῶς ἐλούοντο οἱ ἄνθρωποι, μὴδὲ εἶχον τοσαῦτα βαλανεῖα, ἀλλὰ ἡ πόλεμος καταστρεφόμενοι, ἡ μεγάλου πανσήμεροι πόσου ἐλούοντο. Agamemnon itaque a bello Trojano reversus in balneo occiditur; quod etiam apud Lycophronem, Æschyli imitatore[m] studiosum, predicat Cassandra nostra *v.* 1099." Scanl.

(ὄρεγομένα) cannot easily be mistaken. We proceed now to particulars. The punctuation, which is a little different from that of preceding editors, has been adopted with a view to improve the spirit of the passage, as set forth in the English translation; and, so far as the construction after *τόδε γὰρ τελείσ* is concerned, is borne out by vv. 1513-17. With *ὀμοδέμιος* (ἅπαξ λεγόμενον) Blomfield compares Theocr. Id. xviii. 19. *Ζανός τοι θυγάτηρ ὑπὸ τὰν μίαν ᾤχετο χλαίνας*. With *φαιδρύνασα*, *having cheered*, or *gladdened*—not in the literal sense of *φαιδρυντρία*, Ch. 759—compare vv. 505. 1085. 1196. Ch. 565. *Προτείνει δὲ χεῖρ'*, is the reading of Schutz, Porson, Wellauer, and Dindorf; and it is probable also of Aldus, Turnébe, and Robortello—though the printed editions of the two first of these have *προτείν* (an abbreviation, perhaps, of *προτείνειν*), and the last *προτείνει δὲ χεῖρ'**—the asterisk probably being, as Wellauer suggests, a typographical error for the apostrophe. Vettori and the Neapol. MS. have *προτείνει δὲ χεῖρ*, which has been preferred by Stanley, Blomfield, Scholefield, and Klausen; but see *προτείνειν χεῖρα*, Soph. Trach. 1184. Phil. 1292. Eur. Alcest. 194. 1117. *ὀρέγειν χεῖρα*, Soph. Œd. C. 846. 1130. Eur. Phœn. 103. 1710. Med. 902. Heracl. 844.—*χερός*, for *χεῖρός*, in v. 1076. is the correction of Porson, received by Blomfield, Dindorf, and Klausen, and sanctioned by the Florent. and Neapol. MSS.—both of which MSS., however, have *ὄρεγομένα*, an attempt at metrical correction which might as well have been spared.

What remains to be said upon this verse shall be given in the words of the Bp. of Lichfield, who translates: *Manum vero post manum protendit*, Clytæmnestra sc. *appetens ferire*: and adds, “*Nihil mutavi, quoniam sine causa a Mstis sensum satis idoneum fundentibus discedere nolo. Sed non prætereunda est Hermanni conjectura a Blomf. recepta, προτείνει δὲ χεῖρ ἐκ χερὸς ὀρέγματα. Cui quidem ansam dedit Schol.: διαδέχονται δὲ ἀλλήλους τοῖς ὀρέγμασιν τῶν χειρῶν Ἀγισθος καὶ Κλυταίμνηστρα. Ad vocem ὀρέγματα confert Blomf. Ch. 423, πολὺπλαγῆτα δ' ἦν ἰδεῖν ἐπασσυντεροτριβῆ χερὸς ὀρέγματα. Sed licet elegans sit ista emendatio, nec Mstis confirmatur, nec cum præcedentibus omnino cohæret, in quibus omnis sermo de Clytæmnestra, nulla Ægisthi mentione facta; quod vidit Wellauer.*”

1078. *ἐπαργέμοισι*, *clouded over*, *obscure*; from *ἄργεμον*, *albugo*, a disease of the eye, whereby the cornea contracts a whiteness: see Galen, *Introd. c. 15*, “*Ἀργεμον ἐστίν, ὅταν κατὰ τὸν τῆς ἱριδος κύκλον καὶ*

τὸ λεύκωμα, ἐπίστε δὲ τὸ μέλαν, ἔλκος γίνεται στρόγγυλον καὶ ὑπόλευκον. Eustath. on Odys. β, 11. p. 1430, 60: "Ἀργεμος, νόσος ὀμμάτων ἀφ' οὗ ἄργεμα κατὰ Δίδυμον τὰ ἐπὶ ὀφθαλμῶν λευκώματα· ὧν μνήμη τῷ Αἰσχύλῳ ἐν τῷ, Πρόσθεν δὲτ' ἐπάργεμα: Prom. 499—compare also Ch. 665, and Hesych. v. Ἐπάργεμος: ἐπάργεμα λέγεται τὰ ὄμματα, ὅταν ᾖ τετυφλωμένα ὑπὸ λευκωμάτων· καὶ πάντα δὲ τὰ τυφλὰ καὶ ἀφώτιστα οὕτω λέγεται.

1079. παπαῖ, ραρα, an exclamation of surprise; but, like ποιοί (see the note on v. 1035), originally a vocative plural from πάπας, on which see Eustath. on Il. ε'. p. 565, 4: ἐνταῦθα δὲ χρήσιμον καὶ τὸ Ἀρρίανου, εἰπόντος ἐν Βιθυνιακοῖς ὅτι ἀνιόντες εἰς τὰ ἄκρα τῶν ὄρων οἱ Βιθυνοὶ ἐκάλουν πάπαν τὸν Δία καὶ ἄτιν τὸν αὐτόν· ὁμοίως καὶ Ἡρόδοτος (iv. 59.) τὸ, καλεῖται Ζεὺς ὑπὸ Σκυθῶν ὀρθότατα Παπαῖος.

1080. ἢ δίκτυόν τί γ' Αἶδου.] This is generally printed interrogatively; but the emphasis thrown upon τί requires it rather to be affirmative, and it is found so in the old editions. "Ἄλλ' ἄρκυς ἢ ξύνευνος—Æschin. de Fals. Leg. p. 35: τοῦτο δ' ἄρα ἦν ἀγχόνη καὶ λύπη τοῦτο. Et sic sæpe πάγιν in Sacris Litteris." S. L.

1082. στάσις δ' ἀκόρετος γίνε] Translate: *But let the sisterhood, of Furies* (see v. 1157), *unsated with the family of Atreus shout over the sacrifice of Clytemnestra by stoning*: compare above vv. 575-8. With this interpretation of θύμα λεύσιμον,—which Blomfield after Heath translates, "*sacrificium lapidatione dignum*; i. e. *cædes Agamemnonis, lapidatione Clytæmnestræ vindicanda*"—compare below vv. 1377. 1587. Theb. 199, λευστήρα δήμου δ' οὔτι μὴ φύγη μόρον. Eur. Orest. 614. Bacch. 356. Heracl. 60, λεύσιμος δίκη. Orest. 50. 442, λευσίμῳ πετρώματι. 863, λευσίμῳ χερσί. Ion 1234, φανερὰ θύματα νερτέρων, συμφοραὶ μὲν ἐμῷ βίῳ, λεύσιμοι δὲ καταφθοραὶ δεσποῖα. ibid. 1239, θανάτου λεύσιμον ἄταν: in all which passages λεύσιμος preserves its simple meaning, *stony* or *stoning*; although poetically applied, in the same sense as Pope, quoted by Kennedy, has said in his *Windsor Forest*: "The clamorous lapwings feel the leaden death." With στάσις, properly *a political party* or *faction*; then, like κῶμος v. 1156, applied to any *company*, and restricted here by κατολολυξάτω (see on v. 29.) to a *company of females*—compare Ch. 114, τίν' οὖν ἔτ' ἄλλον τῆδε προστιθῶ στάσει; 459, στάσις δὲ πάγκοινος ἄδ' ἐπιρροθεῖ. Eum. 311, ὡς ἐπινομᾷ στάσις ἄμα.

v "Per στάσιν omnino intellige *cæditum Furiarum*; quod ex Chori responso patet. In ποίαν Ἐρινὸν enim relatio est ad στάσιν, quam hic respicit Casandra." S. L.

**Ἀκόρετος*, for *ἀκόρεστος* which offends against the metre, is the correction of Hermann; and it is followed by *γίνει*, just as *ἀμήρευον* is by *θεοίς*, v. 630—on which see the note on v. 629. Compare a parallel passage Theb. 953-5, *τελευτᾷ δ' αἰδ' ἐπὶ πλάλαξαν ἀραὶ τὸν δῆϊν νόμον, τετραμμένον παντρόπῳ φυγᾷ γένους*.

1086. *κροκοβαφῆς σταγῶν*] "Bene contulit Symmonsius Tragicum nostratem, Massinger, *Emperor of the East* iv, 4: *My blood within me turns, and through my veins, Parting with natural redness, I discern it Changed to a fatal yellow*. Nimirum in meridionalibus Europæ partibus, cum præ timore sanguis a facie ad cor refluit, vultum relinquit *luteum*, non ut in nostris regionibus *album*. Itaque vultus *exsanguis*, qualis in metu vel in mortis articulo esse solet, non est ex albo, sed ex flavo, pallidus. Hinc Hor. *Epod.* x, 16: *Tibique pallor luteus*: et *Od.* iii. 10, 14: *Nec tinctus viola pallor amantium*. Nihil igitur aliud vult Chorus quam se non minus pallescere, quam qui in bello hasta vulnerati cadunt." S. L.

1087. *ἄτε καιρία*, is Dindorf's ingenious restoration of an almost hopeless passage, which having been first corrupted, as seems probable through the accidental substitution of ΔΙ for ΑΙ, into *ἄτε καὶ δαρία*, as we find it in Robortello's Edition, has undergone the further corruptions of *ἄτε καὶ δωρία*, Ald. Turn.: *ἄτε καὶ δορία*, Vett. Butl. Well. w: *ἄτε δωρία*, MS. Neap.: *ἄτε καὶ δορι*, Casaub. Stanl. Schutz. Blomf. Scholef.: *ἄτε κἀνορέα*, Pauw: *ἄτε γὰρ δορι*, Hermann. Translate: *which at the fatal moment, arrested by the hand of death, finishes its course together with the bright rays of setting life*^x. With this sense of *καίριος*, *critical*, *mortal*, compare below vv. 1259. 1310-11. Eur. *Phœn.* 1430, *τετραμμένους δ' ἰδοῦσα καιρίας σφαγὰς ᾤμωξεν*. Hom. *Il.* iv. 185, *οὐκ ἐν καιρίῳ δῆξὲ πάγη βέλους*. viii. 83, *μάλιστα δὲ καιρίων ἔστιν*. Hesych.: *Καίρια· θανάσιμα*. Suidas: *Καιριώτατα· ἐπικινδυνώτατα, θανάσιμα*. *Πτώσιμος*, *caducus*, *fallen* (see v. 620), or *falling down dead*, is here not unaptly applied to a *failing* or *sinking pulse*; when the blood begins to "lie in cold obstruction," and death speedily ensues: v. 1089. Stanley, Schutz, Blomf. and Scholef. have edited *πτώσιμοις*, which rests upon no better authority than the conjecture of Casaubon, which first introduced it—though it

w Wellauer has since adopted Dindorf's reading of this passage: see *Lex. Æschyl.* v. *πτώσιμος*.

x Klausen translates: *quæ letalis affusa finem facit uno cum occidentis vitæ radiis*: and adds "*πτώσιμος ut de effuso*

dictum putemus non magis oportet, quam in loco Theb. 834: κακὸν με καρδίαν τι περιπτυνεῖ κρύος: πτώσιμον est quidquid caducum est, hoc loco circumfusum. Signum mortis est frigor in cor pertinens; idem sensus in terrore."

might be rendered in connection with *ἄτε καιρία*, which at the fatal moment, or which proving fatal, to persons fallen (slain) is coincident with &c. retaining in v. 1088 *ξυναντεῖ*. the reading of Aldus, Robortello, and Turnébe. Instead of *ξυναντεῖ*, however, Vettori, Stanley, and the Neap. MS. have *ξυναντεῖ*—and, as this agrees exactly with *πολυπεῖς* v. 1099, every editor after Porson has preferred *ξυναντεῖ*, on which the Bishop of Lichfield observes: “*ξυναντεῖ*—vox nusquam, ni fallor, obvia, idem valet quod *συντελεῖ*. Hesych.: *συντελεσσα ἀπόλεσα* γ. Idem: *ξυνανεσθαι*· *συνανέσθαι*. Idem: *ἀντεῖ*· *τελειούται*. Primus veram hujus loci constructionem vidit Symmonsius, qui legit *ἄτε καὶ δορὶ πτωσίμοις ξυναντεῖ βίου δυντὸς αἰγαῖς*, ac vertit, which paces away together with the rays of setting life; suppresso ὁδόν. Monet enim vir doctissimus apud Atticos ἀντεῖν, cum compositis *ἐξαντεῖν*, *καταντεῖν*, *ξυναντεῖν*, plerumque hoc sensu usurpārī. Stephanum itaque ad Soph. Electr. 1451, *φίλης γὰρ προξένου κατήνυσαν*, locum male vertisse docet; ibi enim *κατήνυσαν* esse, *iter confecisse*, ut recte explicat Brunck. ad locum: elliptica locutio pro *κατήνυσαν τὴν ὁδὸν εἰς οἶκον φίλης προξένου*.” Quin ipsum *συνανέειν* eodem modo positum apud Plutarchum legimus, in Alcib. p. 208: *εἰς τοῦτο καιροῦ συνήνυσε*, subandi τὸν πλοῦν. Adde etiam Eur. Hippol. 743, *ἐπὶ μηλόσπορον ἀκτὰν ἀνύσαιμι*.”

1088. *βίου δυντὸς*, Angl. *sunset of life*. Abresch compares Plato de Legg. vi, p. 621: *ἡμεῖς δ' ἐν δυσμαῖς τοῦ βίου, οἱ δὲ ὡς πρὸς ἡμᾶς νέοι*. Basil. vol. i. p. 492. Petron. c. 22: *Lucernas occidentes*:—to which Blomfield adds Theocr. Id. i, 102. *ἦδη γὰρ φράσδει πάνθ, ἄλιον ἄμμι δεδύκειν*. Alexis in Stob.: *ἦδη γὰρ ὁ βίος οὐμὸς ἐσπέραν ἄγει*. Aristot. Pœt. c. 21: *καὶ τὸ γῆρας ἐσπέραν βίου, ἢ, ὥσπερ Ἐμπεδοκλῆς, δυσμὰς βίου*. Ælian. Ant. Hist. ii, 34: *πάντες γὰρ οἱ συνελθόντες κατὰ τινα δαίμονα ἐπὶ δυσμαῖς ἐσμέν*. See Gloss. Pers. 237. Hesych. v. *Δυσμαῖς βίου*.

1092. *μελαγκέρων*] This is the common reading, and it is found in Turnébe's Edition and the Neap. MS., but there appear to have been two various readings—*μελαγκέρω*, instead of which we find *μελαγκαίρων*, MS. Guelf. and Ald. and *μελαγκέρω*, Rob.—in reference to which the Scholiast remarks: *τὸν μελαγκέρων ταύρων λαβούσα τῷ μηχανήματι τῷ διὰ τῶν πέπλων τύπτει. εἰ δὲ γράφηται, μελαγκέρω μηχανήματι τύπτει· ἀντὶ τοῦ κεκρυμμένω. Ἄλλως, τῆς μελαγκέρου βοῶσι*.

γ See, for example, Eur. Orest. 89, αἷμα γενέθλιον κατήνυσαν. Electr. 1164, τάδε κατήνυσεν.

z See Hermann also, note on v. 1443: and Arnold on Thucyd. i. 136. 19. καταλύσαι.

With this choice before him, Klausen, after Casaubon and Schutz, prefers *μελαγκέρφ*, and translates: *nigro cornu instrumento*: but to the objection, which he makes to the received reading and interpretation—"μηχάνημα nihil est nisi instrumentum, minime instrumentum callide et artificiose paratum"—we have only to oppose the authority of Æschylus himself, Ch. 980, τὸ μηχάνημα, δεσμὸν ἀθλίφ πατρὶ, πέδας τε χειροῖν καὶ ποδοῖν ξυωριδα. Translate: *having artfully caught him, with his dark horn, in some dress or other^a, she strikes—and see! he falls in a vessel full of water. I am describing to you what is happening in an assassination bath.* The introduction of the word *μελαγκέρων*, Angl. *black-horned*, that he is, like the introduction of *ἀρεγομένα* v. 1076, and *εθμορφοι* v. 439. (where see the note), adds life and interest to the picture, which, though purposely veiled, as we have already noticed, from the spectator's view, is described, just as it presents itself to the imagination of the Pytho-ness, with all the minute, unstudied, accuracy of an eye-witness. The insertion of *ἐν* before *ἐνύδρφ*, where it was required both by the sense and metre, is due to Schutz. *Δολοφόνου λέβητος τύχαν*, Angl. *an occurrence in a bath, the scene of a foul murder.*

1098. *κακῶν γὰρ διαί*] Translate: *for by means of threatened evils, verbose tricheries inspire a dread of Oracles.* This, one might think, was in itself a sufficient argument for reading the preceding sentence interrogatively; yet, as it happens, *τίς* is found only in the Florent. MS. and Heath was the first to receive it—nay, and Dindorf still prefers the indefinite *τίς*, and makes the sentence affirmative. In v. 1098, the earliest MSS. and Edd. haxe *διά*, the Neap. MS., Vettori and Stanley *δὴ αἰ*—whence Hermann has extracted the true reading *διαί*: compare vv. 433. 1424. 1456. "*Πολυεπίς τέχνηαι, falluciæ multis verborum ambagibus involutæ; ut sunt oraculorum pleraque. Sic Eur. Med. 675, σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη. Noster Prom. 661, αἰδοστούμους χρησμούς ἀσήμους δυσκρίτως τ' εἰρημένους.*" S. L.

1102. *ἐπεγγέασα*, *having poured it in upon* the sufferings, which (in the language of ancient poetry) fill the cup of Agamemnon; Schol.: *συναναμίξασα τῷ τοῦ Ἀγαμέμνονος (πάθει) καὶ συγκεράσασα*: compare v. 1364, and observe a similar expression v. 1228, *ἐνθήσει κότφ*, *will make an ingredient in the cup of her wrath.* Blomfield

^a *ἐν πέπλοιω*, in dresses, i. e. in some sort of dress; something that comes under that general description. See Porson on Phœn. 423. and compare the note on v. 655, *μηχαναῖς Διός*.

and Wellauer question the authenticity of this word, but it is found in the oldest MSS. and Edd., and the only variation is *ἐπαγχίασα*, MS. Neap. Vettori, Schutz, and Stanley—whence Seidler, de Vers. Doch. p. 14, proposed to read ἐπ' ἄχα σα. “Ἐπεγχίασα. Mihi quidem sana hæc videtur lectio. Hujusmodi compositis delectatur Æschylus. Sic *ἐπεισφέρειν*, supra 838. Ch. 649, *ἐπεχωρεῖν*, Pers. 401. *ἐπεμβαίνειν*, Theb. 634. *ἐπενδιδόσαι*, Ag. 1386. *ἐπενθορεῖν*, Pers. 359. *ἐπεξίρχεσθαι*, Prom. 870. *ἐπεξιακάζειν*, Theb. 634. Vocem ipsam habet Eur. Cycl. 422, *ἐπεγχέων ἄλλην ἐπ' ἄλλη.*” S. L.

1104. οὐδὲν ποτ' εἰ μὴ ξυθανουμένην, supply *πράξουσῶν*—*to do nothing else but die with you*; compare Pers. 209, δ' οὐδὲν ἄλλο γ' (*ἔποιήσεν*) ἢ πτήξας δέμας παρέιχε. It is generally thought that Apollo is the person addressed here, as in v. 1050, with which compare also v. 1243—but, on account of *ξυθανουμένην*, it seems more obvious to refer v. 1103, as Stanley does, to *Agamemnon*; to whom more recent allusion has been made. Τί γάρ; supply *ἄλλο*, with the Scholiast: τί γάρ ἄλλο; and compare Ch. 16, οὐδὲν ποτ' ἄλλο. Eur. Orest. 188, *θανεῖν τί δ' ἄλλο*; Bos' *Greek Ellipses*, p. 16, v. *Ἄϊτιον*, where Schwabellius remarks: “Nec minus in eleganti formula τί γάρ; Græcos imitati sunt Romani. Sic Hor. Sat. I. i. 7. *Quid enim? concurritur.* Phædrus III. viii. 8. *Accipiens, quid enim? cuncta in contumeliam.* Ubi quidem observandum, pro contextus ratione, æque ac apud Græcos, modo τὸ αἴτιον, *causa*, modo ἄλλο, *aliud*, commode subaudiri.” Under the former of these heads are to be classed those passages, in which Hoogeveen, *Greek Particles*, p. 539. xviii., more correctly supplies *κωλύει*, and renders τί γάρ; *quidni*, Angl. *why not?* or *what for no?*—such, for example, as Eur. Orest. 482, τί γάρ; or, as we find it more fully expressed, Phœn. 895, τί γάρ πάθω; Angl. *what should ail me?*—in which sense Æschylus appears to have simply used τί μὴ; Ag. 653. Eum. 203, (some read τί μὴν;) as in speaking of a *fact*, and not mere supposition, he uses τί δ' οὐ; πῶς δ' οὐ; and once only, πῶς γάρ οὐ; see the note on v. 261. Under the head of those passages, again, in which τί γάρ; may be rendered *quid enim?* Angl. *for why?* or *what else?* come Ag. 1206. Ch. 880, οὐχ' ὥστ' ἀρήξαι διαπεπραγμένῳ τί γάρ; Iphig. fr. 86, οὐ τοι γυναιξὶ δεῖ κυδάζεσθαι τί γάρ;—whilst slightly different from these also are those instances, in which Hoogeveen would translate τί γάρ; *quid igitur?* Angl. *What then?* or *How say ye?* e. g. Eum. 211, τί γάρ; *γυναικὸς ἦτις*

ἄνδρα νοσφίσῃ; Ibid. 678, τί γάρ; πρὸς ἑμῶν πῶς τιθεῖσ' ἄμομφος ὦ;

1107. νόμον ἄνομον, Angl. *a song and no song; a strain but not of melody*. "Multus est Æschylus in hujusmodi antithetis. Sic infra 1525 (1516), ἄχαρυν χάρων, ut et Prom. 545, et Ch. 43. ἄπολιν πόλιν, Eum. 457. νᾶες ἄναες, Pers. 680. ἀπόλεμος πόλεμος, Prom. 904. Sic etiam Eur. Hec. 612, νόμφην τ' ἄνυμφον, παρθένον τ' ἀπάρθενον." S. L. Add ἄγαμον γάμον, Soph. CEd. T. 1214. Eur. Hel. 696. γάμος, οὐ γάμος, Hec. 949. ἀπόλεμον πόλεμον, Herc. F. 1133. χάρυν ἄχαρυν, Iph. T. 566. πάρον ἄπαρον, ibid. 897. ἀπόφονον φόνον, Orest. 163. This is technically called *Oxygimoron*; which is, as Blomfield has shewn from Quintilian iv. 5: quum hoc ipsum, quod dissimile rationi est, ratio coegerit, cujusmodi sunt, *quum tacent, clamant: nihil habentes, omnia possident*^b. See 2 Cor. vi. 9, 10.

Ibid. ξουθά] "*Fusca interpretatur Blomf. docetque significationem hujus verbi apud veteres jam olim incertam fuisse, ut liquet ex incertis grammaticorum interpretamentis. Photius: ξουθόν λεπτόν, ἀπαλόν, ελαφρόν, χλωρόν, ἕγρόν, ξανθόν, καλόν, πυκνόν, δέξν, ταχύ· οἱ δὲ ποικίλον, εὐειδές, διαγές. De colore apud probatissimos auctores positum esse nullus dubitat vir doctissimus^c. Eurip. Iph. T. 165. 635. apes dixit ξουθάς, quod et sono non minus quam colori convenit, et, si sit a ξοῖα, i. q. ξέω, rado, non minus convenit stridulas quam fuscas dici; nam ramenta arida et fusci coloris plerumque sunt, et non sine stridulo sono raduntur. Non incommode hæc vox, in utroque sensu, de lusciniis dici potest. De sono certe usurpatur in duobus locis a Bl. laudatis; altero ex Anthol. iv. 200. οὔρεσι καὶ σκυραῖς ξουθά λαλεῦντα νάπαις, altero ex Athen. xiii. p. 608. D. ξουθοῖσιν ἀνέμοις. Huic interpretationi fidem faciunt quæ sequuntur, λιγείας ἀηδόνος, et ὀρθίους ἐν νόμοις."* S. L.

1108. ἀκόρετος βοῆς, φεῦ, ταλαίνας—] The oldest MSS. and Edd. have φεῦ ταλαίνας, which Klausen retains and arranges the construction thus—οἷά τις ξουθά ἀηδῶν (θροεῖ) βίον ἀμφιβ. κακοῖς, στίνουσα φρεσῖν "Ἴτυν Ἴτυν, ἀκόρετος βοῆς φεῦ ταλαίνας, Angl. *with incessant wail, Woe's her!* as Kennedy translates; and this is still perhaps

^b Kennedy traces the origin of these expressions to the Homeric Δύσπαρι, Il. iii. 39. μήτηρ ἐμῆ, δόσμητηρ, Od. xxi. 97, &c. He quotes also from the Latin, *numptia innumpta, mentes dementes, sepulturam inseputam*, &c. and Milton, Paradise Regained, iii. 310: *numbers*

numberless. Add Isaiah xxix. 9. li. 21: *drunken, but not with wine*.

^c Compare Herc. F. 487, ξουθόπτερος μέλισσα. Hel. 1111, ξουθῶν γενέων. Aristoph. Av. 214. 744, γένεος ξουθῆς, where the Scholiast: ξουθῆς δὲ εἶπεν, παρόσον τὰ πλεῖστα τῶν ὀρνέων ξουθά φαίνεται.

the best mode of rendering the passage, but φρεσίν absolutely requires that we should adopt Vettori's emendation *ταλαινας*, which is partly confirmed by the gloss that is found in the text of the Neap. MS.: φιλοίκτοισι φρεσίν. Ἀμφιβαλής, *abounding on all sides*; compare Eur. Phoen. 330, πόθον ἀμφίδακρυτον αἰεὶ κατέχων. It is found with a transitive sense Ch. 394, ἀμφιβαλής Ζεὺς: and once in the sense of the Latin *patrimus et matrimus*, Hom. II. xxii. 496: ἀμφιβαλής ὁ ἐπ' ἀμφοτέροις τοῖς γονεῦσι θάλλων. ἦ, ἐφ' ᾧ ἀμφοτέροι οἱ γονεῖς θάλλουσι: Apollon. Lex. Hesych. and Etym. Ἴτυν, Ἴτυν. "Lusciniam de Itye querentem vide Suppl. 65-68. Soph. El. 107. 148. 1077. Aj. 628. Aristoph. Av. 212. Eur. Phaeth. fr. 2. Hesiod. fr. 82." Klaus.

1112. περιβαλόντες οἱ πτεροφόρον δέμας γάρ] This reading—excepting only the position of γάρ, which Hermann and Dindorf have restored to what appears from the Strophe to have been its original place—rests upon the united authority of the Venet. Florent. and Neap. MSS., which editors in their attempts to make this line agree with v. 1102. have not sufficiently attended to^d. The exclamation in v. 1111, is evidently of a different nature from that in v. 1101. *Enviably nightingale!* is the impression intended to be conveyed. And this "accessory limitation" (Matth. Gr. Gr. §. 556.) is contained in the annexed clause: *the gods having invested her with a winged form, to wit*—which might, no doubt, have been expressed by περιβάλοντο γάρ οἱ πτ. δ., but then these words would not have been so closely connected with the main proposition, nor the meaning of the exclamation ἰὼ λιγείας μόνον ἀηδόνος, so clearly restricted to what the context requires it to be—*happy, for that the gods have invested her* &c. On the supposition, therefore, that Æschylus wrote περιβαλόντες, it is not very difficult to account for the successive substitutions in its room of περιβάλοντο γάρ, Med. περιβάλλοντο γάρ, Ald. παρεβάλοντο, Rob. περιβάλοντο, Turn. Vett. Stanl., and every subsequent editor but Schutz, who reads παρέβαλον, and Blomf. περιβαλον—nor need we wonder at the disappearance of γάρ from the fifth place in the sentence, when it had been already introduced (perhaps by actual transposition) in the second. There is a propriety, however, independent of the metre, in its position after δέμας—as appears from Stephens' explanation of this

^d Dindorf, for example, prefers the intolerable hiatus proposed by Hermann: περιβάλοντό οἱ πτ. δ. γάρ—, whilst Klausen has given the following *disjuncti membra poetæ*: πτεροφόρον δέμας γάρ οἱ περιβάλοντο.

^e Compare the note on v. 410.

particle, *Treatise*, p. 153: "γάρ, *for*, or sometimes *since*, *because*, is compounded of γέ and ἄρα. "Ἄρα marks the inference; γέ serves to single out, by the force of contrast, those objects which possess the quality on which the inference is founded, from those which do not possess it." See also Matth. Gr. Gr. §. 615.

1114. ἀμφήκει δορί, "ut v. 1415 (1469), ἀμφιτόμφ βελέμω. Cf. Pind. Pyth. xi. 20. Apud Homerum solam Cassandram Clytæmnestra, Agamemnonem Ægisthus occidit. Od. xi. 422. Cf. iv. 434." Klaus.

1115. πόθεν κ. τ. λ., "Descriptio divini furoris, qui vatem corripit. Correptionem designat vox ἐπισσώτους, divinam originem et moderationem θεοφόρους, furorem ματαίους. Quibus additur δῖας, quia suam ipsius mortem præ sagit misera. Τὰ δ'—, δέ explicativum, reddens rationem eorum quæ antecedunt." Klaus. Τὰ ἐπίφοβα, Angl. *every thing that is terrible*; compare Suppl. 194, (if the reading be correct), τὰ χρεῖ' ἔπη, and see Middleton on the Greek Article, Part I. ch. iii. sect. ii. §. 2. Aldus, Robort. and Turnébe, have ἐπὶ φόβω: Vett. and Stanl. ἐπιφόβω: the Florent. and Neap. MSS. ἐπιφόβῳ (sic).

1118. μελοτυπεῖς, *carmina excudis*, Angl. *hit off a tune*; compare Juv. Sat. vii. 55: nec qui communi feriat carmen triviale moneta. Ὀρθίους ἐν νόμοις, *in rousing strains*; see Blomf. Gloss on Pers. 395 (389), ὄρθιον δ' ἅμα ἀντηλάλαξε νησιώτιδος πέτρας ἠχώ. Hence ὄρθιάζω, *clamo*, Pers. 687. ἐπορθιάζω, vv. 29. 1085. Pers. 1050.

1119. πόθεν ὄρους ἔχεις κ. τ. λ.; "Quis tandem tibi male ominatam divinam viam definiit? h. e. quis tibi male ominatorum carminum modos præcipit? Ὅροι ὁδοῦ h. l. poëtice, quemadmodum apud Pind. Ol. viii. 92. ἔγειρε ἐπέων λιγὸν οἶμον." Schutz. Klausen adds οἶμος ἀοιδῆς. Hom. Hymn. Merc. 451.

1122. ὀλέθριοι φίλων, *destructive of friends, fatal to your kindred*; see this construction explained Matth. Gr. Gr. §. 344, and compare below v. 1136. πολυκακείς βοτῶν. v. 1409, γυναικὸς τῆσδε λυμαντήριος.

1125. ἑήνυτόμαν τροφαῖς] Schol. ἠξέομην: compare Eur. Hec. 20, τροφαῖσιν, ὡς τις πτόρθος, ἠξέομην τύλας. Hom. Il. xviii. 56, ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος. Suidas: Ἀνύτειν' πληροῦν, ἐνεργεῖν. ἀνύτειν οἱ

f See Porson on Eur. Phæn. 463. Elmsl. on Bacch. 1098. On the other hand, Thiersch Gr. Gr. §. cxxliii. 7. infers from its almost total disappearance from written monuments, that in the *New Atticism* the breathing was already inaudible; and adds, that "its

restoration in spite of MSS., especially in compound words by the aspiration of the preceding letter, is a bold experiment." This Porson has not done in Orest. 89, καθήνυσαν; but see Gretton's *Elmsleiana Critica*, part i. p. 173.

'Αγτικοί, ὅπερ ἡμεῖς ἀνείν. 'Ανείν δὲ τὸ σπεύδειν. δασεῖα ἢ πρώτη. Καὶ 'Ὀμηρος δὲ τὸ ἀνείν ὡς ἡμεῖς· Οὐκ ἀνύω φθονέουσα, (Il. iv. 56). "'Ανύ-
 τειν, ad fastigium perducere : quæ notio modo ita consideratur, ut
 prematur fastigii vel finis cogitatio, velut v. 1048 (1088) ; modo
 ita, ut exhibeatur perducendi ratio. Itaque h. l. de alendo
 et educando, cujus fastigium positum est in sanitate et maturis
 viribus corporis. Τροφαίς respicit fluvium alentem." Klaus. After
 this verse, in the three earliest Edd. and the MS. Guelf., follows
 the Choëphoræ, beginning with v. 10, τί χροῖμα λεύσσω ; κ. τ. λ. the
 title of the Agamemnon being still continued, and no intimation
 given, except by Robortello, of the existence of an hiatus, and
 change of drama.

1127. "κάχερονσίαις ὄχθας ex emendatione Casauboni Blomf., quia
 ὄχθος sit tumulus, ὄχθα ripa ; sed utrumque vocabulum proprie idem
 significat ; collem ad ripam sitam (situm) ut Pers. 465. (Soph.
 Trach. 524.) ; deinde autem loquendi consuetudo ita tulit, ut altera
 forma magis ripæ, altera tumuli significationem indueret ; ita tamen
 ut altera alterius vim interdum haberet, sic 'Ισμήνιον πρὸς ὄχθον, ad
 ripam Ismeni, Eur. Suppl. 655." Well.—Klausen adds, on the
 other hand, Soph. Antig. 1132, Νυσαίων ὀρέων κισσῆρεις ὄχθαι.

1128. "In fine hujus versus interrogationis signum posuit
 Blomfield., quia τί non possit pro ὅτι poni ; sed ὅτι ἐφήμισω est quod
 dixisti, τί ἐφήμισω quid dixeris g." Well. "Φημίξω fortius est quam
 φημί. Hoc dicere, affirmare, illud declarare, denunciare significat ;
 frequentativa enim sunt plurima in ἴξω exeuntia, itaque φημίξω
 est φημί sæpius dicere. Sic Achilles de Iphigenia plane sibi polli-
 cita ait Iph. A. 1356, ἦν ἐφήμισεν πατήρ μοι. Hic pro plane declarare
 ponitur, ut et 1145, et supra 615^h. Pro vaticinari quidem sumi
 potest Ch. 551, ἦ καὶ Δοξίας ἐφήμισεν : sed et ibi in eodem sensu
 rem plane declarandi intelligi potest." S. L.

1129. νεογνὸς ἀνθρώπων μάθου, Angl. any new-born babe might
 know. Blomfield and Scholefield, after Schutz, insert ἄν before
 ἀνθρώπων—which Blomfield indeed imagines to have originated in
 an accidental confusion of ἄν with ἄν (ἀνθρώπων), and therefore has
 ejected from the text—but μάθου is novisse poterat, which agrees
 better with the indefinite generality of the proposition, than μάθου
 ἄν, noverit, or agnoscere poterit : see the notes on vv. 534. 601.
 Stanley compares Hesiod, Opp. 215, παθὼν δὲ τε νήπιος ἔγνω. Hom.

g Τί τόδε. . ἐφήμισω, he should have compare above v. 1084.
 added in reference to the present pas-
 sage, is quid sit hoc. . quod dixisti :
 h See the note on v. 609.

Odyss. vi. 300, *ῥεῖα δ' ἀρίωνω' ἐστὶ, καὶ ἂν παῖς ἡγήσαιο νήπιος*—*Angl. and a child (if you ask him) will lead you to it; anybody can shew the way to the palace of Alcinoüs.* See Matth. Gr. Gr. §. 515. Obs.

1130. *ὑπαί, sub pectore, intus; adverbially, as in v. 913, it signifies infra.*—*δήγματι φωνίῳ, compare v. 760, δῆγμα λύπης, and v. 1442, καρδιόδηκτον.* In v. 1131. the word *κακὰ* has been ejected, as a mere gloss after *μυυρά*, by Schutz, Hermann, Blomfield, and every succeeding editor.—*θροεμένας, sc. σοῦ.* “genitivus designans id, unde proficiscitur aliquid.” Klaus.

1132. *θραύματ' ἐμοὶ κλύειν, “Mala animum infringentia.* Fortius hoc quam *θαύματα, quæ quidem lectio¹, etsi per se elegans, minus convenit ingenio Æschyli, qui metaphoris audacioribus gaudet.* Sic nos Anglice dicimus *heart-breaking sorrows.*” S. L. “*θραύμα, id quod frangit; θραῦσμα, id quod fractum est.* Pers. 425: *θραύειν, frangere, jugum Pers. 196; felicitatem, Pind. Ol. vi. 97: hoc loco animum, ut Aristoph. Av. 466, θραύσει ψυχὴν.*” Klaus.

1135. *πρόπυργοι θυσίαι, “Sacra pro turribus facta, i. e. pro salute urbis, optime Blomf. j qui Stanleium reprehendit vertentem, sacrificia antemænialia.* Ejusdem generis est *πρόμαχος, propugnator* (Theb. 419. 482), et *προπολεμείν^k, Plut. Pericl. προπολεμοῦντες αὐτῶν, pro illis pugnantes.*” S. L. Add *πρόδουλος, v. 914. προμαθεύς, Suppl. 700. πρόνοος, Ibid. 969. πρόβοσκος, Herodot. i. 113. προκήδεσθαι, Soph. Antig. 741. Trach. 968. προμηθής, El. 1078. προσκοπέειν, Antig. 688. προθύειν, Eur. Suppl. 29. Ion, 805. πρόθυμα, Iph. A. 1311. προνοεῖσθαι, Hipp. 685. προμάχεσθαι, Aristoph. Vesp. 957.*

1137. *ἄκος δ' οὐδὲν ἐπήρκεσαν, for they availed nothing as a remedy—or it may be, they supplied no remedy¹—against the city, for its part, being affected (circumstanced) even as it is^m; whilst I—τὸ μὴ.* Hermann, de Ellipsis et Pleonasm. p. 212, proposed to read *τὸ μὴ οὐ*, which Blomfield has received; but erroneously, as Hermann

¹ *θαύματα* is the reading of the Neap. MS., and of Blomfield, after Auratus, Tyrwhitt, and Schneider Lex. Gr. Pauw and Schutz have adopted Canter's conjecture, *τραύματα*.

^j And so Wellauer and Klausen.

^k Aristot. Polit. ii. τὸ προπολεμοῦν μέρος. Æschin π. Παραπρεσβ. οἱ τῆς πόλεως προπολεμοῦντες.

¹ “ἄκος δ' οὐδὲν ἐπήρκεσαν, nullum remedium suppeditabant (ad θυσίας scil.)

Sic. Aristot. Eth. vi. οἱ δὲ ἐδ' ποιῶντες οὐ δύνανται ἐπαρκεῖν τσαῦτα, ὅσων οἱ πάσχοντες δέονται. Xen. Econ. ii. 8. εἴ τι προσδεθείην, εἰσὶν οἱ καὶ ἐπαρκεῖσθαι. Cf. item Conviv. iv. 43. Minime tamen displicet Blomf. conjectura ἐπήρκεσαν, nullum remedium sufficiebat ad &c.” S. L.

^m Compare below v. 1255, *πράξασαν ὡς ἔπραξεν.*

has subsequently shewn in an elaborate note on Viger p. 454 n. 265. See also Matth. Gr. Gr. §. 609, where the use of *μή οὐ* with the infinitive, after a proposition or word of a negative tendency is restricted to those cases only in which the infinitive itself is specially negated; whereas, if the infinitive is not negated specially for itself, but only by means of a (virtually) negative word preceding—such, for example, as *ἄκος* here, *ἐσχόμην* Soph. Œd. T. 1387. *παρήλαθε* Trach. 226—the simple *μή* is used.

1139. *θερμόνους*, “*Mentem inflammata, sc. afflatu divino;*” Blomf., who defends this compound against the emendations that have been proposed—*θερμόν ὤς*, Canter. *θερμόν ῥοῦν*, Musgr. *θερμόν τοῦν*, Klaus. “*hoc genus omne*”—by the analogous form, *φαιδρόνους* v. 1196, and who further supplies *ἐμαντήν* as the accusative after *βαλῶ*, comparing Eur. Cycl. 574. *εἰς ἕπρον βαλεῖς (σειαντόν)*. The same is also the interpretation of Wellauer, though somewhat doubtfully proposed: “*nihil mutandum, sed ἐμαντήν aut (ante or ad) βαλῶ supplendum videtur.*” See Matth. Gr. Gr. §. 496. 1. “*Recepta Blomf. conjectura τὰδ’ pro τὰχ’, sic interpretor: ego autem, ardens animi (divino furore correpta), hæc humi projiciam. Τάδε: ostendit hic, δεικτικῶς, quæ mox projicit, v. 1227 (1231) sqq.*” S. L.

1141. *καί τις σε κακοφρονῶν*] The common reading of this line was *καί τις σε καὶ κακοφρονεῖν*—but the second *καί*, which is not found in the Venet. and Florent. MSS., has been very properly ejected, and Schutz’s correction *κακοφρονῶν* introduced into the text by every modern editor but Klausen; whilst Dindorf and Wellauer alone continue to read the sentence interrogatively. An interrogation certainly seems to be out of place between *ἐφημίσω*—*τέρμα δ’ ἀμηχανῶ*: and it was this false punctuation probably, that first suggested the word *κακοφρονεῖν* as the infinitive after *τίθησι*, answering to which the Neap. MS. has *δαίμων ποιεῖ ὑπερβαρὺς ἐμπίτων*. Ὑπερβαρῆς ἐμπίτων: compare Suppl. 650, *ὃν οὐτις ἂν δόμος ἔχοι ἐπ’ ὀρόφων μαινοντα· βαρὺς δ’ ἐφίξει*. Pers. 515, *ὦ δυσπύνητε δαίμων, ὡς ἄγαν βαρὺς ποδοῖν ἐνήλλου*. Eum. 368, *μάλα γὰρ οὖν ἀλομένα ἄγκαθεν βαρυνεσῆ καταφέρω ποδὸς ἀκμάν. κ. τ. λ.* Soph. Œd. T. 1300, *τίς ὁ πηδῆσας μείζονα δαίμων τῶν μακίστων πρὸς σῆ̄ δυσδαίμονι μοίρα;* Antig. 1347, *τὰ δ’ ἐπὶ κρατὶ μοι πότμος δυσκόμιστος εἰσῆλατο*.

1146. *νεογάμου νύμφης δίκην*] “*Respicit antiquum morem, quo novæ nuptæ caput involutum erat flammeo, boni ominis causa, ut perpetuo, inquit Festus, maneret cum viro. Tertio die sine velamine prodeunti sponsæ dabantur munera quæ inde ἀνακαλυπτήρια dicta*

sunt. Harpocration, 'Ανακαλυπτήρια' δῶρα διδόμενα ταῖς νύμφαις, παρά τε τοῦ ἀνδρὸς καὶ τῶν οἰκείων καὶ φίλων, ἔταν τὸ πρῶτον ἀνακαλύπτωνται ὥστε ὀραθῆναι τοῖς ἀνδράσι." Stanley—who compares with the present passage Eur. Iph. A. 1146, ἄκουε δὴ νυν' ἀνακαλίψω γὰρ λόγους, κοῦκέτι παρφοδοῖς χρῆσόμεσθ' αἰνίγμασιν.

1147. λαμπρός—πνέων] Angl. *blowing fresh*. "Vehementer spirans, non autem manifestus, quod putarunt interpretes. Alexis Athen. viii. p. 338. D. πρότερον μὲν εἰ πνεύσειε βορρᾶς ἢ νότος, ἐν τῇ θαλάττῃ λαμπρός, ἰχθύς οὐκ ἂν ἦν (R. P. Adv. p. 102.) οὐδενὶ φαγεῖν. Herodot. ii. 96. ταῦτα τὰ πλοῖα ἀνὰ μὲν τὸν ποταμὸν οὐ δύνανται πλέειν, ἦν μὴ λαμπρός ἄνεμος ἐπέχη. Schol. Theocrit. xiii. 25. νότον λαμπροῦ πνέοντος. Vid. Dobræi Aristoph. p. 20. Virg. Georg. i. 460. Et claro cernes sylvas Aquilone moveri. Nempe sic dicitur ventus vehemens, quia obscuro deterget nubila cælo : unde vis epitheti in hoc loco perspicitur. Vaticinium, vel oraculum, vento comparatur ; calamitates, quas impellit, fluctibus." Blomf. Gloss. Compare Suppl. 468-71.

1148. ὥστε—κλύζειν πρὸς αὐγὰς] Translate: *so that, after the manner of a wave, there should dash up to light an affliction much greater than this of mine*, vv. 1141-3. This correction of Auratus, κλύζειν for κλύειν, has been universally received—see Hom. Il. xiv. 392. ἐκλύσθη δὲ θάλασσα, where Heyne: "κλύζειν proprie non est alluere, sed Latinorum undare, fluctus ciere, et κλύζεσθαι fluctibus agitari. Inde est fluctus allidere, inundareⁿ; quo fit ut obvia vel alluantur vel undis obruantur. Apollon. iv. 608, εὐτ' ἂν δὲ κλύζωσι κελαωνῆς ὕδατα λίμνης ἠϊόνας. et i. 541, ἐπὶ δὲ ῥόθια κλύζοντο, ἀπολυεβαντὸν, alluebant." Πρὸς αὐγὰς—for which Auratus unnecessarily proposed to read πρὸς ἀκτὰς, and Blomfield πρὸς αὐτὰς—is added *more Æschyleo* to restrict the application of the metaphorical *wave of affliction*: compare Eur. Hec. 1154, ἵπ' αὐγὰς τοῦσδε λείσσουσαι πέπλους. Orest. 822, μελάνθεον φόνω ξίφος ἐς αὐγὰς ἀελίοιο δεῖξαι. 'Subdit Interpres Æschyli Britannus [Edit. Oxon. 1827.] quisquis is fuerit vir doctrinæ et ingenii non vulgaris, notulam quæ lectioni αὐγὰς apprime favet. Ait enim ille singularem hujus metaphoriæ felicitatem illis ignotam fore, qui fluctus quasi ad solem orientem se convertere videri nescierint. De hoc judicent, qui solis ortum inter navigandum viderint." S. L.

ⁿ And hence its more familiar and domestic use, Angl. *to souse*, or *rinse out*, with water; *to cleanse or wash away*; Eur. Hipp. 653, ἀγὼ ῥυτοῖς

ρασμοῖσιν ἐξομόρξομαι ἐς ἄτα κλύζων. Iph. T. 1193, θάλασσα κλύζει πάντα τᾶνθρώπων κακά.

1151. καὶ μαρτυρεῖτε—, *And bear witness to my (that I am) closely scenting out*—"συνδρομῶς de cursu canis indagantis semper cum vestigiis congruente : συντρέχειν, congruere, in unum conciliari, fr. 286. Soph. Trach. 295. 880 : " Klaus. Or we might translate: *bear witness concurrently, or conspiringly, with me, whilst I scent out* &c. as if it were συντρέχουσαι, *running along with me* : compare the note on v. 1572. Hesych. : Συνδραμεῖν· συνθέσθαι, βοηθῆσαι. Photius and Suidas : Σύδρομος· σύμφωνος. Ῥιηλατούση—Poll. Onomast. ii. 74 : ῤιηλατεῖν, τὸ τὰς ὀσμάς ἔλκειν. καὶ ῤιηλάτην κύνα, ἢ τραγωδία.

1156. κῶμος, a band of revellers ; σὺν ὕμνῳ χορός. Pind. Ol. viii. 13, τόνδε κῶμον καὶ στεφαναφορίαν δέξαι. Ol. xiv. 23, τόνδε κῶμον κούφα βιβῶντα. Pyth. v. 28, τόνδε κῶμον ἀνέρων. Eur. Hipp. 55, προσπόλων ὀπισθόπους κῶμος. Alcest. 918, πολυάχρητος δ' εἶπετο κῶμος. Suppl. 390, κῶμον ἀσιπιδηφόρον. Bacch. 1198, κῶμον εὐίου θεοῦ. Ion. 1197, πηρὸς κῶμος πελειῶν.—Ξυγγόνων Ἔριν. of sister Furies ; compare above χορὸς ξυμφοργος. Theb. 1034, συγγόνῳ φρενί., and see on v. 110. Klausen's interpretation is very forced : " συγγόνων spectat affinitatem inter Furias et scelera intercedentem. Quovis scelere gignitur Furia scelus ultura : itaque optime dicuntur *congenitæ, cognatæ*." Compare with this whole passage, Eum. 253. 307–8. 316–20. 354–9.

1158. ὕμνοισι δ' ὕμνον—πρώταρχον ἄτην, *And they sing a song^o of the crime that was the first beginning of all ; for in its turn they loathed the brother's bed that shewed no mercy towards its defiler : i. e. they reprobated the unnatural cruelty, whereby the injured Atreus avenged himself upon his guilty brother—"exigit autem Interdum ille dolor plus, quam lex ulla dolori Concessit ;" Juv. Sat. x. 314. I thus agree with Klausen in referring πρώταρχον ἄτην to the murder of Thyestes' children p by Atreus, and not, as Blomfield and others after Schutz have done, to the murder of Myrtilus by Pelops—not however, because (as Klausen argues) that would have been insufficient to entail the divine vengeance upon the whole family ; for to this argument the united authority of Soph. Electr. 505–15, and Eur. Orest. 1546–8, stands directly opposed ; but first, because Æschylus has not made express mention of Myrtilus, which both the later Tragedians have been careful to do ; and secondly, because the words ἐν μέρει δ' ἀπέπτυσαν*

^o See Matth. Gr. Gr. §. 408. Θυέστου]· δεύτερον ἀνδρὸς βασιλεία πάθη
 p Compare Ch. 1068–72, παιδοβόροι λουτροδίκτος δ' ἄλετ' Ἀχαιῶν πολέμαρ-
 μὲν πρώτον δὴ πῆρξαν μύχθοι τάλαρες [τε χος ἀνήρ.

have much more the air of an explanation of the preceding context (see vv. 826. 1058, &c.) than of a continuation of it—although the Aorist, and more especially ἀπέπτυσαν^q, might undoubtedly be taken in the same connection with the Present (see Matth. Gr. Gr. §. 506.), and ἐν μέρει, Angl. *one after another*, be not inaptly applied to the alternate voices of the *Chorus* of Furies: compare v. 321. Ch. 333. Eum. 198. 434. 586. and see an actual exemplification of this in the First Ode of the Eumenides, as arranged by Müller. “Difficile dictu est utrum *δυσμενείς* sit recti an accusativi casus. Lectus Atrei haud injuria *hostilis*, sc. *exitialis*, dici poterat Thyestæ, qui eum conculcaverat, sed et Furia eadem de causa Thyestæ infensæ dici possint. Nescio tamen an præstet cum *εὐνὰς* conjungere; ita enim epitheta plerumque apud poëtas poni solent.” S. L. Compare Eur. Orest. 619, καὶ τοῦθ' ἔμωσῆσιαν Διγίσθου λέχος οἱ νέριτεροι θεοί.

1162. ψευδόμαντις, “Exemplum horum prophetarum, qui cum libris a Bacide vel Musæo repetitis domos divitum adire solebant, ubi pro prædicendis rebus futuris parvam acceperunt mercedem, habes Arist. Av. 960–90. Cf. Plat. de Republ. ii. 364. C: ἀγύρται δὲ καὶ μάντις ἐπὶ πλουσίων θύρας ἰόντες:” Klaus. Compare Soph. Œd. T. 387–9. Antig. 1055–63. “Θυροκόπος ὁ τοῦ ἐπατεῖν ἕνεκα κόπτων τὰς θύρας: Phrynichus App. Soph. p. 42. 32. Inter modos tibiis aptos Tryphon apud Athen. xiv. p. 618. C. recenset θυροκοπι-κόν· τὸ δ' αὐτὸ καὶ κρουσίθυρον, cani solitum dum fores pulsabantur.” Blomf. Gloss. Φλῆδων, *nugatrix*; Hesych.: φλῆδων φλναρία. καὶ ὁ ἀλάζων, εὐήθης. Etym. M: ἀπὸ τοῦ φλέω, ὃ καὶ φλνώ λέγεται, γίνεται φλεδῶν καὶ φλεδονεύω.

1165. καὶ πῶς ἂν ὄρκος, πῆγμα] This correction of Auratus, πῆγμα for πῆμα, has been received by every subsequent editor—but by Canter, Stanley, Schutz, and Blomfield, with the further unnecessary substitution of ὄρκου for ὄρκος. “Ὀρκου πῆγμα γ. π., *jurisjurandi pactum valide ratum*; ut *γενναία δύη*, Soph. Aj. 937, *generosa h. e. fortis, gravis calamitas*.” S. L. “Παιώνιον, *salutare* r, constructione junctum cum eo quod ὄρκῳ appositum est, quia eatenus respicit ὄρκον, quatenus hic πῆγμα habetur. Cogitatio hæc est: quidnam cuiquam salutis continget ex eo, quod equidem me angusto jurisjurandi vinculo obstringam?” Klaus.

1166. θαυμάζω δέ σου] “Usitatior esset accusativus et cum seqq. conjunctior, sed cave quidquam mutes; exquisitior enim est con-

^q In either case, perhaps, it may be better to translate ἀπέπτυσαν as a present, *they loathe or abominate*; i. e. they *have* spit away from them.
^r Compare Matth. Gr. Gr. §. 437.

structio, et in σοῦ, ad quod subauditur τοῦτο, latet σί ad τραφεῖσιν referendum: Eur. Hipp. 1041, καὶ σοῦ γε κάρτα ταῦτα θαυμάζω, πάτερ." S. L. Compare below v. 1366. Matth. Gr. Gr. §. 317. Obs.

1167. ἀλλόθρου πάλιν] Stanley, who with the older Edd. places a comma after πάλιν, connects these words with the preceding, and translates, *trans mare educatam in urbe aliena lingua utente*; but Klausen, after Hermann and others, has pointed out the true construction: "Accusativus ἀλλ. πάλιν pendet a λέγουσαν. Solet quidem in tali constructione verbo λέγειν addi adverbium; hujus vero vis hoc loco inest in iis quæ sequuntur, ὅσπερ εἰ παρεστάτεϊς."

1170-71. This arrangement of these two lines is due to Hermann, and has been adopted by every modern editor but Dindorf, who retains the former unmeaning collocation of v. 1171 in close connection with v. 1169, and of v. 1172 with v. 1170. The Neap. MS. has made the same transposition of vv. 1170-71, but only to create "confusion worse confounded"—for it makes *Cassandra* ask μῶν καὶ θεός περ—, and the *Chorus* reply προτοῦ μὲν κ. τ. λ.

1172. ἀβρύνεται γὰρ] Translate: *Yes, for every one in the days of his prosperity carries himself more delicately—is more fastidious.*

1173. πνέων χάριν] *breathing kindness*; as, in the opposite sense, κότον πνέων. Ch. 34. 952. πνέω τοι μένος ἅπαντά τε κότον, Eum. 840. μένος πνέουσαν, Soph. El. 610. Compare vv. 210. 365. 1202. 1276.

1174. ἡλθέτην νόμφ, *venistis ex more*; vel *uti mos est*. This correction of all the MSS. and Edd. which have ἡλθετον νόμφ, rests upon the authority of Elmsley. "Secundam personam dualem a tertia diversam non fuisse, primus indicavit Elmsleius ὁ μακαρίτης ad Aristoph. Acharn. 733, et deinde multa Tragicorum et Aristophanis loca correxit ad Eurip. Med. 1041." S. L. But had Butler's early conjecture ὁμοῦ, adopted by Blomfield and Scholefield, been indeed the original reading in place of νόμφ, it is utterly inconceivable that ἡλθετον (which Wellauer, Dindorf, and Klausen, still retain) should have been so universally substituted for ἡλθέτην; and Elmsley could not have remarked, as he does, upon his numerous corrections: "In his omnibus nihil metri refert, utrum ultima syllaba τῶν sit, an τῆν." See note on Eur. Med. 1041.

1176. ἡρημένη] "Ita ad verbum Juriconsulti nostrates, *seized of*, quoties possessionem alicujus rei significare volunt." S. L.

1178. ἄνακτος, *uninjured*, instead of ἄνακτος, is the correction of Canter and of Dawes, *Misc. Crit.* p. 236, approved by Schæfer, *Melet. Crit.* p. 137, and adopted by every modern editor. It occurs in an active sense, *innocuous*, Suppl. 356. 359. 410: but

compare Soph. Œd. C. 786, *κακῶν ἄνατος*, and *ἀνατί*, Eum. 59. Soph. Ant. 485. Eur. Med. 1357.

1183. *στροβεί*, *is whirlig.* Hesych.: *Στροβείν' θορυβείν' στροβήσαι' ἐκφοβήσαι*: compare Ch. 202, *οἴοισιν ἐν χειμῶσι ναυτῶν δίκην στροβοῦμεθα*. 1051, *τίνας σε δόξαι—στροβοῦσι*;

Ibid. *ἐφημίος*] That this corrupt word has crept into the text in consequence of the alliteration of the word immediately below it, appears from the reading of the Venet. MS. *ἐφημένους* and the Neap MS. *ἐφημένους^{di}*—yet Klausen observes: “*ἐφήμιος* vox ab omnibus interpretibus rejecta, dubia sane auctoritate fulta, tamen fortasse non spernenda, siquidem in ea inesse potest sensus *mandandi* et *suscitandi*; *mandant* enim imagines illæ cantum Cassandrae. Tum eadem est vocis radix, quæ vocabuli *ἐφημοσύνη*, Soph. Phil. 1134. Pind. Pyth. vi. 20, quod designat *mandatum*; ipsaque vox *ἐφήμιος* altera forma vocabuli *ἐφήμων*, a quo derivatum esse patet *ἐφημοσύνην*. Alioqui probarem *ἐφύμιος*, *accinens*^s, ab *ἐφυμείν*, Ch. 385. Eum. 902. Pers. 393.”

1185. *ὄνειρων προσφερεῖς μορφ.*, compare Prom. 449, *ὄνειράτων ἀλγίκοι μορφαῖσιν*.

1186. *ὥσπερὲι πρὸς τῶν φίλων*, “*ὥσπερὲι*, quasi, pariter atque; ut v. 1337 (1384), *ὥσπερὲι βοτοῦ μόρον*. Ch. 753, *ὥσπερὲι βοτόν*. At hoc loco non similitudo proferenda erat; neque enim cædebantur pueri quasi a cognatis, sed revera a cognatis. Quid igitur sibi vult *ὥσπερὲι*? Tacent interpretes. Res ita se habet. Quum *ὥσπερὲι τι* significat alteri idem quod alteri accidisse, ab altero idem quod ab altero factum, abiit hæc dictio in significationem ejus, *quod alterum decet*: Soph. Œd. T. 264, *ἀνθ' ὧν ἐγὼ τὰδ' ὥσπερὲι τοῦμοῦ πατρός ἔπερμαχοῦμαι*, quemadmodum patrem defendere decet. Itaque hoc nostro loco, *liberi cæsi*, ut a cognatis cædi decet, acerbissima ironia; quoniam hæc maxime nefaria est cædes. Propterea eadem ratione dictum est *ὥσπερ οὖν φουλιβεῖ τύχα*, ut *decet statum sanguinolentum*, v. 1349. (1396). Adest enim ibi revera hic status.” Klaus. Compare below vv. 1498. 1525. 1530.

1187. *χεῖρας κρεῶν πλήθοντες*, “*manus adimpleti carnibus*. Ita

^s This conjecture is due to Jacobs, and has been admitted into the text by Blomfield. Casaubon proposed *ἐκφημίος*. Stanley *ἐφφημίος*. Bothe *ἐφήμερος*. “Facile esset reponere *ἀφημίος*, si adesset auctoritas: etsi enim adjectiva in *ios* a substantivis in *ia* vel *os*

desinentibus plerumque formantur, non desunt tamen quædam a substantivis in *η*, ut a *τιμῆ*, *τίμιος*, a *τίτθη*, *τίτθιος*, ab *ἄλγη*, *ἄλγιος*: quidni igitur a *φήμη*, *φήμιος*? Quod si admittas, *φροῖμα ἀφήμια* erunt male ominata, *infausta, præludia*.” S. L.

semper πλήθω usurpatur¹ ab Æschylo in voce activa (sensu medio) Pers. 264, πλήθουσι νεκρῶν...Σαλαμίνος ἄκται. 412, ναυαγίων πλήθουσα καὶ φόνου βροτῶν. Ch. 582, ποικίαι τ' ἀγκάλαι κνωδάλων ἀνταίων βροτοῖσι πλάθουσι. Πλησθέντες, passive, dixissent Soph. et Eurip. Post πλήθοντες leviter distinxi, ut οικίας βορᾶς ad κρεῶν per appositionem referri possit." S. L. Rather translate, *having their hands full of their own flesh's food*—i. e. *of sustenance consisting of their own flesh*: compare below v. 1209, and see Matth. Gr. Gr. §. 446. Obs. 1.

1192. οἶμοι, τῷ μολόντι δεσ. ἐμῷ, Angl. *woe's me! to him that has returned master mine, or master of me; for it is my fate &c.*—compare the note on v. 14. V. 1194, *Commander-in-chief of the fleet, and Conqueror of Troy* (though he be), *he knows not &c.* Οἶα v. 1195, although it may depend in part upon λέξασα, must at least be repeated with τεύξεται, (οἶα λέξασα, οἶα τεύξεται), the nominative to which, as Klausen has shewn, is μοσητή κύων, suggested by the preceding words. Λέξασα κάκτείνασα—as every editor after Canter has corrected the old reading καὶ κτείνασα—*after having said and spun out*, is an obvious ἐν διὰ δυοῖν for λέξασα μακρὰν, or μακρὰν λέξω ἐκτείνασα—see v. 885, to which the speaker here alludes.

1198. τοιαῦτα τολμῆ, *so bold are her designs!* The ordinary punctuation of this line was, τοιαῦτα τολμῆ θήλυς—*which Tyrwhitt was the first to correct*: see also Elmsley on Eur. Heracl. 387, who proposed to read ἔσται in v. 1199, or, as still more Æschylean, τοιαῦτα τολμῆ θήλυς ἄρσενος φονεύς. Εἶεν· τί νιν κ. τ. λ.

1199. τί νιν—τύχοιμ' ἄν; *what odious monster shall I be right in calling her?* Compare v. 603, Ch. 315, τί σοι φάμενος, ἢ τί ῥέξας τύχοιμ' ἄν; 997, τί νιν προσείπω καὶ τύχω μάλ' εὐστομῶν; and see Matth. Gr. Gr. §. 553. δ. Obs. 1. Note, Monk on Eur. Hipp. 828.

1200. ἀμφίσβαιναν, Hesych.: 'Ἀμφίσβαινα' εἶδος ὄφειος μακροκέφαλον, ἰσόπαχυν, τὴν οὐρὰν κολοβὴν ἔχον καὶ ταύτην πολλάκις τὴν πορείαν ποιουμένην, ὥστε τινὰς ἀμφισβητεῖν μὴ δύο κεφαλὰς ἔχειν. Blomfield quotes from Nicander, Ther. 372, τὸν δὲ μετ' ἀμφίσβαιναν ὀλίζονα καὶ μινύθουσαν Δῆεις ἀμφικίρηνον, αἰὶ γλήνα·σιω ἀμύδρην. 'Ἀμβλὺ γὰρ ἀμφοτέρωβ' ἀμφιπρονούεσκε γένειον Νοσφιν ἀπ' ἀλλήλων. Lucan ix. 719. Et gravis in geminum surgens caput Amphisbæna—and compares Ch. 994, μύρανά γ' εἶτ' ἔχιδν' ἔφν, on which see his Glossary (v. 981).

Ibid. Σκύλλαν τινά, compare Ch. 614, φοινίαν Σκύλλαν. Eur. Med.

¹ "Usus hic paullo vetustior videtur. ἀγορὰν πλήθουσαν. Vid. Duker. ad Hom. Il. Σ. 484, 'Ἡελίον τ' ἀκάμαντα, Thucyd. viii. 92. Xen: Anab. I. viii. 1." σελήην τε πλήθουσαν. Dicebant περί Blomf. Gloss. on Pers. 277.

1342, λέαιναν, οὐ γυναῖκα, τῆς Τυρσηνίδος Σκύλλης ἔχουσαν ἀγριωτέραν φύσιν. Anaxilas in Athen. xiii. p. 558. A. (adduced by Blomfield) Τίς γὰρ ἢ δράκαιν' ἄμικτος, ἢ χίμαιρα πυρπνός, ἢ Χάρυβδις, ἢ τρίκρανος Σκύλλα, ποντία κύων, Σφίγξ, ὕδρα, λέαινα, ἔχιδνα, πτηνά θ' Ἄρπυιῶν γένη, Εἰς ὑπερβολὴν ἀφίεται τοῦ καταπύστου γένους;

1202. θύουσαν Αἴδου μητέρ'] "Vide quanta cum vi imagines cum-
mulaverit! Primum *Amphisbænam*, deinde *Scyllam*, *nautis invisam*,
in rupibus habitantem vocaverat, nunc *bacchantem Orco matrem* vocat.
Sic Eurip. Hec. 1076. Hecubam cum sociis ejus Βακχὰς Αἴδου
vocat, quod satis inepte Well, huc referri posse negat. Θύειν pro
furere vel *bacchari* apud Tragicos rarum esse monuit Bl., sed locum
attulit e Suppl. 183, σὺ δ' εἶτ' ἀπήμων, εἶτε καὶ τεθυμένος^u ὠμῆ ξὺν
ὄργῃ. Mihi quidem Homericō sensu poni videtur ab Æschylo,
quem scimus studiosum ejus imitatore[m] fuisse: Il. A'. 342. ἢ γὰρ
ἔγ' ὀλοῆσι φρεσὶ θύει. Sic οἴδαμι θύων, λαλαπι θύων, et multa alia."
S. L.^v Thus explained, θύουσαν may be conceived *more Æschyleo*
to restrict the boldness of the expression Αἴδου μητέρα, so as to
bring it nearer to the more obvious designation, *δρομάδα* (θυιάδα) τιν'
Ἄιδος ὄστε βάκχαν, which we meet with in Eur. Hipp. 550: see the
note on v. 130. It may justly, however, be doubted, with Wellauer,
whether v. 1202, which he translates *quippe quæ Orco immolat et*
amicis bellum infert, is to be understood to contain a new designa-
tion, apart from the preceding; and yet we need not, with Klau-
sen, make it a mere extension of the last similitude, but rather
translate, *frantic Mother of Death that she is, and an implacable*
curse in her breathing, i. e. in the spirit of her mind^w, *towards near*
relatives. Compare above v. 1080, and v. 648, where we should have
done better to print with Dindorf Αἴδην πόντιον, Angl. a *watery*
grave. In place of ἀράν, Blomf. and Scholef., and Wellauer after
Lobeck on Soph. Aj. p. 341, have adopted ἄρην, the correction of
Butler, who compares v. 364, ἀτολήτων Ἄρη πνεόντων μεῖζον ἢ δικαίως
—but Dindorf and Klausen rightly retain ἀράν, on which Naeke,
quoted by Klausen, observes: "ἄσπονδον τ' ἀράν φ. πν. nova et a
præcedentibus diversa his verbis Clytemnestræ appellatio conti-

^u The reading of the most ancient MSS. and Edd. is *τεθυμένος*, for which Porson and Dindorf have edited *τεθυμ- μένος*, from *τύφος*.

^v "Θύω, and a sister-form *θύνω*, have also the sense of *I rage*; and with this meaning we find a syncop. part. aor. midd. *θύμενος* in Pratinas ap. Athen. xiv. p. 617. d., according to the reading as now corrected." Buttmann's *Irre-*

gular Greek Verbs, p. 128. Hence also, as Blomfield has shewn, the nouns *θύός*, *θυιάς*, and *θύελλα*.

^w Compare vv. 210. 1173. "Agit Clytemnestra idem, quod agit Furia e domestica execratione progenita: cæde cædem est ultura. Possunt quidem nonnullæ execrationes placari, non possunt domestica." Klaus.

netur. Igitur Ἄρῶν scribo, vel scribi posse, ai cui ita placeat, concedo, ut alibi (v. 724.) Erinnys vocatur Helena; mihi ἄρῶν sufficit: ἄσπασθον autem ἄρῶν rectissime, h. e. nulla libatione placabilem; vulgo enim placabiles putabantur. Denique φλόωσ acuendum est atque erigendum pronuntiando." Compare below v. 1219. Ch. 692. Eum. 417. Theb. 70. 695. 833.

1203. ὡς δ' ἐπωλολύξατο, "Ut vero exclamavit! Plerique hæc referunt ad exclamationem Clytæmnestræ, post cædem Agamemnonis patratam, tanquam fuis fugatisque hostibus. Nec male, modo intelligas ἐπωλολύξατο proleptice usurpari de re tam clare a Cassandra prævisa, ut eam tanquam perfectam videat^x. Nescio tamen an potius respiciat simulatum Clytæmnestræ gaudium ob res bene gestas et reditum Agamemnonis; quod suadet mihi quodammodo, non tantum ἐπωλολύξατο in sensu præterito positum, sed sequentia in præsentis, δοκεῖ δὲ χαίρειν. Quin de ipsa Clytæmnestra dixerat 572, ἀνωλόλυξα μὲν πάλα χαρᾶς ὕπο." S. L.

1206. ὁμοιον] sc. ἐστὶ: perinde est, Angl. *It's all one*; compare below v. 1370, σὺ δ' αἰεὶν εἶπε με ψέγειν θέλεις, ὁμοιον. Eur. Suppl. 1069, ὁμοιον· οὐ γὰρ μὴ κίχης μ' ἔλῶν χερσί. Herodot. vii. 80. ἦν δὲ αὐτοῖσι μὴ πιστὰ γένηται, ὁμοιον ἡμῖν ἔσται.

1207. καὶ σὺ μ' ἐν τάχει, is the correction of Auratus for καὶ σὺ μὲν—the reading of the older Edd. and the Neap. MS.—to which Klausen justly objects, that in this sense τάχος might have stood alone, but τάχει only with the preposition ἐν, or σύν. The γ', which Blomfield and Dindorf have ejected in v. 1208, adds a forcible emphasis to ἄγαν, Angl. *a true, yea a too true, prophetess*; as below v. 1221, καὶ μὴν ἄγαν γ'—*and yet, aye! but too well, do I know how to speak Greek*. Compare the phrases καὶ μάλα, καὶ πάνυ, καὶ ἐπὶ πολὺ, Thucyd. ii. 65. iii. 98: where see Arnold's note.

1211. ἐξηκασμένα] Blomfield and Scholefield, with the concurrence of the Neap. MS. read ἐξεκασμένα. See Valckn. on Eur. Phœn. 268. Monk on Hipp. 500. Blomf. on Æsch. Theb. 392. Scholef. on Eur. Phœn. 62—on which passage Matthiæ, on the other hand, observes: "Si scriptura ea servanda est, quæ Euripidis tempore obtinuit, haud dubie scribendum κλείθρα, sin ea, qua post Euclidis tempora uti cœperunt, quaque vix usi essent grammatici, nisi ea ad veterum Atticorum pronuntiationem proxime accederet, κλήθρα."

^x Compare the note on v. 1158. in ἄγαν fulciendam, ut nonnulli fortasse existiment, sed quod vicem supplet Latinæ particulæ quidem, quæ hic vix adesse potest." S. L.

^y "Nolui ejicere γ', ut voluit Bl., non quod necessarium sit ad ultimam

existiment, sed quod vicem supplet Latinæ particulæ quidem, quæ hic vix adesse potest." S. L.

1212. ἐκ δρόμου πεσὼν τρέχω] Angl. *I am off the course, I am quite out*; see the same metaphor a little differently applied Ch. 514, *πιθίσθαι δ' οὐδέν ἐστ' ἔξω δρόμου*. ib. 1022, ὥσπερ ξὺν ἵπποις ἡμιωττόρφου δρόμον ἐξωτέρω. Prom. 883, ἔξω δὲ δρόμου φέρομαι λύσσης πνεύματι μάργω.

1214. εὐφημον, ὦ τάλαινα] Translate: *In good words, Oh! unhappy one, hush thy mouth*: the construction being, as Matthiæ has shewn, Gr. Gr. §. 446. Obs. 2. *κοίμησον στόμα, ὥστε εὐφημον εἶναι*. “*Εὐφημος. Bene ominatus*; sed in hoc loco, ut sæpius alibi, *silens*. Choeph. 572, ἡμῖν δ' ἐπαιῶν γλώσσαν εὐφημον φέρειν, σιγᾶν θ' ἕπον δεῦ καὶ λέγειν τὰ καίρια. Eur. Hipp. 721, εὐφημος ἴσθι. Soph. Œd. C. 129, εὐφήμου στόμα φροντίδος, ubi Schol. *σιωπηλῆς*. Aristoph. Thesm. 39, εὐφημος πᾶς ἔστω λεῶς, στόμα συγκλείσας, quod alibi dictum est, *σίγα πᾶς ἔστω λεῶς*, apud Latinos *favete linguis*. De formula solenni εὐφήμει, ab iis usitata qui infaustum aliquid abominantur, vide Hemsterhus. ad Lucian T. i. p. 506.” Blomf. Gloss.

1215. ἀλλ' οὔτι Παιῶν—] “*Hinc satis apparet præcedentia non a Casandra de revera silendo, sed de bona ac fausta ominando accepta esse. Comprime linguam tuam, o infelix, ut fausta ominetur. Atqui, respondet illa, Pæan minime convenit huic sermoni. In Pæanibus ita non silebant, ut fausta omnia precarentur: supra 28, ὀλολυγμὸν εὐφημοῦντα τῆδε λάμπαδι ἐπορθιάζω. Theb. 250, ἐμῶν δ' ἀκούσασ' εὐγμάτων, ἔπειτα σὺ ὀλολυγμὸν ἱερὸν εὐμενῆ παιάνισον. 617, ἀλώσιμον παιᾶν' ἐπεφίκαχάσας. Cf. item supra 1051. ἡ δ' αὖτε δυσφημοῦσα τὸν θεὸν καλεῖ, οὐδὲν προσήκουτ' ἐν γόοις παραστατεῖν.*” S. L. With this use of παιῶν a *well-omened song, or hymn*—which we must suppose here to be personified, or rather to represent (like Παιῶν in v. 144.) the *god of pæans*, as of healing, and in general, of joy and gladness—compare Ch. 342. Psychost. 264, *θεοφιλῆς ἐμὰς τύχας παιῶν' ἐπευφήμησεν*: and see the note on v. 626. Blomfield on Ch. 337. remarks that παιῶν was the Ionic, παιᾶν the Doric, form of the same noun; and maintains against Duker on Thucyd. i. 50. Wass on Thucyd. vii. 44. Valeknaer on Schol. Eur. Phœn. p. 113. and Ruhnken on Timæus Lex. p. 203, that the Attic writers invariably use παιᾶν and παιανίζω in speaking of a *song* or *shout*. See his note on Theb. 254, which holds good so far as Sophocles^z and Euripides are concerned; but παιῶν occurs in Aristoph. Thesm.

^z Παιῶν is found but once in Sophocles and that in the sense of *healing* or *soothing* as in v. 98 of this play—see Philoct. 832, ἴθι, ἴθι μοι παιῶν. and compare Aristoph. Plut. 636, Ἀσκληπλοῦ παιῶνος εὐμενοῦς τυχῶν.

1035, γαμηλίφ ξὺν παιῶνι, and παιωνίζω, Æsch. Niobe, fr. 147, 4. Aristoph. Eq. 1318. Pac. 555.

1216. οὐκ, εἰ πάρεσταί γ', *Not, if it (what you say) shall indeed be realised, or come to pass.* Porson, Blomfield, and Dindorf have adopted Schutz's conjecture εἴπερ ἔσται γ'—but Wellauer (in opposition, as it has happened, to his own printed text, Ed. Lips. 1824.) justly argues: "vulgata lectio necessaria est; εἰ παρέσται λόγος est: si id, quod dicis, præsens aderit, i. e. si factum erit; quod simplici ἔσται non exprimitur."

1218. τίος πρὸς ἀνδρός] Such is the reading of the Florent. MS., adopted by Schutz, Wellauer, and Klausen, and confirmed by v. 1220; yet the great majority of editors, including Porson and Dindorf, have preferred τῶς—putting thereby an unmeaning and unnatural question in the mouth of the Chorus, who by their own confession v. 1212, comprehend no part of what Cassandra had said vv. 1190–1205, but require to be distinctly told who is the murdered person v. 1213, and who the murderer, below vv. 1344–1360. 1369–72.

Ibid. τοῦτ' ἄχος. Schutz, Blomf. and Scholef. have edited ἄχος, the conjecture of Auratus approved by Canter; but Æschylus uses ἄχος only in the sense of a pollution or curse, not a polluted or cursed thing; see Suppl. 375, 376. Theb. 1017. Ch. 155. Eum. 168—and with ἄχος, an affliction (applied, for the most part, to some deed of violence), compare vv. 414. 1066. 1451. 1550. Ch. 586. 635. Theb. 948. 973. Compare also v. 1341. Ch. 911, καὶ τόνδε τοίνυν Μοῖρ' ἐπόρσυνεν μόρον. Pers. 268, οἷ' ἐπορσύνθη κακά.

1219. ἡ κάρτ' ἀρὰν παρεσκόπει] This is Canter's simple and satisfactory emendation of the common corrupted reading ἡ κάρτ' ἀρ' ἀν παρ., for which Heath proposed ἡ κάρτ' ἄγαν, approved by Hermann and Wellauer, Abresch ἡ κάρτα γὰρ, whilst Blomf. and Scholef. have adopted Porson's elegant, but overstrained, correction ἡ κάρτα χρησμῶν ἀρ' ἐμῶν παρεσκόπει^a. Translate: *Truly you were, i. e. (Anglice) you must^b have been, paying little attention indeed to the curse of—so the Chorus understands her, as appears from the next verse; but the speaker may be supposed to have meant in allusion to v. 1202, the curse, or Fury, described in—my oracles.* With regard to the construction, παρασκοπεῖν, to look wide of, would no doubt be followed by a genitive of the mark, as in Suppl. 452,

^a See the *Supplement to Preface to Hecuba* p. 25.

^b Compare *Math. Gr. Gr.* §. 505. 2.

ἡ κάρτα νείκους τοῦδ' ἐγὼ παροίχομαι, which Blomfield has quoted; but here, in the sense of παραβλέπειν or παρορᾶν^c, to overlook, to look at lazily and listlessly, it is properly followed by an accusative: compare Hor. Sat. I. 3, 25, cum tua pervideas oculis male lippus inunctis, cur in amicorum vitiis tam cernis acutum?

Klausen has edited ἡ κάρτ' ἄρ' αὖ—, which he refers to the Chorus' second misapprehension, in relation to the murderer, as before to the person about to be murdered. "Possit aliquis," he adds, "scribere ἀμπαρεσκόπεις levissima mutatione, qua satisfaceret etiam Porsonianæ religioni, cui displicet^d media versus dipodia ex uno vocabulo composita. Quod quum non intolerabile existimem, et tarditatis aliquid habeat longior illa vox, equidem leviori etiam mutatione scripsi ἄρ' αὖ, quod sensui aptissimum est." The Florent. MS. has παρεσκόπη^es, the Neap. παρεσκόπηs, corruptions entailed upon the text by the introduction of αὖ.

1220. τοῦ γὰρ τελούντος] Translate: I ask, because I perceive no provision of one that shall execute it; i. e. I see not by what human means it is to be accomplished. Μηχανή, Angl. means for doing any thing; contrivance, or, as applied to the actual instrument, machinery, apparatus: compare below v. 1580. Theb. 209, μηχανῆν σωτηρίας. ibid. 1041, μηχανή δραστήριος. Eum. 646, μηχανή λυτήριος. Suppl. 462, μηχανή συζωμάτων. ibid. 956, πύργων βαθεία μηχανῆ. Myrmid. fr. 123, 3, ἰδόντα μηχανὴν πτερώματος—and for τοῦ τελούντος see a good note by Griffiths on Prom. 27, ὁ λωφῆσων γὰρ οὐ πέφυκε πῶ, and Matth. Gr. Gr. §. 268.

1221. Ἑλλήν' ἐπίσταμαι φάτω] "Frustra contendit Elmsleius in Ephemeride Trimestri (*Quarterly Review*, XIV. p. 463.) adjectivum Ἑλλήν in fœminino genere nunquam adhiberi. Virum, si quis alius, accuratissimum refellit Wellauer, citatis præter notos illos Euripidis locos, Iph. T. 341, Ἑλληνος ἐκ γῆs. ibid. 495, πατρίδος Ἑλληνος. Heracl. 131, στόλην Ἑλληνα^e, Philemone apud Antiatti-

^c See Scap. Lex.: "παρορῶ, conniventibus oculis prætereo, non animadverto; Synes. ὅστις ἀσεβῆ σίνοδον ἰδὼν παρείδεν, ἢ ἀκούσας παρήκουσεν. Item, perperam aspicio, Aristot. de Insomn.: τὸ γὰρ παρορᾶν, καὶ παρακοῦεν, ὄρωντος ἀληθοῦs τι καὶ ἀκούοντος ἐστίν, οὐ τοῦτο δὲ ὁ οὐραϊστί."

^d See Porson, as before, on Æsch. Suppl. 244, καὶ τᾶλλα πόλλ' ἐπικάσαι δίκαιον ἦν, on which Wellauer observes: "totam illam Porsoni regulam

omnino non magni faciendam, et ad Æschylum non adhibendam esse, recte demonstravit Herm. El. Metr. p. 112. sq.": and Scholefield: "Wellauero eatenus assentior, ut Porsoni regulam, de pedibus tertio et quarto nunquam integra voce absolvendis cautius ad Æschylum adhibendam putem." Compare Hermann on Soph. Œd. C. 373.

^e Add Iph. A. 65, πόλιν Ἑλληνα, adduced by Bothe.

cistam Sangerm. p. 97, "Ἐλλην γυνή. Eustath. p. 1077, "Ἐλλην ἀληθῶς οὔσα. et Phot. Bibl. p. 211, "Ἐλληνα θρησκείαν τιμῶση, et Xen. Cyneg. ii. 4. "Ἐλληνα φωνήν: sed is locus perperam adductus est, hoc enim ait Xenophon, *χρή δὲ τὸν μὲν ἀρκυαρὸν ἐπιθυμοῦντα εἶναι τὴν φωνήν* "Ἐλληνα, *τὴν δὲ ἡλικίαν περὶ ἕτη εἴκοσι*, ubi satis patet "Ἐλληνα cum τὴν φωνήν minime jungendum esse. Quid vero ad retium observationem valeat Græcæ linguæ peritia, aliis explicandum relinquo." S. L. "Ἐπίστασαι, ex emend. Marklandi ad Eur. Iph. T. 341, receperunt Glasg., Elmsl. l. c., et Blomf., sed ita sensus pervertitur; si enim *ἐπίστασαι* legitur, versu sequente ad verba *καὶ γὰρ τὰ πῦρ*. supplendum erit *ἐπίσταμαι*, quod ineptum est." Well.

1222. *καὶ γὰρ*] Translate: *why, so do the sure words spoken at Pytho, but still they are hard to be understood.*

1223. *παπαί, οἶον τὸ πῦρ*] "Lineolam duxi post τὸ πῦρ, ut sententia abrupte terminata significetur—aliter importunum et locomotum videretur istud δέ, quocirca *δέμας* pro *δέ μοι* voluerunt Stanl. et alii. Nec displicet tamen Hermannii conjectura legentis, *οἶόν μοι πῦρ ἐπέρχεται τόδε*: sed libentius reciperem *οἶον τὸ πῦρ μ' ἐπέρχεται τόδε*, nam *ἐπέρχεσθαι* cum accusativo non raro conjungitur." S. L.

1224. *οὐ ἐγὼ, ἐγὼ*] "Notanda est ultima syllaba τοῦ ἐγὼ in hiatus porrecta. Soph. Antig. 1319, *ἐγὼ γὰρ σ', ἐγὼ ἔκτανον ὃ μέλειος*. Vid. Seidler. de Vers. Dochn. p. 90. Hoc ut recte fiat, hiatus in ictum cadere debet." Blomf.

1225. *δίπους λείαυα*] Compare Suppl. 895, *δίπους ὄφεις*. Eur. Med. 1342, *λείαυαν, οὐ γυναῖκα*. Electr. 1162, *ὄρεία τις ὡς λείαυα* (Κλυταίμνηστρα) *τάδε κατήνυσεν*.

1228. *κάμου μισθὸν ἐνθήσει κότφ*] "Quid sit κάμου μισθόν, ipsa satis docet in sequentibus, *ἐπέύχεται θήγουσα κ. τ. λ. gloriatur enim, ferrum in virum acuens, cædem illi rependere, quod me secum adduxerit*. Hæc est merces Agamemnonis, sed et *κτενεῖ με τὴν τάλαιναν* hæc est mea merces, quam mox immiscebit iræ seu vindictæ suæ, eorum ritu qui, cum medicamentum parant, varia admiscent pharmaca. Est autem cædes nostra tanquam medicina, quam Clytæmnestra iræ suæ adhibitura est." S. L. With this twofold application of the words, we may translate, *she will throw my guerdon also into the cup of her wrath*: compare the use of ἄμισθος, v. 949, and see the note on v. 1102. Then—remembering that a Pythoness is speaking, and comparing vv. 1065. 1076. 1093.—translate: *she is exulting in the thought, as she whets a knife for her husband, that the return she makes for bringing me here is—death!* Wellauer,

after Hermann, has edited ἐνθήσειω—which is the reading also of the Neap. MS.—removing the stop after κόρυ, to avoid the Asyndeton, and supplying ὥστε before ἀντιρίσασθαι: but Klausen well observes, “In hac jactatione exhibenda ipsa (ipsius) oratio Cassandrae magis concitata est, neque mirum quod deest copula prope ἐπέυχεται. Tota hæc sententia tanquam exclamatio profertur.”

1231. ἐμαντῆς καταγέλωσ', in *mockery of myself*. “*Mei ludibria; quæ me ridendam exhibent; nullam enim fidem vaticiniis meis inveni. Hunc esse verum hujus loci sensum ex 1270-74 (1237-41.) satis apparet.*” S. L.

1232. σκῆπτρα] “*Scipionem gestabant vates et harioli e lauro factum. De hoc intelligitur Seneca de Vita Beata, c. 27. ‘Laurumque linteatum senex &c. Dicitur vero id genus scipionis Ἴθωντήριον. Hesych.: Ἴθωντήριον δ̄ φέρουσιν οἱ μάντις, σκῆπτρον ἀπὸ δάφνης. Invaluit itidem apud Græcos baculum laureum manibus gestare tanquam ἀλεξιφάρμακον quoddam, seu amuletum, adversus malorum dæmonum insultus et insidias: unde proverbium, διφνικὴν φορεῖ βακτηρίαν, cum quis insidias non timet. Παρόσον ἀλεξιφάρμακον ἢ δάφνη, inquit Zenobius. Certe laurum inter ἀλεξιφάρμακα refert Nicander Alexipharm. v. 198.’ Stanl.*”

1233. σὲ μὲν] *Thee indeed*—addressing her prophetic staff^f, and suiting the action to the word—*I will destroy to pave the way for my own destruction: away, ye garlands, and perish where you have fallen: thus will I requite you.* “*Quum nonnisi damno affecta sit a munere suo, damnum jam ejus signis retribuit.*” Klaus. The common reading of v. 1234 is, ἴτ' ἐς φθόρον πεσόν τ' ἀγαθὸ δ' ἀμείψομαι, which Jacobs has most happily corrected as above; and so Blomf. and Klausen have edited, whilst Scholef. has adopted another conjectural emendation, second only to this, πεσόντ' ἐγὼ δ' ἀμ' ἔψομαι. “*Πεσόντα γ'.* Bene additur particula, quia in cadendo positum coronarum exitium.” Klaus.

1235. ἄλλην τιν' ἄτης] This is Stanley's correction of ἄλλην τιν' ἄτην—which Dindorf retains, as he retains also ἀγαθὸ δ' ἀμείψομαι in the preceding line—and which might indeed be understood to convey on the part of Cassandra a strong denunciation of herself, as Naeke and Klausen explain it, comparing vv. 375. 1089. 1197.

^f The Neap. MS. has: σὲ μὲν (gl. πρὸς τὴν ἑαυτῆς ἐσθῆτα ταῦτο λέγει, σχίζουσα τὰ ἑαυτῆς ἱμάτια.

^g See Blomf. Gloss. on Theb. 238 (252), οὐκ ἐς φθόρον σιγῶσ' ἀνασχέσει τάδε;

Soph. Antig. 533. Eur. Androm. 103, &c.: but the context seems rather to require *ἄτης*, which may have been altered through misapprehension of the construction—*make some other woman rich in respect of misfortune*—on which see Matth. Gr. Gr. §. 351, a. b. and compare Jaculatr. fr. 225, 2, *πόνου πλουτοῦντα*. Eur. Orest. 394, *ὁ δαίμων δ' ἔε με πλούσιος κακῶν*. Schutz, Blomf., and Scholef. have edited *ἄταις*, which Scholef. suggests may have been first changed to *ἄτης*^h (as Porson gave it), and then to *ἄτην*. In Askew's Marginal readings a further alteration is found, *ἄλλην τιν'*, *ἄλλην*—which Blomfield justly condemns, as greatly enfeebling the sense.

1237. *ἐποπτέουσας δέ με*, but having first seen me, i. e. but not till he has seen me; compare v. 1392. Suppl. 368, *ἐγὼ δ' ἂν οὐ κραινοίμ' ὑπόσχεσιν πάρος, ἀστοῖς δὲ πᾶσι τῶνδε κοινώσας πέρι*. For no better reason, it would seem, than to uphold the full stop that had crept in after *ἔσθῃτ'*, Heath, Schutz, Porson, Butler, and Dindorf have edited *ἐπόπτουσας*, which is also found in the Neap. MS., and which they suppose to be addressed to Apollo; but this, as Wellauer and Klausen have observed, is inconsistent with what precedes in v. 1236, and follows in v. 1242.

1238. *καταγελωμένην μέγα φίλων ὑπ'*, greatly laughed at by friends, (by) foes, without a dissentient voice—all in vain! or oh vanity! see the note on v. 410.—*μέγα*, for *μετά*, is Hermann's easy emendation, adopted by Wellauerⁱ, and in some degree confirmed by the frequent occurrence of this word, after verbs or participles, at the end of an Iambic line: see, for example, Ch. 137. 255. Eum. 12. 115. Soph. CEd. T. 1023. 1078. Antig. 1168. Aj. 1385. Phil. 59. 574. Eur. Bacch. 640. Antiop. fr. xxxi. 2. Archel. fr. xviii. 2. Dict. fr. ii. Compare also Brunck on Soph. CEd. C. 865. The same sense might indeed be extracted from the common reading, by translating *μετὰ φίλων*, together or along, i. e. alike, with friends; but the Asyndeton in this case—with which compare v. 317. Soph. Antig. 1079, *ἀνδρῶν γυναικῶν σοῖς δόμοις κωκύματα*—is greatly to be preferred; and the distinction which Klausen would have us observe between *μετὰ φίλων* and *ὑπ' ἐχθρῶν*, is a forced and puerile conceit, utterly unworthy of Æschylus: "Optime se habet

^h On the subject of this form of dative see Elmsley on Eur. Med. 466.

ⁱ Wellauer, however, puts a different

construction on the passage: *quī eidi me hoc ornatu irrisam inepte ab amicis, quī haud ambigue inimici erant.*

Asyndeton, (*irrisam inter amicos, ab hostibus*), quo sibi opponuntur Cassandræ amici et hostes, idem agentes in vexanda virgine misera. Eleganter vero distinxit poëta: *inter amicos auditur irrisio, hic illic prolata; sed ab hostibus, qui nihil sentiunt miserationis.*" With οὐ διχορρόπως, compare vv. 338. 786. Suppl. 605, ἔδοξεν Ἀργείοισιν οὐ διχορρόπως. 982, ἐπεὶ σωτήρες οὐ διχορρόπως.

1240. καλουμένη δὲ κ. τ. λ. "*Vocata autem insana, tanquam circulatorix aliqua, mendica, misera, famelica, sustinui tamen. Non intelligo Casandram revera mendicam, miseram, famelicam fuisse; neque enim id ex hoc loco colligi potest, neque, si in eo fuisset statu, tanquam ἐξάιρετον δώρημα* (v. 925.) Agamemnoni delata fuisset; sed tantum eam insanam dictam fuisse ac ludibrio habitam, perinde ac si misera quædam famelica circulatorix fuisset, quæ stipem rogat. Καλουμένη ἦνεσχ. pro καλεῖσθαι ἦνεσχ. Apposite Bl. advocat Horatianum illud, Od. I. 2, 43. *patiens vocari Cæsaris ultor.*" S. L. Compare also Blomf. Gloss. on Pers. 843. (838). σου κλύων ἀνέξεται. Theb. 252, οὐκ ἐς φθόρον σιγῶσ' ἀνασχῆσει τάδε; fr. 284, 2, ὅς ἀστενακτὶ θυμῶς ὡς ἠέσχετο ἄναιδος. Matth. Gr. Gr. §. 550. b: and see above on vv. 564. 1004.

Ibid. "Ἀγύρτρια. Circulatorix (a female conjurer). Femin. ab ἀγύρτης. Od. T. 284. χρήματ' ἀγυρτάζειν πολλὴν ἐπὶ γαίῃν ἰόντι, ubi verbum ἀγυρτάζειν ævum sapit Homericò recentius. Soph. CEd. T. 388, δόλιον ἀγύρτην" ubi Schol. πτωχόν, ὀχλαγωγόν. De hac voce omnino consulendus est Ruhnken. ad Timæi Lex. p. 10: de fæmininis in τρια desinentibus Valckenaer. ad Il. χ'. p. 61. ad Theocrit. Adon. p. 196." Blomf. Gloss.—Hesych.: Ἀγύρτης ὀχλαγωγός, προσαίτης, ἐπαίτης, συμπερτώδης (Scal. συρφετώδης), ἰδιώτης. ἐστὶ δὲ ὁ ἀγείρων ὄχλον" Etym. M. Ἀγύρται λωποδύται, ἐπαῖται, φιλοκερδεῖς.

1242. μάντιν ἐκπράξας ἐμέ,] sc. οὖσαν, *having made an end of me in my prophetic office; having unmade me, as before he made me, prophetess; see vv. 1169. 1236.* "Ἐκπράσσειν, sæpe pro ultionem exigere, hic pro conficere ponitur; ut Eur. Hec. 515. πῶς καὶ νῦν ἐξεπράξατ'; ἀπ' αἰδούμενοι; Soph. CEd. C. 1648, οὐ γὰρ τις αὐτὸν οὕτε πυρφόρος θεοῦ κεραυνὸς ἐξέπραξεν." S. L.

1244. βωμοῦ πατρῶν δ' ἀντ', *But in place of my father's altar, i. e. instead of being slain before an altar as my father was; see Virg. Æn. ii. 550: Hoc dicens altaria ad ipsa trementem Traxit, et in multo lapsantem sanguine nati, &c. Juv. Sat. x. 267: Et ruit ante aram summi Jovis, ut vetulus bos, Qui domini cultris tenuæ ac miserabile collum Præbet, ab ingrato jam fastiditus aratro. Com-*

pare a similar expression, Ch. 250, οὐ γὰρ ἐντέλης θήρων πατροφῶν προσφίρειν σκηνήμασιν—applied to the unfledged brood of a slaughtered eagle.

Ibid. ἐπίξηνον, *Ianionia mensa*, Sueton. in Claud. c. 15; Angl. a *chopping block*. Hesych. Ἐπίξηνον (ἐπίξηνον)· ξύλον ἐφ' οὗ τὰ κρέα τιθέντες ἔκοπτον, οἷον τὸ κρόκοπτον (κρεόκοπτον) ξύλον. Etym. M.: Ἐπίξηνον· ξύλον ἐφ' οὗ κρέα κόπτονσι, τὸ νῦν ἐπίκοπον' παρὰ Ἀριστοφάνει καὶ Δημοσθένει). Suidas: Ἐπίξηνος ὁ μαγειρικὸς κορμὸς, ἐφ' οὗ τὰ κρέα συγκόπτονται. Ἀριστοφάνης (Acharn. 317.) ὑπὲρ ἐπιξήνον θελήσω τὴν κεφαλὴν ἔχων λέγειν. Εἰ μὴ λέγω, φησὶ, δίκαια, τῆς κεφαλῆς ἀφαιρεθείην.

The older Edd. have ἀντεπίξηνον in one word, which is found also in the Neap. MS. with the absurd gloss: ἐναντίον. διάδοχον ἐμοῦ τῆς ξήνης.

1245. κοπέισης, "genitivus absolutus, omisso ἐμοῦ, ut v. 1137. (1131)." Well.—but the change of person makes that passage scarcely parallel. Perhaps an opposition of words, as well as of meaning, may have been intended between βωμὸς πάτροφος, and ἐπίξηνον ἐμὸν, or ἐμοῦ, κοπέισης κ. τ. λ., with which compare below v. 1293. Auratus proposed to read κοπέισαν, Abresch κοπέιση, which has been adopted by Porson, Blomfield, and Dindorf; and this may derive some confirmation from v. 1114, ἐμοὶ δὲ μίμνει σχισμὸς. Πρόσφαγμα, a *sacrificial offering*—expressing here the *act* (πρόσφαξις), but more commonly the *victim*—occurs in Eur. Hec. 41. 265. Iph. T. 243. 458. Alcest. 848. Troad. 624., and προσφάζω, Hel. 1271. Schutz, after Casaubon, has needlessly edited προσσφάγματι.

1246. ἄτιμοι γ' ἐκ θεῶν, *without honour on the part of the gods*, i. e. in this particular context, *unavenged*; compare Ch. 295, πάντων ἄτιμον κᾶφιλον. 408, δωμάτων ἄτιμα. 485, παρ' εὐδείπνοις ἔσει ἄτιμος ἐν πυροῖσι κισσωτοῖς χθονός. Theb. 1024, ἄτιμον ἐκφορᾶς φίλων ὕπο. Soph. Œd. C. 51, οὐκ ἄτιμος ἔκ γ' ἐμοῦ φανεί. Yet Abresch quotes from Harpocration the authority of Demosth. Philipp. iii. p. 70. for the use of ἄτιμος in the sense of ἀτιμώρητος, *inultus*: καὶ ἄτιμος, φησὶ, τεθνάτω τούτω δὴ λέγει, καθαρὸν τὸν τούτων τινα ἀποκτείναντα εἶναι: and Suidas, v. Ἄτιμος, has: ἰδίᾳ Δημοσθένης ἐν Φιλιππηκοῖς τὸν ἀτιμώρητον λέγει οἶον, ὁ τὸν ἄτιμον ἐλὼν. But see Kuster's note, ed. Oxon. vol. i. p. 640.

1 "Ἐπίξηνον citat Etym. M. p. 362. 23. e Demosthene, quod in eo non legitur, pro mensula culinari, in qua carnes contruncantur, verum est apud Dem.

ἐπιξηνοῦν, quod auctor Etymologici cum ἐπίξηνον confudisse videtur." Reiske's Indices, p. 238. ed. Schæf.

1248. φίτιμα,] Hesych. : Φίτιμα' τέκνον, γέννημα. φίτυ' φυτόν. Eustath. on Il. III. p. 313. φίτυς' πατήρ. Suidas and Phot. Lex. MS. : φιτύσαι' γεννήσαι. ἐπὶ τοῦ πατρὸς τίθησιν' ἐπὶ δὲ μητρὸς οὐκέτι, ἀλλὰ γεννήσαι. λέγει δὲ καὶ τὸ γέννημα φίτυ Εὐπολις Ἀυτολύκῳ' καινὸν τὸ φίτυ τῶν βοῶν.

Ibid. ποιῶτωρ, an avenger, Eur. Electr. 23, Ἀγαμέμνωνος ποιῶτορα. 268, ὡς δῆθε παῖδας μὴ τέκους ποιῶτορας. Hesych. : Ποιῶτορας, τιμωροῦς.

1250. κάτεισι, shall come home from exile; see Porson and Musgrave on Eur. Med. 1011 (1015), θάρσει' κάτει τοι καὶ σὺ πρὸς τέκνων ἔτι. ἄλλους κατάξω πρόσθεν ἢ τάλαυ' ἐγώ, and compare below vv. 1578. 1618. Ch. 3. as explained by Aristoph. Ran. 1165, φεύγων δ' ἀνὴρ ἦκει τε καὶ κατέρχεται, Eum. 462, κἀγὼ κατελθὼν, τὸν πρὸ τοῦ φεύγων χρόνον.

Ibid. θριγκῶσων, to crown, or complete, as it were with a coping, or parapet. Hesych. : Θριγκός' τὸ ἀνώτατον τοῦ τείχους, ἐφ' οὗ καὶ ἡ στέγη κείται. The word is of frequent occurrence in Euripides, once in a metaphorical sense, as here: Troad. 489, θριγκὸς ἀθλίων κακῶν: compare also Herc. F. 1280, δῶμα θριγκῶσαι κακοῖς. Blomfield compares Odys. vii. 87. περὶ δὲ θριγκὸς κνάνοιο, and xiv. 10, ἐθρίγκωσεν ἀχέρδω, where the Scholiast: θριγκὸς λέγεται ἢ ἐπὶ τοῖς οἴκοις στεφάνη. After this verse, in the Edd. of Stanley, Schutz, Porson, and Dindorf, as also in the Neap. MS., follows ἄξει νῦν—an alteration occasioned by the unaccountable insertion of v. 1251, ὁμῶμοσαι γὰρ ἄρκος ἐκ θεῶν μέγας after v. 1257, whence it has been restored by Hermann to what the context points out as its proper place, with the approbation of Blomfield, Wellauer, Scholefield, and Klausen.

1252. ὑπτιᾶσμα,] Angl. flooring; κείμενον, down, laid on his back—words of the Palæstra, applied κατ' εὐφημισμὸν to deeds of death; compare Soph. Antig. 1174, καὶ τίς φονεύει; τίς δ' ὁ κείμενος; λέγε. Bothe compares Soph. Phil. 822, ὑπτιάζεται. Antig. 716. Eur. Herc. F. 979, and Klausen Hom. Il. vii. 145, ὁ δ' ὑπτιος οὐδὲι ἐρείσθη. Soph. CEd. T. 811. Add Juv. Sat. viii. 176: Et resupinati cessantia tympana Galli. The word occurs in a different sense Prom. 1005, γυναικομίμοις ὑπτιᾶσμασιν χερῶν, with which compare Hor. Od. III. 23, 1: cælo supinas si tuleris manus.

1253. τί δῆρ—, I follow Schutz and Wellauer in placing the note of interrogation after ἀναστένω, and not after κρίσει v. 1256, as it stands in most of the editions. Translate: *Why then, if my Avenger will presently be here (v. 1247), do I lament, lingering in*

this manner, or lingering here (see note on v. 1018.), as if it were my abiding home? Since, in the first place, I have seen my native city, Ilium, faring as it has fared, and now, in the second place, they that became masters of my city are coming off thus, in the good pleasure of the gods—I will go and brave my fortune, I will submit myself to die; and lo^k! I welcome these as the gates that shall admit me to Hades:—τὸ πρῶτον, which should in strictness have been followed by ἐπεῖτα, stands here in the place of μὲν followed by δέ—οὕτως ἀπαλ. might be translated, are thus parting with it (τὴν πόλιν), i. e. are thus foregoing their recent advantage, as Klausen explains it; or, if we supply ἐαυτοῦς, are thus changing fortune, are coming to this pass, or end—sic defunguntur, as Wellauer renders it.—πράξω, in the most general sense, I will fare as the gods decide for me; Angl. I will take whatever comes.

Ibid. “*Κάτοικος*. Propendeo in Schutzii interpretationem, ante ades: languet enim omnino usitatior significatio, *incola*. Sed, cum κατοικεῖν sæpe de hospitibus vel inquilinis dicitur, fortasse pro *inquilina* (a *sojourner*) accipi potest: unde vis orationi ex oppositione accedit. Sed quid ego *inquilina* hæc ita lamentor, quæ viderim patriam meam urbem Ilii passam quæ passa est? De hoc sensu verbi κατοικεῖν de inquilinis adhibito, cf. Eur. Med. 10. 537. Hel. 1651. 1677. Heracl. 35. Pluribus supersedeo.” S. L. “*Κάτοικος*. Ante ades Schutzius, quem sensum nescio an ferre possit. Conjunxerim autem κάτοικος ὧδε, *incola hoc loco*.” Blomf. Gloss.

1260. ἀσφαδάστος, without a struggle. “*Ασφαδίξω*, de quo verbo Gloss. Pers. 199. Soph. Aj. 831, καλῶ θ' ἅμα Πομπαιὸν Ἑρμῆν χθόνιον εἶ με κοιμίσαι Ξὺν ἀσφαδάστω καὶ ταχεῖ πηδήματι. ubi Schol: ἀσκαρίστω καὶ σπασμὸν μὴ ἔχοντι, ἀντὶ τοῦ συντόμου. καὶ παρ' Εὐριπίδῃ (fr. inc. ccii.), ὁ δ' ἐσφάδαζεν, οὐκ ἔχων ἀπαλλαγάς.” Blomf. Gloss.

Ibid. “*εὐθνήσιμος*, facilem mortem afferens; quod alii dixerunt εὐθάνατος.” *Ibid.*—“*Εὐθανασίαν* illam spectat, quam toties optabant veteres. Διμάτων hic in plurali, ut infra 1494 (1483). Ch. 64. 262. 920. Suppl. 262. Eum. 160. 244. Soph. Antig. 121. Eur. Alcest. 499. Iph. A. 485. Iph. T. 73. Ion. 693. Electr. 137. 1172.” S. L.

1264. θεηλάτου] “*Θεήλατον βούν* dixit, quæ se ultro offert ad immolandum; quales memorant historici plus semel.” Stanl. “*Victimas igitur, ut voluntariam sui oblationem significarent, non con-*

^k Such appears to be the force of δέ, follows. Accordingly, I have transposed which more naturally connects this line with what precedes, than with what

tento sed laxo fune ad aras ducebant. Cf. *Juv. Sat. xii. 5*: Sed procul extensum petulans quatit hostia funem Tarpeio servata Jovi." S. L. Compare *Macrob. Saturn. iii. 5*, who cites in illustration of this ancient superstition, *Virg. Georg. ii. 395*: et ductus cornu stabit sacer hircus ad aras: also *Plutarch, Sympos. viii. 8*. ἄχρι δὲ νῦν παραφυλάττουσι ἰσχυρῶς τὸ μὴ σφάττειν, πρὶν ἐπιγεῖσθαι κατασπενδόμενον.

1266. οὐ, ξένοι, χρόνον πλείων] Dindorf retains here the common reading οὐ ξένοι χρόνον πλείων, which Klausen explains by "οὐ χρόνον πλείων, sc. ἐστὶ, quod modo dictum in οὐκ ἐστ' ἄλυξίς. Nihil lucramur eo, quod tempus lucramur. οὐ πλείων ἐστὶ dictum est ut οὐδὲν πλείων ἐστὶ, nil amplius est, nihil fructus percipitur; χρόνον, i. e. μελλήσει, cunctatione, dilatatione." Schutz and Blomfield have edited χρόνον πλείων: Pauw, Heath, and Scholefield χρόνον πλείων, but easier and more easily explained, than these is Pearson's correction χρόνον πλείων, adopted by Wellauer, who translates: "non est mihi tempore, i. e. retardando, majus effugium; i. e. retardare quidem mortem possum, sed non effugere: confirmatur hoc sequente Chori et Cassandræ sermone." Compare *Elmsl. on Œd. C. 63*.

1267. ὁ δ' ὑστατός γε] Translate: No! but he that goes last has the advantage in respect of the delay; *Matth. Gr. Gr. §. 338*: πρεσβεύεται, takes precedence, properly as an elder; *Photius*: Πρεσβεύειν προτιμᾶν. *Εὐριπίδης* (*Hipp. 5. Alc. 283. Rhes. 941*): compare *Ch. 488*, τόνδε πρεσβεύω τάφον. *Eum. i.* πρεσβεύω θεῶν τὴν πρωτόμαντιν Γαίαν. *ib. 21*. Παλλὰς προναία δ' ἐν λόγοις πρεσβεύεται. *Ch. 631*. κακῶν δὲ πρεσβεύεται τὸ Λήμμιον λόγῳ¹. Compare with the sentiment *Eur. Orest. 789*, τῷ χρόνῳ δὲ κερδανείς, *Angl. you will be gainer by the measure of the delay*; *Matth. Gr. Gr. §. 400. 8*.

1271. οὐδεὶς ἀκούει—, "De nemine hoc dicitur, qui felicem adeptus est sortem. Noli in his reprehendere Chorum, quod solamen quo se erigit Cassandra, infringat: potius quam hoc, inest in hoc versu sincera miseratio." Klaus.—The present collocation of this and the preceding verse, which were formerly read in inverted order, is due to Heath, and has been adopted by every succeeding editor, except Dindorf.

1275. εἴ τι μὴ φρενῶν στόγος, Nisi si fuerit—if there be not—with an implied supposition that there is. "Inest in hac dictione quæstio comitate urbana prolata. Non diserte quærit, sed cupit

¹ Πρεσβεύει is sometimes found in the same sense as πρεσβεύεται: e. g. *Soph. Ant. 720. Eur. Heracl. 45*.

tamen scire, num quid novi horroris e nova calamitate præsagita conceperit." Klaus. Hence the note of interrogation is more properly placed after ἔφηνες, than as Blomfield has placed it, at the end of the line: and the same remark applies to Kennedy's translation, *Why shout'st thou wo, if not from inward horror?*

1276. φόνον, instead of φόβον, is Canter's correction, adopted by all subsequent editors, and recommended by the Neap. MS. which has: φόβον.

1277. καὶ πῶς; *As how?* or *How can that be?* see on v. 530. *The smell you feel, is of sacrifices on the domestic altar:—τόδ' ὄζει,* literally, *it smells, or there is a smell, here;* the verb being put impersonally; see Matth. Gr. Gr. §. 376. Dobree on Aristoph. Plut. 1021, reads τὰδ' ὄζει.

1278. ὁμοίος ἀτμός—, *A vapour, just the same as from a tomb, is to be seen—compare vv. 30. 310. 1189—*or, generally, *strikes upon my sense;* as Theb. 104, κτύπον δέδορκε. Blomfield compares Eur. Orest. 697, ὅμοιον ὄσσει πῦρ κατασβέσαι λαβρόν, and quotes in explanation of ἀτμός, Etym. M. p. 164, 40: ἀτμός· ἡ ἀναπνοή τοῦ ὕδατος, παρὰ τὸ αἶω τὸ πνέω. Schol. in Theb. 500: καπνὸς ἀπὸ ξύλου. ἀτμή ἀπὸ ὕδατος. αἰθάλη ἀπὸ λίθων. βδῆλος ἀπὸ λύχνων. λιγνὺς ἀπὸ ἐλαίου καὶ κηροῦ. κνίσσα δὲ ἀπὸ κρεῶν. Compare Eum. 138, ἀτμῶ κατασχραίνουσα νηδύος πυρί. Prom. Sol. fr. 181. 6, πικροὶ γὰρ κοῦ διὰ ζῶης ἀτμοί. Soph. Laoc. fr. 340, 1. βωμὸς ἀμίξων πυρί.

1279. *No Syrian embellishment to the palace is this you speak of:* see Matth. Gr. Gr. §. 389. 3. Hesych.: 'Αγλαΐσμη· καλλονή, κόσμος: Ch. 193. Soph. Electr. 908. Eur. Hel. 11. 289. Electr. 325. "Σύριον ἀγλαΐσμα, odorem Syrium. Horat. Od. II. vii. 8: coronatus nitentes Malobathro Syrio capillos. Tibull. i. 3: Assyrios cineri qui donet odores. Propert. ii. 10: Cum dabitur Syrio munere plenus onyx." Stanl. "Hinc Eurip. in Bacech. 144. sumpsisse videri Συρίας λιβάνου καπνός, jam monuit Spanh. ad Jul. p. 187." Abresch.

1283. οὐ τοι δυσοίξω] Translate: *Be assured, I am not uttering cries of distress, like a bird at a thicket, in affright and to no purpose! Dead though I shall be, bear witness for me of this, when &c.—i. e. bear witness that my looks and exclamations of horror (vv. 1273-5) were not without their meaning, when you see the enactment of those successive scenes of blood, which to my prophetic sense give the palace the air and appearance of a charnel-house (vv. 1276-8), and so do justice to my memory as a true prophetess; compare v. 1287, and see above vv. 1161-4.*

*Ἄλλως in v. 1284, with the present punctuation of the passage, is due to Hermann, and has been adopted by Blomfield, Wellauer, and Scholefield^m. Dindorf and Klausen retain the old reading—*φόβω· ἀλλ' ὡς θανούσῃ μαρτυρεῖτέ μοι τόδε*, which the latter explains by: “si me vagientem audis, hoc non ex metu repetas; sed testimonium hujus querelæ a te postulo, ferendum mihiⁿ, ut mortuæ, tum quando vindictæ tempus aderit. τόδε spectat illud *κακύνει ἐμὴν Ἄγ. τε μοῖραν*, quod extra ædes fecit et nunc intus factura est.” *Δυσοίξω*. Schol.; οὐ δυσχεραίνω, φησὶν, ὡς ὄρνις θέλουσα εἰς καλιὰν εἰσελθεῖν καὶ θηρά τινα φοβουμένη. Hesych.: *Δυσοίξει· δυσχερεῖ, ὑπονοεῖ. Λάκωνες—Δυσοίξεν φοβείσθαι, ὑποπτεῖν. Ἐδύσοιξα ὑπενόησα. Θάμνος, fruticetum; Phot.: σύνδενδρος τόπος; Soph. Electr. 55. Eur. Bacch. 721. Beller. fr. xi. 2. Hom. Il. xxii. 191. Plat. Rep. iv. p. 432. B.*

1287. *ἐπιξενούμαι ταῦτα δ']* Translate: *And this good service on your part I welcome myself unto, as one that is at the point to die.* Ἐπιξενούμαι, *hospitio excipior*, is here, like *δεξιόσωμαι* in v. 821, to be taken in a middle sense, *hospitio vel patrocinio memet accipio; Angl. I make myself at home—ἐπιξ. ταῦτα, I make free to ask this of your friendship or hospitality.* It is thus that Butler first proposed to translate: *hæc munera hospitalia moritura posco*^o; and Klausen: “*testimonium hospitale requiro monitura; ἀπόξενος est qui hospitium relinquit* (v. 1249), *ἐπίξενος qui in hospitium intrat, in hospitio habetur; ἐπιξενούσθαι habere, ἐπιξενούσθαι haberi in hospitio; ἐπιξενούσθαι medii sensu, sibi parare hospitium vel rem hospitalem. Hospitis est ferre testimonium ei, quem exceperit, quocum vivit: itaque ἐπιξενούσθαι dici potest de requirendo hospitis testimonio.*” The Scholiast has *ἐπιξενούμαι φιλιούμαι*. Hesych.: Ἐπιξενούσθαι *μαρτυρεῖσθαι, πορεύεσθαι. Σοφοκλῆς Ἀχαιῶν Συλλόγῳ, καὶ Αἰσχύλος Κρήσσαις. Idem: Ξεινοδόκος ὑποδεχόμενος ξένους, καὶ μαρτύς. Idem: ξεινοδοκοῦμαι μαρτύρομαι, where Ruhnken: “Apollon. Lex. MS. Ξεινοδόκος· ξεινοδόχος, ὁ τοὺς ξένους ὑποδεχόμενος. ὁ δὲ Πίνδαρος· ξεινοδόχησέν τε δαίμων ἀντὶ τοῦ ἐμαρτύρησεν· καὶ ἐν τῇ Ὀδυσσεΐᾳ (xviii. 63)· ξεινοδόκος μὲν ἐγώ· ἔδοξέ τισι λέγειν, ὁ*

^m “Ἄλλως. Sic præclare restituit Hermannus, probante Bl., puncto etiam post *φόβω*, quod est in Stanl., sublato. Ἄλλ' ὡς Stanl.” S. L.

ⁿ To the introduction of *ὡς θανούσῃ*, thus interpreted, there is this objection, that either we must understand it simply to convey the intelligence of her death, *as being*, i. e. inasmuch as I shall

be, *dead*—which, after the plainest possible intimations of this fact, is utterly inadmissible; or, if we translate *as to one dead*, we anticipate and thereby destroy the force of the pathetic appeal that follows in v. 1287, *ὡς θανουμένη*.

^o Scholefield, on the contrary, translates: *hæc vaticinia, quasi dona hospitalia, moritura vobis relinquo.*

τοὺς ξείνους ὑποδεχόμενος. φησὶν οὖν ὁ Σιμωνίδης· ξεινοδόκων δ' ἄριστος ὁ χρυσὸς ἐν αἰθέρι λαμπρός· ἀπὲρ τοῦ μαρτύρων. Gemina habet Etym. M. p. 610. 43."

"Jam vero si quis a me quaeratur, unde putem hanc significationem τοῦ μαρτύρεσθαι ad ξεινοδοκεῖν trahi posse, dixerim eo fonte ortum quod, qui hospites accipiant, fidem mutuo dare atque accipere solent, nonnunquam etiam pro iis oppignerati sunt reipublicæ. Itaque, cum præcesserit Casandræ ad Chorum provocatio, ut ei mortuæ testes essent eorum quæ ipsa dixisset, h. l. ἐπιξεινοῦμαι de ipsius fide Choro invicem oppignerata accipio. Vos mihi jam mortuæ testes estote hæc me prædixisse, cum Ægisthum et Clytæmnestram mortuos videbitis; ego vero jam moribunda, tanquam hospes, vos invicem obtestor, meamque fidem vobis oppignerero, hæc ita evenitura esse. Bene autem addit ὡς θανουμένη, nam moribundos futuri præscios esse credebat omnis antiquitas." S. L.

1289. ῥῆσιω ἢ θρήνον] Hermann proposed to read ῥύσιον θρήνον, and Wellauer thinks the present reading so flat that some epithet or other must have originally stood in the place of ῥῆσιω ἢ. It may be rendered: *But once more do I wish to utter word or lamentation of mine relating to myself*—and the ῥῆσις, or word of imprecation, which follows, partakes very much, as Klausen has remarked, of the nature of a θρήνος, or funeral dirge, to which there may possibly be some allusion intended in v. 1416. Ἐμὸν τὸν αὐτῆς—αὐτῆς, Edd.: αὐτῆς, Elmsl. and the Neap. MS.: and so Blomf. Well. Scholeff. Klaus. and Dindorf have edited. "Αὐτῆς reponi jubet Elmsleius, cujus magna est auctoritas: ne id faciam, suadent loca ubi ἑαυτοῦ cum prima et secunda persona manifesto conjungitur; Plat. Phædon p. 177: δεῖ ἡμᾶς ἀνέρεσθαι ἑαυτούς. ib. p. 207: ὅπως μὴ ἐγὼ ἄμα ἑαυτόν τε καὶ ὑμᾶς ἐξαπατήσας οἰχήσομαι." S. L.

1290. ἠλίφ δ' ἐπέυχομαι κ. τ. λ.] I have no better explanation to give of the construction and meaning of this intricate sentence, than the following which is due to Klausen, and which has the good fortune to be unincumbered with any of the conjectural emendations that have been most freely lavished upon the text. "Ἐπέυχεσθαι duplici sensu cum dativo jungi solet, tum invocandi, ut τοιαῦτ' ἐπέυχου θεοίς, Theb. 279. (add Soph. Phil. 1470. CEd. C. 1024), tum imprecandi, ut v. 459 (482); illud dei, hoc hominis ratione habita. Utrumque hoc loco junxit poëta; deus, qui invocatur, est sol; homines, quibus imprecatur Cassandra, sunt ultores: utriusque dativo casu positi. Id quod imprecatur, additur accusativo posi-

tum, verbum *τίνειν*. Ab hoc pendet dativus alter *ἐχθροῖς φανεῦσι τοῖς ἑμοῖς*. *Precibus, quibus solem in ultima luce invocō, imprecor ultoribus meis ut occisoribus invisib^p meis idem solvant (reddant)*. Ἐπέχεσθαι est vox media pariter atque *imprecari*: imprecari potes bona^q et mala: Cassandra imprecatur vindicibus facilem victoriam. *Τίνειν* quidem dici solet de eo qui *pœnam solvit* (Ch. 313. Eum. 268): at *τίνειν* omnino est *debitum reddere, debitum solvere*, v. 754 (791.); quod quin ad ultorem, qui debitam infligit pœnam, transferatur, non est quod impediatur."

1293. δούλης] "genitivus appositus illi ἑμοῦ, quod latet in τοῖς ἑμοῖς. Tota sententia explicatur notio *τίνειν ἑμοῦ*: *idem iis reddatur! utinam tam facile, quam me servam occidere possunt, eos etiam interimat ultor!*" Klaus.—It is not, however, so much in the facility, as in the indignity of their deaths, that she prays for an unsparing retaliation upon her murderers: *I having died a slave's death—compare below vv. 1465. 1489–93.*

The whole passage may now be translated thus: *And unto the Sun do I address my prayer, with last gaze on his brightness, for my avengers in wrath to make the like return unto my murderers, for a slave's death, an easy achievement—*εὐμαροῦν χειρώματος following in apposition with the sentence *δούλης θανούσης*: compare below v. 1373, and see Matth. Gr. Gr. §. 432. 5.

"Εὐμαρής. *Facilis*. Formatum est ab antiquo vocabulo *μάρη*, *manus*, sicut *εὐχερής* a *χείρ*. Schol. Venet. in Il. σ'. 37, *μάρφει δ' ἐξείης*: *κυρίως, χειρὶ συλλήφεται. μάρη γὰρ ἡ χεῖρ, κατὰ Πίνδαρον. ὄθεν καὶ εὐμαρές.*" Blomf. Gloss.

1295. σκιά τις ἂν τρέψειεν, *any shadow will*, i. e. is found to be sufficient to, *overturn*—is Porson's correction of *σκιά τις ἀντρέψειεν*, which, if permitted to stand as in the old Edd., for *ἀνατρέψειεν*, would express—not as a matter of actual experience, but only as the speaker's own conception or thought—*any shadow might*, or, as Kennedy not very accurately renders *ἂν τρέψειεν*, *were sufficient to overturn*; see the note on v. 534.

Ibid. εἰ δὲ δυστυχή] Porson edited *δυστυχεῖ*, in which he has been followed by Dindorf and Klausen; but—not to mention the improbability that, after *εἰ*, *δυστυχεῖ* should have been altered into

^p It may perhaps be doubted, whether this should not rather have been rendered, *ut occisoribus meis infensi pariter reddant—τίνειν ἑμοῦ* sc. φόνον,

supplied from *φανεῦσι*, or τὸ θανεῖν from *θανούσης*.

^q Compare, for example, vv. 1259. 1434. Ch. 856. Eum. 979. Theb. 481.

δυστυχῆ, as we find it in the MSS. and old Edd.—the sense of the passage requires *εἰ δὲ δυστυχοῖ*, (as Blomfield has ventured to edit it), and what if they are *adverse*—why then, a *wet sponge* &c. : and this most general form of supposition, we have seen on v. 410, is expressed by *εἰ δὲ δυστυχῆ (ἴστί)*, which is the reading also of Wellauer and Scholefield.

1296. σπόγγος, a sponge; used by the ancients to wipe down tables, and boards for painting or writing, as Blomfield has shewn from Hom. Odyss. i. 111, οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας ἔκλον. Eur. Hel. 262, εἰθ' ἐξαλείφθεισ' ὡς ἄγαλμα. Pel. fr. iv. τὸν ἄλβον οὐδὲν οὐδαμοῦ κρίνω βροτοῖς, ὃν γ' ἐξαλείφει ῥῆον ἢ γράφει θεός. Sueton. Aug. ii. 85. "Alludit ad pugillares quos alibi^r δέλτους vocat, nec inconcinnter: Pugillarium enim usum ante Trojana tempora fuisse invenimus apud Homerum, inquit Plinius, N. H. xiii. 11. Quod in his tabellis scriptum erat, spongia inducta ad libitum debebant: hinc illud Aristidis, Ἐἴ τι γὰρ ἡμῖν λελήρηται, οὐδὲν δεῖ τῆς Σητησιχόρου παλιωφθίας, ἀλλὰ σπόγγος λάσεται. Quod et in proverbium transiit." Stanl. In this proverbial sense it seems best to interpret the line before us—a moist sponge with its discharge is wont to destroy the painting, or writing: so that the train of thought suggested by the previous reflection *εὐμαροῦς χειρώματος*, is that "man, at his best estate, is altogether vanity^s," and that, easy as is his fall from prosperous to adverse circumstances, a yet more fatal change hangs over him. "There is but a step between him and death^t:" from a state of adversity the work of a moment is sufficient to reduce him to a state of absolute nothingness—and this last change, the speaker adds, I deplore much more than that: ταῦτα sc. τὰ δυστυχῆ, (ἄγ' ἐξαλείφει ῥῆον ἢ γράφει θεός), ἐκείνων, τῶν εὐτυχούντων πραγμάτων, ἃ σικιά τις ἂν τρέψειεν. So the editor understands v. 1297, which has been variously interpreted—by Schutz: "miserabilior Cassandra videtur in hominibus cita malorum oblivio, quam bonæ fortunæ fragilitas"—by Blomfield: "res prosperæ in adversas longe facilius mutantur, quam in prosperas adversæ; atque hunc rerum adversarum statum magis deploro, quam instabilem prosperitatis conditionem"—by Butler: "multo magis deploro statum rerum humanarum, quam cædem mihi imminentem."

1298. τὸ μὲν εὖ πράσσειν] Wellauer alone retains *πράττειν*, for

^r Prom. 789, ἢν ἐγγράφου σὺ μνήμο-
σιν δέλτοις φρενῶν.

^s Psalm xxxix. 5.

^t 1 Sam. xx. 3.

which Porson was the first to restore the older Attic form *πράσσειν*, as also *θαρσῶν*, for *θαρρῶν*, v. 1642.—*ἀκόρεστον*, (here) *unsatisfying*; *that of which one can never have enough*. Stanley aptly compares Herodot. vii. 49: *εὐπρηξίης γὰρ οὐκ ἔστι ἀνθρώποις οὐδεμίη πληθώρα*.

1299. *δακτυλοδεικτῶν*, “*Δακτυλοδεικτεῖσθαι de viro beato proverbialiter dici sciunt omnes. Notissimum illud Persii, Sat. i. 28: At pulchrum est digito monstrari, et dicier Hic est: et Horat. Od. IV. iii. 22: Quod monstror digito prætereuntium. Lucian. in Anach. c. 36: καὶ τὰ ἄλλα, ὡς περ ἔμπροσθεν εἶπον, οὐ μικρὰ, ὁ ἔπαινος ὁ παρὰ τῶν θεατῶν, καὶ τὸ ἐπισημότατον γενέσθαι, καὶ δεικνύσθαι τῷ δακτύλῳ, ἄριστον εἶναι τῶν καθ’ ἑαυτὸν δοκοῦντα. Demosth. c. Aristogit: δακτυλοδεικτεῖτε αὐτὸν ἐπὶ τῷ πονηρότατον τῶν ὄντων ἀπάντων δεικνύναι.*” Stanl. Blomfield adds Lucian. Somn. c. 11: *τοιαῦτά σοι περιθήσω τὰ γνωρίσματα, ὥστε τῶν ὀρώντων ἕκαστος τὸν πλησίον κινήσας δείξει σε τῷ δακτύλῳ, ΟΥΤΟΣ ΕΚΕΙΝΟΣ λέγων*: and Klausen compares Soph. Œd. T. 901, *εἰ μὴ τάδε χειρόδεκτα πᾶσιν ἄρμόσει βροτοῖς*.

Blomfield, after Casaubon and Schutz, has edited *δακτυλόδεικτον*—a needless departure from the received text and meaning, which appears to be, as Wellauer interprets it: *ab ædibus, quamvis divitibus, nemo fortunam accedentem arcet, eamque intrare vetat*^u. There is much reason, however, and propriety in Klausen's interpretation of the passage: that as, on the one hand, the desire to be rich and prosperous is insatiable, so, on the other, no one ever thinks that a man's prosperity has actually reached its acme—no one dreams of danger lurking beneath the *invidenda aula*^v, or warns the prosperous against any longer setting foot therein. Thus the whole of this introductory sentence will bear a direct reference to the particular case that follows: *καὶ τῷδε, to this man, accordingly*—compare *οἶος καὶ Πάρις κ. τ. λ. v. 388—in the first place...and in the second place...but now, if on entering the home of his ancestors &c. &c.*

1301. *μηκέτ' εἰσελθῆς, τάδε φωνῶν*] This is Hermann's correction of the old reading *μηκέτι δ' εἰσελθῆς τάδε φωνῶν*, received by all subsequent editors, but for the most part with the comma after *τάδε*, whence Blomfield, on the suggestion of Dobree, has transferred it to *εἰσελθῆς*, comparing Ch. 314, *δράσαντι παθεῖν, τριγέρων μῦθος τάδε φωνεῖ*: see also vv. 198. 1309. “*Vulgatam lectionem servavi, ut*

^u We may add, that *δακτυλόδεικτον* would in any case have required the Article *τὸν*—which might indeed have been introduced after *βροτοῖς*, for which

Pauw first substituted *βροτοῖσιν* in the received text.

^v Hor. Od. II. x. 8.

metro satisfecerem. Ea enim est lex versus parœmiaci, ut finalem anapæstum puncto dispesci non sinat, ne tardior ad aures veniat. Conferat mihi aliquis velim omnia legitima systemata. Qui igitur legunt μηκέτ' ἐσέλθης τάδε, φωνῶν, parœmiacum faciunt tragicis ignotum." S. L.

1305. προτέρων αἶμα, Angl. *the blood-stain of, or blood shed by, those who have gone before*—meaning *Atreus*; see note on v. 1158, and compare the use of παραβάσιον, above v. 59. With this peculiar use of αἶμα—as more fully set forth in Theb. 680, αἶμα γὰρ καθάρσιον. ἀνδρῶν δ' ὁμίμῳ θάνατος ᾧδ' αὐτοκτόνος, οὐκ ἔστι γῆρας τοῦδε τοῦ μᾶσματος—compare Ch. 1038. 1055. Eum. 204. 280. 359. 449. 613. Suppl. 449. Soph. CEd. T. 101. 1400. CEd. C. 407. Electr. 1394. Eur. Orest. 429. 514. Herc. F. 831. 1077, &c. &c.

1306. καὶ τοῖσι θανοῦσι θανῶν] Translate: *and having died^w unto the dead*—i. e. as the poet goes on to explain himself,—*by way of satisfaction for other deaths, shall thereby give the finish to misfortune in the family of Atreus*—such appears to be the meaning of this passage, as happily restored by the conjecture of H. Voss, (received by Blomfield and Klausen), ἄταν τε κρανεῖ, which seems at a very early period to have been corrupted into ἄγαν τε κρανεῖ, whence, no doubt, was entailed upon us the common reading ἄγαν ἐπικρανεῖ, which the Venet. and Florent. MSS. have endeavoured to amend, by wholly omitting the obnoxious ἄγαν^x: see above vv. 375. 743. 1159. 1250, below v. 1494, and compare in particular Ch. 400–4, ἀλλὰ νόμος μὲν φονίας σταγόνας χυμένας ἐς πέδον ἄλλο προσαιτεῖν αἶμα' βοᾷ γὰρ λοιγὸν Ἐρινύς, παρὰ τῶν πρότερον φθιμένων ἄτην ἐτέραν ἐπάγουσαν ἐπ' ἄτη. *ibid.* 1075, ποῖ δῆτα κρανεῖ, ποῖ καταλήξει μετακοιμισθὲν μένος ἄτης; The construction and interpretation of τε will thus be seen to be the same as in a preceding passage vv. 97–9, where see the note; and ποιῶνς follows in apposition to the clause τοῖσι θανοῦσι θανῶν, like ἀρωγὰν in v. 216.

1308. τίς ἂν οὐκ εὔξαιτο] This οὐκ, inserted by Canter and received by Blomfield, is needful at once to the metre and the sense;

^w Compare that powerful passage in St. Paul's writings, Rom. vi. 10: ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ: (*He died unto, or because of, sin*.) and observe the collocation of the original words, the force of which it is not easy to express otherwise than by such words as, *and dead for the dead*—as when it is said, *sweets to the sweet*;

blood will have blood; &c. Compare Soph. Electr. 1420, πολλόρροντον γὰρ αἶμα' ὑπεξαυροῦσι τῶν κτανόντων οἱ πάλαι θανόντες.

^x It is thus that Hermann also would correct the line, omitting ἄγαν, and reading ποιῶνς θανάτων ἐπικρανεῖ—but, as Blomfield justly observes, "*ista vox (ἄγαν) non de nihilo irrepit.*"

and its omission, if not accidental, may probably have arisen from a misapprehension of the word *ἀσινεί*, used here in an active sense, as in Herodot. i. 105, τῶν πλεόνων Σκυθῶν παρεξελθόντων ἀσινέων, ὀλίγοι τινὲς αὐτῶν ὑπολειφθέντες ἐσύλησαν τῆς Οὐρανίης Ἀφροδίτης τὸ ἱρόν: which Blomfield has compared. Translate: *who of mortal men would not pray that he had been born in an inoffensive (humble) lot, when he hears of these things?*—agreeably to what the Chorus had said in vv. 451–7. “*Ἀσινῆς* h. l. est idem quod aliquando *innocens* apud Latinos: Tacit. Hist. i. 56. *Hordeonius Flaccus, legatus consularis, segnis, pavidus, socordia innocens.* Sic Hist. i. 9: *innocenter agere.* Annal. xiv. 51: *segnem innocentiam.* Cic. Tusc. Quæst. v. 14: *Innocens is dicitur, non qui leviter nocet, sed qui nihil nocet.* Itaque *δαίμων ἀσινῆς* pro *innocua*, h. e. *humili seu ignobili, sorte ponitur, malis tamen non obnoxia*; cui opponitur splendida Agamemnonis fortuna, cui nec nihil, nec leviter, sed gravissime nocere contigit, Trojam scil. evertendo; mox damnis ingentibus rerum gestarum gloriam compensare.” S. L.

Scholefield, on the authority of Porson on Aristoph. Eccl. 363, has edited τῆς ἀν οὖν εὔξ. Klausen thus summarily cuts the knot, which preceding editors had laboured to untie: “Vulg. *βροτῶν* contra metrum. Scripsi *θηγῶν*, quod facile cum illo permutavit librarius.”

1311. This, and the two other Trochaic lines that follow (vv. 1313–14), I agree with Klausen and Müller in assigning to the Coryphæus, who also in vv. 1337–8 closes the consultation which he had himself proposed in v. 1314 γ. Dindorf, like Stanley and the preceding editors, has prefixed the word ΗΜΙΧΟΡΙΟΝ first to this one, and then to each pair of verses from v. 1313 to v. 1337: but to this Klausen justly objects, in a note on v. 1455 (1511), “nonnisi ibi disparantur hemichoria, ubi differunt mores vel consilium, velut Suppl. 1018. Theb. 1066 sqq. Ubi præterea inveniuntur, ortum hoc est ex errore, et vel universo choro restituenda, vel aliter distribuenda oratio. Verum vidit hoc loco etiam Ddf.”

γ Distribution of vv. 1311–38.

1311. XO.
1312. ΑΓ.
1313. X. α'.
1315. X. β'.
1317. X. γ'.
1319. X. δ'.
1321. X. ε'.
1323. X. ζ'.

1325. X. ζ'.
1327. X. η'.
1329. X. θ'.
1331. X. ι'.
1333. X. ια'.
1335. X. ιβ'.
1337. XO.
1339. ΚΑ.

Blomfield, Wellauer, and Scholefield assign v. 1311 to Χορεύτης α', v. 1313 to X. β., v. 1314 to X. γ', and the twelve following distichs to twelve more speakers, in order to make up the number of fifteen persons, which Hermann, *De Choro Eumenidum*, Diss. 1, and the Scholiasts on Eum. 575. Aristoph. Equit. 586, assert to have been the Chorus employed by Æschylus. But that this assertion has been too hastily made and received, will be seen in Müller's learned and ingenious *Dissertations on the Eumenides*, I. A. a. pp. 55-57.

1314. *κωνωσάμεθ ἄν*] Porson proposed *κωνωσαίμεθ ἄν*, which is indeed an indispensable correction, if with Blomfield and Scholefield we read the line interrogatively; see Matth. Gr. Gr. §. 516. Obs. 1. and compare v. 603. But for this there is no reason whatever—and the question then arises, whether the Optative is equally indispensable in the sentence, as it stands in Dindorf's Ed., *ἀλλὰ κωνωσαίμεθ ἄν πως ἀσφαλῆ βουλευματα* (Angl. *but we will find means, if you please, to concert safe measures*). To this my reply is, I think not—and therefore I have ventured to retain the Conjunctive, with Wellauer, who makes no remark upon it, and Klausen, who simply observes: "*κωνωσάμεθ ἄν*, vestigium usus Homericici, cuius ratio posita est in liberiore particule ἄν tractatione." Translate: *but come, let us concert, as it may be, safe measures*—and understand ἄν, on the principle pointed out by Matth. Gr. Gr. §. 515. Obs., to express the conditional relation of the leading member of the proposition (*κωνωσάμεθα*) to another (*ἄν πως γένηται*) which is present to the speaker's mind—or say that ἄν, as we have seen it in vv. 329. 334. 1011, simply gives an hypothetical expression of probability to the implied contingency of the proposition *κωνωσάμεθά πως*, Angl. *let us concert if we can*—so that the proposal now becomes more pointed and more practical: *but come—to concert, as we best may, safe measures!* as if it had been *ἀλλ' ὅπως ἄν κωνωσάμεθα*, on which construction see the note on v. 353f.

1316. *κρύσσειν βοήν*] Angl. *to cry, To the rescue!*—*to cry, Help!* or *for help*—whence *βοή* is used indifferently for *the shout or din of*

γ "1356. ἀλλὰ κωνωσαίμεθ"—Frigidum hoc et naturæ repugnans, dum regem auxilium invocantem audiunt, Chorum quid agendum sit deliberare. Hæc est ne senibus quidem digna cunctatio; at gemellum habes locum apud Eurip. Med. 1283, ubi Chorus auditis puerorum, quos Medea trucidat, ejula-

tionibus similiter deliberat. Cf. item Hippol. 780 sqq. Ortum hoc apud utrumque poetam ex necessitate sibi imposita, ne Chorus scena exiret; quam quidem legem cum suis laborare incommodis uterque sentiret, eam tamen contra naturæ ipsius fidem sibi servandam constituerunt." S. L.

war, conflict, tumult, as in the well-known Homeric epithet βοῶν ἀγαθός, and Suppl. 682, δακρυγόνον Ἄρη βοῶν τ' ἐνδημον ἐξοπλίζων; and help or succour, as in Hom. Odys. xxii. 132. ὦ φίλοι, οὐκ ἂν δὴ τις ἀν' ὀρθοθέρην ἀναβαίη, καὶ εἴποι λαοῖσι, βοή δ' ἄκιστα γένοιτο. and Suppl. 730, εἰ βραδύνοιμεν βοῆ. Hence also βοηθεῖν is to run to the cry for help, or to the battle-cry; and therefore to assist, or sometimes simply, to march out to battle; compare Arnold on Thucyd. iv. 4: πρὶν ἐπιβοηθῆσαι. Translate: to make proclamation unto the citizens of Help—or, that they give help—this way, to the Palace!

1318. καὶ πρῶγμ' ἐλέγχειν, and convict the murderer of his deed, while yet his sword is dripping—ξὺν νεοῖρ. ξ., i. e. ἐν τῷ ξίφει ὄντι νεοῖρῶν, coincidentally with the sword's being newly-bedewed with blood. “Νεοῖρῶν ξίφος est gladius recenti cæde stillans; composita enim in ῥύτος (Angl. streaming) non semper passive significant; e. g. ἀγγορύτος, Prom. Vinet. 432. ἐπὶ ῥύτος, Eum. 905. αἱματοῖρῥύτος. Eur. Iph. A. 1515. Cædem igitur deprehendere volunt ἐπ' αὐτοφῶρον, gladio percussorum recenti sanguine adhuc madido.” S. L. It is strange that Wellauer, Lex. Æsch. in v. should translate νεοῖρῶντος, recens districtus, in which sense the poet would surely have used νεοσπαδῆς as in Eum. 42, νεοσπαδῆς ξίφος ἔχοντ'—and yet more strange that he should have written upon this passage: “non de gladio Clytæmnestræ recente cæde cruentato sermo est, sed de stricto Choreutarum gladio:” improving upon which, Klausen observes: “De Clytæmnestræ telo neque ξίφος dixisset poeta, quia scire omnino non poterat Chorus cujusmodi telo usa esset, neque apta esset ambigua particula σὺν”—whilst neither of these editors have sufficiently distinguished between the use of ξὺν ξίφει, cum gladio², (Angl. sword in hand), which is of itself equivalent to districto gladio, and the simple Dative of the mean or instrument, with which that “ambiguous particle σὺν” would clearly be inadmissible. See Matth. Gr. Gr. §. 396, &c.

1319. γνώματος, an opinion, from γνώμα: “vox ignota Steph. Thes. hoc sensu, quo nihilominus præter Nostrum utitur et Soph. in Trach. v. 602 (594), et Eurip. in Heracl. v. 408, quem utrumque citat Triclin. ad Antig. v. 180. Adde Herodot. vii. 52.” Abresch.

1321. προῖμίζονται γὰρ] Translate: for they are preluding (set-

² Compare below v. 1519, ἐν δακρῶν, Angl. with tearful eye, in a flood of tears. Cic. de Orat. ii. 40: Si et

cum gladio cruento comprehensus es in illo ipso loco, et nemo præter te ibi visus est: . . . quid est, quod de facinore dubitare possimus?

ting out), like men enacting specimens of a Tyranny in the state; i. e. what they are now doing is a sample of what we must expect to follow an usurpation of the government by Ægisthus: see below, v. 1604. Blomfield compares Prom. 842, *σημεῖά σοι τὰδ ἔστι τῆς ἐμῆς φρενός*—to which we may add that well-known description of Pausanias, under circumstances not unlike the case represented in the text, Thucyd. i. 130: *ἔργοις βραχείσι προυδήλου ἀ τῆ γνώμῃ μειζόνως ἐσπέυετα ἔμελλε πράξειν*.

1323. *οἱ δὲ τῆς μελλοῦς κλέος*] Angl. *whilst they spurning delay*—or, in the language of the poet, *trampling the honor of*^a *Procrastination down to the ground*^b—Compare a similar personification, or rather *canonization*, of an abstract quality, Eum. 885, *ἀλλ' εἰ μὲν ἀγρόν ἐστί σοι πειθοῦς σέβας*: and with *πίδον* (for which Hermann needlessly proposed *πεδοῖ*) *πατούντες*, compare Ch. 641, *τὸ μὴ θέμισ γὰρ οὐ λάξ πίδον πατούμενον*. Eum. 110, *καὶ πάντα ταῦτα λάξ ὀρῶ πατούμενα*.

The Florent. MS., instead of *τῆς μελλοῦς*, has *τῆς μελλούσης*—the Venet. and Neap. MSS. *μελλούσης*, without the article—the last with the ridiculous gloss: *τυραννίδος δηλονότι*: but Trypho *περὶ τρόπων* (see Mus. Crit. i. p. 49. *περὶ ὀνοματοποιίας*) has; *κατὰ παρονομασίαν, χρυσῶ ἀπὸ τοῦ χρυσοῦ· οὕτως ὠνόμασται καὶ παρ' Αἰσχύλῳ Μελλῶ. χρονίζομεν ὧδε· τῆς μελλοῦς χάριν*: whence Blomfield first proposed to read *τῆς μελλοῦς χάριν*, which might indeed be defended by v. 361, *δοσοῖς ἀθίκτων χάρις πατοῖθ'*, but, being an unnecessary departure from the text, has left the only true *τῆς μελλοῦς κλέος*—"the well-ripen'd fruit", that is, "of wise delay"—to Hermann, whose correction has been universally adopted.

1326. *τοῦ δρῶντος*]—Blomfield's interpretation of this line, approved by Wellauer, is: "*ἐστὶ καὶ τὸ βουλευσαί περὶ τοῦ δρῶντος, quoniam mortuo succurrere non possumus, at saltem de interfectorebus ejus consilium ineamus;*" but greatly to be preferred to this is that proposed by Scholefield, who on Eur. Hec. 502, *Ἀγαμέμνονος πέμψαντος, ὃ γύναί, μέτα*, observes: "*scilicet μετὰ σε*. Simillime adhibetur *περὶ* in Æsch. Agam. 1330. *quem locum longe aliter quam Blomf. verterim: Qui aliquid facturum sit, eum etiam (prius) deliberare decet de (re gerenda)*. In quibus jam istud καὶ minime otiosum est."

^a "Ut μελλῶ pro μέλλοις, sic κινῶ pro κίνησις dicebant Dorienses, teste Hesychio." Blomf. Gloss.

^b Compare Psalm vii. 5: *yea, let him tread down my life upon the earth, and lay mine honour in the dust*.

There is a difficulty however, remaining which Scholefield has not noticed in his edition of Æschylus, and that is—how are we to reconcile this with the next speaker's remark, which seems much more naturally to chime in with the preceding interpretation? Now thus much may be assumed, that we cannot in reason interpret τοῦ δρῶντος in a different sense from τι δρῶν in v. 1320, the proposal of which has been eagerly seconded by the two last speakers, and from which it is obvious the present, as understood by the following speaker, means not to dissent. Let us see, then, what can be made of v. 1325, in which I am far from thinking with Klausen that τυχῶν λέγω is put for τυχεῖν λέγω. The remark seems rather to be referred to the original invitation of the Coryphæus (v. 1314) that they should *advise together*—thus: *I know not what advice to hit upon and give*—i. e. *to tender at a venture*. The man who is for doing behoves among other things to have advised on't—i. e. his mind must at once and completely be made up; a sense of the Aorist, on which see Matth. Gr. Gr. §. 506. 1. and compare §. 503. c. The καὶ—used, as in that well-known phrase ἄλλως τε καὶ, especially, to particularise—will thus incidentally denote that previous consideration is an essential property of decisive action. Compare Thucyd. ii. 40.

1327. καὶ τοιοῦτός εἰμι] Compare Eur. Orest. 1680, καὶ τοιοῦτος. Soph. Œd. T. 557, καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλευματι. Thucyd. iii. 38, ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ.

1329. ἢ καὶ βίον τείνοντες—] Angl. *Shall it be, that all our life long*—so Canter has corrected the text. “Vulg. κτείνοντες, quod defendit Both., *vitam interficientes* audacter dictum contendens pro: *vitæ gratiam perdentes* c. Crederem ego hoc, si probari posset ita dictum esse βίον, quod videtur designavisse nihil nisi vitam vel victum. βίον τείνοντες est: per omnem vitam quæ restat.” Klaus.

1332. πεπαιτέρα, more mild. “Πεπαιτερος est in primaria significatione, *ad concoquendum facilior* d—a πέπων, quod a πέπτειν, *coquere*, unde matura seu mitia poma πέπωνα dicuntur, quibus opponuntur acerba. Πεπαιτερος igitur h. l. erit *mitior*, h. e. *dulcior, tolerabilior*.” S. L. Blomfield compares Eustath. on Il. β. p. 211, 12: δῆλον οὖν ὅτι πέπων κυρίως πᾶς κάρπος, φασίν, ὠραίος τοῦ φαγεῖν: and on Il. λ'. p. 883. 33: πέπτειν—ᾄθεν καὶ πέπων καὶ ἡ πεπαιτέρα γίνεταί,

^c So the Neap. MS.: κτείνοντες (gl. ἄγειν) ἄγειν τρόπον τινὰ τῷ θανάτῳ παραδιδόν- away with. tes τὴν (ωὴν ἡμῶν.)

^d Anglice, *more easy to digest*, or

γυνή δηλαδὴ μήτε πᾶν γεραῖα, μήτε μὴν ἔτι ἀκμαία. χρήσις δὲ τῆς λίξεως ἐν τῷ. Νέφ, παλαιῶ, μεσοκόμφ, πεπαιτέρα: Æsch. Phryg. fr. 244, ἀνὴρ δ' ἀκείσος ἦν πεπαιτέρος μύρων. Musgr. on Soph. Œd. C. 450 (437), χρόμφ πέπων. Eum. 66, ἐχθροῖσι τοῖς σοῖς οὐ γενήσομαι πέπων. Soph. Trach. 728, ὄργη πέπειρα. The word is not found in Euripides; but its derivative verb πεπαίνω, *I soften or ripen*, occurs Heracl. 159, ἦν πεπαθῆς. fr. inc. cxv. 2. πεπαίοντ' ὀρχάτους ὀπωρινούς.

1333. ἢ γάρ] Translate: *What? shall we on proofs derived from groans speak positively (Angl. like an oracle), as though the man were really dead? or it may be: shall we necessarily conclude (divine) from groans, as though, or, to the effect that—the genitive absolute proclaiming as a matter of fact, what an accus. abs. would have put forth only as the speaker's own impression, or conjecture: see Elmsl. on Heracl. 693. Add.*

Τεκμηρίοισιν, "by infallible proofs;" Acts of the Apostles, i. 3: Hesych. τεκμήριον, σημεῖον ἀληθές: Aristot. Rhet. i. 2, 40: τεκμήρια, σημεῖα ἀσφακταία, signa necessaria, Quintil. Inst. Orat. v. 19^e.

1336. τὸ γὰρ τοπάζειν κ. τ. λ.] Stanley compares Soph. Trach. 425, ταῦτ' οὐχὶ γίνεται δόκησιν εἰπεῖν κάζακριβῶσαι λόγον. "Τοπάζειν, *conjectere*. Originem verbi recte videtur duxisse Bl. a τόπος, q. s. *locum rei cui libet adsignare*. Hesych. apud Bl. Τοπάζει. εἰκάζει—στοχάζεται. Idem, Ἀτόπαστον ἀνείκαστον. τοπάζειν γὰρ τὸ εἰκάζειν, καὶ τὸ ὑποτοπῆσαι δὲ ἐνθένδε λέγεται. Αἰσχύλος Κρήσσοις. Aristoph. Vesp. 71. apud eundem, ἦν οὐδ' ἂν εἰς γνώη ποτ', οὐδὲ συμβάλοι, εἰ μὴ πύθοισθ' ἡμῶν, ἐπεὶ τοπάζετε. Et Eurip. Troad. 885, ὅστις ποτ' εἴ σὺ δυστόπαστος εἰδέναί. Adde ejusd. Suppl. 138, δυστόπαστ' αἰνίγματα." S. L.

1337. ταύτην, sc. γνώμην. *This opinion to approve on all hands I crowd together*—so we may render πληθύομαι, the correction of Porson and of Dindorf, which is here used by the whole Chorus speaking of *itself*, with the same propriety as the active voice is applied by *another* speaker to the Chorus of Furies, Ch. 1057, αἶδε πληθύοσσι δῆ. Πληθύω then, like ἀπύω (short, Eur. Troad. 1304. Bacch. 984: long, Hecub. 155. Rhes. 776), has its penultima sometimes short, as in Pers. 421; and sometimes long, as here and in a parallel passage, Suppl. 604, δήμου κρατούσα χεῖρ ὅποι πληθύεται,

^e Kennedy's translation of this line, therefore, is objectionable on more than one account: *Yet shall we on the evi-* *dence of these groans hazard surmises of the hero's murder?*

where Wellauer indeed has edited^f *πληθύνεται*, (as here also he retains *πληθύνομαι*), but where all the oldest MSS. and Edd. have *πληθείεται*: See also Maltby's *Lex. Gr.* v. *πληθύνω*, and the note on v. 838g.

By adopting this reading, explained as above, it will be seen that we gain another argument in favour of Müller's opinion, already noticed on vv. 39. 104, that the Choreutæ were only *twelve* in number. The Chorus, which had for a time (vv. 1313-36.) resolved itself, as it were, into a special committee, now *resumes* (to borrow a parliamentary phrase) under the presidency of its speaker; and it is well arranged, that, while suiting the action to the word (*πληθύνομαι*) they rally round their leader—for the purpose, as it would seem, of carrying their determination into effect—they are naturally brought back to the place where the renewed action of the drama requires that the Chorus should be: see the notes on vv. 104. 155.

1338. *τρανώς* Ἄτρ. εἰδ. *κυροῦνθ' ὅπως*, literally translated would be: *clearly to ascertain Atrides' state as, or in respect of, how it is*; with which compare Soph. Aj. 103, *ἢ τοῦπίτριπτον κίναδος ἐξήρα μ' ὅπου*; *ibid.* 890, *ἀμενηνὸν ἀνδρα μὴ λεύσσειν ὅπου*—*in respect of where he is, or of his where-about*; as Shakesp. *Macbeth*, Act ii. Sc. 1: "Thou sure and firm-set earth, Hear not my steps, which way they walk, for fear Thy very stones prate of my where-about." Expressed at greater length, the sentence would be *τρ. Ἄτρ. εἰδ. κυροῦνθ' ὅπως κυρεῖ*, *clearly to know Atrides to be as he is, i. e. to know the certainty of his present situation*; and this may be allowed perhaps to be equivalent to *τρ. Ἄτρ. εἰδ. τὸ, πῶς κυρεῖ*; *to know Atrides in respect of the question, how fares he?* (Anglice, *in respect of how he fares*;) but it is scarcely correct to say with Blomfield and others, that *κυροῦνθ' ὅπως* is a simple *enallage* for *ὅπως κυρεῖ*: nor is the Scholiast's interpretation as correct in point of expression, as in giving the general sense of the passage: *ἐπαυνοῦμεν διαφόρως ταύτην γνώμην, τὸ μαθεῖν, ἐν οἷα (ποιῶ) ἐστὶ καταστάσει ὁ βασιλεύς*: see Matth. *Gr. Gr.* §§. 611. 623. 1.

^f See the reference in his *Lex. Æschyl.* Lips. 1831, which contains his latest readings. In his edition of *Æschylus* Lips. 1824, we find *πληθείεται*.

^g *Πάντοθεν πληθύνομαι* might be translated, so as to yield a sense not very different from the above, *I am*

strengthened or supported on all sides—as the Bishop of Lichfield translates it: *Ad hanc sententiam laudandam plenus feror*. "Πληθύνομαι. Numero augeor; sed in hoc loco videtur significare, multis argumentis urgeor." Blomf. Gloss.

Compare, as applied to a *notorious fact*—in which case the emphasis properly falls upon the verb, and the connection expressed by the participle may in its turn be sometimes left to the reader or hearer to supply—Soph. (Ed. T. 1376, βλαστοῦσ', ὅπως ἔβλαστε: not unlike which are the constructions noticed by Matthiæ Gr. Gr. §. 480. Obs. "Τρανῶς. Perspicue. Lucide. Hesych.: Τρανίς· σαφής, ἀληθής. Eumen. 45, τῆδε γὰρ τρανῶς ἱρῶ. Soph. Aj. 23, ἴσμεν γὰρ οὐδὲν τρανίς^h. Formata est hæc vox a τράω, perforo, unde τρητός, τρήμα &c." Blomf. Gloss.

1339. *καίριως*, *ex re*; according to the occasion, or as my purpose required.

1342. *πημονὴν ἀρκύστατον*, *vengeance, set up like hunting nets*; an expression equivalent indeed to *the net-ground of his vengeance*, as the English translator Kennedy well conveys the spirit of the original, but no more requiring that with Stanley, Schutz, and Blomfield, we should alter *πημονὴν* into *πημονῆς*, than it is requisite, with Blomfield and Elmsley on Eur. Med. p. 150, to read ἀρκύστατ' ἄν. Translate: *For how else should one . . . hedge up calamity as a net-ground to a height defying escape by leaping?* and compare Eur. Orest. 1422, εἰ ἀρκυστάταν μηχανὰν ἐμπλέκειν. Med. 1278, ἐγγὺς ἴσμεν ἀρκύων ξίφους: also Pers. 99, εἰς ἀρκύστατα τόθεν οὐκ ἔστιν ὑπὲρ θνατὸν ἀλύξαστα φυγεῖν. Eum. 112, κούφως ἐκ μέσων ἀρκυστάτων δρουσεν. Soph. Electr. 1476, τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις πέπτωχ' ὁ πλήμων; Hesych.: 'Ἀρκύστατα' οἱ τόποι ἔνθα αἱ ἄρκυες πηγγυνται. Polylux. v, 32: ὁ δὲ τόπος ἐν ᾧ (αἱ ἄρκυες) ἴστανται, ἀρκυστασία.

Πῶς τις φράξειεν—Angl. *how ever should one*, i. e. how can one be imagined to &c.? but in Eur. Orest. 694 (for example) *σμηκροῖσι γὰρ τὰ μεγάλα πῶς ἔλοι τις ἂν πόνοισιν*; the question is more practical and precise: *how can one* &c.—see Matth. Gr. Gr. §. 515. Obs. and add to the examples adduced there, Soph. Phil. 895, τί δῆτα δρῶμ' ἐγὼ τοῦνθένδε γε; Angl. *What then, I ask myself, should I do next?*—where it is matter of surprise to me that Dindorf should have adopted Schæfer's conjecture τί δῆτ' ἂν δρῶμ' ἐγὼ τ. γ.; in which words there would be no indication of that *abstraction of mind*, which makes Philoctetes inquire τί δ' ἔστιν, ᾧ παῖ: ποῖ ποτ' ἐξίβης λόγῳ; and Neoptolemus, still in abstract mood, reply to his own, rather than to the other's, question: οὐκ οἶδ' ὅποι χρῆ τᾶπορον τρέπειν ἔποςⁱ. Here too the speaker propounds the specious argument,

^h Add Eur. Electr. 758. Rhes. 40. enough—I know not how to shape my
ⁱ The meaning of this line is clear course—but we may translate it: I

with which for the present she is contending only against an *inter-nal* monitor, in the shape of an abstract and general question (πῶς γάρ τις... φράξειεν;) from which she presently returns in v. 1344, to the actual circumstances of her own particular case.

1343. κρείσσον, *surpassing*; Soph. Œd. T. 1374, ἔργα κρείσσον' ἀγχόνης. Eur. Hel. 643, συμφορὰν τᾶσδε κρείσσω. Hec. 1107, κρείσσον' ἢ φέρειν κακί. Blomfield aptly compares Thucyd. ii. 50. γένόμενον γὰρ κρείσσον λόγου τὸ εἶδος τῆς νόσου—*atrocious quam ut describi possit*; and refers to Hermann on Viger p. 714. Erfurd on Soph. Œd. T. 177.

1345. νείκης] This is the correction of Heath, adopted by Schutz, Wellauer, Dindorf, and Klausen; whilst Blomfield and Scholefield retain νίκης, the reading of Vettori and the Neap. MS. Translate: *But to me this fighting-out of an old feud has come not without having been long ago considered, but with the maturity of time.* “*Νείκης παλαιᾶς. Veteris simultatis.* Hanc lectionem primus proposuit Heath. auctoritate fretus Suidæ et Etymol., apud quos: *Νείκη' ἢ φιλονεικία*; et favet Hermannus ad Soph. Aj. 955. Locupletiores auctores desiderat Bl., sed ex vulgata lectione νίκης non video quomodo sensus commode erui possit.” S. L.

1346. ἔστηκα δ' ἔνθ' ἔπαισ'—] Such is the reading of the Venet. and Neap. MSS., confirming Schutz's correction of the older Edd. which have ἔπεισ'—. As regards the interpretation of the line—*and now that all is over, I stand where I struck the blow*—Müller's ingenious dissertation on this passage is worthy to be transcribed at length. “The suffrages,” he says, “are given in *twelve* Iambic distichs (vv. 1315–38). The second proposal is carried by a considerable majority, and is confirmed by the last voter, probably the same person (the Coryphæus) who moved the debate (v. 1314); for the offices of ἐπιψηφίζειν and ἐπικυροῦν usually fell to the same individual. The next moment the Gerontes are inside the Palace: that is, the interior of the Palace—the Apartment containing the silver laver, the corpse of Agamemnon enveloped in the fatal garment, and Clytæmnestra still standing, with the bloody weapon in her hand, on the spot where she struck the blow—is wheeled upon

know not what turn to give that bewildering thought; the simple word δρῶμι being the word of one who is thinking aloud, and feeling within himself that he *should do* something, without yet knowing what, or when, or how he is

actually to do. Hence he speaks *abstractedly*, i. e. in the purely imaginative or conceptive (as we may with equal propriety designate, what is commonly called the optative) mood.

‡ Compare below vv. 1371–2.

the stage by means of the machine called *ἐκκύκλημα*. The expression, *ἴσθηκα δ' ἐνθ' ἴπαισα*, shews that Clytæmnestra, although wheeled out by means of this machinery, is still to be imagined within the apartment: of course, therefore, the Poet would have us conceive the Chorus to have forced its way in, although in fact it was still outside." *Diss. on the Eumen.* I. A. a. §. 7.

Ἐπ' ἐξειργασμένοις. *Rebus confectis*: see Blomf. Gloss. on Pers. 531. and Matth. Gr. Gr. §. 586. "Ἐξειργασμένα sunt res peractæ, (Angl. things that are done, and cannot be undone), Soph. Aj. 375, τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις; Noster in Pers. 517, ἐπίσταμαι μὲν ὡς ἐπ' ἐξειργασμένοις." S. L.

1348. μήτ' ἀμύνασθαι] The commonly received reading here is μήτ' ἀμύνασθαι, but if this was found in the original, how are we to account for the appearance of the other in the Venet. Florent. and Neap. MSS?—following which I have restored μήτ' ἀμύνασθαι, with Klausen who remarks upon it: "Aptissima est hæc codicum lectio, quia propulsatio erat simplex actio, ereptio securis et ictus Clytæmnestræ inflictus; φεύγειν vero bene tempore præsentis positum, quia longius patet hæc notio." Compare Thucyd. ii. 91, ταύτη μὲν οὖν οἱ Πελοποννήσιοι ἐκράτουν τε καὶ ἔφθειραν τὰς Ἀττικὰς ναῦς.

1349. ἄπειρον ἀμφίβληστρον] "Eur. Orest. 25, ἡ πόσιν ἀπείρω περιβαλοῦσ' ὑφάσματι ἔκτεινεν. Indusium, quo dum induendo occupatus Agamemnon occidebatur rete vocat inextricabile, utpote quod foramina nulla habuerit ad exerendum caput vel brachia. Schol. Eur. Hec. 1277: Φοβουμένη ἡ Κλυταίμνηστρα αὐτὸν... ἰμάτιον παρεσκεύασε μὴ ἔχον διεξόδους μήτε κεφαλῆς μήτε χειρῶν ἐν ᾧ περιβαλοῦσα αὐτὸν λελουμένον ἀπέκτεινε. Schol. Hom. Il. A'. 7: Κατὰ δὲ τοὺς Τραγικοὺς, αὐτὴ ἡ Κλυταίμνηστρα ἀνείλεν αὐτὸν χιτῶνι μὴ ἔχοντι ἐνδυσιν τραχήλου. Tragicos, imo Nostrum, secutus Lycophron v. 1099. Ὁ μὲν γὰρ ἀμφὶ χύτλα τὰς δυσεξόδους Ζητῶν κελεύθους ἀχενιστήρους βρόχου, Ἐν ἀμφίβληστρον συντεταργαυωμένος Τυφλαῖς ματεύσει χερσὶ κροσσωτοὺς ῥαφάς." Stanl. Compare Eum. 634, Ἐν δ' ἀτέρμονι κόπτει πεδήσασ' ἄνδρα δαιδάλφ πέπλφ. Ch. 492, μέμνησο δ' ἀμφίβληστρον ᾧ σ' ἐκαίνισαν. Prom. 81, κάλοισιν ἀμφίβληστρον ἔχει.

1350. περιστιχίζω is Canter's correction of περιστοιχίζω, with the sanction of the Neap. MS. "Περιστιχίζειν est, In ordinem circumponere, a στίξ quod ipsum a στείχω, unde [στοῖχος, στοιχίζω] περιστοιχίζομαι apud Demosth. Philipp. A'. p. 43: καὶ κύκλω πανταχῇ μέλλοντας ἡμῶς καὶ καθημένους περιστοιχίζεται." S. L. Περιστοιχίζεται.—ἐκ μεταφορᾶς τῶν κνηγετῶν. κατὰ γὰρ τὰς ἐκδρομὰς τῶν θηρίων ὄρθα ξύλα

ιστάσιν, ἃ καλοῦσι στίχους, ἤγουν στοίχους, καταπετανύντες αὐτῶν δίκτυα : Harpocr. and Etym. M. p. 699. 33. Compare Prom. 230. 484.

1352. αὐτοῦ, "ibi, ubi nunc jacet. Well. αὐτοῦ contra libros." Klaus. "Αὐτοῦ. Ibi. Sic forte vertendum, potius quam illius, quod in notis dixi. Supra 439, οἱ δ' αὐτοῦ περὶ τείχος θήκας κατέχουσιν." Blomf. Gloss. "Μεθῆκεν αὐτοῦ κῶλα^k, solvit ibi genua, tanquam mortuus. Eurip. Med. 1218, τέλος δ' ἀπίστη καὶ μεθῆχ' ἢ δῶσομος ψυχῆν. Iph. Aul. 648, μέθες ὄφρυν, solve supercilium." S. L.

1354. νεκρῶν σωτήρος, the Zeus Sotēr of the dead ; see the note on v. 235, and compare Suppl. 157, τὸν πολυξενώτατον Ζῆνα τῶν κεκμηκότων. ibid. 230, κἀκεὶ δικάζει τὰμπλακῆμαθ', ὡς λόγος, Zeὺς ἄλλος ἐν καμοῦσιν.

Ibid. εὐκαίαν χάριν, a votive offering ; meaning here the third blow—τρίτην, sc. πληγῆν supplied from παῖω δὲ νιν δις—but alluding to the third libation ; on which compare Epig. fr. 49 : Λοιβὰς, Διὸς μὲν πρῶτων ὄραιον γάμου Ἦρας τε... τὴν δευτέραν γε κράσιν ἤρωσιν νέμω. τρίτον, Διὸς Σωτήρος εὐκαίαν λίβα.

1355. τὸν αὐτοῦ θυμὸν ὀρμαίνει] "Cave cum Stanleio interpreteris vomit animam ; rectius verteris æstuat animo, secundum illud poetæ, ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν^l. Vid. Theb. 390." Blomf. Connect οὕτω with πεσῶν, and understand the drift of the remark to be : Thus having fallen he is left to the workings of his own mind—with some allusion, possibly, to the Homeric ὄν θυμὸν κατέδων, though this applies more particularly to the working of melancholy. Kennedy translates : Then falling so, in his indignant spirit fierce passion he conceives—much as ὀρμαίνει expresses the fiery and impatient spirit of the war-horse, Theb. 394, ὄστις βοῶν σάλπιγγος ὀρμαίνει μένων.

1356. ὀξείαν αἵματος σφαγῆν] "Locutionem nota, quæ audacior est : σφαγῆν αἵματος [Angl. blood-letting] pro αἷμα σφαττόμενον, αἷμα σφαγῆν προκαλούμενον." Pauw. "—αἵματος σφαγῆν dicitur poetice καθ' ὑπαλλαγῆν, pro αἷμα ἀπὸ τῆς σφαγῆς ; ut in Pers. 95, ποδὶ πηδήματος, pro πηδήματι ποδός." Blomf.

1357. ἐρεμῆ, dark. "Apollon. Lex. Homer. Ἐρεμῆ^h σκοτεινῆ, οἶον ἐρεβεννῆ^h παρὰ τοῦ, ἐρεβος, ὃ ἐστὶ σκοτός. Utrumque ab ἐρέφω, tēgo, profluxit, quod ab ἔρα, terra. Il. M'. 375, ἐρεμῆ λαίλαπι Φίσος.

^k Compare in Homer *passim* : λῦσε δὲ γαῖα. The construction in the note to which Blomfield refers in the above extract, sc. κῶλα αὐτοῦ μεθῆκεν αὐτόν,

is as unnatural as it is unnecessary.

^l Add from the Odyssey, ἄλλα δὲ οἱ κῆρ ὄρμαινε φρέσιν ἦσι : and see Buttmann's Lexilogus, art. 85. §. 2.

Eustath. ad Il. H. p. 683, 45. το κελαινὸν αἶμα, ὃ ἐρεμνὸν ἢ Τραγιγῶδι φησί: Soph. sc. Aj. 374, ἐρεμνὸν αἶμ' ἔδευσα." Blomf. Add Soph. Antig. 700, ἐρεμνὴ φάτις. Eur. Heracl. 219, φθου ἐρεμνῶν μυχῶν.

1358. ἡ διοσδότῃ γάνει σπορητός] 'Præclara est hæc emendatio Porsoni. Διόσδοτον γάνος sunt imbres a Jove missi ad sata in viridi stipula lactentia, ut loquitur Virgilius, reficienda. Γάνος, de re omni qua quis γάνεται dictum, de quovis liquore præcipue dicitur; Pers. 475, ἀμφὶ κρηναίων γάνος δίψει ποιοῦντες. Ibid. 607, ἀμπέλου γάνος. Item Eur. Bacch. 261. 382. Cycl. 414. De melle, Iph. T. 634, ξουθῆς μελίσης ἀνθιμόρρυτον γάνος. Διόσδοτον γάνος autem hic ut αἴγλα διόσδοτος apud Pind. Pyth. viii. 137. Σπορητός est i. q. apud Div. Matth. xii. 1. τὰ σπόριμα, sata, [Angl. corn-land]. Subaudi autem h. l. ἄγρος vel γῆ, ager satus, terra sata. Σπόρητος, cum accentu in antepenultima, significat sationem s. sementem: eadem est ratio verborum ἄμητος et ἀμητός, τρύγητος et τρυγητός; hæc rem factam, illa tempus faciendi significant." S. L. The old reading was ἡ Διὸς νότῃ γάν, εἰ σπορητός, (Neap. MS. γάν. εἰ σπόρητος), in place of which Wellauer and Dindorf, after Hermann, have edited ἡ Διὸς νότῃ γανῆ σπορητός—the former objecting to Porson's emendation: "verbum finitum desideratur"—whilst Klausen, with much more reason objecting to the verb thus introduced, without authority, in an intransitive sense^m, reads γάνει, and observes: "γάνει, voluptate, interpretamentum νότῃ appositum, ut ἀρκύστατον voci πημονῆν, v. 1297 (1342): γάνος vide v. 537 (560). Intelligendum est: ἡ Διὸς νότῃ γάνει χαίρει σπορητός."

It is for the reader, then, to choose between Porson's διοσδότῃ, and what may possibly have come from Æschylus, Διὸς νότῃ—on which Klausen remarks: "νότος, ventus pluvius: ita vorious ἔρεγξε παγαῖς, Prom. 401. νοτίζων γάμος, Danaid. fr. 38, qui locus nostro simillimus. Cf. Soph. Phil. 1457, ἐτέχθη πληγῆσι νότου. Ovid. Met. i. 264: madidis Notuse volat alis:" and Stanley: "νότος hic idem est quod νότις, humor; unde Auster, uvidus ventus, Νότος dictus:

^m "Γάν, εἰ libri sine sensu. γανῆ conj. Herm. Cujus vocabuli vim activam esse existimo, ut γανῶντες θεοὺς Suppl. 1019. Itaque scripsi γάνει." Klaus. The passage here referred to is ἕτε μὲν ἀστυνάκτας μάκαρας θεοὺς γανῶντες, in which it may be a question whether with Stanley we should translate γανῶντες, celebrantes, as from γανῆμι, or

with Pauw, læti, as from γανῶν—so that θεοὺς should follow ἕτε. In either case, however, the verb, like γανῶν γανῶνι and γανῶν γανῶμαι (whence γανῶμαι and γανῶμαι) is active. It is remarkable that Wellauer in his Lex. Æschyl. gives no interpretation of this γανῶντες, whilst he renders γανῶν and γανῶνται alike by lætari.

A. Gell. ii. 22. Inde etiam, quod Euripidi ὑγραίνει, Aristophani νοτίζει, ex observatione P. Victorii, Var. Lect. xxvi. 8."

1362. εἰ δ' ἦν πρεπόντων ὄσθ'—] The difficulties that attend this perplexing reading, which is found without any variation in all the MSS. and Edd., have not been unnoticed among modern critics. Wolf on Demosth. ag. Leptines, p. 217, ventured to assert that ἦν πρεπόντων was neither more nor less than ἦν πρέπον—but this, Blomfield and Wellauer very justly object, could only be asserted of ἦν τῶν πρεπόντων. Scholefield, however, conceives that he has found a parallel case in Ch. 360, βασιλεὺς γὰρ ἦς, ὄφρ' ἕξης, μόριμον λάχος πιπλάντων χερσὶν πεισίσροτόν τε βάκτρον: "ubi πιπλάντων est εἰς τῶν πιπλάντων:" but surely this is a license too great to be conceded even to Choral Greek, and it would be much better as well as more agreeable to the context to make πιπλάντων depend upon βασιλεὺς: for, while you lived, you were king over persons filling the kingly office, i. e. a king of kings. Compare the note on v. 59, and Matth. Gr. §. 271. Obs.: in accordance with which we may translate the present passage, *Yea, and if it appertained to things fitting to be done*—i. e. *if it were at all a fitting thing, if ever it were proper—to proceed to make libations over a corpse*"—so may we render the force of ὄσθ' ἐπισπένδειν^o, the vagueness of which expression in the subject of a contemplated rather than present action, may account for the introduction of a corresponding vagueness in the predicate, πρεπόντων, Angl. *of a becoming nature or character*—whereas, in more precise and positive terms, the same proposition would have been: εἰ δ' ἦν πρέπον (ἐν τῶν πρεπόντων) τὸ ἐπισπένδειν νεκρῷ, *but if it were proper to pour &c.*

It may be worth while here to notice Stanley's proposal, approved by Blomfield and Wellauer, to change πρεπόντων into πρεπόντως—receiving which and, with Hermann and Wellauer, placing a full stop after μὲν οὖν, we might make the construction of all the three adverbs the same, and translate: *Yea, if it were fitly done, to make libations over a corpse, it would in this case have been justly done,*

^o "Mos sc. obtinebat apud veteres Græcos, post fusos fugatosque hostes, liberationis ac victoriae grates effusus libationibus Diis liberatoribus pendendi. Ita Hector apud Hom. II. Z'. 526-9. Ad hunc igitur morem, casu Agamemnone sibi maxime in viso, alludit Cly-

tæmnestra." Heath.

^o Literally, *to act so as to make libations.* We may supply ἐπέχεσθαι ὄσθ'ε καὶ ἐπισπένδειν—as we find these acts united in Ch. 149, τοιαῖοδ' ἐπ' εὐχαῖς τάσδ' ἐπισπένδω χροάς.

may done with more than justice P. Such nicely-balanced sentences, however, are more after the manner of Euripides than of Æschylus; and *εἰ δ' ἦν πεπόντως*, as above explained, expresses much the same thing as *εἰ δ' ἦν πεπόντως*. Compare the note on v. 769.

1363. *ὑπερδίκως μὲν οὖν*, *Nay in strict rule of justice does this man, after having filled the cup with so many deadly evils in his house, himself drink it off on his return*^q. This highly poetic mention of the *κρατήρ*, or cup wherewith libations were wont to be made, is naturally and obviously suggested by *ἐπισπένδειν* v. 1362, as also by vv. 1353-4: compare the note on v. 1228. *Ἀραίων*, *accursed*, or rather in an active sense *entailing a curse*, of which character were the sacrifice of Iphigenia vv. 226, 1497, and the fatal offence of Atreus vv. 1472-5, 1479: compare Soph. *Ced. T.* 1291. *Eur. Med.* 608. *Hipp.* 1413. *Iph. T.* 778. Klausen ridicules the above interpretation of *ὑπερδίκως summo jure*, which, he contends, can only be (in the language of the proverb) *summa injuria*; and, strange to say, appeals to Soph. *Aj.* 1119, *τὰ σκληρὰ γὰρ τοι, κἂν ὑπέρδικ' ἦ, δάκει*, in support of that unaccountable interpretation, which he has contrived to fasten upon the text: *Si a suis cæditur aliquis, justum hoc est, imo justitiæ defensio*. Blomfield compares *ὑπεργήρως*, v. 79, *ὑπέρπικρος*, *Prom.* 944. Heyne on *Pind. Pyth.* x. 67. *ὑπέρδικον Νέμεσιν*.

1366. *θαυμάζομέν σου*] Wellauer, Dindorf, and Klausen place the comma after *γλώσσαν*, but see the note on v. 1166, and translate: *We wonder at you, (viz.) how bold (you are) in tongue, to be uttering, or for one that art uttering &c.*

1368. *πειρᾶσθέ μου*, may be taken affirmatively, but it is more in accordance with the spirit of Clytæmnestra's mind at this juncture to translate: *Try me, as you please, as though I were a silly woman; but I tell you*—compare below v. 1634. *Ch.* 513, *δαίμονος πειρώμενος*. *Soph. Ced. T.* 360, *οὐχι ξυνήκας πρόσθεν; ἢ ἔπειρᾶ λέγειν*; *Eur. Phœn.* 1018, *κακῶν ἐλασσόνων πειρώμεναι*. *Ino fr.* xiv. 7, *τῶν τρώπων πειρώμενοι*.

1369. *ἀτρέστῳ καρδίᾳ πρὸς εἰδότας*, *with heart undaunted in the face of your knowing it*—unabashed, that is, by a circumstance which might naturally have been expected to strike terror into a guilty conscience.

^p With this we might compare Shakspeare, *Macbeth*, Act. i. Sc. vii: *If it were done, when 'tis done, then 'twere well It were done quickly.*

^q Blomfield aptly compares from Shakspeare. *Thus even-handed Justice Commends th' ingredients of the poisoned chalice To our own lips.*

This is a peculiar use of the preposition *πρός*, which Matthiæ has not noticed, further than as it comes under the general notion of *comparison*, Gr. Gr. §. 591. γ. As *πρός*, in general, indicates a nearer^r and more direct relation than *εις*, so it is frequently used to mark a *strong contrast* between two opposites, by confronting them, as it were, or setting them *one over against the other*. See, for example, Thucyd. i. 69, *βεβουλευμένοι πρὸς οὐ διεγνωκότας*. Ibid. 70, *καὶ μὴν καὶ ἄσκνοι πρὸς ὑμᾶς μελλήτας, καὶ ἀποδημηταὶ πρὸς ἐνδημοτάτους*, ii. 76, *ὀλίγοι πρὸς πολλούς*. Ibid. 97, *ἐν πρὸς ἔν*.

1372. *νεκρὸς δὲ τ. δ. χ.*] *Angl. and a corpse by this right hand—*“quasi dixisset, *φονευθεὶς ὑπὸ τῆσδε*—” Scholef. This construction, on which see Matth. Gr. Gr. §. 375, appears to be so plainly indicated by the subjoined epexegetis *ἔργων δικαίας τέκτονος*, and adds so much to the spirit of the passage, that it is really inconceivable how Blomfield, Wellauer, and Dindorf have been led to prefer Abresch's punctuation *νεκρὸς δὲ, τῆσδε δ. χ.* whereby all the genitives are made to depend upon *ἔργων*.

1375. *ἐδανόν, eatable*. Hesych. : *Ἐδανά· ἐδώδιμα, βρώσιμα. Ἐδανοῖς· βρωσίμοις. Δισχύλος.—Πασαμένα, having tasted*, from an obsolete present *πάω*, whence *πατέω, I tread*, and *πατέομαι, I taste, eat*, an Ionic and poetical verb, aor. 1, *ἐπάσάμην*, infin. *πάσασθαι*, perf. *πέπασαμαι*; to be distinguished from *ἐπάσάμην*, infin. *πάσασθαι*, perf. *πέπᾶμαι*, from the obsolete *πάομαι, I acquire*. “That these forms (*πατέσθαι* and *πάσασθαι*) belong to each other, is proved by identity of usage (e. g. Herodot. i. 73. and ii. 47. *ἐπάσαντο* and *πατέοντα τῶν κρεῶν*;) as well as by the exact analogy of *δατέσθαι, δάσασθαι* :” Buttman's *Irregular Greek Verbs*, p. 199.

ῥῦτᾶς, for *ῥῦσᾶς*, is Stanley's—and *ὀρόμενον*^s, for *ὀρώμενον*, Canter's—emendation of the text: compare Theb. 86, *ὀρόμενον κακόν*. ibid. 116, *κῦμα πνοαῖς Ἄρεος ὀρόμενον*, and with *ῥντᾶς ἄλός*. Eum. 452. *ῥντοῖς πόροις*. Soph. Aj. 884, *ῥντῶν ποταμῶν*. (Ed. C. 1598, *ῥντῶν ἰδάτων*. Eur. Hipp. 123, *ῥντᾶν παγάν*. and 653, *ῥντοῖς νασμοῖσιν*. Hel. 1137, *ἀμφὶ ῥντᾶν Εὐβοίαν*. The Neap. MS. has: *ῥυσᾶς gl.*

^r Of this *near relation* we have a remarkable instance in those well-known words of St. John, ch. i. 1. *ὁ Λόγος ἦν πρὸς τὸν Θεόν, closeted*, as it were, *with God*; i. e. in close converse, or intimate fellowship with the Father. It is on the same principle, too, that the Oration of Demosthenes spoken *at, or in the face*

of, Leptines is entitled *πρὸς Λεπτίνην—* not *κατὰ Λεπτίνου*.

^s Forson, Blomfield, and Dindorf prefer Abresch's correction *ὄρμενον*—in support of which may be quoted Suppl. 421, *τὰν ἑκάθεν ἐκβολαῖς δυσθείς ὄρμεναν*.

γγραίας. ὀρώμενον (sic) gl. κωφὴν γεγονός: as in the next line also: τὸδ' ἐπέθου, gl. ἔμαθε. With regard to the interpretation of this passage, Klausen well observes: "Cibus quivis e terra, potus omnis e mari repetitur, mari dicto pro aqua omni. Omnis enim aquæ rex est Neptunus, cujus nomen Ποσειδῶν nemo a potu divellet."

1377. τὸδ' ἐπέθου θύος δημ. τ' ἀρ.] Angl. *hast thou placed this incense upon thy head, even the execrations of the people?* i. e. hast thou crowned thyself for sacrifice with the people's curses? Compare above v. 1083, and below v. 1587. "Θύος. Thus. ἱερὸν θύμα: Hesych. Eum. 833, θύη πρὸ παιδῶν καὶ γαμηλίου τέλους ἔχουσα. Alia erat forma θύον: vid. Hesych. v. Θύα. Notent autem discipuli verbum ἐπιτίθεσθαι (ἐπιτιθέναι) in hac re usitatum. Aristoph. Nub. 426, οὐδ' ἂν θύσαιμ', οὐδ' ἂν σπείσαιμ', οὐδ' ἐπιθείην λιβανῶν. Menander ap. Phryn. Ecl. p. 78. φέρε τὸν λιβανῶν σὺ δ' ἐπιθείς τὸ πῦρ τρυφῆ, ubi mire lapsus est Bentley, quum verteret ἐπιθείς τὸ πῦρ, pone ignem. Forsan legendum σὺ δ' ἐπιθείς τὸ πῦρ τρέφε. Antiphanes ap. Porphy. de Abst. ii. p. 25. ὅταν γὰρ ἐκατόμβας τινὲς θύωσι, ταύτας καὶ λιβανῶν ἐπιτίθη. Plato Comicus ap. Athen. xv. p. 665. C. τὸν λιβανῶν ἐπιτιθείς." Blomf.

1378. ἀπίδικες, ἀπέταμες] "Prostravisti, jugulasti, sc. maritum, metaphoris a pecudum mactatione petitis, interpretatur Schutz, quod sensui apprime convenit. Sed verbo rarius obvio vereor ut ἀπὸ pro de accipi possit^u. Pro re quidem in compositio usurpatur, ut in ἀποδιδόναι, referre, ἀποδοκιμάζω rejicere, ἀπαυεῖν reposcere, ἀποκρίνεσθαι respondere et similibus; quam notionem si hic admittas, ἀποδικεῖν erit resupinare, quod fiebat in victimis mactandis, quas primum (αὐ ἐρύειν) resupinare solebant, deinde ἀποδειροτομήσαι, quem ritum his verbis Noster fortasse respexerit." S. L. Compare Eur. Herc. F. 1204, παρὲς ἀπ' ὀμμάτων πέπλον, ἀπόδικε. Ἀπέταμες, from ἀποτάμω: Buttman's *Irreg. Greek Verbs*, p. 236, "The common form in both Epic and Ionic writers is τάμω: yet the aor. ἔταμον is found in the Attics, and was probably one of the older Atticisms, e. g. Thucyd. i. 81. Eurip. Hel. 1240." Compare also Matth.

^t "Prostravisti, jugulasti; ut postea κάππεσε, κάθρανε, v. 1469 (1523)." Schutz.

^u Yet see Porson's interpretation of the compound ἀποκοιῶμαι, in his note on Eur. Orest. 581. Also Arnold's explanation of the verb ἀποδιδόναι in cer-

tain cases adduced in a note on Thucyd. ii. 71, ἀπεδίδου Πλαταιεῖσι γῆν καὶ πόλιν τὴν σφετέραν ἔχοντας αὐτομόως οἰκεῖν: and compare ibid. 46, οὐν δὲ ἀπολοφυρόμενοι ἔν προσήκει ἕκαστος, ἄπτε—*having fully lamented, or made an end of lamenting.*

Gr. Gr. §. 193, 2. note, and §. 251. *τέμνω*. It is singular enough that the Flor. MS. has: ἀπέτα^εμες, and the Neap. MS.: ἀπέτε^αμες.

1379. ἀπόπολις δ' ἔσει] The common reading here is ἀπολις, but ἀπόπολις which every modern editor has received, on the suggestion of Hermann and Seidler *de Vers. Dochm.* p. 172, is required by the metre, and scarcely less by the context, the force of which we may represent by translating: *Thou hast cast off, thou hast cut off, and an off-cast from thy people shalt thou be.* "Ὁβριμος ἰσχυρός, γενναῖος, ἀπειλητικός, δυνατός. παρὰ τὸ βρὶ ἐπιτατικὸν μόριον, ὃ δηλοῖ τὸ ἄγαν ἢ τὸ μεγάλως καὶ ἰσχυρῶς, γίνεται βρίμος, καὶ πλεονασμῶ τοῦ ὀβριμος: Etym. M. p. 613, 23. See Blomf. Gloss. on Theb. 457. 795.

1383. οὐδὲν τόδ', Angl. *nothing of the sort*. Voss's conjecture, οὐδὲν τότ'—, adopted by Blomfield, is a tempting alteration, on account of the *νῦν μέν* preceding, and the frequent use of *τότε* in retrospective reference; often, it may be, as vaguely introduced as in those English phrases, *t'other day, that other time, on a former occasion* &c.: see the examples which Blomfield has adduced, Ch. 975. Eur. Med. 1401. El. 1203, and add to them Soph. Aj. 650. Eur. Alcest. 915, &c. It is not probable, however, that *τότε* in such a position should have been universally abandoned for a less obvious reading; I therefore adhere to the text, and translate: *although you made no such show of hostility to this man here, who &c.*—where the relative clause itself is sufficient to render further specification unnecessary. Compare Soph. Aj. 1136, *ἐν τοῖς δικάσαις, κοῦκ ἐμοί, τόδ' ἐσφάλη.*

1384. ὅς οὐ προτιμῶν κ. τ. λ., *who making it* (the sacrifice of his own daughter) *of no more account, just as if it had been the slaughter of a beast, although he had abundance of sheep in fleecy flocks*—so it is better, with Heath and Wellauer, to render v. 1385, than with Butler and Blomfield to take *μήλων* in apposition with *βοτοῦ*. Blomfield interprets *νόμμεμα, pastio*; and *ἐσποκον, quæ vellera nutrit*.

1389. *Θρηκίων ἀημάτων*] Such is Canter's ingenious and undisputed restoration of the text of Æschylus, which, by the accidental substitution in the first instance of Λ for Α, had been gradually corrupted into *Θρηκίων τε λημάτων*: see above vv. 185. 635, and compare the note on v. 139. Eum. 905, *ἀνέμων ἀήματα*. Soph. Aj. 674, *δεινῶν ἄημα πνευμάτων*.

1388. Porson's correction, *χρήν* for *χρή*, in this line has been uni-

v "Opponentur nūn ἐμοί—οὐδὲν τότε *hujusmodi*, per se stare posset, cum Bl. τῷδ' ἀνδρὶ. Itaque etsi οὐδὲν τόδε, nihil τῶτ' in textum recepi." S. L.

versally adopted—*Ought you not to have been for banishing him....? or is it only when you take cognizance of my doings that....?* “Ἐπήκοος, non tantum auditor, sed cum potestate judiciali; juxta Virgilianum illud, *Æn. vi. 567: Castigatque auditque dolos.*” S. L. Yet we find it denoting “*auditor tantum,*” Eum. 732, *δικης γενέσθαι τῆσδ' ἐπήκοος μίνω.* Ch. 980, *τῶνδ' ἐπήκοοι κακῶν.* Eur. Heracl. 120, *τῶνδ' ἐπήκοοι λόγων.*

1390. λέγω δέ σοι κ. τ. λ.] Dindorf has edited this passage as it stands in the old Edd., λέγω δέ σοι τοιαῦτ' ἀπειλεῖν, ὡς παρεσκευασμένης ἐκ τῶν ὁμοίων χειρὶ νικήσαντ' ἐμοῦ ἄρχειν—which, although Klausen endeavours to extract a meaning from it, “*aio vero, me tibi talia minitari, qualia sunt ejus quæ parata est, æquabili ratione eum, qui ticerit, mihi imperare,*” is beset with so many difficulties, that hardly two editors agree in their punctuation and interpretation of it. To me it seems necessary only to remove the comma after ἀπειλεῖν, and introduce it after σοι and after ὁμοίων, in order to obtain this easy interpretation: *But I tell you, taking with you the assurance that I am equally prepared to utter such threats, to command me (emphatic) when by force of hand you have conquered me*—where the words, *taking with you the assurance,* are designed to express that the fact thus proclaimed is intended rather to regulate the conduct of the person addressed, than to account for the scornful remark of the speaker, in which case we must have had ὡς παρεσκευασμένη, as Wellauer and Scholefield have actually edited; the former translating it: *jubeo autem te, nam et ego ad similes minas parata sum, victoria vi reportata mihi imperare.* In other words, the absolute clause ὡς παρεσκευασμένης κ. τ. λ.—in which ἐμοῦ must necessarily have been introduced, had there not been an ἐμοῦ immediately following—is to be connected with the dependent proposition σέ, χειρὶ νικήσαντα, ἐμοῦ ἄρχειν, and not with the principal verb λέγω—and Wellauer, without altering the text, might have translated accordingly: *jubeo autem te, pro certo habentem et me paratam esse &c.* Compare a very remarkable construction, analogous to this, in Thucyd. ii. 83: ἐπειδὴ μέντοι ἀντιπαραπλέοντας τε ἑώρων αὐτοὺς, παρὰ γῆν σφῶν κομιζομένων, καὶ, ἐκ Πατρῶν τῆς Ἀχαιῶν πρὸς τὴν ἀντιπέρας ἤπειρον (repeat σφῶν from the preceding clause) διαβαλλόντων ἐπὶ Ἀκαρνανίας, κατέβηον τοὺς Ἀθηναίους ἀπὸ τῆς Χαλκίδος καὶ τοῦ Εὐήνου ποταμοῦ προσπλέοντας σφίσι.

1395. μεγαλόμητις, *great of purpose, high-minded.* “Hujusmodi compositis delectatur Æschylus, quæ apud Sophoclem et Euripi-

dem rarius occurrunt. Μεγάλατος, legitur apud Eum. 791. Μεγαλαυχεῖν, infra 1528. Μεγάλαυχος, Pers. 533. Μεγαλήγορος, Theb. 565. Μεγαλόστονος, Prom. 412. Μεγαλοσχήμεων, ibid. 408." S. L. Περιφρόνα is here equivalent to ὑπέρφρονα, as also in Suppl. 757, περίφρονες δ' ἄγαν ἀνιερῶ μένει μεμαργωμένοι κυνοθρασεῖς.

1396. ὥσπερ οὖν φονολιβεῖ τύχα, Angl. *Even as was to be expected under the circumstance of* (kindred) *bloodshed—ut decet in cruento statu*; Klausen, who instances the case of Orestes, Ch. 1021–62. See above on v. 1186. Φονολιβής, *blood-stained, blood-bedripp'd*; Eum. 164, φονολιβῆ θρόνον.

1398. λίπος, *fat^w*; so Porson has corrected the old reading λίπος from Soph. Antig. 1022, ἀνδροφθόρου βεβρωτες αἵματος λίπος: but Blomfield prefers λίβος, *a drop*, whence λίβη Ch. 448, ἐτοιμότερα γέλωτος ἀνέφερον λίβη. In the latter part of the line, the old Edd. have εὐπρέπειαν τίετον, which Hermann supposes to have been corrupted from ἐμπρέπειω ἀτίετον. The Neap. MS., however, has εὐπρέπει ἀτίετον—and this, after Klausen, I have received into the text, without thinking it necessary with him, and with Dindorf, who prefers ἐμπρέπειω, to substitute on account of the metre^x ἄτιον, on which form see the note on v. 72. Translate: *the fatness of blood, i. e. thick, rich blood—or it may be a thick stain of blood—on your face is clearly to be seen, unavenged*; compare Eum. 385. 839, in both of which passages ἀτίετος means *without honour, dishonoured*; but the transition from this to its present signification is easy and obvious: see above on v. 1246. “Ἐδ' πρέπει, *clare apparet, ut εὐπρεπτος, clare conspicuus*, Suppl. 722:” Klausen; who rightly understands the allusion to be, as Abresch had intimated, to v. 1357.

1401. τύμμα τύμματι τίσαι, Angl. *to pay off blow with blow*. The old Edd. and Neap. MS. have τύμμα τίσαι, where the final syllable of τύμματι having been accidentally lost in the τι- following, was first restored by Stanley, and the infinitive τίσαι by Blomfield, who aptly compares Ch. 312, ἀντί δὲ πληγῆς φονίας φονίαν πληγὴν τωέτω.

^w The oldest form of this word appears to have been λίψ, whence the old accusative λίπα, Thucyd. i. 6: λίπα μετὰ τοῦ γυμνάζεσθαι ἠλείφαντο. Another form is λιπάς, whence in Pausanias, viii. 19. §. 1. λιπάδα ἠλειμμένοι. Analogous forms to these are, λίβς, λίβος, λιβάς.

^x Dindorf and Klausen agree in making vv. 1378, 1399, like vv. 1377, 1398, double dochmiacs. According to the present arrangement vv. 1378, 1399 are iamb. Dim. Brach., as before we have vv. 1375, 1396. Iamb. Dim. Acat.

So Shakesp. Measure for Measure, Act v. Sc. 1: *An Angelo for Claudio, death for death.*

1402. καὶ τήνδ' ἀκούσεις] Bothe and Blomfield, on the suggestion of Stanley, have edited ἀκούσεις, which is not only unauthorized, but unnecessary. Clytemnestra is still speaking in the same imperious tone as in v. 1390—*This too that you hear has the solemn sanction of my oaths.* “Ὁρκιον, jusjurandum, ὄρκος, id quod jurisjurandi auctoritatem conservat. θέμις, quicquid divina auctoritate constitutum est. Jusjurandum constituit humana voluntas, confirmat divina auctoritas. Cæterum hæc ὄρκ. θέμις nihil est nisi solemnis affirmatio.” Klausen. See by all means Buttmann’s *Lexilogus*, art. 84.

1403. μὰ τὴν τέλειον—, *I swear by that just Power that has perfected, i. e. fully avenged, my daughter*—see on v. 942, and compare in point of construction vv. 1122. 1136: see also Theb. 695, τέλει ἀρά. Ibid. 832, ὃ μέλαινα καὶ τελεία γένεος Οἰδίπου τ’ ἀρά. Eum. 382, εὐμήχανοι δὲ καὶ τέλειοι. Soph. Aj. 1389. Ὀλύμπου τοῦδ’ ὁ πρεσβέων πατήρ, μνήμων τ’ Ἐρινύς, καὶ τελεσφόρος Δίκη. Eur. Med. 1389, ἀλλὰ σ’ Ἐρινύς ὀλίσει τέκνων φονία τε Δίκη. Klausen prefers to interpret τὴν τέλειον ὁ δίκην (sic), simply as *the complete justice that has been done to &c.*; but on the following line he well observes, “ἀττην (better ἄττην) Ἐρινύς θ’ certius definiunt rationem juris modo commemorati. Quum enim in perniciem intrusa sit Iphigenia, decet eam Furiam, quæ ex hac pernicie oritur, adipisci potentiam ultricem.”

1405. οὐ μοι φόβου—, *I have no expectation of frequenting the palace of Fear*—i. e. in plain terms, *of living in daily fear*—so long as Ægisthus.... for he—The boldness of the expression φόβου μέλαθρον ἐμπατείν^z, which as a mere periphrasis of *fearing* could scarcely have been palliated by a comparison with v. 1323 (where see the note), is in some degree restrained by the connection in which it stands—the notion, which the poet has thus embellished, being simply this; that *where Ægisthus is master of the house* (so

^y Dindorf also has edited thus; but in the next line ἄττην, and in Eur. Med. 1390, Δίκη. Kennedy translates: *By Dike, who my child hath well avenged, By Ate, and Erinyes, pow’rs to whom This victim I have offered*—

^z “Ὀλβου δῶμα ex Orph. λιθ. 76. citat Musgravius apud Blomf. Confidendum est autem hæc nimis turgide ab Æschylo proferrī, ipsumque orationis

colorem aliquid in se habere, cuius simile haud facile reperias. Neotericis magis convenit ista proœropoïeia. Ad sensum contulit Elmæl. Heracl. 996, ὅπως τὸ λοιπὸν μὴ ξυνοικοίην φόβου. Sed hoc minus audacter dictum est quam φόβου μέλαθρον ἐμπατείν. S. L. “Nove domum metus intrare dixit pro metuendo. Longe lenius Eur. Heracl. 996.” Bothe.

Klausen rightly interprets v. 1406), *there Fear cannot dwell*. Ἐμπατεῖν, *to frequent, or have familiar ingress; to go in and out*—which in Greek writers also is familiarly expressed by two verbs: see Eur. Phœn. 534, πολλοὺς δ' ἐς οἴκους καὶ πόλεις εὐδαίμονας ἐσῆλθε καὶ ἐξῆλθε ἐπ' ἀλιέθρῳ τῶν χρωμένων. Acts of the Apostles, i. 21, ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς. *ibid.* ix. 28: ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος: and compare in particular Isaiah i. 12: τίς γὰρ ἐξεζήτησε ταῦτα ἐκ τῶν χειρῶν ὑμῶν; πατεῖν τὴν ἀλλήν μου οὐ προσθήσεσθε. Eng. Vers.: *who hath required this at your hands to tread my courts?* The Florent. and Neap. MSS. have ἐμπατεῖ, but this is no doubt a correction. On the construction ἐλπίς ἐμπατεῖν, see Elmsl. on Eur. Med. 750. Hermann in *Classical Journal*, xliv. p. 413.

“Ἐλπίς in utramque partem accipitur de omni expectatione, sive boni cujusdam sive mali. Eur. Orest. 858, οἴμοι, προσῆλθεν ἐλπίς, ἣν φοβουμένη πάσαι τὸ μέλλον ἐξετηκόμην γόοις. Sic Latini; Liv. ii. 3: Bellum spe omnium serius fuit. Et Nostrī quoque antiquitus; Percy's Reliques of English Poetry, vol. i. p. 75: *I hope I shall be hanged to-morrow*. Cf. ibi plura.” S. L.

1406. ἔως ἀν αἴθῃ πύρ] Compare, as applied to Orestes in a similar sense, Ch. 863, ἣ πύρ καὶ φῶς ἐπ' ἐλευθερίᾳ δαίον ἀρχάς τε πολιτισσομόμους ἔξει, πατέρων μέγαν ἔλβον.—ἐφ' ἐστίας ἐμῆς: so Porson first corrected the reading of the older Edd., and of the Neap. MS., ἐφ' ἐστ. ἐμᾶς.

1408. οὗτος γὰρ ἡμῖν ἀσπίς] May there not be an allusion intended here to the word *alyis*, *agis*, as contained in *Αἴγισθος*?—a name which to Grecian ears would convey an omen of *good*, at least as readily and intelligibly as the name *Αἴας*, an omen of *evil*; Soph. Aj. 430–3. 914: compare the note on v. 1539. With *ἀσπίς*, as here applied, compare Suppl. 190, κρείσσον δὲ πύργου βωμὸς, ἀρρήκτον σάκος.

1409. κείραι κ. τ. λ.] Translate: *He is laid low, wronger that he was of me his wife, darling of Chryseis, and I know not how many more, beneath the walls of Troy*. It is strange that any one should ever have thought of interpreting γυναικὸς τῆσδε of *Cassandra*, mention of whom follows in v. 1411. “Malim cum Abreschio γυναικὸς τῆσδε pro ipsa Clytæmnestra δεικτικῶς accipere, non minus obsequens ἢ τ' αἰχμ., quam ob Χρυσ. μειλ., ita enim opponuntur, λυμαντήριος et μείλιγμα, ut se spretam ac proditam, Chryseidas illas ac Casandram dilectas queratur. Qui de Casandra interpretantur, ad

id forte ducuntur voce *λυμαντήριος*, quæ tamen æque *Clytæmnestræ* convenit. *Λυμηνάμενος* enim apud Hesych. est *αικισάμενος*. Suid.: *Λύμη· βλάβη, φθορά, ὕβρις*. Itaque *λυμαντήριον* sui *Agamemnonem* vocat *Clytæmnestra*, ut qui *ὑβριν* ipsi, sive *αικίαν*, intulisset dum captivas deperiret." S. L.

1410. *Χρυσήιδων, Chryseises*. "Pluralis numerus vim sententiæ auget, sive sarcasmus sit, seu laudatio. Longin. π. ὑ. §. 23. Cf. Plat. Menex. a Longino laudatum l. c. Inc. Rhes. 866, οὐκ οἶδα τοὺς σοὺς, οὓς λέγεις, Ὀδυσσεύς. Sic apud Latinos Horatius, *Catonibus atque Cethegis*. Lucan. i. 313, *Marcellusque loquax, et, nomina vana, Catones*: ubi vid. Oudendorp. et Cic. de Amic. 6." Blomf.

1412. *θεσφατηλόγος, soothsayer*. "Audi Apollon. Dyscol. MS. a Bastio in Epist. Crit. excitatum: *πλείστη μετάθεσις ἐστὶ τοῦ ὀ εἰς τὸ ἦ, κατὰ τὴν Ἰάδα διάλεκτον. οὐ μὴν ἀλλὰ καὶ κατὰ τὸ κοινὸν ἔθος, παρὰ τὴν βάλανον βαλανηφόρος· παρὰ τὸ κάλαθος καλαθοποιός, ἀλλὰ καὶ καλαθηφόρος· παρὰ τὸ ἔλαφος ελαφοκτόνος Ἄρτεμις, ἀλλὰ καὶ ελαφηβόλος· στεφανοποιός, ἀλλὰ καὶ στεφανηφόρος. Ἰῶνες δὲ καὶ τοὺς ὄρκιστόμους ὄρκιφόρους φασὶ, καὶ τοὺς αἰμοπότας, αἰμηπότας. Hoc de Ionica dialecto, de vetere etiam Attica dictum puta. Platoni *θηπολεῖν* restituit Ruhnkenius ad Timæi Lex. p. 141. Dicebant etiam *θηπόλος*, qua voce utitur Noster Pers. 202. [*θηφάγος, Agam. 597.*] *θανατήφορος* Ch. 369. *λαμπαδηφόρος, Agam. 312. θεσφατηλόγος, ibid. 1441. ξιφηφόρος, Ch. 584. ἀσπιδηφόρος, Theb. 19.* Hanc formam adoptasse videntur, ad vitandum quatuor brevium syllabarum concursum." Blomf. Gloss. on Theb. 415. v. *Αἰματηφόρος*.*

1413. *ναυτίλων δὲ σελμάτων ἰστοτρίβης*] The force of δὲ here, which in Latin would be expressed by *nequon*, may perhaps be conveyed by translating: *well-known, too, about the mast and on the seamen's benches*. By some such periphrasis only can we convey the meaning of this *ἅπαξ λεγόμενον, ἰστοτρίβης*, on which Heath very justly remarks: "nauticum videtur fuisse convicium, cujus ratio, quod in talibus sæpe accidit, nobis hodie non satis est perspecta." Scholefield compares Juv. Sat. vi. 101-2: hæc inter nautas et prandet, et errat Per puppem, et duros gaudet tractare rudentes. Compare also—in illustration of the construction whereby *σελμάτων* depends, not (as Heath explains it) upon *ἀπὸ* understood, but upon *ἰστοτρίβης*—Juv. Sat. v. 105: vernula riparum. Ἰστοτρίβης: "allusio, ni fallor, ad *οικοτρίβης*, i. e. *domesticæ servitutis assuetus famulus*; non *νεώνητος, tiro*: nunc in laudem ut fidelior; nunc sequius, ut humilior et in illiberali patientia." Stanl. See Eustath. on Il.

ψ'. p. 1327. 21. quoted by Blomfield: *τρίβειν γάρ τις λέγεται χρόνον, καὶ συνθέτως δὲ χρονοτριβεῖν. ἀπ' αὐτοῦ δὲ καὶ οἰκότριβες, οἱ οἰκογενεῖς δοῦλοι, διὰ τὸ ἐγκεχροικνεῖναι, ὡς φησιν ὁ γραμματικὸς Ἀριστοφάνης, οἴκω καὶ κατατριφέναι*: and compare Aristoph. Thesm. 426, *ῥικότριψ Εὐριπίδης*. Soph. (Ed. T. 1123, ἡ δοῦλος, οὐκ ὀνητὸς, ἀλλ' οἴκοι τραφεῖς.

Schutz, Porson, Dindorf, and Klausen have received Pauw's conjectural reading, *ισοτριβης*—but, if this were the true reading, how are we to account for the introduction in all the MSS. and Edd. of a much more questionable word? and if we are to translate *ισοτριβης*, *pariter versata*, Angl. *equally conversant with*—may we not ask, *equally with whom?* If *with the common sailors*, must we not also read *ναυτῶν*? or if *with Agamemnon*, should we not have expected *τε* in place of *δέ*?

1414. *ἄτιμα δ' οὐκ ἐπραξ.*] Translate: *nor have they fared amiss, i. e. unworthily of themselves*: “*ἄτιμον, id quod debitum honorem derogat, immeritum; πόνους ἀτίμοις, Suppl. 562. Cf. Prom. 195, οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται.*” Klausen.

1416. *τὸν ὕστατον*—, *having sung her last (song) a death-song—* on which circumstance is founded the preceding comparison to a swan, which Martial. xiii. 77. calls *Cantator cygnus funeris ipse sui*.

“*Κύκνον δίκην. Nota superstitio. Plato Phæd. p. 357. ed. Fisch.; καὶ, ὡς ζοικε, τῶν κύκνων δοκῶ φαυλότερος ὑμῖν εἶναι τὴν μαντικὴν. οἱ, ἐπειδὴν αἰσθωνται ὅτι δεῖ αὐτοὺς ἀποθανεῖν, ἄδοντες καὶ ἐν τῷ πρόσθεν χρόνῳ, τότε δὴ πλείστα καὶ μάλιστα (l. κάλλιστα. cf. Porson. ad Phœniss. 878.) ἄδουσι, γεγηθότες ὅτι μέλλουσι παρὰ τὸν θεὸν ἀπιέναι, οὐπὲρ εἰσι θεράποντες. Oppian. Cyneg. ii. 547. Οὐκ ἄρα τοι μούνοισιν ἐν ὀρνίθεσσιν ἕασι Κύκνοι μαντιπῶλοι, γόον ὕστατον ἀείδοντες. Confert Fischer. Cicer. Tusc. i. 30; ubi vid. Davis: Ælian. H. A. V. 34. Sic Ovid. Heroid. vii. 1. Sic, ubi fata vocant, udis abjectus in herbis, Ad vada Mæandri concinit albus olor.*” Blomf.

1417. *κέϊται φιλήτωρ τοῦδε, is lying as his paramour, i. e. by his side; whilst to me she has brought in, in respect of lying, a dainty embellishment of my luxurious pleasure—*so it seems best to interpret *κέϊται* in connection with *εὐνής* following, although it was rendered differently in v. 1409. *Φιλήτωρ. Hesych.: ἐραστής. Strabo (as quoted by Blomf.) x. p. 484. τὸν μὲν ἐρώμενον (οἱ Κρηῆτες) καλοῦσι κλεινόν, τὸν δ' ἐραστήν, φιλήτορα. On the masculine termination -ωρ, with a feminine application, see above, vv. 111. 645, and compare Blomf. Gloss. on Prom. 90. v. παμμήτωρ.*

Εὐνής, the genitive of *reference*, Matth. Gr. Gr. §. 337 &c., is

explained by Wellauer on the principle adduced on. v. 1372: "χλιδῆ legendum putat Blomf., sed nihil mutandum est; παροψώνημα habet duplicem genitivum, ut Soph. Aj. 54, ubi vid. Herm.: παροψών. εὐνήs est gaudium quod ex ejus morte seu sepulcro (sic εὐνή, Soph. El. 429.) capitur; παροψών. χλιδῆs, gaudium quod ad priores delicias accedit." And so also Klausen: "εὐνή, cubitus, dictum de jacente Cassandra, quæ quasi concubat cum Agamemnone mortua pariter ac viva: κείται φιλῆτωρ τοῦδε. Ita cubitus mortui Agamemnonis dicitur χαμένηα v. 1457 (1511.), κοίτα v. 1413 (1465.). Εὐνήs genitivus rei, unde altera proficiscitur, v. 980 (1019): ex hoc cubitu auctas mihi attulit delicias lætitiæ meæ." "Παροψώνημα. Orponium clandestinum [Angl. a stolen sweet.] Aristoph. Eccl. 226, αἰταῖs παροψωνοῦσιν, ὥσπερ καὶ προτοῦ, ubi Schol.: ἀντὶ τοῦ, λάθρα ὀψωνοῦσι. Apprime huc facit Aristoph. Dædalo ap. Athen. ix. p. 368. C. πάσαις γυναίξιν ἐξ ἐνός γέ του τρόπου, ὧσπερ παροψίς μοιχὸs ἐσκενασμένοs. Nempe παροψίς erat ferculum delicatum, [Angl. a side-dish] quod præter solitos cibos apponebant; Gallice, *entremets*. Sotades ibid. Παροψίς εἶναι φαίνομαι τῷ Κρωβύλῳ, Τοῦτον μασῶται, παρακατεσθίει δ' ἐμέ. Juven. iii. 142. Quam multa magnaque paropside cænat. Eandem vim exserit præpositio παρὰ in παρεμπολάω. Eur. Med. 910, γάμοιs παρεμπολῶντοs ἀλλοίοιs. Haud male Scholiasta, παροψώνημα. τὴν ἐκ περιουσίας τρυφὴν. Clem. Alex. Strom. vi. p. 695: καὶ τῆs Ἑλληνικῆs ἐφάπτεται φιλοσοφίας, οἷα τραγῳδιῶν τε ἐπὶ τῷ δειπνῷ παροψώμενοs." Blomf.

1419. "In reference to its interior structure"—to borrow the words of Müller on the Eumenides, *Diss. I. B.* pp. 65, 66.—"we have designated the following Ode Κομματικά:" which expression, derived from Κομμός, he has shewn from the Scholiast on Eum. v. 139, to have been by the ancients themselves applied to such Odes, although Aristotle has made no express mention of them—"probably," as Müller argues, "because these portions of song belong to the older form of Tragedy, as the monodies gained more ground in the later age of the art." "The affinity," he adds, "between these Commatica and the Commi and Stage-odes, as also their radical difference from the Stasimon, is evident from the very fact of their insertion into the main course of the action. The *Stasima* divide the tragedies into Acts^a..... On the contrary, the *Commatica*, and the species allied to them, are component parts of the individual

^a See note j. p. 100.

act or section, (so that they might often be replaced by dialogue, of which indeed they do but form a lyrical climax, as it were,) and as such contribute essentially to the conduct of the action by their lively expression of will and purpose, passionate desire, conflicting or accordant inclinations and endeavours."

The metrical arrangement and distribution of the lines, in which no two editors have entirely agreed, is that first proposed by Butler; with the exception only, which Blomfield also and Scholefield have made in their adoption of it, of assigning the short systems of Anapæsts vv. 1426-8. 1460-4. 1484-8. 1509-17. to the *whole* Chorus: so that on the supposition of four systems having been lost, answering respectively to those which we have marked *σύστ. α'. στρ. β'. σύστ. ε'. στρ. ζ'.*, it will be seen that of the four parties to this animated scene of conversational Recitative—*Clytemnestra*, the *Coryphæus* or *Grand Chorus*, and the *Semi-chorus A'* and *B'*—each speaks six times; in corresponding pairs, namely, of anapæstic systems, and lyric strophes.

1419. τίς ἄν...μῦλοι] Angl. *Who or what can come, or is for coming, i. e. will please to come?* an inquiry made under certain definite circumstances, so as to imply a virtual wish, *Oh! that some would come*—see Schæfer on Soph. (Ed. C. 1100, τίς ἄν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν δοίη; and compare the note on v. 603. Matth. Gr. Gr. §. 513. Hermann, *On the particle ἄν*, iii. §. 10.

1421. φέρουσ' ἐν ἡμῖν, bringing upon us, with the accompanying notion, *to abide with us*—see Porson on Eur. Med. 629, οὐδ' ἀρετὰν παρέδωκαν ἐν ἀνδράσιν.

1426. ἰὼ, ἰὼ παράνοους Ἑλένα] So, with Hermann and Wellauer, have most modern editors corrected this line which, as it formerly stood, was ἰὼ παρανόμους Ἑλένα. Canter and Schutz edited παράνομος, Porson παρὰ * * νόμους.

1429. νῦν δὲ τελείαν πολὺν. ἀπηνθήσω, *And now thou hast occasioned the shedding of a crowning, much-to-be-remembered life*—sc. ψυχὴν: ^bτελείαν denoting at once *by way of finish, to crown the whole*, and pointing to that *precious life* (ἀνδρὸς τελείου v. 941.) without which a Grecian family was held to be but a Δάμος ἡμιτελής (Angl. *half a house*), Il. ii. 701.

^b "Πολύμηστος. *Multum ambitus.* Odys. E. 64. οἰκόν τε, κλήρῳ τε, πολυψυχὴν subaudiunt critici; Agamemnonis scilicet, vertuntque illustrem. Ego potius ceperim πολύμηστος ἐρῶ de contentione ob Helenam inter procos. Blomf. See above, v. 790. πολυμήστωρ, Suppl. 535.

'Απνηθίσω is the reading of Stanley, Casaubon, Pauw, Schutz, Porson, and Blomfield, in place of ἐπνηθίσω, which might have been translated, *thou hast crowned thyself* (as with flowers), in which sense we find this verb in Theb. 951, ἰὼ πολλοῖς ἐπανθίσωτες πόνοισι γὰρ δόμους, and Ch. 150, ὑμᾶς δὲ κοκκυτοῖς ἐπανθίζειν νόμος, παῖνα τοῦ θανόντος ἐξανδωμένας, where the Scholiast: ἐπανθίζειν· στέφειν ὡς ἀνθεσι. This sense, however, although consistent enough with τελείαν, does not so well accord with the preceding context. I have therefore ventured upon the above alteration, which may derive some support from v. 1633, ματαίαν γλώσσαν ᾧδ' ἀπανθίσαι, to which we may apply Phrynich. App. Soph. p. 7. (quoted by Blomfield): 'Απνηθίσθαι· τὸ ἀποβεβληκίναί τὸ ἄνθος. καὶ ἐνεργητικῶς ἐπὶ τοῦ δρῶντος τίθησιν, ἀπανθίσαι: whence in the middle voice ἀπνηθίσω, *thou hast caused or procured to be shed*.

After this line, which they hold to be incomplete, Seidler and Hermann, followed by the German editors, Wellauer and Dindorf, and with some slight variation by Klausen, suppose four lines to be wanting in order to make up a system of Anapaests beginning with v. 1426 and corresponding to vv. 1509-17. Verse 1430, which they make the beginning of a new Strophe answering to vv. 1518-20, Wellauer and Dindorf have edited thus: * πολύμαστον ἐπνηθίσω αἶμ' ἀνιπτον: Wellauer observing "δι' αἶμ' vulg., sed ΔΙ, quod ex sequente ΔΙ natum est, sensu metroque postulante, ejicere non dubitavi: ornasti, texisti te nobili sanguine, non extinguendo. Hæc quum vulgo juncta cum verbis νῦν δὲ τελείαν legerentur, sensum aut nullum viderunt interpretes, aut conjecturis inferre conati sunt."

1432. ἔρις ἐριδματος] Angl. *strife upon strife*; *contention raised by contention*: compare vv. 148-50. 734-5. 1403-4. 1450-1. "Ἐριδματος explicari potest a contentione ædificata, i. e. rixa rixam parit: sed malim legere cum Scaligero ἐριδμαντός, ab ἐριδμαίω, irrito. Hom. Il. π'. 260. οἷζύς edd. ante Porson." Blomf. See Porson on Eur. Hec. 936, ἀλάστωρός τις οἷζύς: "οἷζύς scripsi, ut semper Attici, non οἷζύς:"—ἀνδρὸς οἷζύς, *the bane of the Man, or Master of the house*, already indicated by τελείαν v. 1429.

1438. ἀξύστατος, *inconsistent, rugged, intractable, untoward*; see the authorities which Blomfield has adduced, Aristoph. Nub. 1366, ἐγὼ γὰρ Αἰσχύλον νομίζω πρῶτον ἐν ποιηταῖς, ψόφου πλέων, ἀξύστατον, στόμφακα, κρημοποῖόν. Xenarchus in Athen. ii. p. 63. F. φθίνει δόμος, Ἄσυστάτοισι δεσποτῶν κεχρημένος Τύχαις.

1439. ἐμπίπτεις, is Canter's correction of ἐμπίπτεις, adopted by

Porson, Blomf. Scholef. and Dindorf. Wellauer and Klausen, after Hermann, prefer ἐμπιτυνείς—on which see Buttman's *Irregular Greek Verbs*, p. 213. v. Πιτυνέω. Hermann further proposed, as necessary to the metre, to read διφνίοισι, and so Wellauer, Dindorf, and Klausen have edited.

1441. κράτος τ' ἰσόψ. . . κρατύνεις, and with strength exhibiting no less spirit in the hands of women, heart-rending thing to me! pre-vailest^c. The insertion of τ', on account of the metre, is due to Hermann, and has been very generally received—"quia et sensus ei favet," says Wellauer, "et T ante I facillime excidere potuit." On the same principle, indeed, we might equally advocate the reading of Pauw and Heath κράτος γ' ἰσόψ.—but the copulative may also have been intentionally omitted, in order to furnish an apodosis to the sentence which, as it now stands, must be taken, not as a formal address, but as a mere exclamation of terror or surprise at the sight which fancy has conjured up, vv. 1443-55. Compare above, v. 344. Ἐκ γυναικῶν, by the agency (see note on v. 989.) of women, viz. Helen and Clytemnestra; through whom no less evils had now befallen Agamemnon and Menelaus, than had previously occurred in the *House of Tantalus* to Atreus and Thyestes, v. 1440. Καρδιόδηκτον is Abresch's universally-received correction of καρδίη δηκτόν. Blomfield compares θυμοδάκης and δηξίθυμος (v. 718): see also θυμοβόρος, v. 103. δῆγμα λύπης v. 760.

1443. ἐπὶ δὲ σώματος, For perched upon the body—this accounts for the abrupt exclamation in v. 1439—to my fancy like an odious raven, he—the Evil Dæmon, as plainly appears from v. 1447-9; and yet Porson, Blomfield, Wellauer, and Dindorf, have all followed Schutz in changing σταθεῖς into σταθεῖσ', which they would refer to Clytemnestra.

Ἐχθροῦ, hateful, because ill-omened; "hæc enim avis cadaveribus imminet. Κακὸς corvi epitheton commune, juxta vulgatissimum illud κακοῦ κόρακος κακὸν ὄν. Virg. Georg. i. 388, cornix improba. Plin. x. 12, Ipsa est avis inauspicatæ garrulitatis." Stanl.

1444. ἐκνόμως, lawlessly; contra legem, Well. Lex. Æsch.: but it may also signify, inharmoniously, out of measure, out of tune;

^c Klausen translates: *Ostendis mihi potentiam tuam in similitudine morum muliebrum positam*; and adds "Notio ostendendi, apparendi, latet in particula ἐκ. Intellige κρατύνεις κρ. ἐκ γ., ita regis mulieres, ut appareat ex his, in his.

Mulieres esse sorores Helenam et Clytemnestram satis patet. In similitudine morum utriusque hujus potissimum cerat chorus genii potentiam: apte igitur structura junguntur κράτος et ἰσόψυχον."

compare v. 1107, νόμον ἀνομον, and the analogous terms ἐκμελής, πλημμελής &c. “Ἐκνόμος, vox non passim obvia, h. l. *contra jus et fas, nefarie* significat. Post ἐπέυχεται deest vox dissyllaba. Alii suppleunt φόνη : nos δόμοις.” S. L. The Venet. and Florent. MSS. have ἐννόμος. Schol. : ὡς κόραξ ἐσθίων νεκρῶν σῶμα βοᾷ, οὕτω καὶ ὁ δαίμων ἐκνόμος δικάσει παρὰ τὸ δίκαιον.

1447. τὸν τριπάχιον, *the well-gorged, or over-grown Dæmon of this family*—as if it had been τὸν ἄγαν παχυνθέντα, Theb. 771 : with which compare also Suppl. 616–20, ἱεσίου Ζητὸς κότον μέγαν προφωρῶν, μήποσ' εἰσὸπιω χρόνου πόλιω παχύναι, ξενικὸν ἀστικὸν θ' ἅμα λέγων διπλοῦν μίασμα πρὸ πόλεως φανὲν ἀμήχανον βόσκημα πημονῆς πέλει. The propriety of this much-questioned epithet—suggested, as it would seem, by the preceding, and in some degree illustrated by the succeeding context—is sufficiently vindicated by other poetic descriptions of the manner in which these Evil Dæmons and Furies prey upon their human victims : see, for example, above vv. 1155–8. Eum. 264–6, ἀλλ' ἀντιδοῦναι δεῖ σ', ἀπὸ ζῶτος ροφεῖν ἐρυθρὸν ἐκ μελέωσ πέλασων ἀπὸ δὲ σοῦ βοσκὰν φεροίμαν πάματος δυσπότου. *ibid.* 302, ἀναιματον βόσκημα δαιμόνων, σκίαν. and 304, ἐμοὶ τραφεῖς τε καὶ καθιερωμένοι, καὶ ζῶν με δαίσεις, οὐδὲ πρὸς βωμῶ σφαγεῖς ὕμνον δ' ἀκούσει τόνδε δέσμιον σέθεν.

We need not, therefore, in violation at once of metre and of sense, suppose τριπάχιον to be derived from πῆχυς, *a cubit* ; nor yet have recourse to alteration, easy and unobjectionable as (unless it be on account of παλαιόν following) is Blomfield's conjecture τριπάλαιον, which Klausen has admitted into the text, remarking that the letters χ and λ are very frequently confounded by transcribers, as in v. 1094. of this play Aldus has printed χέβητος for λέβητος, and in Scylax 49. we find Νωχίωρος for Ὀλίωρος. Wellauer, indeed, objects to the derivation of τριπάχιος from παχύς, but it is not easy to say why, if from πῆχυς we find τρίπηχυς and τριπήχιος, we should not from παχύς derive τρίπαχυς and τριπάχιος.

Scholefield, agreeing in this formation of the word, assigns it nevertheless a very different meaning : “ τριπάχιος, *a παχύς, potest esse valde gravis, ut τριγέρων, τριτάλας, τριλλιστος, &c. sed rectius forsan Stanl. per tres generationes gravis. Cf. Choeph. 1055–60. (1068–73). Theb. 741 (744).*”

1450. νείρη, is Casaubon's obvious emendation of the common reading νείρει, adopted by Stanley, Schutz and Blomfield, but objected to by Wellauer as adding nothing to the sense, and because

it ought to be *veira* (as Klausen has edited), which would introduce too wide a departure from the text. If however it be, as is probable, a purely Epic word, we need not wonder at its introduction in this place in the Epic form. "*Νείρη. Infima pars ventris. Viscera. κοιλία ἐσχάτη.* Hesych. : eadem quæ *veiaira*, Hom. Il. E. 539, *veiairh d' ἐν γαστρὶ.* Vid. Foesii *Æconom.* p. 426." Blomf. Add Il. xvi. 465. *veiairan κατὰ γαστέρα*, where Ernesti would read *veiairhn*, as we find it in Pollux ii. 209, *καὶ κάτω κοιλία, ἣν Ὀμηρος veiairhn καλεῖ*—but see Heyne's note.

Musgrave on Rhés. 790. quotes the authority of Hesychius for both *veirh* and *veiros*, whence we should at once have obtained *veirei*—but on referring to Schrevelius' edition of Hesych. A. D. 1668, I find only: *Νειρή· κοιλῆ, κοιλία ἐσχάτη. Νειρόν· σφοδρόν, ἔσχατον*: whence it is plain that *veirh*, or rather *veirh*, like *veiairh* was properly an adjective, though *veiaira* seems to have been early established as a substantive—as it may very well be construed in the above passage of the Iliad, *τὸν βάλει, veiairan κάτω, γαστέρα.* Suidas has only: *Νείαιρα· τόπος ἔσχατος τῆς γαστρούς.*

The sense of the passage is well expressed by Schutz; *Eo enim auctore fit ut sanguinem lambendi dira libido in visceribus eorum qui ex hac gente orti sunt, seu posteriorum Tantalii, alatur, ita ut priusquam antiquus dolor cessaverit, novus cruor manet.*

1451. *ἰχωρ*, "*Cruor. αἷμα μετασμβεβηκός, ἔμπυον.* Hesych. : τὸ ἕδατῶδες τοῦ αἵματος, Aristot. *περὶ μορίων ζώων* ii. 4: *ὑγρασία τῆς διεφθαρμένης σαρκὸς ὑφαιμος*, Schol. Homer. Il. E. 340. In hoc loco subaudiendum videtur *ρίει.*" Blomf.

1453. *αἰνεῖς, you speak of*—a sense which properly belongs only to the radical verb *αἶνω, I say*; whence *αἶνος, a speech, narration, or mention*^d; and, from its derivative sense of *frequent or honorary mention*, *αἰνέω, I praise*: see Buttman's *Lexilogus*, art. 11. p. 59, and compare v. 98, *ἔτι καὶ δυνατὸν, καὶ θέμις αἰνεῖν.* Ch. 190, *ὅπως μὲν ἀντικρυσ τὰδ' αἰνέσω.*

1463. *ἀράχνης, a spider*, from *ἀράχνη*, of which noun we find also two masculine forms, *ἀραχνος* Suppl. 886. and *ἀράχνης*, Hes. Opp. 13. *τῇ γὰρ τοι νεῖ νήματ' ἀερσιπότητος ἀράχνης.* Hesych. : *Ἀράχνου : ἀπὸ εὐθείας, ἀράχνης. Δισχύλος Λαίῳ* (fr. 111.)—as in Latin also we find both *aranea* and *araneus*. Suidas and Etym. M. : *Ἀράχνη. θηλυκῶς, τὸ ὕφασμα. ἀράχνης δὲ, ἀρσενικῶς, τὸ ζῶντιον. παρὰ τὸ ἀραιὰ ἴχνη ἔχειν. εἴρηται δὲ ἀράχνης καὶ παρ' Ἡσιόδῳ, καὶ παρὰ Πινδάρῳ, καὶ παρὰ Καλλιῶ.*

^d vv. 750. 1454. 1518.

θηλυκῶς δὲ Σοφοκλῆς Ἰνάχῃ (fr. 269) Πάντα δ' ἐρίθων ἀραχνῶν βρίθει. To the same effect Blomfield cites Servius on Virg. Georg. iv. 246: "Sciendum, majores animal ipsum masculino genere appellasse hic *araneus*; retia vero, quæ faciunt, fœminino genere."

1465. κοίταν τάνδ' ἀνελεύθερον] These words depend not upon ἄμοι μοι, but, as Wellauer and Klausen have shewn, upon the preceding κρίσαι—the Semi-chorus taking up, as in v. 1429, the words of their Leader. We might, however, have looked for a better explanation than Klausen has given of ἀνελεύθερον: "*hei mihi, hoc cubitu ti adacto; sc. quo prostratus est necessitate coactus.*" Translate: *Woe is me! in this ignoble bed (thou liest) &c. compare below v. 1511.* "Ἀνελεύθερος, servilis, libero indignus:" Well. Lex. Æsch.

"Ἀνελεύθερον, Indignum. Ita Terent. Adelph. iii. 4. 3. *illiberale facinus.* Cic. de Orat. i. 32. *Res ad cognoscendum non illiberalis.*" S.L.

The Neap. MS., both here and in v. 1489, has κοίταν τάνδ' ἀνελεύθερα, with the gloss: ἀνελευθέρως, δουλικῶς.

1467. βελέμνη, a *weapon*. Etym. M. p. 194. 32. Βέλεμνα, βέλη. ἔστι δὲ καὶ ῥῆμα παρὰ τὸ βέλος, βέλεμος, ὡς ἔχω, "Ἐχεμος, Τήλεμος" πλεονασμῷ τοῦ ὄ, βελεμος καὶ βελεμμον. Compare Hom. II. xv. 484. Eur. Androm. 1136.

1469. μὴ δ' ἐπιλεχθῆς] I agree with Dindorf and Klausen in thinking that nothing is lost after this verse, as former editors have supposed, not so much it should seem from the difficulty of interpreting the passage as it stands, (though there certainly is some difficulty in this,) as from a desire to make this system of verses of the same length as that which follows from v. 1492. to v. 1501. This object, however, as we shall presently see, may be more readily attained by rejecting vv. 1492-3. Meanwhile in the present verse, which in the older Edd. was μὴδ' ἐπιλεχθῆς, Hermann's correction μὴ δ' has the sanction of the Neap. MS.; and reading, with every editor after Pauw, ἐπιλεχθῆς, we may translate: *but say not that I &c.*—the primary meaning of this deponent verb being, *do not make your reckoning or account, do not set it downe that &c.*: see Buttman's *Lexilogus* art. 76. §. 7. Hesych.: Ἐπιλεγόμενος· ἐπιλογιζόμενος. Ἐπιλεξάμενος· διαλεγείς, ἐνθυμηθείς: and Suidas: Ἐπιλεξάμενος· ἀναμετρήσας, ἀναλογισάμενος (Dionys. Halic. Ant. Rom. i. c. 39.) Ὁ δὲ Ἡρακλῆς τὸν ἀριθμὸν τῶν βοῶν ἐπιλε-

9 Compare γεγραμμένος v. 770, and oneself in writing—as a memorandum, the well-known use of γράφεισθαι, to take deposition, or indictment: Matth. Gr. ἰστων, or cause to be taken down, for Gr. §. 492. c.

ξάμενος (Angl. *having told over unto himself*). Καὶ Ἡρόδοτος (v. c. 30. 5.) Ὁ δὲ ἐπιτεξάμενος ὡς, ἦν δι' αὐτοῦ κατελθωσιν οἱ φυγάδες εἰς τὴν πόλιν, ἀρξεί τῆς Νάξου. Ἐντὶ τοῦ ἀναλογισάμενος (Angl. *having reckoned, or calculated*). Κεῖται δὲ καὶ ἐπὶ τοῦ, ἀναγωγός. Ὁ δὲ εὐρίσκει τὰ γεγραμμένα, καὶ ἐπιτεξάμενος ἐλέγχει τὸ πᾶν, ὡς ἐγένετο. Compare also Suppl. 49, ὄντ' ἐπιτεξαμένα—*whom having named, or recounted, among my ancestors &c.* Hesych. : Ἐπιτεξαμένη· ἐπιτεκασαμένη.

1471. φανταζόμενος, *adsimilatus*, Stanl.—rather *sese adsimilans, likening himself unto*, i. e. *appearing in the likeness of*—a singular use of φαντάζομαι, which usually signifies *I appear*, Eur. Phœn. 93. Ion, 1444. Androm. 877. Hesych. : Φαντάζομαι· συκοφαντοῦμαι. Φαντάζου δόμῳ (αἰ. δόμων). φαίνου. Φαντάσας· δείξας. Φαντασία· τὸ μὴ ὄν ἀληθές, ἀλλὰ σχήματι. Φαντίζοιτο (φαντάζοιτο)· φαίνοιτο. Suidas : Φαντάζομαι· συκοφαντοῦμαι. Ἀριστοφάνης. (Acharn. 823.) Οἱ παλαιοὶ τὸ φαντάζεσθαι ἐπὶ τοῦ φαίνειν ἔλεγον. Compare v. 101, ἀγανά φαίνουσα.

1472. δριμύς, *sharp-savoured, of a sharp temper, or wit*—a word, as Blomfield remarks, foreign to the dignity of Tragedy ; inasmuch that, except in this instance and Ch. 391, δριμύς θυμός, we find it only in the Cyclops v. 104, οἶδ' ἄνδρα κρόταλον, δριμύ Σιυίφον γένος. Homer has used the expression δριμεία μάχη. Il. xv. 696, and Theocritus δριμεία χόλη, Id. i. 18, τάμισον δριμείαν, xi. 66.

Ibid. ἀλάστωρ, an evil spirit, applied, like κακοδαίμων†, both to an evil *dæmon* and to one supposed to be under an evil influence : compare Pers. 354, φανείς ἀλάστωρ ἢ κακὸς δαίμων ποθέν. Suppl. 415, τὸν πανώλεθρον θεὸν βαρὺν ξύνοικον θησόμεσθ' ἀλάστορα, ὅς οὐδ' ἐν Αἴδου τὸν θανόντ' ἐλευθεροῖ. Eum. 237, δέχου δὲ πρηνεμῶς ἀλάστορα. Hesych. : Ἄλάστωρ· πικρὸς δαίμων. Idem : Ἄλαστορες· παλαμναῖοι, οἱ μύσσησιν ἐνεχόμενοι, ἢ οἱ μέγαλα ἀμαρτάνοντες. See further in Blomf. Gloss. on Pers. 360. and 983, where he gives the true etymology of this much-controverted word. “Ab ἀλη, *mentis error, delirium, venit ἀλάζω, decipio, unde ἀλαζών, ὁ ἀπατεῶν καὶ κομπαστής, ἀλάστωρ, qui in errore perniciosum trahit, ἀλαστος, qui in errorem perniciosum inducitur ; unde error ipse, et deinceps omnis calamitas, ἀλαστος dicebatur.*”

1474. τὸνδ' ἀπέτισεν, *has retaliated upon this man*—i. e. has made Agamemnon's life the satisfaction for the lives which Atreus took away—*having offered up an adult upon the previous sacrifice of Thyestes' children.* Compare with this metaphorical use of θύω,

† Angl. *an unlucky genius, a miserable devil.*

Eur. *Orest.* 562, τοῦτον κατέκτεω, ἐπὶ δ' ἔθυσσα μητέρα. *ibid.* 191, ἐξέθυσ' ὁ Φοῖβος ἡμᾶς. *Cyclops* 371, δαμάτων ἐφεστίους ξένους ἰκτῆρας ἐκθύει δόμων.

1476. ὡς μὲν ἀνάιτιος εἰ σύ] Schutz first added this σύ, which seems to be required, not more on account of the metre, than to mark the distinction between *you*, *Clytemnestra*, and the co-operating Dæmon with whom she wishes for the moment to identify herself. Otherwise we might read, as Wellauer proposes, ἐσσί, which transcribers would be very apt to contract into the common Attic form.

1478. πῶ ; πῶ ;] These unknown, and as yet unexplained, interrogatives are to be received, it seems, on the testimony of one solitary sponsor for their admission into the language of Ancient Greece. "Πῶ *Sicula* vox, inquit Well."—contentedly proclaims Professor Scholefield ; "Forma est *Sicula*. Well."—echoes Klausen : but for the proof of this, we find only *Marcus dixit ; ita est*—"πῶς πῶς ad Marg. Ask. invenit Buttl., quod recepit Blomf., sed quum πῶ sicula (*sic*) vox sit, qualibus usum esse Æschylum constat, nihil mutaverim." Well.

Ibid. παρόθεν δὲ κ. τ. λ. Translate : *but on his father's part, i. e. in consequence of his father's transgression, an avenging evil spirit may very possibly have been a participator in it—παρόθεν, entailed, as it were, from his father ; compare Soph. Antig.* 2, ἀρ' οἷσθ' ὁ τι Ζεὺς τῶν ἀπ' Οἰδίου κακῶν ὅποιον οὐχὶ νῶν ἔτι ζώσαν τελεῖ ;

1480. βιάζεται δ'—, *For black Mars revels^h in kindred blood-sheddings (see note on v. 50) ; to which excess of violence even now also proceeding he will give free course to the congealed current of the devoured children's blood—so we may extract a meaning from this difficult sentence, of which preceding editors have well nigh despaired. Αἷματα, in the plural, of itself generally denotes blood shed by violenceⁱ ; so that we might have rendered ὁμοσπ. ἐπιρρ. αἷμ. streams of blood-shed among near kinsmen—compare Ch. 66. 284. 932. Eum. 167. 253. Suppl. 265. In v. 1482 Bothe, Butler, and Blomfield read μέλεος on account of the metre, but this is not necessary, if we suppose the line to be *Versus Prosodiacus*) *Catalect.*,*

^h γένοιτο, *esse poterat, might be or may be conceived to have been ; γένοιτ' ἔν, fuerit, may or will have been ; was, it may be,—*

^h Stanley compares v. 374, βιάται δ' ἅ τάλαρα κειθῶ.

ⁱ On the same principle, apparently,

we find *gladii*, *Juv. Sat.* iv. 96. x. 123, and *cultri*, *Juv. Sat.* x. 269. used to express respectively *the butcher's knife, the assassin's sword.*

^j See Seale's *Greek Metres*, sect. viii. p. 37. Ed. 1820.

the penultimate of *Ἄρης* being *long* as in Theb. 244. *τούτω γὰρ Ἄρης βόσκειται φόνω βροτῶν.* *ibid.* 344. 469. Pers. 86. *Ibid.* ὅποι δὲ καί— for which Scholefield, in part adopting Butler's^k conjecture, has edited ὅποι δίκαν—although hastily condemned by him as a reading “*nullo sensu*,” may be defended and explained, on nearly the same principle as in v. 939 we have retained *ἔταν δὲ...τε*, *Angl. and when, again—or yea, and when—*. Literally translated, they would be *to which point, let me add, as at other times so now also proceeding—the δὲ more suo* inviting attention to something further, which the *καί* conspires to specify as an *actual* and *according* exemplification of the spirit of the preceding remark.

Compare two amusing instances of this pointed and particular application, by means of *δὲ καί*, of a general sentence preceding, *Soph. Aj.* 1142–7, ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσση θρασύν... οὕτω δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα κ. τ. λ. *ibid.* 1150–8, ἐγὼ δὲ γ' ἄνδρ' ὄπωπα μωρίας πλέων... ὄρω δὲ τοί νιν, κᾶστιν, ὡς ἐμοὶ δοκεῖ, οὐδεὶς ποτ' ἄλλος ἢ σὺ, μῶν ἠμιξάμην; see also Griffiths on *Prom.* 973, καὶ σὲ δ' ἐν τούτοις λέγω (*Angl. and you too—yea, and you—*); Arnold on *Thucyd.* i. 133. 9.

Ibid. *προβαίνων*] Vettori, with the Venet. Florent. and Neap. MSS. has *προσβαίνων*—which might perhaps be allowed to stand, if in the Strophe v. 1459. we were to read *βροτοῖσιν*—the verse being *Epiconic a minore*, with a *Molossus* preceded by an *Iambic Syzygy*¹.

1483. *πάχνα* *κουροβόρω*, *the devoured children's congelation*, might well be thought an harsh and unintelligible expression, had not *ἄμοσπ. ἐπιρῶ. αἱμάτων* immediately preceding furnished a sufficient clue to the interpretation of *πάχνα*, as applied to an *old stain of blood* which, according to a well-known superstition of every age and clime, is now to stream afresh; and had not the similar combinations *ἐπιρῶαὶ ἄμοσποροι*, *ἔρωσ αἱματόλοιχος* v. 1449, with many others which might be adduced, warned us to take the adjective *κουροβόρω* with some latitude, as in general *relating to the devoured*

^k † ὅποι δὲ κ. τ. λ. *Varie tentant viri eruditi. Conjecturæ olim a me editæ insistentes nunc quoque legerim ὅποι δίκαν προβαίνων Πάχνας κουροβόρου παρέξει. Urgetur autem a scelere in scelus cognatis sanguinis effusionibus miserandus ille Mars, antiquus Tantalidarum Genius, qui quidem ulterius procedens grami, seu sanguinis, filii sui a Thyeste comesi pœnas dabit.* Sic Eur. *Androm.* 1106, τῆς πάροιθ' ἁμαρτίας

δίκας παρασχέιν. Hipp. 49, τὸ μὴ οὐ παρασχέιν τοὺς ἐμοὺς ἐχθροὺς ἐμοὶ δίκην. *Sunt qui nihil mutatum velint nisi πάχνα in πάχναν: Ad quod progressus Mars, sc. malus Genius, vel nativoro illi Thyestæ horrorem incutiet. Durum hoc quidem. Paulo faciliora sunt quæ supra dedimus; nec ea tamen ipsa placent.* S. L.

¹ Seale *ut supra*, p. 35.

children—in which sense also we must understand the words παιδέβοροι μόχθοι, Ch. 1068. Similar licenses of expression are to be found in Latin: e. g. Virg. *Æn.* ii. 576, *sceleratas sumere pœnas*, Angl. *vengeance upon the wickedness* of Helen, the same as *fœminea pœna*, *ibid.* v. 584: again *ultricies flammæ*, Angl. *the flame of Revenge* in the breast of Æneas, *ibid.* v. 587. Πάχη, *pruina*, (πρωινή, sc. πάχη), *dróσος πεπηγυία*: Timæus, and Photius Lex. MS. Ἐπειδὴν ἐκ γῆς ἢ ἐκ θαλάττης ἀνερχθεῖσα ὑγρασία ἰφ' ἡλίου μὴ κατεργασθῆ, καταψυχθῆ δέ, πάχη καλεῖται: Suidas, from Laertius in Zenon. Citi. Segm. 53. The old Edd., it should be remarked, have *πάχνα*.

Ibid. παρέξει] “*suppeditabit cruori puerivoro, idem quod: suppeditabit, inserviet effundendo cruori comedendorum infantium; efficiet ut denuo effundatur cruor talis, ut denuo perpetretur facinus atrocissimum.* Παρέχειν τῷ absolute dictum, ut Latinorum *suppeditare, copiam facere alicui.* Ita ἐτοιμός εἰμι σοι παρέχειν ἀποκρινόμενος, Plat. Protag. 92. παρέχειν ἰατρῷ, Plat. Gorg. 25. 69. 79. κακῶς παρέξω, sine dativo, Aristoph. Lysistr. 227. Sæpius huic dictioni additur infinitivus aliquis, velut Soph. Aj. 1146: παρῆν παρείχε τῷ θέλοντι ναυτῶν^m. Cf. Plat. Theætet. 116. Eadem, quæ in nostro loco, inest vis in voce παρέχει impersonali.” Klausen.

1492-3. These two verses, which Seidler *De Verss. Dochn.* p. 408. holds to be spurious, I have after Dindorf inclosed within brackets—being unable to persuade myself, with Wellauer, that the οὔτε connects what follows with the preceding remark of Clytemnestra, vv. 1468-75ⁿ. Even if with Schutz, Butler, and Blomfield, we venture to substitute οὐκ in place of οὔτε, we shall find it hard to establish any think like a logical connection in the sentence; whether, with Blomfield, we further substitute for δολίαν Dobree's proposed correction δούλιον, answering, as it would seem, to ἀνελεύθερον; or, with Butler, inclose vv. 1494-5. in a parenthesis, so as to introduce an opposition between οὐκ and ἀλλά in v. 1496. But let us omit these two supernumerary and, in all probability, supposititious lines, and the connection is close and obvious. Clytemnestra, now no longer attempting to exculpate herself as having been merely an instrument in the hands of a

^m So Pers. 209, δ δ' οὐδὲν ἄλλο γ' ἢ πτήξας δέμας παρείχε.

ⁿ This appears to be the opinion also of Klausen, who objects not, in the case of *Anapæsts*, to the Antistrophe being longer than the Strophe, and on v. 1484.

remarks: “Denuo luctu victus querelas fundit chorus. De quibus quum primo ad designatam culpam necis responderit Clytemnestra, nunc justitiam facinoris probatura arripit vocem ἀνελεύθερος.”

higher Power, again takes refuge in the great Heathen principle of *Retaliation*; and, more successful in this, is emboldened once more to avow, and triumph in, what she has done: compare vv. 1339-45. 1371-3. 1403-4. 1522-3.

1494. *δολίαν ἄτην*, Angl. *a treacherous blow*. "In hoc dicto videtur latere indicium, Æschylum quoque eam retinuisse fabulam, qua per simulatas nuptias cum Achille habendas Aulidem vocatur Iphigenia. Probabile est hæc, quæ petita erant e Cypriorum libro septimo, in tragedia *Iphigenia* exhibuisse poetam." Klausen. To the same effect the Bishop of Lichfield: "Si *dolo*, inquit, interceptus est, nonne idem Iphigeniam filiam meam *dolo* etiam mac-tavit? Eam enim, ut est apud Eurip. in *Iph. A.*, nuptiarum præ-textu cum Achille celebrandarum ad Aulida adduxit. Hinc patet, ut obiter moneam, minime recipiendam esse lectionem *δούλιον* pro *δολίαν*, a cl. Dobræo propositam et a Bl. in textum receptam."

1496. *ἔρνος*, *a young shoot, an off-set*; and hence *offspring*; compare Eum. 661, ἡ δ', ἄπερ ξένῳ ξένη, ἔσωσεν ἔρνος. *ibid.* 666, ἀλλ' οἶον ἔρνος οὗτις ἂν τέκοι θεός. Blomfield compares Soph. CEd. C. 1108, ὃ φίλτατ' ἔρνη. Eur. Phœn. 199, ὃ Διὸς ἔρνος. Tr. 761, ὃ Τυνδάρειον ἔρνος. Bacch. 1305, τῆς σῆς ἔρνος νηδύος. Pind. Isthm. iv. 76. ἔρνεϊ Τελεσιάδα: and adds "Homerum secuti sunt, qui dixit *ἔζος*" Ἀρηος. *Μοχ ἀερθέν* est *eductum*; ex Homericō [Il. xviii. 56.] ὃ δ' ἀνέδραμεν ἔρνεϊ ἴσος."

1497. τὴν πολυκλαυτὸν τ' Ἰφιγενείαν] I humbly agree with Klausen in thinking that Porson's criticism on Eur. Med. 822, however just and good in itself, might have been spared in reference to the present passage, of which he too hastily says: "dele inutilem copulam et lege *πολυκλαυτὴν*:"—a correction, which on his authority has been most needlessly introduced into the text by Blomfield and Scholefield, nay even by Wellauer and Dindorf. See the note on v. 123, and compare in particular v. 9. ἐκ Τροίας φάτιν, ἀλώσιμόν τε βάξιν, v. 205, παυσανέμου θυσίας, παρθενίου θ' αἵματος, v. 1377, τοδ' ἐπέθου θύος, δημοθρόους τ' ἀράς. Suppl. 60, τὰς Τηρείας μήτιδος οἰκτρὰς ἀλόχου, κερκηλάτου τ' ἀηδόνοσ—in all which passages the copulative occupies precisely the same position, and subjoins in plainer terms the same sort of explanation, or expansion, of the subject of the preceding clause.

In what follows, we might still further, perhaps, adhere to the common reading, so as to retain, *ἀνάξια*, and yet to Grecian ears exhibit the words *ἄξια δράσας ἄξια πάσχω* in that close apposition

in which on every account it is most desirable to place them, if we were to arrange the lines, as Wellauer has done, τὴν πολυκλαυτόν τ' Ἴφιγένειαν ἀν-||-ἀξια δράσας ἀξια πάσχων—but the ἀν-, whether accidentally or designedly introduced after Ἴφιγένειαν, and (if by design) whether intended to bolster up the sense, or metre, or both, I cannot but think more detrimental to the spirit of the passage, than it is beneficial to the letter. I therefore read with Dindorf and with Klausen—Ἴφιγένειαν || ἀξια δράσας ἀξια πάσχων,—and suppose that in regard to the Proper Name the poet has here availed himself of that poetic license^o, by which it is admitted he might, had he been so minded, have written πολυκλαύτην; whilst I interpret v. 1498 in the sense which Hermann first pointed out, as ἀξια ἀξίων δραμάτων πάσχων—in which sense it belongs to that peculiar phraseology, of which, to borrow the words of Griffiths on Prom. 19, ἀκόνα σ' ἀκων—, “no one is likely to be reading the” Agamemnon, “who has not already met with many instances, which are to be found plentifully in all the tragedians:” see, for example, in that play vv. 191. 218. 671, and in this v. 526. Compare also vv. 358. 514. and below vv. 1501. 1534.

The whole passage may be translated: *but now that even as unto the off set from him that I had reared, the much-lamented Iphigenia I mean, he did what was meet, he is suffering what is meet, let him utter no proud boast in Hades, since by a murderous death he has paid for just (περ) what he did first, or set the first example of*—in some such way must we here interpret ἤρξεν, as from ἀρχω princeps vel auctor sum; on which primary sense, (more familiar in the compounds ὑπάρχω, προῦπάρχω, and κατάρχω) P, see Matth. Gr. Gr. §§. 335. 336. and Buttman's *Irregular Greek Verbs*, p. 33, and com-

^o It seems obvious to object to Klausen's apology for this—“solet quidem corripui ultima syllaba in voce Ἴφιγένειαν, ut Eur. Iph. A. 90: sed poterat Æschylus in Anapæstis uti forma Dorica posita pro epica Ἴφιγενείην”—that we find Ἴφιγένεια, below v. 1525, in an Anapæstic line with its final syllable short. But it is not in Anapæstic systems only that the Attic poets appear to have allowed themselves certain, not very easily defined, licenses with regard to the final syllable of nouns ending in α—see, for example, Theb. 685, κακῶν δὲ καίσχρῶν οὐτῶν εὐκλείαν ἐπίς, with the other instances adduced in an able Review of

Professor Scholefield's *Æschylus, Philological Museum*, No. ii. pp. 220 &c.—nor is the inconsistency even, observable in vv. 1497. 1525, without a parallel in Æschylus. Thus in the Persæ v. 29. Ἀρτεμβάρης has its penultimate long; but short, *ibid.* 302, and long again, *ibid.* 971. Φαρανδάκης v. 31. has its penultimate long; but short, *ibid.* 957.

^p Matthiæ notices under the same head καθηγείσθαι τινος, *to be the first, to make a beginning*, Plato, *Laches* p. 182. C: to which we may add ἐσηγησαμένου τὴν πείραν, *having first suggested the attempt*, Thucyd. iii. 20. Compare also *ib.* iv. 76. vi. 99.

pare Thucyd. i. 49: ἐν ἧ (ναυμαχίᾳ) αἱ Ἀττικαὶ νῆες παραγιγνώμεναι τοῖς Κερκυραίοις, εἴ πη πιέζοντο, φόβον μὲν παρείχον τοῖς ἐναντίοις, μάχης δὲ οὐκ ἤρχον. *ibid.* 52: ναυμαχίας οὐ διανοούμενοι ἄρχειν ἐκόντες. and 53: ἀδικεῖτε, ὧ ἄνδρες Ἀθηναῖοι, πολέμον ἄρχοντες καὶ σπονδὰς λύοντες. *ii.* 12: ἦδε ἡ ἡμέρα τοῖς Ἑλλησι μεγάλων κακῶν ἄρξει: in all which passages, as also in those where (as in Thucyd. i. 93. vi. 54. &c.) it denotes *precedence of rank, or office*, the verb ἄρχειν may be resolved into ἄρχων εἶναι, as we find it expressed in Soph. Aj. 934, μέγας ἄρ' ἦν ἐκείνος ἄρχων χρόνος πημάτων—compare Pers. 353, 409. Eur. Med. 1372. Hipp. 410. Troad. 990. Hel. 425, and as more immediately parallel to the passage before us, Soph. El. 552^q, ἐρεῖς μὲν οὐχὶ νῦν γέ μ' ὡς ἄρξασά τι λυπηρόν εἶτα σοῦ τάδ' ἐξήκουσ' ὕπο: where we may translate ἄρξασά τ. λ. *having started, or begun with, something offensive*: whether we take λυπηρόν τι adverbially, or resolve the construction into ἀρχήν τινα λυπηράν ποιήσασα^r.

Wellauer, indeed, (*Lex. Æsch.* v. ἔρδειν) derives ἤρξεν from ἔρδω; but the indic. aorist of this verb is ἔρξα, as we find it in Theb. 924, being in fact an abbreviated form of ἔρεξα from ῥέζω, whence fut. ῥέξω and by transposition ἔρξω, as also aor. i. inf. ῥέξαι and ἔρξαι below vv. 1513. 1629, and part. ῥέξας and ἔρξας v. 1534. See Matth. Gr. Gr. §. 249, who holds with the grammarians that ῥέξω, in Doric pronunciation ῥέδω^s, is the radical word, from which by transposition came ἔρδω or ἔρδω; and that from the transposed future ἔρξω, a series of derivative words were formed as from a present ἔρω: *Ibid.* §. 234. Buttman on the contrary, with less show

^q This appears to be the passage to which Buttman refers, as the only instance in which ἄρχω is used by the Attic writers in the sense of *to begin*—although the reference is incorrectly given to Soph. El. 522, where, oddly enough, ἄρχω does occur, but in its common acceptation *I rule*. It will be seen, however, that in neither passage is there any exception to its most general meaning *I am first, I take the lead*—either absolutely, or in some particular line denoted by an accusative following—whence, in a slightly derivative sense, it came to be used either as an active or a neuter verb, with the same license as we familiarly employ the English verbs *to start, to originate*.

^r This construction of ἄρχειν with an accusative is analogous to that of *νικάω*

in such phrases as Eum. 432, ὄρκους τὰ μὴ δίκαια μὴ νικᾶν λέγω, *Angl. not to carry or prevail in*, on which see Matth. Gr. Gr. §. 409. 3. The analogy holds also in their intransitive use: compare, for example, Soph. Antig. 233, τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν with Eur. Hipp. 410, ἐκ δὲ γενναίων δόμων τὸδ' ἤρξε θηλείαισι γίγνεσθαι κακόν—*sc. ἤρξε τὸ τῷδε γίγνεσθαι κακόν, Angl. originated the occurrence of this evil—to be distinguished from Thucyd. iii. 18. καὶ δ' χειμῶν ἤρχετο γίγνεσθαι, Angl. and the winter season was commencing—it was beginning to be Winter*. Compare also in the Orators προξενεῖν τι or τινά, *Angl. to patronise or warrant a person, or thing*.

^s Hesych. : ῥέδειν' πράττει, θέει.

of reason on his side, derives $\rho\acute{\epsilon}\zeta\omega$ from $\epsilon\rho\delta\omega$: *Irregular Greek Verbs*, p. 221.

1503. *εὐπάλαμον*] The MSS. and Edd. previous to Porson have *εὐπάλαμον*, in violation of the metre, but in strict accordance with the analogous compound *ἀπάλαμος* (Apollon. Lex. :) *ἀμήχανος*. *παλάμαι γὰρ αἱ μηχαναί. σημαίνει δὲ καὶ τὸν ἄπειρον*. 'Ὡς δ' ἔτ' ἀνὴρ ἀπάλαμος—Hom. Il. v. 597: Hesych.: 'Ἀπάλαμος' ἀσθενής, ἀμήχανος. Suidas also has: 'Ἀπάλαμος' ἄπειρος: and *εὐπαλάμων ὕμνων ἀντὶ τοῦ, εὐ διακεχειρισμένων, ἢ συντεταγμένων*. *Τέκτονες εὐπαλ. ὕμνων* (Schol. Aristoph. Eq. 527.) Hence we may translate *εὐπάλαμος*, in the sense nearly of *εὐτρεπής, εὐνικος, εὐχερής* &c., *handy, of a ready turn, dexterous, clever*; *παλαμάσθαι γὰρ οἱ Ἀττικοὶ τὸ διὰ χειρὸς ἐργάζεσθαι*. Etym. M. p. 647, 50: *παλάμαι· αἱ χεῖρες, καὶ αἱ τέχναι*, Hesych.: and Suidas *παλάμων τέχων, ἢ χειρῶν: παλαμάσθαι τεχνάζεσθαι: καὶ Ἀπάλαμος παρ' Ὀμήρῳ, ὁ ἄτεχνος*.

1504. *ἅπα τράπωμαι*] Elmsley on Eur. Heracl. 595, proposed to read *ἅποι*, as also *ποῖ* for *πᾶ τις τράποι*' ἄν; Ch. 409: but whatever may be said of the latter passage, the change is wholly unnecessary here, where the object of the action in *τράπωμαι* manifestly is the accusative *εἰπ. μερίμναν*. *I am at loss (by) which way to turn myself for a ready device*—or, without altering the original collocation, in respect of ready counsel, which way to turn, whilst the house is falling. “Ὅποι Emal. ad Heracl. 595. ut opinor, citra necessitatem: ἅποι est quoniam, whither; ἅπα est quoniam, which way. Plato Parmen. p. 135. C. quum supra dixisset, οὐδὲ ἅποι τρέψει τὴν διάνοιαν ἕξει, mox subjungit, τί οὖν ποιήσεις φιλοσοφίας περὶ; πῆ τρέψει, ἀγνοουμένων τούτων; ubi jure nihil mutavit Heindorfius. Distinctionem, quam inter *ποῖ* et *πῆ* statuit Hermannus ad Herc. Fur. 1236, non intelligo. Quod vero dixit Porsonus ad Hecub. 1070 (1062) *πᾶ* et *quietem* et *motum* significare, utinam etiam probasset. Omnino notent tirones *πῆ* dativum esse pronominis obsoleti *πός*, sicut *ἦ* pronominis *ὄς*, et cum *ὀδῶ* subaudito concordare; *ποῖ* vero ejusdem pronominis est dativus genere masculino. Sic apud Latinos *quo, qua*. A *πός* formatur adverbium *πόσῃ* Il. π'. 442, ut ab *οἶκος*, *οἴκοσε* &c. non autem a *ποῦ*, quod ait Apollon. de Adv. p. 607. 23. Quæ de his adverbii protulit Burneus (*Monthly Review*, April 1799, p. 439), docta sunt, sed non satis enucleata.” Blomfield.

Ibid. πίνωντος] Wellauer and Klausen, acting on the suggestion of Blomfield, have edited *πινόντος*—but the present participle certainly agrees better with the succeeding context, and Buttman's

notion^t that the old present *πίνω* need not be supposed to have fallen altogether into disuse, even when from *ἐπιπνον* had arisen a lengthened present *πινῶ*, seems both reasonable in itself, and the best means of reconciling the conflicting opinions of Hermann and Elmsley on Eur. Heracl. 77: on which see the *Classical Journal*, vol. xxxviii. pp. 284-7.

1506. *ψεκᾶς*] Dindorf alone reads *ψεκᾶς* here, as also *κατεψεκάζων* in v. 542. Hesychius has: *Ψεκάδες· ῥανίδες, σταγόνες. Ψεκᾶς· σταγών.* and again: *Ψαικᾶς· ψεκᾶς, ῥανίς. Ψαικάλουχον· ἔμβρνον. Ψακαλοῦχοι· ψακᾶδας ἔχουσαι, εἰσι δὲ ἔμβρνα.* Suidas has both: *ψεκᾶς· δρόσος*, and: *ψακᾶζει· ῥαίνει.* Ἀριστοφάνης· (Pac. 120.) ἔνδον δ' ἀργυρίου μηδὲ ψακᾶς ἢ πάνυ πάμπαν. ἀντὶ τοῦ, οὐδὲ τὸ σμικρότατον. "Vulgatur *ψεκᾶς*. Mæris: *ψακᾶς, Ἀττικῶς. ψεκᾶς, Ἑλληνικῶς.* Supra 1360. (1357.) libri omnes *ψακᾶς*. Phrynichus App. Soph. p. 73: *ψακᾶζειν, διὰ τοῦ α, οὐ διὰ τοῦ ε.* Cf. Eustath. p. 1071, 9. Sophocles dixit *ψακαλοῦχοι μητέρες*, in fragm. ap. Eustath. p. 1625, 49. sed *ψεκάδος* in ἠΤυμpanist. fr. 1. (563). *ψακᾶς*, Aristoph. Pac. 120. Fieri potest ut hoc recentioris Atticisimi fuerit, *ψεκᾶς* vero vetustioris. Sensus est, *guttatim pluere desiit et in torrentem vertitur.*" Blomfield.

1507. *δίκην δ'*—] "Pulcherrima, si rite intelligatur, allegoria: *Fatum, seu Parca, vindictam jam adversus aliud crimen aliis cotibus acuit*; h. e. novo Clytemnestræ facinori novus jam ultor paratur. *Δίκη* cum ferro quod acuitur, Orestes autem cum cote, qua ferrum acutum redditur, comparatur; quia *Μοῖρα* eum tanquam vindictæ instrumentum adhibitura erat." Schutz. The correction *δίκην*, for *δίκη* (Neap. MS.; *δικῆ*), is due to Auratus; *θηγάει*, for *θήγει*, to Hermann; *θηγάναισι*, for *θηγάναις*, to Pauw. We may translate: *yea and Fate is whetting the edge of Justice for (i. e. to avenge) a fresh matter of wrong upon other and fresh whet-stones.* *Πρᾶγμα*, like the Latin *res*, is not unfrequently found in this forensic sense; compare Eum. 278. 470. 477. 482. 488. 575. 584. 630. Suppl. 356. Eur. Orest. 782; and for *δίκη βλάβης*, Angl. *an action of trespass*, see Demosth. ag^t. Midias, p. 522, 26: *δίκας ἰδίας μοι προσῆκεν ἀτῶ λαχεῖν, τῶν μὲν ἱματίων καὶ τῶν χρυσῶν στεφάνων τῆς διαφθορᾶς καὶ τῆς περὶ τὸν χορὸν ἀπάσης ἐπηρείας, βλάβης, ᾧν δ' εἰς τὸ σῶμα ὑβρίσθαι φημί, ὑβρεως.* Compare a similar description of that Power "to whom vengeance belongeth," Deut. xxxii. 41 v: *If I whet my glittering*

^t *Irregular Greek Verbs*, pp. 213-14.

^u Compare Cic. ad Attic. ii. 7.

^v Sept. Vers.: *ἔτι παροξυνῶ ὡς ἄστρα-*

πῆν τὴν μάχαράν μου, κ. τ. λ. Ps. vii.

12: *εἰάν μὴ ἐπιστραφῆτε, τὴν βομφαλῶν*

αὐτοῦ στιλβάσει.

sword, and mine hand take hold on judgment, I will render vengeance to mine enemies; and Psalm vii. 12: If the wicked turn not, He will whet His sword: also Ch. 646, Δίκας δ' ἐρείδεται πυθμῆν' προχαλ-
 κεύει δ' Ἀῖσα φασγανουργός· τέκνον δ' ἐπεισφέρει δώμασιν αἱμάτων παλαι-
 τέρων.—Θηγίνει· ὀξύνει: Hesych. Idem: θηγάνη· ἀκόνη. λέγουσι δὲ καὶ
 θήγανον: compare Eum. 859, αἱματηρὰς θηγάνας, σπλάγχχνων βλάβας
 νέων. Soph. Aj. 820, σιδηροβρῶτι θηγάνη νεηκονῆς.

1511. δροίτας, a bathing-tub, a vat; compare above vv. 1093-4.
 Ch. 999, νεκροῦ ποδένδυτον δροίτης κατασκήνωμα. Eum. 633, δεδεγμένη
 δροίτη, περῶντι λουτρὰ κάπι τέρματι φᾶρος παρεσκήνωσεν. Blomfield
 further quotes from Lycophron v. 1108, δροίτην, (just before de-
 scribed, *ibid.* v. 1103, as θερμὴν λουτρῶνος στέγην), and Nicand.
 Alexiph. 462, δροίτη, where the Scholiast: ἤγουν ἐν σκάφῃ θερμοῦ
 ὕδατος, ἐν πυέλῳ. Elsewhere it signifies a coffin or funereal urn;
 being, according to etymologists, ἡ ἐκ δρυὸς εἰς οἶτον πεποιημένη. See
 Etym. M. p. 288, 3. Δροίτη· ἡ πύελος. ὁ δὲ Αἰτωλὸς φησὶ, τὴν σκάφην
 ἐν ἣ ἐτιθηνέιτο τὰ βρέφη. Παρθένιος δὲ, τὴν σύρον. καὶ Δισχύλος.
 Eustath. on Od. xii. p. 1726, 11: Καὶ δρύτη δέ, φασι, πύελος κυρίως ἢ
 ξυλίνη, ὡς ἀπὸ δρυός. ἥς ἢ χρῆσις παρ' Δισχύλῳ ἐν Ἀγαμέμνονι. εἰ δὲ διὰ
 διφθόγγου γράφεται ἡ δροίτη ἐκεῖ διὰ τὸν οἶτον, οὐ κωλύει ταῦτα τὴν ῥη-
 θέϊσαν ἐρμήνειαν αὐτοῦ. συγκέκεπται γὰρ ἐκ τοῦ δρυοίτη· ἵνα ἢ κυρίως
 δροίτη, πύελος ἢ λάραξ ἐπὶ τεθνεῶσιν.

Ibid. χαμεύναν, a pallet, a lowly bed. Suidas: Χαμεύνης· ὁ χαμαὶ
 εὐναζόμενος. καὶ θηλεκῶς, χαμεύνη· ταπεινὴ κλίνη. Ἀριστοφάνης (Av.
 816): Οὐδ' ἂν χαμεύνη πᾶν γε κειρίαν γ' ἔχων. Hesych.: Χαμεύνη·
 στιβάς, καὶ ἡ ταπεινὴ κλινὴ. καὶ χαμεύνης, ὁ χαμαὶ κοιμώμενος. Pollux
 x. 35: Τῶν ἀδοξοτέρων ἢ χαμεύνη καὶ τὸ χαμεύνιον. ἐν γούν τῷ σατυρικῷ
 Σκίρωνι Εὐριπίδης φησι· Σχεδὸν χαμεύνη σύμμετρος Κορινθίας παιδός:
 compare also Rhés. 9, λείπε χαμεύνας φυλλοστρώτους. *ibid.* 852, τίς δ'
 ἂν χαμεύνας πολεμίῳν κατ' εὐφρόνην Ῥήσου μολῶν ἐξεύρεν; Theocr. xiii.
 33, πολλοὶ δὲ μίαν στορέσαντο χαμεύναν. It is a contraction of χαμαι-
 εὐνή, as χαμεύνης is of χαμαιεύνης, Hom. Il. xvi. 234. The *vũn* which
 followed *δροίτας* in the older Edd., has been omitted by every editor
 after Schutz, with the sanction of the Venet. and Florent. MSS.
 It originated, no doubt, with the Neap. MS. See on v. 775.

1518. τίς δ'] It is not necessary with Stanley and others to alter
 ἐπιτύμβιος αἶνος (the reading of all the MSS.) into accusatives after
 ἰάπτων, which may be taken in a neutral sense, Angl. shooting or
 darting, as we find it in Suppl. 547, ἰάπτει δ' (sc. ἐαυτήν) Ἀσίδος δι'
 αἶας. Translate: and what funeral oration over the godlike man,

amid tears alluding to him, will be afflicted in sincerity of heart?—*ιάπτων*, sc. ἐπ' αὐτῷ, aiming or pointing at him; or it may be *λόγους* *ιάπτων* αὐτόν, hitting at him, (Angl. hitting him off) with words; as we find it expressed in Soph. Aj. 501. “Ἐπιτύμβιον αἶνον ex Stanleii conjectura Schutz. Blomfield., vim poeticam infringentes; αἶνος ipse πονεῖν dicitur.” Well. “Lessum funebrem intellige, qui jam tum Heroicis temporibus frequentabatur. Cf. Hom. Il. Ω'. 725 sqq.” Hinc postea apud Græcos λόγος ἐπιτάφιος, apud Romanos oratio vel laudatio funebris. Veram esse lectionem *τίς δ' ἐπιτύμβιον αἶνον*—, satis mihi patet ex Clytæmnestræ responso, quæ dicit ‘Non ad te pertinet hujus curæ mentionem facere; a nobis occisus est, et nos eum sepeliemus.’” S. L.

1519. ξὺν δάκρυσι] The old Edd. have *δακρύοις*, for which Butler, Blomf., and Scholef., with the concurrence of the Neap. MS., have edited *δακρύοις*; Porson, Schutz, Wellauer, Dindorf and Klausen *δάκρυσιν*—which, when written ΔΑΚΡΥΣΙΝ, might easily be mistaken for ΔΑΚΡΥΟΙΝ.

1525. Ἰφιγένειά νῦ—] So every editor after Stanley has corrected the old reading Ἰφιγένειαν ἦ—.

1527. πατέρ' ἀντίασα, having advanced to meet her father. “Ἀντίαζειν plerumque supplicandi notionem habet, cum accusativo sæpe subaudito; Soph. Phil. 809, ἀλλ' ἀντιάζω, μὴ με καταλίπης. El. 1009, ἀλλ' ἀντιάζω...κατάσχεσ ὀργήν. Aj. 492, καὶ σ' ἀντιάζω. Eur. Iph. T. 1053, ἀλλ' ἀντίαζε καὶ λόγους πειστηρίους εὔρισκε: sed nescio an alibi apud Tragicos cum casu usurpetur pro *occurrere*. Apud Nostrum nusquam alibi legitur. Semel pro *occurrere*, sine casu^x, Soph. CEd. T. 192, φλέγει με περιβόητος ἀντιάζων. Semel pro *nancisci*, cum genitivo, Soph. El. 869, τάφον ἀντίαςας. Cum accusativo, supplicandi sensu, Eur. Alc. 402. Andr. 573. Ion, 1119. Semel cum genitivo, Suppl. 272, ἀντίαςον γονάτων, *prehende genua*^y. Apud Herodotum pro *obviam ire*, *occurrere*, cum accusativo jungitur, i. 105, σφεῖς ἀντίαςας δώροισί τε καὶ λιτήσι. ii. 141, ἀντιάζων τὸν Ἀραβίων στρατόν.” S. L. In this last sense we must understand it

^w Add Ch. 335, δῖπαις ἐπιτύμβιος θρήνος. *ibid.* 342, θρήνων ἐπιτυμβιδίων.

^x It may be questioned perhaps whether *ἀντιάζων* can be said to stand here without a case following, since *μέ* may depend at once upon the verb and participle.

^y Here too, it is probable, we should

read with Blomfield as quoted on v. 1529, βᾶθι καὶ ἀντίαςον, γονάτων ἐπὶ χεῖρα βαλοῦσα: so that this passage, instead of standing alone, should rather have been added to Iph. T. 1053, above given. Dindorf, however, has edited βᾶθι καὶ ἀντίαςον γονάτων, ἐπὶ χ. β.

here: see Buttman's *Lexilogus*, art. 22. §§. 2-4, and Matth. Gr. Gr. §§. 328. 383.

Ibid. πρὸς ἀκίπορον πόρθευμ' ἀχέων] "Descriptio Acherontis, habita simul nominis ratione, quod significare volunt i. q. ὁ τὰ ἀχεα ῥέων. Cf. Etym. M. in hac voce, et Eustath. ad Il. A'. p. 157. Apollod. in fragm. ap. Stob. (p. 1047. ed. Heyne)." Schutz.

1529. χεῖρε] "Χεῖρα in χεῖρε mutavit Porsonus. Eurip. Suppl. 272, βᾶθι, καὶ ἀντίασον, γονάτων ἐπι χεῖρα βαλοῦσα, recte quidem cum præpositione ἐπί: sed περὶ pluralem vel dualem postulat; Andr. 115, πρὸς τὸδ' ἀγαλμα θεᾶς ἱκέτις περὶ χεῖρε βαλοῦσα." Blomf. "χεῖρα vulg. χεῖρε, quod sensus postulat, Glasg. Blomf. [Dind.]" Well. "Dubitanter recepi." Scholef. "Nescio quid sibi velint editores qui corrigunt χεῖρε, quasi dici non posset: *den Arm um ihn schlagend* æque ac: *die Arme um ihm* cet." Klaus.

Ibid. φιλῆσει] "φιλῆση vulgat. corruptum, ut videtur, propter falsum ῥα v. 1536 (1525); correxit Abresch." Well.

1530-4. Translate: *This dishonour has come upon Agamemnon in return for dishonour done unto his family (v. 1495.) in the slaughter of Iphigenia: and it is difficult to decide between the two cases. THERE IS THAT DESPOILETH A MAN LADEN WITH SPOIL, AND HE THAT KILLETH MAKETH FULL COMPENSATION FOR IT; yea it remains, whilst Zeus remains in time—an ordinance, that is, (allowance being made for the heathen's conception of eternity), for ever—THAT A MAN RECEIVE ACCORDING TO WHAT HE HATH DONE.* δνειδος ἴκει. compare a similar expression, Soph. CEd. T. 523, ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνειδος.

In v. 1532 we have two particular illustrations of the great principle asserted in 1534, of which we have had repeated mention, and which is the more worthy of observation as being in truth the basis of all Religion, Natural and Revealed. With respect to the construction of φέρει φέροντα, some allowance must be made for the studied conciseness of a pithy and proverbial saying, intended to convey to the ear that *as surely as a man robs, he is robbed in turn*; even as "whoso sheddeth man's blood, by man shall his blood be shed:" see, however, Matth. Gr. Gr. §. 271. Obs. and compare above, vv. 39. 59. Compare also Soph. CEd. C. 1025, γνῶθι δ' ὡς ἔχων ἔχει, καὶ σ' εἶλε θηρῶνθ' ἡ τύχη.

Klausen—who makes δνειδη the subject both of this and the preceding verse, and translates "φέρει φέροντ', *afferunt afferentes*; i. e. ignominie afferunt novas ignominias, quæ denuo novas allaturæ

sunt"—objects that φέρει is incapable of that interpretation (*aufert*) which most editors have assigned to it, and which, it must be admitted, does more properly belong to the middle φέρεται. Yet that the received interpretation, as given above, is the correct one, will be seen from a comparison of Theb. 351, ἀρπαγαὶ δὲ διαδρομῶν ὁμαίμονες· ξυμβολεῖ φέρον φέροντι, καὶ κενὸς κενὸν καλεῖ: and as regards the use of the active φέρει, there may possibly be an allusion to the established phrase ἄγειν καὶ φέρειν, on which see Suidas and Lex. Seg. p. 206, 14: Ἄγειν καὶ φέρειν ἀντὶ τοῦ, ληστεύειν καὶ ἀρπάζειν. ἦγετο μὲν τὰ ἔμψυχα, ἐφέρετο δὲ τὰ ἄψυχα: and compare an ancient law quoted by Demosth. against Aristocr. p. 639, 5: Καὶ ἐὰν φέροντα ἢ ἄγοντα βία ἀδίκως εὐθὺς ἀμυνόμενος κτείνει, νηποινεῖ τεθνάται. Compare Soph. Œd. C. 927, οὐθ' εἶλκον οὐτ' ἂν ἦγον.—Ἐν χρόνῳ, *per seriem sæculorum*, Scholef.: *Anl. throughout all time*; see the note on v. 502. It is surprising that Blomfield should have written: "Interpres minus recte agunt, quum conjungunt μίμνοντος ἐν χρόνῳ Διός. Constructio est μίμνει δὲ, μίμν. Δ. ἐν χ. παθ. τὸν ἔρξ. (quod monuit etiam Musgr.)"—and not less surprising that Wellauer should have added: "Quum μίμνοντος ἐν χρόνῳ Διός sensu careat, durissima autem sit constructio quam Blomf. proponit, non displicet Schutzii conjectura ἐν θρόνῳ, quæ vocabula sæpe confunduntur."

1534. θέσιμον γάρ] "Post γάρ cum Symmonsio plenius interpunxi, ut hæc, γνωμικῶς dicta, cum præcedentibus cohæreant: *sic enim divina lege constitutum est.*" S. L. There is some force in this interpretation, and it agrees well with Hesych.: θέσιμον· δίκαιον, and Suidas: θέσιμον· νόμιμον—nevertheless, to preserve the connection between this and the following line, in which there would otherwise be too great abruptness, it seems better to translate: *for who can drive away from his home a brood of curses expressly ordained to dwell there?*—a succession of illa, that is, which according to an eternal and immutable ordinance are engendered in direct descent from a primeval curse: see note on θέσιμος, an ordinance, (such as that just mentioned) at v. 293, and with γονὰν ἀραίων, compare above, vv. 728—33.

Ἄραϊον is Hermann's ingenious and invaluable correction of the common reading ῥᾶον—"in quo explicando," Blomfield might well say, "frustra desudant interpretes."

1536. κεκόλληται γένος πρὸς ἄτα, *The whole race of the Tantalidæ is glued down to misfortune*: "πρὸς ἄτα præclara Blomfieldii emendatio pro προσάψαι, de qua si quis dubitet, is videat omnino Pors. ad

Med. 553." Scholef. This from one whose leaning is less to Blomfield than to Wellauer, it is hoped^z, will not be lost upon the last-named editor, who remarks upon this line: "προσάψαι vulgat. sine sensu. Variæ sunt interpretum conjecturæ, quas adferre nolo. Reliquis præstant Hermanni πρὸς ἀψῆ et Blomfieldii πρὸς ἀτα, sed nihil mutare ausim:" and yet, to go no further than his preceding note: "ἀραιὸν egregia est emendatio Hermanni pro vulg. ῥῆον, quod frustra explicare vel emendare conati sunt interpretes." Dindorf also and Klausen retain προσάψαι, which the latter translates: *adhæret ita, ut etiam sobolem suam adjungat ædibus!* "Κολλάω. Glutino. Κόλλα erat tergus bovis, ex quo gluten fiebat. Pausanias ap. Eustath. in Od. φ'. p. 1915, 9: ἐκόλλωσσε, τὸ κόλλη συνήρμοσεν. ἀπὸ γὰρ τοῦ κραιαίου, φησὶ, κόλλωπος τῶν βοῶν ἐφομένου ἐγένετο κόλλα. Metaphorice Callim. Λαῦ. Pall. 83, ἐκόλλασαν γὰρ ἀναι Γούνατα. Vid. Pindar. Ol. v. 29." Blomf. The word does not occur elsewhere in the tragedians, except in Eur. Hipp. 1225, κολλητῶν ὄχων. It is frequently used metaphorically in Plato: Phædr. p. 278. E. Phædon. p. 82. E. Legg. v. p. 728. vi. p. 776. C.; as also in the New Testament; Luke xv. 15. Acts v. 13. viii. 29. ix. 26. x. 38. xvii. 34. Rom. xii. 9. 1 Cor. vi. 16, 17. Compare also Plant. Menæch. ii. 2, 63: se applicant, *agglutinant*.

1537. εἰς τόνδ' ἐπέθης...χρησµόν] Supposing, as the German editors suppose, nothing to be wanting before this verse, the obvious nominative to be supplied to the common reading ἐπέθη is γένος—so that Clytemnestra would reply to the last remark of the Semichorus, *It has in truth fallen under the terms of this oracle, so that I can well believe what you have said of a constant succession of evils that shall stick fast to the family; and I accordingly &c.* There

^z The hope alas! seems desperate. On referring to Wellauer's Lex. Æsch. v. κολλάω, we find the passage quoted "Ag. 1547. κεκόλληται πρὸς ἀψῆ," but no explanation given, either there or under its proper head, of the word ἀψῆ, which, whilst it introduces a much more violent alteration of the text than Blomfield's ingenious substitution of ΑΤΑΙ for ΑΨΑΙ, adds nothing, so far as I am able to understand it, to the sense. In the second volume of that Lexicon, published a year later than the first, we find indeed "προσάπτειν, *adhære*, (rather *adnectere, adjungere*, as Klausen translates it.) Ag. 1547, κεκόλληται γένος προσάψαι"—but still

we dare not hope: for in his Preface to the whole, speaking of the last edition of the Fragments of Æschylus, Wellauer—"cui quantum debuerit Æschylus, quantum ipse debeam," under similar circumstances writes Professor Scholefield, "non opus est prædicare"—Wellauer steps out of his way to say: "de Germania loquor, nam Scholefieldium non moror." How impossible not to be reminded in all this of those lines of Horace, Epist. II. i. 86-9. "Jam Saliare Numæ carmen qui laudat, et illud, Quod tecum ignorat, solus vult scire videri, Ingenium non ille favet plauditique sepultis, Nostra sed impugnat, nos nostraque lividus odit.

is no necessity therefore in this case, with Casaubon, Stanley, and Schutz to read *χρησμός*, and translate: *In maritum meum vere cecidit oraculum*: in which sense, indeed, the presence of the Article would be indispensably requisite—nor yet, with Canter and others to read *ἐνέβη*s: *Vere in hoc oraculum incidisti*—nor lastly, with Klausen to supply *ὁ λόγος, τὸ χρῆμα, or τὸ πρᾶγμα*, and translate: “*pervenit res (perventum est) cum veritate in hanc vaticinationem; i. e. vera hæc vaticinatio e ratione rerum nostrarum effecta est.*”

But supposing, as we did on v. 1419, that two whole systems have been lost between v. 1536 and v. 1537, corresponding respectively to *σύστ. ε΄*. and *στρ. ζ΄*—then, though an apposite nominative to *ἐνέβη* may undoubtedly have been contained in the concluding words of HM. Β΄, yet I would rather look to what (as in the preceding *hiatus* after v. 1445.) we may presume to have been an enlargement, first by the whole Chorus and then by HM. Β΄, upon the topic just introduced by HM. Α΄, for a more lengthened exposition of divine counsel and dispensation; which, in accordance with Heathen notions, would exactly be described by their significant term *χρησμός*. It is true that in vv. 1535–6 there is an implied prediction; but this, as has just been hinted, does not take in the whole meaning of *χρησμός*, which in the religious system of Ancient Greece corresponds very nearly with the Scriptural term *προφήτεια*, Angl. *prophecy*, or (in its most general sense) *revelation*: see, for example, Prom. 873, *τοιόνδε χρησμόν ἢ παλαιγενῆς μητῆρ ἐμοὶ διήλθε* (subjoined to a long and circumstantial account of things that should hereafter come to pass, and including many distinct prophecies); and compare above v. 1219. Ch. 297. Eur. Phœn. 866, κ. τ. λ.

It is on the supposition, then, that something^a originally preceded to which, with more propriety than to any thing contained in the present context, we might refer *χρησμόν*, that with Wel-lauer—who observes: “*ἐνέβη*s-*χρησμόν* Cant. Heath. Herm. recte;

^a Blomfield, on the suggestion of Burney, has filled up the *hiatus* we are supposing, by repeating *totidem verbis* the systems marked in this edition *σύστ. ε΄. στρ. ζ΄*: but certainly in these systems there is nothing whatever to which we can refer the remark of Clytemnestra, whether we read *ἐνέβη*

or *ἐνέβη*s—and to carry the reference back over ten or twelve lines (as Blomfield himself proposes) to v. 1534 or v. 1536, is but to add to the difficulties of the present text. This objection, it will be seen, does not apply to the repetition of *σύστ. γ΄. and στρ. δ΄. vv. 1484–91*: see on v. 1492, and note (n) p. 330

loquitur de iis, quæ postremo vaticinatus erat Chorus, Orestem^b ultorem obscure innuens"—I have adopted the slight correction *ἐπίβης*, which both makes Clytemnestra here, as in vv. 1433. 1446. 1468. 1521. and even in v. 1494, address herself more immediately to the Chorus; and, translated most literally, affords the best possible sense: *With truth on your side have you gone into^c this Prophecy: and for my part under this persuasion I &c.*

1539. Πλεισθενιδᾶν] "Nunc *Plisthenidæ* dicuntur ut v. 1518 (1573). iidem qui antea *Tantalidæ* v. 1390 (1440), et *Pelopidæ* v. 1516 (1571). Quum Atreus pater diserte dicatur *Agamemnonis* v. 1506 (1561), Plisthenem in majore quopiam loco in generis tabula ponendum esse apparet, ut aut Pelopis pater aut filius ab Æschylo habitus sit. Puto filium, et id revera esse ex antiquissima fabulæ forma repetitum. Pelopis proles imperium suum auget, transfert ab Elide in Argos et Mycenæ, ut nunc penes eam sit summa in Peloponneso auctoritas: hanc auctam potentiam (πλείων σθένος) vocabulo Πλεισθένους designatam reperire mihi videor." Klausen.—This is ingenious, and not incompatible with those traditions of early Peloponnesian History which we meet with in Thucyd. i. 9. See further on v. 1572.

1540. ὄρκους θεμένη, Angl. *having sworn unto*, i. e. having made a solemn covenant with—in which sense this phrase is of frequent occurrence in the historical books of the Old Testament; see, in particular, Joshua ix. 15–20, and compare 2 Sam. xxi. 2: compare also Eum. 762, ἐγὼ δὲ χώρα τῆδε καὶ τῷ σῷ στρατῷ ὄρκωμοτήσας. ibid. 768, τοῖς τὰμὰ παραβαίνουσι νῦν ὀρκώματα. Thucyd. ii. 71: λέγομεν ὑμῖν τὴν γῆν τὴν Πλαταιίδα μὴ ἀδικεῖν, μηδὲ παραβαίνειν τοὺς ὄρκους, εἴαν δὲ οἰκεῖν αὐτόνομους καθάπερ Πανσανίας ἐδικαίωσεν. iii. 59: προφερμένοι ὄρκους οὓς οἱ πατέρες ὑμῶν ὤμοσαν. v. 18, 9: ὄρκους δὲ ποιήσασθαι Ἀθηναίους πρὸς Λακεδαιμονίους. ibid. 30: παραβήσεσθαί τε ἔφασαν αὐτοὺς τοὺς ὄρκους, καὶ ἤδη ἀδικεῖν ὅτι οὐ δέχονται τὰς Ἀθηναίων σπονδὰς. ibid. 40, 41.

Ibid. τὰδε μὲν στέργειν, *in the past indeed to acquiesce*—τὰδε (δεικτικῶς), *what has occurred thus far*; compare below vv. 1626. 1629.

^b See vv. 1247–52, and compare below vv. 1617–19. 1638–39.

^c Compare a similar abstract use of the verb ἐπεξελεῖν, Thucyd. i. 22. ἄσπον δυνάτων, ἀκριβεῖα περὶ ἐκάστου ἐπεξελεθῶν, Angl. *having to the utmost of my*

power accurately investigated, or gone out in quest of truth, concerning each particular. Ibid. iii. 67. καὶ ταῦτα, ὃ Λακεδαιμόνιοι, τούτου ἕνεκα ἐπεξήλομεν, Angl. *we have gone out into, i. e. fully entered or gone into, these statements.*

With this use of *στέργειν*, compare Prom. 11. *ὡς ἂν διδαχθῆ τὴν Διὸς τυραννίδα στέργειν*^d, Soph. CEd. C. 7. Antig. 292. Phil. 538. Eur. Orest. 1023. Phœn. 1685. Monk on Hipp. 460.

1541. *ὁ δὲ λοιπὸν κ. τ. λ.*] Translate: *but that, for what remains, he departing from this house do afflict some other family with suicidal deaths.* Two constructions are united in this passage; the sense being, *Having covenanted with the Evil Genius of the House of Plisthenes, that I on the one hand, do and he on the other, do I am ready to perform my part*, sc. *στέργειν τάδε*. *Αὐθένταισι*, *suicidal*—in that extended sense, which has been noticed above on v. 1055. Compare Eum. 212, *δραιμος αὐθέντης φόνος*. Eur. Herc. F. 839, *αὐθέντη φόνοφ*. *ibid.* 1359, *ὄρας δὲ παιδῶν ὄντα μ' αὐθέντην ἐμῶν*. Iph. A. 1190, *τοῖσι αὐθένταισι*: and see a forcible application of this term to those Bœotians who sided with Xerxes against their own countrymen; Thucyd. iii. 58^e. Elsewhere in Euripides, Andr. 172. 615. Tr. 655. Rhes. 873, *αὐθέντης* resolved, (as we have seen on vv. 17. 374,) into its component parts, denotes the *identical, or actual, murderer*; as does also *αὐτοέντης*, Soph. CEd. T. 107. Electr. 272.

Eur. Suppl. 442, *ὅπου γε δῆμος αὐθέντης χθόνος*—where Markland, Valcknaer, Porson, and Musgrave agree in restoring *εὐθύντης*—presents a singular anomaly, of which the following account by Theodore Gaza in his Treatise *περὶ μνηῶν*, is quoted by Markland from Budæus, *Commentar. Ling. Græc.* p. 813: “hoc vocabulum olim tantum significasse τὸν αὐτόχειρα; postea vero, et supra mille annos, αὐθέντην Græcæ hoc significare cœpisse, quod apud Latinos *auctor* significat. Id quod ideo dicit factum, ut Græci unam dictionem haberent quæ plane responderet dictioni Latinæ, hoc est, huic nomini *auctor*; vel, ut apud eum legitur, *αὐτορ*. Inde *Αὐθενρία*^f, *auctoritas*; quod verbum in Pandectis sæpe legitur, &c.”

^d Griffiths on Prom. 11. notices a similar use of *ἀγαπάω*: Aristot. Eth. Nicom. ix. 10, *ἀγαπητὸν δὲ καὶ ὀλίγους εὐρέειν τοιοῦτους*.

^e On the same principle, doubtless, we may explain Lysias' application of the same word to the Thirty Tyrants, which Suidas appears to have thought irregular: *Αὐθέντης δ' αὐτόχειρ, ἢ δ' αὐτὸν ἀναρῶν*. Διδ' παρ' Ἰσοκράτει αὐθέντης. *Λυσίας ἰδίως αὐτὸ ἔταξεν ἐπὶ τῶν λ'. καίτοι δι' ἑτέρων εἰργάζοντο τοὺς φόρους*. Ὁ γὰρ αὐθέντης ἀεὶ τὸν αὐτό-

χειρα σημαίνει.

^f “*Auctoritas, atis, f. authority, dominion, power, jurisdiction, αὐθεντία, jus et dominium super re aliqua legitime acquisita*: Cic. in. Top. c. 4.” *Fac. Lex.* To the above interpretation we might add, as applied to a writer, *right of authorship*; and conversely, as applied to his writings, *authenticity (αὐθεντία) or authority*. Compare Hesych.: *Κρίσιον ἴδιον, αὐθεντικὸν γραμματίων*.

Hence Hesych.: *Αἰθεντεῖν ἐξουσιάζειν* (1 Tim. ii. 12). *Αἰθέντης ἐξουσιαστής* (Eur. Suppl. 442), *αὐτόχειρ, φονεύς. Αἰθοέντης αὐτόχειρ.* Suidas v. *Αἰθέντης*: Ἐπεκράτησε δὲ ἡ συνήθεια, καὶ κέχρηται τῷ ὀνόματι ἀντι τοῦ δεσπότης· ὅπερ ἐστὶν ἀκυρολεξία. Idem: *Αἰθεντήσαντα κύριον γινόμενον.* Schol. on Thucyd. iii. 58: *αἰθένται κυρίως οἱ αὐτόχειρες καὶ οἱ πολέμοι. οἱ δὲ νῦν, αἰθέντας τοὺς κυρίους καὶ δεσπότης.* See also Schleusner, *Lex. N. T.* v. *αἰθεντέω*, and Suicer, *Thes. Eccles.*, who quotes from the same Treatise by Gaza: *Αἰθέντης αὐτόχειρ μόνον ἐλέγετο παλαι· νῦν δὲ καὶ ὄστισούν αἴτιος καὶ δημιουργός, εἴτ' οὖν αὐτουργός καὶ ἐπιστάτης πράγματος ὀδνιος οὖν, αἰθέντης καλεῖται.*

1546. *κἀλληλοφόνους*] So Canter has corrected the common reading δ' ἀλληλοφόνους, where it is probable the Δ crept in by mistake for one of the three succeeding letters ΑΛΛ—, and so led to the exclusion of the rightful copulative which, as Blomfield and Klausen have noticed, has respect unto the preceding τε—so that, the two conditions being taken in close and inseparable connection, the sense of the passage is: *I am quite content to have but a small portion of goods in possession, and withal to have removed from the house self-slaughtering acts of madness; i. e. provided always I shall have removed &c.—the very interpretation to which Wellauer, who strangely enough objects to κἀλληλοφόνους “sensus non fert,” would conduct us by reading πᾶν ἀπόχρη, μόνον ἀλληλ., a violent alteration for which all that can be said is, “probabilius certe est violentissima mutatio Erfurdtii ad Soph. Philoct. 475: πᾶν ἀρκέ μοι μανίας μελάθρων ἀλληλοφόνους ἀφελούση.” Well. Ἐπόχρη, it sufficeth, is an ἀπαξ λεγόμενον in Tragedy; but Blomfield has adduced from Aristophanes Av. 1603, ἐμοὶ μὲν ἀπόχρης ταῦτα, καὶ ψηφίζομαι: to which add Plutus 482, νῦν δὲ δὴ ἀποχρήσουσιν μόνω. Hesych.: Ἐπόχρη· ἐξαρκεῖ. Suidas: Ἐπόχρη: δοτικῇ· ἀρκέ. Ἐποχρᾶν· ἐξαρκεῖν. Ἡρόδοτος.*

1548. *Ἀγισθος*] “Ægisthi personam, quanquam in ipso dramatis fine, miro cum artificio depinxit Æschylus, in rebus prosperis insolentem, sua ipsius scelera specioso retributionis nomine obtegentem, quin et divinam quoque justitiam secum facere fingentem, et adversus imbelles senes, quod pravitatis et ignaviæ certissimum est indicium, jactantius se ferentem.” S. L.

ε It may justly be questioned whether this should not be written ἀποχρη, it so written in the present text: see Mus. Crit. N°. VI. p. 285. as from ἀποχρᾶω. Elmsley would have

1550, ἀχη, *ills*, whether of commission or endurance: “ἀχη Anrat. Canter. Cusaubon. Glasg. 2. Schutz. Blomf. sine causa; γῆς ἀχη sunt dolores et mala mortalium.” Well. “ἀχος recte dicitur de eo quod dolorem excitat, i. e. de malo.” Idem on v. 1224. (1218), where see the note.

1551. “πέπλος Ἐρινύων dicitur tunica perniciosa (v. 1350), quia hac arte execrationes Thyestæ ratas faciunt Furiaë.” Klaus. Compare Eum. 354-9. 368-78.

1556. αὐτοῦ τ' ἀδελφόν, is the old reading here, for which Blomfield, Wellauer, Scholefield, and Klausen have edited αὐτοῦ τ' ἀ., and Dindorf αὐτοῦ δ' ἀ., as Elmsley had proposed on Eur. Med. 940; where see his note. To this alteration Wellauer, a little less absolutely than is usual with him, objects: “αὐτοῦ δ' ἀδελφόν scribi vult Elmsl. ad Med. 940: vix recte, nam quum δέ in ejusmodi dictionibus alicui describendo inservire soleat, hic vix ei locus esse potest; Thyestes enim Choro satis notus est.” But then he goes on to say: “quare pro τε, quod sane ferri non potest, γε scribi velim; argumentum enim indicari debet, cur tam turpe Atrei facinus fuerit; quemadmodum duobus aliis locis, nostro similibus, quibus item δέ reponit Elmsleius, Eur. Med. 940. παρὸς νίαν γυναικα, δεσπότιν γ' ἐμήν, et Eur. Audrom. 25. Ἀχιλλέως παιδί, δεσπότη γ' ἐμῶ.”

Despite, however, of this universal proscription, I hold αὐτοῦ τ', as it stands, to be the true, and only correct, reading. Divested of the particulars into which Ægisthus enters, in order to explain (ὡς τορῶς φράσαι) his reasons for rejoicing (vv. 1548-53) at the vengeance that has fallen upon Agamemnon, the historical fact would be: Ἄτρεὺς γὰρ, ἄρχων τῆσδε γῆς, Θυέστην αὐτοῦ ἀδελφόν, or simply ἀδελφόν, ἀμφίλεκτος ὧν κράτει, ἠνδρηλάτησεν κ. τ. λ. Now if to the mention of Thyestes, supposed to be *well-known*—as will be seen, from the examples which Elmsley has collected, always to be the case when a person is addressed or described under a two-fold designation—the narrator wished to append a double relationship (also supposed to be *well-known*) *father to me, brother to him*, he would express this by πατέρα μὲν ἐμόν, or (suppressing μὲν) πατέρα τὸν ἐμόν, αὐτοῦ δ' ἀδελφόν—or, as Elmsley has noticed, it might be πατέρα τ' ἐμόν, αὐτοῦ τ' ἀδελφόν, at once *my father and his brother*; the only difference in the two cases being that, where μὲν and δέ are used, the connection must be maintained by placing the two relations in *immediate* contrast with each other. There does not,

however, appear to be any reason why under one Article two relations should not be included in the one case as well as in the other; and therefore why *τε*, as well as *μίν*, should not occasionally be omitted in the former member of the sentence; viz. when the presence of the Article limits the application of both members to one and the same person. Elmsley's rule, therefore—"Quod si *τε* non est in priore membro, non potest esse in posteriore, nisi hujus subjectum, ut vocant, diversum sit a subjecto prioris"—is to be received, I think, with this limitation; and ingenious as is his interpretation of Eur. Iph. A. 1455, *πατέρα τὸν ἄμὸν μὴ στίγχει, πόσιν τε σόν*: "Lego πόσιν γε σόν, *maritum scilicet tuum quem odisse non debes*:" it will be seen, on referring to the context, that Iphigenia is not so much appealing, as he supposes, to her mother's sense of propriety, as replying to her question *ἔσθ' ὅτι κατ' Ἄργος δρῶσα σοὶ χάριν φέρω*; *Is there any thing I can do in Argos to gratify you? Do not hate one who is my father, and your husband*—the emphasis being, not as at other times upon the distinct relations *father, husband*, but upon *my*—do not hate *my* father, if you would gratify *me*. And so it is in the present passage: *Thyestes who was my father, (to make my story plain to you^h) and his brother*—and therefore I retain *αὐτοῦ*, since the clause in which it stands is not reflexive, but only incidentally thrown in as the speaker's elucidation of his own narrative. In Latin it would be: *Thyestem, qui frater meus, ut perspicue loquar, et ipsius (Atræi) frater erat*—where the introduction of the reflexive pronoun *αὐτοῦ, sui*, is plainly seen to be inadmissible.

Ibid. *ἀμφίλεκτος ὧν κράτει*ⁱ, being disputed, or called in question, in the matter of dominion; see the note on v. 850, and for the construction of *κράτει*, Matth. Gr. Gr. §. 400. 6. Hesych.: *Ἀμφίλεκτος ἀμφίβολος*. "Referunt poetæ Thyestem dedisse operam Æropæ ut ejus ope potiretur ove aureo vellere prædita, quam possidebat Atræus (Eur. Electr. 720. Orest. 812.) Hac ove aurea vix quidquam designatum esse potest, nisi divitiæ Atridarum, inter quos Thyestem ovium gregibus abundare dicit Homerus (Il. ii. 106.)

^h "ὡς τοῦτ' ἔφρασαι respicit eam, quæ præcedit, disertam patris utriusque et filii utriusque mentionem." Klausen. Compare below vv. 1561-3, an equally express mention of this relationship—*τοῦδε δούθεος πατήρ Ἀτρειδῆς . . . πατήρ τῶ-μῶ*—Kennedy translates, very nearly in

the spirit of the original: *For Atræus, ruler of this land, his sire, Drove (in plain terms to tell it) mine, Thyestes, His brother too—*

ⁱ "Cum ambigua uteretur potestate, h. e. ut vertit Schutzius, cum de potestate inter se contenderent." S. L.

Ove *divitiæ* eadem ratione, qua sceptro Homerico *imperium* designatur. Jam satis patet divitias esse optimum imperii fundamentum, quas si Æropæ ope Atreo subtrahere poterat Thyestes, facile perventurus erat ad ipsam potentiam. Quod consilium quum detexisset Atreus, ejecit fratrem." Klausen. Compare below v. 1609.

1558. προστρόπαιος, *One that has turned in for refuge and for religious purification; a homicide, whose hands are yet stained with blood; Hesych.:* Προστρόπαιος· φονιὸς, μιὰρὸς, αἵματι μεμιασμένος, καὶ πρὸς τινα τρεπόμενος δεήσει καθάρσεως: see Eum. 236, δέχον δὲ πρηνεμένῳ ἀλάστορα, οὐ προστρόπαιον οὐδ' ἀφοίβαντον χέρα, ἀλλ' ἀμβλὸν ἤδη προστετριμμένον τε πρὸς ἄλλοισιν οἴκοις καὶ πορεύμασιν βροτῶν. *ibid.* 445, οὐκ εἰμί προστρόπαιος, οὐδ' ἔχει μύσος πρὸς χειρὶ τήμῃ τὸ σὸν ἐφημένη βρέτας: and compare the story of the Phrygian Adrastus, Herodot. i. 35. Hence it is used to denote, generally, a *suppliant*. Hesych.: Προστροπαίον· ἱκετευσίμων καὶ ἱκετῶν. Προστροπή· ἱκετεία. Suidas: Προστρόπαιος· προστετραμμένος, ἱκέτης, παρακαλῶν. Σοφοκλῆς (Aj. 1173)· θάκει δὲ προστρόπαιος, ἐν χεροῖν ἔχων ἱκτήριον θησαυρόν: compare also Ch. 287. Eum. 41. 234. Soph. Ced. C. 1309. Phil. 930. Eur. Heracl. 1015. Herc. F. 1161. 1259. Ion. 1260. and Blomf. Gloss. on Pers. 220, v. Προστροπή.

"Προστρόπαιος ἑστίας, ut Soph. Philoct. 773, μὴ σαυτόν θ' ἅμα κάμ', ὄντα σαυτοῦ πρόστροπον, κτείνας γένη. Cæterum sanctissimam esse foci domestici religionem nemo nescit." S. L. See, for example, Hom. Od. vii. 153. Thucyd. i. 136.

1561. αὐτός.] This is Blomfield's emendation of αὐτοῦ, which with Scholefield I have adopted, as introducing the least change where some change would seem to be indispensable; and which, though Wellauer professes not to understand it, obviously enough contrasts the fate of Thyestes with that of his slaughtered children: he *thus far found that safety* which he had sought, *that he did not himself stain his father's floor with his blood: but, by way of hospitality, this man's impious father &c.—ξένια*, for which the Neap. MS. most needlessly reads ξενία with the gloss: φιλοξενία, is an accus. case in apposition with the sentence that follows, παρέσχε δαίτα π. κ.: see Matth. Gr. Gr. §. 432. 5.

It must be admitted, however, that Hermann's proposal ἀστοξένια δέ—, to which Wellauer rather inclines, is a very plausible reading; since ἀστοξένοι are defined by Eustath. on Il. iii. p. 405, 33. to be:

1 Compare note on v. 849.

οἱ ἐκ προγόνων μὲν ἀστῶν, αὐτοὶ δὲ ξένοι καὶ ἀναγεώσεως δεόμενοι. ὁποῖος Ἀγαμέμνων ἐν Λυδία: and this was precisely the case of Thyestes after his return from exile, as it was also of the Danaids the descendants of the Argive Io; see Suppl. 356, εἴη δ' ἄνατον πρᾶγμα τοῦτ' ἀστοξείνων.

Klausen alone ventures to defend the common reading: "αὐτοῦ, ibi, ubi nunc jacet Agamemno. Gloriat̄ur Ægisthus hunc ibi jacere, ubi Atreus, vita quidem fratri concessa, epulas nefarias paraverit, ut pro ludibrio illud vitæ donum habendum esset."

1562. *προθύμως μᾶλλον ἢ φίλως, with more eagerness than good-will; zealously rather than sincerely.* Schutz, most unaccountably stumbling at these words, and at the repetition of the name of *Atreus*, wished to reduce two lines "at one fell swoop" to one: ξένια δὲ τοῦδε δύσθεος πατήρ πατρί κ. τ. λ.

1563. *κρεουργὸν ἤμαρ*] "Κρεώδης ἱερουργία, et κρεωθουσία. Aliquotenus respondet Romanorum *visceratio*, carnis, nisi quod cruda fuerit, distributio, quæ fieri solebat vel in solenni festivitate, et præcipue in feriis Latinis; vel in funere. Gloss. Cyrill.: Διανομή κρέως' *visceratio*. Onomast.: *Visceratio*, Κρεανομία." Stanl. Compare Hom. Od. xv. 140. πὰρ δὲ Βοηθοῖδης κρέα δαίετο, καὶ νέμε μοίρας. Ch. 261, βουθύτοις ἐν ἡμασι. Pers. Sat. vi. 50: oleum artocreasque popello Largior.

1565. τὰ μὲν ποδήρη κ. τ. λ.] The interpretation of this passage, as it stands, has been thought so desperate, that whilst every kind and degree of correction has been hazarded on v. 1566—from Blomfield's ἔκρυπτ' ἀνευθεν ἄ. κ., to Casaubon's ἔκρυπτ' ἄνω θεὸς ἀνδράκας καθήμενούς, and Tyrwhitt's ἔκρυπτ' ἄνωθεν ἀνθρακας καθεμένους—others, as Hermann and Wellauer, have adopted the milder alternative of supposing *something lost*, in which, amongst other helps to the construction, a new nominative might have been found for the subject of the succeeding sentence. This latter difficulty, however, will not appear insurmountable to those who observe (1) the distinct portions of the narrative τὰ μὲν ποδήρη, sc. κρέα..... ἄσημα δ' αὐτῶν, sc. παιδείων κρεῶν....., (2) the significant change of tense ἔθρυπτ', ἔσθει—which plainly enough indicates that, *whilst* one party *was breaking bread*, as if about to eat, another *was actually eating*—and lastly that the whole is subjoined as a graphic representation of the scene which had just before been declared to have occurred between two parties, who are there expressly mentioned: τοῦδε δύσθεος πατήρ πατρί τῶμῶ. . παρέσχε δαίτα παιδείων κρεῶν. Let this be

borne in mind, and without any alteration of the text we may translate: *The parts near the feet, indeed, and the extreme comb-work of the hands^k Atreus sitting by himself was busied in breaking off from the parts above, whilst such portions of them (his children's bodies) as could not be recognised, Thyestes in his ignorance having straightway taken, eats food unsalutary, as you see, in its consequences to the family.*

Κτένας, the teeth, quills, or prongs of any forked or comb-like instrument; and hence, by an obvious comparison, the fingers of the human hand. Schol.: κτένας τὰς διαστάσεις τῶν δακτύλων. Hesych.: κτένας τοὺς τῶν χειρῶν καρπούς καὶ τῶν ποδῶν. "Ἐθρῦπτ' ἄνωθεν—a translator might have found some difficulty in the interpretation of ἄνωθεν, at which Blomfield chiefly stumbled, had not Blomfield himself furnished a clue to it in his own most appropriate explanation of ἔθρῦπτε: "θρύπτειν dicebantur coqui panem, quem in vinum vel jus concidebant; et ipsa panis frusta ἔθρῦπτα, intrita: [quare si in hoc versu malis legere, puncto post κρεῶν in virgulam mutato, ἔθρῦπτ' ἄνωθεν ἀνδρακὰς καθημένῳ, non refragabor.] Harpocrat.: "Ἐθρῦπτα ψωμοὶ^l (Angl. sops, morsels;) ἦσαν οἶνῳ βεβρεγμένοι, οὓς ἐποίουν εἰς σκάφην, ἄρτους διαθρύψαντες καὶ φακὴν ἐπισκεδάσαντες. Hesych.: Θρύψαι θραῦσαι, κόψαι, κλάσαι." Ἀνδρακὰς, *viridim*, Angl. *man by man, singly, separately*; Near. MS. gl.: ἀντὶ τοῦ καθ' ἑαυτόν. Heysch.: Ἀνδρακὰς κατ' ἄνδρα ἕνα ἕκαστον, ἐπιρρηματικῶς, ὡς εἰπεῖν καθ' ἕνα, ἢ κατ' ἄνδρα. Suidas: Ἀνδρακὰς τὸ κατ' ἄνδρα, χωρὶς.

Klausen—who reads *καθημένους*, and takes credit *or* having bestowed the slightest at once and most satisfactory correction upon this most unfortunate of all Iambic lines—observes upon *ἀνδρακὰς*: "Vox repetita ex Homero Od. xiii. 14. [ἀλλ' ἄγετ' οἱ δῶμεν τρίποδα μέγαν ἠδὲ λίσβητα Ἀνδρακὰς]: *a viris singulis*. Virorum notionem omnino neglexit Æschylus, dicens de disjunctis singulis digitis: *καθημένους, collocatos, ἄκρους κτένας*. Proprie *καθημ.* est *considentes*, sed neglecta est sedendi notio, ut in *ἴζεσθαι*, v. 279(293)."

^k Compare the story of Harpagus, Herodot. i. 119: τοῖσι μὲν ἄλλοισι καὶ αὐτῷ Ἀστυάγει παρετίθετο τράπεζαι ἐπιπλέει μηλείων κρεῶν. Ἀρπάγῳ δὲ τοῦ παιδὸς τοῦ ἐνώτου, πλὴν κεφαλῆς τε καὶ ἄκρων χειρῶν τε καὶ ποδῶν, τἄλλα πάντα ταῦτα δὲ χωρὶς ἕκειτο ἐπὶ κανέῳ κατακεκαλυμμένα. From this last clause Blomfield was led to propose the alteration, ἔθρῦπτ' ἄνωθεν—but on the same principle another might introduce from the

same chapter the particulars of the recognition, here briefly indicated by the single word ἐπιγνοῦς.

^l See Schleusn. *Ilex*. N. T. on ψῶμιον, Joh. xiii. 25, &c.: "est diminutivum a ψωμῶς, quod omne frustum rei esculentæ notat, sive panis sive alius escæ." Compare also Pa. cxlvii. 17: βάλλοντος κρυσταλλον αὐτοῦ ὡσεὶ ψωμῶς: E. V. *He casteth forth His ice like morsels*.

1568. *δωτων*, *unwholesome*, *unprofitable*; *good-for-nothing*, *graceless*. Hesych.: 'Ασώτως· αίσχρως, ἀπλήστως. Suidas: 'Ασωτία· ἡ ἀμαρτία. καὶ δωτος· ὁ ἐξάλης, ὁ σέζεσθαι μὴ ὀφείλων. Σοφοκλῆς (Aj. 190)· ἡ τῆς ἀσώτου Σισυφιδῶν γενεᾶς: Schol. τῆς ἐξαιούς καὶ σέζεσθαι μὴ δυναμίης. Aristot. Eth. Nicom. iv. 1, τοὺς ἀκρατεῖς καὶ ἐν ἀκολασίᾳ δαπανηροὺς, ἀσώτους καλοῦμεν. Compare a somewhat similar use of ἀνολβος, *unblessed*, *ungracious*, Soph. Aj. 1156, τοιαῦτ' ἀνολβον ἄνδρ' ἐνουθέτει πάρων, Anglice, or rather Scottice, *the ne'er-do-weel man*.

1569. ἐπιγνοῦς, "*seco agnoscens*; hoc enim valet ἐπὶ h. l. Sic Soph. Antig. 960. κείνος ἐπίγνω μακίαις ψαύων τὸν θεὸν ἐν κερτομίῳ γλώσσαις. Ibid. οὐ καταίσιον, h. e. οὐ κατ' αἴσῳ, *non secundum jus fasque*; Angl. *unhallowed*." S. L. See note on v. 744. Ἐναΐσμος: and compare Thucyd. iii. 82, ἀσφαλείᾳ δὲ τὸ ἐπιβουλεύεσθαι, ἀποτροπῆς πρόφασις εὐλογος, where the ἐπὶ implies "to take *after* thought, to advise oneself *over and over again* for the sake of security."

1570. *ἤμωξεν*, κ. τ. λ.] "*Incredibile est quam paucis verbis hic quam multa dicantur; suspiravit, recidit, carnes quas comederat evomit*. Tribus verbis pinguntur atrocissimus dolor, terror pæne exanimans, nausea qualis ex cognito humanarum carnium esu consequi debebat." Schutz. The Neap. MS. has *ἤμωξεν ἄν. πίπτει δ' ἀπὸ σφαγῆς ἐρών*, as H. Stephen also had printed it; with the exception only of *ἀπο*, which Wellauer retains, "ut jungatur *ἀπεμῶν σφαγῆς*, genitivo *partem*, ut solet, *significante*," and by which, it is probable, the intonation^m of the actor's voice would distinguish the particip. *ἐμῶν* from the gen. plur. of *ἐμός*. Every other editor, however, has preferred *ἀπὸ*, and Klausen remarks: "*ἀμπίπτει, impetu surgit*, [Angl. *bolts up*], *abripit sese ab illa carne [strage], ἀπὸ σφαγῆς*. Displicet ea interpretandi ratio qua scribitur *ἀπο σφ. ἐμῶν* pro *ἀπεμῶν σφαγῆς*. Sufficit vomendi mentio: invenustum est commemorare quidnam evomuerit." The correction *ἀμπίπτει δ' ἀ. σφ. ἐμῶν* is due to Stanley. Canter had proposed *ἀμπίπτει δ' ὑποσφαγῆς ἐρών*.

1572. *λάκτισμα δειπνου*] There is a difficulty in the interpretation of these words, as well as in the construction of *τιθεῖς ἀρᾶ*, in the solution of which hardly any two editors have been found to agree. "*Τιθεῖς ἀρᾶ*: pro *ἀρώμενον*. Sæpius monitum Æschylum τὸ, *τίθημι, κυρίως usurpasse*." Stanl. "*Λάκτισμα τιθεῖς conjungit Casaubon*

^m How much depended upon this, son's humorous note on Eur. Orest. in order to guard against ridiculous mistakes in the delivery, see in Por. 273.

Schutzius intelligit λάκτισμα δείπνον de contempta convivii sanctitate: Butlerus et Musgravius de mensa inter cadendum a Thyesta una cum execrationeⁿ eversa. Equidem malim interpretari de cibo vomitum excitante: Prom. 906, καρδία δὲ φόβῳ φρένα λακτίζει. Simili locutione utimur nos Angli." Blomf. "Λάκτισμα δείπνον. Accepi in prima editione de mensa inter cadendum una cum execratione eversa. Nunc de abominando convivii scelere intelligo: *abominationem cœnæ pro cœnam abominandam*^o. Sic v. 1260 (1252) ὑπτάσιμα πατρὸς, *resupinationem patris, pro patrem resupinatum.*" S. L.

These "second thoughts," it will be seen, bring Bp. Butler's interpretation very near to Bp. Blomfield's; the only difference being, that in the one case the *abomination* in question affects the moral, in the other the physical sense. But neither of these learned Prelates has shewn how λάκτισμα admits of being interpreted *an abomination*; nor has Professor Scholefield, who adopts Schutz's explanation above mentioned, adduced any instance of the word δείπνον involving, like τράπεζα for example in vv. 390. 680, an inherent notion of *sanctity*, which one might *kick at*, or *trample under foot*; vv. 372. 856. 1595. Ch. 643. Eum. 110. 540.

Klausen's interpretation of the passage is: *epularum horrorem jungens cum execratione, ut ita intereat omnis Plisthenis proles*: without any further explanation of the construction than: "ξυνδίκως τισίς, uno jure jungens:" which, although in fact no explanation at all, has yet suggested to me the word, by the right application of which we may unlock the meaning of a sentence conceived, it will be seen, and constructed in a manner peculiarly Æschylean. Ξυνδίκως is, I believe, ἅπαξ λεγόμενον—and though the analogy of ξὺν δίκῃ, Theb. 444. Eum. 610, with which compare ἐν δίκῃ, below v. 1586. Ch. 987. ἐνδίκως, *ibid.* 463. 988, may be allowed to justify Wellauer's interpretation, *juste*, Angl. *with good reason*—I would rather connect it here, in meaning and construction, with ξύνδικος, *an advocate or helper* (Eum. 761. Suppl. 726.), and comparing the construction of Suppl. 310, καὶ ταῦτ' ἔλεξας πάντα συγκόλλως ἐμοί, and, as yet more fully expressed, Ch. 542, κρίνω δὲ τοί νιν ὥστε συγ-

ⁿ This appears to be the interpretation also of Wellauer, whose Lex. Æschyl. renders λάκτισμα in this passage, *eversio*.

^o It is thus that Kennedy also explains it: "Λάκτισμα δείπνον, q. d. *This abomination of a banquet, for λακτισθὲν δείπνον, with evident allusion to*

the effect described in v. 1591 (1570.) The expression is strictly analogous to ὑπτάσιμα χερῶν, cited from the *Prometheus*, *supr.* 1258"—where he observes: "ὑπτάσιμα κ. π. for πατέρα κείμενον ὑπτιον, or ὑπτιασθέντα. Thus *Prometh.* 1026, ὑπτιασμασιν χερῶν, for χερσὶ ὑπτιασθείσας."

κόλλως ἴχων, translate : *trampling the banquet under foot concurrently with*—i. e. so that the action should *make common cause* as it were, and *cooperate with*—the curse, SO PERISH ALL THE RACE OF PLISTHENE! Or, to keep still closer to the original—where *τιθεῖς* although more immediately connected with *λάκτισμα*, is yet, as the collocation might seem intended to shew, materially influenced by *ξυθικός*—we may translate : *making the act of trampling the banquet under foot plead together with the imprecation &c.* the action not merely being “suited to” the words, but strongly enforcing also, and like an eloquent advocate making the ears ring with, their significant emphasis. Compare a somewhat similar application of the synonymous term *ξυνήγορος*, above v. 802 : and, in point of construction, v. 770. (in which I now perceive that I ought not to have made any alteration), Soph. Œd. C. 277. and Thucyd. iv. 10, *μη ῥαδίως αὐτῷ πάλιν οὐσης τῆς ἀναχωρήσεως* (on which see Goeller’s learned note): from a comparison of which it will be seen that *τιθεῖς* (*εἶναι*) *ξυθικός* is equivalent to *τιθέμενος ξυθικός*, Angl. *making it unto himself*, i. e. in the present context, *making it serve his purpose*—as an advocate or helper (*more ξυθίκου*); agreeably to the distinction noted in note ^k, p. 73.

The translation of v. 1573 is given in capital letters, to shew that these are (in *oratione obliqua*) the very P words that fell from Thyestes, when, as Ægisthus relates v. 1571, he invoked on the descendants of Pelops an intolerable end—*μόρον ἄφερτον*, Ch. 441. And they are worthy of especial remark, inasmuch as they both prove that our poet, who here represents *the race of Plisthenes* as co-extensive, and in fact a convertible term with the *Pelopidae*, held Plisthenes to be, if not the father, at least the son ^q of Pelops—so

^p From a want of attention, it would seem, to this circumstance, and from a wish to avoid the appearance of tautology in vv. 1571–73, the Edd. previous to Porson have a full stop after *ἄρῃ*, and in the next line *οὕτως ὀλέσθη*—, to which barbarism the Neap. MS. gravely attaches the gloss : *ἀπόλετο*.

Musgrave, in like manner overlooking the connection between the *direct* *οὕτως ὀλοιο*, and the *indirect* *οὕτως ὀλέσθαι* κ. τ. λ., proposed to read *ὀλίσθαι*.

^q In either case, it is notorious, a departure is made from the received genealogy of this family, to explain which we must suppose that there was

an elder as well as a younger Plisthenes, and that what some relate of the latter, (supposing him to have been the father, when in fact he was the brother of Agamemnon and Menelaus), an older tradition assigned to Plisthenes, son of Pelops, and actual, though not reputed, father of Atreus and Thyestes. “Schol. Hom. Il. β’ : οὗτοι δὲ (Ἀτρεΐδαι) ἔσαν κατὰ τὸ μὲν σύνθητες Ἀερόπης καὶ Ἀτρείας παῖδες τοῦ Πέλοπος, τῇ δὲ ἀληθείᾳ Πλεισθένους, ὡς φασὶν ἄλλοι τε πολλοὶ καὶ Πορφύριος ἐν τοῖς ζητημάτεσιν. Ἄλλ’ ἐπειδὴ Πλεισθένης νέος τελευτᾷ (ἔ. ἐτελεύτα), μὴδὲν καταλήγας (ἔ. καταλείβας) μνήμης ἕξιον, νέοι πάνυ ἀνατραφέεντες

that the term *Plisthenidæ* no less than *Pelopidæ*, should take in both branches of the *House of Tantalus*, (v. 1440)—and in themselves, moreover, exhibit a truly awful conception of that mysterious Power, which impels Thyestes, as if under an evil spell (v. 1439), to curse himself no less than his brother; and so to entail upon the families of both those alternate acts of vengeance, which end not with the murder of Agamemnon, but are yet to be developed in the succeeding portions of the Trilogy. Compare a similar imprecation in the mouth of Eteocles, Theb. 689-91, ἐπεὶ τὸ πρῶγμα κάρτ' ἐπισπέρχει θεὸς, ἴτω κατ' οὖρον, κύμα Κωκυτοῦ λαχόν, Φοῖβω στυγηθὲν πᾶν τὸ λαΐου γένος.

1575. ῥάφεις, a stitcher or cobbler, and hence a contriver, more especially of mischief; as explained below v. 1580. Compare Hom. Π. xv. 16. κακοῖράφης ἀλεγεινῆς. Od. iii. 118. κατὰ ῥάπτομεν ἀμφίεποντες παντοίοισι δόλοισι. ibid. xvi. 421. Τηλεμάχῳ θανάτῳ τε μόνον τε ῥάπτεις. Eum. 26, Πενθεὶ καταῤῥάφας μόνον. Eur. Iph. T. 681, ῥάφαι μόνον σοι. Andr. 836, φόνον ῥάψασα συγγίμῳ σέθεν. ibid. 911, μὲν εἰς γυναῖκ' ἔρραφας οἷα δὴ γυνή; Blomfield adds from Terence, Phorm. III. ii. 6: hei! metuo lenonem, ne quid suo suat capiti.

1577. ἐν σπαργάνοις, in swaddling-clothes; Ch. 529. 544. 755. 759. Soph. Œd. T. 1035. Eur. Tr. 754. Ion. 32. 918. 1351. 1490. 1598. Herc. F. 1267: whence the verb σπαργανοῦν, to wrap in swaddling-clothes, St. Luke's Gospel ii. 7. Eur. Ion 955. Photius: Σπαργανώματα· αἱ πρῶται φασκία (fasciæ), καὶ οἱ δεσμοὶ τῶν ἀρτιόκων τέκνων. Suidas: Σπάργανα· τὰ ἱμάτια· κυρίως δὲ, τὰ ῥάκη: as also Hesych.: Σπάργανα· δεσμὰ, ῥάκη; see Aristoph. Acharn. 430.

Klausen argues from this passage that Thyestes must have continued to reside in Argos after the events above related, and therefore must have obtained possession of the kingdom by the murder of Atreus, (which he accordingly includes among the πολλὰ αὐτόφωνα κακά mentioned in v. 1055), and kept it, until dispossessed and again driven out by Agamemnon. But though it seems obvious enough to supply from v. 1574 *Agamemnon* as the nominative to *συνεξελαύνει*, yet, as the main subject of this apologetic speech is the provocation given by *Atreus*, and passing mention is made

ἐπὶ Ἀτρείας, αὐτοῦ παῖδες ἐκλήθησαν. Similia apud Dictyn Cretensem habentur, et Schol. Eurip. Orest. 5: Ἀτρείας μὲν Κλεόλαν τὴν Διάντος ἀγαγόμενος ἔσχε Πλεισθένη, τὸ μὲν σῶμα ἀσθενῆ, ὅς Ἐριφύλην γήμας ἔσχευ Ἀγαμέμνονα καὶ

Μενέλαον καὶ Ἀναξίβιαν νέος δὲ τελευτῶν δ Πλεισθένης καταλείπει τοὺς παῖδας τῷ πατρὶ. Hec attulit Gasp. de Meizeriac ad Ovidii Epistolas Heroïd. tom. ii. p. 253." S. L.

of Agamemnon in vv. 1554. 1561. 1568. 1574. 1579, only as *atoning for the inventions of his father's hand*, v. 1553, it is certainly safer to connect this with the banishment spoken of in v. 1557, than to refer it to another distinct occurrence of the same kind, for the very existence of which we have no better authority than what Klausen would extract from Homer's transmission of the royal sceptre of Argos, Il. ii. 106: 'Ατρεὺς δὲ θνήσκων ἔλιπε πολύαρμιν Θυέστη, αἰτάρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι, πολλῆσι νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν[†].

We may add that, if *Agamemnon* were indeed the subject of the present sentence, it would not have been necessary to make special mention of him again in v. 1579; and further, that it is antecedently improbable that the poet should have made the discrepancy of age in Agamemnon and Ægisthus so glaring as this supposition would represent it^s.

1579. *θυραῖος*, *abroad*; Ch. 115, *μίμησ'* Ὀρίστου, *καὶ θυραῖός ἐσθ, ὄμωσ*. Eum. 864, *θυραῖος ἔστω πόλεμος*.—v. 1580. “*duos boulia dici solet de malo consilio quod ei, qui cepit, perniciosum est, ut Theb. 802. Soph. Antig. 95. 1269. Hoc loco de consilio alii pernicioso.*” Klausen.

1582. *ἰδόντα*, *now that I have seen, after having seen*—a more distinct and forcible enunciation of this circumstance, connected as it should be with *καθανείω*, than if with Pauw and the Neap. MS. we were to read *ἰδόντι*, *having seen*—which might possibly be understood to mean, *when I shall have seen*.

[†] Granting even all that Klausen would collect from this passage, it does not follow that Æschylus must be tied down by it, or forbidden to tell his story in his own way. It was not from Homer, we see, nor yet from Hesiod and others who make him son of Atreus, that he derived his knowledge of *Phisthenes*. But can it indeed be granted that Homer's brief statement affords any real support to Klausen's fanciful hypothesis, that Atreus died by the hand of his successor, and not, as the insertion of *θνήσκων* would rather lead us to suppose, by the appointed hand of Death? His successor too in what? in the possession, not of the mere sceptre of Argos and Mycenæ—this would, no doubt, descend to Agamemnon—but, as Homer himself and still more as the concurrent testimony of Thucydides, i. 9, inclines us to believe, of the Imperial Sceptre

of Lord Paramount of “all Argos,” and Head of the House of Pelops, which would of right be held by Thyestes while he lived—in that remote district of the Peloponnese where, whether banished thither or not, we find Thyestes located, Hom. Od. iv. 517: on which Eustathius observes, *ὁ ῥηθὲς ἀγρὸς φασὶν οἱ παλαιοὶ εἶναι, κατὰ τὸν ἱστορικὸν Ἀνδρῶνα, ὑφίσταται περὶ Κόθηρα εἶναι, ἔπου, φασιν, ἡ Θυέστου ἀκροῖς*.

^s Klausen appears to have forgotten his own version of v. 1577, when he remarks on v. 1607: “*Dolum efficere omnino melius decet mulierem quam virum, et in hac re necessarium erat, quia, si adfuisset Ægisthus in conspectu Agamemnonis, suspitionem is concepisset omnique eum nocendi occasione privavisset.*” Compare v. 1608.

Ibid. ἔρκεσιν, fastnesses, meshes, snares; compare Soph. Aj. 60, εἰσέβαλλον εἰς ἔρκη κακά. El. 838, χρυσοδέτοις ἔρκεσι. Eur. Med. 986, τοῖον εἰς ἔρκος πεσεῖται. El. 155, δολίοις βρόχων ἔρκεσιν. Elsewhere ἔρκος signifies a fortress, bulwark or defence; above v. 246. Pers. 17.90.349. Soph. Aj. 1274. Eur. Heracl. 442. Its most general meaning is an enclosure; Soph. Trach. 607. Eur. Bacch. 956; see Plato, Sophist. p. 220. B. which Blomfield aptly compares: πᾶν ὅσον ἂν ἔνεκα κωλύσεως εἴργη τι περιέχον, ἔρκος εἰκὸς ὀνομάζειν. κύρτους δὴ καὶ δίκτυα καὶ βρόχους καὶ πόρκους καὶ τὰ τοιαῦτα, μῶν ἄλλο τι πλὴν ἔρκη χρῆ προσαγορεύειν;

1583. ὑβρίζειν ἐν κακοῖσιν] “Varie legunt VV. DD. et interpretantur hunc locum: ἐν θανοῦσιν Abresch. juxta illud Archilochi, Οὐ γὰρ ἐσθλὰ κατθανοῦσι κερτομῆν ἐπ’ ἀνδράσι^t—propius ad ductum literarum ἐν καμοῦσιν, Pors.—ad Ægisthi ignaviam respici putat Bl., qui sic interpretatur: Insolentiam in ignavis non probō: ut Eur. Suppl. 463, φεῦ, φεῦ, κακοῖσιν ὡς ὅταν δαίμων διδῷ Καλῶς, ὑβρίζουσ’ ὡς αἰεὶ πράζοντες εἶ. Mihi nihil mutandum videtur, sed reddendum: Eos non amo qui in aliorum rebus adversis insolenter se gerunt. Similes locos affert Blomf. ex Soph. Aj. 1107, οὐδ’ αὖ τοιαύτην γλώσσαν ἐν κακοῖς φιλῶ. et 1140, ὅς ἐν κακοῖς ὑβρίζει τοῖσι τῶν πέλας.” S. L.

It cannot, I think, be conceded that both these passages are parallel to the present text, inasmuch as in the former ἐν κακοῖς, plainly to be distinguished from ἐν κ. τοῖσι τῶν πέλας, is altogether reflexive—whether with Brunck we understand it to mean *evilly situated*, i. e. *under circumstances of affliction*; or, as is more probable, *evilly occupied*, i. e. *exercising itself in vituperation*; τοιαύτην γλ. ἐν κ. such an abusive tongue. And in like manner I incline to translate here: *Ægisthus, insult under criminal circumstances*, i. e. *that a man should insolently triumph in the evil that he has done, I do not approve of*: compare Soph. Antig. 482, ὕβρις δ’, ἐπεὶ δέδρακεν, ἦδε δευτέρα, τοῖτοῖς ἐπαυχεῖν καὶ δεδρακῖαν γελᾶν.

Wellauer agrees with Hermann in thinking that a line has been lost after v. 1583, in which there may have been a conjunction εἰ or ἐπεὶ to form a protasis to the apodosis in v. 1586: but the abruptness of οὐ φημ’—is in some degree softened by the pointed opposition in which it stands to φῆς in v. 1584, where every editor but Wellauer has adopted Pauw’s correction τόνδε φῆς for τόνδ’ ἔφης. Perhaps, with Bothe, Blomfield, and Scholefield, we might place a

^t Add Soph. Aj. 1093, ἐν θανοῦσιν ὑβριστής.

^u So Kennedy:

*Ægisthus, I respect not contumely
When linked to criminal purpose; but
thou sayest &c.*

note of interrogation after v. 1585^v; but without it we may translate with an emphasis on σὺ and τὸ σὸν κάρα: *But you—you say, you gladly killed this man (v. 1552), and again (δέ) that you were the sole contriver of this piteous murder (vv. 1575. 1585.)—I say that in strict justice your head will not escape at the hands of the people, mark you well, execrations and stoning, or in the shape^w of stoning: the sentence having been begun, as if οὐκ ἀλύξεις δημορ. κ. τ. λ. had been intended to follow, and the φήμ' ἐν δίκῃ τὸ σὸν κάρα having been introduced only in answer to the parenthetic φῆς ἐκὼν κ. τ. λ., which might have been otherwise expressed by σὺ δ', ἄνδρα γὰρ τόνδ' ἐκὼν κατέκτεινας μόρος τ' . . . ἐβούλευσας, οὐκ ἀλύξεις κ. τ. λ.*

1585. ἔποικτον, *piteous*; Neap. MS. gl.: ἄξιον οἴκτου. “Ἐπακτον ex emendatione Casauboni Blomfield., quia ἔποικτος non alibi exstat; sed hanc nullam esse mutandi causam, quum vocabulum analogiæ non repugnet, aptumque huic loco sensum habeat, quisque intelligit. In lexicis male deest.” Well.

“ἔποικτον φόρον, *miserandam cædem*. Non alibi legitur hæc vox, sed non ideo Æschylo est abjicienda; quot enim aliæ hac de causa abjiciendæ essent! Ἐποικτεῖρειν et ἐποικτίζειν passim leguntur, et ipsum ἐποικτιστον apud Nostrum in hac tragedia v. 1106, (1188.) Quidni igitur ἔποικτος?” S. L.

1589. κρατούντων τῶν ἐπὶ ζυγῆ δορός, *whilst those on the middle bench are in command of the vessel*. “Οἱ ἐπὶ ζυγῆ, remiges qui ζυγίται dicebantur: Schol. οἱ ζυγοὶ (l. ζύγιοι) τῶν θαλαμίων ἄνωθεν εἰσιν. Schol. Aristoph. Ran. 1106: θρανίται, οἱ πρὸς τὴν πρύμναν. ζυγίτης, ὁ μέσος. θαλαμίτης, ὁ πρὸς πῶραν. Vid. Duker. ad Thucyd. iv. 32. Schol. ad Thucyd. vi. 31: οἱ θρανίται μετὰ μακροτέρων κωπῶν ἐρέττοντες, κ. τ. λ. Ζυγίται etiam dicebantur classis media populi Atheniensis. Num in hoc loco intelligendum, eos qui secundum locum occuparent, sc. Clytæmnestram et Ægisthum, gubernatore interfecto, navis regimen tenere? Sic interpretando vim suam voci ζυγῆ servabis. Erant igitur senes θαλάμιοι, Ægisthus et Clytæmnestra ζυγίται, Agamemnon θρανίτης.” Blomf. “Tres sunt remigum ordines—Schol. Arist. Ran. 1101: ἦσαν δὲ τρεῖς τάξεις τῶν ἐρετμῶν, καὶ ἡ μὲν κάτω θαλαμίται, ἡ δὲ μέση ζυγίται, ἡ δὲ ἄνω θρανίται—thalamitæ sub thranitis, zygitæ ab interiore utrorumque parte sedebant: thalamitæ igitur etiam zygitis sunt inferiores. Fateor tamen artificiosioremi mihi videri hanc explicationem: probabilius est de

v “In fine versus Glasg. Schutz. dum est, ut in Vict., aut commate; punctum habent, interrogationis signum incipit enim hinc apodosis.” Well. Both. Blomfield., sed colo interpungen-
w See the note on v. 1082.

biremi cogitavisse Æschylum, ibique superiorem ordinem dictum esse zygitas. Schol.: οἱ γὰρ ζυγοὶ τῶν θαλαμίων ἀνωθέν εἰσιν." Klaus.

Arnold on Thucyd. iv. 32. 12, having noticed that the *Thalamii* were the lowest rank of rowers, adds, "Thus much appears from the joke in Aristophanes, *Frogs*, 1106. (1074. Dindorf.) and from the allusion in Æschylus, *Agamem.* 1607. (1628. Schutz). But a clear understanding of their position and arrangement depends on the solution of that hitherto unconquerable problem, the construction of the ancient 'Trireme.'" See Potter's *Grecian Antiquities*, vol. ii. c. 18.

1591. σωφρονεῖν εἰρημένον, when it is commanded that he be wise, i. e. when he is bid to learn wisdom; Neap. MS. gloss: προσταγὲν αὐτῷ. "Nominativus absolutus, qui sollemnis est in usu participiorum a verbis impersonalibus descendentium." Klaus. See *Matth. Gr. Gr.* §. 564.

1592. δεσμός δέ κ. τ. λ.] "Sensus est, ὁ δὲ δ. καὶ αἱ νη. δυ. ἐξοχ. διδ. καὶ τὸ γῆρας:" Voss, quoted and interpreted by Blomfield; *vel senectutem optime erudiunt.* Translate: *But, even Old Age to teach, Imprisonment and the cravings of Hunger are most excellent prescribers for the intellects: (Angl. sovereign remedies):—αἱ νήστιδες δῦα, the host (whole class) of evils incident to fasting; if we should not rather refer the Article to δεσμός, as in v. 1612 to σκόρφ, and translate: Confinement and its hungry necessities &c.: δεσμός δέ (gl. ἦγονν ἢ κάθειρξις): Neap. MS. "Δυά, αρυμνα; κακοπάθεια, Apollon. Lex. Hom. Accurate Hesych.: δυή, δυστυχία, ἡ ἔνδεια: est enim sensu primario necessitas; a δέω egeo, vel ab antiquo δέω. Etym. M. prave a δέω ligo ducit. Vocem amat Æschylus: infra 534. 771. Theb. 238. Pers. 1011. Agam. 1153 (1116). 1626 (1593). Eum. 266. 558." Blomf. Gloss. Prom. 186. "Ἱατρομάντις. Eustath. in Il. A'. p. 48, 35: Φασὶ καὶ ὅτι κοινὴ πως ἐστὶ τέχνη ἱατρικὴ καὶ μαντικὴ. Μελάμπους οὖν καὶ Πολύειδος ἀμφότεροι ἐπ' ἀμφοῖν ἔνδοξοι ἐγένοντο· καὶ Αἰσχύλος δὲ πον. φασί, τὸν ἱατρὸν μάντιν ἀνομάζει. Hinc compositum ἱατρομάντις pro simplici, medico. Suppl. 270, Ἄπις γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας Ἱατρομάντις." Stanl.*

Ἱατρομάντις, qui ex divino afflatu artem medendi callet; ut Apis, Suppl. 263. et ipse Apollo, Eum. 62. Vides Ægisthum hujus medicinæ mentione irridere Chorum." Klaus.

1594. οὐχ ὄρῳσ ὄρων τάδε; Angl. *Have you eyes, and see not this?*—compare Prom. 447, οἱ πρῶτα μὲν βλέποντες ἔβλεπον μάτην, κλύοντες οὐκ ἤκουον. St. Matthew's Gospel, xiii. 13. ὅτι βλέποντες οὐ βλέπουσι,

καὶ ἀκούοντες οὐκ ἀκούουσι, οὐδὲ συνιοῦσι. St. Mark, viii. 16. ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχοντες οὐκ ἀκούετε;

1595. πρὸς κέντρα μὴ λάκτιζε, do not kick against the pricks; compare Prom. 323, πρὸς κέντρα κῶλον ἔκτενεῖς. Eur. Bacch. 795, πρὸς κέντρα λακτίζοιμι, θνητὸς ἄν θεῶ. Peliad. fr. iv. πρὸς κέντρα μὴ λάκτιζε τοῖς κρατοῦσί σου. Pind. Pyth. ii. 173. ποτὶ κέντρον δέ τοι λακτιζέμεν τελίθει ὀλισθηρὸς ὀϊμος. Acts of the Apostles, ix. 5. xxvi. 14: σκληρὸν σοι πρὸς κέντρα λακτιζειν.

Ibid. μὴ πῆσας μογῆς, lest, having suffered thereby, you be distressed. The Scholiast on the above passage of Pindar (MS. Gotting.). whether by accident or design, quotes this line with παίσας in place of πῆσας—and on no better authority than this has Porson proposed, and every succeeding editor but Klausen (who justly prefers παίσας to πταισας), and Scholefield (who will not give up πῆσας for either), adopted, πταισας—which, if it had been substituted for πῆσας, or even παίσας, in an unknown quotation adduced by the Scholiast as parallel, might indeed have been hailed as a fortunate correction, but by which all that we gain here, is to make the text of Æschylus more nearly resemble the text of Pindar.

Klausen translates: “παίσας, ne, si pede feris stimulum, vulnere accepto dolorem sentias: which, if we omit the needless particular si pede feris stimulum, is a most satisfactory interpretation of μὴ πῆσας μογῆς. Scholefield—with the sanction of the Neap. MS.: πῆσας (gl. παθῶν), and of Buttman, *Irregular Greek Verbs*, p. 199—ably defends πῆσας thus: “A verbo antiquo πῆθω^x effluxit, opinor, πῆσω (unde πῆσομαι, πείσομαι) ἔπησα (unde πῆσας) ἔπαθον, πῆμα, &c. Miror VV. DD. qui, quia Schol. ad Pindar. citat παίσας, hac sola auctoritate, quæ nulla est, πῆσας in πταισας mutant.”

“Μογέω, laboro. Verbum Homericum, Tragicis minus frequenter usurpatum, quibus usitatius est μοχθεῖν. Prom. 282, μογοῦντα πλευρά. Radix primitiva, si recte conjicio, erat μόω (unde moveo, syllabarum numero aucto et interposito digamma.) Hinc μοερός, μωρός, mobilis, (unde ἰόμωρος, ἐγχεσίμωρος, ὑλακόμωρος) μόγος, [μογερός] μόγης, μόχθος &c.” Blomf.

1596. γύναι. “Satis absurde Wellauer. hæc ad Ægisthum refert, quem, ut vult ille, Chorus acerbe γυναιῖκα vocat. Negat enim Cly-

^x Buttman makes no express mention of πῆθω, but see Matth. Gr. Gr. §. 246. “The fut. πῆσομαι,” he remarks, “is uncertain. It occurs here

and there as a various reading, e. g. in Herodot. 9, 37. Xen. Cyrop. 7, 3, 10. See also Schweigh. Index to Polybius.”

tæmnestram esse in scena. Immo, hac ipsa de causa Chorus eam alloquitur, quod, dum ultima illa loqueretur Ægisthus, ipsa in scenam venisset." S. L.

To the same effect is Klausen's excellent comment upon this passage: "Ægisthum aspernatus jam denuo ad Clytæmnestram se convertit chorus, exprobrans ei *adulterium*, quod patet ex ea auctoritate, quam de reginæ consiliis se exercuisse jactat Ægisthus; nondum patebat e mera benevolentia Ægisthi, quam memoravit Clytæmnestra v. 135⁸ (1407). Augeri hac re Clytæmnestræ scelus satis apparet, chorumque antea nihil certi de hac re novisse inde patet, quod nihil in omnibus ejus lamentationibus et conviciis adversus reginam prolatis dicitur de adulterio, sed loquitur nonnisi de ipsius cædis improbitate v. 1370-1492. (1419-1547). Quod ad Ægisthum hanc orationem dictam esse putaverunt editores novissimi, qui *mulier* appellatus sit, ut apud Homerum Ἀχαιῖδες οὐκ ἔτ' Ἀχαιοί γ: id statui nequit, tum quia, si hoc designaturus erat poeta, dicendum erat ^z *αἰσχύνων*, tum quia odiosa est eadem cogitatio chori Ægistho ter repetita: nam si hæc Ægistho dicuntur, idem fere continetur et v. 1528 (1583) sqq. et v. 1541 (1596) sqq. et v. 1549 (1604) sqq.: ut minime procederet oratio, id quod misere langueret. Præterea ea cogitatio, qua adulter dicitur *mulier polluens viri lectum*, quam pulcherrimam censet Wellauerus, mihi et inepta videtur et invenusta."

Ibid. τοὺς ἥκοντας. Klausen ably defends the use of the plural here, but labours when he would make it the accusative after *αἰσχύνουσι* ἄμα: "Dicitur Agamemno, et numerus pluralis eum habet sensum, ut augeat vim dedecoris: *dehonestans eum qui is est ut e prælio veniat* [*recens advenerit*]: talis enim eo majore recipiendus est honore, quia labor viri mulieres domi sedentes alit (τρέφει γὰρ ἀνδρὸς μόχθος ἡμένας ἔσω). Pluralis pro singulari ponitur, ubicunque designandum est esse universi aliquid in conditione ejus de quo sermo fit, ut Eur. Herc. F. 455. Omniumque eorum, qui sequuntur Agamemnonem e bello reversi, honor in ejus honore positus est, ut hac etiam ratione pluralis explicari possit. Cf. Bernh. Synt. p. 61. Quod ab *οἰκουρός* accusativum pendere putaverunt interpretes, hoc fieri nequit. *Οἰκουρός* est is, cujus est *οἶκου ὄρος*, qui *domus limites tenet*; itaque quod intra hos limites positus

^y Compare also Ch. 304. τὸ μὴ . . .
δυσὶν γυναικῶν ὄδ' ὑπηκόους πέλειν.
θήλεια γὰρ φέρη' (Αἰγίσθου).

^z See Math. Gr. Gr. §. 434. 1. a.

est, accusativus voci adjunctus designare potest; minime id quod extra. Itaque jungendum est οἰκουρός εὐνήν, *custodiens lectum, ut πόλιν οἰκουρεῖν, civitatem habitare, v. 741. (778).*"

Better far than this would it be to translate with Wellauer: *domi expectans eos, qui ex pugna rediissent*; see the note on v. 778—and better still to suppose with Scholefield an *Anacoluthon* in v. 1597, so that the Chorus—instead of simply exposing the unnatural conduct of one who in the social relation of Οἰκουρός might have been presumed to be most faithful to ^aTHE ABSENT on military service, by asking, *Woman, did you to those who were just come from the battle-field, you who were left in charge of their homes—(ἴδρασας ταῦτα, do these things, or some such termination might have been expected)—interrupts itself to ask, did you commit this double crime, dishonour at once your husband's bed and concert this destruction for a distinguished general?* It is unnecessary, therefore, with Stanley to read τοῦδ' ἦκοτος, although this correction has been adopted by Porson, Blomfield, and Dindorf: nor is it indeed easy to conceive how, if τοῦδ' ἦκοτος was the original reading, τοὺς ἦκοτας came to be universally substituted for it.

Klausen quotes, in illustration of the construction, αἰσχύνουσι ἅμα ἐβούλευσας, Ch. 897, βρίζων ἅμα ἐξήμελξας: and Blomfield Theb. 225, κλύουσα πάταγον ἅμα ἰκόμαν. Herodot. i. 179, ὀρύσσοντες ἅμα τὴν τάφρον ἐπλίνθενον. Xenoph. Hell. vi. 2, 2. ἅμ' ἀποπλέων τοὺς φυγάδας ἀπεβίβασε. Anab. iii. 3, 7. φεύγοντες ἅμα ἐτίρωσκον. See Matth. Gr. Gr. §. 565. Obs. 2.

1599. κλαυμάτων ἀρχηγενῆ, *the beginners of sorrows*; i. e. in familiar, and Comic rather than Tragic, phrase, *productive of mischief*; compare Suppl. 925, κλαίους ἂν, εἰ ψεύσειας, οὐ μάλ' ἐς μακράν. Soph. Œd. T. 1152, σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλαίων δ' ἐρεῖς. *ibid.* 401. Antig. 754, κλαίων φρενώσεις. *ibid.* 932, τοῖσιν ἄγονσιν κλαύμαθ' ὑπάρξει βραδυτήτος ὑπερ. Phil. 1260, ἴσως ἂν ἐκτὸς κλαυμάτων ἔχοις πόδα. Eur. Iph. A. 306. Hipp. 1086. Andr. 759. Suppl. 458. Heracl. 270. Cycl. 554. Aristoph. Ran. 813, κλαύμαθ' ἡμῖν γίγνεται. Pax. 248, ὡς μεγάλα καὶ δριμύα τοῖσιν Μεγαρεῦσιν ἐνέβαλεν τὰ κλαύματα. *ibid.* κλαίειν and οἰμώζειν *passim*.

“*Ἀρχηγενῆς dicitur ea res, unde origo alius cujusvis rei ducitur.*”

^a This, as the printing is intended to shew, is the correlative term in the relation spoken of; and as such being assumed, like οἰκουρός and ἀνδρός, to be *general* and *well-known*, it is on the

principle indicated by Klausen expressed in the plural, answering to our English descriptive term *party*, though in fact *Agamemnon* alone is meant. See Matth. Gr. Gr. §. 293.

Idem fere quod alibi ἀρχηγός. Eur. Hipp. 881, κακῶν ἀρχηγὸν ἐκφαίνεις λόγον. Vid. supra ad v. 250 (248):" Blomf. Add ἀρχηγέτης, Eur. Orest. 554. El. 891. and compare Acts of the Apostles iii. 15. v. 31. Hebr. ii. 10. xii. 2.

1601. ἀπὸ φθογγῆς, " *Vocis ope*. Locutiones ἀπὸ φωνῆς, ἀπὸ κραυγῆς, illustravit Wyttenbach. ad Sel. Hist. p. 414. Paulo aliter Soph. Œd. C. 929 (936), τῷ νῶ θ' ὁμοίως κἀπὸ τῆς γλώσσης λέγω. Infra v. 1633 (1614) ἀπὸ ψυχῆς κακῆς." Blomf. Compare with the last two passages, ἀπὸ γλώσσης, above v. 782.

1602. νηπίους ὑλάγμασιν, *senseless barking*; compare below v. 1643, ματαίων τῶνδ' ὑλαγμάτων. Soph. El. 299, τοιαῦθ' ὑλακτεῖ. Eur. Alc. 760, ἄμουσ' ὑλακτῶν. Iph. T. 293, κυνῶν ὑλάγματα.—" ἠπίους edd. ple-ræque. νηπίους Jacob. Schutz. Butler. Sed præstat, ut opinor, ἐξορίνας ἠπίους. Scilicet *Orpheus fera corda mansuefecit; tu vero etiam placida ingenia latratibus irritas.*" Blomf. " ἠπίους Pauw. Heath. Blomf., quod opponatur Orptheo fera corda mansuefacienti: sed nihil ejusmodi continetur versu præcedente, cui opponatur. νηπίους Jacob. Legrand. Schutz., quod fere verum puto, nisi aliud quid latet; nam vulgata ferri non potest." Well.

Klausen alone attempts to explain ἠπίους, to which the Neap. MS. annexes the gloss: ἡμέριος, but his explanation is not a little forced—" ἦπιον dictum de omni quod mite est et lene, deinde quod mitem facit, quod mulcet: ἦπια φύλλα (Soph. Phil. 698), quæ dolores leniunt. Ita Orphicorum potissimum carminum aptum cognomen est ἦπιος: quare ironice etiam chori verba ἦπια dicit Ægisthus, simul vero ὑλάγματα. *Tu incantationes tuas latratu perfecturus es.*"

1603. ἄξει, *shall be led captive*^b; in direct opposition to ἦγε, as the effect produced by ἐξορίνας is to the effect denoted by χαρῆ, and the inarticulate and unmeaning gabble expressed by νηπίους ὑλάγμασιν to the clear and melodious utterance (φθογγή) of the enchanting voice of Orpheus. Yet Klausen, who like Blomfield has not been sufficiently careful to complete the contrast, would render ἄξει tibi abducturus es. " Ἀξει. Languent hæc, si ἄξει activo sensu accipias. Passive, vis additur orationi, q. d. *Orphei quidem linguam habes contrariam: ille enim omnia ducebat præ lætitia delinita cantu ejus; tu vero, cum omnes irritaveris insulsis latratibus, ipse abduceris* (in carcerem scil. 1630. [1592].): *victus autem et in custodiam traditus mitior forte apparebis, ut feræ captivitate mansuescunt.*" S. L.

^b On this form of the fut. pass. see Matth. Gr. Gr. §. 494. ii. and Monk on Eur. Hipp. 1458.

1604. *ὡς δὴ σὺ μοι κ. τ. λ.*, Angl. *As if, forsooth, you shall be 'My Lord' over the Argives*—see, for *ὡς δὴ*, Seidler on Eur. Iph. T. 1304. and compare Andr. 235. Alc. 537. 1014. Herc. F. 1407. Compare also the note on v. 32, *μοί*.

1606. *οὐκ ἔτλης*] On this repetition of the same negative, indicative of great excitement in the speaker, see Matth. Gr. Gr. §. 609. p. 1081. Erfurdt and Hermann on Soph. Ant. v. 5. Reisig on Œd. C. p. 239; and compare Soph. Trach. 1014, *οὐ πῦρ, οὐκ ἔγχος τις δόνησιμον οὐκ ἀποτρέψει*.

Ibid. αὐτοκτόνος. “*ita ut ipse eum occideres*. Solet hæc vox dici de iis qui cognatos [se vel suos] occiderunt, ut de fratre fratrem interimente Theb. 681. 805, et ita *αὐτοκτονεῖν* ib. 734. Soph. Ant. 56. De qua re hoc loco non cogitandum.” Klaus. Compare a similar variation of meaning in *αὐθιότης*, noticed on v. 1541.

1607. *πρὸς γυναικός*] “*Cave putes genitivum γυναικός regi a πρὸς, ut docent grammatici*. Forma enim est elliptica, suppresso *ἔθος, δύναμις, φύσις*, vel tale aliquid. Sic supra 603 (573) *ἡ κάρτα πρὸς γυναικός αἰρεσθαι κίαρ*. sub *ἔθος* vel *φύσις*.” S. L. Compare v. 705.

1608. *ἦ*. The Neap. MS. and Vettori's Edition have *ἦ*, for which Canter proposed to read *ἦν*, Schutz *ἦ*, and Porson *ἦ*, the old Attic 1. pers. sing. contracted from the Ionic form *ἦα*, on which see Matth. Gr. Gr. §. 216. 4. Buttman's *Irregular Greek Verbs*, p. 85. This correction has been universally adopted by later editors, and is confirmed by Ch. 523, *οἶδ', ὃ τέκνον, παρῆ γάρ*—where the oldest Edd. have *πάρει*. Compare Elmsley's Preface to Soph. Œd. T. p. x. Hermann's ditto p. vii. &c.

1611. *ζεύξω βαρείαις*] “*Ad βαρείαις subaudiunt σείραις* Abresch. et Dorvill. ad Charit. p. 323. *ἀνάγκαις, ἄταις*, vel *πημοναίς* Elmsl. ad Heracl. 886. *πληγαίς* Pauw., quod vero similis est, si cogitamus *Ægisthūm* hæc dicentem simul manum movisse, tanquam ferientem.” Well. It is more obvious to supply the cognate substantive *ζεύγλαις*, as Klausen proposes from Prom. 462, *κἀζευξα πρώτος ἐν ζυγοῖσι κνώδαλα ζεύγλαισι δουλεύοντα*: but, whatever else the word may be, *σείραις* is manifestly inadmissible on account of the negation that follows. The threat might be expressed in English by translating: *but whoever shews himself an unruly animal, I will make wheel-horse in a Heavy (coach) &c.* Πειθάνωρ, *subject unto Man, tractable*; as a horse, or other domestic animal—compare Soph. Antig. 350, *λασιαύχονα θ' ἵππον ἀέξεται ἀμφίλοφον ζυγὸν οὐρειον τ' ἀδμήτα ταύρον περιφραδῆς ἀνήρ*.

Ibid. οὔτι μὴ σειραφόρον. "Accusativus designans eam conditionem^c, quæ efficitur eo quod declarat verbum: *ut non sit funalis lascivians equus: σειραφόρος, equus funalis*^d, jugalibus additus, cui minor est trahendi labor." Klaus.

Pauw proposed οὔτι μοι σ., which has been adopted by Porson, Blomfield and Dindorf, and might be translated *in no respect, methinks*—see note on v. 1443, and compare above v. 1604. But an accompanying *mental* negation is here required for the better introduction of the following sentiment ἀλλ' ὁ δὺσ. κ. τ. λ. and this is precisely the effect of μὴ subjoined to οὐ, which in English may be expressed by, *in no respect a trace-bearing corn-fed colt, no! but &c.* "Κριθάω. *Hordeo pastus lascivio.* Schol. interpretatur, *πίονα ταῖς κριθαῖς καὶ τρυφῶντα*, Pollux vii. 23: τὸ μέντοι ὑπερεμπληῆσθαι καὶ ὑπερκεκορέσθαι, ἀπὸ τῆς μάξης, ὑπερμαζῶν ἔλεγον οἱ παλαιοί, οἱ δὲ νέοι κριθᾶν ἀπὸ τῶν ὑποζυγίων. Δισχύλος μὲν γὰρ εἶρηκε, Σειραφόρον τε καὶ κριθῶντα πῶλον. Σοφοκλῆς δὲ, "Ἔως ὅτου κριθῶσης αἴνου. scribe κριθῶσης. Apud Pollucem legitur κριθῶν et κριθιῶντα." Blomf.

1612. δυσφιλεῖ σκότῳ] This is Stanley's correction of the common reading *δυσφιλεῖς κότῳ*, adopted by Heath, Schutz, Porson and Dindorf; whilst Blomfield, Wellauer, Scholefield, and Klausen prefer to read with Pearson and Voss, *δυσφιλεῖς σκότῳ*—"quod mutationis facilitate," says Wellauer, "sese commendat, quamquam alterius lectionis sensus præstare videtur." In neither case is the alteration violent; but in favour of *δυσφιλεῖ* it may be observed that, not the collocation only, but the sense demands that this epithet should belong to *σκότῳ*, since it is not with *darkness* in general, but only with the *odious* and *unnatural darkness* of involuntary confinement, that the notion of *hunger* is associated here and in v. 1592. Compare Soph. Œd. C. 1258, τῆς ὀδυσφιλεῖς γέρον γέροντι συγκατάφηκεν πίνας.

1615. ἀλλὰ σὺν γυνή] Plausible as is Heath's conjecture ἀλλὰ νῦν—, which Blomfield imagines to have been corrupted, first into *νῦν*, and then into *σὺν*—there does not here appear to be sufficient cause for departing with Schutz, Blomfield, Wellauer, Dindorf, and Klausen, from the received reading ἀλλὰ σὺν—to which the Neap. MS. has annexed the gloss: σοὶ δηλονότι. Even Wellauer admits: "Possit quodammodo vulgata defendi hoc sensu: *quidni virum interfecisti ipse solus* (id αὐτὸς sæpe significat, v. Elmsl. ad

^c Compare Matth. Gr. Gr. §. 446. Obs. 2.

^d Anglice *A leader*; compare the note on v. 811.

NOTES ON THE

Aristoph. *Acharn.* 509. Heindorf. ad Plat. *Parmen.* p. 220) *sed tecum mulier . . . ?* Nor is there any weight in the objection which he notices: "Sed Ægisthus ne adfuisse quidem cædi videtur"—since *σὺν γυνῇ ἵκτεται* implies no more than that *a female accomplice struck the fatal blow*, which, but for his *cowardly spirit*, should rather have come from the hand of the now vain-glorious Ægisthus. "Nullam video causam cur quicquam mutetur. Consilium Agamemnonis interficiendi susceperat Ægisthus, ut ipse testatur; cædem ipsam patraverat Clytæmnestra. Utriusque igitur facinus erat, idque conjunctim admiserant." S. L.

1616. *μῖασμα*] "Athenis lege cautum erat, ne publica templa ingrederetur adultera. Demosth. *Neær.* p. 1374. Cui crimini in Clytæmnestra accedebat scelus cædis. Itaque dicitur ab Oreste *πατροκτόνον μῖασμα καὶ θεῶν στύγος*, Ch. 1028." Klaus.

1618. *πρεμνεῖ τύχη*, *by some kindly chance*. "*Πρεμνεῖς. Mitis.* Compositum a veteri adjectivo *πρεῖς*, quod postea scribebatur *πρηῖς*, et *μῖνος*. *Etym. M.* p. 687. 1: *Πρεμνεῖς, ἀπὸ τοῦ πρᾶν μῖνος ἔχει* ἢ ἀπὸ τοῦ πρᾶος καὶ εὐμενῆς. *Λυκόφρων* (1055). *Hezych.*: *Πραῦμενῶς, προθύμως* (1. *πρασθύμως*). *πρᾶφ τῆ μῖνει χρώμενος.* *Agam.* 841. 1652. *Sæpius* apud Euripidem." Blomf. *Gloss.* on *Pers.* 225.

1620. *ἐπεὶ δοκεῖς*, *since you are pleased, or think fit to*—see note on v. 16.

1621. *λοχίται*, *comrades*. "*Λοχίτης. Manipularis.* Qui ejusdem λόχου est: λόχος autem erat certus quidam militum numerus pro gentibus ac temporibus diversus." Blomf. Compare Ch. 768, *εἰ ξὺν λοχίταις, εἴτε καὶ μονοστιβῆ*. *Soph. CEd. T.* 750, *πολλοὺς ἔχων ἄνδρας λοχίτας, οἳ ἄνηρ ἀρχηγέτης*.

Klausen, after Bothe, places this line also in the mouth of Ægisthus, who is thus made to call upon his *body-guard*—*δορυφόροι ὁπάονες*, as these same *λοχίται* are called, Ch. 769. By this distribution, we avoid the necessity of supposing a line lost after the present verse; but vv. 1620–21 hang even worse together than vv. 1621–22, which Scholefield, after Vettori, unites in the same speech of the Chorus; and the objection which Klausen makes to the present arrangement, that the Chœreutæ here are not soldiers, is sufficiently obviated by what follows in v. 1622, with which compare v. 246—to say nothing of the obvious applicability of the term *λόχος* to any Chorus, or company, whatsoever: see *Theb. III.* ἴδετε *παρθένων ἰκείσιον λόχον.* *Eum.* 46, *θαυμαστός λόχος εὔδει γυναικῶν.* *ibid.* 1026, *εὐκλής λόχος παίδων, γυναικῶν.*

So far as we can gather from the text (vv. 1623. 1642), it would appear that Ægisthus is here unattended; nor is it improbable that he should be so, in the very moment of his triumph, v. 1548^e.

1623. *πρόκωπος*, *districtus, habilis*; Angl. *with handle straight before you, ready for use or action*. Suidas: *Πρόκωπον ἔχων τὸ ξίφος ἀντὶ τοῦ γυμνόν*. Eur. *Orest.* 1478, *ὁ δὲ ξίφος πρόκωπον ἐν χερσὶν ἔχων*. Compare Shakesp. *Macbeth*, Act ii. Sc. 1. Is this a dagger which I see before me, *The handle toward my hand?*

Blomfield's explanation, "*cujus capulo (κώπη) manus est admo- ta*," would apply rather to *πρόσκωπος*, Angl. *with hand on hilt*^f.

1624. *δεχομένους κ. τ. λ.*] Translate: *To willing ears dost thou say DIE of thyself—We take you at your word TO DIE—and compare in point of construction the examples adduced by Matth. Gr. Gr. §. 388. e. See also Hermann on Soph. Aj. 1061. "Verbum θανείν arripiunt ex ore dicentis, omenque accipiunt eum revera moriturum esse, quod dixisset οὐκ ἀναίνομαι θανείν; quod genus augurandi ad κληδόνας seu κληδουσιμούς pertinebat. Cujusmodi erat dictum illud τὴν κατὰ σαντὸν ἔλα juveni Mitylenæo de ducenda uxore, a pueris in triviis trochos versantibus, oblatum Callim. Epigr. ii. Et illud apud Cic. de Div. i. 46, L. Paulo a filiola sua dictum, Persa perit. Tum ille arctius puellam complexus, Accipio (δέχομαι), inquit, mea filia, omen. Erat autem mortuus catellus eo nomine. Sic Id. de Div. ii. 40. Cauneas interpretatur pro Cave ne eas." S. L.*

Ibid. τὴν τύχην δ' ἐρώμεθα. "*ἐρούμεθα libri. ἐρώμεθα em. Schutz. αἰρούμεθα em. Canter. ελούμεθα conj. Steph. Bona hæc omnia: itaque exhibui vulgatam mendosam, quia vix discerni potest, quidnam reliquorum pro ea substituendum sit. Facillima propter similitudinem soni videtur emendatio αἰρούμεθα. Cf. Suppl. 380: τύχην ελεῖν, discrimen sumere, suscipere, subire.*" Klaus.

This last example, with which compare the phrase ελεῖν ἔγχοςε,

^e The Bp. of Lichfield's note upon what should have been v. 1622, is "Versum hic deesse patet ex forma dialogi στιχομυθουμένης. Primus lacunam apposuit Hermannus, quem secuti sunt Blomf. et reliqui."

^f Kennedy, following Blomfield, translates:

Ch. *Arouse ye! each in readiness hold his sword, with hand to hilt.*

Æ. *But I too from encounter ring death shrink not, my hand to hilt:*

where, to preserve the two-fold applica-

tion of *πρόκωπος*, he should at least have translated in the first line, *with hilt to hand.*

^g Anglice, *to await the decision of the Sword*, i. e. to take whatever the mediation of the Sword shall award. Hence probably *ἐλεγχος, haste arreptio*; among our Saxon ancestors called *Trial by Camp-fight* (judicium duelli): see Eustath. on Il. Δ'. p. 467. 44. Blomf. Gloss on Chæoph. 838.

In like manner *τύχην ελεῖν*, Suppl. 380, is *to await the decision of Chance*,

might seem to countenance Stephen's conjecture ελούμεθα, were it not for the change of Voice, which (see v. 339. Ch. 551. 933. Eum. 475. Suppl. 395. 397. Prom. 780. Pers. 7.) reduces it to the level of αἰρούμεθα, the reading of Canter and Dindorf, to which there exists this manifest objection, that it makes the supplementary or explanatory clause, subjoined by means of δέ, contain only an unmeaning repetition of what has just preceded; for αἰρούμεθα is nothing more than δεχόμεθα, as ελούμεθα also would be equivalent to δεξόμεθα.

With Blomfield, therefore, and Scholefield I have preferred Schutz's correction ἐρώμεθα, *age vero interrogemus*—and translate: *but let us ask the interpretation of the omen at the mouth of Chance, or let us inquire of Fortune how it is to go with us*—the allusion, in either case, being to consulting an Oracle or Soothsayer. Compare Theb. 506, θέλων ἐξιστορήσαι μοῖραν ἐν χρειᾷ τύχης. Ch. 890, εἰδῶμεν ἢ νικῶμεν, ἢ νικώμεθα. Hom. Od. VIII. 133. δεῦτε, φίλοι, τὸν ζείον ἐρώμεθα.

1626. δύστηνον θέρος] This beautiful emendation, proposed by Schutz, in place of δύστηνον ὁ ἔρως, is abundantly confirmed by Pers. 821, ὕβρις γὰρ ἐξανθοῦσ' ἐκάρπωσε στάχυν ἄτης, ὅθεν πάγκλαυτον ἐξαμᾶ θέρος. Eur. Bacch. 1316, ἐξήμησα κάλλιστον θέρος. Ino fr. xiii. 4. ἔπειτ' ἀμᾶσθε τῶνδε δύστηνον θέρος.

1627. ἰπάρχει, is Porson's correction of ὑπαρχε—αἱματώμεθα, Jacobs' correction of ἡματώμεθα. Hermann proposed to read—ἰπάρχει μηδὲν ἡματωμένους.

1628. στείχετ' ἦδη δ'. "Exhibui emendationem Blomfieldii, quæ proxime abest a literis vulgatæ: στείχετε δ' οἱ γέροντες πρὸς δόμους πεπρωμένους τούσδε. Hoc τούσδε, quod sensui et metro adversatur, recte ejecerunt editores, neque est ulla ejus cura habenda. In initio conj. P. στείχεθ' οἱ γέροντες ἦδη. Mihi probatur emendatio Blomfieldii, quia solent librarii in hac tragœdia δὲ tertio loco positum revocare in secundum." Klaus.

Ibid. "πρὸς δόμους πεπρωμένους, *ad domus vestras. πεπρωμένους, quiddid certa quadam naturæ lege alicui assignatum est: id quod optime dicitur de domibus, quæ hereditatis jure a patre ad filium transeunt.*" Klaus.

This singular expression, of which I have no better interpreta-

Angl. to take or stand one's chance—to be distinguished from διατηρῆν ἐλέσθαι, to make choice of an arbitrator, or mediator, Dem. agst Midias, p. 545, 6. 7.

Compare further Shaksp. K. Rich. III. Act v. Sc. 4: *And I will stand—the hazard of the die.*

tion to offer than, as Klausen has suggested, *your appointed homes*—or, as we might say, *the homes which God has given you*^h—is probably to be traced to those predestinarian notions, which Æschylus—"non poeta solum, sed etiam Pythagoreus;" Cic. Tusc. Quæst. ii. 10—is known toⁱ have entertained; and with the "flattering unction" of which it is curious to observe how Clytemnestra once more seeks to sustain her drooping spirit, under that manifest reaction of the moral sense, under which, true to Nature, the poet has introduced her in this closing scene. See above vv. 1469, &c. 1540. and compare the workings of a similar belief, as represented in the character of *Macbeth*, Shaksp. Macb. Act i. Sc. 3: "If Chance *will* have me king, why, Chance may crown me, Without my stir." Compare also the retributive exhibition and exit of the modern *Clytemnestra*, Act. v. Sc. 1. of the same play: "Come, come, give me your hand; *What's done, cannot be undone*; To bed, to bed, to bed."

1629. πρὶν παθεῖν ἔρξαι τ' ἄκαιρον] The common reading here is πρὶν παθεῖν. ἔρξαντα καιρὸν χρῆν τάδ' ὡς ἐ., from which Klausen alone—who translates: "ἔρξαντα καιρὸν, *opportunitatem efficientem*, i. e. *opportunitatem quæ agere jubet aliquem eumque adjuvat in agendo*:" and compares Soph. El. 75, καιρὸς γὰρ, ὅσπερ ἀνδράσιν μέγιστος ἔργου παντός ἐστ' ἐπιστάτης. Phil. 837, καιρὸς τοι πάντων γνώμων ἰσχων πολὺ παρὰ πόδα κράτος ἀρνυται—endeavours to extract a meaning: "quum nobis in hac re efficienda utendum esset opportunitate, aliter agere non poteramus atque egimus, vel: *opportunitas nostra, cui efficienda erat res, aliter agere non poterat ac nos egimus*."

How far the moral and metaphysical train of thought, into which, as we have seen, Clytemnestra has recently fallen, may excuse the introduction of such a sentiment as this—or how far the words ἔρξαντα καιρὸν admit of being translated accordingly, *working time, the season of action*—I presume not to determine; but Musgrave's ingenious correction ἔρξαι τ' ἄκαιρον, whilst it adheres almost to the very letter of the text, so greatly simplifies its meaning, that I have not hesitated to adopt a reading which, having first been corrupted into ἔρξαντ' ἄκαιρον or ἔρξαντα καιρὸν,

^h Compare the Scriptural representation of a really Divine Providence in this particular, Acts xvii. 26: ἐποίησέ τε ἐξ ἐνός αἵματος πᾶν ἔθνος ἀνθρώπων . . . ὁρίσας προτεταγμένους καιροὺς καὶ τὰς ὁραθείας τῆς κατοικίας αὐτῶν. See also Acts i. 25: πορευθῆναι εἰς τὸν τό-

πον τὸν ἴδιον. 1 Cor. xv. 23: ἐν τῷ ἰδίῳ τάγματι, with Schleusn. Lex. v. ἴδιος.

ⁱ See Schlegel's Fourth Lecture on the Greek Drama (Theatre of the Greeks), p. 343; and compare the note on v. 989.

would then so obviously require the substitution of the particip. plur., that we need not be surprised to find in the Florent. MS. *ἔρξαντες*, by which some editors have been drawn so far away from the original words as to read *στέρξαντας αἰνεῖν*, others *ἔρξαντας αἶρειν*—which Scholefield, again, connects with what follows; whereas Blomfield more plausibly punctuates *πρὶν παθεῖν ἔρξαντας αἶρειν* κ. τ. λ., but does nothing for his own mere conjectural reading *αἶρειν* by adducing Eur. El. 942, of which the correct quotation is, *ἡ μὲν γὰρ ἀεὶ παραμίνουσ' αἶρει κάρα*, not *κακά*. Hermann proposed *πρὶν παθεῖν ἔρξαντ' ἄκαιρα. χρῆν τὰδ'*—“quod placeret,” observes Wellauer, “si additus esset articulus τὸν ἔρξαντα: ita autem vix ferri potest.”

Translate: *before you suffer, as well as do, what were not convenient. What's done (τὰδε) was to be, as we have done it; but assuredly if there might be found a point at which to cry Hold! Enough of these troubles, we would lay hold upon it, unhappily smitten as we have been with the heavy anger of an evil Daemon*]. So, with Wellauer and Scholefield, I punctuate v. 1630, and translate it with a little license of interpretation, agreeably to the sentiments already expressed in vv. 1540–47.

Klausen, retaining the common punctuation after *γένοιτο*, and inclining to read with Blomfield and others τφ in place of τοί, remarks upon this line: “*μόχθων. subaudi αἰς ex iis quæ sequuntur. Si unquam dici possit in misera generis humani conditione satis laborum perpassum esse aliquem, nobis satis est horum, qui nobis acciderunt. τῶνδ' premendum est: his nostris laboribus: nos quidem illi modo quantumvis maximo satisfacimus.*” But not to mention that, had such emphasis been intended, we must have had τῶνδέ γ' αἰς—, no notice is here taken of the *middle* verb *ἔχεσθαι*, on the construction of which see Matth. Gr. Gr. §. 330, and compare Theb. 98, ἀκμάζει βρετείων ἔχεσθαι.

1633. ἀλλὰ τοῦσδ' ἔμοι κ. τ. λ.] *But to think that these men should thus shed upon Me the exuberance of a foolish tongue!* On this use of the Infinitive in exclamations, for the most part of indignation, see Matth. Gr. Gr. §. 544.—“*ᾧδ' ἀπανθίσαι. Quemadmodum vocabula ἄνθος et ἀνθεῖν sæpe de multitudine dicuntur, ita etiam audac-*

1 Or, of *Fortune*, generally; as in vv. 1634. 1638.—“V. 1576 (1631). χηλῆ Fl. F., quod emendatione intrusum videtur; χηλῆν enim dicunt tra-

gici avium unguem: Pers. 208. Soph. Ant. 1003: neque tamen usquam cum ave comparatur genius. δαίμονος χολῆ nihil est nisi a *genio irato*. Klaus.

ter et contumeliose dicta in procacium hominum linguis quasi ἀθεῖν, efflorescere, videri possunt; ut igitur, qui talia effutiunt, recte dicantur γλῶσσαν ἀπανθίζειν, linguæ florem decerpere." Schutz. "Ita Cic. de Orat. Proœm: *Efflorescat oratio*; et nos Anglice dicimus, *Flowers of speech*." S. L. Compare the note on v. 1429.

With Voss, Stanley, and Blomfield, I have preferred τούσδ' ἐμοὶ to the common reading τούσδέ μοι,— which might serve indeed, as in v. 1604, to cast an indignant sneer upon τούσδε; but this is less needed, than to provide for the personal consequence of Ægisthus, whose pride of place and power is evidently mortified: see vv. 1635. 1637.

1634. δαίμονος πειρωμένους, *making trial of their fortune, provoking their fate*; or it may be, *tempting Fate or Fortune—Providence* we should say: v. 1638. Suidas: δαίμων ἡ ἐκάστου τύχη: compare above v. 1309. Pers. 825, ὑπερφρονήσας τὸν παρόντα δαίμονα. Ch. 513, ἔρδοις ἂν ἦδη, δαίμονος πειρώμενος.—“ Δαίμονος πειρωμένους. Forsan ^k respondet iis quæ modo dixerat Chorus v. 1662 (1624), τὴν τύχην δ' ἐρούμεθα.” Stanl. Δαίμονος is Casaubon's universally received correction of δαίμονας.

1635. ἀμαρτεῖν, τὸν κρατοῦντα ***, “Vulg. ἀμαρτήτων κρατοῦντα, nullo lacunæ indicio. Ad marg. Ask. legitur ἀμαρτῆ τὸν, quod fortasse verum est, sed propter lacunam explicari nequit; neque satis apparet, quomodo tum ferri possit δ'. Itaque scripsi, quod reliqui editores e conjectura Casauboni.” Klaus. “Ad lacunam explendam λοιδορεῖν additur in marg. Ask., δ' ὑβρίσαι a Blomf. τῶν κρατοῦντι δύσφορον Pauw. Schutz, sed plures versus excidisse videntur.” Well. “Mihi potius videtur excidisse πῶς πρέπει vel tale aliquid. Plures deesse versus non puto, quia etiam v. 1588 et 1589. (1643. 1644). in fine excidit verbum, quum reliqua bene se habeant.” Klaus.

Concurring in the last opinion, I have ventured to restore here, as others have restored in vv. 1643. 1644, what I believe to have come from the hand of the Author—σώφρονος γνώμης ἀμαρτεῖν, τὸν κρατοῦντα προσκυνεῖν, a reading which is very strikingly confirmed

^k Compare, with this view, Herodot. i. 46: διέπεμπε δὲ (Κροῖσος) πειρώμενος τῶν μαντηῶν β, τι φρονέοιεν ὡς εἰ φρονέοντα τὴν ἀληθείην εὑρεθείη,

ἐπεληγαί σφρα δεύτερα πέμπων, εἰ ἐπιχειροῖ ἐπὶ Πέρσας στρατεύεσθαι: and see the note on v. 1624.

by the slight variation of it in the mouth of the Chorus v. 1636, and which I would translate—and stray from a wise principle, viz. TO WORSHIP (Anglice) THE RISING SUN. Compare Prom. 936. σίβου, προσεύχου, θῶπτε τὸν κρατοῦντ' αἰί.

The sentence τὸν κρατοῦντα προσκυνεῖν, which ought perhaps to have been left in uncial characters, will thus follow in apposition with γνώμη, just as v. 1573 does with the preceding ἀρᾶ. Compare above v. 443, and see Arnold on Thucyd. iii. 40. 1. ὡς ξυγγνώμην, ἀμαρτεῖν ἀνθρωπίνως, λήφονται.

1636. *This would not be done like Argives, to pay court to a bad man.*

1637. ἐν ὑστέραισιν ἡμέραις, in after days, in days to come; i. e. Anglice, some day or other, or some future day, as Blomfield translates—compare Soph. Œd. C. 614, ἐν ὑστέρῳ χρόνῳ, and adding: “Rarior est apud scriptores Atticos hic usus τῶν ἡμέρων in plurali numero, Hellenistis notissimus. Dixit tamen Thucydides, vii. 33, περὶ τὰς αὐτὰς ἡμέρας, sicut D. Lucas, ii. 1, ἐν ταῖς ἡμέραις ἐκείναις. Pind. Ol. i. 53, ἀμέραι δ' ἐπίλοιποι μάρτυρες σοφώτατοι. Herodot. viii. 15. ταῖς αὐταῖς ἡμέραις. Xenoph. Anab. i. 7. 14: ἐν ταύταις ταῖς ἡμέραις: ut apud Latinos Liv. xxiii. 30: *iisdem ferme diebus.*”

Ibid. μέτειμι ἔτι, Angl. will yet visit you for this; compare Ch. 273, εἰ μὴ μέτειμι τοῦ πατρὸς τοὺς αἰτίους. Eum. 230, δίκας μέτειμι τόνδε φῶτα κακωνηγέτις. Soph. El. 475, εἰσιν δίκαι, μέτεισιν οὐ μακροῦ χρόνου. Eur. Andr. 260, σφάζ', αἱμάτων θεῶν βωμῶν, ἢ μέτεισί σε. Bacch. 345, τῆς σῆς δ' ἀνοίας τόνδε τὸν διδάσκαλον δίκην μέτειμι. *ib.* 516, ἀτάρ τοι τῶνδ' ἄποιν' ὑβρισμάτων μέτεισι Διόνυσός σε: and slightly differing from these, Med. 390, δόλω μέτειμι τόνδε καὶ σιγῇ φόνον.

1639. οἶδ' ἐγὼ, I know from personal experience—vv. 1577-8. ἐλπίδας σιτουμένους—compare Ch. 26, δι' αἰῶνος δ' ἰνυμοῖσι βόσκειται κέαρ. Soph. Ant. 1246, ἐλπίσιν δὲ βόσκομαι. *Ibid.* incert. fr. 687, ἐλπίς γὰρ ἢ βόσκουσα τοὺς πολλοὺς βροτῶν. Eur. Phœn. 396, αἰ δ' ἐλπίδες βόσκουσι φηγάδας, ὡς λόγος. Bacch. 617, ἐλπίσιν δ' ἐβόσκετο.

1640. ἐπεὶ πάρα, since—and, it is implied, whilst—you may; “quoniam adest tibi occasio.” S. L. Kennedy translates the line: *Proceed! Wax gross, perverting¹ right! since now the pow'r is thine.* See note on v. 263, ἐπίανεν.

1642. θαρσῶν, ἀλέκτωρ ὥστε—] The Edd. before Porson have θαρρῶν (retained only by Wellauer); and those before Stanley

¹ Rather polluting, or defiling, the fountain of Justice; i. e. the kingly office: compare the notes on vv. 175. 237.

ᾧσπερ—, in violation of the metre. Translate: *Crow cheerily, like a cock beside his mate.* “ἀλέκτωρ. vanitatem et mollitiam objurgans, galli similitudinem affert. Alioqui hac ad designandum animum, qui discordias domesticas foveat, utuntur poetæ: Eum. 861. Pind. Ol. xii. 14. (21). Ne hoc quidem ab Ægistho alienum.” Klaus.

1643. μὴ προτιμήσης μ. τ. ἰ, *Regard not—make no account of—these senseless clamours*; a derivative meaning and construction of the verb προτιμᾶν, which in its literal sense, *to prefer, to pay particular honour or attention to*, is properly followed by an accusative; as in v. 1384. Eum. 640, πατρὸς προτιμᾶ Ζεὺς μόνον. ib. 739, γυναικὸς οὐ προτιμήσω μόνον. Eur. Alc. 155, πόσιν προτιμῶσα. Heracl. 883, τὸ σὸν προτιμᾶν. Hipp. 48, τὸ τῆσδ' οὐ προτιμήσω κακόν. See Matth. Gr. Gr. §. 348, and compare Eur. Med. 343, ἐπεὶ πατὴρ οὐδὲν προτιμᾶ^m (τοῦ) μηχανήσασθαι τέκνοις. Alc. 762, τῶν ἐν Ἀδμήτου κακῶν οὐδὲν προτιμῶν—where, although it be true that, as Matthiæ has noticed, the genitive *may* be governed by οὐδὲν, (as here, too, Klausen would have ἐλαγμάτων to be the gen. *partitive*), yet it is more after the manner of the Greeks to pass from the outward action to the moving principle within, and by the negation of an ostensible preference or concern for any particular object, tacitly to introduce the abstract notion of total *indifference* and *unconcern*; and hence, as we see in the case of other concrete verbs, μετατρέπεσθαι, ἐντρέπεσθαι, στρέφεσθαι, παρίεναι &c., οὐ or οὐδὲν προτιμᾶν, when constructed πρὸς τὸ σημαίνόμενον, bears the same construction as if it had been written in one word ἀμελεῖν, or ὀλιγορεῖν.

Add to the examples which Matthiæ has collected under this head, Soph. Aj. 90, τί βαιὸν οὕτως ἐντρέπει τῆς ξυμμάχου; ib. 1116, δὲ σοῦ ψόφου οὐκ ἂν στραφείην.

Ibid. ἐγὼ] Canter was the first to supply the dissyllable that was wanting here, and Heath that which in like manner was wanting at the end of the following verse—both in admirable agreement with the context, and both sanctioned by the Scholiast: ἐγὼ, φησί, καὶ σὺ κρατοῦντες τῶνδε τῶν δαμάτων διαθησόμεθα τὰ καθ' αὐτοὺς καλῶς. θήσομεν, sc. ἐαυτοῦς. Angl. *will manage well*; in which sense

^m We might illustrate this idiomatic construction of οὐδὲν προτιμᾶν by introducing in an English translation of the passage a corresponding idiom of our own:—*since their father never troubles*

his head about providing (τοῦ μηχαν.) *for his children*: instead of which it might have been more simply, but far less forcibly, said; *he neglects to provide* &c. (τὸ μηχανήσασθαι).

θίσθαι καλῶς occurs Soph. Creus. fr. 321—or we may supply *αἰτὰ*, sc. τὰ δόματα. Schutz proposed to understand πάντα: so Pers. 282, πάντα παγκάκως ἴθισαν.

1644. κρατοῦντε] “Commune Ægisthi et Clytæmnestræ imperium vide Ch. 973, Ἰδοθε χώρας τὴν διεπλῆν τυραννίδα. Per septem annos mansisse hanc tyrannidem, qua populum oppresserit Ægisthus, auctor est Homerus Od. iii. 304: κτείνας Ἀτρεΐδην δέδμητο δὲ λαὸς ἵπ’ αὐτῷ· Ἑπτάετες δ’ ἤνασσε πολυχρύσοιο Μυκῆνης.” Klausen.

APPENDIX.

NOTE A. p. 72.

Πέδοι, on the ground.—Prom. 272. is in fact the only instance in which *πέδοι* occurs, in what remains of the classic writers; whence Elmsley wished to alter it to *πέδω*, as it stands in Prom. 749. Theb. 429. Ch. 48. Eum. 263. 479. 653. But, besides that all authority is on the side of *πέδοι*, there is a reason for that distinct enunciation of *ἐν πέδω* here, which, according to Hermann's notion, it is the peculiar office of *πέδοι* to convey. In each of the other passages above mentioned, the meaning of *πέδω* (constructed as a simple dative) is sufficiently declared by the context; but in this sentence, *πέδω δὲ βᾶσαι τὰς προσερχούσας τύχας ἀκούσατε*, it would, as a dative, be most naturally referred to *προσερχούσας*—whereas *πέδοι* (*ἐν πέδω*) not only prevents misapprehension, but is moreover emphatic: *But on the ground, having come, listen...i. e. come and listen to &c.* If any alteration were required, I would propose *πέδον δὲ βᾶσαι*—, which would make the poet's meaning, perhaps, still more plain; but I am loath to make a needless sacrifice of the only valuable authority for an expressive old-fashioned word.

Ἄρμοι, just now—*ἐν ἄρμῳ*, sc. *χρόνου*: compare 1 Cor. xv. 52, *ἐν ἀτόμῳ* (*χρόνῳ*), *ἐν ῥίπτῃ ὀφθαλμοῦ*—expresses the same proximity in time, which a far more common adverb *ἄγχι* (*ἐν ἄγχι*, Angl. *within arm's length*) expresses in space. See Bp. Blomfield's *Remarks* on Matth. Gr. Gr. p. 1001. §. 576.

Ἐνδοί—*ἐν δοί* or *δῶ*, the dative of *δῶ* for *δῶμα*, II. i. 426, &c. If this conjecture be correct, the old Greek adverb *ἐνδοί* is exactly rendered by our *in-doors*, *at home*, or *within*; and that such really is its etymology, will be seen to be extremely probable on an inspection of the only three instances in which it has come down to us, Theocritus xv. 1, 2. 77; respecting which the reader must first be reminded, that in this amusing Idyl we have the most perfect remaining specimen of the "native Doric" of Greece in her olden

time. Hear what one of the principal speakers tells us, vv. 91-3: *ὡς δ' εἶδης καὶ τοῦτο, Κορίνθιαί εἰμὲς ἄνωθεν, Ὡς καὶ ὁ Βελλεροφῶν Πελωννασιστὶ λαλεῦμαι, Δωρίσθεν δ' ἔξεισι, δοκῶ, τοῖς Δωριέεσσιν.*

Ἐν-δοῖ then or ἐν-δοῖ, having been thus combined, and after a time considered as a new *dative*, may first have suggested, and then been itself imperceptibly superseded by, the adverbial *accusative* form ἔνδον—on the same principle, namely, as in the best Greek writers we find an accusative often including a dative, in such a way as to combine the notion of a body being *at rest*, with that of its having previously been *in motion, and seeking, until it found, a settled resting-place*. See for example Thucyd. i. 24. *ταῦτα δὲ κείται καθεζόμενοι ἐς τὸ Ἡραῖον ἐδέοντο*, i. e. as Arnold explains it, *ἔλθοντες ἐς τὸ Ἡραῖον, καθέζοντο ἐν αὐτῷ*: and compare ib. 51. 71. ii. 19. iii. 75. 108. Æsch. Prom. 228, *πατρῶν ἐς θρόνον καθέζετο*. Matth. Gr. Gr. §. 578. a. Also in this play v. 1324, *πέδον πατούντες* (where see the note) and Ch. 641, *πέδον πατούμενον*. Ἐνδον being thus supposed equivalent to *ἐς δόμον*, we may at once account for the introduction of the latter expression in Soph. Aj. 80, *ἐμοὶ μὲν ἀρκεῖ τοῦτων ἐς δόμους μένειν*—where the great majority indeed of the MSS. and Edd. have *ἐν δόμοις*, but where, as Hermann justly argues, *ἐς δόμους*, being quite certain not to have originated with transcribers or translators, ought not to have been disturbed. Schol. Rom.: *ἐς δόμους. ποιητικῶς εἶρηται ἀπὸ τοῦ, ἐς δόμοις*. Translate: *For me it is enough that this man stay quietly housed, or having gone in, stay there*; a slight variation of what he had said a few lines before: *ἔνδον ἀρκείτω μένων*. Compare Thucyd. i. 134: *μετὰ δὲ τοῦτο τοῦ τε οἰκήματος τὸν ὄροφον ἀφείλον, καὶ τὰς θύρας, ἔνδον ὄντα τηρήσαντες αὐτὸν καὶ ἀπολαβόντες εἴσω, ἀπφοδόμησαν*, Angl. *having watched him in, and shut him up inside*, i. e. having watched to see that he was *fairly housed, or gone in, and when in*, having cut him off from all retreat—where the complex idea conveyed by the term ἔνδον is plainly to be distinguished from the simple expression *in* or *in-ward*, denoted by εἴσω, which, like its kindred adverbs *ξέω, ἄνω, κάτω, πρόσω*^a—and we may add, like the English adverbs *within* and *without*—is capable of being used as a general preposition; whereas ἔνδον, *within* only in the peculiar sense of *in-doors* or

^a When it is said that these adverbs are used as prepositions, it is not meant that they ever really *become* prepositions. They are found only with a genitive, like other adverbs of place—on the construction of which see Matth. Gr. Gr. §. 340. with Bp. Blomfield's Remark on p. 560. l. 15.

at home, is never so used. It denotes in fact, as we have seen, *housed* or *gone in*—not *home-ward* or *in-ward*—and therefore in v. 998. of this play we find εἶσω κομίζου καὶ σύ—not ἔνδον κομίζου, which would be no better than a solecism.

Not unlike this is the etymology of another adverbial accusative πέραν, which, from having—as the accusative of an obsolete noun πέρα^b, the genitive of which occurs Suppl. 262—primarily denoted, after verbs of motion, *to the opposite side* or *shore*—e. g. Herodot. vi. 44 : ἐκ Θείσου διαβαλόντες πέρην, ὑπὸ τὴν ἠπειρον ἐκομίζοντο—gradually acquired the independent signification of *across*, *over the water*, *over the border*, *on the other side*; compare πέραν πόντου, Æsch. Ag. 1167. Soph. Ant. 334. Eur. Hipp. 1053. with Herodot. vi. 97 : οὐκ ἔα τὰς νέας πρὸς τὴν νῆσον προσορμίζεσθαι, ἀλλὰ πέρην ἐν τῇ Ῥηγῆ. viii. 36 : Δελφοὶ δὲ τέκνα καὶ γυναῖκας πέρην ἐς τὴν Ἀχαιῶν διέπεμφαν. Thucyd. iii. 91 : ἐς Ὀρωπὸν τῆς πέραν γῆς. iv. 75 : οἱ εἰσι πέραν ἐν τῇ Ἀσίᾳ. v. 6 : πέραν τοῦ ποταμοῦ. And it is worthy of remark that, whilst the old dative πέρα expresses only *on the brink* or *extreme verge*, *on the point of crossing* or *o'erstepping*—as in those well-known expressions πέρα δίκης, καιροῦ πέρα, Prom. 30. 507. Soph. El. 521. Eur. Iph. A. 397. Suppl. 745—and so as an adverb, with or without a defining genitive, means, like πρόσω, *forward*, *in advance of*, *further*, or *further than*; the accusative πέραν, including this and as

^b The original meaning of this noun I conjecture to have been a *crossing* (act of crossing); whence it would readily be transferred by use to any *region which afforded a crossing* of any stream, or other natural boundary. Hence it is obvious to translate Suppl. 262, ἐκ πέρας Ναυπακτίας, *from the Napaetian coast*; comparing Thucyd. i. 120 : τοὺς τὴν μεσόγειαν μᾶλλον καὶ μὴ ἐν πόρῳ καταφεκμένους. ib. vi. 48 : ἐν πόρῳ γὰρ μάλιστα καὶ προσβολῇ εἶναι αὐτοὺς τῆς Σικελίας. But as πέρην, from denoting the manner (Matth. Gr. Gr. §. 408.) of a change from place to place, viz. *by a crossing*, would speedily acquire the adverbial sense of *across*, ἢ πέρην (ἐλθόντι) γῆ, *the land which met one on going across*, or *to the other side of the boundary*, would describe, according to local circumstances, either *the border country*, or *the opposite shore*; and from this idiomatic use of πέρην or πέραν, it has been thought that the nominative πέρα itself denoted *terra e*

regione sita, land opposite or on the other side (see Blomf. Gloss. Agam. 183. Griffiths on Prom. 30.);—although it is not at all probable, either that so significant a word, if it ever existed in this sense, should have been suffered to fall into disuse; or that, if used by Æschylus, it should not have been used by Herodotus or Thucydides: the former of whom, when speaking of the very place which Æschylus describes as Χαλκίδος πέραν παλιβοῦσιν ἐν Αὔλιδος τόποις Ag. 183, calls it τὴν πειραιῖν (*the great thoroughfare* i. e. *the sea-coast*) τῆς Βοιωτῆς χώρας, Herodot. viii. 44: whilst the other characterises nearly the same region, but with reference rather to its *next neighbour* Attica than to its *vis-à-vis* Chalcis, at one time as τὴν γῆν τὴν Πειραικὴν καλουμένην, Thucyd. ii. 24; at another as τὴν πέραν γῆν—ἐς Ὀρωπὸν τῆς πέραν γῆς, (not, as we might have expected, τῆς πέρας), Thucyd. iii. 91. See Cramer and Arnold on these passages.

much more than this, as *ἔνδον* expresses more than *εἶσω*, denotes the complete act of crossing over to the other side, gone across, or gone forth of; and so means as a prepositive adverb, *clean beyond, over against*; in the former of which senses I would explain Eur. Alc. 588. *ὑψικόμων πέραν βαίνουσ' ἑλατᾶν*, (if we should not there rather read *πέρα*), and Hipp. 1053, *πέραν γε πόντου καὶ τόπων Ἀτλαντικῶν, εἰ πως δυναίμην*, *Aye! away over sea, and to the furthest point from &c. (to the Antipodes, as we might say)*—whereas in Herc. F. 234 it is simply *Ἀτλαντικῶν πέρα φεύγειν ὄρων*, *to flee beyond &c.*—in the latter, Eur. Suppl. 676, *πέραν δὲ διελάσαντες ἀλλήλων ὄχους*, where Markland and Musgrave, with Suidas, interpret *ἀλλήλων* as put for *ἑαυτῶν*, whilst Heath would needlessly alter *πέραν* to *πέλας*. Translate: *and having advanced their chariots (διὰ τὸ μεταίχμιον) to each other's front, i. e. so as to confront each other.*

In a metaphysical and moral sense, *πέραν* might be conceived to express *diametrically opposite to, at utter variance with, &c.*; as, for example, in Soph. CEd. C. 885, *ἐπεὶ πέραν περῶσι ** δῆ*, (where see by all means Elmsley's and Hermann's annotations) *πέραν περῶσιν δίκης*, as Reisig proposed to read, might be translated, *they are proceeding to the direct opposite of justice, i. e. to the extreme point of injustice*—a much stronger expression than the ordinary phrase *πέρα δίκης*. Of this use, however, no other example occurs—unless indeed we may translate the above passage, as corrected by Elmsley *ἐπεὶ πέραν περῶσ' οἶδε δῆ*, with Brunck *namque ultra fas jam transeunt*, Angl. *they are going very far, they are transgressing all bounds*—than Soph. CEd. T. 674, *ὅταν θυμοῦ περάσῃς*, sc. *πέραν ἔλθῃς*, or, as Erfurdt paraphrases it, *πόρρω πορευθῆς τῆς ὀργῆς*, Angl. *when you are far gone in respect of anger*. Nor is *ἔνδον*, *domi*, ever metaphorically used, but in reference to the obvious comparison of the habitation of the spirit of man to a *house or tabernacle*; 2 Cor. v. 1–4. 2 Pet. i. 13, 14. Hence we find *μὴ κεύθετ' ἔνδον καρδίας*, Ch. 102. *βοᾷ βοᾷ μελέων ἔνδοθεν ἤτορ*, Pers. 992. *δειλία γλώσση χαρίζει, τάνδον* (Angl. *in your heart*) *οὐχ οὕτω φρονῶν*, Eur. Orest. 1514.—to be distinguished from *τὰ ἐντός*, *the inside of the body*, Thucyd. ii. 49—and, still more remarkable, *ἔνδον γενεῦ* (Angl. *call your thoughts home*), *χαρᾶ δὲ μὴ ἔκπλαγῆς φρένας*, Ch. 233. *σῶν φρενῶν οὐκ ἔνδον ὦν*, Eur. Heracl. 709: with which compare Soph. Phil. 950, *ἐν σαυτῷ γενεῦ*. Angl. (*be yourself again.*) Pers. Sat. iv. 52: *Tecum habita, et nôris quam sit tibi curta supellex.*

Once only, so far as my experience goes, is *πέραν* found, appa-

rently as an abstract preposition *trans*, followed by an accusative case. It is in Eur. Herc. F. 386, *πέραν δ' ἀργυροῦρύταν Ἐβρον ἐκπέρασαν ἔχθαν, Μυκηναίω πονῶν τυράννω, τάν τε Πηλιάδ' ἀκτάν Ἀναύρου παρὰ πηγάς*—which I notice here as presenting a very singular construction, which I know not how to explain but on the supposition that the old substantive *πέρα* originally meant, according to my previous conjecture, *a crossing*; in which sense the cognate accusative *πέραν* might follow *ἐκπέρασαν*, Matth. Gr. Gr. §. 408, and be itself in turn followed, as a verbal noun, by the accusative *ἀργυροῦρόν. Ἐβρον*; Matth. Gr. Gr. §. 421. Obs. 3. and §. 422. If this supposition, and the conjecture on which it rests, be right, we may translate with somewhat of the quaintness of the original: *and with a crossing of the silver-flowing Hebrus, he crossed, or won his way, to the opposite bank*—where, for *πέραν*, we might have had in Latin the gerund, *transeundo*, but in classic Greek should rather have expected the participle *περῶν*, as after all, perhaps, the passage ought to be corrected. See Matth. Gr. Gr. §. 558. Porson on Phœn. 1231.

NOTE B. p. 73.

This conjecture derives some confirmation from the fact of the active form, *οἶω* or *οἶω*, being found in the older language of Greece; as in the mouth of the Spartan woman, Aristoph. Lysistr. 156, and in Homer: see Matth. Gr. Gr. §. 244.

We may observe, further, that as *ἄγω* and *φέρω* are both found in the sense of *I hold or take*, e. g. Xen. Ages. *τὰς μὲν τῶν ἰδιωτῶν ἀμαρτίας πρῶως ἔφερε, τὰς δὲ τῶν ἀρχόντων μεγάλας ἤγε*—in which sense *ἄγομαι* is very rarely, and *φέρομαι* never found—and as we have an apparently independent but really derivative form, *ἡγίομαι*, answering to the one, so *οἶομαι* may, by the same analogy, have been originally derived from the other. In this case, it is worthy of remark that the phrase already noticed on v. 16. of this play, *οἷτι ὁ τύπτων αὐτὸν ἰβρίζειν φέτο* (Demosth. p. 537. 19.) Angl. *took upon himself to insult him*, is, as we might have anticipated, of earlier date than that which has been very generally substituted for it *φέτο δεῖν*, Angl. *he took up the (abstract) notion that he must—conceived it to be his duty, or thought fit*—and that, as in the case of the preposition (see note on v. 27.) *δεῖν*, so far from being omitted by an ellipsis, where it is *not* found, was first introduced, as often as it is found in such phrases, for the sake of greater clearness and perspicuity.

NOTE C. p. 93.

"*Te, and,*" says Matthiæ Gr. Gr. §. 626, "is in the poets a simple copulative, like *kai*: *te* however seems more commonly to join things of the same kind, *kai* to annex something additional and similar"—and for this distinction he refers to Hand Diss. 1, 2. *de Part. te*. Jenæ 1823-4: to which we may add Hermann on Elmaley's *Medea* vv. 4, 5. (*Class. Journ.* No. xxxviii. pp. 274-5.), and on Viger, p. 519. n. 315; Buttman's *Larger Greek Grammar*, p. 394. (ed. Barker, 1833.); and, above all, Professor Sewell's *Hora Philologica*, pp. 121-4.

He proceeds—"te is used in Homer, when the two actions belong to the same moment; especially when one serves to introduce the other"—and refers us to Il. i. 360. v. 372. vi. 253. 406. xiv. 232. xviii. 423. xix. 7. xxiv. 127: to all of which we may equally well apply his next remark—"sometimes *te...te* do not answer to each other, but unite what precedes to what follows, as Eur. Bacch. 1129. Ἴνῳ δὲ τὰπὶ θάτερ' ἐξεργάζετο, ῥηγνύσα σάρκας, Αὐτοκόη τ' ὄχλος τε πᾶς ἐπέχε Βακχῶν. And so the single *te* occurs, especially in Thucydides, to bind what follows more closely to what precedes, as belonging to one another."

I. On this principle it is that the *te* has been permitted to stand, even after *δέ*, in v. 939 of this edition—as in the Choëphoræ also we find ὦ Περσέφασσα, δὸς δέ τ' εὐμορφον κράτος (v. 490), and in Homer Il. v. 117. νῦν αὐτ' ἐμὲ φίλαι, Ἀθήνη, δὸς δέ τέ μ' ἄνδρα ελεῖν—and as a general rule it may here be repeated, *te*, when thus employed, serves to connect the several items which make up the detail of a poetic picture, so that, however numerous they may be, they yet impress the mind with the perception of but one continuous subject or group. See, for example, Il. iii. 33-5. iv. 275-9. v. 136-42. viii. 551-56. ix. 492-508. xi. 474-81. 557-61. xii. 146-50. &c. &c.

On the same principle, too, we may explain those passages which Matthiæ has noticed as anomalous in their use of the single *te*, but in all of which we may trace the same peculiarity, viz. that the second term thus introduced is but an enlargement upon one leading term, or train of thought, to which the attention is for the moment exclusively directed. Thus, (1.) as in Hom. Il. i. 192, for example—ἤε χόλον παύσειεν, ἐρητύσειέ τε θυμόν—no advance is made in the mind beyond the simple alternative, which the speaker pro-

poses to himself, of *checking his anger, and in so doing refraining his soul*; so, *ibid.* 520, ἡ δὲ καὶ αὐτῶς μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσι νεκεῖ, καὶ τέ με φησὶ μάχη Τρώεσσιν ἀρήγειν, *she is always chiding me, and withal (along with other things) says &c.*, the additional circumstance indicated by καὶ is restricted by the interposition of τε, so as to make it appear, when told, no more than one of the particulars already included in the preceding νεκεῖ. (2.) The same account may be given of *Il.* ix. 505, 506, and (to descend to later times) of *Thucyd.* i. 9. Ἀγαμέμνων τέ μοι δοκεῖ κ. τ. λ., and again: ἃ μοι δοκεῖ Ἀγαμέμνων παραλαβῶν, καὶ ναυτικῶ τε ἅμα ἐπὶ πλείον τῶν ἄλλων ἰσχύσας, τὴν στρατείαν οὐ χάριτι τὸ πλείον ἢ φόβῳ ξυναγαγὼν ποιήσασθαι: where *Arnold*, although, in opposition to *Bekker*, *Poppo*, and *Göller*, he has very properly retained τε in the text, does not however appear to have conveyed its precise meaning, by translating καὶ ναυτικῶ τε, “and by his navy also.” For this would manifestly indicate an additional historical fact, *distinct* from that which had just been mentioned (ἃ παραλαβῶν), and yet *conspiring* with it to produce the belief which is thereupon stated—and so would agree better with *Reiske’s* proposed reading of the passage, καὶ ναυτικῶ δέ κ. τ. λ.—whereas, on a closer inspection, it will be seen that the historian builds his judgment (δοκεῖ μοι), first, upon an undoubted fact; that *Agamemnon had succeeded to the imperial sceptre of the House of Pelops*; and secondly, upon a conjecture which he straightway confirms by direct and indirect testimony from *Homer*; that *concurrently therewith (τε ἅμα) he became master of a superior naval force*: φαίνεται γὰρ ναυσί τε πλείσταις αὐτὸς ἀφικόμενος καὶ Ἀρκάσι προσπαρασχῶν, ὡς Ὅμηρος τοῦτο δεδήλωκεν, εἴ τῳ ἰκανὸς τεκμηριῶσαι. καὶ ἐν τοῦ σκίπτρου ἅμα τῇ παραδόσει εἴρηκεν αὐτὸν. Πολλῆσι νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν (II. ii. 108.) οὐκ ἂν οὖν νήσων, ἔξω τῶν περιουκίδων (αὐταὶ δὲ οὐκ ἂν πολλαὶ εἴησαν), ἡπειρώτης ὧν ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν.

As, therefore, a simple τε subjoined to καὶ may be expressed in English by *withal, therein, or therewith*; so, when in this sense it is more distinctly enunciated by means of an accompanying ἅμα, or ὁμοῦ, *simultaneously*, we may perhaps express it by the compound *therewithal*: e. g. in the above passage, and (3.) in *Soph. Electr.* 1418, where, when *Clytemnestra*, from behind the scenes, has been heard to cry ὦ μοι μάλ' αὖθις, *Electra* on the stage subjoins, εἰ γὰρ Διγίσθῳ θ' ὁμοῦ, *Would that it were to Ægisthus concurrently with you!* or, *Would it were “(you) and Ægisthus” together!*

i. e. would that *one and the same* blow might despatch you both—much as the emperor Nero wished that the *Senatus Populusque Romanus* had but one neck! (4.) Closely resembling this is Soph. Aj. 1310–12. ἐπεὶ καλόν μοι τοῦδ' ὑπερπονουμένην θανεῖν προδήλος μᾶλλον, ἢ τῆς σῆς ὑπὲρ γυναικός—ἢ τοῦ σοῦ θ' ὁμαίμονος λέγω; where the speaker, correcting himself, subjoins a few supplementary words to his own previous expression, just as in the last example one speaker tacked on to the words of another, what was wanting in order to make her acquiescence in them complete... *than on behalf of your wife—or must I say, your brother's jointly?* as though he should have said τῆς σῆς τοῦ σοῦ θ' ὁμαίμονος ὑπὲρ γυναικός, *on behalf of your, and your brother's, wife.*

Hermann, indeed, in both these instances supposes T' to have been accidentally written for Γ', and then changed on account of the aspirate into Θ'—but εἰ γὰρ Αἰγίσθου γ', *Utinam Ægistho potius*, would give a prominence to *Ægisthus*, as compared with *Clytemnestra* (and no other comparison is to be thought of), obviously incompatible with the succeeding ὁμοῦ: and ἢ τοῦ σοῦ γ' ὁμαίμονος λέγω, at the same time that it is equally incompatible with the interrogative reading of the line (which Hermann nevertheless has adopted), would take out all the sting of that affected doubt, under the smart of which Agamemnon presently after exclaims, οὐ γὰρ κλυόντις ἐσμεν αἰσχίστους λόγους, ἀναξ' Ὀδυσσεῦ, τοῦδ' ὑπ' ἀνδρός ἀρτίως; for we must in that case have translated, *vel tui certe fratris inquam*, Angl. *or, if not your's, your brother's wife I mean.* An old Scholiast, it is true, and Eustath. on Il. ix.^a 327. p. 754. 21, interpret the received reading as Brunck has given it, *quam tua pro conjuge, aut tui etiam fratris inquam*; but this would have been more germane to ἢ καὶ τοῦ σοῦ ὁμαίμονος, Angl. *or your brother's wife to boot*; whereas the τε blends the two men, as we have seen, in the same joint relation to *one* woman—and herein, if I mistake not, lies the whole point of Teucer's latent sneer.

(5.) After what we have now seen, we shall not have much diffi-

* Let the reader consult Heyne (Var. Lectt. et Obs.) on this passage, and he will see good reason to question the connection which Eustathius, approved by Hermann, would establish between it, and the passage we have been considering. Even if the received reading of Il. ix. 327, be permitted to

stand, the passages are not strictly parallel; but who would hesitate, although without MS. authority, to prefer the reading of Aldus' second and third editions: ἤματα δ' αἱματόεντα διέκρησον πολεμίζων ἀνδράσι μαρναμένοις ὄφρων ἔνεκα σφετερέων?

culty in dealing with Thucyd. vii. 20: οἱ Ἀθηναῖοι . . . περὶ Πελοπόννησον ναῦς τριάκοντα ἔστειλαν καὶ Χαρικλέα τὸν Ἀπολλοδώρου ἄρχοντα, ᾧ εἶρητο καὶ ἐς Ἄργος ἀφικομένῳ κατὰ τὸ ξυμμαχικὸν παρακαλεῖν Ἀργείων τε ὀπλίτας ἐπὶ τὰς ναῦς: where Arnold again retains—whilst Haack, Poppo, and Göller, object to—the conjunctive, or, as in such a case perhaps we ought rather to call it, the *adjunctive* particle. Translate: *The Athenians sent out thirty vessels to cruise about the Peloponnese, and Charicles son of Apollodorus commander, whose instructions were, besides other matters (καὶ), to put in at Argos and, according to the terms of their alliance, call for Argive troops withal to come aboard—and observe that καὶ, as often as it is used to specify some one thing among others, points always (as may be seen in the more precise specification, καὶ δὴ καὶ—Angl. and, you must know, also—) to some additional matter of information, for which the attention is on the stretch; whereas τε, even when it invites particular attention, is found (as we have before observed) in point of fact to communicate nothing more than the mind has already associated with the mention of something preceding. Although, therefore, the above instructions might undoubtedly have gone on to specify that the Athenian commander, when he had arrived at Argos, was to call upon the Argives also, as the other party to the confederacy, to embark their contingent of troops—in which sense Arnold appears to have interpreted the passage, precisely as if it had been written παρακαλεῖν καὶ Ἀργείων ὀπλίτας ἐπὶ τὰς ναῦς—yet such further specification, after the pointed mention of Argos just before, would seem to have been judged of less importance than the guarding against the possible misapprehension of the words παρακαλεῖν ἐπὶ τὰς ναῦς, which—inasmuch as the τε associates the Argives as *one* with the Athenians κατὰ τὸ ξυμμαχικὸν, and thereby precludes the notion of two separate (although similar) operations—can only now be understood to mean, *bid Argive troops (Angl. and all) come along with them on board their (the Athenian) vessels.* And this the Historian himself declares to have been his meaning, when at the close of the same chapter he writes: καὶ ὁ μὲν Δημοσθένης ἐς τὴν Αἴγιαν πλεύσας, τοῦ στρατεύματός τε εἴ τι ὑπελείπετο, περιέμενε, καὶ τὸν Χαρικλέα τοὺς Ἀργείους παραλαβεῖν (Angl. *to take on board, as part and parcel of the complement of the allied squadron.*) Compare iv. 102: καὶ (οἱ Ἀκαρῶνες) πέμπουσι μετ' αὐτοῦ (τοῦ Δημοσθένους) ἐπὶ τῶν νεῶν χιλιῶς ὀπλίτας.*

(6.) Slightly different from the preceding are the two last pas-

αγρᾶ which need to be considered under this head—Soph. Trach. 1019-20, σὺ δὲ σύλλαβε σοί τε γὰρ ὄμμα ἔμπλεον, ἢ δι' ἐμοῦ σώσειν: and Herodot. i. 58. ed. Schweigh.: ὡς δὲ ἂν ἐμοί τε δοκίει οὐδὲ τὸ Πελασγικὸν ἴθνος, ἴδον βάρβαρον, οὐδαμᾶ μεγάλως αὐξηθῆναι: in the former of which the τε, still fastening the attention upon one principal subject, connects σοί with σὺ—whereas καὶ σοί, *you too*, would have constrained us to look elsewhere for (at least) another subject to form this conjunction—*But do you help him; for you yourself (Lat. tute, or tibimet) have an eye too vigorous for you to employ me to save him*: in the latter, where ἐμοί τε δοκίει, *it is my further belief*, refers to the private opinion which the writer has just before delivered on certain points of early Grecian History, the sense appears to be—*just as we might expect from which fact, I by the bye (τε) am of opinion, that conversely (δέ) the Pelasgic nation made no great advancement anywhere, because as we have seen (c. 57.) it was barbarous.*

Enough perhaps has now been adduced to shew that τε is a conjunctive particle of a very peculiar nature, inasmuch as it is altogether *retrospective*—and herein is essentially to be distinguished from καί, which is always *anticipative*, and (whatever its etymology may be) expressive, as Professor Sewell has suggested, of a *constant progressive advance*^b. Hence it is easy to see why τε is always an enclitic; and why, when we would include two objects under one joint relation, this connection should be indicated by τε...καί, and never by καί...τέ. Abstractedly considered, τε is an indication of some previous perception, or combination of perceptions, with which so long as the mind is associating only a series of particulars included under the same general perception or relation, so long it is *reflecting* (as we term it), or dwelling upon some object or incident which has been already brought under its notice, and so long it expresses its thoughts by τε...τε. But suppose it now to enlarge its field of view so as to take in a second object, either as co-existent,

^b See *Hora Philolog.* p. 119: "When the mind, in forming a complex substantive, has previously passed uninterruptedly from one state into another, till all the links in the chain were run out, it acquires a *tendency* to pass successively from one into another; just as we expect, anticipate, and are ready to fall into the notes of a well-known tune before they are played, are disappointed if it suddenly breaks off, and feel no farther tendency of the kind when it comes

to its natural close. This *momentum*, as it were, which the mind acquires, seems in Greek to be expressed by the word καί. Of its etymology it would be absurd for any one but a professed linguist to assert any thing... We can only say with certainty, that if we could affix to the word with propriety the sense of *go on*, or *advance*, it would explain all the uses of this important particle."

or in some observed relation coincident with the former—and it is no longer the acquiescent and re-iterating $\tau\epsilon$, it is now the inquiring and emphatic $\kappa\alpha\iota$, which will most naturally carry the association onward another step.

Not to digress, however, into a consideration of the various uses of $\tau\epsilon\dots\kappa\alpha\iota$ —in which, whatever may be the joint relation expressed, the $\tau\epsilon$ glancing backward to the first, and the $\kappa\alpha\iota$ moving onward to the last link of the chain, together take in the whole concatenation of ideas^c—it is not difficult to conceive how from the simple expression of *conjunction*, i. e. of coupling one thing with another with which it is perceived to be connected, $\tau\epsilon$ may have come to be expressive of *incident*, or *occurrence*—since, as presented to the mind, a *fact* is nothing more than the conjunction of two perceptions. And hence

II. We are led to consider, not without hope of being in some degree enabled to explain, that old *Ionic* (or, more correctly speaking^d, *Epic*) use of $\tau\epsilon$, as an affix subjoined to the relative pronoun, and to other words of pronominal form and character such as $\acute{\omega}\varsigma$, $\delta\tau\epsilon$, $\acute{\epsilon}\varsigma$, $\epsilon\iota$, $\acute{\epsilon}\pi\epsilon\iota$, $\tau\acute{\iota}\varsigma$, &c., “where it appears to be what (Mr. Sewell justly affirms) it assuredly never could be, otiose and superfluous.” We do not, indeed, deny the truth of Dr. Arnold’s position, that there is a certain “needless verbiage” about a language in its early state, “from which it gradually frees itself as general civilization

^c On this principle we may explain an involved sentence of Thucydides i. 133: ἀπὸ παρασκευῆς τοῦ ἀνθρώπου ἐπὶ ταῖναρον ἰκέτου οἰχομένου, καὶ σκηνησαμένου δεκτῆν διαφράγματι καλύβην, ἐς ἣν τῶν τε ἐφόρων ἐντός τινος ἔκρυψε, καὶ Πausaniῶν ὡς αὐτὸν ἐλθόντος καὶ ἐρωτῶντος τὴν πρόφασιν τῆς ἰκετείας, ἦσθοντο πάντα σαφῶς: where the $\tau\epsilon$ (proscribed by Haack and Poppe, and here again inadequately defended by Arnold) shews that both the clauses, τῶν ἐφόρων ἐντός τινος ἔκρυψε, and καὶ Πausaniῶν...ἰκετείας, are alike to be connected with ἐς ἣν—so that we might translate: *into which he introduced some of the Ephors and hid them within (the partition), and Pausanias also—i. e. into which also Pausanias—having come to him and asking the reason of his taking sanctuary: after which the main thread of the story is pursued.* Compare ii. 15: ἐκείνῃ τε ἐγγὺς ὄσση τὰ πλείστον ἄξια ἐχρώντο, καὶ νῦν ἐπὶ ἀπὸ τοῦ ἀρχαίου... νομίζεται τῷ ὄδατι χρῆσθαι. *ibid.* 17: ὃ καὶ ἐπάρ-

τόν τε ἦν μὴ οἰκεῖν καὶ τι καὶ Πυθικοῦ μαντείου ἀκροτελεύτων τοῖνδε διεκάλυε. *ib.* 84: ὕπερ ἀναμένον τε περιέπλει καὶ εἰώθει γίγνεσθαι ἐπὶ τὴν ἔω. *iii.* 73: τοῖς δούλους παρακαλοῦντές τε καὶ ἐλευθερίαν ὑπισχνόμενοι. *v.* 108: ἀλλὰ καὶ τοῖς κινδύνους τε ἡμῶν ἔνεκα μᾶλλον ἡγοῦμέθ' ἂν ἐγχειρίσασθαι αὐτοῖς, καὶ βεβαιοτέρους ἢ ἐς ἄλλους νομίειν—in all of which two connected, but in themselves, it might well be thought, two distinct sentences are blended together by $\tau\epsilon$ in joint relation to one common *subject*; which is (1) ἐκείνῃ (τῇ κρήνῃ), whence by a sort of *Zeugma* we must supply αὐτῆς after τῷ ὄδατι. (2) ὃ μὴ οἰκεῖν. (3) ὕπερ (πνεῦμα), whence ὕπερ καὶ, or καὶ αὐτὸ, εἰώθει. (4) τοῖς δούλοις, whence καὶ ἐλευθ. αὐτοῖς ὑπισχν. (5) ἡμῶν, whence καὶ βεβ. ἡμῶς ἢ ἐς ἄλλους νομίειν—yet on this last passage consult Arnold’s note.

^d See Thiersch’s *Greek Grammar* (translated by the late Professor Sandford), *Introduction*, §. vi.

and activity of mind increase ;" but still—while we protest altogether against the application of this principle to such passages as Thucyd. i. 133. ii. 63. iv. 10. 85. or even i. 9. vii. 20.—we contend that in the most ancient use of *τε* with which we can at this day acquaint ourselves, there is more method, and more meaning withal, than has generally been believed.

To begin with the First Book of Homer's Iliad—we find at v. 8. *τίς τ' ἄρ σφῶς θεῶν ἔριδι ξυνέηκε μάχεσθαι* ; on which Matthiæ, Gr. Gr. §. 626. p. 1121, observes that "the cause of the interrogation lies in what precedes," and compares Il. iii. 226. *τίς τ' ἄρ' ἔδ' ἄλλος Ἀχαιῶς ἀνήρ* ; and Odys. iii. 22. *Μέντορ, πῶς τ' ἄρ' ἴω ; πῶς τ' ἄρ προσπύξομαι αὐτόν* ; Now admitting, as we do, the general principle of this explanation, how are we practically to *apply* it to each of these passages ? If we assign to *τε* that simple meaning *and*, which it bears, for example, in v. 5. *Δῶρμα τεύχε κίνεσσω οἰωνοῖσι τε πᾶσι*, we may doubtless translate *τίς τ' ἄρ* ; *And who, then, ... ?* and compare that later usage of *τίς καὶ...*, which has been noticed on v. 267. of this Play, and in which the *καί* serves, as we have seen, to connect some premiss or other with some fresh matter of inquiry, additional and yet (precisely as *τε ἀπα^e* expresses) closely incidental to it. But this translation, it will be seen, is not equally apposite to *πῶς τ' ἄρ' ἴω* ;—which may remind us rather of that more modern form of *objecting*, also noticed above on v. 530, *καὶ πῶς* ; Still, both in this phrase which we may translate, *Tell me, how ?* and in that use of *καί* after interrogatives, *What, when, how, pray tell me, ... ?* we may trace the same fundamental notion of the mind having received a certain *onward* impulse ; and hence we are led to inquire—Is there any radical explanation to be given of *τε*, from which it shall appear that, even while in words the inquirer is seeking additional information, his mind is virtually *reflecting*, and recalling some perception which to itself is *past* ?

Of this nature, we believe, is the explanation that has already been given of this particle, in that abstract sense of *conjuncture*, *incident* or *occurrence*, which may perhaps be expressed in English by the conjunction *'tis* or *'twas*.

The actual root of *τε*, it may now be necessary to state, we hold

^e If *ἄρ* be, as seems probable, the actual root of *ἄρα*, *apto*, we may translate *τε ἀρα*, *thereunto continuously, consecutively, or consequently*, (accordingly as we would express a physical, histori-

cal, or logical succession)—just as we have before translated *τε ἅμα*, *thereunto concurrently or simultaneously*.

to have been that most ancient pronoun of the third person, ξ , *him*, which the aboriginal Greek would make his sole *copula* in the first rude enunciation of his ideas—in such broken sentences, for example, as the following: “Sun, him bright:” “Fire, him warm:” “Water, him fresh:” “This man ($\delta\epsilon\alpha\kappa\tau\iota\kappa\omega\varsigma$), him brave:” “That man ($\acute{\alpha}\lambda\lambda\acute{o}\phi\upsilon\lambda\omicron\varsigma$), him cruel,” or “him coward.” This first help, then, towards the communication of connected thought—which, in its original form, is found now only as an *interjection*, i. e. (as was to be expected) as an index of some solitary perception, whether of surprise or pain or pleasure, in the mind—appears not only to have been associated with the elementary signs of the first and second person, μ and σ^f , to form the personal pronouns $\mu\acute{\epsilon}$ and $\sigma\acute{\epsilon}$: but further, when combined with the elementary sign of the third person τ^f —which we find combining also with the generic terminations os , η , o , to produce those ancient indications of three several kinds of *agents*, (the original Greek Article) $\tau\acute{o}s$, $\tau\acute{\eta}$, $\tau\acute{o}$,—to have conveyed the first indefinite intimation of a *predicate*; i. e. of there being a *something to be said* in answer to that question which almost involuntarily arises on the mention of any subject, *What of it?* It is to such a combination, there is good reason to believe, of some name of property with the reflexive pronoun ξ , affixed to mark the substance in which such property was observed, that we owe the foundation-stone (the 3rd pers. sing. of the pres. ^h ind. act.) of that most wonderful structure, the

^f On the radical meaning and use of these letters, as well as on the frequent interchange of σ and τ —e. g. in the substantive pronoun of the second person, $\tau\acute{o}$ and $\sigma\acute{o}$, $\tau\omicron\iota$ and $\sigma\omicron\iota$, and in the verbal suffixes of the second person (singular) $\sigma\iota$ and $\tau\iota$, (dual) $\sigma\omicron\nu$ and $\tau\omicron\nu$, (plural) $\sigma\epsilon\varsigma$ and $\tau\epsilon\varsigma$ —see Sewell's *Hora Philolog.* pp. 71–72. 84–86, and comp. Thiersch's *Greek Grammar*, §. cviii.

^g It is this, apparently, that Mr. Sewell intended by “the *apodosis*, or break in the sense and the language,” which, he says, “marked the separation of the predicate, or quality which arrests the attention, from the subject or group with which it is perceived to be connected;” *Hor. Philol.* p. 96. Of such separation, $\tau\epsilon$ would seem to have been the most ancient and universal symbol in Greek; as we find it in that passage of Sophocles *Trach.* 1019–20, which has been noticed under the former head of our inquiry, and which (per-

haps not altogether undesignedly, in the mouth of an *old Eubæan* who is supposed to have followed in the train of *Hercules*) exhibits a curious specimen of primitive broken Greek— $\sigma\omicron\iota\ \tau\epsilon\ \gamma\acute{\alpha}\rho\ \delta\omicron\mu\alpha\ \xi\mu\pi\lambda\epsilon\omicron\nu\ \eta\ \delta\iota\ \epsilon\mu\omicron\delta\ \sigma\acute{\alpha}\xi\epsilon\omega$. Angl. *for 'tis you have (σολ) full (commanding) eye, other than to be for saving him through my means.* Compare *Hor. Philol.* p. 125.

^h By this is not meant the *present* or *principal* tense of each verb, as we find it in the full growth of the language; but that radical 3rd pers. sing. which is discovered in one or more (very rarely in all) of those cognate tenses, the *pres.*, *aor.* 2, and that most ancient form of perfect, commonly (but most improperly) called the *perf. middle*: see *Matth. Gr. Gr.* §. 171. and §. 194. *Buttm. Gr. Gr.* §. 89. 5. and §. 112. Thus of $\tau\acute{o}\pi\tau\omega$ ($\tau\acute{o}\pi\omega$, $\acute{\epsilon}\tau\omicron\pi\omicron\nu$, $\tau\acute{\epsilon}\tau\omicron\nu\alpha$) the first germ, from the root $\tau\upsilon\kappa$, was $\tau\acute{\upsilon}\pi\epsilon$ —of $\lambda\acute{\alpha}\sigma\kappa\omega$ ($\lambda\alpha\kappa\omega$, $\acute{\epsilon}\lambda\acute{\alpha}\kappa\omicron\nu$, $\lambda\acute{\epsilon}\lambda\acute{\alpha}\kappa\alpha$.) $\lambda\acute{\alpha}\kappa\epsilon$ —of $\lambda\alpha\mu-$

Greek Verb; and Mr. Sewell (*Hor. Phil.* p. 101.) has hazarded a conjecture, which in no slight degree conspires to establish this belief, that it was the same convenient index (ϵ) of some object or conjunction that had *once* been present to the mind, which (in the form of what, when attached to the verb, was very naturally termed its *augment*) furnished the means of marking the place of any recorded fact in the order of *time*.

$\tau\epsilon$ then, as conveying in the most general sense the notion of '*tis*, or *twas*, i. e. of some conjunction of perceptions, past or presently existing in the mind, would seem not only to have supplied a substantive idea as the basis of those designations of *time* or other *circumstance*, *πορί, τότε, ὅτε, ἄλλοτε, ἔντε*), which we might translate *some—that, which, another, the precise—juncture* or *occasion*; but further to have suggested the combination of τ , as with the genders $\sigma\varsigma, \eta, \sigma$, so also with the nominative of the third person $\tau\epsilon\kappa$ —traces of which may be found in the dual and plural inflections of all the personal pronouns, as well as in the Latin *is*—to convey the same indefinite notion of there being a *subject* ($\tau\iota\varsigma, \tau\iota$)

$\theta\acute{\alpha}\nu\omega$ ($\lambda\acute{\alpha}\beta\omega$, whence $\lambda\acute{\eta}\beta\omega$ or $\lambda\acute{\alpha}\mu\beta\omega$, $\epsilon\lambda\alpha\beta\omega$.) $\lambda\acute{\alpha}\beta\epsilon$ —of $\pi\rho\acute{\alpha}\sigma\omega$ ($\pi\rho\acute{\alpha}\gamma\omega$, $\pi\acute{\epsilon}\pi\rho\acute{\alpha}\gamma\alpha$.) $\pi\rho\acute{\alpha}\gamma\epsilon$ —of $\phi\rho\acute{\alpha}\zeta\omega$ ($\phi\rho\acute{\alpha}\delta\omega$, $\pi\acute{\epsilon}\phi\rho\acute{\alpha}\delta\epsilon$.) $\phi\rho\acute{\alpha}\delta\epsilon$ —of $\phi\iota\lambda\acute{\epsilon}\omega$ ($\phi\iota\lambda\omega$, whence $\epsilon\phi\iota\lambda\alpha\tau\omega$ and $\phi\iota\lambda\alpha\iota$.) $\phi\iota\lambda\epsilon$ —and so of the rest.

¹ Of the reduplication in the *perf.* 1. and 2. *active*, and their derivative tenses, his account is, that "it seems analogous to that of the superlative degree in adjectives, and to denote the continuance of the effect of a past action"—represented by the first letter of the root and the identifying affix—"up to the present time; since, as excess in degree is denoted by the repetition of the primary idea, so any continuity either of duration or extension is perceived in the same manner." *Hor. Philolog.* p. 110.

‡ If we are right in supposing this to have been the real etymology of $\eta\acute{\nu}\tau\epsilon$ or $\epsilon\delta\tau\epsilon$ —viz. $\eta\acute{\nu}$ or $\epsilon\delta$ and $\tau\epsilon$, not, as Heyne conjectured, $\acute{\omega}\varsigma$ $\delta\tau\epsilon$, or as Buttmann, η $\epsilon\delta\tau\epsilon$ or η $\delta\tau\epsilon$ with the aspirate changed—it is easy to conceive how from expressing a simple apposition, as in the text, v. 410, $\mu\acute{\alpha}\tau\alpha\upsilon\gamma\acute{\alpha}\rho, \epsilon\delta\tau'$ $\acute{\alpha}\nu$ $\epsilon\sigma\theta\lambda\acute{\alpha}$ $\tau\iota\varsigma$ $\delta\alpha\kappa\acute{\iota}\omega\upsilon$ $\delta\rho\acute{\alpha}\nu$, $\pi\alpha\rho\alpha\lambda\lambda\acute{\alpha}\xi\alpha\sigma\alpha$ $\delta\iota\acute{\alpha}$ $\chi\epsilon\rho\acute{\omega}\nu$ $\beta\acute{\epsilon}\beta\alpha\kappa\epsilon\upsilon$ $\epsilon\psi\iota\varsigma$, which in strictness we should have translated, *For oh vanity!—at the precise juncture, it may*

be ($\acute{\epsilon}\nu$), *a man fancying that he sees something good,—slipping through his fingers, away goes the vision, it gradually passed into a formal conjunction with that peculiarity of meaning, just when, or in general just as, which has been already noticed on v. 12. of this edition.*

Compare Buttmann's ingenious derivation of the correlatives $\pi\eta\nu\acute{\iota}\kappa\alpha, \tau\eta\nu\acute{\iota}\kappa\alpha, \eta\nu\acute{\iota}\kappa\alpha, \acute{\alpha}\nu\tau\iota\kappa\alpha$ —to which add $\delta\pi\eta\nu\acute{\iota}\kappa\alpha$, *Soph. Phil.* 464. *Œd. C.* 434, $\tau\omicron\tau\eta\nu\acute{\iota}\kappa\alpha$ (or $\tau\acute{\omicron}$ $\tau\eta\nu\acute{\iota}\kappa\alpha$, *Dind.*) *ib.* 440; exactly analogous to $\delta\pi\acute{\omicron}\tau\epsilon$ and $\tau\acute{\omicron}\tau\epsilon$, formed as above—from an old word $\iota\acute{\epsilon}, \phi\iota\acute{\epsilon}$, which (though this he has not noticed) survives only in the Latin *vis*, *a case or pass; contingency or possibility*; used, in the same sort of apposition as we have placed $\epsilon\delta\tau\epsilon$, adverbially; although its accusative offers an apposite translation of $\tau\eta\nu\acute{\iota}\kappa\alpha$ *hanc vicem*; $\acute{\alpha}\nu\tau\iota\kappa\alpha$, *ipsam vicem*; &c. See the foot-note to *Lexil.* art. 55. p. 313.

^k Thiersch, *Gr. Gr.* §. clxxviii. 22. obs. and §. cciv. 2, holds the primitive forms of this pronoun of the third person to have been $\Delta\Phi\iota\Xi$ and $\tau\Phi\iota\Xi$ —from one or other of which probably came the Latin *QVIS*, and *QVE* from $\Delta\Phi\epsilon$ or $\tau\Phi\epsilon$.

present to the speaker's mind, which we have before observed that $\tau\epsilon$ may have first conveyed of there being *a something to be predicated* of it. And inasmuch as $\tau\epsilon$ may represent any separate link in that indefinite chain, of which $\tau\epsilon$ merely proclaims the existence in connection with some primary perception, or subject; it is plain that $\tau\epsilon$ may be regarded as an universal symbol, whereby the various properties of the subject may be severally exhibited in the predicate. Hence its use at a very early period of the language, as a formal syllable affixed for the better enunciation of the predicate; which, where the subject *itself* stands in the predicate—i. e. as may be seen in those words of THE AUTHOR OF ALL BEING, 'ΕΓΩ' εἰμι Ὁ ὄΝ (Exod. iii. 14.), where simple *existence* was to be indicated—would be ζ', (whence the origin of the substantive verb ζῆτι or ζῶσι); or where some property as *order, violence, endurance, stability, brightness, noise* or the like was to be attributed to it, would be θέ, τύπε, τλέ, στέ, φάνε, κράγε, &c., whence the primitive verbs θέτι, τύπετι, τλέτι, στέτι, φάνετι, κράγετι &c., not yet inflected so as to designate number or person, but of which even under this abstract form, traces are still to be found in the imperatives θέσι and τίθετι, τύπηθι, τλήθι and τέτλαθι (τλέτλαθι), στηθι, φάνηθι, κέκραχθι and κεκράγετι^m—agreeably to Mr. Sewell's just remark, that "it is here (in the imperative mood) that many philologists seek for the root of the verb; and although it is perhaps more correct to consider its several shapes as parallel than as derivative formations, it is certain that here we shall naturally find the root of the word in its most compact and abbreviated form. The expression of a command, like that of a want, is naturally the mention of the thing wanted—and nothing more." *Hor. Phil.* p. 108.

An universal symbol of *predication*—which, in its most abstract form *-ετι*, including both substantive verb and logical copula, we may perhaps express by *there be*ⁿ—having once been obtained, the

^l ζ' accentuated, because itself the sole predicate of the proposition, and therefore emphatic. Hence the verb ζῶσι, *there exists*, receives the accent on the first syllable; but the copula ἐτι or ἐστι, which is in fact but a part of the predicate, is essentially an enclitic: see *Matth. Gr. Gr.* §. 32.

^m Aristoph. *Vesp.* 415, on which see *Buttmann's Irreg. Greek Verbs*, p. 154.

ⁿ A curious relic of this primitive form is still preserved in that uninflected construction of ζῶσι (emphatic, and

therefore accentuated) with οἱ, οὗ, οἷς, οὖς and οὐσιν, (*Matth. Gr. Gr.* §. 482), in which—though in meaning this is hardly to be distinguished from the regular construction of the substantive verb εἶσιν οἱ κ. τ. λ. *there are* (those) *that* &c. ἔστιν οὗ, ἔπου, ἔως, ἔ, ἔνα, ἔνθα, ἔτε κ. τ. λ. *there is where, when, how* &c. (*Ibid. Obs.* 1. 2.)—it yet in strictness is to be considered as part and parcel of the predicate *there be those*, i. e. *some*; which indefinite expression of number, thus obtained, became itself a

analogous formation of the primitive pronouns would speedily suggest the personal inflections μ , σ or τ , with their plurals $\mu\epsilon\varsigma$, $\sigma\epsilon\varsigma$ or $\tau\epsilon\varsigma$: and from these, by some such simple, yet most ingenious, process as Thiersch has exhibited *Gr. Gr.* §. ccvii., were derived all the different terminations, which in the progress of the language were apportioned to the different tenses of the Greek Verb—just as from, what he holds to have been an universal symbol of *personality*, the Epic termination Φ IN or FIN, which, attached to any radical word, converted it into a noun without determining the case, the same acute philologist has deduced the inflections of the Greek Noun, as based upon the pronominal suffixes FIE, FEO, FIN, plural FEEZ, FEON, FIEIN, FEAZ: *Gr. Gr.* §. clxxvii. 16. §. clxxviii. 24. §. clxxix. 33.

But it is now time that we should put our theory to the proof, by reverting to the consideration of those Homeric peculiarities of τ , with which we commenced the second head of our inquiry.

And first, we would translate (1.) Il. i. 8. $\tau\acute{\iota}\varsigma$ τ' $\acute{\alpha}\rho$ $\sigma\phi\acute{\omega}\epsilon$ $\theta\epsilon\acute{\omega}\nu$ $\epsilon\pi\acute{\iota}\delta\iota$ $\xi\upsilon\nu\eta\kappa\epsilon$ $\mu\acute{\alpha}\chi\epsilon\sigma\theta\alpha\iota$; *Λητοῦς καὶ Διὸς υἱός.* 'Twas who, then, of the gods—or, if we look to the etymology of $\tau\acute{\iota}\varsigma$ itself, *There's he* (some one), then, of the gods 'twas—set them together to quarrel and fight. *Latona's* namely and *Jove's* son. Again, (2.) Il. iii. 226. $\tau\acute{\iota}\varsigma$ τ' $\acute{\alpha}\rho'$ $\delta\delta'$ $\delta\lambda\lambda\omicron\varsigma$ $\Lambda\chi\alpha\iota\acute{\omicron}\varsigma$ $\acute{\alpha}\nu\eta\rho$; *Who's this, then, that I see* (v. 225, $\Lambda\lambda\alpha\nu\tau\alpha$ $\acute{\iota}\delta\omicron\nu$, $\acute{\epsilon}\rho\acute{\iota}\epsilon\upsilon'$ δ $\gamma\epsilon\rho\alpha\acute{\iota}\omicron}\varsigma$), *this other Grecian hero?* will lead us, if we attend to the primary meaning of $\tau\acute{\iota}\varsigma$, to that *ideal character* which the mind having first pictured to itself, afterwards seeks to realise in some outward and visible object: thus, *Some one, then,*—i. e. *some great one*—'tis, *this other* &c.: compare *Matth. Gr. Gr.* §. 487. 5. (3.) Od. iii. 22. $\text{Μέντορ, πῶς } \tau' \acute{\alpha}\rho' \acute{\iota}\omega$; $\text{πῶς } \tau' \acute{\alpha}\rho$ προσπύξομαι αὐτόν ; *Mentor, how is't to be?*—($\acute{\alpha}\rho$, as the next step)—*I must go say you?*

declinable adjective, (compare Arnold on Thucyd. iii. 17. $\acute{\epsilon}\nu$ $\tau\omicron\iota\varsigma$ $\pi\lambda\acute{\epsilon}\iota\sigma\tau\alpha\iota$.) corresponding, whether in one word ($\acute{\epsilon}\nu\iota\omicron\iota$) or in two, to the Latin *nonnulli*, or *non nulli*, with which it further agrees in this, that they are found in every case but the nominative singular—for which the Latins appear to have preferred *non-nemo*, and the Greeks δ $\delta\epsilon\acute{\iota}\nu\alpha$, Angl. *a certain person* (name not given, perhaps not known), or $\tau\acute{\iota}\varsigma$, Angl. *somebody* (emphatic); *I know who*; Soph. Aj. 1138. Aristoph. Ran. 552. 554. *Matth. Gr. Gr.* §. 487. 3. Compare the note on v. 571. p. 179.

In the same sense, however, as $\acute{\epsilon}\sigma\tau\iota\nu$

$\delta\varsigma$, *there is that...*, might have been used, we find Homer occasionally employing $\tau\acute{\iota}\varsigma$, *there's He*, (in homely English phrase, *a body*), with $\tau\epsilon$ subjoined to mark that *there's a somewhat* associated with the subject in the mind—in which connection a later Greek writer would have used $\eta\delta\eta$, and a Latin *olim*; Angl. *sometimes*, or *before now*. See, for example, Il. viii. 338. ix. 628. xii. 150—with which compare also Thucyd. iii. 111. $\eta\kappa\acute{\omicron}\nu\tau\iota\sigma\acute{\epsilon}$ $\tau\acute{\iota}\varsigma$. Xenoph. Anab. i. 8. 20. $\tau\omicron\zeta\epsilon\upsilon\theta\eta\mu\alpha\iota$ $\tau\acute{\iota}\varsigma$ $\acute{\epsilon}\lambda\acute{\epsilon}\gamma\epsilon\tau\omicron$. Herodot. iii. 140, and Xenoph. Cyr. vii. 5. 45. η $\tau\acute{\iota}\varsigma$ η $\omicron\upsilon\delta\acute{\epsilon}\lambda\varsigma$: *Matth. Gr. Gr.* §. 487. 8.

o See Acts of the Apostles, viii. 9.

how is't next? I shall embrace him? The same explanation applies to II. xi. 655—and with all these examples we may compare that later use of *ὁ*, or *τὸ*, prefixed to interrogatives which are thereby rendered indirect or relative, on which see Matth. Gr. Gr. §. 153. Obs. 1. and §§. 261. 265. 4.

We pass on to the consideration of relative propositions—in which, it has been well observed^p, *τε* in general “gives a certain emphasis to the proposition;” and, when found after other particles, “seems first to have lent that connecting power, which those particles assumed to themselves in the more established form of the language.”

(4.) II. v. 467. *κείται ἀνὴρ, ὃν τ' ἴσον ἐτίομεν Ἐκροπι δίφ, Αἰνείας*—*A hero is fallen, him 'twas^q we used to honor equally with noble Hector, Æneas, &c.*: hence, inasmuch as the second clause is, as it here stands, wholly parenthetical, and not otherwise connected with the main proposition than in so far as they both relate to one common subject (*ἀνὴρ Αἰνείας*), it is plain that, if we would make it a necessary part of that proposition, it must be in *further speaking* (*ἐπεξηγήσεις*, whether for the sake of emphasis or distinction) to the mention of that common subject—so that *ἀνὴρ*, with its annexed association in the mind of the speaker *ὃν τ' ἴσον ἐτίομεν Ἐκροπι*, Angl. *and by the same token we used to hold him equally dear with Hector*, becomes now, considered as the complete enunciation of the subject of the entire proposition: *A man whom we used &c., is fallen, Æneas, namely, son of Anchises*. In other words, the associating particle *τε* connects in the same grammatical relation^r the *antecedent* noun *ἀνὴρ*, and its representative, or *rela-*

^p See Matth. Gr. Gr. §. 607. Obs. ed. 1821: where the authorities referred to are Koen. ad Greg. p. 192. Herm. ad Vig. p. 795. 315. Butt. Gr. Gr. §. 353.

^q Compare, as illustrative of this ungrammatical perhaps, and unstudied, but energetic and not unnatural construction of a sentence, St. John's Gospel, i. 10: *ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω*: and the English (Prayer-book) version of what in the Septuagint is Ps. xciii. 10: *ὁ παιδεύων ἔθνη, οὐχὶ ἐλέγξει; ὁ διδάσκων ἐν θρακῶν γυνῶσιν*; Or *He that nurturath the heathen—it is He that teacheth man knowledge—shall not He punish?* Ps. xciv.

10. In vulgar English—and here too we have the language of nature—we should probably hear the text translated: *him 'as, or him as, we used to honor &c.*

^r The relation of *gender*, namely, *number*, and *person*; and afterwards, when the assistance of *τε* had now been dispensed with, frequently also of *case*. See, on this “endeavour to connect as closely as possible what is similar or nearly allied,” Matth. Gr. Gr. §. 630. h. pp. 1131–32. On the same principle, if I mistake not, of “connecting as closely as possible” an antecedent and consequent verb, which the mind has already associated in one and the same predication, Matthiæ might have ac-

tive, *ὅς*—see Sewell, *Hor. Phil.* p. 66. and pp. 88–90, and compare Matth. Gr. Gr. §. 483. a. Viger ch. viii. sect. vii. rule 1.

(5.) The same explanation might have been given of Il. i. 86 : *οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ᾗτε σὺ, Κάλχαν, εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις*—which moreover, when compared with Il. ii. 827, Πάνδαρος, *ᾗ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν*, affords an apposite illustration of Matthiæ's distinction Gr. Gr. §. 626. p. 1121 : "*ὅστε* seems to point out a more detailed account of what is already involved in the preceding words, or already known ; *ὅς*^s some additional circumstance."

"The common language of Greece," he adds, "retained the *τε* only in *ᾧστε* and *οἷός τ' εἰμί*." On the original construction of *ᾧστε*—which, with an infinitive following, properly expressed the same kind of *natural and necessary consequence*, as in the note on v. 353. p. 138, we have assigned to *ὡς* or *ὅπως ᾧν*, followed by an optative or conjunctive—see by all means §. 531. Obs. 2. p. 915. §. 532. d. p. 918. §. 534. Obs. 3 : and compare, in certain connections where we might also have had *ᾧστε*, the like use and construction of *ἐφ' ᾗτε* : §. 479. a. In the account that he has given of *οἷος* or *οἷός τ' εἰμί* with an infinitive, §. 479. Obs. 2. a, the learned author has not expressed himself with his wonted clearness and precision ; nor has he, in the spirit of the distinction just noticed in the case of *ὅς*, sufficiently distinguished between *οἷός τε*, Angl. *up to't*, which is always used with reference to some standard, previously expressed or understood, and *οἷος* or *οἷος καί...*, *likely or like to...*, whereby the mind is carried onward to some object or conjunction which it expects the speaker to communicate.

The truth is, that *τε* having served, as we have seen, in the infancy of the Greek language, to link together in words such perceptions as the mind had previously associated either as *subject and predicate* (first concord in grammar), or as *substance and property* (second concord), or, (advancing onward, as from words to sentences, so from one sentence to another), as *antecedent and relative* (third concord)—all which logical relations we may be permitted to include under the general designation of *protasis and apodosis*—it is

counted for that occasional construction of *ᾧστε* with an indicative (as in Soph. Œd. T. 534. Herodot. i. 32), respecting which he professes himself unable

as yet to satisfy himself, in a note on §. 629. p. 1126.

^s More usually *ὅς καί*—see Herm. on Soph. Œd. C. 1054.

no wonder that, conversely, from the presence of *τε* affixed to a relative adjective or adverb in apodosis, we should be expected to be able at once to associate it with its correlative term, whether actually present in the protasis, or not. Hence *ὥστε*, with a dependent proposition, is always *so as* (*τὼς ὡς*), though neither *τὼς* nor *οὕτως*, nor any other kindred word, may actually have preceded; and on the same principle we may explain Il. vii. 208. *σεύατ' ἐπέιβ', οἴός τε* (*τοῖός οἴός*) *πελώριος ἔρχεται* "Ἄρης, ὅς τ' εἶσι πόλεμόνδε μετ' ἀνέρας, οὗς τε Κρονίων κ. τ. λ., and Od. xi. 25. *βόθρον ὄρνυξ', ὄσσον τε* (*τόσσον ὄσσον*),^t *πυγούσιον*—for which in other passages, where *τε* becomes in consequence purely *exegetical*, we find *ἐπεὶ οὐ δύνασαι σὺ ταύσσαι· οὐ γὰρ τοί σέ γε τοῖον ἐγένετο πότνια μήτηρ, οἶόν τε* (*ut esses scilicet*) *ῥυτῆρα βιοῦ τ' ἔμναι καὶ οἰστών*: Od. xxi. 171–3, and *ἀλλ' ὅτε τόσσον ἀπήν, ὄσσον τε γέγωνε βοήσας*: ib. v. 400.^u Hence too, we may conclude, originated the idiomatic, and in the first instance (it is probable) colloquial, adjective *οἴός τε*, *οἶα τε*, *οἶόν τε*, with an infinitive expressed or (as in Soph. Œd. C. 1418. Phil. 925.) obviously understood—Angl. *the man to, the sort of person, or thing, to*; hence *competent, able*; and *οὐχ οἶόν τε*, *impossible, it cannot be*—which in the Iambic dialogue of Greek Tragedy, where it is of most frequent occurrence, will be found to be so placed always^v, as that the

^t Zeunius, following Hoogeveen, on Viger ch. viii. sect. vii. rule 1. resolves this into *καὶ τόσον ὅσον πυγούσιον*—but, besides that this would imply that *τε* and *καὶ* are convertible at pleasure, it would introduce an emphasis and appearance of amplification, and *that too*—*καὶ ταῦτα*: compare 1 Cor. ii. 2—which is not called for, and seems not to have been intended. See the context of this, and the other passages, Il. v. 305. 500. ix. 477, &c., where they in like manner would resolve *ἐνθα τε* into *καὶ ἐκεῖ, ἐνθα*; *ὅτε τε* into *καὶ τότε, ὅτε*: *ὄσει τε* into *καὶ οὕτως, ὄσει*, &c. &c.

^u It must have been from such passage as this, which we might translate: *but when he was just so far off* (shore) *as 'tis a man makes himself heard by shouting*, that I should imagine Hermann (on Viger, p. 519. n. 315) derived that notion which Matthiæ Gr. Gr. p. 1121. note (f) professes himself unable to understand, and which Arnold on Thucyd. vii. 20. 10. and Böeckh, Preface to *Greek Inscriptions* vol. i. p. xxiii., pronounce to be "utterly unfounded

and unreasonable"—namely, that "*τε* proprie non copulat, sed rem reddit incertam, ut fere nostro *etiva* (perhaps) respondeat." There is, in truth, a considerable admixture of vagueness in this general limitation, partly owing to the indefiniteness of the subject *βοήσας*—on which compare the note and reference given on v. 59 of this play, p. 79—and partly also to the indefiniteness of the predicate *γέγωνε*, inasmuch as the precise distance to which the human voice can be distinctly heard, although *τε* truly indicates that there is such a standard of measurement, cannot be determined otherwise than as included within certain general limits. Viger would make *ὄσον τε* here, as in Herodot. ii. 8. *ἀλλ' ὄσον τε ἡμερέων τεσσάρων ἀναπλόου σπειρή ἐστιν*, equivalent to *ὄσον τι*—and we may undoubtedly in some degree apply to it the remark of Matthiæ Gr. Gr. §. 487. 4. p. 810.

^v In one solitary instance, Eur. Hec. 15. *ὅτε γὰρ φέρειν ὄπλα, οὐτ' ἔγχος οἴός τ' ἦν*, do we find an exception to the truth of this observation—but this

metrical ictus shall fall where the enclitic particle conspires to place it; and thus from the intonation of the voice οἷος τε, as equivalent to τοῖος οἷος, would be readily distinguished from οἷος as it stands in any other connection.

Under the general head of *relative* are necessarily included all those *limiting* and *hypothetical* propositions which are introduced by particles all more or less directly derived from the relative pronoun, and in which we may consequently expect to find τε still adhering to the relative, and, in the absence of any formal antecedent, assisting to call up by association in the mind of the hearer the true correlative term. Particles of this description are, as we have already intimated ὡς, ὅρα, ἴς, Angl. *till such time as*, (τῆς ἄρας, ἥς); εἰ, Angl. *in case that, if* (τῆ ἐπιθέσει ἦ); ἐπει, (compound of ἐπι, upon,) Angl. *in time, after that*; in argument, (compare ἀπὸ ὧν, because) *since, forasmuch as*; ἔνθα, Angl. *that way, there*, (ἦν with formal syllable affixed); ὡσει, compounded of ὡς and ἦ or εἰ, as we find also ἔως (with correlative τείω) compounded of ἦ and ὡς—and instances of their early construction are Il. v. 136. 500. xii. 132. Herodot. i. 74. vii. 141. 158. Il. i. 81. xi. 116. Od. i. 204. Herodot. i. 39. 54. 58. vi. 84. Il. v. 305. ix. 477. xii. 393. &c. &c.

It remains only that we inquire under what circumstances τε stands in apodosis, not, as we have hitherto seen it, to a single word, but to an entire sentence going before. And this we shall find to be the case, only when the protasis and apodosis, which together make up the whole proposition, have been severally presented to the mind as *facts*, which, in this common relation of facts, i. e. of certain previous associations of ideas, it consequently is enabled to set down together whether for the purpose of combination or of contrast^w. In other words, τε in that expression which we have already seen it conveys, of *incident* or *occurrence*, cannot form part of the apodosis of a sentence otherwise than relatively to *itself* in the protasis; just as we sometimes find μὲν in the same logical relation answering unto μὲν, or δὲ unto δέ, or (when some word in the apodosis is singly and emphatically opposed to some one word in the protasis) καὶ unto καί, or even γε unto γέ. See Matth. Gr. Gr. §. 616. 3. and §. 622. 5; and compare Il. i. 81. εἴπερ γὰρ τε χόλον γε καὶ αὐτήμαρ καταπέψῃ, ἀλλὰ γε καὶ μετόπισθεν ἔχει κόνον: iv. 160.

need not surprise us in a writer, who uses also the remarkable expression Orest. 680. οἷός τε δ' εἰ, Angl. *for you are equal to't, or have the ability to do't*;

sc. τοῖς θεομένοισιν ὠφελεῖν, which has just preceded.

^w Compare Matth. Gr. Gr. §. 620. 1. a. and §. 626. p. 1119.

εἶπερ γὰρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεισεν, ἔκ τε καὶ ἀψὲ τελεῖ: and, as perhaps the most remarkable instance on record of the primitive use of τε in stringing words and sentences together, x. 224-6. σύν τε δὴ ἔρχομένω, καὶ τε πρὸ ὃ τοῦ ἐνόησεν, ὕππως κέρδος ἔη' μούνος δ' εἶπερ τε νοήσῃ, ἀλλὰ τε οἱ βράσσων τε νόος, λεπτή δέ τε μῆτις, which—if we may venture to assign to τε, considered as the connecting thread which runs through the several clauses of this proposition, some such elementary notion of *being*, as is necessarily included in the notion of there being something present to the mind of the speaker—we may translate, as before: “ ’Tis, or it *be*, when two go together, *that it be* (καὶ, at the same time, then), this man vies with that in contriving how good may come of it; but alone, if *it so be*, a man shall have set his wits to work, still *it be* with him, slower *be* wit yea and (δέ in proportion thereunto) slight *be* counsel.” This sentence, we may add, when divested of its “needless verbiage”—which for that purpose we have exhibited in distinct type—will shew that, although a single τε cannot, a single καὶ may properly and conveniently connect the protasis and apodosis of a logical proposition, as often as the transition from the one to the other, although necessarily a distinct, is yet but a single step: see Matth. Gr. Gr. §. 620. a., and compare Thucyd. iv. 8. ὡς δ' ἐδόκει αὐτοῖς ταῦτα, καὶ διεβίβαζον ἐς τὴν νῆσον τοὺς σπλίτας.

One apparent exception to this theory ought perhaps to be noticed here—ὅς κε θεοῖς ἐπιειθήται, μάλα τ' ἔκλυον αὐτοῦ: II. i. 218. But, not to mention that we might translate this: *A man shall be obedient unto the gods, and verily they hearken unto him*—in which case the latter clause may be regarded as the predicate of the subject present to the mind in the former, viz. *a man* (no matter who) *not otherwise conceived of than as a god-fearing man*—it is plain that there is no contingency or doubt implied in the protasis, on which the existence or truth of the apodosis should depend; but that both are alike present and realised in the mind of the speaker, so that this their mutual relation might have been otherwise expressed by εἴτε θεοῖς ἐπιειθήται μάλα τ' ἔκλυον αὐτοῦ, Angl. *as surely as a man shall be obedient unto the gods, so surely do the gods hearken unto him*. Very different, therefore, from this is that construction of τε in the apodosis, which Dr. Arnold—as it appears to us, grafting error upon error, when he refers us for authority to his note on i. 133—would put upon a difficult sentence of Thucydides, which, with the sanction of one Italian and two Parisian MSS. introducing δαπάνην γίγνεσθαι

in place of *δαπάνη γίνεσθαι*, we should incline to read : *καὶ τὴν πρόσ-
οδον ταύτην μεγίστην οὖσαν Ἀθηναίων ἦν ὑφέλωσι, καὶ ἄμα, ἦν ἐφορμῶσι
σφίσιν, αὐτοῖς δαπάνη γίνεσθαι, πείσειν τε οἰεσθαι καὶ Πισσοῦθην ὥστε
ξυμπολεμεῖν.*

Here we take our leave of *τε*, which, if we have correctly traced it to its source, both in right of etymology and as having been a most important element in the logical construction of words and sentences, claims in a peculiar and pre-eminent sense to be entitled *the copulative particle in Greek*. "The full development of all its uses"—says Mr. Sewell, in dismissing his own brief summary of them—"would require a long and elaborate inquiry;" and this, so far as the present writer is individually concerned, has been most unaparingly bestowed upon it—with what success, he must leave it to the most considerate and indulgent of his readers to determine.

NOTE D. p. 99.

Heyschius explains *ἕτερον* by *ἄλλον ἢ ἀλλοῖον, ἢ ἐν τοῖν δυοῖν, ἢ ἀριστερῶν. νῖον, δεύτερον*. It may be translated, therefore, either *another thing*; or *a thing in itself other than wont to be*, i. e. *changed or strange*—and the context must in every case determine, whether the variation indicated is (1) *actual*, as from one thing to another thing of the same kind; or (2) *relative*, as from any particular, and it may be purely conventional, standard; or (3) *reflexive*, as from the condition or appearance of any thing at one period, to the condition or appearance of the same thing at another.

Take as illustrations of (1) Acts ii. 40. *ἑτέροις τε λόγοις πλείοσι κ. τ. λ. and with many such-like words &c.*: of (2) Ibid. v. 4. *ἤρξαντο λαλεῖν ἑτέρας γλώσσαις, other and strange, or unknown, tongues*. 1 Cor. xiv. 21. *ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν ἑτέροις*. Theb. 170, *ἑτεροφώνῳ στρατῷ*: of (3) St. Luke's Gospel ix. 29. *ἐγένετο τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον*, i. e. *ἡλλοιώθη*, says Schleusner, who compares Horace, Carm. iv. 10, 6: *quoties te in speculo videris alterum*. Lex. Nov. Test. v. *ἕτερος*.

NOTE E. p. 104.

It had been the Editor's intention here to suggest the formal recognition in our Greek grammars of an older class of Verbals, *ἡγορός, ἡκοός, ὄχος, νομός, σκοπός, στροφός, τροφός, φορός, χοός &c.*—which, although (like *παῖός* in the text) they have for the most part become obsolete as simples, are still to be met with in their

compounds, *κατήγoρος, ὑπήκοος, ἡνίοχος, οἰκόνoμος, ἐπίσκοπος, ἄσπιδοστρo-φος, γηρόστρoφος, κνήφορος, οἰνόχοος* &c. (why not, therefore, *πρόσπαιος*?)—derived from the 3rd pers. sing. of the *Perf. Middle*, by the very same process as Matth. Gr. Gr. §. 220 has noticed in relation to the *Perf. Passive*. A little reflection, however, has convinced him that no such suggestion was needed, nay, that it was a positive waste of means to call in the aid of two formative tenses, *ἔπαον, πέπηγα*, only to fall back, after all, upon the radical letters from which we first set out.

From the common root ΠΑΙ- would spring *both* those essential and parallel parts of speech, the attributive *noun*, *παι-ός*, *one that strikes*, (including both substantive and adjective), and that curious combination of the attribute and the original copula, *παι-ε*, which we have before called the first germ of the *verb*: and from this simple stem—gradually developing itself as radical *Present*, with derivative 2nd ^a *Future*, 2nd *Aorist*, and 2nd *Perfect*; next striking out fresh roots, and withal springing up, and spreading forth its branches so luxuriantly, as to overshadow, and sometimes half conceal the obscure outline of its former self—arose that stately *Greek Tree*, which formed the strength and beauty of that language, of which—as of the “glad tidings” whereof it was to be the hallowed vehicle—it may with almost equal truth be said, that its “sound is gone out into all lands, and its words unto the ends of the world.”

NOTE F. p. 106.

Mention has been made, in note (z) p. 81, of three distinct classes of Greek nouns generally thought to be derived from the *Perf. Passive* of the verb—the first from the 3rd pers. sing., ending in *της*, and indicative of the *agent*; the second from the 2nd pers. sing., in *σας*, denoting the *action* or *doing*; and the third from the 1st pers. sing., in *μα*, the *act* or *thing done*. With respect to this supposed derivation Mr. Sewell (*Hor. Phil.* p. 68.) suggests, that “it would perhaps be more correct to consider the two as collateral stalks from the same root”—and admitting the reasonableness of this remark, more especially as applied to the older forms of the Greek verb, the Editor forbears to press the conjecture, which here too he had once intended to bring before his readers, that three corresponding classes of nouns may in like manner have been

^a *Second* in grammatical, not in historical, order of precedence.

derived from the Perf. Middle, or (as the preceding note will shew he ought rather to have said) from the radical Present or unaugmented Aorist; viz. from the 3rd person a class of active Verbals in *ος*, which in their simple form became for the most part epicene substantives, e. g. ^aθεός, γόνος, σκοπός, τροφός &c.; from the 2nd pers. a large class of feminine nouns in *η*, (properly adjectives, but always used as substantives), denoting some process of action or production, e. g. γονή, σκοπή, χοή, νομή, τροφή, διδαχή, φυλακή &c.; and from the 1st pers. a class of passive Verbals (generally to be found in composition as adjectives of two terminations) in *ος* and *ων*, denoting the act, or product, (i. e. the thing done, or done to), e. g. γόνος, that is engendered, offspring; σκοπός^b, that is eyed, a mark to be hit; νόμος, that is received to hold, custom, prescription, law; τρέφω, that is fed up, a fattening; to which we may add (from βό^c root of βόσκω) βόες, βούς, that is fed, an ox; νόος, νοῦς, that is perceived, a perception or thought; χόος, χούς, that is heaped, a barrow or mound.

It is obvious, however, to observe the analogy (for example) between the following pairs of verbal nouns; τροφός and θρεπτήρ, with its feminine θρέπτειρα (Eur. Troad. 195): τροφή and θρέψις: τρέφος and θρέμμα—as also between those verbal adjectives so frequently found in composition with other words, τροφός and θρεπτός—and to both one and other of the series to which they severally belong, to what we may call the primary and secondary formation of

^a Θεός is here assumed to come from ΘΕ-, whence θέτι, θές, θέω, and τίθημι. Compare Herodot. ii. 52: θεοὺς δὲ προσωνόμασάν σφας ἀπὸ τοῦ τοιοῦτου, ἔτι κόσμη θέτες τὰ πάντα πρήγματα καὶ πάσας νομὰς εἶχον. Hence Schutz's ingenious emendation of Æsch. Suppl. 85. (on which see Wellauer's note) εἰ θείη θεός εἰ παναληθῶς. Γόνος (in Homer γουνός) is not found but as an adjective, agreeing with χῶρος or χώρα understood, in the sense of a fertile spot or region. In the sense of parent, it has been wholly superseded by γονεύς, as τροφός also, in the masculine (but not in the feminine) gender, has with few exceptions given way to τροφεύς. Σκοπός, which almost invariably signifies a military spy or scout, is, as we might expect, found only as a masculine substantive.

^b The accentuation of this word,

which will be observed to differ from that of the other nouns adduced in the same class, is to be accounted for, I think, on the same principle as that of the neuter nouns μωδόν, ποτὸν, φυτόν &c., viz. that it denoted something altogether passive and inanimate. Hence probably, on the one hand, we find both μωδός, and μωδόν, lint; but πότος, symposium, a wine-party, distinguishable from ποτὸν a drinkable; στρόφος, a rope, from στροφός, twisting or twisted &c. &c.—because in these proper substantives there is an implied notion of animation and agency. One difficulty, indeed, still remains which we must frankly confess ourselves unable to solve—viz. how the Greeks contrived to distinguish between (τόπος) σκοπός, a mark, and (ἀνήρ) σκοπός, a scout.

^c See Thiersch, Gr. Gr. §. cxxxiii. 2.

substantive nouns in Greek, may we with equal truth apply the philosophical remarks of Mr. Sewell (*Hor. Phil.* p. 73.) and say—“That the inflection by μ [or *-os passive*] should be susceptible of three genders, that by τ [or *-os active*] of two, and that by σ [or *-η* supposed to be derived from *-es*] of the feminine only, is perfectly consistent with what might be expected. The result of an action is, of course, open to any farther notion of activity, passiveness, or neutrality. The agent can never be considered in the contradictory light of a non-agent. And the action, in all probability, is marked universally by the feminine from the metaphorical notion of production.”

According to this view of the subject, then, *τριβος* (*that is trodden*) is properly an *use* or *habit*; *τριβή*, the act of *using* or *wearing*; *Prom.* 639. *Agam.* 448. *Ch.* 749. 943: *πλάνος* (*that is out of the way*) a *deviation* or *error*; *πλανή*, the act of *wandering* or *going wrong*; *Prom.* 576. 585. 623. 738. 784. 788. 820—but these two forms of nouns, like those in *-σις* and *-μα*, and the corresponding Latin nouns in *-tio*, and *-en* or *-entum*, are not always kept distinct—any more than in our own language, in which for the most part we have but one term for both—inasmuch as the general notion of *acting* may at any time be so defined by circumstances, as to limit the expression of it to some one particular *act*. Sometimes also the doing of a thing, considered as the appropriate means, is presumed to *include* the end or issue sought for; as in the case of that very common, yet very curious, verb *Ἐπίσταμαι*, *I set myself to a thing*; and hence, as the natural consequence of so doing, *I virtually know* it.

NOTE G. p. 135.

If this arbitrary insertion of a letter *εὐφωνίας ἔνεκα*, which is a favourite theory of the old Etymologists, appear unsatisfactory to any one, he will do well to have recourse to the more profound and philosophical investigations of modern Philology.

Supposing the root of *πλέκω* to be ΠΛΑΚ-, we readily obtain from it the attributives *πλάκιος*, a *plotting* or *manœuvring person* (whence probably *ἀπλάκιος*: *ἄπταιστος* Schol. on *Soph.*, to describe the opposite character) and, with a nearer approach to an abstract substantive, *πλακία* (*duplicité*), an *underhand action* or *course of action*; *indirect* and *tortuous dealing*; whence also *ἀπλακία* (*multiplicity*), *much scheming* or *weaving*; a *course of action characterised by many*

windings and turnings. Now how was the essential character of a substantive given to an attributive word like this?

Let Professor Sewell, who proposes, answer the question. "When we minutely examine the ideas conveyed to the mind by any individual case of action and passion, we shall find that they are all resolvable into the perception of some new quality appearing in a substance, gradually and concomitantly with the presence of some other substance"—e. g. in the case before us, the perception of an intimate and inseparable connection between *plotting* and *making mischief*, between *acting underhand* and *acting from an unworthy motive*; insomuch that, in every language probably, the attributives *single* and *double* immediately call up the concomitant ideas of *good* and *evil* respectively. "This quality," then, "by its novelty, irresistibly seizes the attention, detaches itself from the other to which it has just been annexed, assumes a substantive form, and, from the necessary analogy of motion to a definite point, is designated in Greek by the letter μ , which almost invariably possesses this precise signification. And no equally correct and philosophical mode could be devised by which to express an indefinite substance [\ast λακία, *covert dealing*] as recipient of some new quality [whereby it is converted into ἀλακία, *low and wicked cunning*], than by that new quality itself with the additional notion of its recent annexation [$\acute{\alpha}$ μπλακία]." See Sewell's *Hora Philologica*, pp. 63–72.

NOTE H. p. 248.

In the first of these passages, (1) Æsch. Suppl. 727, ἴσως γὰρ ἡ κήρυξις ἢ πρίσβυς μῶλοι, ἄγειν θέλοντες ῥυσίων ἐφάπτορες, the alarmed fugitives, catching their father's meaning—in telling them to seek the protection of the gods, whilst he goes for assistance—reply to what they conceive to be passing in his mind, *Yes! for it may be either some herald or ambassador, you would say, that has come &c.; μῶλοι, poterat^a advenisse*; where the first speaker himself would have said ἴσως ἂν μῶλοι, *fortitan advenerit*—as (2) in Soph. Electr. 800, after the Παιδαγωγὸς has said οὐκ οὐν ἀποστρέχοιμ' ἂν, εἰ τὰδ' εὖ κυρεῖ; (Angl. *Shouldn't I be going, then, if this be all right?*) Clytemnestra replies, ἤμιστ'· ἐπεὶ οὐτ' ἐμοῦ καταξίως πράξειας, οὐτε τοῦ πορεύσαντος ξένου: *By no means! since in truth neither to my credit should you do so, nor &c. i. e. it were worthy neither of me, nor of the friend*

^a See note (y) p. 174.

who has sent you hither, that you should do as you say, viz. go away —for unless πράξεις, *facturas eras*, (or we might have rendered it a little differently, *facere poteris*, Angl. neither to my credit might you do it &c.) be thus regarded in the light of what we may term an *ancillary* verb, standing as the best Greek writers sometimes employ^b δρᾶν and ποιεῖν, in the room, and merely to avoid the repetition, of the principal verb that precedes or follows in the same connection, we must needs supply εἰ ἀποστείχοις, as Matthiæ has observed, and so be constrained to read either, as he proposes, κατὰξί' ἂν πράξεις, or καταξίως πράξαις ἂν—if you should go away, you would act &c.—(3) Eur. Iph. A. 418, ὥστε τερφθῆεις ἴδων, χρόνον παλαιὸν δωμάτων ἔκδημος ὦν, I interpret in the spirit of Hopfu's remark upon it—"Nuncius Agamemnonem provocat ad lætitiā et exultationem"—so that you should, i. e. I reckon you will, be delighted to see them (Clytemnestra and her children), having been a long time absent from your home: τερφθῆεις (*gaudere poteris*^c) which simply expresses the speaker's own thought, or conception of how Agamemnon might naturally be supposed to feel under existing circumstances, being in fact equivalent to τερφθήσει, οἶμαι—^dor οἶμαι σε τερφθήναι Angl. I reckon upon your being delighted—whereas if there were any thing conditional or contingent in the expression; that is, if ἴδων were to be resolved, as Matthiæ suggests, into εἰ ἴδοις, we must have had τερφθῆεις ἂν, as we see in Prom. 758, ἦθοι' ἂν, οἶμαι, τήνδ' ἰδοῦσα συμφορὰν.

In connection with the present subject, which, as occasion offered, has been somewhat irregularly pursued up to this point—the Editor, in conclusion, has the satisfaction of being able to refer his readers to a passage of Thucydides, which very strongly confirms the truth of what has been advanced in the note on v. 534. p. 174, and made the basis of each succeeding observation. It is Book iii. c. 84: ἐν δ' οὖν τῇ Κερκύρα τὰ πολλὰ αὐτῶν προετολήθη, καὶ ὅποσα ὕβρει μὲν ἀρχόμενοι τὸ πλεόν ἢ σωφροσύνη ὑπὸ τῶν τὴν τιμωρίαν παρασχόντων οἱ ἀνταρνούμενοι δράσειαν, πενίας δὲ τῆς εἰσθυίας ἀπαλλαξείοντες τινες (μάλιστα δ' ἂν διὰ πάθους ἐπιθυμούντες τὰ τῶν πέλας ἔχειν) παρὰ δίκην γιγνώσκοιεν, οἱ τε μὴ ἐπὶ πλεονεξία, ἀπὸ ἴσου δὲ μάλιστα ἐπιόντες, ἀπαιδευσία ὕργης πλείστον ἐκφερόμενοι, ὡμῶς καὶ ἀπαραιτήτως ἐπέλθοιεν: where, it will be seen, that all such things as, under the general circum-

^b See Seager's *Abridgement of Viger*, ch. v. §. x. xiv. p. 97.

^c See note (γ) p. 174.

^d Compare Agam. 310, οἶμαι βοὴν ἔμικτον ἐν πόλει πρόπειν.

stances here set down, either *on the one hand* an oppressed and retaliating party, or *individuals on the other*, *might*—i. e. *may be conceived to—do, devise, or execute*, are severally expressed by the optatives *δράσειαν, γυγνώσκουσιν, ἐπιέλθοιεν*, without *ἄν*: but *such things as*, in that particular case which (as reducing the general proposition within narrower compass, only to set it before us in a more precise and practical form) I have ventured to inclose within brackets, these same individuals *would*—i. e. *may be expected to—determine upon doing &c.*, are declared to be matter of probable expectation or apprehension, by the introduction of the contingent particle *ἄν*. Compare p. 134, note (p.)

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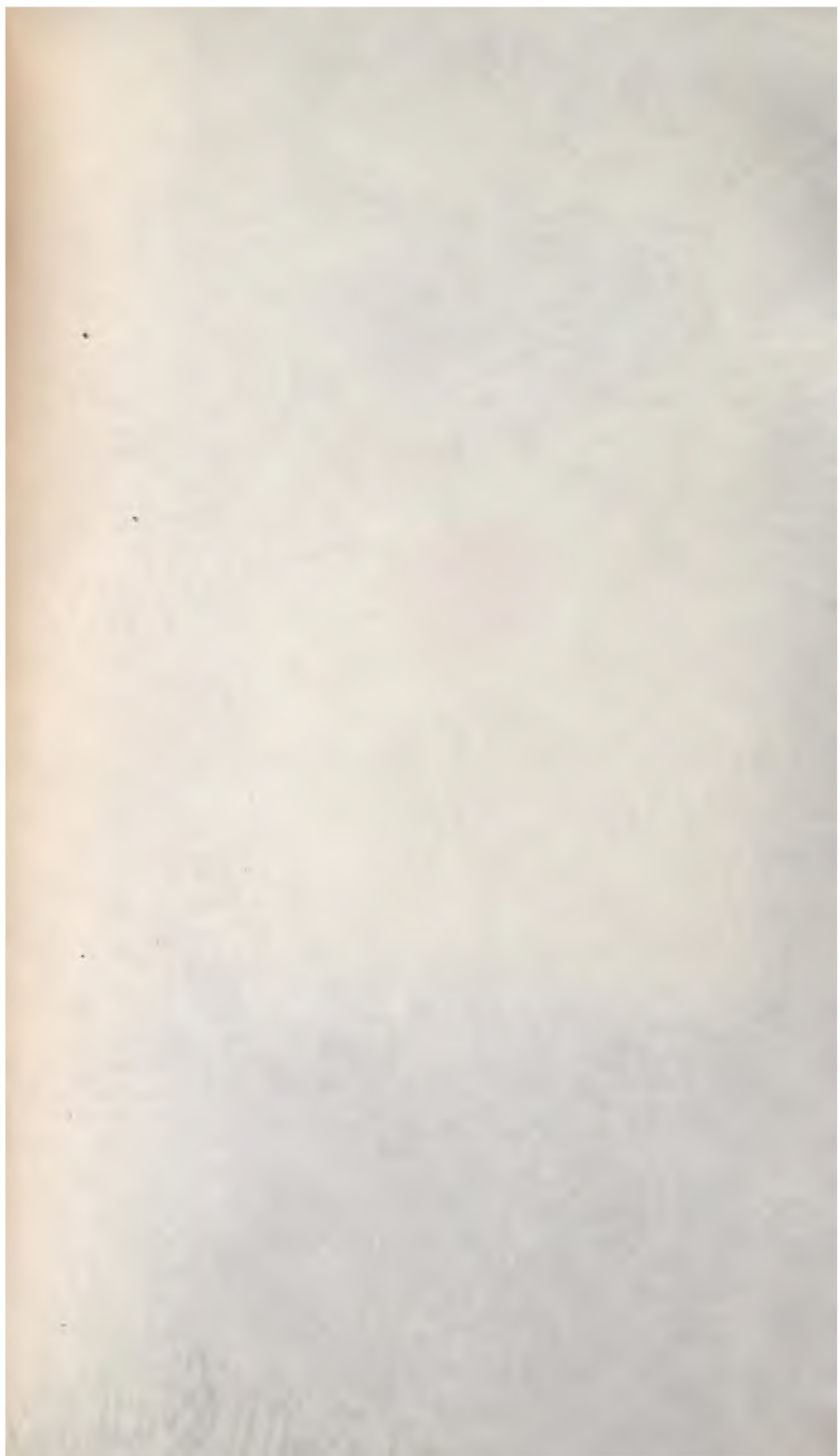
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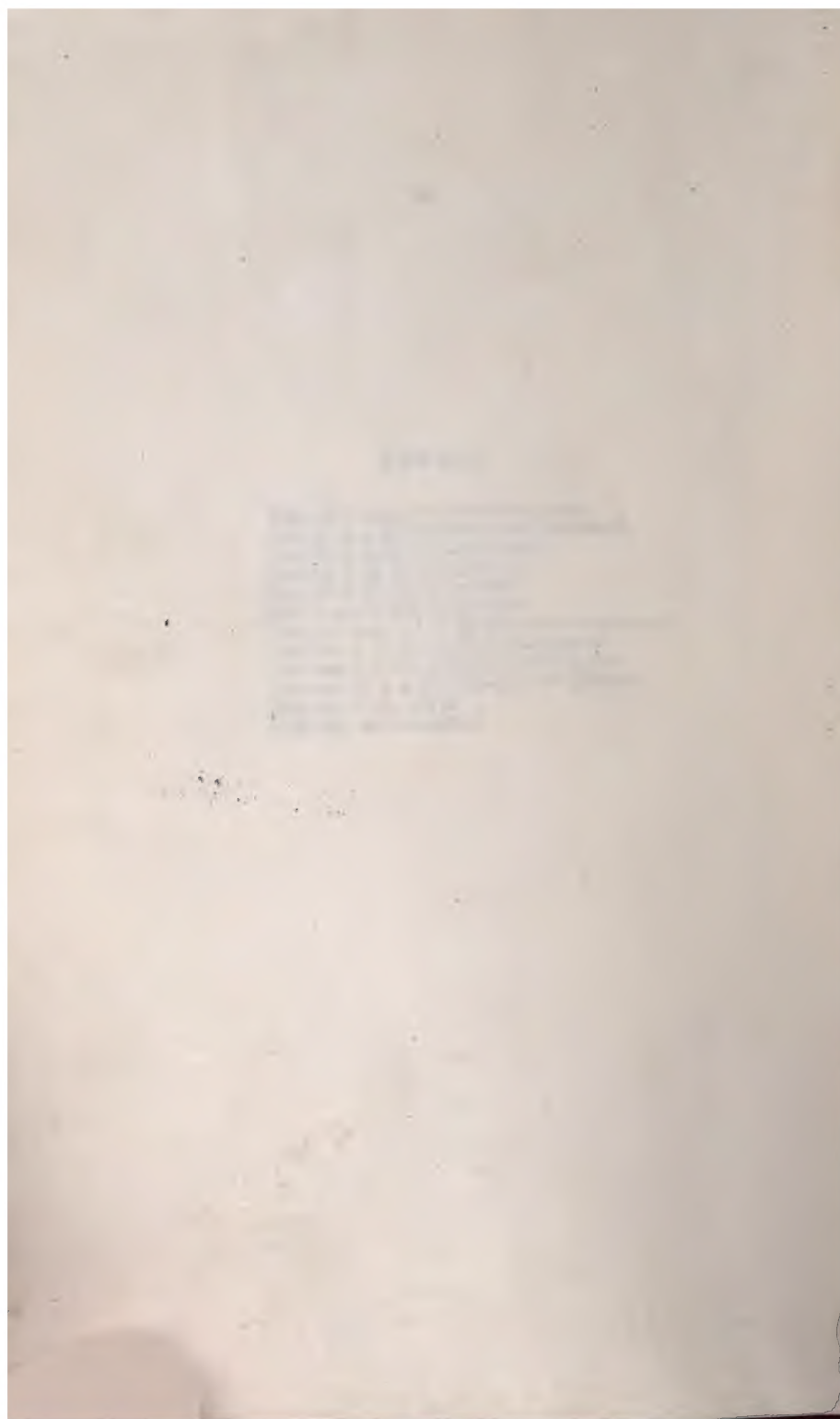
Ω.

ὠδ' ἔχει λόγος 1632.
 ὠδὶς 1387.
 ὠμηστής 796.
 ὠς δῆ. 1604.
 ὡσπερὶ 1186.

ERRATA.

- Page 13. v. 249. for *γυναικ'* read *γυναῖκ'*
Page 59. l. 3. for *ΑΓΙΣΘΟΣ.* read *ΑΙΠΙΣΘΟΣ.*
Page 66. l. 2. for *out* read *without*
Page 83. l. 33. for *572* read *570*
Page 86. l. 28. for *ill* read *still*
Ibid. l. 42. for *ἔρρα* read *ἄρρα*
Page 126. note u. l. 1. for *γίγνωσι* read *γίγνωται*
Page 161. l. 17. for *φιλήτης* read *φιλητής*
Page 203. l. 6. for *στομάτων* read *στομάτων*
Page 231. ll. 5. 9. for *ἐμβαταῖς* read *ἐμβάταις*
Page 103. l. 23. *dole* in
Page 297. *dole* foot-note γ.





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