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THE

AGAMEMNON OF ÆSCHYLUS.

PRINTED BY KEMINK AND SON,
UTRECHT.

THE

463.13

AGAMEMNON OF ÆSCHYLUS

REVISED AND TRANSLATED

BY

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KEMINK AND SON,
UTRECHT.

—
1868. —

1871, July 1.
Salisbury Furd.

"Farthermore there were lefte out in diuers places of the warke lines and columes, ye and sometyme holle padges, whiche caused, that this moste pleasant auctour coude not well be perceiued: for that, and chaungeyng of wordes, and misordrynge of sentences, wold haue mased his mynde in redyng, that had ben very well lerned: and what can be a greater blemisse vnto a noble auctour? And for to preise worthily vnto you the great lernyng of this auctour, I know my selfe right muche vnable, ye shal your selfe now deme, whan ye shal see hym (as nere as I can) set forth in his owne shappe and likenes." Preface to Gower's Poems.

P R E F A C E.

The principal features of this Edition are:

- (1) an attempt to reproduce the metres of the Greek Text in a literal line-for-line Translation,
- (2) the correction of the Text by the aid of the most recent Æschylean literature,
- (3) the arrangement of the lines of the choral odes according to the principles laid down by Boeckh,
- (4) the explanation of the Text in an entirely new Commentary,
- (5) a statement of the rhythm of each verse in the play.

(1) The deviations from an exact representation of the Greek metres are the substitution of the English decasyllabic for the Greek iambic trimeter and the contraction of resolved syllables in pæons, cretics, and dochmiacs. The anapæstic lines, also, correspond only as consisting of anapæstic feet, i. e., anapæsts, dactyls, and spondees. The correspondence, therefore, consists in the facts that the Greek arsis is represented by the English accent, and that the Greek and English lines have the same number of moræ.

A work of so much difficulty partakes largely of the nature

of a first experiment which is soon superseded by something better from a more skilful hand; and the Editor naturally hopes for some indulgence from the reader.

By a 'literal' Translation the Editor means one which follows the construction of the Greek. With the exception of minor points, such as 'σιγῶν hush!' and the passages which could not be literally rendered in any idiomatic prose version, this professes to be a literal translation. Of course the ordinary and well-known deviations from the Greek to the English idiom are systematically made. A peculiarity of the English language is its neglect of connecting particles between the periods. The logical connexion is always defined in Greek by the proper particles; in English the reader is nearly always left to discover it without assistance. The participle and finite verb usually become two finite verbs. The aorist participle is most frequently rendered by the English present. The present and imperfect tenses with a word of time must be translated by the perfect and pluperfect with 'been', thus: 'I have been asking'. The force of γὰρ in a monostichia may be given by other words besides 'for'. The gnomic aorist, as it is called, should always be turned into the present. Sometimes the Greek idiom prefers the singular number, while the English demands the plural; and vice versa. In the use of 'you' and 'thou' the translator must be guided by the tone of the passage, and the earnestness of the speaker; but, in general, the former is to be preferred. And so on. Without the observance of these and other idioms the Translation could not have passed even for English prose with poetic licenses. Where words are supplied for the sake of the metre they are written in italics, and care has been taken to use such words as would merely help to put the idea more clearly without adding to or subtracting from the sense or colouring of the sentence. Such words as are implied in the Greek but not expressed are not distinguished by italics.

The transcription of Greek proper names is made as nearly as possible like the Greek: thus, Casandra, Ægæan; the Greek names of divinities should, undoubtedly, be retained, but the Editor has once or twice availed himself of 'Jove', 'Mars', and 'Furies' for the sake of the metre. He has always written 'Erinnys' where the Greek name is retained, in order that the proper pronunciation may be evident from the form of the word.

(2) The Text has been corrected with the aid of the Editions of Professor Karsten 1855, Professor Weil 1858, (whose Eumenides, 1861, contains an appendix to his Agamemnon, and his Persæ, 1867, another appendix) Heimsoeth 1861 and 1862, and Enger 1863. These authors have given an account of the critical discoveries of Schneidewin, Ahrens, and many others. Professor Weil's appendix to his Persæ brings us up to the year 1867. The Editor's own corrections are the result of nearly seven years' special and constant study of this one Text. As a test of his vigilance in retaining or rejecting a vulgate reading the following examples, in which he dissents from the latest Editors, are such as he can most readily call to mind:

Eur. Phœn. 784—793 is sound throughout: the following annotations alone are necessary for the explanation of this exceptionally fine passage. *κατέχει* 'inspired with a spirit of bloodshed and death' *κάτοχος εἶ. οὐκ ἐπὶ καλλιχόροις* etc. 'thou dost not, (like Bacchus) to win the prize of the elegant chorus (i. e. in dramatic contests) let loose the curl of youthful loveliness (*νεάνιδος ὄρας*) and modulate to the breathings of the flute a strain in which are the charms that move the dance'. *ἐπὶ* with the dat., as in the phrase *ἐπὶ τινὶ ἀθλεύειν. ἐπὶ δώρῳ, ἐπὶ μισθῷ, ἐπὶ σοφίᾳ. ἐπιπνεύσας αἵματι Θήβας* is a similar use of *ἐπὶ* 'inspired (trans.) with a desire to win the blood of Thebe'. *οὐδ' ὑπὸ θυρσομανεῖ* etc. 'nor to the music of the maddened thyrsus-bearer dost thou career with fawn-skins, but thou makest the solid-hoofed colt curvet to the rattle of chariots and quartets of

trappings'. ὑπὸ with dat. as in the phrase ὑπ' αὐλητῆρι ἔκιον, ὑπ' αὐλῶ, ὑπὸ κήρυκι, and for the idea compare Hom. II. 7. 240 *δήϊω μέλπεσθαι* Ἄρηϊ 'to dance to the discord of the destroyer Ares'. *δινεύειν* is both trans., and intrans., in Homer. The difficulty arose from overlooking the carefully arranged antithesis and the meanings of ἐπὶ and ὑπὸ.

It is shown in the Commentary that Hom. II. 3. 224 is not spurious.

τετραμμέναι Æsch. Sept. 792 is undoubtedly sound, and Hermann's correction *τεθρυμμέναι* is absurd. *παῖδες ὑπὸ μητέρων τετραμμέναι* is a periphrasis for *κόραι*.

καταχράσμων Theocr. 4. 22 is sound, and rightly explained by the scholiast *κακὸς εἰς το χρῆσθαι αὐτῶ τινα* 'for the townspeople drive hard bargains'. Battus is speaking of a bullock for sacrifice; and Virgil knew what he meant, for he says in his imitation Ecl. 1. 35 '*quamvis multa meis exiret victima septis, pinguis et ingratae premeretur caseus urbi*': i. e. 'sold many a victim for sacrifice, and many a cheese to the townspeople who showed little gratitude in the price they gave'.

πλάνης τις ὡς Soph. Phil. 758 is sound, whether you take *πλάνης* to mean 'a planet' or 'an epidemic disease', or to contain an allusion to both.

In Demosthenes' speech against Meidias p. 179. (C. Tauchnitz) p. 525 Reiske, *πότῃρα μὴ δῶ διὰ τοῦτο δίκην, ἢ μείζω δοίη δικαίως*; is sound and does not require the *καὶ* which Bekker, Schafer, and Buttman wish to introduce. Translate: 'whether shall we say 'let him, on this account, not be punished'; or 'would that he might suffer greater punishment, as he deserves'? In the same speech p. 190 (538) *καὶ τοῦ πράγματος τῷ πάσχοντι* the *καὶ* has got out of place; it should come after *πράγματος*.

On the other hand there are some which he rejects although they have never been suspected.

Eur. Med. 240 is corrupt and untranslatable. The lady has

had her husband chosen for her; the question is how to accommodate her disposition and habits to his. We must read $\delta\tau\omega\varsigma$ for $\delta\tau\omega$ and translate 'and coming into contact with a person of strange habits and rules of conduct, one must be a diviner, since we cannot bring the knowledge from home, how one should treat a husband'.

In the same play, v. 710, $\chi\theta\acute{o}\nu\alpha$ must be changed to $\chi\theta\acute{o}\nu\acute{\iota}$ i. e. Corinth.

In Soph. Ant. 585 $\gamma\epsilon\nu\epsilon\tilde{\alpha}\varsigma$ must be changed to $\gamma\epsilon\nu\epsilon\tilde{\alpha}\nu$. At v. 596 $\gamma\epsilon\nu\epsilon\tilde{\alpha}\nu$ must be changed to $\gamma\epsilon\nu\epsilon\tilde{\alpha}$.

In the same play v. 990 the vulgate, and Dindorf's, $\alpha\tilde{\upsilon}\tau\eta$ is absurd. Read $\alpha\tilde{\upsilon}\tau\grave{\eta}$, and you have sense.

The Manuscripts of the Agamemnon are:

M. Codex Mediceus, preserved at Florence. It was written about the 10 th. century A.D., and has been collated by Niebuhr, Bekker and C. F. Weber for Hermann, and by John Franz. It is of parchment. A whole quaternio is lost after v. 295. A quaternio is four sheets of parchment (written on both sides) laid on one another and folded once; and so answering to a printer's sheet folded to octavo size and cut, except that these parchments were twice as long as broad, so that, after folding, the leaf is square. Of the next quaternio there is only the first leaf and its fellow the last; the intermediate six leaves are lost. That first leaf contains vv. 1026—1118. The fellow-leaf goes on at the top with Choëph. v. 10 $\tau\acute{\iota}$ $\chi\rho\eta\mu\alpha$ $\lambda\epsilon\acute{\upsilon}\sigma\sigma\omega$; The average number of lines on a leaf is $91\frac{1}{2}$. Thus: $1026 - 295 = 731$ which divided by 8 gives $91\frac{1}{8}$; and $1118 - 1026 = 92$: there are 45 lines on the facsimile page exhibited by Dindorf *Æsch. Scholia* p. 140. Then for the six lost leaves we get 549 lines, which added to 1118 gives 1667. Subtract 1644, the number of lines in the Agamemnon according to the Fl. Ms., a copy of M., (and also in the editions of Hermann, Enger etc.) and we have remaining 23 lines. Now the Argument of the Eume-

nides is only about four lines. Allow as many for that of the Choephorœ, and 7, the exact number required for the Title and Dramatis Personæ, and we have a remainder of 12 as the number of lines lost in the prologue of the Choephorœ. But, by applying Professor Weil's theory, we find that the latter part of the prologue consists of $6. 4. 2 = 12$ lines; therefore the preceding part which is lost was probably $6. 4. 2 = 12$, of which 7 lines and parts of two have been recovered. Therefore the lacunas still existing in the Prologue of the Choephorœ amount to 3 lines and parts of 2.

This calculation and the interpretation of the word quaternio, which the Ed. has made out from some data furnished in the editions of Hermann and Enger, require to be verified by inspection of the Ms. It is assumed that the names of the Dramatis Personæ occupied each a line.

- G. Codex Guelpherbytanus, of the 15 th. century. A copy of M. after the losses mentioned above.
- Fl. Codex Florentinus, of the 14 th. century. It contains the Agamemnon entire, and was copied from M. before the leaves were lost. It does not contain the Choephorœ.
- F. Codex Farnesianus, copied by Dem. Triclinius at the end of the 14 th. century from Fl.
- Ven. Codex Venetus, of the 13 th. century. It contains the same plays as Fl., but has a lacuna in the Agamemnon from v. 45 to v. 1054. It was copied from M. before the loss.
- Bess. Bessarionis codex, probably of the 13 th. century. It contains the first 333 verses of the Agamemnon, copied from M. when entire.

The early editions quoted are:

- A. The Aldine, printed from G. in February, 1518 A. D., at Venice.
- R. Robortelli's edition, from M.; Venice, 1552 A. D.

T. The edition of Turnebus, printed at Paris shortly after R. in the same year.

V. or Vict. Edited by Peter Victorius and printed by H. Stephens at Paris in 1557 A. D. This is the first edition which contained the Agamemnon entire. Victorius used M., Fl., and F.

Canter's Edition was published at Antwerp in 1580 A. D.; Stanley's in London, 1663 A. D.

"Hermann procured the conjectural emendations of John Auratus and Joseph Scaliger from a manuscript of Spanhemius in the Royal Library at Berlin. Ezechiel Spanhemius had transcribed them from (notes written in) copies of the edition of Victorius which belonged to Isaac Voss. These copies are now in the Library of Leyden." Haupt's Preface to Hermann's Edition.

(3) The text also differs from the text of previous editions in the arrangement of many lines in the choral odes. Even Enger (1863) did not venture to make any change. But when the principles of Greek Metres had been so clearly explained by Boeckh in his three books 'de metris Pindari' there could be no reason why the change should not be made. In the choruses, then, as here arranged, the verses always begin *out*, the rhythmical orders, of which the verses are composed, begin *in*. The verses are divided at the points most convenient for scanning and printing; for this is a matter which has to do with the breadth of the page. Boeckh's Pindar is in quarto, but even so there is not room for the longer verses to be written in one line. In the anapæstic systems the first line begins *out* and the rest, down to the parœmiac, begin *in*. This arrangement is justified by the synapheia, and it seems to be a convenient arrangement. Since editors have often divided the verses capriciously, it, seems necessary to inform the reader that there is only one right way in this, as in every thing else; and that the most convenient division of verses which leaves the orders and the feet undivided

is the right one to adopt for the lines. For the information of junior students it may be added that the verses are determined by hiatus, the syllable of doubtful quantity 'anceps', the nature of the clausula and catalexis, or by the anacrusis and base which commonly announce the commencement of a new verse. A correct ear, well practised in Greek rhythms, is also necessary to the discovery of the verses.

(4) Besides these innovations in the form of the Translation, in the text, and in the arrangement of the lines, a Commentary is added which is almost entirely new, and in which nothing is inserted but what seemed quite necessary to a right understanding of the play. One principal feature is the frequency of quotations from Hesiod and the Gnostic poets. The Editor had often read the Hesiod before he discovered that the phrase and thoughts of Æschylus in this play were to so great an extent the reflection of those of Hesiod. In the Choëphoræ he was constantly reminded of the Odyssey; but very much more of the works of Hesiod in his minute study of the Agamemnon. This is a discovery which has a twofold relation: we can interpret the play from Hesiod, and we ascertain that the Theogony and The Shield of Hercules were read by Æschylus as part of Hesiod's poems. There are some sins of omission in the Commentary. For instance; it should be said respecting v. 227 that ἀρωγὰν is in apposition with θυσίαν implied in θυτῆρ γενέσθαι = θυσίαν ποιῆσθαι, and that οὔν in v. 34 refers back to v. 11, the Watchman's statement of Clytemnestra's confident assurance that Agamemnon would return. οὔν in v. 473 refers to a conclusion which might have been inferred from the line above. So in Soph. Ant. 722 οὔν signifies "if not, as you might infer from my saying πρεσβεύειν". On κτήνη, v. 129, it should be said that it is directly taken from Hom. Il. 18. 512 κτήσιν ὄσσην πολίεθρον ἐπήρατον ἐντὸς ἐέργει, a line which finally determines the genuineness of the word κτήνη.

(5) Finally, this is the first of English editions to give an explanation of the rhythm and metre of each line in the play. And here it may be added for the further information of junior students that rhythm is the regular succession of arsis and thesis in a verse; metre, the regular succession of long and short syllables arranged for the expression of rhythm.

It was part of the Editor's ambition to dedicate this Essay in Translation and Criticism to his University, Trinity College, Dublin, and so give some expression to his gratitude for inestimable benefits: but neither now, nor on a former occasion, could he bring himself to think that the offering was worthy of formal presentation; and he can only add that what is good in his book is the offspring of studies in which he willingly engaged at the dictation and with the indispensable aid of his Alma Mater.



PRÆFATIO ADNOTATIONIS CRITICÆ.

En vobis, lectores eruditi, ea tradenda curavi quæ amore atque labore ducibus, omnium illis rerum victoribus, ad hanc fabulam emendandam reperire potui. Nam quum versio Anglica in hujus operis consilio primas partes teneret, et Commentarium versioni explicandæ inserviret, non absurde, ut mihi videtur, linguam Anglicam in Commentario quoque adhibui. Præfatio autem prior versionem meam maxime spectat talesque res quales intellexisse popularium meorum potissimum intererat. Itaque factum est ut notas criticas tantum Latine scripserim: id quod quam brevissime feci et fortasse non ita ut jejunitatis crimen evitem. Sed vos ii estis coram quibus si quis oculum modo, ut aiunt, conniveat, plura intelligatis, quam vulgus hominum profanorum si quis aliquid inculcando in ævum perstet.

Usus sum Karsteni, Engeri, Weilii editionibus; præsto erant et libri duo quibus editis de nobis optime meritus est Heimsoethius. His dictis, vix est cur addam me duro tirocinio imbutum esse in Wellaueri, Bothii, Blomfieldii, Hermanni, E. Ahr-entis, Paleii, Coningtoni, Dindorfii editionibus perlegendis. Sed nondum aderat, etiamnunc abest, Dindorfii editio quinta Poetarum Scenicorum Græcorum; eam partem dico in qua Dindorfius Æschyli reliquias tractabit.

Quod ad rem metricam pertinet rationes secutus sum Boeckhii, supra quod enarrari potest, viri clarissimi.

Restabat solum ut vobis congratularer quod hæc fabula in eo est ut et facilior intellectu et mendarum purior evadat quam ulla alia fabula Græca. Tantum valuit indomitus virorum doctorum labor et ingenitus nudæ veritatis amor.

Dabam Kingstownii apud Dublinium,

a. d. VI Id. Maias, MDCCCLXVIII.



ERRATA.

In the Argument. *Page 5, last line* murder.

In the Text. *P. 8, l. 1.* ΦΥΛΑΞ. *V.* 276 ἐπλανέν. *V.* 584 εὔ. *V.* 1078 τόν.
V. 1238 ἰδοῦσι. *V.* 1245 ἀλλ'. *V.* 1292 ἐπέυχομαι. *V.* 1457 ὑπὸ.
V. 1492 ὑφάσματι.

In the Translation. *V.* 111 soldiers'. *V.* 121 victor. *Vv.* 203, 4 *should begin in.* *V.* 205 *for thus read then.* *Vv.* 245, 256 *should begin out.* *Vv.* 355, 433 *place commas after* beloved *and* remembers. *Vv.* 545, 604, 650 *for* host. war. Greeks: *read* host? war? Greeks? *V.* 515 heralds'. *V.* 572 *for* wish *read* bid. *V.* 689 *for* knell-like to *read* death-knell of. *V.* 750 pronounced. *V.* 794 *for* gladness *read* mirth. *V.* 795 *should begin out.* *V.* 825 *place a comma at* town. *V.* 826, 7 *read* set: and. *V.* 1090 *for* god-hating *read* god-hated. *V.* 1114 *for* view *read* view? *V.* 1133 *for* men: *read* men? *V.* 1342 *should begin in.* *V.* 1371 *for* see *read* know. *V.* 1535 '*the, Right*' *read* the, Right.

In notis criticis. *V.* 30 Sic Vict. *V.* 102 Sic Fl. *V.* 304 πῆ (*ubi legitur* πῆ.) *V.* 345 poena. *V.* 373 *dele* τι. *V.* 585 (*libri* ἐμῆ). *V.* 557 πρᾶπιδων subaud. μέρος. *V.* 562 τρίχα. *V.* 817 gravidam. *V.* 1017 adscripta. *V.* 1041 (*ubi legitur* 421) nullo. *V.* 1092 audieris. *V.* 1251 libri. *V.* 1354 δρᾶν. *V.* 1590 'Ἄτρεις'

In the Commentary. *V.* 2 explained. *V.* 17 ἀπότομος. *V.* 105 also. *Page* 181, *line* 4 that. *line* 33 (none in. *V.* 123 learn. *V.* 246 perform-ing. *V.* 612 follow-ing. *V.* 829 substituted.

ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ.



THE AGAMEMNON OF ÆSCHYLUS.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΦΥΛΛΞ.

ΧΟΡΟΣ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΚΗΡΤΞ.

ΑΓΑΜΕΜΝΩΝ.

ΚΑΣΑΝΔΡΑ.

ΑΙΓΙΣΘΟΣ.

M. non habet personarum indicem.

Ταλθύβιος κήρυξ libri. Ego Talthybium eieci quia, me iudice, Medicei codicis archetypus eum non habuit. Hæc M. post nomen fabulæ: *θεράπων Ἀγαμέμνονος ὁ προλογιζόμενος, οὐχὶ ὁ ὑπὸ Αἰγίσθου ταχθείς.* Qui ea scripsit lectores admonendos curavit Æschyleam narrationem ab Homericâ illa (Od. 4. 524) discrepare. Is igitur Arg. non scripsit. Porro autem M. habet Arg. sec. Dind., non habet sec. Franz. Hic ideo mihi fidem facit quod Arg. habet Talthybium.

PERSONS REPRESENTED.

A WATCHMAN: acted by the Deuteragonist, who speaks about 490 lines altogether.

CHORUS.

CLYTEMNESTRA: acted by the Protagonist: about 340 lines.

A HERALD:	}	Deuteragonist.
AGAMEMNON:		
CASANDRA:		
ÆGISTHUS:		

THE MUTE ACTORS ARE:

Attendants of Clytemnestra vv. 92, 595.

Personator of Casandra v. 950: his place is taken by the Deuteragonist after v. 974, by stage-contrivance.

Attendants of Agamemnon v. 944.

Personators of Agamemnon and Casandra lying dead vv. 1404, 1440.

Attendants of Ægisthus v. 1650.

Τ Π Ο Θ Ε Σ Ι Σ.



Ἄγαμέμνων εἰς Ἴλιον ἀπιὼν τῇ Κλυταιμνήστρᾳ, εἰ πορθήσοι τὸ Ἴλιον, ὑπέσχετο τῆς αὐτῆς ἡμέρας σημαίνειν διὰ τοῦ πυρσοῦ. ὄθεν σκοπὸν ἐκάθισεν ἐπὶ μισθῷ Κλυταιμνήστρᾳ, ἵνα τηροίη τὸν πυρσόν. καὶ ὁ μὲν ἰδὼν ἀπήγγειλεν· αὐτὴ δὲ τὸν τῶν πρεσβυτῶν ὄχλον μεταπέμπεται περὶ τοῦ πυρσοῦ ἐροῦσα· ἐξ 5 ὧν καὶ ὁ χορὸς συνίσταται· οἵτινες ἀκούσαντες παιανίζουσι. μετ' οὐ πολὺ δὲ καὶ Ταλθύβιος παραγίνεται καὶ τὰ περὶ τὸν πλοῦν διηγεῖται. Ἄγαμέμνων δ' ἐπὶ ἀπήνης ἔρχεται· εἶπετο δὲ αὐτῷ ἑτέρα ἀπήνη, ἔνθα ἦν τὰ λάφυρα καὶ ἡ Κασάνδρα. αὐτὸς μὲν οὖν προεισέρχεται εἰς τὸν οἶκον σὺν τῇ 10 Κλυταιμνήστρᾳ. Κασάνδρα δὲ προμαντεύεται, πρὶν εἰς τὰ βασίλεια εἰσελθεῖν, τὸν ἐκυτῆς καὶ τοῦ Ἄγαμέμνονος θάνατον καὶ τὴν ἐξ Ὀρέστου μητροκτονίαν, καὶ εἰςπηδᾷ ὡς θανουμένη, ῥίψασα τὰ στέμματα. τοῦτο δὲ τὸ μέρος τοῦ δράματος θχυμάζεται ὡς ἐκπληξιν ἔχον καὶ οἶκτον ἰκανόν. ἰδίως δὲ 15 Αἰσχύλος τὸν Ἄγαμέμνονα ἐπὶ σκηνῆς ἀναιρεῖσθαι ποιεῖ, τὸν δὲ Κασάνδρας σιωπήσας θάνατον νεκρὰν αὐτὴν ὑπέδειξεν, πεποίηκέ τε Αἴγισθον καὶ Κλυταιμνήστραν ἑκάτερον διισχυριζόμενον περὶ τῆς ἀναιρέσεως ἐνὶ κεφαλαίῳ, τὴν μὲν

A R G U M E N T.



Agamemnon on his setting out for Ilion promised Clytemnestra, if he sacked Ilion, to send the intelligence the same day by a fire-signal. So Clytemnestra set a paid watchman to look out for the fire-signal; and when he saw it he brought word. Then she sends for a number of elders to tell them about the fire-signal, and of these the Chorus is composed. On hearing the news they sing a thanksgiving hymn. Not long after Talthybius arrives and gives an account of the voyage. Next, Agamemnon comes on a mule-car: another car was following, in which were the spoils of war and Casandra. He himself goes on before into the house with Clytemnestra; Casandra, before going into the palace, predicts the death of herself and Agamemnon, and the matricidal deed of Orestes; then, throwing off her diviner's badge, hurries in to die. This part of the drama is admired for its power to inspire horror and pity. In a peculiar manner Aeschylus represents Agamemnon as being killed on the stage, and exhibited the corpse of Casandra though he said nothing about her death, and has made Aegisthus and Clytemnestra justify the murder each on one plea; the latter by the murder of Iphigenia, the

τῇ ἀναιρέσει Ἰφιγενείας, τὸν δὲ ταῖς τοῦ πατρὸς Θυέστου 20
ἐξ Ἀτρέως συμφοραῖς.

Ἐδιδάχθη τὸ δράμα ἐπὶ ἄρχοντος Φιλοκλέους, Ὀλυμπιάδι
ὀγδοηκοστῇ, ἔτει δευτέρῳ. πρῶτος Αἰσχύλος Ἀγαμέμνονι,
Χοηφόροις, Εὐμενίσι, Πρωτεῖ σατυρικῶ. ἐχορήγει Ξενοκλῆς
Ἀφιδνεύς. 25

Προλογίζει δὲ ὁ Φύλαξ, θεράπων Ἀγαμέμνονος.

l. 16. ἐπὶ σκηνῆς. I. e. tam prope a scena ut ejus clamores a specta-
toribus exaudiri possent.



former, by the misfortunes brought upon his father Thyestes by Atreus.

The drama was exhibited in the archonship of Philoclês, in the second year of the eightieth Olympiad. Aeschylus was first with the tragedies, Agamemnon, Choëphoroe, Eumenides, and the satyric drama, Proteus. Xenoclês of Aphidnae was choregus.

The watchman, a servant of Agamemnon, speaks the prologue.



ΦΤΛΑΣ.

Θεοὺς μὲν αἰτῶ τῶνδ' ἀπαλλαγὴν πόνων
 Φρουρᾶς ἐτείας μῆκος, ἣν κοιμώμενος
 στέγης Ἀτρείδων ἄγκαθεν, κυνὸς δίκην,
 ἄστρων κάτοιδα νυκτέρων ὀμήγυριν,
 καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοῖς 5
 λαμπροὺς δυνάστας, ἐμπρέποντας αἰθέρι.
 Καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον,
 αὐγὴν πυρὸς φέρουσαν ἐκ Τροίας φάτιν
 ἀλώσιμόν τε βάξιν· ὧδε γὰρ κρατεῖ 10
 γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ.
 Εὖτ' ἂν δὲ νυκτίπλαγκτον ἔνδροσόν τ' ἔχω
 εὐνήν ὀνείροις οὐκ ἐπισκοπούμενην
 ἐμήν, φόβος γὰρ ἀνθ' ὕπνου παραστατεῖ
 τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὕπνω, 15
 ὅταν δ' αἰεῖδεν ἢ μινύρεσθαι δοκῶ,
 ὕπνου τὸδ' ἀντίμολπον ἐντέμνων ἄκος,

2. ἐτείας· μῆκος δ' ἦν M. μῆκος, ἦν Fl. cet. Edd. inde a Victorio.

3. στέγαις libri. στέγης Schneidew. ἄγκαθεν libri. Fortasse ἀνέκαθεν legendum, monente Engero; idque invitavit Schol. et Gramm. Herm. sibi

ipse imposuit, nimirum et aliis, ratiunculis suis de hujus voc. sign.; quod non fecisset, si ἐπ' ἀγκῶνος recte vertisset 'cubito presso'. At ille 'in ulnis', ambigue.

Post v. 6. sequitur v. ἀστέρας,

WATCHMAN.

I have been asking of the gods relief
from these *my* toils a year-long sentry's space;
in which couched dog-like on the Atreids' roof
I've learned the host of nightly grouping-stars,
5 the bearers both of cold and heat to men,
bright rulers who in æther keep their state.
And still I'm watching for the beacon's sign,
the flare of fire which bears report from Troy,
10 news of its capture; so our lady's wit,
hopeful, with manlike reasoning, proves 't will be.
And whensoever I take my dewy rest
broke by 'night wanderings, not o'erlooked by dreams —
for fear 's my comrade in sleep's stead, and so
15 my eyelids have no firm set-to with sleep —
and when I have a mind to sing or hum,
plying that knife of song to cure my sleep,

δταν φθίνωσιν, ἀντολάς τε τῶν, aperte
spurius.

14. ἐμήν. Sic et Eum. 578, Suppl.
366 in hac sede cum interpunctione.

17. Sic libri. Malim ἀντίμηλον

'specilli loco'; nam vulg. corruptum
esse vel infanda vertendi difficultas
ostendit: neque vero ineptum est
militem quondam vulneratum hoc
dicere.

κλαίω τότε οἴκου τοῦδε συμφορὰν στένων,
 οὐχ ὡς τὰ πρόσθ' ἄριστα δεσποτουμένου.
 Νῦν δ' εὐτυχῆς γένοιτ' ἀπαλλαγὴ πόνων, 20
 εὐαγγέλου Φανέντος ὀρφναίου πυρός.
 ὦ χαῖρε λαμπτῆρ νυκτός, ἡμερήσιον
 Φάος πιφάυσκων καὶ χορῶν κατάστασιν
 πολλῶν ἐν Ἄργει τῆςδε συμφορᾶς χάριν.
 Ἰοῦ ἰοῦ. 25
 Ἄγαμέμνονος γυναικὶ σημανῶ τορῶς
 εὐνής ἐπαντείλασαν ὡς τάχος δόμοις
 ὀλολυγμὸν εὐφημοῦντα τῆδε λαμπάδι
 ἐπορθιάζειν, εἶπερ Ἰλίου πόλις
 ἐάλωκεν, ὡς ὁ Φρυκτὸς ἀγγέλλων πρέπει. 30
 αὐτός τ' ἔγωγε Φροίμιον χορεύσομαι.
 Τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι,
 τρίς ἔξ βαλούσης τῆςδέ μοι Φρυκτωρίας.
 Γένοιτο δ' οὖν μολόντος εὐφιλῆ χέρα
 ἄνακτος οἴκων τῆδε βαστάσαι χερί. 35
 Τὰ δ' ἄλλα σιγῶ· βοῦς ἐπὶ γλώσση μέγας
 βέβηκεν· οἶκος δ' αὐτός, εἰ Φθογγὴν λάβοι,
 σαφέστατ' ἂν λέξειεν· ὡς ἐκὼν ἐγὼ
 μαθοῦσιν αὐδῶ, κοῦ μαθοῦσι λήθομαι.

ΧΟΡΟΣ.

Δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμου 40
 μέγας ἀντίδικος,
 Μενέλαος ἀναξ ἠδ' Ἄγαμέμνων,

19. διαπονουμένου libri. Corr. Eng.,
Dubner, Schmidt, ego olim.

25. ἰοῦ ἰοῦ libri. Corr. Herm.
26. σημαίνω M. Corr. in Fl.

then, sighing, I deplore this household's lot,
which is not as before most fairly ruled.

20 Now may there be a blest release from toil
by advent of the evangel gloom-wrapt ray.
Welcome, thou lamp of night! revealing beams
like daylight, and in Argos many a choir's
glad marshalling because of this event.

25 Io! Io!
I 'll plainly signal Agamemnon's dame
to rise with haste from bed and in the house
to high notes tune a jovial salute
for yonder flame: of course; since Ilion's town
30 is taken, as the beacon beams report.
I'll dance a prelude too all by myself.
I'll wager on the masters's lucky throws
for this fire-signal throws me triple-sice.
Heaven send he may return, that in this hand
35 I may hold clasped the palace-lord's dear hand.
For the rest, hush! a great ox on my tongue
treads; and the house itself if it got speech
would tell the truest tale; since freely I
tell those who know, to those who dont, forget.

CHORUS.

40 This year is the tenth since *that* when the great
foeman of Priam,
king Menelaus and king Agamemnon,

30. Sic. Vict. ἀγγελων Fl. M.

42. Et hic suspectus Boissonadio,

32. Versus suspectus; non mihi. Karst., Eng.

διθρόνου Διόθεν καὶ δισκήπτρου
 τιμῆς; ὄχυρόν ζεῦγος Ἄτρεϊδᾶν,
 στόλον Ἀργείων χιλιοναύτην 45
 τῆςδ' ἀπὸ χώρας
 ἦραν στρατιῶτιν ἀρωγὴν·
 μέγαν ἐκ θυμοῦ κλάζοντες Ἄρη,
 τρόπον αἰγυπιῶν,
 οἴτ' ἐκπατίοις ἄλγεσι παίδων 50
 ὕπατοι λεχέων στροφοδινοῦνται
 πτερύγων ἐρετμοῖσιν ἐρεσσόμενοι,
 δεμνιοτήρη
 πόνον ὀρταλίχων ὀλέσαντες·
 ὕπατος δ' αἴων ἢ τις Ἀπόλλων, 55
 ἢ Πάν, ἢ Ζεύς, οἰωνόθροον
 γόον ὄξυβόαν τῶνδε μετοίκων
 ὑστερόποινον
 πέμπει παραβᾶσιν Ἐρινύν.
 Οὔτω δ' Ἀτρέως παῖδας ὁ κρείσσων 60
 ἐπ' Ἀλεξάνδρῳ πέμπει ξένιος
 Ζεύς, πολυάνορος ἀμφὶ γυναικὸς
 πολλὰ παλαίσματα καὶ γυιοβαρῆ
 γόνατος κονίαισιν ἐρειδομένου
 δικκναιομένης τ' ἐν προτελείοις 65
 κάμακος θήσων Δαναοῖσιν,
 Τρῶσί θ' ὁμοίως. Ἔστι δ' ὄπη νῦν
 ἔστι· τελεῖται δ' ἐς τὸ πεπρωμένον.
 Οὔθ' ὑποκαίων οὔθ' ὑπολείβων

45. χιλιοναύταν libri. -ην Dind.,
 probante Engero.

47. ἀρωγάν M. sec. Dind. -ην
 Eng. v. 73 cit.

57. Omnino abjiciendum comma.
 τ. μ. pendet ab Ἐ.: sic τέκνων Ἐρινύς,
 Eur. Med. 1389.

64. ἐριδομένου M. ἐρειπομένου Fl.

holding from Zeus twin-throned twin-sceptred
 honour, a firm-paced pair of Atreidae,
 45 launched from this land an army of Argives
 borne in a thousand barks,
 an avenging legion of heroes:
 sending forth from the soul loud clamour of war,
 like two vultures
 50 which in distracting grief for their offspring
 to the utmost height over their nests float in curves,
 rowing themselves with their oars of pinions,
 having lost the brood-care
 which before at the nest had detained them:
 55 and in the highest some *dweller*, Apollo,
 or Pan, or Zeus, hearing the shrill-voiced
 wail of the mourning birds sends the departed
fledgelings' Erinnyes
 with a late levied doom 'gainst the sinners.
 60 So doth the master Zeus, patron of host and guest,
 'gainst Alexander send the Atreidae,
 and for the lady of many a lover
 will impose on Achaeans and Trojans alike
 many encounters fatiguing the sinews
 65 where the knee *of the hero* is pressed in the dust
 and the spear-shaft snapt in the foremost
orgies of battle. And now things are —
 as they are; but will end in the issue decreed.
 Not by burnt nor drink offering after *the sin*

δ ad π supra scripto; ut vulg. Bess.

66. κάμακος — δμοίως. hæc in monom. et paroem. digessit Eng.

67. δπη vulg. δπη Herm.

69. οὐδ' ὑποκ. Herm., quod necessarium sit; sed licet per me poetis asyndeto uti. ὑποκλαίων libri, ὑποκαίων Casaubon, (-δων Dind.)

οὔτε δακρύων ἀπύρων ἱερῶν 70
 ὄργας ἀτενεῖς παραθέλξει.
 Ἡμεῖς δ' ἀτίται 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 ἔνι χώρα.
 τί θ' ὑπεργήρως, 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
 πευθοῖ περίπεμπτα θυοσκνεῖς;
 πάντων δὲ θεῶν τῶν ἀστυνόμων,
 ὑπάτων, χθονίων,
 τῶν τε θυραίων τῶν τ' ἀγοραίων 90
 βωμοὶ δώροισι φλέγονται·
 ἄλλη δ' ἄλλοθεν οὐρανομήκης
 λαμπὰς ἀνίσχει
 Φαρμασσομένη χρίματος ἀγνοῦ

70. ἀπύρων ἱερῶν. Vide Comment.

72. ἀτίται M. ἀτίται Fl., et sic recte recentt., 'vacantes militiæ munere'.

76. ὄτε libri. ὃ τε Auratus.

77. ἀνάσσων libri. corr. Herm., recentt.

78. χωρᾷ M. χώρα vulg. 'in puerorum pectore non est deus indiges'. Sic γυνή, οὐκ ἔνεστ' Ἄρης Æsch. Supp. 749.

79. τίθιπεργήρως M. corr. Martin.; præclara eademque diu desiderata emendatio.

70 nor by tears will he charm the intensified wrath
 which he roused by contempt of religion.
 But we (for our old flesh exempt from the war)
 left behind by the vengeful-armada that day
 stay at home, and apply
 75 to our staves a strength equal to childhood's.
 For the young vital juice throbbing up in the breast
 of a child is as weak
 as old age, nor does Ares inhabit the spot:
 and what of the man past old age, when the leaves
 80 are now fading away? on his three-footed walks
 he goes, and no more fit for war than a child,
 like a dream in the daylight, he wanders.
 But thou, Tyndareus' child,
 Clytemnestra queen-*regent*, what is the cause?
 85 what the news? what intelligence hast thou received?
 on what tidings' report
 dost thou serve out and kindle the incense?
 for of all the town-governing gods, the most high,
 those of the underworld,
 90 gods of the doorway, and gods of the market,
 the altars with gifts are illumined:
 and on every side darting its rays to the sky
 rises a flambeau
 drenched with the virgin nard's guileless and *undefiled*

82. ἡμερόφατον M. corr. in cet.

87. πειθοῖ vulgo, πυθοῖ Fl. πειθοῖ Scaliger, probantibus Herm., Dind. cet. θυσσικνεῖς libri, nisi quod M. sec. Dind. θυσσικνεῖς a pr. m.; id ab Ahrente commendatum recepit Eng.

90. τῶν τ' αἰραίων libri. Hunc versum eiecit Porsonus, Engerus emendatum restituit.

91. Sic F. δάροις cet.

94. χρίσματος Fl., vulg. χρίματος M. Herm., recentt.

- μαλακαῖς ἀδόλοισι παρηγορίαις, 95
 πελάνῳ μυχόθεν βασιλείῳ.
 Τούτων λέξαις ὅ τι καὶ δυνατὸν
 καὶ θέμις αἰνεῖν,
 παίων τε γενοῦ τῆσδε μερίμνης,
 ἢ νῦν τότε μὲν κακόφρων τελέθει, 100
 τότε δ' ἐκ θυσιῶν ἀγανὰ φαίνουσ'
 ἐλπίς ἀμύνει φροντίδ' ἄπληστον
 τὴν θυμοβόρον φρενὶ λύπην.
- στρ. Κύριός εἰμι θροεῖν ὄδιον κράτος αἴσιον ἀνδρῶν
 ἐκτελέων· ἔτι γὰρ θεόθεν καταπνεῖει 105
 πειθῶ μολπᾶν
 ἀλκᾶ σύμφυτος αἰών·
 ὅπως Ἀχαιῶν δῖθρονον κράτος, Ἑλλάδος ἤβας
 ξύμφρονα ταγάν, 110
 πέμπει σὺν δορὶ καὶ χερὶ πράκτορι θούριος ὄρνις
 Τευκρίδ' ἐπ' αἴαν·
 οἰωνῶν βασιλῆς βασιλεῦσι νεῶν, ὁ κε-
 λαινός, ὃ τ' ἐξόπιν ἀργᾶς, 115
 φανέντες ἴκταρ μελάθρων χερὸς ἐκ δορυπάλτου
 παμπρέπτοις ἐν ἔδραισιν
 βοσκόμενοι λαγίναν ἐρικυμάδα φέρμα τε γένναν

96. πελάνῳ vulgo, sed M. sec. Franzii apographon -ῶ, quod Eng. recepit. Ego πάντοθεν πληθύνομαι scribere πελάνῳ.

97. λέξασ' vulgo. corr. Hartung.

98. εἰπεῖν Fl.

102. Sic. Fl. ἄπλειστον M.

103. τὴν θυμοφθόρον λύπης φρένα M. τὴν θυμοβόρον λύπης φρένα Fl. Schol. M. legit θυμοβόρον. Sermo

ex Hesiodo illo sumptus περὺλαξο δὲ θυμῷ ἄλγεα θυμοβορεῖν Op. 795. Verisimam Pauwii corr. recepi Porsono probatam. Junge: ἀμύνει φρενί. φρήν ap. Æsch. diaphragma est, s. fons cogitationis; minime vero ipsa cogitatio.

105. ἐκτελέων libri, quo nihil melius si modo recordaris Hes. Op. 464 et 472.

107. μολπᾶν M. a p. m.

95 soft *and essentially odorous* blandishments,
 with the treasure-room's *rich* royal unguent.
 Tell me of these things whatever to utter is
 lawful and possible,
 and be healer for me of this *inward* concern,
 100 which now at one moment sadly forebodes,
 and then again hope, from the frankincense-fires
 kindly beaming, repels the insatiate care,
 this heart-gnawing grief, from my bosom.

I have full powers to tell of the strong men's omen of conquest
 105 seen on the march; (for my being still one with its birthmate
 vigour of harmony
 breathes forth god-given eloquence;)
 how martial bird sends with the spear and the sentence-exacting
 110 arm to the Teucrian.
 land the Achaeans' twin-throned royalty, Hellas's soldiers
 one-hearted chiefdom:
 kings of birds to the kings of the galleys appearing, the
 115 dark one, and he with tail argent,
 before the halls, fast by the hand that poises the spear-shaft,
 on conspicuous perches, [burden
 feasting themselves on the full-wombed child of the hare and her

109. *ἦβαν* libri. corr. ex Ar. Ran. 1284 opt. codd..

110. *τᾶν γᾶν* M. corr. in Fl.

111. *ξὺν* Fl. καὶ libris omissum ex Ar. Ran. 1289 revocatum est.

114. *βασιλεὺς* libri. *βασιλεῖς* Karsten, *-ῆς* ego, ut *βραβῆς* v. 230, *βασιλῆς* Soph. Ai. 189.

115. *ἀργίας* libri. *ἀργᾶς*. Blomf., *ἀργᾶς* Dind., recentt.

116. *δορυπάλτου* libri, Enger. *δοριπάλτου* cum T. V. vulgo.

117. *παμπρέποις ἐν ἔδραισιν* M. *παμπρέποισιν ἔδραις* Fl. *παμπρέπτοις ἐν ἔδραισι* Bess.

119. *ἐρικύματα φέρματι* M. *ἐρικύμονα φέρβοντο* Fl. *ἐρικυμάδα* ex Hesychii glossa receperunt Karst., Dind., Eng. *φέρμα τε* Ahr., quem sequor, voce *βλαβέντα* ductus.

- βλαβέντα λιοισθίων δρόμων. 120
 Αἴλινον, αἴλινον εἶπέ, τὸ δ' εὖ νικάτω.
- ἀντ. Κεδνὸς δὲ στρατόμαντις ἰδὼν δύο λήμασιν ἴσους
 Ἄτρεΐδας μαχίμους ἑδάη λαγοδαίτας
 πομπᾶς ἀρχούς·
 οὕτω δ' εἶπε τεράζων· 125
 χρόνῳ μὲν ἀγρεῖ Πριάμου πόλιν ἄδε κέλευθος,
 πάντα δὲ πύργων
 κτήνη πρόσθε τὰ δημοπληθέα Μοῖρα λαπάξει
 πρὸς τὸ βίαιον. 130
 Οἶον μὴ τις ἄγα θεόθεν κνεφάση προτυ-
 πέν στόμιον μέγα Τροίας
 στρατωθέν· ὅσσον γὰρ ἐπίφθονος Ἄρτεμις ἀγνὰ 135
 πτανοῖσιν κυσὶ πατρὸς
 αὐτότοκον πρὸ λόχου μογεράν πτάκα θυομένοισι,
 στυγεῖ δὲ δεῖπνον αἰετῶν·
 αἴλινον, αἴλινον εἶπέ, τὸ δ' εὖ νικάτω·
- ἐπωδ. τόσσον περ εὐφρων ἅ καλὰ 140
 δρόσοισι λέπτοις μαλερῶν λεόντων,
 πάντων τ' ἀγρονόμων Φιλομάστοις
 θηρῶν ὀβρικόλοισι, τερπνὰ
 τούτων αἰτεῖ ξύμβολα κρᾶναι.

122. Probabile mihi videtur voc. δὲ, hoc genus versus pronuntiando, ἰδὲ factam esse. λήμασι ὀίσσους libri; recte Dind. λήμασιν ἴσους.

123. Ἄτρεΐδας vulgo. Ἄτρεΐδας Monk.

124. πομπὸς τ' ἀρχάς M., acc. illo corr., ἀρχαίς Fl. πομπᾶς ἀρχαίς Karst.,

Weil., Dind. Vera lectio incerta.

129. προσθετὰ M. πρόσθετὰ Bess. πρόσθε τὰ vulgo. Mutare nolim. δημοπληθῆ libri, δημοπληθέα O. Muller, Eng.; nec desunt alise epicæ formæ in hoc carmine. Μοῖρ' ἀλαπάξει vulgo. Ut editur, F., recentt.

131. ἄτα libri, ἄγα Herm.

120 from further running all debarred.

Speak the refrain of the dirge, but may good prove victor

And the shrewd army-diviner, observing the two gallant Atreids
matched in mood, was apprised of the cavalcade-leading
hare-tribe butchers;

125 and thus spake he divining:

“in time this route bindeth its quarry the city of Priam;
then all its towers’

substance hitherto stored by the people fate shall in violent

130 fashion demolish:

granted only no grudge from the deities tarnish the

bit for Troy forged and in grandeur

135 embattled; since undefiled Artemis hating as much these
feathered hounds of her father,

butchering, litter and all, the poor trembler before her deliv’ry,
(for she abhors the eagles’ food) —

Speak the refrain of the dirge, but may good prove victor: ---

140 as she, the beauteous one, delights

in tiny cubs dropped by the fierce-souled lions;

and all ravening animals’ pap-fond

younglings, prays *her sire* to accomplish

mystic omens pleasing these *fav’rites*.

134. οἴκῳ libri, vulgo. ὅσσον ego;
quo recepto, τόσσον περ v. 140 tole-
rari potest.

140. εὐφρων καλὰ M. ἀ καλὰ Fl.,
vulgo.

141. δρόσοισιν ἀέλπτοις M. δρόσοισιν
ἀέλπτοις Fl., Bess. δρόσοισι λεπτοῖς
Wellauer. A pro A posita est, A

supra scripta, et schol. M. confic-
tum. μαλερῶν ὄντων M. λειόντων Stan-
leius, ex E. M. sub v. ἔρσαι. Dind.
inseruit τε m. c. Ahr. mavult λειόντων.

143. ὄβρικᾶλουσι M., sed ου in οι
mutato. τερπνὰ cum glossa Ἄρτεμις
in F.; sed cum ξύμβολα jungi debet.

144. κράναι M. κρᾶναι Fl.

- Δεξιὰ μὲν, κατὰ μῶμα δὲ φάσματα Φανῶν. 145
 Ἴηϊον δὲ καλέω Παιᾶνα,
 μὴ τινὰς ἀντιπνόους Δαναοῖς χρονί-
 ας ἔχενῆδας τεύξῃ ἀπλοίας, 150
 σπευδομένα θυσίαν ἑτέραν, ἄνομόν τιν', ἄδαιτον,
 νεικέων τέκτονα σύμφυτον, οὐ δεισήνορα, μίμνει
 γὰρ φοβερὰ παλίνορτος
 οἰκονόμος δολία μνάμων μῆνις τεκνόποινος. 155
 Τοιάδε Κάλχας ξὺν μεγάλοις ἀγαθοῖς ἀπέκλαυξεν
 μόρσιμ' ἀπ' ὀρνίθων ὀδίων οἴκοις βασιλείοις·
 τοῖς δ' ὁμόφωνον
 αἴλινον, αἴλινον εἶπέ, τὸ δ' εὖ νικάτω.
- στρ.ά. Ζεὺς, ὅστις ποτ' ἐστίν, εἰ τόδ' αὐ- 160
 τῷ φίλον κεκλημένω,
 τοῦτό νιν προσεννέπω·
 οὐκ ἔχω προσεικάσαι
 πάντ' ἐπισταθμώμενος,
 πλὴν Διός, εἰ τὸ μάταν ἀπὸ φροντίδος ἄχθος 165
 χρὴ βαλεῖν ἐτητύμως.
- ἀντ.ά. Οὐδ' ὅστις πάροιθεν ἦν μέγας,
 παμμάχῳ θράσει βρύων,
 οὐδὲ λέξεται πρὶν ὦν· 170
 ὅς δ' ἔπειτ' ἔφυ τρια-
 κτῆρος οἷχεται τυχῶν·
 Ζῆνα δὲ τις προφρόνως ἐπινίκια κλάζων
 τεύξεται φρενῶν τὸ πᾶν· 175

145. φάσματα στρουθῶν M. τῶν
στρουθῶν Fl. φάσματα φανῶν Heim-
soeth. quam certissimam emend. En-

gerus non recepit.

149. ἔχενῆδας libri. corr. Blomf.

150. ἀπλοίας M. τεύξῃ ἀπλοίας

- 145 Good is the vision of eagles, but chequered with evil.
 But I invoke the deliv'rer Paeon
 lest she should work for the Greeks any foul-blowing,
 150 lingering, ship-staying, adverse-weather,
 craving a different victim, unlawful, not yielding a banquet,
 cognate framer of bickerings, no poor craven, for housewife-
 rancour is waiting to-break-out-
 155 afterwards, dire, ever-mindful, treach'rous, offspring-avenging."
 Such were the fates which, mixed with large benisons, learnt from the omens
 seen at the starting, Calchas rehearsed to imperial households:
 whereto in concert
 speak the refrain of the dirge, but may good prove victor.
- 160 Zeus (if, whosoeer he is, he be
 titled thus acceptably
 by this name I speak of him:
 I've no power to strike a balance,
 when I bring each plea to scale,
 165 whether *or not* I should truly reject from my thought as
 idle burden all but Zeus:
- not he, who in former times was great,
 with all-bearding boldness full,
 170 ev'n as 'one who was' will be
 named; and he who next arose
 met his conqu'ror and is gone)
 Zeus is he whom if man heartily greet with ovations
 175 he will reach the sum of wit:

Eng., m. c.; fortasse recte. ἀπλοίας
 T. Vict.

157. ἀπέκλαιξεν M.

165. εἰ τὸδε libri. corr. Pauw.

170. οὐδὲν λέξαι libri οὐδὲ λέξεται
 Ahr. a recentt. receptum.

- στρ.β'. τὸν Φρονεῖν βροτοῦς ὀδώ-
 σαντα, τὸν πάθει μάθος
 θέντα κυρίως ἔχειν.
 Στάζει δ' ἐν θ' ὑπνω πρὸ καρδίας
 μνησιπήμων πόνος, καὶ παρ' ἄ- 180
 κοντας ἦλθε σωφρονεῖν·
 δαιμόνων δέ που χάρις βιαίως
 σέλμα σεμνὸν ἡμένων.
- ἀντ.β'. Καὶ τόθ' ἡγεμῶν ὁ πρέ-
 σβυς νεῶν Ἀχαιικῶν 185
 μάντιν οὐδένα ψέγων,
 ἐμπαίοις τύχαισι συμπνέων,
 εὔτ' ἀπλοῖα κεναγγεῖ βαρύ-
 νοντ' Ἀχαιικὸς λεώς,
 Χαλκίδος πέραν ἔχων παλιρρό- 190
 χθοις ἐν Αὐλίδος τόποις,
- στρ.γ'. πνοαὶ δ' ἀπὸ Στρυμόνος μολοῦσαι
 κακόσχολοι, νήστιδες, δύσορμοι,
 βροτῶν ἄλαι, νεῶν τε καὶ πεισμάτων ἀφειδεῖς, 195
 παλιμμήκη χρόνον τιθεῖσαι
 τρίβῳ κατέξαινον ἄνθος Ἀργείων·
 ἐπεὶ δὲ καὶ πικροῦ
 χείματος ἄλλο μῆχαρ
 βριθύτερον πρόμοισιν 200
 μάντις ἔκλαγξεν, προφέρων
 Ἄρτεμιν, ὥστε χθόνα βά-

177. τῷ libri. τὸν Schutz. recentt. quam ap. Thucydidem.

179. τε est 'etiam' ut nonnun- 190. παλιρρόθοις libri; dedi Ahren-

him who guides in wisdom's way
 mortals, who makes absolute
 teaching *which is got* with pain.
 There drop ev'n in sleep by conscience seen
 180 qualms that rouse thought of pain, so to men
 wisdom comes against their will;
 such, I trow, the daemons' grace, superbly
 seated on majestic thrones.

Thereupon the elder-born
 185 captain of Achaean ships,
 blaming now no seer, but with
 chances veering as they caught his sails;
 when the Greek fighting-men lay depressed
 by the store-exhausting gales
 190 off the Chalcid land on Aulis' shores of
 flowing and receding tides:

and Strymon-blasts coming with disastrous
 repose and dearth, making unsafe moorings,
 195 men's path-perplexers, heeding not cost of ships and tackle,
 a twice-told length of time expended
 in waste, and tore all to shreds the Argives' flow'r:
 and when the seer one plan
 yet to the leaders chanted
 200 ev'n than the bitter storm-wind
 harder to bear, urging in plea
 Artemis, such plan that the two

tis em.; alii alia.

cum Pors. recentt.

195. *καὶν καὶ* libri. *καὶν τε καὶ*201. *ἐκλαγξε* libri. corr. Pors.

κτροίς ἐπικρούσαντας Ἀτρεί-
δας δάκρυ μὴ κατασχεῖν·

- ἀντ.γ'. ἄναξ δ' ὁ πρέσβυς τότε εἶπε Φωνῶν· 205
βαρεῖα μὲν κῆρ τὸ μὴ πιθέσθαι·
βαρεῖα δ', εἰ τέκνον δαΐξω, δόμων ἄγαλμα,
μιαίνων παρθενοσφάγοισιν
ῥεῖθροις πατρώους χέρας πέλας βωμοῦ. 210
Τί τῶνδ' ἄνευ κακῶν;
Πῶς λιπόναις γένωμαι,
ξυμμαχίας ἀμαρτῶν;
παυσανέμου γὰρ θυσίας
παρθενίου θ' αἵματος ὄρ- 215
γᾶ περιοργῶς ἐπιθυ-
μεῖν θέμις· εὖ γὰρ εἶη.
- στρ.δ'. Ἐπεὶ δ' ἀνάγκας ἔδου λέπαδνον,
Φρενὸς πνέων δυσσεβῆ τροπαίαν
ἄναγνον, ἀνίερον, τότεν 220
τὸ παντότολμον Φρονεῖν μετέγνων.
Βροτοὺς θρασύνει γὰρ αἰσχρόμητις
τάλαινα παρακοπὰ πρωτοπήμων.
Ἐτλα δ' οὖν θυτῆρ γενέ- 225
σθαι θυγατρὸς γυναικοποι-
ων πολέμων ἀρωγὰν
καὶ προτέλεια ναῶν.

205. τὸδ' libri. τότε Stanl., ab Herm. aliisque merito receptum.

210. ῥεῖθροις et βωμοῦ πέλας libri. hoc Blomf., illud Pors. corr.: sed

spondæum illic sedere nefas; itaque Eng. πόροις, aut simile quid susp.

212. τί πῶς M. Fl. τε et τέ γέ-
νωμαι M. Fl. Ut vulg. F.

kings with their staves smiting the ground
did not refrain from weeping :

205 the elder lord thus replied, exclaiming :

“a grievous doom — that of non-compliance —
and grievous if I slay my child, beauty of the palace,
and stain with streams of maiden-murder —

210 her father’s hands — nigh the altar. Which of these
is free from wrong? *But* how

be by the ships deserted,
losing the leaguers’ aid? *No!*

for that we crave with a desire

215 passing desire off’ring of maid’s
wind-lulling blood, this is god’s-will;
 Yes! for I hope fair issue.”

And when he donned destiny’s *broad* collar
and breathed a mood impious, unholy,

220 impure, his former love’s reverse,

he then resolved any deed to venture.

It makes men bold, shameful-deeds-contriving
unblest fanaticism, grief’s fore-runner.

225 Thus he had the heart to turn

woman-child-slayer, aid in wars

woman-avenging, *dared* this

voyage-inauguration.

215. περιόργως libri. acc. corr. telligas.
Blomf.

217. γὰρ εἴ ἐστιν Fl. Non opus
erit mutato, si versionem recte in-

222. βροταῖς libri. βροταῖς Schutz.
Herm. autem primus ante βρ. inter-
punxit.

- ἀντ.δ'. Λιτάς δὲ καὶ κληδόνας πατρώους
παρ' οὐδὲν αἰῶ τε παρθένειον 230
ἔθεντο Φιλόμαχοι βραβῆς·
Φράσεν δ' ἀόζοις πατήρ μετ' εὐχὰν
δίκαν χιμαίρας ὑπερθε βωμοῦ
πέπλῳσι περιπετῆ παντὶ θυμῷ
προνωπῆ λαβεῖν ἀέρ- 235
δην στόματός τε καλλιπρῶ-
ρου φυλακὰν κατασχεῖν
Φθόγγον ἀραῖον οἴκοις
- στρ.ε'. Βιά χαλινῶν τ' ἀναύδῳ μένει.
Κρόκου βαφὰς δ' ἐς πέδον χέουσα
ἔβαλλ' ἕκαστον θυτή- 240
ρων ἀπ' ὄμματος βέλει Φιλοίκτῳ·
πρέπουσά θ', ὡς ἐν γραφαῖς, προσεννέπειν
θέλουσ', ἐπεὶ πολλάκις
πατρὸς κατ' ἀνδρῶνας εὐτραπέζους
ἔμελψεν, ἀγνᾶ δ' ἀταύρωτος κῦδᾶ πατρὸς
Φίλου τριτόσπονδον εὐποτμον παι- 245
ᾶνα Φίλως ἐτίμα.
- ἀντ.ε'. Τὰ δ' ἔνθεν οὔτ' εἶδον οὔτ' ἐννέπω·
τέχναι δὲ Κάλχαντος οὐκ ἄκραντοι.
Δίκα δὲ τοῖς μὲν παθοῦ-
σιν μαθεῖν ἐπιρρέπει τὸ μέλλον· 250
τὸ προκλύειν, πρὶν γένοιτο, χαιρέτω·

230. αἰῶνα παρθένοιον M. αἰῶ τε
O. Muller. παρθένειον Fl. ultima syll.
est anceps.

236. φυλακᾶ Blomf., fortasse recte.
238. τ' in δ' mutavit Tricl., δ'
in prox. v. omisso. Quippe impe-

The chieftains *then* lusting for the battle
 230 set down as naught prayers and *wild* appeals to
 her father, and her virgin life.

The father bade, after prayer, the priestly
 esquires to lift high upon the altar,
 like mountain-goat, the maid *who* with outspread
 235 attire, sense and all, *had sunk*

prone; and to keep a guard on *those*
 lips of her lovely face 'gainst
 family-cursing accents

by force and *rude* might of speech-bridling bands.
 And shedding her crocus-tinctured *tunic*
 240 to earth, she smote each of her
 slayers with a pity-kissing eye-dart;
 and made a show, as in painted forms, as fain
 to speak; for she many a time
 within her sire's rich-spread hero-guest-halls
 had sung, and with voice *all* pure, free from mate, trilled with love
 245 her loving sire's hymn of praise for happy
 fortune, at third-bowl-mixing.

I neither saw what ensued nor relate;
 but Calchas' schemes failed not of completion.
 The law-of-right turns the scale
 250 then to know the future when you 've felt it:
 farewell to news ere the thing has been, I say,

ritum offendit sermonis continuatio.

244. ἀγνά libri. ἀγνά Schutz. Mox
 αὐδὰ M.

245. αἰδῶνα M. παιδῶνα Hartung;
 formam tragicam Eng.

249. παθοῦσι libri.

ἴσον δὲ τῷ προστένειν·

τορὸν γὰρ ἤξει σύνορθρον αὐγαῖς.

Πέλοιτο δ' οὖν τὰπὶ τούτοισιν εὐπραξίς, ὡς 255

θέλει τόδ' ἄγχιστον Ἀπίας γαί-

ας μονόφρουρον ἔρκος.

Ἦκω σεβίζων σόν, Κλυταιμνήστρα, κράτος·

δίκη γὰρ ἐστὶ Φωτὸς ἀρχηγοῦ· τίειν

γυναῖκ', ἐρημωθέντος ἄρσενος θρόνου. 260

Σὺ δ' εἴ τι κεδνὸν εἶτε μὴ πεπυσμένη

εὐαγγέλοισιν ἐλπίσιν θυηπολεῖς

κλύοιμ' ἂν εὐφρων· οὐδὲ σιγῶσῃ Φθόνος.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Εὐάγγελος μὲν, ὥσπερ ἡ παροιμία,

ἕως γένοιτο μητρὸς εὐφρόνης πάρα. 265

Πεύσει δὲ χάρμα μεῖζον ἐλπίδος κλύειν·

Πριάμου γὰρ ἠρήκασιν Ἀργεῖοι πόλιν.

ΧΟΡΟΣ.

Πῶς Φῆς; πέφευγε τοῦπος ἐξ ἀπιστίας.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Τροίαν Ἀχαιῶν οὔσαν· ἢ τορῶς λέγω;

ΧΟΡΟΣ.

Χαρά μ' ὑφέρπει δάκρυον ἐκκαλουμένη. 270

252. τὸ δὲ προκλύειν ἐπιγένοιτ' ἂν κλύοις προχαιρέτω M. idem Fl. nisi quod ἐπεὶ γένοιτ'. τὸ δὲ προκλύειν omisit F. ἂν κλύοις corrupte legitur ἀηλύοις in A., ἂν ἡ λύσις in T. V. Fuerunt qui glossam adeo corrup-

tam in textum receperint. Scilicet x et η literae similes sunt. Rectissime, mea sententia, Heimsoeth., quae dedi. τὸ μέλλον δ' ἐπεὶ γένοιτ' ἂν κλύοις προχαιρέτω (s. πρὸ χαιρέτω) Bamberg., Schn., Dind., Weil., Ahr.,

as equalling grief before:

all bright 't will come dawning with the morn-beams.

255 At least in all after this may there be fortune-fair
as wishes you puissant sole-protecting
tow'r of the land of Apis.

With homage, Clytemnestra, to your rule

I come: 'tis right a royal chieftain's dame

260 to honour, when the male's state-seat is void.

Whether you 're burning incense having heard

good, or, if not, in hope of cheering news,

I'd gladly hear, nor, if you 're mute, bear grudge.

CLYTEMNESTRA.

May there be born from mother of good cheer,

265 as says the proverb, morning of good news.

You 'll hear a joy passing your hope to hear:

the Argive men have taken Priam's town.

CHORUS.

How say you? through mistrust the word escaped.

CLYTEMNESTRA.

That Troy is the Achaeans': do I speak plain?

CHORUS.

270 Joy steals upon me, calling forth a tear.

Eng. An credam igitur Æsch. dixisse
ἐπεὶ γένοιτ' ἄν? At πρὶν γένοιτο recte
sequitur vocem χαιρέτω, quæ valet
χαίρειν λέγοιμ' ἄν.

254. συνορθὸν αὐταῖς M. συναρθρον
αὐταῖς Fl. F. συνορθρον Wellauer.,

αὐγαῖς Herm.

255. εὐπραξίς libri. quam vocem
quum Lobeck. Græcitati abjudicet,
εὖ πράξις scribunt Eng., Karst.

261. εἴτε libri. in M. ultima e e
correctione. εἴ τι Aur., recentt.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Εὖ γὰρ Φρονοῦντος ὄμμα σοῦ κατηγορεῖ.

ΧΟΡΟΣ.

Τί γάρ; Τὸ πιστὸν ἔστι τῶνδ' ἐσοι τέκμαρ;

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Ἔστιν· τί δ' οὐχί; μὴ δολώσαντος θεοῦ.

ΧΟΡΟΣ.

Πότερα δ' ὀνείρων Φάσματ' εὐπειθῆ σέβεις;

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Οὐ δόξαν ἂν λάβοιμι βριζούσης Φρενός.

275

ΧΟΡΟΣ.

Ἄλλ' ἢ σ' ἐπίανέν τις ἄπτερος Φάτις;

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Παιδὸς νέας ὧς κάρτ' ἐμωμήσω Φρένας.

ΧΟΡΟΣ.

Ποίου χρόνου δὲ καὶ πεπόρθηται πόλις;

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Τῆς νῦν τεκούσης Φῶς τόδ' εὐφρόνης λέγω.

ΧΟΡΟΣ.

Καὶ τίς τόδ' ἐξίκοιτ' ἂν ἀγγέλων τάχος;

280

272. τί γὰρ τὸ libri. τί γάρ; 280. Sic libri; sed in M. sec. Schutz: alia dici poterant, hoc apte. Franzii apographon post λ litera

CLYTEMNESTRA.

The look of one well pleased accuses you.

CHORUS.

Of course: but have you the sure proof of it?

CLYTEMNESTRA.

I have: how not? unless a god played false.

CHORUS.

Do you esteem dream phantoms credible?

CLYTEMNESTRA.

275 I would not take belief from slumbering sense.

CHORUS.

Has some unfledged report inflated you?

CLYTEMNESTRA.

You greatly blame my wit as some young girl's.

CHORUS.

Since what time has the city been destroyed?

CLYTEMNESTRA.

This night, I tell you, mother of yon dawn.

CHORUS.

280 And pray what herald could attain this speed?

*erasa est; quapropter ἀγγέλλων Karst. est valde probabilis correctio.
corr.; Dind., Ahr. receperunt. Sane*

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Ἦφαιστος, Ἰδης λαμπρὸν ἐκπέμπων σέλας·
 Φρυκτὸς δὲ Φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς
 ἔπεμπεν· Ἰδη μὲν πρὸς Ἑρμαῖον λέπας
 Λήμνου, προσαιθρίζουσα πόμπιμον φλόγα
 πεύκης· μέγαν δὲ πανὸν ἐκ νήσου τρίτον
 Ἀθῶν αἶπος Ζηνὸς ἐξεδέξατο·

285

ὑπερτελής τε πόντον ὥστε νωτίσαι
 ἰσχὺς πορευτοῦ λαμπάδος πρὸς ἠδονὴν
 ἤξεν, τὸ χρυσοφεγγές ὡς τις ἥλιος

σέλας παραγγείλασα Μακίστου σκοπᾶς·

ὁ δ' οὔτι μέλλων οὐδ' ἀφρασμόνως ὕπνω
 νικώμενος παρήκεν ἀγγέλου μέρος·

290

ἐκάς δὲ Φρυκτοῦ Φῶς ἐπ' Εὐρίπου ῥοὰς
 Μεσσαπίου Φύλαξι σημαίνει μολόν·

οἱ δ' ἀντέλαμψαν καὶ παρήγγειλαν πρόσω
 γραίας ἐρείκης θωμὸν ἄψαντες πυρί.

295

Σθένουσα λαμπὰς δ' οὐδέπω μαυρουμένη,
 ὑπερθοροῦσα πεδίον Ἀσωποῦ, δίκην
 Φαιδρᾶς σελήνης, πρὸς Κιθαιρῶνος λέπας,
 ἠγειρεν ἄλλην ἐκδοχὴν πομποῦ πυρός.

Φάος δὲ τηλέπομπον οὐκ ἠναίνετο

300

Φρουρά, πλέον καίουσα τῶν εἰρημένων·

λίμνην δ' ὑπὲρ Γοργῶπιν ἔσκηψεν Φάος,

ἄρος τ' ἐπ' Αἰγίπλαγκτον ἐξικνούμενον

282. ἀπαγγέλου M. a pr. m., ἀπ' ἀ., a. sec. m. Schutz ex E. M., cet. restituit ἀπ' ἀγγάρου.

284. Hic Heims. intexuit frag. a Dind. primo ex Hesych. allatum, προσαιθρίζουσα πόμπιμον φλόγα: non

tamen ut v. ἔπεμπεν, cum Ahr., mutaret, sed v. πεύκη (i. e. πεύκης), ad v. 288 injuria deturbatam, proximo versui præficeret. Res tantum non certa, me iudice. Mox φανὸν libri. πανὸν Pors.

CLYTEMNESTRA.

Hephaestus, who from Ida sent bright flame:
 and beacon kept despatching beacon here,
 with fire as courier: Ida to Hermes' cliff
 in Lemnos, darting high a carrier blaze
 of pine wood: thirdly Athos, steep of Zeus,
 285 received a mighty flambeau from the isle,
 and rising high to clear the sea's *broad* back
 the travelled lamplight's strength with transport sprang,
 and ushered in the rays of golden sheen
 like a sun-*rising* to Makistus' peaks.

290 And he, no loiterer, nor unheedfully
 subdued by sleep, sent on his share of news:
 and far the fire-sign to Euripus' streams
 came, and gave notice to Messapion's guards.
 They lit in turn and sent the watchword on,
 295 kindling with fire a heap of grizzled heath.
 And the stark lamplight, even yet not dimmed,
 o'erleaping Asop's plain, in manner of
 the radiant moon*beam*, to Cithaeron's rock,
 awaked a fresh relay of fire express.

300 The frontier-guard spurned not the light despatched
 from far, but lit up more than was imposed:
 so the light flashed across Gorgopis' lake
 and having reached the mountain Ægiplanct

285. ἄθων libri. corr. Blomf.

286. φωτίσαι Musgr.; id quod quivis alius, præter Æsch., dixisset.

288. πείκη τὸ libri. ἤξεν, τὸ ego in locum absentis renunciavi. cf. Pers. 469 παραγγείλας ἤξε, et Comment.

301. Hic Dind. posuit fragm. illud, de quo dixi; eum enim offendit frigida locutio πλέον τῶν εἰρημένων. Immo vivida est: vigiles, ne desint operæ, immoderate abundant.

ὄτρυνε θεσμὸν μὴ μεγαίρειν μοι πυρός.
 Πέμπουσι δ' ἀνδαιόντες ἀφθόνῳ μένει 305
 Φλογὸς μέγαν πώγωνα καὶ Σαρωνικοῦ
 πορθμοῦ κάτοπτον πρῶν' ὑπερβάλλειν πρόσω
 φλέγουσαν· εἴτ' ἔσκηψεν ἔς τ' ἀφίκετο
 Ἄραχναῖον αἶπος, ἀστυγείτονας σκοπᾶς·
 κᾶπειτ' Ἀτρειδῶν ἔς τὸδε σκήπτει στέγος 310
 Φάος τὸδ' οὐκ ἄπαππον Ἰδαίου πυρός.
 Τοιοῖδε τοί μοι λαμπαδηφόρων νόμοι·
 νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμών,
 ἄλλος παρ' ἄλλου διαδοχαῖς πληρούμενοι.
 Τέκμαρ τοιοῦτο σύμβολόν τε σοὶ λέγω, 315
 ἀνδρὸς παρχυγείλαντος ἐκ Τροίας ἐμοί.

ΧΟΡΟΣ.

Θεοῖς μὲν αὖθις, ὧ γύναι, προσεύξομαι·
 λόγους δ' ἀκοῦσαι τούσδε κάποθχυμάσαι
 διηνεκῶς θέλοιμ' ἄν ὡς λέγοις πάλιν.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Τροίαν Ἀχαιοὶ τῆδ' ἔχουσ' ἐν ἡμέρᾳ. 320
 Οἶμαι βοὴν ἄμικτον ἐν πόλει πρέπειν.
 Ὅξος τ' ἄλειφά τ' ἐγχεᾶς ταυτῷ κύτει
 διχοστατοῦντ' ἄν, οὐ φίλω, προσενέποις.
 Καὶ τῶν ἀλόντων καὶ κρατησάντων δίχα

304. μὴ χαρίζεσθαι πυρός libri. Sed χαρίζεσθαι est glossa ad μὴ μεγαίρειν adscripta, et postea in libros recepta non sine μὴ. Habes ἀφθονήτω prox. v. Est autem signum in Megaride, quod argumentum melius erit non contemnere. Vide infra v.

347 et 478. μὴ miserum, toties consortis viduum; quotiescumque, nisi me fallit, corrigunt πῆ.

307. κάτοπτρον libri. κάτοπτον Canter.

308. εἴτ' ἀφίκετο libri. ἔς τ' Stanl. ἔστ' alii. vera l. incerta.

- roused up the edict not to stint me fire:
- 305 they made a blaze, and sent with zeal ungrudged
 a mighty beard of flame even to o'ershoot
 the headland that looks down on Saron's frith
 illuming it: then flashed *until* it reached
 the Arachnaean steep, heights near the town.
- 310 Then to the Atreids' roof, there, shot the flame
 not without far descent from Ida's fire.
 Such my lamp-bearing racers' rules o' the course:
 each wins, the first-stage-runner and the last,
 all run the full course by relief of each.
- 315 Such proof I give you and concerted sign,
 my lord transmitting it from Troy to me.

CHORUS.

Anon, o lady, I'll address the gods;
 for I would have you speak these words throughout
 again, that I may listen and admire.

CLYTEMNESTRA.

- 320 The Greeks hold Troy this day; and in the town
 I fancy cries incongruous are rife.
 If you poured oil and verjuice in one jar
 you 'd style them as dissentients, and not friends:
 the captives' and the conquerors' cries one may

310. *ἰστόβε* M.312. *τοιοῖδ' ἔτοιμοι* Bess., F. *τοιοῖδ' ἔτυμοι* Fl., Vict. Schutz. corr.

313, 314 inverso ordine leguntur in libris. Olim reposui, ut syntaxis recte incederet.

315. *τοιούτων* Fl. F.319. Vulg. dubitanter recepi, nam Both. *ὡς* pro *ὡς* commendat. Verti cum Heims.322. *ἐκχέας* libri. corr. Canter.323. *οὐ φίλως* libri. *φίλω* Stanl. Sunt qui illud interpretari possint.

Φθογγὰς ἀκούειν ἔστι συμφορᾶς διπλῆς. 325

Οἱ μὲν γὰρ ἀμφὶ σάμασιν πεπτωκότες
ἀνδρῶν κασιγνήτων τε, καὶ φυταλμίων
παῖδες γερόντων, οὐκέτ' ἐξ ἐλευθέρου
δέρης ἀποιμώζουσι Φιλτάτων μόρον.

Τοὺς δ' αὖτε νυκτίπλαγκτος ἐκ μάχης πόνος 330

νήστεις πρὸς ἀρίστοισιν ὧν ἔχει πόλις
τάσσει, πρὸς οὐδὲν ἐν μέρει τεκμήριον,
ἀλλ' ὡς ἕκαστος ἔσπασεν τύχης πάλον.

Ἐν αἰχμαλώτοις Τρωϊκοῖς οἰκήμασιν
ναίουσιν ἤδη, τῶν ὑπαιθρίων πάγων 335

δρόσων τ' ἀπαλλαγέντες· ὡς δ' εὐδαιμόνες
ἀφύλακτον εὐδήσουσι πᾶσαν εὐφρόνην.

Εἰ δ' εὐσεβοῦσι τοὺς πολισσούχους θεοὺς
τοὺς τῆς ἀλούσης γῆς θεῶν θ' ἰδρύματα
οὐ τᾶν ἐλόντες αὖθις ἀνθαλοῖεν ἄν. 340

Ἔρωσ δὲ μή τις πρότερον ἐμπίπτῃ στρατῶ
ποθεῖν ἢ μὴ χρῆ, κέρδεσιν νικωμένους·
δεῖ γὰρ πρὸς οἴκους νοστήμου σωτηρίας
κάμψαι διαύλου θάτερον κῶλον πάλιν.

Θεοῖς δ' ἀναμπλάκητος εἰ μόλοι στρατὸς 345
ἐγρηγορὸς τὸ πῆμα τῶν ὀλωλότων
γένοιτ' ἄν, εἰ πρόσπαιχ μὴ ἀμάρτοι κακά.

327, 328. Sic libri. φυτάλμιοι παίδων γέροντες Weil., ab Enger. receptum. Sed et senes interfici oportet, ut nemo nisi pueri mulieresque supersint; nec nisi vulg. retento Priami cadaver spectare possum.

331. νῆστις Fl. νήστεις F., recentt. νήστις Ahr.

333. Enger. primus post πάλον interpunxit. Idem ἐν δ' prox. v.; sed nescio an Æschyli proprium sit

omittere v. δέ.

336. ὡς δυσδαιμόνες libri. ὡς δ' εὐδ. Stanl. Verti cum Martino. cf. v. 1236.

340. οὐκ ἄν γ' Fl. οὐκ ἀνελόντες Bess. οὐ τᾶν Herm. οὐκ ἄν tuetur Ahr. ἄν enim ex ἡ ἄν ortum esse, ut ἄρα ex ἡ ἄρα. Utinam consentire possem. Deinde αὖ θάνοιεν Fl. ἄν θάνοιεν Bess. ἀνθάλοιεν Aurat. accentum corr. Blomf.

341. ἐμπίπτοι F. sic Dind., alii;

325 hear, *each* distinct, rising from different lots:
 those, sunk *with arms* around a husband's corse
 or brother's, children *clasping the dead forms*
 of aged sires, no longer through free throats,
as heretofore, bemoan the loved one's fate:
 330 but these night-wandering turmoil after fight
 sets hungry down at meals of what the place
 holds, with no ticket to admit in turn
 but as each drew the billet of his luck.
 In captive Trojan homesteads they dwell now,
 335 from hoarfrosts underneath the clear cold sky
 and dews released; and how luxuriously
 they 'll sleep the night out with no watch to keep!
 And if they reverence city-guarding gods,
 those of the captured land, and gods' abodes,
 340 the captors will not in their turn be caught.
 But let no lust meanwhile befall the host
 to long for things unfit, o'ercome by gain:
 there's need of home-arriving safe-return,
 and to bend back the bistade's other limb.
 345 Ev'n if the host come sinless towards the gods
 the lost ones' woe will be awake to see
 if unexpected ills can hit the mark.

sed monito opus est, non voto.

342. πορθεῖν libri, excepto quod Vict., et Fl. sec. Herm. ποθειν.

345. ἂν ἀμπλάκητος Fl. θεοῖσι δ' ἀμπλάκητος cum Stanl., Herm. alii. Sed nexus est; 'Esto: deorum numina non læserunt; homicidii tamen (Iphigeniæ et Trojanorum) pæna danda est'. Nam salutem in neutram partem augurari vult Clyt. Præten- dit quidem τὸ δ' εὖ κρατοίη; ad quæ

Chorus, ut illa, parum ex animo, respondet εὐφρόνως λέγεις 'bene ominaris'. Adde quod ἀμπλάκητος (s. potius -τός) est vox nihili, ut videtur.

346. ἐγρήγορον libri. corr. Pors., tuetur Ahr.

347. μὴ τύχοι libri. πῆ τεύχοι Ahr., Eng. Weil. Sed, ut ego vidi, μὴ satis frugi est; at v. τύχοι nequam, quæ vocis ἀμάρτοι sedem præoccupaverit, contempta voce μή.

Τοιαῦτά τοι γυναικὸς ἐξ ἔμοῦ κλύεις·
τὸ δ' εὖ κρατοίη, μὴ διχορρόπως ἰδεῖν,
πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν εἰλόμην. 350

ΧΟΡΟΣ.

Γύναι, κατ' ἄνδρα σῶφρον' εὐφρόνως λέγεις·
ἐγὼ δ' ἀκούσας πιστά σου τεκμήρια
θεοὺς προσεῖπεῖν εὖ παρασκευάζομαι,
χάρις γὰρ οὐκ ἄτιμος εἴργασται πόνων.

ᾠ Ζεῦ βασιλεῦ, καὶ νύξ Φιλία 355

μεγάλων κόσμων κτεάτειρα,
ἦτ' ἐπὶ Τροίας πύργοις ἔβαλες
στεγανὸν δίκτυον ὡς μήτε μέγαν
μήτ' οὖν νεαρῶν τιν' ὑπερτελέσαι
μέγα δουλείας 360
γάγγαμον ἄτης παναλώτου.

Δία τοι ξένιον μέγαν αἰδοῦμαι
τὸν τάδε πράξαντ', ἐπ' Ἀλεξάνδρῳ
τείνοντα πάλαι τόξον ὅπως ἂν
μήτε πρὸ καιροῦ μήθ' ὑπὲρ ἄσσον 365
βέλος ἠλίθιον σκήψειεν.

στρ.ά. Διὸς πλῆγαν ἔχουσιν, εἰπεῖν
πάρεστιν, τοῦτο δ' ἐξιχνεῦσαι.

348. κλύεις Fl. κλύεις Bess., nec aliter infra v. 1431 ἀκούεις.

350. πολλῶν ἐσθλῶν et sexcenta alia in hac fabula Hesiodo derivata sunt.

353. εὖ cum παρ. vel cæsura duce conjungo.

360. Versus suspectus Schutzio, Eng. cet., sed sensus integer: 'servitutis rete jaculum, exitii instrumentum'. Sic infra v. 771 θράσος ἄτας 'temeritas exitii effectrix'.

363. Interpunctionem post ἄλ.

Such woman's words you hear from me; but may
 good win, in no mere equipoise with ill,
 350 for I prefer the bliss of plenteous joys.

CHORUS.

Lady, like man of judgement, cheerfully
 you speak; and I, hearing your trusty proofs,
 duly prepare me to address the gods,
 for grace is wrought well worth the task of praise.

355 O Zeus, *prime* king, and thou Night the beloved
 of glories majestic possessor!

who also didst fling on the bulwarks of Troy
 a fast-holding net, so that no full-grown,
 no, nor a young one rose *and emerged* from
 360 slavery's drop-net

immense, of all-trapping perdition!

I venerate Zeus, great lord of the board,
 who accomplished these deeds; who has long had his bow
 levelled at Paris in order to launch no
 365 fatuous arrow whizzing onward before
 opportunity's hint, nor behind it.

'A stroke from Zeus' we *now* can warrant
 'they have', and trace this story's progress.

Herm. pr. delevit.

365. *ὑπὲρ ἄστρων* libri, quod defendi nequit. *ὑπερᾶσσον* Weil. Scripsi divisim. Jam optimum sensum habes, sicut verti; *ἄστρων* autem correctio erat.

367. Sic libri. ego commata apposui ut sit: 'hoc habent; Jovis ictum': vox ab arena tralata.

368. *πάρεστι* libri. corr. Karst., Heims. *τοῦτ' ἐξ*. Fl. *τοῦτο δ'* Eng.

Ἐπραξαν ὡς ἔκριναν. Οὐκ ἔφα τις
 θεοῦ; βροτῶν ἀξιοῦσθαι μέλειν 370
 ὅσοις ἀθίκτων χάρις
 πατοῖθ'· ὁ δ' οὐκ εὐσεβής.
 Πέφανται δ' ἐγγενῆς
 ἀτολμήτων Ἄρης 375
 πνεόντων μεῖζον ἢ δικαίως,
 φλεόντων δωμάτων ὑπέρφευ,
 ὑπὲρ τὸ βέλτιστον· ἔστω δ' ἀπή-
 μαντον, ὥστ' ἀπαρκεῖν
 εὔπραπίδων λαχόντι· 380
 οὐ γὰρ ἔστιν ἔπαλξις
 πλούτου πρὸς κόρον ἀνδρὶ
 λακτίσαντι μέγαν Δίκας
 βωμὸν εἰς ἀφάνειαν.

ἀντ.ά. Βιάται δ' ἀτάλαινα πειθῶ,
 πρόβουλος παῖς ἄφερτος ἄτας·
 ἄκος δὲ πᾶν μάταιον· οὐκ ἐκρύφθη,
 πρέπει δέ, Φῶς αἰνολαμπές, σίνος. 385
 Κακοῦ δὲ χαλκοῦ τρόπον 390
 τρίβῳ τε καὶ προσβολαῖς
 μελαμπαγῆς πέλει
 δικαιωθείς· ἐπεὶ
 διώκει παῖς ποτανὸν ὄρνιν,

369. ὡς ἔπραξεν ὡς ἔκρανεν libri. Prius ὡς delevit Herm. ἔπραξαν Franz., Herm. alii: necessario; nam hic generaliter loqui oportet, non de Paride. Ego ἔκριναν, ut κρίνω δ' ἀφθονον ὄλβον v. 471. Neque enim ἔκρανεν de Jove dici potest, neque ἔκραναν intransitive de Trojanis; ceterum de

Paride non loquitur poeta, sed ad v. 400. Tentare possis ἐχρῆν νιν. licenter.

373. Locus misere vexatus. Legendum ἐγγενῆς et Ἄρης ut ego et Karst. vidimus (ἐγγόνους et ἄρη libri). Sic omnia prospere eveniunt. Et ἐχρονος optime conveniret, sed veri

They fared as they made choice. One said 'the gods, they
 370 deign not to heed men by whom homage due
 to things debarred *mortal* touch
 is spurned': but he prayed not well.
 A strife for things denied
 375 to lust is proved innate
 in men unduly breathing pride,
 in houses overwell o'erflowing,
 beyond what 's best: let *the good* painless be,
 such as to suffice him
 380 who has his share of wisdom;
 for there rises no refuge
 when, through fulness of wealth, man
 kicks at Justice's altar high,
kicks it, to his *extinction*.

385 But sad Temptation drags him onward,
 foreplotting, fatal child of ruin:
 and cure is all-abortive; 'tis not hidden,
 the bane, but shines clear, a dire-gleaming light:
 390 like metal base, which by wear
 and testing stone's touch assayed
 displays black streaks; for he 's
 a child in chase of bird
 swift-winged, who brings a fatal taint on

similius est postremam partem vocis
 ἐγγόνους corruptam esse. Ἄρης ἀτολ-
 μήτων dictum est ut ἔρις ἀγαθῶν.
 'ferocitas (quæ propria est Τρώων
 ὑπερφιάλων, μάχης ἀκορήτων, Cic. Div.
 2. 39. 82) rerum inconcessarum cap-
 tatrix'. Sententia e Menelai oratione
 est sumpta, Hom. Il. τ. 13. 620 sq.

379. ὥστε κάπαρκεῖν F. Triclinii
 infausta correctio.

380. λαχόντα libri. corr. Ahr.

383. μεγάλα libri. corr. Canter.

386. προβουλόπαις libri. πρόβουλος
 παῖς Karst. Res manifesta.

391. προβολαῖς libri. corr. Stanl.

πόλει πρόστριμμ' ἄφερτον ἐνθείς· 395

λιτᾶν δ' ἀκούει μὲν οὔτις θεῶν·

τὸν δ' ἐπίστροφον δὴ

Φῶτ' ἄδικον καθαιρεῖ.

Οἶος καὶ Πάρις, ἐλθὼν

ἔς δόμον τὸν Ἀτρειδᾶν 400

ἤσχυνε ξενίαν τράπε-

ζαν κλοπαῖσι γυναικός.

στρ.β'. Λιποῦσα δ' ἀστοῖσιν ἀσπίστορας

κλόρους τε καὶ λογχίμους, ναυβάτας θ' ὀπλισμούς, 405

ἄγρυσά τ' ἀντίφερνον Ἰλίῳ φθοράν,

βέβακεν ῥίμφα διὰ πυλᾶν,

ἄτλητα τλαῖσα. Πολλὰ δ' ἔστενον

τόδ' ἐννέποντες δόμων προφῆται·

ἰῶ, ἰῶ δῶμα, δῶμα καὶ πρόμοι· 410

ἰῶ λέχος καὶ στίβοι φιλόνορες.

Πάρεστι σιγᾶς, ἀτίμως, ἀλοιδώρως,

ἄδιστ' ἀδημονῶν ἰδεῖν·

πόθω δ' ὑπερποντίας

Φάσμα δόξει δόμων ἀνάσσειν. 415

Εὐμόρφων δὲ κολοσσῶν

ἔχθεται χάρις ἀνδρί,

395. πτανὸν libri. corr. Schutz.

395. θείς Fl. corr. Triclin.

397. τῶνδε libri. δὴ ego, ejecto τῶν. 'cultorem scilicet'. τῶν est scriptoris librarii peccatum.

400. τῶν Fl. Vict. τὸν F.

405. τε καὶ, post ἀσπίστορας in libris lectum, in ordinem coegit Ahr., θ' post ναυβάτας addito.

407. βέβακε Fl. corr. in F. Vict.

408. πολὺ δ' ἀνέστενον Fl. Quod

Pauw. conjecerat, πολλὰ δ' ἔστενον, id F. præbet, omnes receperunt.

409. τόδ' Fl. Vict. τὰδ' Aur.

410. ἰῶ δῶμα, utrumque semel, Fl. (Engeri typographus omisit alterum δῶμα.)

412. πάρεστι σιγᾶς ἀτίμως ἀλοιδώρως ἀδιστος ἀφεμένων ἰδεῖν libri. Vides σιγᾶς perisp. esse. Sit σιγᾶς ut ἀργᾶς supra: magnum posco; sit tamen. ἀτίμως est οὐκ ἐπιτιμῶν. Deinde Schol.

395 his state, *then seeks for expiation* :
 for *now* no god hears his prayers, none; but each
 sweeps away the guilty
 man who, forsooth, turns towards him.
 Such was Paris; to Atreus'
 400 sons' abode having come, he
 outrage foul to the friendly board
 did by theft of the host's wife.

And leaving her country-men battle shocks
 405 with shields and spears, ships to mount, fleets to build and furnish,
 and bearing for a dowry ruin to Ilion
 she lightly goes the gates between;
 ill-daring darer. Much they mourned —
 the palace-seers — mourned with exclamation:
 410 "Alas, sad home! *sad* the home and *sad* the chiefs!
 sad bed! and form where she fondled her *true* lord!
 he stands by mute, breathing not vengeance nor reproach,
 aghast at sights most sweet *before*;
 and missing her *now*-beyond-
 415 seas a ghost seems to rule the palace.
 Now the charms of her statues
 fair is loathed by the husband,

F., qui ἠδίστη interpretatur, legit ἀδίστα. Jam velim adeas Med. cod. apographon quod Dindorfius, vir optimus, nobis in manus dedit. Nonne quævis litera φ eadem est quæ δ, recta lineola per mediam postea demissa? Hinc ego ἀδημονῶν 'obstupefactus'. Putes et δαιμονῶν, formam tragicam, sed vox notior mansisset, illa injuriæ obnoxia erat. ἀδίστ' cum ἰδεῖν conjungo. Et lectus jugalis

quidem, et Helenæ corporis vestigia ἀδίστα fuerant ἰδεῖν. Aliorum conjecturæ ap. Engeri ed. prostant.

416. κολοσσοί, ut aperte enarrem quare vir. doct. conjecturas spreverim, sunt Helenæ statuæ lignæ, e quibus una in lecto Menelai sub noctem posita est; quemadmodum Admetus conjugii pollicitus est Eur. Alc. 348 sq. ψυχρὸν παραγκάλισμα.

ὀμμάτων δ' ἐν ἀχηνίαις
ἔρρει πᾶσ' Ἀφροδίτα.

- ἀντ.β', Ὀνειρόφαντοι δὲ πενθήμονες 420
 πάρεισι δόξαι φέρουσαι χάριν ματαίαν·
 μάταν γάρ, εὖτ' ἂν ἐσθλά τις δοκῶν ὄρᾳ,
 παραλλάξασα διὰ χερῶν
 βέβακεν ὄψις οὐ μεθύστερον 425
 πτεροῖς ὀπαδοῦσ' ὕπνου κελεύθοις.
 Τὰ μὲν κατ' οἴκους ἐφειστήτους ἄχη
 τάδ' ἐστὶ καὶ τῶνδ' ὑπερβατώτερα.
 Τὸ πᾶν δ' ἀφ' Ἑλλανος αἴας συνορμένους
 πένθεια τλησικάρδιος 430
 δόμῳ ἕν' ἐκάστῳ πρέπει.
 Πολλὰ γοῦν θιγγάνει πρὸς ἧπαρ·
 οὐς μὲν γάρ τις ἔπεμψεν
 οἶδεν· ἀντὶ δὲ φώτων
 τεύχη καὶ σποδὸς εἰς ἐκά- 435
 στοῦ δόμους ἀφικνεῖται.
- στρ.γ'. Ὁ χρυσαμοιβὸς δ' Ἄρης σωμάτων,
 ὃ καὶ ταλαντοῦχος ἐν μάχῃ δορός,
 πυρωθὲν ἐξ Ἰλίου 440
 φίλοισι πέμπει βαρὺ
 ψῆγμα δυσδάκρυτον ἀν-

418. ἀχηνίαις hic, me judice, a voce κέχηνα derivatur.

419. Ἀφροδίτη Fl.

422. δοκῶν ὄρᾳ libri. ὄρᾳ Prienius.

426. ὀπαδοῖς libri. ὀπαδοῦσ' Dobræus.

427. ἐφ' ἐστίας libri. corr. Voss.

428. Sic libri, vulg. Halm. non probat mihi τὰ δ' et interpunct. suam post ἄχη.

429. Ἑλλάδος libri. Ἑλλανος Franz.

431. τλησικάρδιος unice verum est;

and for lack of the love-lit eyes
rapture perishes wholly.

420 And, seen in dreams, fancies fair *dashed* with fond
regret are there, bringing joys empty of fruition:
for hope-deluding, when in thought one sees delight,
the dream-sprite gliding from the embrace
425 is gone, and afterwards returns on wings
no more, the *next* slumber's paths attending.
The griefs at home, home with *consecrated* hearth,
are these, and more, these surpassing; but the full
amount — for those who from Greece sailed in company
430 death-wail from hearts inured to grief
in each one's home rises clear.
Much in truth, pierces to the marrow:
whom each sent, he remembers
but, in place of the *stalwart*
435 heroes, urns and the burnt-remains
back return to each homestead.

For Mars who discounts the slain warrior's corpse,
and holds the scales also in the fight with spears,
440 to friends from Troy sends the dust
with fire refined, weighty dust,
cause of weeping, when he freights

vox enim usitata inter Pythagoreos,
τέτλαθι δὴ κραδίη.

431. δόμων libri. At hic Halmio
manus do; præcepit enim δόμω ἕν.
ἐκάστου libri. ἐκάστῳ Eng.

433. Pors. inseruit τις.

436. εἰσαφικνεῖται Fl. corr. Pors.

439. ὁ addidit Weilius.

441. Inviolata v. βαφύ.

- τήνορος σποδοῦ γεμί-
 ζων λέβητας εὐθέτους.
 Στένουσι δ' εὖ λέγοντες ἄν- 445
 δρα τὸν μὲν ὡς μάχης ἴδρις·
 τὸν δ' ἐν Φοναῖς καλῶς πεσόντ'
 ἀλλοτρίας διαὶ γυναι-
 κός· τάδε σῖγά τις βαῦ-
 ζει· Φθονερὸν δ' ὑπ' ἄλγος ἔρ- 450
 πει προδίκους Ἀτρεΐδαις.
 Οἱ δ' αὐτοῦ περὶ τεῖχος
 θήκας Ἰλιάδος γᾶς
 εὐκαλοὶ κατέχουσιν ἔχ-
 θρὰ δ' ἔχοντας ἔκρυψεν. 455
- ἀντ.γ'. Βαρεῖα δ' ἀστῶν Φάτις ξὺν κότῳ,
 τὸ δημοκράντου δ' ἀρᾶς τίνει χρέος.
 Μένει δ' ἀκοῦσαί τί μου
 μέριμνα νυκτιρεφές· 460
 τῶν πολυκτόνων γὰρ οὐκ
 ἄσκοποι θεοί· κελαι-
 ναὶ δ' Ἐρινύες χρόνῳ
 τυχηρὸν ὄντ' ἄνευ δίκας
 πκλιντυχεῖ τριβᾶ βίου 465
 τιθεῖσ' ἀμαυρόν· ἐν δ' αἴσ-
 τοις τελέθοντος οὔτις ἀλ-
 κά· τὸ δ' ὑπερκόπως κλύειν

444. εὐθέτου libri. corr. Auratus.
 448. διὰ libri. διαὶ Herm., 'et ita
 legitur in Crameri Anecd. I. p. 119
 13 Oxon.' Eng.

454. εὐμορφοὶ Fl. V. εὐμόρφως F.

Vulgatum servari non posse in
 Comment. ostendi. Glossema est
 εὐμόρφοι, cujus in locum restitui
 veram lect. εὐκαλοι, quod Dorice
 scriptum pro εὐκηλοι corrector a voce

lightly wielded urns with burnt-
ashes representing men.

445 This man they mourn and, lauding, say
how skilled he was in fight; and this
as nobly fall'n in bloody fray
(*all* for another's wife;) but one
silently murmurs this; and woe
450 mixed with dislike assails the king-
principals in the quarrel.

Others round the redoubts, there,
resting peacefully, tenant
tombs of Ilian earth, and with
455 hate it covered its winners.

The townsmen's talk joined with spite carries weight,
and claims the debt sanctioned by a people's curse.

My care abides *yet* to hear
460 a something now screened by night:
for of these great homicides
not unwatchful are the gods;
and in time the Furies dark
by fate-reversing blotting-out
465 of mortal life his light eclipse
who prospers not with right; and for
him who exists among th' unseen
help there is none; and praise beyond

καλὸς derivari opinatus est. Vide
Comment.
458. τὸ ἴψε addidi, post *κότῳ*
omissum. *δημοκράτου* libri. corr. Pors.

462. *ἀπόσκοποι* Fl.
465. *παλιτυχῆ* Fl. corr. Scaliger.
468. *ὑπερκότῳ* libri. corr. Gro-
tius.

- εὖ βαρύ· βάλλεται γὰρ ὄ-
γχοις Διόθεν κεραυνός. 470
- Κρίνω δ' ἄφθονον ὄλβον·
μήτ' εἶην πτολιπόρθης,
μήτ' εὖν αὐτὸς ἀλοῦς ὑπ' ἄλ-
λων βίον κατίδοιμι.
- ὁ α' ἐπωδ. Πυρὸς δ' ὑπ' εὐαγγέλου 475
πόλιν διήκει θοὰ
βάξις· εἰ δ' ἐτήτυμος,
τίς οἶδεν, ἢ τι θεῖόν ἐστι μὴ οὐ σαφές;
- ὁ β'. τίς ὦδε παιδνός ἢ Φρενῶν κεκομμένος 480
Φλογὸς παραγγέλμασιν
νέοις πυρωθέντα καρδίαν, ἔπειτ'
ἀλλαγαῖ λόγου καμεῖν;
- ὁ γ'. Γυναικὸς αἰχμᾶ πρέπει 485
πρὸ τοῦ Φανέντος χάριν ξυναινέσαι.
- ὁ δ'. Πιθανὸς ἄγαν ὁ θῆλυς ὄρος ἐπινέμεται 485
ταχύπορος· ἀλλὰ ταχύμορον
γυναικογήρυτον ὄλλυται κλέος.
- Τάχ' εἰσόμεσθα λαμπάδων Φαεσφόρων 490
Φρυκτωριῶν τε καὶ πυρὸς παραλλαγὰς
εἴτ' οὖν ἀληθεῖς, εἴτ' ὄνειράτων δίκην

469. ὄσσοις libri. ὄγχοις Hartung.
Hoc meum feci, dignissimum enim
est quod in amissæ vocis locum acci-
piatur. Et quidni verum sit, quum
plurale in mathematicis libellis adhuc
exstet, et Æsch. Pythagoreus fuerit?

474. κατέδοιμι libri. corr. Valck.
ὑπ' ἄλλων sicut ὑπ' ὀρφανιστῶν Soph.

Ai. 512.

477. ἐτητύμως libri. corr. Aur.

478. ἢ, τοι θεῖόν ἐστιν μὴ ψύθος
Fl. ἢ τοι F. V. ἢ τι Dind. Ridi-
culum est ut vertunt; Paleius enim
'quis novit utrum verum sit, an ve-
rum?' sic utique debebat 'not-a-
deception'. Hermannus, (qui εἴ τι

• meed is a load; at thing of size
470 thunder from Zeus is vollied.

I choose wealth without-envy:
no town-captor would I be,
no, nor, captive myself, behold
my life subject to others.

475 But *see*, a swift rumour roused
by fire the glad messenger
through the city speeds, but if
'tis true, who knows? or some mysterious work divine.
Who is so childish or in sense so dull of edge

480 as from the pass-words of flame
to catch at heart fever-heat and afterwards
languish on the story's change?

It seems to suit woman's mood
t' assent to what pleases ere the thing appears:
485 too fond, the female field of faith is trespassed on
and soon o'errun, but, soon defunct,
a rumour dies when by woman heralded.

We shall soon know of these relays of fire,
490 of cresset signals and light-wafting lamps,
if, as she says, they 're true, or like *some* dreams

correxit,) etiam festivius: 'verumne sit, quis novit? nisi deorum mendacium est; continuo enim colligi posset verum esse'. Ahr. apponit πη, toujours πη. Quid multa? ψύθος est glossa ad ὠ σαπὲς adscripta. Quæ dedi verto 'an divinum aliquid sit, ut ne sit recte intellectum'.

480. πρὸ τοῦ, (vide Comment.), est πρὸ τινός. Verto: 'mulieris est, antequam gratia evidenter accepta est, acceptam referre'.

485. γυναικοκήρυκτον Vict.

489. Hos versus libri Clytemnestræ tribuunt, Scaliger Choro: res non incerta.

τερπνὸν τόδ' ἔλθὼν Φῶς ἐφήλωσεν Φρένας.
 Κήρυκ' ἀπ' ἀκτῆς τόνδ' ὄρω κατάσκιον
 κλάδοις ἐλαίας· μαρτυρεῖ δέ μοι κάσις
 πηλοῦ ξύνουρος διψία κόνις τάδε· 495
 ὡς οὔτ' ἄνχυδος οὔτε σοι δαίων Φλόγα
 ὕλης ὀρείας σημανεῖ καπνῶ πυρός,
 ἀλλ' ἢ τὸ χαίρειν μᾶλλον ἐκβάξει λέγων·
 τὸν ἀντίον δὲ τοῖσδ' ἀποστέργω λόγον·
 εὖ γὰρ πρὸς εὖ Φανεῖσι προσθήκη πέλοι. 500
 Ὅστις τὰδ' ἄλλως τῆδ' ἐπεύχεται πόλει
 αὐτὸς Φρενῶν καρποῖτο τὴν ἀμαρτίαν.

ΚΗΡΤΞ.

Ἴὼ πατρῶον οὔδας Ἀργείας χθονός,
 δεκάτου σε Φέγγει τῶδ' ἀφικόμην ἔτους,
 πολλῶν ῥαγισῶν ἐλπίδων μιᾶς τυχών. 505
 Οὐ γὰρ ποτ' ἠὔχουν τῆδ' ἐν Ἀργείᾳ χθονὶ
 θανῶν μεθέξειν Φιλτάτου τάφου μέρος.
 Νῦν χαῖρε μὲν χθών, χαῖρε δ' ἡλίου Φάος,
 ὕπατός τε χώρας Ζεὺς, ὁ Πύθιός τ' ἀναξ
 τόξοις ἰάπτων μηκέτ' εἰς ἡμᾶς βέλη· 510
 ἄλις παρὰ Σκάμανδρον ἦσθ' ἀνάρσιος·
 νῦν δ' αὖτε σωτὴρ ἴσθι καὶ παιώνιος,
 ἀναξ Ἄπολλον. Τούς τ' ἀγωνίους θεοὺς
 πάντας προσαυδῶ, τὸν τ' ἐμὸν τιμάορον
 Ἑρμῆν, Φίλον κήρυκα, κηρύκων σέβας, 515
 ἦρωσ τε τοὺς πέμψαντας, εὐμενεῖς πάλιν
 στρατὸν δέχεσθαι τὸν λελειμμένον δορός.

492. ἐφήλωσε libri. corr. Pors.

496. ὄς Fl.

497. Dind. primus commate in-

terpunxit post πυρός; nam vulgo plene interpungebatur.

504. δεκάτου libri. δεκάτω Wund.

that pleasing light which came befooled the mind.
 Yonder I see a herald *bound* from shore
 brow-screened with olive-sprays; and thirsty dust
 495 mud's sister and next neighbour bears me out:
 since not as mute nor lighting you a flame
 of mountain wood he 'll teach by smoke of fire;
 but speaking will proclaim superior joy
or — but I disallow that tale's reverse.
 500 Fair may the adjunct be to fair displays.
 Who for our state prays thus in other sense,
 may he, alone, reap fruit from his thought's sin.

HERALD.

Hail to thee, Argive land's paternal soil!
 thus have I reached thee in this tenth year's light,
 505 and after many hopes were wrecked, gained one.
 I never fancied in this Argive earth
 to die and get my grave-land share most sweet.
 Now hail! my land, and hail! sunlight, to thee;
 to Zeus the land's Most High, and Pytho's king,
 510 who with his bow aims shafts at us no more:
 unkind enough thou cam'st, Apollo king,
 to the Scamander; now our Saviour be
 and Leech again. The gods of combat all
 I next invoke, and my own patron-god
 515 Hermes, dear herald, herald's reverence,
 and the conducting heroes, with good will
 to take again the spear-surviving host.

511. ἤλα' supra scripto ες Fl. Græci aptam esse existimabant, quod
 ἤλαεσ F. V. ἤσθ' Bl. ἤσθ' Herm. 'at e Soph. Ai. 702 intelligi potest.
 veniendi notio non apta' Eng. Immo 512. παγώνιος Fl. corr. Dobræus.

Ἴὼ μέλαθρα βασιλέων, Φίλαι στέγαι,
 σεμνοί τε θᾶκοι, δαίμονές τ' ἀντήλιοι,
 εἶ που πάλαι Φαιδροῖσι τοισίδ' ὄμμασι 520
 δέξασθε κόσμῳ βασιλέα πολλῶ χρόνῳ·
 ἦκει γὰρ ὑμῖν Φῶς ἐν εὐφρόνῃ φέρων
 καὶ τοῖσδ' ἅπασι κοινὸν Ἀγαμέμνων ἀναξ.
 Ἄλλ' εὖ νιν ἀσπάσασθε, καὶ γὰρ οὖν πρέπει,
 Τροίαν κατκασκάψαντα τοῦ δικηφόρου 525
 Διὸς μακέλλη, τῇ κατείργασται πέδον,
 καὶ σπέρμα πάσης ἐξαπόλλυται χθονός.
 Τοιόνδε Τροίᾳ περιβαλὼν ζευκτήριον
 ἀναξ Ἀτρεΐδης πρέσβυς εὐδαίμων ἀνὴρ 530
 ἦκει, τίεσθαι δ' ἀξιότατος βροτῶν
 τῶν νῦν· Πάρις γὰρ οὔτε συντελής πόλις
 ἐξεύχεται τὸ δρᾶμα τοῦ πάθους πλέον·
 ὄφλων γὰρ ἀρπαγῆς τε καὶ κλοπῆς δίκην
 τοῦ ῥυσίου θ' ἤμαρτε καὶ πανώλεθρον 535
 αὐτόχθονον πατρῶον ἔθρισεν δόμον·
 διπλᾶ δ' ἔτισαν Πριαμίδαι θᾶμάρτια.

ΧΟΡΟΣ.

Κῆρυξ Ἀχχιῶν χαῖρε τῶν ἀπὸ στρατοῦ.

ΚΗΡΤΞ.

Χαίρω τε, τεθνάναι τ' οὐκέτ' ἀντερῶ θεοῖς.

ΧΟΡΟΣ.

Ἔρωσ πατρώας τῆσδε γῆς σ' ἐγύμνασεν; 540

520. ἦπου libri. εἶ που Aur., recentt. inde a Stanl. Deinde ἰδόντες Aur.; sed præco τοισίδ' injecit omnis evitandi causa.

527. Huc vulgo obtrusus βωμοῖ

δ' αἰστοὶ καὶ θεῶν ἰδρύματα ex Pers. 811. Immane peccatum; quod Salzmannus primus notavit. Scilicet poeta sacrilegii reum Agamemnonem sedulo non facit.

Hail! mansions of our kings, beloved roofs,
 and awful thrones, and gods who face the sun;
 520 if ever erst ye did, with bright eyes, these,
 receive in state the king after long time:
 king Agamemnon comes with light in night
 for you and all in common who stand here.
 Yea, greet him kindly, for indeed 'tis fit,
 525 who hath dug up the Troad with the spade
 of right-restoring Zeus; with it the soil
 is tilled, and all the land's seed quite cleared out.
 Having cast such a yoke-band over Troy
 530 the elder king Atreides, hero blest,
 is come, of living men most worthy fame.
Not Paris, nor the country co-assessed
 boasts that the act outdid the suffering *dealt*:
 cast in the suit for rape and theft he both
 535 has lost the goods he seized and with the land
 mowed down in ruin full his father's house;
 and Priam's folk paid double mulct-for-sin.

CHORUS.

Rejoice, thou herald of the embattled Greeks.

HERALD.

I do; I'll say no more to heaven 'gainst death.

CHORUS.

540 Love of this fatherland kept you sore tried?

534. ὄφλων libri. corr. Bl.

536. ἐθρίσεν a sec. m. in Fl. supra scriptum.

537. θάμάρτια. Verto cum Sch.

F. et Paleio 'facinoris pretium'.

539. χάρω· τεθνᾶναι δ' libri (εἴ' in Fl. omissum) χάρω τε Herm. olim, quod Heims. recepit, δ' in τ' mutato.

ΚΗΡΤΞ.

Ὦστ' ἐνδακρύειν γ' ὄμμασιν χαρᾶς ὕπο.

ΧΟΡΟΣ.

Τερπνῆς ἄρ' ἦστε τῆσδ' ἐπήβολοι νόσου.

ΚΗΡΤΞ.

Πῶς δῆ; διδαχθεὶς τοῦδε δεσπόσω λόγου.

ΧΟΡΟΣ.

Τῶν ἀντερώντων ἡμέρω πεπληγμένοι.

ΚΗΡΤΞ.

Ποθεῖν ποθοῦντα τήνδε γῆν στρατὸν λέγεις;

545

ΧΟΡΟΣ.

Ὦς πόλλ' ἀμχυρᾶς ἐκ Φρενός μ' ἀναστένειν.

ΚΗΡΤΞ.

Πόθεν τὸ δύσφρον τοῦτ' ἐπῆν στένος λεῶ;

ΧΟΡΟΣ.

Πάλαι τὸ σιγαῖν φάρμακον βλάβης ἔχω.

ΚΗΡΤΞ.

Καὶ πῶς; ἀπόντων κοιράνων ἔτρεις τινάς;

- | | |
|------------------------------------|---------------------------------------|
| 541. ἐκδακρύειν T. | whitt. |
| 542. ἴστε Fl. ἦτε F. ἦστε Ahr. | 546. μ' Scaliger addidit. |
| 543. Interpunxit Schutz. | 547. στύγος στρατῶ libri. Nebu- |
| 544. πεπληγμένος libri. corr. Tyr- | lones ambo. στένος ego, vocibus ἀνασ- |

HERALD.

So that tears start within my eyes for joy.

CHORUS.

Then you were smit with that delightful pain.

HERALD.

How so? when taught I 'll own to that remark.

CHORUS.

Pierced with desire for those who loved again.

HERALD.

545 You say this land pined for its pining host.

CHORUS.

So that I often sighed from gloomy thought.

HERALD.

Whence this sad sigh that weighed upon the state?

CHORUS.

I 've long held silence mischief's remedy.

HERALD.

Why? feared you any, with the masters gone?

τένειν et *ἐπήν* ductus; *λεῶ* Heims.

549. *τυράνων* Fl. V. *κοιράνων* F.
Hæc suspicor correctoris esse pur-
pureos pannos. Malim *δεσποτῶν*,

quinetiam verum esse puto; et *βλάβη*
supra erat 'malum'. Cf. proverbium
'absente domino strepunt servuli'.

ΧΟΡΟΣ.

Ὡς νῦν, τὸ σὸν δὴ, καὶ θανεῖν πολλὴ χάρις. 550

ΚΗΡΤΞ.

Εὖ γὰρ πέπρακται. Ταῦτα δ' ἐν πολλῷ χρόνῳ
τὰ μὲν τις ἂν λέξειεν εὐπετῶς ἔχειν
τὰ δ' αὖτε κἀπίμομφα. Τίς δὲ πλὴν θεῶν
ἅπαντ' ἀπήμων τὸν δι' αἰῶνος χρόνον;
μόχθους γὰρ εἰ λέγοιμι καὶ δυσουλίας, 555

σπαρνὰς παρήξεις καὶ κακοστρώτους — τί δ' οὐ
στένοντες, οὐ λαχόντες ἥδεος μέρος;
τὰ δ' αὖτε χέρσῳ, καὶ προσῆν πλέον στύγος·
εὐναὶ γὰρ ἦσαν δαΐων πρὸς τείχεσιν·

ἔξ οὐρανοῦ δὲ κἀπὸ γῆς λειμωνίας 560
βόλοι κατεψέκαζον, ἔμπεδον σίνος
ἐσθημάτων τιθέντες ἐν θηρῶν τριχί.

Χειμῶνα δ' εἰ λέγοι τις οἰωνοκτόνον
οἶον παρεῖχ' ἄφερτον Ἰδαία χιών,
ἢ θάλπος εὔτε πόντος ἐν μεσημβριναῖς 565

κοίταις ἀκύμων νηνέμοις εὔδοι πεσών —
τί ταῦτα πενθεῖν δεῖ; παροίχεται πόνος·
παροίχεται δὲ τοῖσι μὲν τεθνηκόσιν

550. ὦν νῦν libri. corr. Scaliger.

556. κακοστρώτους Fl. V. corr. in F.

557. οὐ λαχόντες ἡματος libri, corrupte. At quid, malum, ἡδεος? Dicam: editores certatim castigant insontem λάχοντες quum, me iudice, noxam admiserit v. ἡματος. Expecto ἡδονῶν μέρος, ut πραπίδων μέρος v. 380.; sed tum, unde ἡματος? Cedo ἡδεος, jamque apparet ἡματος supra

scriptum esse, ut simile φιλώσεως exemplum, quemadmodum laudatur in E. M. s. v. ἡδος. Velim mihi reddas unde unde extricatum v. ἡδμα vel simile quid; nam Hesychius nondum ad me devertit.

559. δητων libri. corr. Dind.

560. γὰρ libri. δὲ Pearson.; quod ni recipias, hæreo. λειμωνίαι Fl. V. corr. Schutz.

CHORUS.

550 So that death now were, as you say, quite sweet.

HERALD.

True: for we 've tasted good. Thus in long time
 one might declare that some things fall out well,
 and some again not faultless: save the gods
 who through his lifetime is quite free from pain?
 555 If I should tell of toils and sorry berths,
 the close and ill-spread deckways — but at what
 did we not sigh? getting no share of joy.
 Then things on land were horrors greater yet:
 for close by hostile walls our beds were laid,
 560 and pelting drops from heaven and meadowy earth
 besprinkled us, and to the wild-beast's fur
 of our apparel searching damage caused.
 And should one tell of the bird-killing cold
 past-bearing which Idaean snows brought on,
 565 or melting heat whene'er the waveless deep
 in breezeless rest at noontide dropped asleep —
 but why deplore it? now the pain is past;
 aye, for the dead so past that they no more

560. δρόσοι libri. βόλοι ego. Vox desideratur quæ ἀπὸ κοινοῦ sit, et pluviam, rorem, grandinem, pruina, nives significet, qualis est βέλη Soph. Ant. 358. Suidas βόλος· ἡ δρόσος. Glossæ igitur δρόσοι quæ diu se male habuit, tandem vale dictum est.

561. κατεψάκαζον mavult Dind.

562. ἔνθηρον τριχα libri. ἀνθηρὸν

Stanl.; hanc vocem si quis noverit vertet 'crispatam et nitido colore florentem'. Vix id voluit præco. Ego nihil melius quam ἐν θηρῶν τριχί reperire potui. ἐν θεῶν κλίσει infra v. 1289. Cave suspiceris vocem τιθέντες: valde eam amat Æsch. Locus ex Hesiodo sumptus ut ostendam in Comment.

τὸ μήποτ' αὖθις μηδ' ἀναστῆναι μέλειν.
 Τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγω; 570
 τὸν ζῶντα δ' ἀλγεῖν χρῆ· τύχης πηλιγκότου
 καὶ πολλὰ χαίρειν συμφορὰς καταξιῶ.
 Ἡμῖν δὲ τοῖς λοιποῖσιν Ἀργείων στρατοῦ
 νικᾷ τὸ κέρδος, πῆμα δ' οὐκ ἀντιρρέπει·
 ὡς κομπάσαι τῷδ' εἰκὸς ἡλίου Φάει 575
 ὑπὲρ θαλάσσης καὶ χθονὸς ποτωμένοις·
 Τροίαν ἐλόντες δήποτ' Ἀργείων στόλος
 θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα
 δόμοις ἐπασσάλευσαν ἀρχαῖον γάνος.
 Τοιαῦτα χρῆ κλύοντας εὐλογεῖν πόλιν 580
 καὶ τοὺς στρατηγούς· καὶ χάρις τιμῆσεται
 Διὸς τὰδ' ἐκπράξασα. Πάντ' ἔχεις λόγον.

ΧΟΡΟΣ.

Νικώμενος λόγοισιν οὐκ ἀναίνομαι·
 αἰεὶ γὰρ ἠβᾶ τοῖς γέρουσιν εὖ μαθεῖν.
 Δόμοις δὲ ταῦτα καὶ Κλυταιμνήστρα λέγειν 585
 εἰκὸς μάλιστα, σὺν δὲ πλουτίζειν ἐμοί.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Ἀνωλόλυξα μὲν πάλαι χαρᾶς ὕπο,
 ὅτ' ἦλθ' ὁ πρῶτος νύχιος ἄγγελος πυρὸς
 Φράζων ἄλωσιν Ἰλίου τ' ἀνάστασιν·
 καὶ τίς μ' ἐνίπτων εἶπε, Φρυκτωρῶν δία 590

570. λέγειν libri. λέγω, cum sign. interrog., ego. v. μέλειν, ut solet, injuriam intulit. Subinde colon ad χρῆ posui, interpunct. post καταξιῶ deleui. Manet asyndeton ut supra v. 567.

572. συμφοραῖς libri. συμφορὰς Bl. utpote qui probe sciret verbum λέγειν cum dat., v. καταξιῶν cum acc. construi. Et hic et sæpius Herm. sibi persuasit, et multis aliis, nil intra oleam esse duri.

retain a wish ever to rise again:

- 570 and why count up the lost ones in my list?
 the living ought to grieve: nay, to the turns
 of wayward fate I wish a long goodbye:
 since for us remnants of the Argive host
 the good prevails and pain does not outweigh:
 575 so that we fairly crow to yon sunbeam,
 we fliers over sea and land: "Of yore
 a host of Argives having taken Troy
 through Hellas to the gods within their fanes
 nailed up these spoils, a trophy of the past."
 580 Hearing these things 'tis fit ye laud the state
 and its host-leaders; honoured too shall be
 Jove's grace which wrought the deed. Thou hast the whole tale.

CHORUS.

- Won by your words I cavil not: one thing
 is always young with old men, learning well.
 585 But 'tis most fit you tell it to the house
 and to the queen, and with me enrich them.

CLYTEMNESTRA.

- I shouted praise for joy a while ago
 when came the first night messenger of fire
 reporting Ilion's sack and overthrow:
 590 and one said chiding me: "by signal-men

577. *τροίην* Fl. corr. in F.

585. *μέλειν* libri. Frigide, immo absurde dictum; cujus vice λέγειν reposui, nam μέλειν est glossema ad α-λέγειν adscriptum. Deinde ἐμοί ego,

(libri. ἐμέ); nec dubium est quin Chorum illud dicere oporteat.

587. ἀνωλόξμεν libri. corr. Steph.

590. ἐπίπων Fl. φρυκτάρων διὰ libri. corr. Schutz et Dind.

πεισθεῖσα Τροίαν νῦν πεπορθῆσθαι δοκεῖς;

ἢ κάρτα πρὸς γυναικὸς αἶρεσθαι κέαρ.

Λόγοις τοιούτοις πλαγκτὸς οὔσ' ἐφαινόμην·

ὅμως δ' ἔθυον, καὶ γυναικείῳ νόμῳ

ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν

595

ἔλασκον εὐφημοῦντες ἐν θεῶν ἔδραις

θυηφάγον καινοῦντες εὐώδη φλόγα.

Καὶ νῦν τὰ μάσσω μὲν τί δεῖ σ' ἐμοὶ λέγειν;

ἄνακτος αὐτοῦ πάντα πεύσομαι λόγον·

ὅπως δ' ἄριστα τὸν ἐμὸν αἰδοῖον πόσιν

600

σπεύσω πάλιν μολόντα δέξασθαι· τί γὰρ

γυναικὶ τούτου φέγγος ἤδιον δρακεῖν,

ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ

πύλας ἀνοῖξαι; ταῦτ' ἀπάγγειλον πόσει·

ἦκειν ὅπως τάχιστ' ἐράσμιον πόλει·

605

γυναῖκα πιστὴν δ' ἐν δόμοις εὐροὶ μολῶν

οἴανπερ οὖν ἔλειπε, δωμάτων κύνα

ἔσθλην ἐκείνῳ, πολεμίαν τοῖς δύσφροσιν,

καὶ τᾶλλ' ὁμοίαν πάντα, σημαντήριον

οὐδὲν διαφθείρασαν ἐν μήκει χρόνου.

610

Οὐδ' οἶδα τέρψιν οὐδ' ἐπίψογον φάτιν

ἄλλου παρ' ἀνδρὸς μᾶλλον ἢ χαλκοῦ βαφάς.

ΚΗΡΤΞ.

Τοιόσδ' ὁ κόμπος τῆς ἀληθείας γέμων

οὐκ αἰσχρὸς ὡς γυναικὶ γεννητὴ λακεῖν.

597. καιμῶντες libri. Hoc nemo explicavit. Conjecerunt καίοντες Cassaub., κοιῶντες Herm., κινῶντες Ahr. Dedi καινοῦντες 'inaugurantes'.

612. Sic libri. Neque erit cur

hæreas si modo memoria retineas quæ scholl. dixerunt ad Hes. Op. 161, et Plut. de Pyth. or. p. 102 Tauchn. Proverbium est antiquæ cupri στομῶσει alludens, quæ multis

cheated, dost think that Troy is now destroyed?
this heart-excitement is full womanish”.

By such remarks I was shown up as crazed:
but still they offered; and in woman's key
595 on each side some one through the city raised
the cry of joy, and with fair words renewed
on the gods' altars spice-fed fragrant flame.
As for the larger news — why tell it me?
I 'll hear the whole tale from the king himself.
600 Now will I haste to greet as best I can
my honoured lord on his return; for what
light's sweeter for a wife to see than this,
to ope the gates when god has brought back safe
her husband from the war. Bear him back word
605 to come at his best speed, the city's love;
and let him find at home, having come, his wife
true, such as her he left, a house-dog staunch
to him, at war with those who wish him ill;
and in all else the same; her, who in length
610 of time has tampered with no signet stamp.
Of cheer or word of shame from other man
I know no more than of bronze-tempering.

HERALD.

That sort of boast freighted with truth is not
unseemly for a true wife to proclaim.

ante sæculis usu interciderat. Temperantiam dico, neutiquam vero tincturam, ut Paleius perperam. Rectius Kingsleii Argonautæ sibi induunt 'swords of tempered bronze'.

613, 14. in libris præconi tribuuntur. Mirere si quis innovare velit; fuerunt tamen, Hermanno ipso, quem e longinquo veneror, præludente.

ΧΟΡΟΣ.

Αὕτη μὲν οὕτως εἶπε μανθάνοντί σοι 615
 τοροῖσιν ἑρμηνεῦσιν εὐπρεπῶς λόγον.
 Σὺ δ' εἶπέ, κῆρυξ, Μενέλεων δὲ πεύθομαι,
 εἰ νόστιμός τε καὶ σεσωσμένος πάλιν
 ἥξει σὺν ὑμῖν, τῆσδε γῆς Φίλον κράτος.

ΚΗΡΤΞ.

Οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ 620
 ἔς τὸν πολὺν Φίλοισι καρποῦσθαι χρόνον.

ΧΟΡΟΣ.

Πῶς δῆτ' ἂν εἰπὼν κεδνὰ τάλιθῃ τύχοις·
 σχισθέντα δ' οὐκ εὐκρυπτα γίγνεται τάδε.

ΚΗΡΤΞ.

Ἄνῆρ ἄφαντος ἐξ Ἀχαιικοῦ στρατοῦ,
 αὐτός τε καὶ τὸ πλοῖον· οὐ ψευδῆ λέγω. 625

ΧΟΡΟΣ.

Πότερον ἀναχθεῖς ἐμφανῶς ἐξ Ἰλίου,
 ἢ χειῖμα, κοινὸν ἄχθος, ἤρπασε στρατοῦ;

ΚΗΡΤΞ.

Ἐκυρσας ὥστε τοξότης ἄκρος σκοποῦ,
 μακρὸν δὲ πῆμα συντόμως ἐφημίσω.

615. 'Sic tibi tironi verba dedit
 periti iudicis sententia pulchre'.

618. γε libri. τε Herm.

622. τύχης Fl. τύχης V. τυχ, s
 supra scripto F. τύχοις corr. Pors.

CHORUS.

615 For you, a novice, she thus framed her tale
 to shrewd exponents with propriety.
 But, herald, say — I ask of Menelaüs —
 if he is to return and safe again
 will come with you, this land's beloved chief.

HERALD.

620 I could not so report fair tidings false
 as that my friends would long reap *pleasant* fruit.

CHORUS.

Would you might chance to tell us true good news;
 but, sundered, these two things are hard to hide.

HERALD.

That man is missing from the Achæan fleet,
 625 he and his ship. I speak things not untrue.

CHORUS.

Left he Troy openly alone, or did
 some common storm-grief tear him from the host?

HERALD.

Like first-rate archer you have hit the mark,
 and curtly stated a long tale of woe.

624. ἀνὴρ libri. corr. Herm. se de Homericâ narratione declinare.
 626. Hoc versu ostendit poeta 628. τοξότρας Fl.

ΧΟΡΟΣ.

Πότερα γὰρ αὐτοῦ ζῶντος ἢ τεθνηκότος 630
 Φάτις πρὸς ἄλλων ναυτίλων ἐκλήζετο;

ΚΗΡΤΞ.

Οὐκ οἶδεν οὐδείς, ὥστ' ἀπαγγεῖλαι τορῶς,
 πλὴν τοῦ τρέφοντος Ἡλίου χθονὸς Φύσιν.

ΧΟΡΟΣ.

Πῶς γὰρ λέγεις χειμῶνα ναυτικῷ στρατῷ
 ἔλθειν τελευτῆσαι τε δαιμόνων κότῳ; 635

ΚΗΡΤΞ.

Εὐφημον ἤμαρ οὐ πρέπει κακαγγέλω
 γλώσση μιαίνειν· χωρὶς ἢ τιμὴ θεῶν.
 Ὅταν δ' ἀπευκτὰ πῆματ' ἄγγελος πόλει
 στυγνῷ προσώπῳ πτωσίμου στρατοῦ Φέρη,
 πόλει μὲν ἔλκος ἔν τὸ δῆμιον τυχεῖν, 640
 πολλοὺς δὲ πολλῶν ἐξαγισθέντας δόμων
 ἄνδρας διπλῆ μάστιγι, τὴν Ἄρης Φιλεῖ,
 δίλογχον ἄτην, Φοινίαν ξυωρίδα,
 τοιῶνδε μέντοι πημάτων σεσαγμένον
 πρέπει λέγειν παιᾶνα τόνδ' Ἐρινύων. 645
 Σωτηρίων δὲ πραγμάτων εὐάγγελον
 ἤκοντα πρὸς χαίρουσαν εὐεστοῖ πόλιν
 πῶς κεδνὰ τοῖς κακοῖσι συμμίξω λέγων
 χειμῶν' Ἀχαιοῖς οὐκ ἀμήνιτον θεῶν;
 Ξυνώμωσαν γάρ, ὄντες ἔχθιστοι το πρίν, 650

644. σεσαγμένων libri. corr. Pors. τόνδ', v. 645, est τόνδ' ἄγγελον.

CHORUS.

630 Wait: was there no report of him alive
or dead by other sailors talked about?

HERALD.

No one knows aught, so as to clearly tell,
save the earth's offspring nurser Helios.

CHORUS.

What account give you how the storm came on
635 the fleet and ended through the daemons' spite?

HERALD.

Day of fair words with ill-news-telling tongue
to soil beseems not: to each god apart
is homage paid; and when a messenger
with dismal face brings word of woes accursed
640 of a lost host, — that one, a public wound,
befals the state — of many men, from homes
many, lashed gravewards by the double whip
that Ares loves, his two-barbed death, his team
of two blood-reds, --- saddled with such distress
645 one should repeat the Furies' hymn of joy.
But I, returning to a state in weal
rejoicing, with good news of things which leave
life safe, how can I mix kind words with cross
and tell of tempests not-uncaused-by-wrath
650 of gods to Greeks: for two conspired, before

649. *Ἀγαίων et θεοῖς libri. Corregerunt Dobræus, Herm., Bl., plerique.*

πῦρ καὶ θάλασσα, καὶ τὰ πίστ' ἔδειξάτην
φθείροντε τὸν δύστηνον Ἀργείων στρατόν.

Ἐν νυκτὶ δυσκύμαντα δ' ὠρώρει κακά·
ναῦς γὰρ πρὸς ἀλλήλαισι Θρήκισι πνοαὶ
ἤρεικον· αἱ δὲ κεροτυπούμεναι βία

655

χειμῶνι τυφῶ σὺν ζάλη τ' ὀμβροκτύπῳ
ῥχοντ' ἄφαντοι, ποιμένος κακοῦ στρόβφ.

Ἐπεὶ δ' ἀνῆλθε λαμπρὸν ἡλίου Φάος
ὀρώμεν ἀνθοῦν πέλαγος Αἰγαῖον νεκροῖς
ἀνδρῶν Ἀχαιῶν ναυτικοῖς τ' ἐρειπίοις.

660

Ἡμᾶς γε μὲν δὴ ναῦν τ' ἀκήρατον σκάφος
ἦτοι τις ἐξέκλεψεν ἢ ἔξητήσατο
θεός τις, οὐκ ἄνθρωπος, οἶακος θιγῶν·

Τύχη δὲ σωτὴρ ναῦν θέλουσ' ἐφέζετο,
ὡς μήτ' ἐν ὄρμῳ κύματος ζάλην ἔχειν
μήτ' ἐξοκεῖλαι πρὸς κραταίλεων χθόνα.

665

Ἐπειτα δ' ἄδην πόντιον πεφευγότες,
λευκὸν κατ' ἡμαρ, οὐ πεποιθότες τύχη,
ἐβουκολοῦμεν φροντίσιν νέου πάθος
στρατοῦ καμόντος καὶ κακῶς σποδουμένου.

670

Καὶ νῦν ἐκείνων εἴ τις ἐστὶν ἐμπνέων
λέγουσιν ἡμᾶς ὡς ὀλωλότας· τί μή;
ἡμεῖς τ' ἐκείνους ταῦτ' ἔχειν δοξάζομεν.
Γένοιτο δ' ὡς ἄριστα. Μενέλεων γὰρ οὔν
πρῶτόν τε καὶ μάλιστα προσδόκα μολεῖν·
εἰ δ' οὔν τις ἀκτὶς ἡλίου νιν ἱστορεῖ

675

654. ἀλλήλαισι Fl. V. corr. in F.

655. κερωτυπούμεναι libxi corr.

Wassius.

660. ναυτικῶν τ' ἐρειπίων Fl. F.
ἐρειπίων V. Aurati correctionem re-ceperunt recentt. Etenim scriba vocis
νεκροῖς oblitus erat.662. Sic emendatus ab Æschylo
profectus est.

664. ναυστολοῦσ' Casaubon, quem

most hostile, fire and sea, and proved their troth
 by havoc of the woebegone Greek fleet.
 Wild-billowey troubles in the night arose,
 for Thracian squalls dashed foul our vessels one
 655 against another, and they, rudely gored
 by typhoon's tempest with its rain-lashed surge,
 as in a crush caused by an awkward swain
 passed out of view. And when the sun's bright light
 came up we saw the Ægæan main in bud
 660 with Grecian corpses and the wrecks of ships.
 Us, and our ship, at least, unharmed in hull,
 some being stole away or begged us off —
 a god, it was no man, — and held our helm,
 and Luck, prompt Saviour, took a seat on board.
 655 So at our moorings we had no wave-swell,
 and struck against no shore of stubborn rock.
 Then, having 'scaped the death-god of the sea,
 in the white dawn, mistrusting our own fate,
 in thought we watched a flock of recent woes
 670 of our disabled and hard-battered fleet.
 And now, if any one of them yet breathes,
 they speak of us as lost; of course: and we
 conjecture that they 've got as much. But may
 the best betide: first and most fondly look
 675 for Menelaus to return; and if
 some sunbeam, as I said, knows him to be

nonnulli secuti sunt; temere, me
 judice.

670. κατεσποδημένου Meineke, quod
 non multum abest quin mihi per-
 suadeat; nam hiems mane desierat.

σποδῆν est ἀμαθῖναι, sed non sine
 lusu vocem πῶδας adhibente.

674. δ' ἄρ' οὔν Aur. fortasse recte.
 οὔν autem revocat v. 617, ut proxi-
 mum οὔν (v. 676) v. 633.

χλωρόν τε καὶ βλέποντα μηχαναῖς Διὸς
 οὐπω θέλοντος ἔξαναλῶσαι γένος
 ἔλπις τις αὐτὸν πρὸς δόμους ἤξειν πάλιν.
 Τοσαῦτ' ἀκούσας ἴσθι τάληθῆ κλύων.

680

ΧΟΡΟΣ.

στρ.ά. Τίς ποτ' ὠνόμαζεν ᾧδ'
 ἔς τὸ πᾶν ἐτητύμως —
 μή τις ὄντιν' οὐχ ὀρῶ-

μεν προνοίαισι τοῦ πεπρωμένου
 γλῶσσαν ἐν τύχῃ νέμων; —

685

τὰν δορίγαμβρον ἀμφινει-
 κῆ θ' Ἑλέναν; ἐπεὶ πρεπόν-

τως ἑλεναῖς, ἔλανδρος, ἐλέπτολις ἐκ
 τῶν ἀβροπήνων προκαλυμμάτων ἔπλευ-

690

σε ζεφύρου γίγαντος αὔ-
 ρα· πολύανδροί τε Φεράσπιδες κυνα-

γοὶ κατ' ἶχνος πλατᾶν ἄφαντον

695

κελσάντων Σιμόεντος ἀκ-

τὰς ἐπ' ἀεξιφύλλους,

δι' ἔριν αἱματόεσσαν.

ἀντ.ά. Ἴλιῳ δὲ κῆδος ὀρ-

700

θώνυμον τελεσσίφρων

μῆνις ἤλασεν, τραπέ-

677. καὶ ζῶντα καὶ libri. Toupus correxit ex Hesychio; recentt.

680. κλύων Fl. εἰν ab eadem manu supra scripto.

681. Herm. dubitat an ὠνόμαζεν dixerit poeta, ut σφετεριζόμενοι Supp. 38, et fortasse σεβίξω infra v. 785.

Et est sane cur hæreas in v. ὠνόμαζεν.

689. ἑλένας libri. ἑλένας Elmsl., ut λιπόναις. Schneid. olim ἑλεναῖς, ut ἑχενῆς. Vera lectio incerta.

690. ἀβροσίμων libri. corr. Salmasius, recentt.

695. πλάταν libri, πλατᾶν Heath.

both hale and living, by device of Zeus
 not willing yet to extirpate his race,
 there is some hope that he 'll come back again.
 680 Hearing so much, know that you hear the truth.

CHORUS.

Who, I wonder, named her thus
 altogether truthfully,
 (was it one whom we behold
 not by sight, who with prescience of the doom
 685 deftly modulates the tongue?)
named the spear-wedded, gage of strife,
 Helena? since conformably,
 knell-like to navies cities and men, from between
 690 daintily-worked curtains she *came and* sailed away,
 borne by the earth-born Zephyr's breeze:
 so, with a band numberless, huntsmen bearing shields
 635 *sailed* on their oar-blades' vanished footprint —
 (*theirs*, who now had attained the *fair*
 Simois' verdure-swelling
 banks) for bloody contention.

700 And the wrath of Gods, to Troy,
 bent on full reprisals, sped
 marring-marriage, not misnamed,

ab hac voce pendet κελσάντων. Impedita structura, sensus haud obscurus, ut verti.

698. ἐπ' ἀξιφύλλους Fl. V. εἰς ἀξιφύλλους F. Nihil verius Pauwii correctione, quam dedi; Paleius ta-

men ἀκριτοφύλλους, montis epitheton, corrupto antistr. v. motus.

701. τελεσίφρων Fl. V. corr. in F.

702. ἔλασε et ἀτίμως ἔν' Fl. V. ἤλασε et ἀτίμως absque ἔν' F. illud Pors. hoc Canter. corr.

ζας ἀτίμωσιν ὑστέρω χρόνω
 καὶ ξυνεστίου Διὸς
 πρασσομένα τὸ νυμφότι- 705
 μον μέλος ἐκφάτως τίνον-
 τάς γ' ὑμέναιον, ὃς τότε ἐπέρρεπε γαμ-
 βροῖσιν αἰδεῖν. Μεταμανθάνουσα δ' ὕμ-
 νον Πριάμου πόλις γεραι- 710
 ἀ πολύθρηνον μέγα που στένει κικλή-
 σκουσα Πάριν τὸν αἰνόλεκτρον·
 λαμπρῶς θην πολύθρηνον αἰ-
 ῶνα διαὶ πολιτᾶν 715
 μέλεον αἶμ' ἀνατλάσα.

στρ.β'. Ἐθρεψεν δὲ λέοντος ἴ-
 νιν δόμοις ἀγάλακτον
 οὔτως ἀνὴρ Φιλόμαστον,
 ἐν βιότου πρότελείοις 720
 ἄμερον εὐφιλόπαιδα
 καὶ γεραροῖς ἐπίχαρτον.
 Πολέα δ' ἔσχ' ἐν ἀγκάλαις
 νεοτρόφου τέκνου δίκαν,
 Φαιδρωπὸς ποτὶ χεῖρα σαί- 725
 νων τε γαστρὸς ἀνάγκαις.

707. γ' inserui, metro flagitante; simul et meliorem sensum præbui: 'etsi facinus ipsi non patrauerunt tamen a Paride factum ad se receperunt'. ἐπερρεπ Fl. ἐπέρρεπεν Vict. ἐπέπρεπεν F. ἐπέρρεπεν Herm., recentt., metro pessumdato. Weil. dedit ἐπέρρεπε, nescio an primus.

714. παμπρῶσθη libri. Impavidus

innovavi. Et λαμπρῶς et θην ap. Æsch. inveniuntur. Illud autem φανερώς non ἐνδόξως significare omnibus notum est; et sic Suid. s. v. Quod ad θην attinet, suspicor eam ex iis vocibus esse quas poeta Athenas Syracusis adscivit. Sæpius occurrit ap. Hom., et Theocr.; ap. Hes., non item. Mox πολύθρηνον est me-

for despite done to board and hearth-god Zeus
 levying in the time to come
 705 payment from those who, voice and soul,
 joined in the madrigal which then
 lauding the bride had fall'n to the dole of her new
 kinsmen to sing. *Then*: but the venerable *queen-*
 710 city of Priam learning now
 different notes full of laments, groans much, and styles
 Paris, I trow, 'the sadly-bedded':
 for quite clearly she passed a life
 715 full of laments for woful
poured-out blood of her people.

So man nurses a lion's cub
 weaned from milk, in his household,
 enamoured yet of the mother's
 720 pap, in the dawn of existence
 gentle, beloved by the children,
 and a delight to the aged:
 then in the arms it oft reclines
 as babes take their first repasts;
 725 fawning comes to the hand with eyes
 bright in serfdom of hunger.

dulla hujus sententiæ.

715. αἰῶν ἀμφὶ πολίταν libri. πολίταν Aur. αἰῶνα διαί Emper. His receptis, omnia ex mea sententia procedunt. Vides literas μφι confusas esse et φ pro δ' scriptam, ut supra v. 413.

717. λέοντα σίνιν libri. λέοντος ἴνιν est egregia Coningtoni emendatio,

omnibus probata.

723. ἔσχ' suspectum est. verti cum Herm., aliis.

724. νεότροπον Fl.

725. Verti cum Boissonad. σάινων τε φ. π. χ. Weil. mavult παιδρωπῶς et σάινοντα. Ingeniosissime ille quidem, sed fortasse paulo violentius.

- ἀντ.β'. Χρονισθεὶς δ' ἀπέδειξεν ἦ-
 θος τρόπους τε τοκῆων·
 χάριν τροφᾶς γὰρ ἀμείβων
 μηλοφόνοισι σὺν ἄταις 730
 δαῖτ' ἀκέλευστος ἔτευξεν·
 αἵματι δ' οἶκος ἐφύρθη,
 ἄμαχον ἄλγος οἰκέταις
 μέγα σίνος πολυκτόνον·
 ἐκ θεοῦ δ' ἱερεὺς τις ἄ- 735
 τας δόμοις προσεθρέφθη.
- στρ.γ'. Πάραυτα δ' ἐλθεῖν ἐς Ἴλιου πόλιν λέγοιμ'
 ἄν Φρόνημα μὲν νηνέμου γαλά- 740
 νας ἀκασκαῖόν τ' ἄγαλμα πλούτου,
 μαλθακὸν ὀμμάτων βέλος,
 δηξίθυμον ἔρωτος ἄν-
 θος. Παρακλίνωσ' ἐπέκρα- 744
 νεν δὲ γάμου πικρὰς τελευ-
 τὰς, δύσεδρος καὶ δυσόμι-
 λος συμένα Πριαμίδαισιν
 πομπᾷ Διδὸς ξενίου
 νυμφόκλαυτος Ἐρινύς.
- ἀντ.γ'. Παλαίφατος δ' ἐν βροτοῖς γέρων λόγος τέτυκ- 750
 ται, μέγαν τελεσθέντα Φωτὸς ὄλ-
 βον τεκνοῦσθαι, μηδ' ἄπαιδα θνήσκειν·

728. ἦθος τὸ πρὸς τοκῆων Fl. V. τοκέων F. ἦθος Conington., τρόπους τε Enger.; uterque felicissime.

729. χάριν γὰρ τροφᾶς Fl. V. τροφῆσιν F. Corr. Pearson.

730. μηλοφόνοισιν ἄταις Fl. ἄταισιν F. V. μηλοφόνοισι σὺν ἄταις Fix et Ahr., ab Eng. receptum. Quotus quisque est qui vocis ἄτη vim recte intelligat? ap. Æsch. dico. Hic autem

But he, waiting a while, displays
 bent and mood of his parents;
 and, paying fee for his food with
 730 havoc of sheep which he slaughters,
 makes him a feast uninvited;
 home is defiled with the bloodshed;
 he the inmates' doughty grief,
 killing many, wasting much,
 735 by some god was *begot and* reared
 priest of death to the household.

And, I would say, thus to Ilion's state a temper came
 740 tuned to breezeless calm; wealth's soft eyes'-delight;
 melting arrow-glances; love's exotic
 stinging the soul *to sweet desire*.

But she altered and bitter ends
 745 wrought for the match, proving a sad
 sharer of seats and intercourse;
 who on a *fell* mission from Zeus,
 god of the board, sped unto Priam's
 folk, like a Fury espoused
 bringing tears by her marriage.

750 An ancient saw long pronouced among mankind hath been
 framed, that man's success great and fully grown
 gets an heir, and does not perish childless:

rectissime de ovium cæde usurpatur,
 ut ap. Soph. Ai. 307.

733. ἄμαχον δ' Fl. corr. in F.

736. προσετράφη libri. corr. Heath.

741. δ' inseruit Pors., τ' Herm.

743. δηξιθυμον integrum est, me
 judice.

747. πριαμιδαισι Fl. V.

749. Sic Fl. ἐρινίς F. V.

- ἐκ δ' ἀγαθᾶς τύχας γένει 755
 βλαστάνειν ἀκόρεστον οἰ-
 ζύν. Δίχα δ' ἄλλων μονόφρων
 εἰμί· τὸ δυσσεβὲς γὰρ ἔρ-
 γον μετὰ μὲν πλείονα τίκ-
 τει, σφετέρᾳ δ' εἰκότα γέννα. 760
 Οἴκων γὰρ εὐθυδίκων
 καλλίπαις πότμος αἰεί.
 στρ.δ'. Φιλεῖ δὲ τίκτειν ὕβρις μὲν παλαι-
 ᾶ νεάζουσαν ἐν κακοῖς βροτῶν 765
 ὕβριν, τότε ἢ τότε ὅταν τὸ κύριον μόλη
 φάος τόκου·
 δαίμονα τίταν, ἄμαχον, ἀπόλεμον,
 ἀνίερρον θράσος μελαι- 770
 νας μελάθροισιν ἄτας
 εἶδομέναν τοκεῦσιν.
 ἀντ.δ'. Δίκα δὲ λάμπει μὲν ἐν δυσκάπνοις
 δώμασιν, τὸν δ' ἐναΐσιμον τίει· 775
 τὰ χρυσόπαστα δ' ἔδεθλα σὺν πίνφ χερῶν
 παλιντρόποις
 ὄμμασι λιποῦσ' ὅσια προσέβαλε·

756. ἀζύν libri. corr. Pauw.

758. τὸ γὰρ libri. corr. Pors.

759. μετὰ libri. μετὰ Herm. Nec libet credere, et licet in variis opinionibus.

761. Particula γὰρ quam Aur. mutabat huic loco unice convenit: 'scelus, inquam, exitii parens est; nam justorum hominum sors non nisi felicitatis genetrix est'.

766. Sic libri, et omnia integra:

v. ex anacr., basi, dact., troch. dim. cat. est confictus. Non vidit hoc Herm., non Eng.; hic tamen proximorum verborum mendas νεαρά φάους· κότον acutissime perspectas habuit. νεαρά enim primo fuisse νεαράν, glossema ad νεάζουσαν adscriptum; deinde cetera, literis in ordinem suum restitutis, prodire φάος τόκου. Hucusque igitur locum olim impeditissimum prorsus emendatum habemus. Quod

755 for to a race from fortune fair
springs a grief that is never full.

I from the rest thinking apart
say that the sin, *and not success*,
afterwards breeds more, to their kind

760 likened; for homes practising-even-
right have a fortune for aye
blest with beautiful offspring.

But Pride grown old loves to breed Pride that spends
765 wanton youth rioting in mortals' ills,
(betimes or later, whene'er th' appointed birth-day comes)
a vengeful fiend

not to be contended with or warred against;
770 in unhallowed recklessness,
families' black perdition,
taking its parents' likeness.

But Justice shines *brightly* on smoke-defiled
775 homes, and pays homage to the upright man:
with eyes averted she, leaving halls picked out with gold
and filthy deeds,
sheds her rays *only* upon holy spots;

reliqua luce clariora sunt gratia referenda est Heimsoethio.

768. τε τᾶν libri. τίταν Heims. Jam nunc interprete vix opus est: 'Lasciviam, quoad impiam temeritatem domibus exitiosam, parentium instar'. ὕβρις est pater, mater, filia; sed non intelligunt hæc in Æschylea dictione ὀψιμαθεῖς.

775. δώμασι Fl. corr. in F. post τῆσι libri ingerunt βίον. ejecit Ahr.

776. ἐσθλὰ libri. εἶδεθλα Auratus, qua una correctione optime de posteris meriturus erat.

779. προσέβα του libri. προσέβαλε olim Herm., quo nihil verius; nam Δίκη adumbratur ut quæ Homericæ Ἥελίου instar sit, qui προσβάλλει ἀρούρας. του autem est pars posterior v. πλούτου. Ceterum et hic et alibi pro virili parte versus rectius distinxi.

δύναμιν οὐ σέβουσα πλού- 780
του παράσημον αἴνῳ·
πᾶν δ' ἐπὶ τέρμα νωμᾶ.

Ἄγε δὴ, βασιλεῦ, Τροίας πτολίπορθ',
'Ατρέως γένεθλον,
πῶς σε προσείπω, πῶς σε σεβίζω, 785
μήθ' ὑπεράρας μήθ' ὑποκάμψας
καιρὸν χάριτος;
πολλοὶ δὲ βροτῶν τὸ δοκεῖν εἶναι
προτίουσι, δίκην παραβάντες.

Τῷ δυσπραγοῦντί τ' ἐπιστενάχειν 790
πᾶς τις ἔτοιμος, δῆγμα δὲ λύπης
οὐδὲν ἐφ' ἧπαρ προσικνεῖται·

καὶ ξὺν χαίρουσιν ὁμοιοπρεπεῖς
ἀγέλαστα πρόσωπα βιῶνται.

Ὅστις δ' ἀγαθὸς προβατογνώμων 795
οὐκ ἔστι λαθεῖν ὄμματα Φωτὸς
τὰ δοκοῦντ' εὐφρονος ἐκ διανοίας
ὑδαρεῖ σαίνει φιλότητι.

Σὺ δέ μοι τότε μὲν στέλλων στρατιᾶν
'Ελένης ἔνεκ', οὐ γάρ σ' ἐπικεύσω, 800
κάρτ' ἀπομούσως ἦσθα γεγραμμένος,
οὐδ' εὖ πραπίδων οἶακα νέμων
ἄρος ἀκούσιον

783. πολίπορθ' libri. corr. Bl.

785. σεβίζω Fl. hanc formam
Herm. adamavit non tamen amplexa-
tus est. σεβίζω F. V. Hoc systema
in sex vv. redigunt, ut responsionem
efficiant, quæ effici non potest nisi
lacunis illatis ubi sensus integer est.

790. δ' libri. corr. Herm.

791. δεῖγμα Fl. V. δῆγμα F. et
Stobæus.

793, 794. καὶ ξυγχαίρουσιν — βια-
ζόμενοι libri. Recepi Weillii conjec-
turam, Pers. p. 120. χαίρουσιν est
participium.

797. τὰ est relativum.

798. σαίνειν libri. Casauboni conj.

780 courting not the pow'r of wealth
 falsely impressed with honour
 guides to its goal each action.

Come now my king, Troy's city-destroyer,
 offspring of Atreus,
 785 how shall I greet thee and do thee obeisance,
 so as to neither run wide nor turn short of
 honour's due measure?
 many of mortal men practise by preference
 the appearing to be, and transgress truth:
 790 and to bemoan in response to the hapless
 each one is ready; but from their sorrow
 no sting finds its way to the bosom:
 and along with the joyful taking the same mien
 they constrain features which laugh without gladness.
 795 But whoever is skilful in noting his sheep,
 the face of a man cannot be hid from him
 which seeming to do so from feelings of joy
but smiles with a watery affection.

Then when you led forth the army for Helen's
 800 sake, for I will not keep it concealed from you,
 to my eye you were very ungracefully drawn;
 not as skilfully wielding the tiller of thought,
 when you brought 'gainst their will

σάινει necessaria est.

800. Musgr. inseruit σ'. Sed fortasse οὐδ' ἐπικεύσω vera lectio est, nam poeta ob oculos habuisse videtur Π. 5. 816 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω. Cf. infra v. 805.

803. θράσος ἐκούσιον libri. ἀκούσιον Canter. ἄρος Heims. 'ὄφελος καὶ βλάβος ἀκούσιον'. Hesych. Vox est Æschylea huic loco optime conveniens. Cf. Π. 1. 410 ἐπαύρωνται βασιλῆος, et Hes. Op. 258, unde hæc sumpta sunt.

ἀνδράσι θνήσκουσι κομίζων.

Νῦν δ' οὐκ ἀπ' ἄκρας Φρενὸς οὐδ' ἀφίλως 805
εὐφρων νόος εὖ τελέσασιν.

Γνώσει δὲ χρόνῳ διαπευθόμενος
τόν τε δικαίως καὶ τὸν ἀκαίρως
πόλιν οἰκουροῦντα πολιτῶν.

ΑΓΑΜΕΜΝΩΝ.

Πρῶτον μὲν Ἄργος καὶ θεοὺς ἐγχωρίους 810

δίκη προσειπεῖν, τοὺς ἐμοὶ μεταίτιους
νόστου, δικαίων θ' ὧν ἐπραξάμην πόλιν

Πριάμου· δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ
κλύοντες ἀνδροθνήτας Ἰλίου Φθορᾶς

ἔς αἱματηρὸν τεῦχος οὐ διχορρόπως 815

ψήφους ἔθεντο· τῷ δ' ἐναντίῳ κύτει
ἐλπὶς προσήει χέρσος οὐ πληρουμένῳ.

Καπνῷ δ' ἀλοῦσα νῦν ἔτ' εὐσημος πόλις·

ἄτης θύελλαι ζῶσι· συνθνήσκουσα δὲ

σποδὸς προπέμπει πύονας πλούτου πνοάς. 820

Τούτων θεοῖσι χρῆ πολύμνηστον χάριν

τίνειν· ἐπέιπερ κάλλαγὰς ὑπερκόπους

ἐπραξάμεσθα· καὶ γυναικὸς οὔνεκα

πόλιν διημάθυνεν Ἀργεῖον δάκος,

ἵππου νεοσσός, ἀσπιδοφόρος λεώς, 825

806. πόνος libri. πνός Weil. νόος
Heims.

813. Cf. Supp. 934.

814. φθορὰς libri. corr. Dobræus.
Cetera sana sunt.

817. χειρὸς libri. χέρσος ego. Nempe χέρσος primo fuit, non ita pridem χέρρος, jamdiu χειρὸς. Ecce egregium Æschyleæ ubertatis exemplum: κύτος

est γαστήρ (ἄκντος· ἢ μὴ κύουσα E. M. s. v.), προσήει dicitur ut προσίεται γυναικί, χέρσος nimirum est 'sterilis'. denique πληρουμένῳ refert phrasin πληροῦν γυναῖκα. Imago: dii de Trojæ aut salute aut exitio suffragia ferunt: adstant duæ urnæ, altera salutaris, altera letalis: hanc, inquit, cruoris virorumque necis implent, sed illam

on the dying the fruit of your actions.

805 Now with no surface-thought nor unlovingly
 my mind is rejoiced that you end well:
 and in time by a thorough inquiry you 'll know
 him who uprightly and him who unfittingly
 of the people keeps house in the city.

AGAMEMNON.

810 First Argos and the country's gods 'tis fit
 that I address, parties along with me
 in my return and the redress I've won
 from Priam's state. For gods who hear not suits
 by word of mouth dropped no mere make-weight votes
 815 in bloody ballot-box for Ilion's sack,
 votes dooming men to death: dry, barren Hope
 came to the opposite vase which was not filled.
 The town still certifies its fall by smoke:
 only death's storm-wrack lives; the embers too
 820 dying gasp out rich breath from wealth *devoured*.
 For this we must repay the gods a meed
 of long remembrance; since we claimed and took
 monstrous reprisals, and for a woman's sake
 the Argive beast, a horse's colt in form
 825 of a shield-bearing host, has razed a town

ne unum quidem vitæ germen gravi-
 dem reddit. At sic maris vice fungitur
 Spes. Ita: id voluit poeta. Ceterum
 confer, si tanti est, plura in Comment.

819. Sic libri. κακῆ θύουσιν ἀέλλη
 Hes. Th. 874. Hic hujus fabulæ
 correctores admonere libet, pluris
 esse Hesiodi, Theognidis, Solonis
 si quæ extent ter pure legisse, quam

cetera omnia.

822. καὶ πάγας ὑπερχότους libri.
 Illud Ahr., hoc Heath., emend.
 Quum vero certum mihi videretur
 καὶ πάγας corrupta esse, non opus
 erat Paleii, Hermanni cet. ἐφρα-
 ξάμεσθα falsi arguere. Junge: καὶ ὑπ.

825. ἀσπιδηστρόφος Fl. V. ἀσπι-
 δοστρόφος F. Corr. Bl.

πήδημ' ὀρούσας ἀμφὶ Πλειάδων δύσιν·
 ὑπερβορῶν δὲ πύργον ὠμηστῆς λέων
 ἄδην ἔλειξεν αἵματος τυραννικοῦ.
 Θεοῖς μὲν ἐξέτεινα Φροῖμιον τόδε·
 τὰ δ' ἐς τὸ σὸν Φρόνημα, μέμνημαι κλύων 830
 καὶ Φημὶ ταῦτά καὶ συνήγορόν μ' ἔχεις.
 Παύροις γὰρ ἀνδρῶν ἐστὶ συγγενὲς τόδε
 φίλον τὸν εὐτυχοῦντ' ἄνευ Φθόνου σέβειν·
 δύσφρων γὰρ ἴδς καρδίαν προσήμενος
 ἄχθος διπλοῖζει τῷ πεπαμένῳ νόσον, 835
 τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν βαρύνεται
 καὶ τὸν θυραῖον ὄλβον εἰσορῶν στένει.
 Εἰδὼς λέγοιμ' ἄν· εὖ γὰρ ἐξεπίσταμαι
 ὀμιλίας κάτοπτρον, εἰδῶλον σκιᾶς,
 δοκοῦντας εἶναι κάρτα πρευμενεῖς ἐμοί. 840
 Μόνος δ' Ὀδυσσεύς, ὅσπερ οὐχ ἐκὼν ἔπλει,
 ζευχθεῖς ἔτοιμος ἦν ἐμοὶ σειραφόρος·
 εἴτ' οὖν θανόντος εἶτε καὶ ζῶντος πέρι
 λέγω. Τὰ δ' ἄλλα, πρὸς πόλιν τε καὶ θεοῦς,
 κοινοὺς ἀγῶνας θέντες ἐν πανηγύρει 845
 βουλευσόμεσθα· καὶ τὸ μὲν καλῶς ἔχον
 ὅπως χρονίζον εὖ μενεῖ βουλευτέον.
 Ὅτῳ δὲ καὶ δεῖ Φαρμάκων παιωνίων,
 ἦτοι κέαντες ἢ τεμόντες εὐφρόνως
 πειρασόμεσθα πῆμ' ἀποστρέψαι νόσου. 850
 Νῦν δ' ἐς μέλαθρα καὶ δόμους ἐφεστίους
 ἐλθὼν θεοῖσι πρῶτα δεξιῶσομαι

826. ὀρούσας Fl. Temeritatis est, me iudice, hujusmodi versus corrigere.

827. ὑπερβορῶν Fl. F. ὑπερβορῶν V.

831. ταῦτα libri. corr. Aur.

833. φθόνων Fl. corr. in F. V. ψόγου Stobæus.

taking its spring just as the Pleiads set.
 And, having cleared the wall, like lion fed
 on raw flesh, lapped to surfeit royal blood.
 I have stretched out this prelude to the gods:
 830 as for your sentiments; I heard and bear
 in mind, and say the same; in me you have
 a fellow-pleader. 'Tis innate in few
 to court a prosperous friend without dislike.
 Ill-natured venom seated at the heart
 835 doubles the load for him who has got the sore,
 for he is both oppressed by his own woes,
 and sighs at sight of wealth outside his door.
 I'll speak from knowledge: well I wot that those
 who seemed to be quite complaisant to me
 840 were only friendship's mirror, a shade's ghost.
 But one, Ulysses, who was loth to sail,
 when harnessed was a trace-horse prompt at call.
 Thus, whether of a living man or dead,
 I speak. As for the rest touching the state
 845 and gods we 'll summon public courts in full
 assembly and consult; and must contrive
 that what is sound may last and well abide.
 And if a man needs healing remedies
 by cauterly or by cutting kindlily
 850 we 'll strive to avert the pain of his disease.
 Now having reached my halls and chambers round
 my hearth, I will first clasp the gods' right hands

835. πεπαμμένω libri. corr. Pors.

836. αὐτοῦ et πήμασι Fl.

842. σειρασφόρος V.

850. πήματος τρέψαι νόσον. Dedi
 præclaram Porsoni em. omnibus,
 præter Herm., probatam.

οἷπερ πρόσω πέμψαντες ἤγαγον πάλιν·
νίκη δ' ἐπείπερ ἔσπετ' ἐμπέδως μένοι.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

- Ἄνδρες πολῖται, πρέσβος Ἀργείων τόδε, 855
οὐκ αἰσχυνοῦμαι τοὺς Φιλάνορας τρόπους
λέξαι πρὸς ὑμᾶς· ἐν χρόνῳ δ' ἀποφθίνει
τὸ τάρβος ἀνθρώποισιν. Οὐκ ἄλλων πάρα
μαθῶσ', ἐμαυτῆς δύσφορον λέξω βίον
τοσόνδ' ὅσονπερ οὗτος ἦν ὑπ' Ἰλίῳ. 860
Τὸ μὲν γυναῖκα πρῶτον ἄρσενος δίχα
ἦσθαι δόμοις ἔρημον ἔκπαυλον κακόν,
πολλὰς κλύευσαν κληδόνας παλιγκότους·
καὶ τὸν μὲν ἤκειν, τὸν δ' ἐπειςφέρειν κακοῦ
κάκιον ἄλλο, πῆμα λάσκοντας δόμοις. 865
Καὶ τραυμάτων μὲν εἰ τόσων ἐτύγχανεν
ἀνὴρ ὄδ', ὡς πρὸς οἶκον ὠχετεύετο
Φάτις, τέτρηται δικτύου πλέω λέγειν.
Εἰ δ' ἦν τεθνηκώς, ὡς ἐπλήθουον λόγοι,
τρισώματός τ' ἄν Γηρυῶν ὁ δεύτερος 870
πολλὴν ἄνωθεν, τὴν κάτω γὰρ οὐ λέγω,
χθονὸς τρίμοιρον χλαῖναν ἐξηύχει λαβών,
ἅπαξ ἐκάστῳ κατθανῶν μορφώματι.
Τοιῶνδ' ἕκατι κληδόνων παλιγκότων
πολλὰς ἄνωθεν ἀρτάνας ἐμῆς δέρης 875
ἔλυσαν ἄλλοι πρὸς βίαν λελημμένης.
Ἐκ τῶνδ' εἰ παῖς ἐνθάδ' οὐ παραστατεῖ,

863. ἠδονὰς libri. Auratus ille commate post ἄλλο posito.
correxerit.

867. ἀνὴρ libri. Corr. Herm. ὠχε-

864, 865. Satis placent, ut verti, τεύετο libri. Corr. Heath.

who sent me forth and brought me back, and since
victory went with me may she fast abide.

CLYTEMNESTRA.

855 Men citizens, the Argives' senate here,
I'll not be shamed from telling you the traits
of my love for my lord: in time *that* fear
withers for mortals. Not by others taught,
shall I describe my own untoward life
860 so much as passed when he was *camped* at Troy.
First, for a wife abandoned by the male
to sit forlorn at home is frightful woe,
and hear word-omens many unassuaged;
croakers of home-distress — one just come in,
865 when, lo, a second loads bad news with worse.
And if this man received as many wounds
as rumour's watercourse led streaming home;
he 's punctured, so to speak, more than a net:
and had he died as swoln tidings ran
870 truly this second Geryon with three forms
would boast of getting thrice his share of thick
upper mould-blanket — of the under one
I speak not — if he died in each shape once.
Because of these word-omens unassuaged
875 others, when I was caught, unloosed perforce
above me many a neck-encircling noose.
And hence the boy is not here standing by,

868. φάσις Fl. τέρωται libri. ticam Pors.
τέρηται Ahr. 870. τ' ἄν libri. Corr. Wellauer.
869. ἐπληθυνον libri. Formam At- 871. Facete loquitur insidiatrix.

ἐμῶν τε καὶ σῶν κύριος πιστωμάτων,
 ὡς χρῆν, Ὀρέστης· μηδὲ θαυμάσης τόδε·
 τρέφει γὰρ αὐτὸν εὐμενῆς δορυξένος 880
 Στρόφιος ὁ Φωκεύς, ἀμφίλεκτα πῆματα
 ἐμοὶ προφωνῶν, τὸν θ' ὑπ' Ἰλίῳ σέθεν
 κίνδυνον, εἴ τε δημόθρους ἀναρχία
 βουλήν καταρρίψειεν· ὥστε σύγγονον
 βροτοῖσι τὸν πεσόντα λακτίσαι πλέον. 885
 Τοιάδε μέντοι σκῆψις οὐ δόλον φέρει.
 Ἐμοιγε μὲν δὴ κλαυμάτων ἐπίσσυτοι
 πηγαὶ κατεσβήκασιν, οὐδ' ἐνὶ σταγῶν·
 ἐν ὄψικοίτοις δ' ὄμμασιν βλάβας ἔχω,
 τὰς ἀμφὶ σοὶ κλαίουσα λαμτηρουχίας 890
 ἀτημελήτους αἰέν. Ἐν δ' ὄνειρασιν
 λεπταῖς ὑπαὶ κώνωπος ἐξηγειρόμην
 ῥιπαῖσι θωῦσσοντος, ἀμφὶ σοὶ πάθῃ
 ὄρῳσα πλείω τοῦ ξυνεύδοντος χρόνου.
 Νῦν ταῦτα πάντα τλαῖσ', ἀπενθήτῳ φρενί — 895
 τερπνὸν δὲ τ' ἀναγκαῖον ἐκφυγεῖν ἅπαν — 902
 λέγοιμ' ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα,
 σωτῆρα ναὸς πρότονον, ὑψηλῆς στέγης
 στῦλον ποδηρῆ, μονογενὲς τέκνον πατρί,
 γαῖαν φανεῖσαν ναυτίλοις παρ' ἐλπίδα,
 κάλλιστον ἦμαρ εἰσιδεῖν ἐκ χεῖματος, 900
 ὄδοιπόρῳ διψῶντι πηγαῖον ῥέος.
 Τοιοῖςδέ τοί νιν ἀξιῶ προσφθέγμασιν·

878. πιστευμάτων libri. Corr.
Herm. coll. Eum. 214.

888. κατεσβήκασιν, θ supra τ et
τ supra β adscriptis Fl., ut sit κα-
θεστήκασιν.

889. κλάβας Fl.

896. Hic versus vulgo post v. 901
legitur: transposuit Eng.

897. Sunt quos articulus offendat.
τόνδ' ἐγὼ Weil.

who holds the pledge of my good faith and yours,
 Orestes, as he ought; be not surprised;
 880 our kind ally is entertaining him,
 the Phocian Strophius, who forewarned me of
 sorrow's dilemma, your own risk at Troy,
 and — should the people's clamorous rioting
 fling down the senate; since it is innate
 885 in man to spurn the fallen all the more.
 A plea of this kind surely bears no guile.
 And now for me the gushing founts of tears
 are quenched; there is not *even* one trickling drop:
 I've weakness in my late-reposing eyes,
 890 for your sake weeping the fire-signal-stacks
 ever, *it seemed*, neglected: then, in dreams
 while in my fear for you I saw more woes
 than my sleep-fellow time *could bring*, I waked
 at the light wing-strokes of the buzzing gnat.
 895 Now having borne all this, with mind ungrieved —
 902 for sweet is flight from all that comes perforce —
 I'd call this man a watch-dog of the folds;
 a stay, the vessel's saviour; a high roof's
 firm-footed prop; to a father, his ~~one~~ child;
 the land descried by sailors past all hope;
 900 after a storm a day most fair to see;
 a fountain's stream to thirsty traveller.
 Such are the titles which I deem his due:

898. στόλον Fl. στύλον F. V. Acc. corr. Dind.

899. και γην libri. Sed quum certum sit hæc ab Homericò illo sumpta esse γαῖαν ἀελπεῖα δῶκεν ἰδέσθαι, nam

et δῶμ' ἀελπτου v. 911, dubitari non potest quid sit scribendum.

902. τοιοῖςδε τοίνυν libri. Corr. Schutz.

Φθόνος δ' ἀπέστω· πολλὰ γὰρ τὰ πρὶν κακὰ
 ἠνειχόμεσθα. Νῦν δέ μοι, Φίλον κάρα, 905
 ἔκβαιν' ἀπήνης τῆςδε μὴ χαμαὶ τιθεῖς
 τὸν σὸν πόδ', ὦναξ, Ἴλιου πορθήτορα.
 Δμωαί, τί μέλλεθ', αἷς ἐπέσταλται τέλος
 πέδον κελεύθου στρωννύναι πετάσμασιν;
 εὐθύς γενέσθω πορφυρόστρωτος πόρος 910
 ἐς δῶμ' ἄελπτον ὡς ἂν ἠγῆται δίκη.
 Τὰ δ' ἄλλα Φροντὶς οὐχ ὕπνῳ νικωμένη
 θήσει δικαίως σὺν θεοῖς εἰμαρμένα.

ΑΓΑΜΕΜΝΩΝ.

Λήδας γένεθλον, δωμάτων ἐμῶν Φύλαξ,
 ἀπουσίᾳ μὲν εἶπας εἰκότως ἐμῇ, 915
 μακρὰν γὰρ ἐξέτεινας· ἀλλ' ἐναισίμῳς
 αἰνεῖν, παρ' ἄλλων χρὴ τὸδ' ἔρχεσθαι γέρας.
 Καὶ τ' ἄλλα μὴ γυναικὸς ἐν τρόποις ἐμὲ
 ἄβρυνε, μηδὲ βαρβάρου Φωτὸς δίκην
 χαμαιπετὲς βόημα προσχάνης ἐμοί, 920
 μηδ' εἶμασι στρώσασ' ἐπίφθονον πόρον
 τίθει· θεοὺς τοι τοῖςδε τιμαλφεῖν χρεῶν·
 ἐν ποικίλοις δὲ θνητὸν ὄντα κάλλεσιν
 βαίνειν ἐμοὶ μὲν οὐδαμῶς ἄνευ φόβου.
 Λέγω κατ' ἄνδρα, μὴ θεόν, σέβειν ἐμέ. 925
 Χωρὶς ποδοψήστρων τε καὶ τῶν ποικίλων
 κληδῶν αὐτεῖ· καὶ τὸ μὴ κακῶς φρονεῖν
 θεοῦ μέγιστον δῶρον· ὀλβίσαι δὲ χρὴ
 βίον τελευτήσαντ' ἐν εὐεστοῖ Φίλῃ.

904. Karsten. et Enger. malunt
τὸ πρὶν.

905. δ' ἐμοὶ libri. Corr. Scho-
lefield.

let envy keep aloof, for many were
 905 the ills we bore before. Now, my beloved,
 step from this car, and set not on the ground
 thy foot, my king, that ravager of Troy.
 Why wait ye, maids, for whom the task is set
 to spread his pathway's ground with draperies?
 910 let the way instantly be purple-spread,
 that his desert may lead him to a home
 un hoped for. By god's help my care, sleep-proof,
 shall justly settle, as ordained, the rest.

AGAMEMNON.

Leda's descendant, guardian of my halls,
 915 you 've made such speech as suits my absence well;
 you stretched it to great length: but fittingly
 to praise — that prize from others must proceed.
 And, for the rest, treat me not softly like
 a woman, nor as suits a Phrygian chief
 920 mouth out to me a lowly-bent address:
 nor make my path by spreading it with cloth
 a mark for envy; we must court the gods
 with these; and, sooth, that I a mortal man
 should tread on broidered beauties is no way
 925 devoid of fear. I bid you worship me
 as man, not god. Without these carpetings
 and figured-cloths fame talks. God's largest gift
 is, not to cherish pride. We must count blest
 him who has closed his life in sweet welfare.

908. τέλος Fl. V. τάδε F. βόημα F. βόαμα V. vulgo. Illud
 920. βόαμα Fl., η supra scripto. tumentur Rost. et Enger.

Εἶπον τάδ' ὡς πράσσοιμ' ἂν εὐθαρσῆς ἐγώ. 930

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Καὶ μὴν τόδ' εἶπέ μὴ παρὰ γνώμην ἐμήν.

ΑΓΑΜΕΜΝΩΝ.

Γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Ἡὔξω θεοῖς δείσας ἂν ᾧδ' ἔρδειν τάδε.

ΑΓΑΜΕΜΝΩΝ.

Εἴπερ τις, εἰδώς γ' εὖ τόδ' ἐξεῖπον τέλος.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Τί δ' ἂν δοκεῖ σοι Πρίαμος, εἰ τάδ' ἤνυσεν; 935

ΑΓΑΜΕΜΝΩΝ.

Ἐν ποικίλοις ἂν κάρτα μοι βῆναι δοκεῖ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Μὴ νυν τὸν ἀνθρώπειον αἰδεσθῆς ψόγον.

ΑΓΑΜΕΜΝΩΝ.

Φήμη γε μέντοι δημόθρους μέγα σθένει.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Ὁ δ' ἀφθόνητος οὐκ ἐπίζηλος πέλει.

930. εἰ πάντα δ' ὡς πράσσοιμ' ἂν, libri. πράσσοιμεν Dind., ἂν εἶην, si diis placet, subaudito. Rem perspexit

Weilius: 'hæc dixi sic ut equidem agendo fidenter periclitarer'.

933. Rectissime interpretatus est

930 Thus have I said and thus should boldly act.

CLYTEMNESTRA.

Pray do not speak so as to thwart my will.

AGAMEMNON.

My will be sure that I shall not corrupt.

CLYTEMNESTRA.

In fear you might have vowed the gods this act.

AGAMEMNON.

None more; I spoke to that end well advised.

CLYTEMNESTRA.

935 What think you Priam, this achieved, had done?

AGAMEMNON.

Walked on the damask certainly, I think.

CLYTEMNESTRA.

Be not abashed then at mere human blame.

AGAMEMNON.

Yet much the commons' murmuring talk prevails.

CLYTEMNESTRA.

At least the unenvied man is not admired.

Bl., *ei εδεισας, ηύξω άν.*

935. *δοκῆ libri.* Corr. Stanl.

936. *δοκῆ Fl. V.* Corr. in F.

937. *αιδεσθεις Fl. αιδεσθης F. αιδε-*
σθης Aur.

ΑΓΑΜΕΜΝΩΝ.

Οὔτοι γυναικὸς ἔστιν ἰμείρειν μάχης.

940

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει.

ΑΓΑΜΕΜΝΩΝ.

ἼΗ καὶ σὺ νίκην τήνδε δήριος τίεις;

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Πιθοῦ· κράτος μέντοι πάρες γ' ἐκὼν ἐμοί.

ΑΓΑΜΕΜΝΩΝ.

Ἄλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἀρβύλας
λύοι τάχος, πρόδουλον ἔμβασιν ποδός.

945

Καὶ τοῖςδε μ' ἐμβάινουθ' ἀλουργέσιν θεῶν
μή τις πρόσωθεν ὄμματος βάλοι φθόνος.

Πολλὴ γὰρ αἰδῶς δωματοφθορεῖν ποσὶν
φθείροντα πλοῦτον ἀργυρωνήτους θ' ὑφάς.

Τούτων μὲν οὔτω. Τὴν ξένην δὲ πρευμενῶς
τήνδ' ἐσκόμιζε· τὸν κρατοῦντα μαλθακῶς

950

θεὸς πρόσωθεν εὐμενῶς προσδέρκεται·
ἐκὼν γὰρ οὐδεὶς δουλίῳ χρῆται ζυγῶ.

Αὕτη δὲ πολλῶν χρημάτων ἐξαίρετον
ἄνθος, στρατοῦ δώρημ', ἐμοὶ ξυνέσπετο.

955

Ἐπεὶ δ' ἀκούειν σοῦ κατέστραμμαι τάδε,
εἴμ' ἐς δόμων μέλαθρα πορφύρας πατῶν.

942. Sic libri. Verbo: 'egone solus, an tu quoque hanc certaminis victoriam affectas?'

946. Sic Fl. σὺν τοῖςδε F. V. Deinde ἐμβάινουθ' ἀλ. Fl. F. corr. in V.

AGAMEMNON.

940 'Tis not a woman's part to court dispute.

CLYTEMNESTRA.

On fortune's favourites ev'n defeat looks well.

AGAMEMNON.

Do you too prize such victory in a strife?

CLYTEMNESTRA.

Comply: yet freely yield the palm to — me.

AGAMEMNON.

Well, if it please you, some one quickly loose
 945 *these* shoes, the foot's mock-lacquey stepping-place.
 And may no god's eye's envy, as I tread
 these sea-dyed tissues, smite me from afar.
 It is great scandal to despoil the house
 by spoiling treasure with one's feet, the webs
 950 weighed against silver. Thus *I deem* of this.
 But greet this maiden-stranger courteously:
 the gentle conquerer god regards from far
 with favour; for none willingly puts on
 the slavish yoke. She followed me, the flower
 955 selected from much wealth, an army's gift.
 And since I'm bent to obey you in this act,
 I'll pace the purple to my palace-halls.

948. σωματοφορεῖν πόνον libri. πο-
 σιν Scaliger. δωματοφορεῖν Schutz.,
 quem Bl., Herm., Eng. secuti sunt.

Sensus est, quem dedi in versione.

950. τοῦ μὲν μὲν αὐτῶ Emper.; Eng.

954. αὐτῆ libri. αὐτῆ Aur.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

Ἔστιν θάλασσα, τίς δέ νιν κατασβέσει;
 τρέφουσα πολλῆς πορφύρας ἰσάργυρον
 κηκίδα παγκαίνιστον, εἰμάτων βαφάς. 960

Οἴκῳ δ' ὑπάρχει τῶνδε σὺν θεοῖς, ἄναξ,
 πλουτεῖν· πένεσθαι δ' οὐκ ἐπίσταται δόμος.
 Πολλῶν πατησμὸν δ' εἰμάτων ἂν ἠϋξάμην
 δόμοισι προὔνεχθέντος ἐν χρηστηρίοις,
 ψυχῆς κόμιστρα τῆςδε μηχανωμένη. 965

Ῥίζης γὰρ οὔσης φυλλὰς ἴκετ' ἐς δόμους,
 σκιὰν ὑπερτείνασα Σειρίου κήνός.
 Καὶ σοῦ μολόντος δωματῖτιν ἐστίαν,
 θάλπος μὲν ἐν χειμῶνι σημαίνει μολόν·
 ὅταν δὲ τεύχη Ζεὺς ἀπ' ὀμφακος πικρᾶς 970
 οἶνον, τόθ' ἠδὺ ψῦχος ἐν δόμοις πέλει,
 ἀνδρὸς τελείου δῶμ' ἐπιστρωφωμένου.
 Ζεῦ, Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει·
 μέλοι δέ τοι σοὶ τῶνπερ ἂν μέλλης τελεῖν.

ΧΟΡΟΣ.

στρ.α. Τίπτε μοι τόδ' ἐμπέδως 975
 δεῖμα προστατήριον
 καρδίας τερασκόπου ποτᾶται,

959. *eis ἄργυρον libri.* Corr. Salmasius.

960. *οἶκος libri.* οἴκῳ, quod Bl. conjecerat, ego scripsi. Scilicet ὑπάρχει est Atticum illud, quod valet 'contigit' ut Dem. Ph. 1. ὑπάρχει ὑμῖν χρῆσθαι et passim. Deinde vocabula τῶνδε et πένεσθαι satis demonstrant ἔχειν esse glossam ad πλουτεῖν

adscriptam. Eng. conj. γέμων. Possis et βρύειν vel πλήθειν, inepta omnia; nam πλουτεῖν unice respondet voci πένεσθαι.

962. *ἔχειν libri.* πλουτεῖν ego.

963. *δειμάτων libri.* Corr. Aur., et Canter.

965. *μηχανωμένης libri.* Corr. Aur. Huic mendæ causam præbuit v. τῆςδε.

CLYTEMNESTRA.

There is the sea — and who shall dry it up? —
 which for much purple cloth breeds juice as dear
 960 as silver, ever fresh for use, robe-dyes.
 Of this our house, sire, by god's grace, can boast
 rich store; the house knows not to lack. I would
 have vowed much raiment-trampling, had that been
 prescribed the house by oracles, when I
 965 was planning means to escort thy life safe home.
 For, now the root lives, leaves come to the house,
 spreading a screen against dog Sirius;
 and by your coming to the family hearth
 you notify that warmth has come in frost:
 970 and when Zeus makes the wine from unripe grapes,
 then is there coolness sweet at home, if in
 the house a husband fully blest sojourns.
 O Zeus, fulfilment's god, fulfil my prayers,
 and see to that which thou wilt now fulfil.

CHORUS.

975 Why does this presentiment
 domineering steadily
 o'er my portent-scanning spirit hover?

967. *ὑπερτίνασα* Fl. corr. in F. V.
ὑπερτείνουσα Aur., Dind. sine idonea
 causa.

969. *μόλων* libri. Corr. Voss. et Bl.

970. *ζεύς τ' ἀπ'* F. V. *ζεύς τ' ἀπ'*
 Fl. τ' delevit Aur.

971. *τότ' ἤδη* libri, ut quod maxi-
 me, putidum. *τόθ' ἠδὲ* Aur. recte,
 ut ille fere omnia. 'frigus amabile'.

972. *ἐπιστρεφωμένου* Fl. *ἐπιστρο-*
φωμένου F. corr. in V.

974. *μέλη*, supra scripto *οι*, *δέ*
σοι Fl. *μέλοι δέ τι σοι* V. *μέλοι δέ*
ται σοι F. *σοι* Pors.

976. *δείγμα* Fl. V. *δείμα* F. sec.
 Bekk.; idem conj. Aur. *δείγμα* esset
 'indiculum' idque ridiculum.

μαντιπολεῖ δ' ἀκέλευστος ἄμισθος ἀοιδά;
οὐδ' ἀποπτύσαν δίκαν 980

δυσκρίτων ὄνειράτων

θάσος εὐπειθὲς ἴ-

ζει Φρενὸς Φίλον θρόνον;

χρόνος δ' ἐπεὶ προὔμνησ' ἰδὼν ἐν ξυμβόλοις

Φάσματ' ἄτας παρή- 985

βησεν, εὖθ' ὑπ' Ἴλιον

ῶρτο ναυβάτας στρατός.

ἀντ.α. Πεύθομαι δ' ἀπ' ὀμμάτων

νόστον, αὐτόμαρτυς ὦν.

Τὸν δ' ἄνευ λύρας ὅμως μονωδεῖ 990

θρήνον Ἐρινύος αὐτοδίδακτος ἔσωθεν

θυμός, οὐ τὸ πᾶν ἔχων

ἐλπίδος Φίλον θράσος.

Σπλάγχνα δ' οὔτοι ματᾶ- 995

ζει πρὸς ἐνδίκους Φρεσίν,

τελεσφόροις δίναις κυκλούμενον κέαρ.

Εὐχομαι δ' ἐξ ἐμᾶς

ἐλπίδος ψύθη πεσεῖν

ἔς τὸ μὴ τελεσφόρον. 1000

στρ.β'. Μάλα γέ τοι τὸ πολέος γ' ὑγίαιας

980. ἀποπτύσας Fl. V. ἀποπτύσαι
F. Corr. Scaliger.

982. εὐπειθὲς libri. Corr. Rossbach
et Westphal, m. gr. ἴξει Fl. ἴξει F.
V. Corr. Scaliger.

984. χρόνος δ' ἐπεὶ (ἐπὶ F.) πρυμνη-
σίων ξυνεμβόλοις ψαμμίας ἀκάτα (ἀκά-
τας F. V.) libri. Hæc miris modis
confusa, corrupta, præpostere col-
locata, tantum non glossis foedata
sunt. Causam præbuit huic ruinæ

perperam scripta prima vox πρυμνη-
σιδων, quæ sane satis probabiliter
πρυμνησίων correctæ est: hinc adeo
lintres in arena hærebant, et funibus
simul alligatis, vel, remis in nu-
merum adductis, sesquiversus allisus
est. Cfr. φάσματα φανῶν supr. v.
145. ἰδὼν est Calchas. Si spondæus
in quinta sede offendit, scribe κέαρ
κυκλούμενον in v. antist.

990. δπως libri. Corr. Stanl. Dein-

why does song play the diviner unbidden, unguerdoned?
 980 why, not spurning it like dreams
 hard to sift, does confidence
 firm in faith not retain
 its own seat within my breast?
 and yet the time has passed its prime since he forewarned
 985 who in types saw the sprites
 of destruction when to Troy
 sped the ship-ascending host.

 From my eyes I learn, my own
 witness, of his home-return;
 990 yet without the lyre my soul self-lessoned
 strikes up within me a solo, a wail of Erinnyes;
 not retaining its beloved
 fullest confidence of hope.
 995 Nor for naught starts my breast
 at the midriff's truthful tale, —
 my heart, that whirls in rounds which bring an end fulfilled.
 But I pray that my fears
 failing promise may in lies
 1000 issue, in no end fulfilled.

Truly each stage of health far advanced

de libri ὑμνωδεῖ, quod ex ὁμνωδεῖ
 correctum est, quum μωνωδεῖ debuit.
 Præterea primo ante se habuit v.
 δμως. Quid si sensus quoque hoc
 verb. mavult? At si duobus locis
 corruptis demus syll. ὑμν corripiti
 posse, nihil certi erit usquam.

991. ἐριννὺς libri. Corr. Herm. et Pors.

995. ματάζει libri. Corr. Herm.

998. Sic Fl. nec quisquam cor-

rigere voluisset si v. stroph. quem dedi invenisset.

999. ψυδῆ Fl. F. ψυδῆ V. Corr. Stephanus.

1001. μάλα γάρ τοι τᾶς πολλᾶς ὑγείας Fl. V. μάλα γε (γάρ supra scripto) τοι δὴ cet. F. Hæc Herm. in formulam maxime probabilem redegit, nec multum discrepat, me iudice, ab ea quam Æsch. promulgavit.

ἀκόρεστον τέρμα· νόσος γὰρ αἰεὶ γεί-
των ὁμότοιχος ἐρείδει·
καὶ πότμος εὐθυπορῶν 1005

ἄνδρὸς ἔπαισεν πρὸς ἄφαντον ἔρμα.
Καὶ τὸ μὲν πρὸ χρημάτων
κτησίων ὄκνον βαλὼν
σφενδόνας ἀπ' εὐμέτρου 1010

οὐκ ἔδου πρόπας δόμος
πημονᾶς γέμων ἄγαν,
οὐδ' ἐπόντισε σκάφος.

· Πολλά τοι δόσις ἐκ Διὸς ἀμφιλα- 1015
Φῆς τε καὶ ἐξ ἀλόκων ἐπετειᾶν
νῆστιν ὤλεσεν νόσον·

ἀντ.β'. τὸ δ' ἐπὶ γᾶν πεσὸν ἄπαξ θανάσιμον
προπάρειθ' ἄνδρὸς μέλαν αἶμα, τίς ἂν τοῦτ'
ἀγκαλέσαιτ' ἐπαείδων; 1020

Οὐδὲ τὸν ὀρθοδαῆ
τῶν Φθιμένων Ζεὺς ἀνάγειν ἂν εἶρξεν.
Εἰ δὲ μὴ τεταγμένα 1025

Μοῖρα μοῖραν ἐκ θεῶν

1002. Bl. addidit αἰεὶ, probante Herm. Ceterorum conj. nequam sunt.

1006. Inserui πρὸς. Cf. v. antistr.

1008. τὸ μὲν valet τοῦτο μὲν 'hoc si accidit', cui opponendum erat τοῦτο δὲ in v. antistr. 'at si illud, scilicet, homicidium'.

1009. ὄκνος libri. ὄκνον ego. 'domus, inquit, si opes perdendi cunctationem projecit, non tota submergitur'. Junge: ὄκνον πρὸ χρημάτων (non προβαλὼν τὸ μὲν χρημάτων) 'cunctationem, quæ quasi propugnat pro salute opum'.

1011. Ap. Hes. est ἄπας βίος, sensus idem; Op. 687.

1012. πημονᾶς Fl. F. corr. in V.

1016. καῖ Fl. corr. in F. V.

1018. πεσόνθ' ἄπαξ libri. Corr. Pauw. θ' enim ad v. θανάσιμον pertinet: sic Eng., Porsoni corr. sprete.

1019. πρόπαρ Fl. corr. in F. V. Deinde τίς τ' ἀγκαλέσαιτ' T. omissio πάλιν quod Fl. V. præbent ante ἀγκ. Recte: nam glossa erat ad ἀγκ- adscripta. τ' illa superest de pæne evanido τοῦτ', quod restitui.

1024. ἀνάγειν ζεὺς αὐτ' ἐπαυσευ ἐπ'

is without cloy: sickness, a neighbour who shares one
wall, is for ever assailing.

1005 And a man's state as it sails

fair on its course strikes on an unseen breaker.

Then by casting overboard

fear to lose acquired wealth,

1010 from a wisely-weighted sling,

all the house does not go down

over-freighted with its bane,

nor in deep sea sinks the ship.

1015 Large boon, doubtless, from Zeus in exuberance

and from the furrows which yield in the autumn

kills a famine's *fell* disease:

but if it has first to earth fallen once

giving death place, who can call up any more a

1020 man's ruddy life-blood by charming?

else would not Zeus have debarred

him who was well skilled to bring back the lost ones.

1025 And if no appointed Doom

barred a god-sent doom from all

εὐλαβεία Fl. αὐτ' ἔπαυσ' ἐπ' εὐλαβεία
γε V. αὐτ' ἔπαυσ' ἐπ' ἀβλαβεία γε F.
Jam Canterus hæc magna ex parte
scholio deberi vidit; quem secutus
Herm. scripsit Ζεὺς δὲ τὸν ὀρθοδαῆ
τῶν φθιμένων ἀνάγειν ἔπαυσεν. Sed illa
vocis Ζεὺς transpositio violentior est;
ἔπαυσεν autem est interpretatio; nam
certissimum mihi videtur idem ver-
bum quod v. 1027 usurpatur, et
hic esse restituendum. Itaque scripsi
ἔλκεν cum præeunte ἀν. Jam nihil
aliud opus erat quam ut Ζεὺς ἀνάγειν
scriberem. Verto: *'quippe vetant*

*Jovis leges; alioqui neque Asclepium
a mortuis arcuisset, ne excitaret'.*

1025—1033. Sic libri, *σοφώτερον*
quam σαφέστερον fateor, sed omnia
prorsus sana; *Μοῖρα* scripsi (*μοῖρα*
vulgo) et comma post *ἐκτολυπεύσειν*
delevi. Vide Comment. Quod autem
ad hoc et cetera Æschyli ænigmata
attinet, non ea sunt quorum sen-
tentiam quisquam, etiamsi acerrimo
ingenio præditus in Græcis literis
diu lateque versatus sit, primo im-
petu *compertam* habere possit.

εἶργε μὴ πλέον φέρειν,
 προφθάσασα καρδία
 γλῶσσαν ἂν τάδ' ἐξέχει. 1030
 Νῦν δ' ὑπὸ σκότῳ βρέμει
 θυμαλγῆς τε καὶ οὐδὲν ἐπελπομέ-
 να ποτὲ καίριον ἐκτολυπεύσειν
 ζωπυρουμένας φρενός.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Εἶσω κομίζου καὶ σύ· Κασάνδραν λέγω· 1035
 ἐπεὶ σ' ἔθηκε Ζεὺς ἀμηνίτως δόμοις
 κοινωνὸν εἶναι χερνίβων, πολλῶν μετὰ
 δούλων σταθεῖσαν κτησίῳ βωμοῦ πέλας.
 Ἐκβαίν' ἀπήνης τῆσδε· μὴδ' ὑπερφρόνει.
 Καὶ παῖδα γάρ τοί φασιν Ἀλκμήνης ποτὲ 1040
 πραθέντα τλῆναι δουλίας μάξης θιγεῖν.
 Εἰ δ' οὖν ἀνάγκη τῆσδ' ἐπιρρέποι τύχης,
 ἀρχαιοπλούτων δεσποτῶν πολλὴ χάρις.
 Οἱ δ' οὐποτ' ἐλπίσαντες ἤμησαν καλῶς
 ὦμοί τε δούλοις πάντα καὶ παρὰ στάθμην. 1045
 Ἐχεις παρ' ἡμῶν οἰάπερ νομίζεται.

ΧΟΡΟΣ.

Σοί τοι λέγουσα παύεται σαφῆ λόγον.

1036. ἀμηνίτως, χερνίβων, κτησίῳ
 duplicem sensum habent.

1037. μέτα libri, μετὰ Herm.

421. δουλείας μάξης βία Fl. καὶ
 ζυγῶν θιγεῖν βία F. V. Quod Bl.
 scripsit δουλίας μάξης βίον id proxime
 accessit ad ver. lect. Ex iis δουλίας
 μάξης 'cibarii panis' omnia ingenui-

tatis monimenta præ se fert aptis-
 simeque dicitur si personas, hanc
 et illam, consideras. Sed μάξης βίον
 non potuit dici; nam intelligi potest
 quid sit λαγὼ βίος sed λαγῶων βίος
 putidum est. Deinde ζυγῶν θιγεῖν
 'jugum attingere' pariter atque illud
 absurdum est; oportuit esse φέρειν,

mitigation, then my heart,
 faster than my tongue could speak,
 these *misgivings* would pour out:
 1030 now it sighs, in darkness sunk,
 spirit-sore, with no hope that it ever will
 spin from the flame-enwrapt *distaff* of reason
 aught to suit the present need.

CLYTEMNESTRA.

1035 Go you in too, I mean Casandra, since
 Zeus not vindictively has made you share
 our household's cleansing-rite, with many slaves
 placed near the altar of the treasure-god.
 Step from this car, and cherish no high thoughts.
 1040 They say, you know, that once Alcmena's son
 was sold and took the slavish barley dole.
 And if this lot's constraint should turn the scale
 great thanks *are due* for lords enriched of old.
 Those who, not hoping it, reap largely, pass
 1045 the plumb-line and are harsh to slaves all ways;
 you get from us just what is usual.

CHORUS.

To you she speaks plain words, and makes a pause;

φορεῖν, καινίζεῖν, δύναι. Mæ rationes
 hujusmodi sunt: μάξης male scriptum
 μάξης, cum interpr. ζυγῶν supra ad-
 dita, secuta est vox θειεῖν; βία autem
 est pars interpretationis ad τλῆναι
 pertinentis, quæ nullo modo in
 textum recipienda erat.

1044. οἰδ' Fl. αἰ δ' V. Corr. Stanl.

1045. παραστάθμων Fl. παρὰ στάθ-
 μην 'ad amussin' Theogn. 543 non
 est Attice dictum.

1046. ἔξεις Aur. Sed sensus est:
 παρ' ἡμῶν δὲ αἱ δούλοι ἔχουσιν ο. ν.
 Sic Enger.

Ἐκτὸς δ' ἂν οὔσα μορσίμων ἀγρευμάτων
 πείθοι' ἂν, εἰ πείθοι'· ἀπειθοίης δ' ἴσως.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Ἄλλ' εἶπερ ἐστὶ μὴ χελιδόνος δίκην 1050
 ἀγνώτα Φωνὴν βάρβαρον κεκτημένη,
 ἔσω Φρενῶν λέγουσα πείθω νιν λόγῳ.

ΧΟΡΟΣ.

Ἐπεὶ τὰ λῶστα τῶν παρεστῶτων λέγει
 πείθου, λιποῦσα τόνδ' ἀμαξήρη θρόνον.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Οὔτοι θυραίαν τήνδ' ἐμοὶ σχολὴν πάρα 1055
 τρίβειν· τὰ μὲν γὰρ ἐστίας μεσομφάλου
 ἔστηκεν ἤδη μῆλα πρὸς σφαγᾶς πάρος,
 ὡς οὔποτ' ἐλπίσασι τήνδ' ἔξειν χάριν.
 Σὺ δ' εἴ τι δράσεις τῶνδε, μὴ σχολὴν τίθει.
 Εἰ δ' ἀξυνήμων οὔσα μὴ δέχει λόγον, 1060
 σὺ δ' ἀντὶ Φωνῆς φράζε καρβάνῳ χερσί.

ΧΟΡΟΣ.

Ἐρμηνέως ἔοικεν ἢ ξένη τοροῦ
 δεῖσθαι· τρόπος δὲ θηρὸς ὡς νεαιρέτου.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Ἦ μαίνεται τε καὶ κακῶν κλύει Φρενῶν,

1048. ἐντὸς libri. ἐκτὸς Herm. Et sane ὦ et x literæ similes sunt; quod si non essent tamen hoc reciperem sententiæ ergo. ἐντὸς δ' ἀλώσα conj.

Haupt., Eng., Karst.: 'captiva es, i. e., non tui juris, itaque utrum mavis facies'. Quanto rectius: 'si captiva non esses, tum demum consensus

and, were you free from fatal toils, if you
 complied, why, you 'd comply; perhaps not comply.

CLYTEMNESTRA.

1050 Well, if she is not swallow-like possessed
 but of some barbarous jargon, then I speak
 within her ken, and move her by my words.

CHORUS.

Since she suggests the present turn's best choice
 comply, and leave this car-inserted seat.

CLYTEMNESTRA.

1055 I cannot waste this time outside the door:
 before the hearth, our house's centre-boss,
 now stand the sheep for slaughter; as for those
 who never hoped to get this joy: and if
 you will do aught of this, make no delay:
 1060 but if through ignorance you decline discourse
 in lieu of speech make signs with alien hand.

CHORUS.

The stranger seems to need ^{ex}ponents shrewd.
 Her ways are like some wild thing's just ensnared.

CLYTEMNESTRA.

Surely she raves and heeds an evil wit,

pro arbitrio foret'.

1052. *πειθω* ex iis verbis est quo-
 rum præsens tempus fere idem valet
 quod perfectum.

1053. *ἔπου. τὰ* libri. *ἐπεὶ τὰ* Heims.

1055. *σχολή* libri. Corr. Weiseler.

1057. *πυρός* libri. Corr. Musgrav.

1064. *ἦ* Fl. corr. in F. V.

ἦτις λιποῦσα μὲν πόλιν νεαίρετον 1065
 ἦκει· χαλινὸν δ' οὐκ ἐπίσταται φέρειν
 πρὶν αἱματηρὸν ἐξαφρίζεσθαι μένος.
 Οὐ μὴν πλέω ρίψασ' ἀτιμασθήσομαι.

ΧΟΡΟΣ.

Ἐγὼ δ', ἐποικτεῖρω γάρ, οὐ θυμώσομαι.
 Ἴθ' ὦ τάλαινα, τόνδ' ἐρημώσασ' ὄχον, 1070
 εἴκουσ' ἀνάγκη τῆδε κείνισον ζυγόν.

ΚΑΣΑΝΔΡΑ.

στρ.α. Ὅτοτοτοῖ πόποι δᾶ.
 Ἀπόλλων, Ἀπόλλων.

ΧΟΡΟΣ.

Τί τοῦτ' ἀνωτότυξας ἀμφὶ Λοξίου;
 οὐ γὰρ τοιοῦτος ὥστε θρηνητοῦ τυχεῖν. 1075

ΚΑΣΑΝΔΡΑ.

ἀντ.α. Ὅτοτοτοῖ πόποι δᾶ.
 Ἀπόλλων, Ἀπόλλων.

ΧΟΡΟΣ.

Ἡ δ' αὖτε δυσφημοῦσα τον θεὸν καλεῖ
 οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν.

ΚΑΣΑΝΔΡΑ.

στρ.β. Ἀπόλλων, Ἀπόλλων 1080

1071. ἐκοῦσ' libri. Corr. Rob.

1072. ὄτοτοτοῖ M. corr. in Fl. qui tamen πομποῖ habet.

1065 who having left her country just ensnared
 has come, and knows not how to wear the bit
 before she foams away her rage in blood.
 I'll vent no further speech and be disdained.

CHORUS.

But, for I pity her, I'll not be wroth.
 1070 Come, thou unhappy one, vacate this car,
 yield to this fate, and try the new yoke on.

CASANDRA.

Oh woe, woe! alas, earth!
 Apollo! Apollo!

CHORUS.

Why shout ye woe for Loxias? he's not
 1075 the sort to come into a mourner's hands.

CASANDRA.

Oh woe, woe! alas, earth!
 Apollo! Apollo!

CHORUS.

Again with grief she calls upon a god
 not bound at wailings to be standing by.

CASANDRA.

1080 Apollo! Destroyer!

1073. ἄπολλον bis M. ἄπολλον bis Fl. et sic infra. Corr. Herm.

1078. ἦδ' M. corr. in cet.

ἀγυιᾶτ', ἀπόλλων ἑμός·
ἀπώλεσας γὰρ οὐ μόλις τὸ δεύτερον.

ΧΟΡΟΣ.

Χρήσειν ἔοικεν ἀμφὶ τῶν αὐτῆς κακῶν.
Μένει τὸ θεῖον δουλίᾳ περ ἐν Φρενί.

ΚΑΣΑΝΔΡΑ.

στ.β'. Ἄπόλλων, Ἄπόλλων 1085
ἀγυιᾶτ', ἀπόλλων ἑμός·
ἄ ποῖ ποτ' ἤγαγές με; πρὸς ποίαν στέγην;

ΧΟΡΟΣ.

Πρὸς τὴν Ἀτρειδῶν· εἰ σὺ μὴ τῶδ' ἐννοεῖς
ἐγὼ λέγω σοι· καὶ τῶδ' οὐκ ἔρεῖς ψύθη.

ΚΑΣΑΝΔΡΑ.

στρ.γ'. Μισόθεον μὲν οὖν, πολλὰ συνίστορα 1090
αὐτοφόνα τε κακὰ κάρτανας,
ἀνδρσφαγεῖον καὶ Φονορραντήριον.

ΧΟΡΟΣ.

Ἔοικεν εὖρις ἢ ξένη κυνὸς δίκην
εἶναι, ματεύει δ' ὧν ἀνευρήσει Φόνον.

1081. ἀγυιᾶτ M. ἀγυιάτ' G. F. Fl.
(hic sec. Franz. properisp.) ἀγυιᾶτ'
Rob. ex Sophiani emend; et sic infra.

1082. οὐ μόλις est 'non parum'
Herm.

1083. αὐτῆς codices. αὐτῆς T.
Vict.

1084. παρ' ἐν M. παρὲν Fl. παρὸν
F. (Herm.) Corr. Schutz.

1086. ἀγυιάτ' Fl.; cet. ut v. 1081.

1089. ἄ ἄ præmittit M., om. Fl.
ξυνίστορα M. corr. in Fl.

1091. καρτάναι M. Fl. κάρτανας
F. Herm. inseruit τε m. gr. Em-
perio Kayser., Enger., videtur κα-
ρατόμα esse corrigendum, Romano,
scilicet, et posteriore more deceptis;
nam quis Græcus, præter Perseum,
alteri caput præcidit unquam? quod
idem interrogari non potest de sus-

the street-god, my destroying god!
for twice thou hast destroyed me, not almost.

CHORUS.

She seems about to augur her own woes.
God's gift abides though in a bondsman's breast.

CASANDRA.

1085 Apollo! Destroyer!
the street-god, my destroying-god!
Oh whither hast thou led me? to what roof?

CHORUS.

The Atreids': you might know; but if you dont
I tell you; and you 'll say this is not false.

CASANDRA.

1090 No, a god-hating roof, privy to many crimes,
murders of kinsfolk, strangling-cords;
a men's-throat-cutting place, a sink of blood.

CHORUS.

The stranger seems keen-scented like a hound,
and tracks the game she starts by trace of blood.

pendio heroinarum. *χρεατόμα* conj. Weil.

1092. *ἀνδρὸς σφάγιον* libri, in M. *ε* in litura. *σφάγειον* T. *σφαγεῖον* Pors. *ἀνδροσφαγεῖον* Dobræ. Deinde *πέδον βαντήριον* libri, sed in M. pr. m. scripserat *πέδορ*. *πεδορβαντήριον* Dind. at quid hoc significet ab ipso andieris melius. *φονορβαντήριον* Enger. Etenim *πέδον* est glossa.

1093. *εὔρις* M. *ις* in litura. *εὔρις* Fl. Corr. Pors. Bl. mavult *εὔριν*.

1094. *μαντεύειν* M. *ματεύει* Fl. *ματεύειν* T. *ὦν ἂν εὐρήσῃ* M. G. Rob., *ἐφευρήσει* Fl. F. Vict. *ἂν ἀνευρήσει* T. *Recepi Porsoni* em. sed ita ut idem valeat quod *ἂν εὔροι*. Jampridem Paleius recte vertebat 'quorumcunque cruorem homicidio fusum invenerit, eum investigat'.

ΚΑΣΑΝΔΡΑ.

ἀντ.γ'. Μαρτυρίοισι γὰρ τοῖςδ' ἐπιπείθομαι ·
κλαιόμενα τάδε βρέφη σφαγὰς
ὄπτάς τε σάρκας πρὸς πατρὸς βεβρωμένας. 1095

ΧΟΡΟΣ.

Ἕμεν κλέος σου μαντικὸν πεπυσμένοι,
τούτων προφήτας δ' οὔτινας ματεύομεν.

ΚΑΣΑΝΔΡΑ.

στρ.δ'. Ἴὼ πόποι, τί ποτε μήδεται;
τί τόδ' ἄχος νέον μέγα
μέγ' ἐν δόμοισι τοῖςδε μήδεται κακὸν
ἄφερτον φίλοισιν, δυσίατον; ἀλ-
κὰ δ' ἑκάς ἀποστατεῖ. 1100

ΧΟΡΟΣ.

Τούτων ἄϊδρίς εἰμι τῶν μαντευμάτων ·
ἐκεῖνα δ' ἔγνω, πᾶσα γὰρ πόλις βοᾷ. 1105

ΚΑΣΑΝΔΡΑ.

ἀντ.δ'. Ἴὼ τάλαινα, τόδε γὰρ τελεῖς;
τὸν ὀμοδέμνιον πόσιν
λουτροῖσι Φαιδρύνασα · πῶς φράσω τέλος;

1095. μαρτυρίοις γὰρ M. μ. μὲν
γὰρ Fl. Corr. Pauw. τοῖςδε πεπειθο-
μαι libri. Corr. Abresch.

1096. Sic M. τὰ Fl.

1098. ἡ μὴν a pr. m. M., alia
manus, ut videtur, ἡμεν superscripsit.
ἡμεν Fl. cet. ἡμεν Rob. ἡ μὴν corr.

Pors.

1099. ἡμεν M. Fl. cet. ἦν supra
scripto in G., unde ἡ μὴν Ald. Turn.
ἡμεν Pors., Bl., Herm., Dind. Sed
neutrum horum hic ferri potest;
neque ἡ μὴν ἡμεν neque πεπυσμένοι
ἡμεν. Weilium solum habeo quem

CASANDRA.

1095 Yes! for I credit these tokens, the crying babes —
these — that wail their own butchery
and roasted flesh of which their father ate.

CHORUS.

True, we had heard of your divining fame,
but these are things for which we seek no seers.

CASANDRA.

1100 O God! what's this? what is she compassing?
what this novel heinous *woe*,
this heinous woe she 's plotting in this house?
an ill past her friends' strength to bear, hard to cure;
help withdraws far away.

CHORUS.

1105 In these revealings I'm unversed, but those
I knew; for all the city talks of them.

CASANDRA.

O hapless one! you will act it out?
having by bathing beautified
your bedmate lord — how shall I tell the end?

sequar, nec meliorem ducem quaero.
Is enim dedit ἡμεν v. 1098 et, pro
prave iterata eadem voce, τούτων,
ut quod solum hic stare potuerit.
Mox μαστεύομεν libri. Corr. Schutz.
1101. ἄχθος M. ἄχος supra scripto.

Engerus omittit μέγα, et πόσων in
v. antist.; id quod nondum mihi
veri simile videtur.

1103. Sic F. φίλοισι cet. ἀλλὰν Fl.

1106. βοῶ πόλις Fl.

τάχος γὰρ τόδ' ἔσται· προτείνει δὲ χεῖρ
ἐκ χειρὸς ὀρέγματα. 1110

ΧΟΡΟΣ.

Οὐπω ξυνῆκα· νῦν γὰρ ἐξ αἰνιγμάτων
ἐπαργέμοισι θεσφάτοις ἀμηχανῶ.

ΚΑΣΑΝΔΡΑ.

στρ.ε. Ἐξ, παπαῖ παπαῖ, τί τόδε φαίνεται;
ἦ δίκτυόν τί γ' Αἴδου; 1115
ἀλλ' ἄρκυς ἢ ξύνευνος, ἢ συναιτία
φόνου. Στάσις δ' ἀκόρετος γένει
κατολολυξάτω θύματος λευσίμου.

ΧΟΡΟΣ.

μεσοστρ.α. Ποίαν Ἐρινὺν τήνδε δώμασιν κέλει
ἐπορθιάζειν; οὐ με φαιδρύνει λόγος. 1120
Ἐπὶ δὲ καρδίαν κροκοβαφῆς δράμε
σταγῶν, ἄτε καιρίᾳ πτωσίμοις
ξυνανύτει βίου δύντος αὐγαῖς· ταχεῖ-
α δ' ἄτα πέλει.

ΚΑΣΑΝΔΡΑ.

ἀντ.ε. Ἄ ἄ· ἰδοὺ ἰδοὺ· ἄπεχε τῆς βοῆς
τὸν ταῦρον· ἐν πέπλοισιν 1125
μελαγκέρῳ λαβοῦσα μηχανήματι

1110. χεῖρ' ἐκ χειρὸς ὀρεγομένα M.
χεῖρ ἐκ χειρὸς ὀρεγμένα Fl. ὀρέγμασι
Schol. Corr. Herm. Cf. Theocr.
22. 102 ἐτώσια χερσὶ προδεικνύς.
1113. Sic M. V. G. ἐπ' α. Fl. F.

1114. ἐξ M.
1115. ἦ M. ἦ Ald.
1117. ἀκόρεστος libri. Corr. Bothe.
1119. ἐρινῦν M.

1110 for soon that will be. Now she puts forth her hand
and makes trial-thrusts.

CHORUS.

I don't yet understand: your riddles' end
is that I am posed by cloudy oracles.

CASANDRA.

Oh, oh! good God! good God! what now comes in view
1115 a casting-net of Hades?

but she the wife, a stake-net, shares the guilt
of blood. And let a band, ne'er appeased
by her race, sing for joy while the stoned victim dies!

CHORUS.

What Fury 's this you summon in the house
1120 to raise her cry? your words dont gladden me.
To my heart has rushed, and left sallow hues,
the flow which for men struck down mortally
runs its course along with their life's-sunset-beams;
then death comes apace.

CASANDRA.

1125 Take care! O take care! the bull, keep him from
the cow! for, having caught him
in robes, with dark-horned implement she gores

1121. ἴδραμε κροκοβαφῆς libri.
Corr. Enger.

1122. καὶ δωρία πτώσιμος ξυναντεῖ
M. eadem Fl. nisi quod δωρία. και-
ρία ego; ξυναντεῖ Pors., πτωσίμοις

ego, monente Engero. δωρί est glos-
soma.

1127. μελάγκερω M. ὦ super ι
scripta. μελαγκέρον Fl. Sensus: μέλανι
ξίφει ὡσπερὶ κέρατι.

τύπτει· πίτνει δ' ἐν ἐνύδρῳ κύτει.
 Δολοφόνου λέβητος τύχαι σοι λέγω.

ΧΟΡΟΣ.

μεσαντ.α. Οὐ κομπάσαιμ' ἂν θεσφάτων γνώμων ἄκρος 1130
 εἶναι· κακῶ δέ τῃ προσεικάζω τάδε.
 Ἄπὸ δὲ θεσφάτων τίς ἀγαθὰ φάτις
 βροτοῖς τέλλεται; κακῶν γὰρ διαὶ
 πολυεπεῖς τέχναι θεσπιῶδοι φόβον
 φέρουσιν μαθεῖν. 1135

ΚΑΣΑΝΔΡΑ.

στρ.ς'. Ἴὼ ἰὼ ταλαίνας κακόποτμοι τύχαι·
 τὸ γὰρ ἐμὸν θροῶ πάθος ἐπαγχίσαν.
 Ποῖ δὴ με δεῦρο τὴν τάλαιναν ἤγαγες;
 οὐδέν ποτ' εἰ μὴ ξυνθανομένην· τί γάρ;

ΧΟΡΟΣ.

μεσοστρ.β'. Φρενομανῆς τις εἶ θεοφόρητος, ἀμ- 1140
 φι δ' αὐτᾶς θροεῖς
 νόμον ἄνομον, οἷά τις ξουθὰ
 ἀκόρετος βοᾶς, Φεῦ, ταλαίναις φρεσὶν
 Ἴτυν Ἴτυν στένουσ' ἀμφιθαλῆ κακοῖς
 ἀηδῶν βίον. 1145

ΚΑΣΑΝΔΡΑ.

ἀντ.ς'. Ἴὼ ἰὼ λιγείας μόρον ἀηδόνας·

1128. ἐν addidit Schutz. τεύχει
 libri. κύτει Bl., Herm.

1132. τις M.

1133. βροτοῖσι Fl. στέλλεται libri.
 Corr. Herm., et Emper. διὰ M. δὴ
 αἱ Fl. Corr. Herm.

1134. πολυεπεῖς Fl. θεσπιωδὸν M.
 θεσπιωδὸν Fl. θεσπιωδῶν Casaub. Me-
 lius Herm., quod dedi. θεσπιωδὸν
 φόβον hic dici non potuit.

1135. φέρουσιν Fl. absque v cet.

and he within the filled vessel sinks.
I thus tell you the wily pan's fatal hap.

CHORUS.

1130 I would not boast in words inspired to be
nice judge; but this I liken to some harm.
And from words inspired what good tidings spring
to men: for because of men's *present* woes
the seer's god-inspired wordy lore brings a fear
1135 to learn what it means.

CASANDRA.

Alas, alas! the lost one's inauspicious doom!
for I now relate my own following fate.
Oh whither hast thou led me the forlorn?
for nothing but to die with him: what else?

CHORUS.

1140 A mind-maddened one, by god moved art thou,
and about thyself
chantest tunes tuneless, as some brown
nightingale, alas! mourning with thoughts of grief
Itys, Itys, his story that bloomed with woes
1145 from both parents sprung.

CASANDRA.

Io, io, the portion of shrill nightingale!

1137. ἐπεγχεάσα M. ἐπαγχεάσα Fl. ἀκρόρετος Ald. φεύ ταλαινᾶς M. φι-
Recepi Karsteni em., Heimsoethio λοίκτοις ταλαίν᾽ φρεσὶν Fl. Glossema
probatam. φιλοίκτοις ab Herm. receptum est.

1141. αὐτᾶς M. Μοx αἶα M.

1146. ἀηδόνος μῦθον libri. Corr.

1143. ἀκρόρετος βοᾶις M. βοᾶς Fl.

Herm.

περέβαλον γάρ οἱ πτεροφόρον δέμας
θεοὶ γλυκύν τ' αἰῶνα κλαυμάτων ἄτερ·
ἐμοὶ δὲ μίμνει σχισμὸς ἀμφήκει δορί.

ΧΟΡΟΣ.

μεσαντ.β'. Πόθεν ἐπισσύτους θεοφόρους ἔχεις 1150
ματαίους δῦας,
τὰ δ' ἐπίφοβα δυσφάτῳ κλαγγᾷ
μελοτυπεῖς ὁμοῦ τ' ὀρθίοις ἐν νόμοις;
πόθεν ὄρους ἔχεις θεσπεσίας ὁδοῦ
κακορρήμονας; 1155

ΚΑΣΑΝΔΡΑ.

στρ.ζ'. Ἴὼ γάμοι γάμοι Πάριδος ὀλέθριοι
Φίλων· ἰὼ Σκαμάνδρου πάτριον ποτόν.
Τότε μὲν ἀμφὶ σὰς αἰῶνας τάλαιν'
ἠνυτόμαν τροφαῖς·
νῦν δ' ἀμφὶ Κωκυτόν τε κἀχερουσίους 1160
ὄχθους ἔοικα θεσπιωδῆσειν τάχα.

ΧΟΡΟΣ.

μεσοστρ.γ'. Τί τόδε τορὸν ἄγαν ἔπος ἐφημίσω,
νεογνὸς ἂν θρόον μάθοι·
πέπληγμαι δ' ὅπως δάκει Φοινίῳ

1147. περεβάλλοντο γάρ οἱ M. (Dind. nescit utrum παρ- an περ-) περιβαλόντες γάρ οἱ Fl. Illud -το ex γε pro γάρ quondam scripto ortum est, unde et -τες in Fl. Insolita forma περεβ- confirmatur simili illa Eum. 634 περεσκήνωσεν.

1148. ἀγῶνα libri, sed γρ. αἰῶνα

a librario supra scriptum in M.

1150. τ' ante ἔχεις recte delevit Herm.

1152. ἐπιφόβω M. ἐπίφόβ^ω Fl. Corr. Aur.

1153. ὁμοῦ τ' jure suspectum est. ἄμους' Schoemann. Fortasse νόμοις τ' ὀρθίοις ἐκνόμοις.

for the gods put on her a wing-bearing form,
and let her spend a sweet life free from tears:
for me a gash waits with a two-edged blade.

CHORUS.

1150 *Say* from whence thou hast these fierce god-impelled,
these thine idle griefs;
how thou dost mould to melody
with that ominous scream horrors in high-pitched key,
and find landmarks for this thine inspired path
1155 of ill-omened words.

CASANDRA.

The match! my brother's match! which brought ruin home:
alas, Scamander's stream, drink of my native land!
by thy margin, then, I the ill-fated one
throve on thy nourishings;
1160 but now it seems I soon shall sing my strains
upon Cocytus' banks and Acheron's.

CHORUS.

What this too distinct speech thou hast uttered means,
a child might understand the cry:
and I'm pierced as with deadly sting by thy

1154. ἔχη Fl.
1158. τάλαινα Fl.
1163. ἀνθρώπων libri. ἀνθρώπον ego.
νεογνός ἀν ἀφρονῶν quod Meineke de-
dit, Enger. recepit, mihi quidem
sonat infantem delirum. Iambicus

ordo dochmiis se interposuit, ut sæpe.

1164. ὑπὸ δῆγματι libri. Corr.
Herm. Illud est glossa; nam δάκος
σημαίνει καὶ δῆγμα E. M. s. v. Enger.
mavult πλήγματι, cujus vocis Æsch.,
ut mihi videtur, ignarus fuit.

δυσάλλει τύχη μινυρὰ κακὰ θρευμένας, 1165
θαύματ' ἐμοὶ κλύειν.

ΚΑΣΑΝΔΡΑ.

ἀντ.ζ'. Ἴω πόνοι πόνοι πόλεος ὀλομένας
τὸ πᾶν· Ἴω πρόπυργοι θυσίαι πατρὸς
πολυκανεῖς βοτῶν ποιονόμων· ἄκος δ'
οὐδὲν ἐπήρκεσαν, 1170
τὸ μὴ πόλιν μὲν ὥσπερ οὖν ἔχει παθεῖν·
καγὼ δὲ θερμόνους τάχ' ἐμπελῶ πέδῳ.

ΧΟΡΟΣ.

μεσσαπ.γ'. Ἐπόμενα προτέρσι τάδ' ἐφημίσω.
Σέ τις κακοφρονῶν τίθη-
σι δαίμων ὑπερβαρῆς ἐμπίτνων 1175
μελίξειν πάθη γοερά θανατηφόρα·
τέρμα δ' ἀμηχανῶ.

ΚΑΣΑΝΔΡΑ.

Καὶ μὴν ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων
ἔσται δεδορκῶς νεογάμου νύμφης δίκην·
λαμπρὸς δ' ἔοικεν ἡλίου πρὸς ἀντολάς 1180
πνέων ἐσάξειν, ὥστε κύματος δίκην

1165. *δυσάλλει* libri. Corr. Canter. Deinde *θρευμένας* libri. Corr. Enger.

1166. *θραύματ'* Fl. *θαύματ'* F. recentt. Illud tuetur Enger., 'id quod frangit'; sed nemini id probabit. Ne forte dubites, *θαύματ'* ἀκοῦσαι est ap. Hes. Th. 334.

1167. *πόλεος ὀλωμένας* Fl. *πόλεως ὀλουμένας* V. Corr. Pors.

1171. *ἔχειν* Fl. ut videtur, corr. in F.

1172. *ἐγὼ* libri. *καγὼ* quod sensus postulat, metrum mavult, Heims. *ἐμπέδῳ βαλῶ* libri. *ἐμπελῶ* Ahrens., *πέδῳ* ego. Jam vides cur *ἐμπέδῳ* scriptum sit. *βαλῶ* est stolidi interpretatio aut complementum. Quae autem corrigunt *θερμὸν οὖς* Canter.,

1165 sad, sad lot, while thou plaintively mournest woes,
a strange tale to hear.

CASANDRA.

Alas, the woes, the woes of my country lost,
all-lost! alas, my sire's offerings before the walls,
when grass-pastured kine many were slain! and yet
1170 they served naught for cure,
to save my country's ailing as she ailed;
I too, brain-fevered, soon shall sink to earth.

CHORUS.

There thou spakest words following hard upon
the former *track*. Some ill-disposed
1175 daemon with ponderous weight falls on and makes thee chant
sufferings like a dirge, fraught with death; how 't will end
I am all in doubt.

CASANDRA.

But soon the augury will look out no more
like bride new-married from behind veil-folds:
1180 but to the sunrise blowing, clear of clouds,
will hurtle forth, it seems, and wave-like wash

Herm., θερμὸν ῥοῦν Musgr., illud
absurdum est, immane quantum;
hoc vero comico poetæ convenit.
Verto: 'Civitas mea, cui nulla me-
dicina utilis fuit, morbo periit; et
ego quoque, nunc morbo delirans,
mox (quum furor quievit) humi pro-
cumbam'. πελῶ χθονὶ Prom. V. 284.
Apparet, opinor, nihil aliud nisi

θερμόνους verum esse posse.

1173. προτέροις libri. Corr. Pauw.

1174. καὶ τίς σε libri. καὶ τίς σε
Butler., vulgo. σέ τίς ego. χαχο-
φρονεῖν libri. Corr. Schutz.

1176. θανατοφόρα Fl., corr. in F.

1179. ὕμφας Fl., corr. in F.

1180. ἐς ἤξειν Fl. ἐσηξειν V. Herm.
vulgo. ἐσάξειν Bothe.

κλύζειν πρὸς αὐγὰς τοῦδε πῆματος πολὺ
μεῖζον. Φρενώσω δ' οὐκέτ' ἐξ αἰνιγμάτων.

Καὶ μαρτυρεῖτε συνδρόμῳ ἴχνος κακῶν
ρίνηλατούση τῶν πάλαι πεπραγμένων.

1185

Τὴν γὰρ στέγην τήνδ' οὔποτ' ἐκλείπει χορὸς
σύμφθογγος οὐκ εὐφῶνος, οὐ γὰρ εὖ λέγει.

Καὶ μὴν πεπωκῶς γ', ὡς θρασύνεσθαι πλέον,
βρότειον αἷμα κῶμος ἐν δόμοις μένει

δύσπεμπτος ἔξω συγγόνων Ἐρινύων.

1190

Ἵμνοῦσι δ' ὕμνον δώμασιν προσήμεναι

πρώταρχον ἄτην· ἐν μέρει δ' ἀπέπτυσαν

εὐνάς ἀδελφοῦ τῷ πατοῦντι δυσμενεῖς.

Ἥμαρτον; ἢ κυρῶ τι τοξότης τις ὤς;

ἢ ψευδόμαντις εἶμι θυροκόπος Φλέδων;

1195

ἐκμαρτύρησον προὔμους τό μ' εἰδέναι

λόγῳ παλαιᾶς τῶνδ' ἀμαρτίας δόμων.

ΧΟΡΟΣ.

Καὶ πῶς ἂν ὄρκος, πῆμα γενναίως παγέν,

παιώνιον γένοιτο; θαυμάζω δέ σε

πόντου πέραν τραφεῖσαν ἀλλοθρῶ ἔν πόλει

1200

κυρεῖν λέγουσαν, ὡςπερ εἰ παρεστώτεις.

1182. κλύειν libri. Corr. Aur. Cf. Solon Frag. 5. 17. χρησμὸς est τίσεως patefactio s. τίσις ipsa; τὸδε πῆμα est 'meum (Casandræ) malum', cujus se participem esse Chorus affirmavit; præterea ipsa cæsura demonstrat τοῦδε πῆματος non cum αὐγὰς conjungendum esse, sed a voce μεῖζον i. e. μεῖζον πῆμα pendere. Sic et Herm.

1187. σύμφθογγος Fl., corr. in F.

1192. πρώταρχος Fl., corr. in F. V.

1194. τηρῶ libri. θηρῶ Aur. κυρῶ Ahr. Et θηρῶ certe de sagittæ ictu dici nequit. Scilicet x et η literæ eandem formam habent in M.

1196. Sic libri omnes: 'de me hucusque absente nunc testamini, quod ex verbis (λόγῳ) meis jam scitis, me scelerum gnaram esse'. Partem enim solum suæ significationis

up to the daybeams woe far worse than this
of mine. But I by riddles will instruct no more.
 And bear me witness as I coursingly
 1185 hunt down the track of crimes wrought long ago.
 This roof a choir ne'er quits, well-matched in tune
 but not well-toned, for it speaks no good words.
 And having drunk men's blood, to dare the more,
 this wassail-rout of kindred Furies still
 1190 stays in the house, hard to be sent away.
 Set firmly in its halls they chant a hymn,
 the primal death-crime; and in turn they loathe
 a brother's bed, its trampler's *ruthless* foe.
 I missed? or do I, marksman-like, hit aught?
 1195 am I a quack-seer? a door-pestering cheat?
 first swear, then witness from my words that I
 though absent know this household's ancient sins.

CHORUS.

How could an oath, a pain in good faith pledged,
 be curative? yet I'm amazed that bred
 1200 beyond sea in a strange-tongue-speaking land
 you tell the truth, as if you stood close by.

vox ἐκμ. tenet; quod Chorus testatur de absente coram ea de qua testatur.

1198. Sic libri. ὄρκου πῆγμα Aur. ὄρκος, πῆγμα Pors. ab Herm., aliis receptum. Sed ὄρκος quater ap. Hes. πῆγμα dicitur, et πῆγμα multo meliorem sensum præbet. Spennendum igitur est Hermanni, Porsoni, ceterorum πῆγμα. Verte 'perjuri

pœnæ, quas aliquis ex animi sententia jurejurando sibi confirmat'. παιώνιον autem valet ἄκος.

1199. παιώνιος F. δὲ σου libri. δέ σε Aur., cet., præter Herm.

1200. ἀλλόθρου πόνει libri. ἀλλόθρου ἔν πόνει Enger. Res manifesta; nam ἀλλόθρου nihil aliud est quam βάρβαρος E. M., s. v.

ΚΑΣΑΝΔΡΑ.

Μάντις μ' Ἀπόλλων τῶδ' ἐπέστησεν τέλει.

ΧΟΡΟΣ.

Μῶν καὶ θεός περ ἰμέρω πεπληγμένος;

ΚΑΣΑΝΔΡΑ.

Προτοῦ μὲν αἰδῶς ἦν ἐμοὶ λέγειν τάδε.

ΧΟΡΟΣ.

Ἄβρύνεται γὰρ πᾶς τις εὖ πράσσων πλέον. 1205

ΚΑΣΑΝΔΡΑ.

Ἄλλ' ἦν παλαιστῆς κάρτ' ἐμοὶ πνέων χάριν.

ΧΟΡΟΣ.

ἼΗ καὶ τέκνων εἰς ἔργον ἠλθέτην νόμῳ;

ΚΑΣΑΝΔΡΑ.

Ξυναινέσασα Λοξίαν ἐψευσάμην.

ΧΟΡΟΣ.

Ἦδη τέχναισιν ἐνθέοις ἤρημένη;

ΚΑΣΑΝΔΡΑ.

Ἦδη πολίταις πάντ' ἐθέσπιζον πάθη. 1210

1202—5. In libris leguntur ad hunc modum: Cas. 1202, 1204; Cho. 1203, 1205. Reposuit Herm.

CASANDRA.

This office seer Apollo laid on me.

CHORUS.

Not pierced with love of you, and he a god?

CASANDRA.

Ere now I was ashamed to speak of it.

CHORUS.

1205 True: every one when prosperous is more nice.

CASANDRA.

He sought the prize, much fired with love for me.

CHORUS.

Came ye to child-begetting by *love's* law?

CASANDRA.

After consenting I played Loxias false.

CHORUS.

When now possessed by god-implanted lore?

CASANDRA.

1210 I had foretold my people all their woes.

1205. βαρύνεται F.

1207. ἤλθετον libri. Corr. Elmsl. νόμος est 'amantium more'.

ΧΟΡΟΣ.

Πῶς δῆτ' ἀνακτος ἦσθα Λοξίου κότον;

ΚΑΣΑΝΔΡΑ.

Ἐπειθον οὐδέν' οὐδέν, ὡς τάδ' ἤμπλακον.

ΧΟΡΟΣ.

Ἡμῖν γε μὲν δὴ πιστὰ θεσπίζειν δοκεῖς.

ΚΑΣΑΝΔΡΑ.

Ἰοῦ ἰοῦ.

Ἵπ' αὖ με δεινὸς ὀρθομυστείας πόνος 1215

στροβεῖ, ταρασσῶν Φροιμίους· ὦ ὦ κακά.

Ὅρατε τούσδε τοὺς δόμοις ἐφημένους

νέους, ὀνείρων προσφερεῖς μορφώμασιν;

παῖδες θανόντες ὡςπερὲι πρὸς τῶν φίλων,

χεῖρας κρεῶν πλήθοντες οἰκείας βορᾶς· 1220

σὺν ἐντέροις τὰ σπλάγχυν', ἐποίκτιστον γέμος,

πρέπουσ' ἔχοντες, ὧν πατὴρ ἐγεύσατο.

Ἐκ τῶνδε ποινάς φημι βουλευεῖν τινὰ

λέοντ' ἀναλκιν ἐν λέχει στρωφώμενον

οἰκουρόν, οἴμοι, τῷ μολόντι δεσπότη, 1225

ἐμῷ· φέρειν γὰρ χρὴ τὸ δούλιον ζυγόν.

1211. ἀνακτος ἦσθα Λοξίου κότω; libri. ἀνατος Canter., recentt. ἀνακτος ἦσθα Λοξίου κότον; Wieseler., probante Ahr. Canteri em. erit 'qui factum est, quæso, ut exitii expers evaseris per Loxiæ iram? Absurde dictum; et recte hæsit Blom. Sequi debebat non κότω sed οἴκτω vel simile quid; et sic tamen inepte res-

pondetur. Weiseleri autem est: quonam modo Loxiæ iram cognovisti h. e. expertus es? πῶς δῆτ' non idem est quod καὶ πῶς, ut laudari possit Choeph. 532. καὶ πῶς ἄτρωτον οὔθαρ ἦν; 'illæ mammæ, opinor, non illæssæ erant'. ἦστε pro ἦδειτε citatur ex Soph. Colchis E. M. p. 439. l. Schol. F. interpretatur πῶς ὀργῆς

CHORUS.

And how, pray, did you feel king Loxias' wrath?

CASANDRA.

I made none credit aught, since thus I sinned.

CHORUS.

To us you seem to prophecy the truth.

CASANDRA.

Ugh! ugh!

1215 again true divination's dread pain racks
and frets me with its boding words. Oh woe!
see ye these young ones, seated in the rooms,
like forms that come in dreams? babes slain as if
by a kinsman, with hands full of flesh, meat made
1220 from their own carcasses; they hold to view
the inwards with the bowels, most piteous meal
of which their father ate. For this, I say,
a craven lion couching in his bed,
a stay-at-home, is compassing revenge
1225 on him who has returned, the master, mine,
ah me! for one must bear the slavish yoke.

ἐπειράθης τοῦ Ἀπόλλωνος;

1212. *οὐδὲν οὐδὲν libri.* Corr. Canter.

1214. *λοῦ λοῦ, ὦ ὦ κακά libri,* et *φροίμοις ἐφημέτους v.* 1216. Mirum est Engerum Weillii emendationem sprevisse, quæ *λοῦ λοῦ.* et mox *φροίμοις ὦ ὦ κακά.* reposuit.

1219. Casandra, ut quæ hariola

sit, id quoque dum pueros intuetur comperit.

1221. *Dedi τὰ (libri τε); nam τε infirmius est quam ut hanc sedem occupet.*

1226. *ζυγόν Fl.* antea fuerat *ζυγῆ.*

1227. *ἄπαρχος libri.* *ἐπαρχος* Canter. Illud tuetur Ahr. *ἀναστατήρ* conj. Spanhem.

- Νεῶν τ' ἔπαρχος Ἴλιου τ' ἀναστάτης
 οὐκ οἶδεν οἷα γλῶσσα μισητῆς κυνὸς
 λέξασα κάκτεινασα Φαιδρόνους, δίκην
 ἄτης λαθραίου, τεύξεται κακῇ τύχῃ. 1230
- Τοιάδε τόλμα· θῆλυς ἄρσενος Φονεὺς
 ἐστίν· τί νιν καλοῦσα δυσφιλὲς δάκος
 τύχοιμ' ἄν; ἀμφίσβαιναν, ἢ Σκύλλαν τινὰ
 οἰκοῦσαν ἐν πέτραισι, ναυτίλων βλάβην,
 θύουσαν ἄδου λήτορ', ἄσπονδον τ' Ἄρη 1235
 φίλοις πνέουσιν; Ὡς δ' ἐπωλολύξατο
 ἢ παντότολμος, ὥσπερ ἐν μάχης τροπῇ,
 ἔδοκει δὲ χαίρειν νοστήμῳ σωτηρίῳ.
- Καὶ τῶνδ' ὅμοιον εἴ τι μὴ πείθω· τί γάρ;
 τὸ μέλλον ἦξει. Καὶ σύ μ' ἐν τάχει παρῶν 1240
 ἄγαν ἀληθόμαντιν οἰκτείρας ἐρεῖς.

ΧΟΡΟΣ.

- Τὴν μὲν Θυέστου δαῖτα παιδείων κρεῶν
 ξυνῆκα καὶ πέφρικα, καὶ φόβος μ' ἔχει
 κλύοντ' ἀληθῶς οὐδὲν ἐξηκασμένα·
 τὰ δ' ἄλλ' ἀκούσας ἐκ δρόμου πεσὼν τρέχω. 1245

ΚΑΣΑΝΔΡΑ.

Ἄγαμέμνονός σέ Φημ' ἐπόψεσθαι μόρον.

ΧΟΡΟΣ.

Εὐφημον, ὦ τάλαινα, κοίμησον στόμα.

1229. καίκτεινασα Fl. καὶ κτεινασα
F. V. Corr. Canter.

1230. Locus suspectus.

1231. τοιάδε τολμᾶ θῆλυς Fl. Ven.
τοιαῦτα τολμᾶ θῆλυς F. V. Corr.
Ahrens., et Enger.

1232. δυσφιλεὺς Fl.

1235. θύουσαν. ἄδου μητέρ' Fl.
Ahrentis λήτορ' ceteris conjecturis
præstat, quam ex Hesychii glossa
λείτορες· ἰέρειαι, et schol. Lycophr.

And the ships' admiral, Ilion's ravager,
 knows naught of what the brutal lewd one's tongue
 spoke and enlarged on in mock-radiant mood,
 1230 like lurking death, and by sad fate will win.
 The plot is this: the female is the male's
 assassin. What foul monster shall I best
 surname her? amphisbaena? or the pest
 of sailors, Scylla, housed in rocks? a mad
 1235 priestess of Hades, breathing ruthless war
 against her kin? and how she screamed for joy,
 the all-daring, as in battle's rout, and seemed
 joyed at his home-arriving safe-return!
 'Tis all one should you credit naught: what else?
 1240 what will, will come. You too shall soon stand by
 and pitying say I was a seer too true.

CHORUS.

Thyestes' feast on children's flesh I knew
 and shudder at; and fear takes hold of me
 as I hear truly things not fancy-framed.
 1265 Hearing the rest I lose scent and run wide.

CASANDRA.

I say you 'll look on Agamemnon's corse.

CHORUS.

Lull, hapless one, thy tongue to fairer words.

991 λήταρχος· ὁ δημόσιος ἱερεὺς revo-
 cavit. Cf. ἱερεὺς τις ἄτας supra.

Deinde ἀράν libri. Corr. Herm.

1238. δοκεῖ libri. ἐδόκει ego.

1240. καὶ σὺ μὴν libri. Corr. Aur.

1241. ἄγαν γ' libri. γ' deletum
 est a Bl. et Bothio.

1242. παιδίων libri. Corr. Schutz.

1244. ἐξεικασμένα F. Cf. ἐξεικασ-

μένος· πεπλασμένος Suid. s. v.

ΚΑΣΑΝΔΡΑ.

Ἄλλ' οὔτι Παιῶν τῶδ' ἐπίστατεϊ λόγῳ.

ΧΟΡΟΣ.

Οὐκ, εἴπερ ἔσται γ'· ἀλλὰ μὴ γένοιτό πως.

ΚΑΣΑΝΔΡΑ.

Σὺ μὲν κατεύχει, τοῖς δ' ἀποκτείνειν μέλει. 1250

ΧΟΡΟΣ.

Τίνος πρὸς ἀνδρὸς τοῦτ' ἄγος πορσύνεται;

ΚΑΣΑΝΔΡΑ.

Ἦ κάρτα τᾶρα παρεκόπης χρησμῶν ἐμῶν.

ΧΟΡΟΣ.

Τοὺς γὰρ τελοῦντας οὐ ξυνῆκα μηχανήν.

ΚΑΣΑΝΔΡΑ.

Κχὶ μὴν ἄγαν γ' Ἑλλην' ἐπίσταμαι Φάτιν.

ΧΟΡΟΣ.

Καὶ γὰρ τὰ πυθόκραντα· δυσμαθῆ δ' ὄμως. 1255

ΚΑΣΑΝΔΡΑ.

Παπαῖ παπαῖ.

1249. οὐκ εἰ παρέσται γ' libri. *ei scripto super ης. Fl. παρεσκόπεις V. Corr. Schutz.*
 1251. ἄγος iibri. Corr. Aur. *αὐ pro ἀν Herm., vulgo; ἀράν Aur., Canter. Hartung. emendavit quem*
 1252. ἢ κάρτ' ἄρ' ἀν παρεσκόπης, *ad modum edidi. Corruptelæ origo*

CASANDRA.

In naught does Paeon superintend this tale.

CHORUS.

No; if it is to be: Heaven send it mayn't.

CASANDRA.

1250 You pray; their care is to assassinate.

CHORUS.

By what man is the impious deed performed?

CASANDRA.

You were much cheated of my augury's drift.

CHORUS.

Yes: for I don't see who fulfil the plot.

CASANDRA.

And yet I know full well the Hellenic tongue.

CHORUS.

1255 So do you Pythian verdicts; yet they're dark.

CASANDRA.

Oh misery!

non obscura est. παρεχόμενης autem
est 'fraudatus es'.

1253. τοῦ γὰρ τελοῦντος libri. Corr.
Heims.

1255. δυσπαθῆ libri. Corr. Canter.

1256. παπαῖ, οἶον τὸ πῦρ κτλ. libri.

Recepi Weillii em. πῦρ est 'febris',
cf. v. 1172.

- Οἶον τόδ' ἔρπει πῦρ· ἐπέρχεται δέ μοι·
 ὄτοτοϊ, Λύκει' Ἄπολλον, οἱ ἐγώ, ἐγώ·
 αὕτη δίπλους λέαινα συγκοιμωμένη
 λύκῳ, λέοντος εὐγενοῦς ἀπουσία,
 κτενεῖ με τὴν τάλαιναν· ὡς δὲ Φάρμακον 1260
 τεύχουσα κάμου μισθὸν ἐνθήσει ποτῶ.
 Κἀπεύχεται θήγουσα Φωτὶ Φάσγανον
 ἐμῆς ἀγωγῆς ἀντιτίσασθαι Φόνον.
 Τί δῆτ' ἐμαυτῆς καταγέλωτ' ἔχω τάδε
 καὶ σκῆπτρα καὶ μαντεῖα περὶ δέρη στέφῃ; 1265
 σφὲ μὲν πρὸ μοίρας τῆς ἐμῆς διαφθερῶ·
 ἴτ' ἐς Φθόρον πεσόντ'· ἐγὼ δ' ἄμ' ἔψομαι·
 ἄλλην τιν' ἄτης ἀντ' ἐμοῦ πλουτίζετε.
 Ἴδου δ' Ἀπόλλων αὐτὸς ἐκδύων ἐμὲ
 χρηστηρίαν ἐσθῆτ', ἐποπτεύσας ἐμὲ 1270
 καὶ τοῖςδε κόσμοις καταγελωμένην μέγα
 Φίλων ὑπ' ἐχθρῶν, οὐ διχορρόπως μάτην.
 Καλουμένη δέ, Φοιτὰς ὣς, ἀγύρτρια
 πτωχός, τάλαινα λιμοθνῆς ἠνεσχόμην.
 Καὶ νῦν ὁ μάντις μάντιν ἐκπράξας ἐμὲ 1275
 ἀπήγαγ' ἐς τοιάςδε θανασίμους τύχας·
 βωμοῦ πατρώου δ' ἀντ' ἐπίξηνον μένει
 θερμὸν κοπίσης Φοινίῳ προσφάγμυτι.
 Οὐ μὲν ἄτιμοί γ' ἐκ θεῶν τεθνήξομεν·

1258. δίπλους Fl. F., corr. in V.

1261. κῶτω libri. Corr. Aur. μισθός
 est et hariolæ et scorti merces, illa
 enim πέλανος dicebatur, teste Suida;
 hæc μίσθωμα. Hic utroque sensu ad-
 hibetur. Mox addit 'naulum' ἀγωγῆς
 μισθόν. ποτὸς autem est medicina quæ
 Agamemnonis male factis medeatur.

1262. ἐπεύχεται libri. Corr. Dind.

1263. ἀντιτίσασθαι libri. Recipi
 Blomfieldii conj.

1266. σὲ μὲν libri. Corr. Aur.

1267. ἀγαθῶ δ' ἀμείψομαι libri.
 Præclare corr. Herm.

1268. τίν' Fl. ἄτην libri. Corr.
 Stanl.

how fierce this fever grows! for me it comes!
 alas, Lycean Apollo! alas, for me!
 that biped lioness bedding with a wolf
 in absence of the noble lion, *next*,
 1260 will kill me hapless; and, as if she mixed
 a medicine, to the draught will add my fee:
 and, whetting for her lord the blade, will boast
 that she 'll recoup herself my fare in blood.
 Why do I keep these mockeries of myself,
 1265 the wand, and prophet's garland round my neck?
 I will destroy them ere my own decease.
 Go! fall to ruin: I shall follow you:
 enrich with woe some other in my stead.
 Lo! here Apollo's self is stripping me
 1270 of my diviner's garb; he who looked on
 when in these trappings I was harshly mocked —
 unjustly, the scale proves, — by friends unkind.
 And I, as crazy, had to bear being called,
 forlorn and famished, an alms-begging tramp.
 1275 And now the seer, unmaking me a seer,
 has brought me to this deadly pass: instead
 of our domestic altar waits a block
 warm with the crimson spurt when I am cleft.
 Yet not by god unhonoured shall we die:

1270. δέ με Fl. ἐπωπτεύσας F.

1271. μέτα libri. μέγα Herm.

1272. Junge οὐ διχ. μάτην 'haud
dubie falso irrisam'.

1274. λιμόθης vulgo. Corr. El-
berling.

1275. ἐκπράξας μάντιν est 'qui

exauguravit me vatem', et voci ἐχδύων
alludit v. 1269.

1277. ἀντεπίξηνον Fl., priore acc.
om. in cet. Corr. Aur. et Canter.

1278. θερμῶ libri. Corr. Schutz.
πρόσφαγμα est profluvium sanguinis
mactatæ victimæ.

ἤξει γὰρ ἡμῶν ἄλλος αὖ τιμάορος, 1280
μητροκτόνον Φίτυμα, ποινάτωρ πατρός·
Φυγὰς δ' ἀλήτης τῆςδε γῆς ἀπόξενος
κάτεισιν ἄτας τάςδε θριγκώσων Φίλοις·
ὁμώμοται γὰρ ὄρκος ἐκ θεῶν μέγας
ἄξειν νιν, ὑπτίασμα κειμένου πατρός. 1285
Τί δῆτ' ἐγὼ κάτοιικτος ὦδ' ἀναστένω,
ἐπεὶ τὸ πρῶτον εἶδον Ἰλίου πόλιν
πράξασαν ὡς ἔπραξεν· οἱ δ' εἶλον πόλιν
οὕτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει;
ιοῦσα πράξω, τλήσομαι τὸ κατθανεῖν· 1290
Αἴδου πύλας δὲ τάςδ' ἐγὼ προσεννέπω,
ἐπευχομαι δὲ καιρίας πληγῆς τυχεῖν,
ὡς ἀσφάδαστος, αἰμάτων εὐθνησίμων
ἀπορρυέντων, ὄμμα συμβαλῶ τόδε.

ΧΟΡΟΣ.

ᾠ πολλὰ μὲν τάλαινα, πολλὰ δ' αὖ σοφῆ 1295
γύναι, μακρὰν ἔτεινας. Εἰ δ' ἐτητύμως
μόρον τὸν αὐτῆς οἶσθα, πῶς θεηλάτου
βοὸς δίκην πρὸς βωμὸν εὐτόλμως πατεῖς;

ΚΑΣΑΝΔΡΑ.

Οὐκ ἔστ' ἄλυξις, οὔ, ξένοι· χρόνοι πλέω.

1284. Hunc versum qui post v. 1290 in libris legitur Herm. huc revocavit. Laudatur in Crameri Anec. I. p. 88 ἄραρε γὰρ ὄρκος. Inde Schneidew. ἄραρε μὲν γὰρ. Sed Engeri conj. tantum non certa est, v. 1290 olim ita se habere ἄραρ' ἰούσα cet., et inde errore grammatici

vocem ἄραρε esse sumptam. ὑπτίασμα est 'id quod quis precatur manibus supinis'.

1285. ἄξειν νιν Fl. ἄξει νιν F., corr. in V.

1286. κάταικος libri, corrupte. Corr. Scaliger.

1288. εἶχον libri. Corr. Musgr.

- 1280 one will again, as our avenger, come,
 a mother-slaying, sire's-blood-price-levying son;
 an exile, wanderer, outcast from this land,
 will come to raise the top-stone for his race
 of death-crimes: by the gods a mighty oath
 1285 is sworn to bring him, as his fallen sire
 will pray with hands upturned. Why wail I then,
 thus doleful? since I first beheld Troy's town
 fare as she fared; and those who sacked the town
 come off thus by the judgement of the gods?
 1290 I'll go and take my lot, endure the death:
 but I address these gates of death and pray
 to get a mortal stroke, that so I may
 without a struggle, when with easy death
 the blood has flowed away, shut-to these eyes.

CHORUS.

- 1295 O woman much unblest, in much, too, wise,
 thou hast stretched far thy words. But if in truth
 thou know'st thy doom, how dost thou, heifer-like
 god-driven, to the altar boldly tread?

CASANDRA.

There's no escape, friends, none: the times are full.

- | | |
|---|--|
| 1289. <i>ἐκ θεῶν</i> Fl. | <i>πλέω</i> omnes. Et equidem non video quid displiceat in repetita negatione. |
| 1290. Recipienda erat Engeri conjectura si ille ostendisset unde vox <i>πράξω</i> orta sit. | Weil. conj. <i>οὔ, ξένοι, χρόνοι πλέω</i> . Sic illud <i>ξένοι</i> frigide interponitur. |
| 1291. <i>τάς λέγω</i> libri. Corr. Aur. et Canter. | Sed <i>χρόνοι πλέω</i> recte dicitur, et partim ex Theogn. 817 sumitur, partim ex Hes. Op. 790 <i>πλέω ἡματι</i> . |
| 1295. <i>δι σοφῆ</i> Fl. Corr. in F. V. | Interpunxi igitur post <i>ξένοι</i> . |
| 1299. <i>οὔ, ξένοι</i> Fl. <i>οὔ</i> F. V. <i>χρόνοι</i> | |

ΧΟΡΟΣ.

Ὁ δ' ὕστατός γε τοῦ χρόνου πρεσβεύεται.

1300

ΚΑΣΑΝΔΡΑ.

Ἦκει τόδ' ἡμαρ· σμικρὰ κερδανῶ Φυγῆ.

ΧΑΡΟΣ.

Ἄλλ' ἴσθι τλήμων οὖσ' ἀπ' εὐτόλμου Φρενός.

ΚΑΣΑΝΔΡΑ.

Οὐδείς ἀκούει ταῦτα τῶν εὐδαιμόνων.

ΧΟΡΟΣ.

Ἄλλ' εὐκλεῶς τοι κατθανεῖν χάρις βροτῶ.

ΚΑΣΑΝΔΡΑ.

Ἴὼ πάτερ σοῦ σῶν τε γενναίων τέκνων.

1305

Ἄλλ' εἶμι κὰν δόμοισι κωκύσουσ' ἐμὴν

1313

Ἄγαμέμνονός τε μοῖραν. Ἄρκειτῶ βίος.

1314

ΧΟΡΟΣ.

Τί δ' ἐστὶ χρῆμα; τίς σ' ἀποστρέφει φόβος;

ΚΑΣΑΝΔΡΑ.

Φεῦ Φεῦ.

1300. In eo lusus est quod et *κρόνου* et *χρόνου* ad aures venire possit: quorum illud erit, 'Zeὺς minimus ille natus e *κρόνου* natis principatum tenet'; hoc autem, 'vi morituro novissima quæque vitæ momenta, (i.

e., quam longissima mora) maximi aestimantur'.

1303, 1304. Hos versus inverso ordine posuit Heath., quem omnes edd. secuti sunt, exceptis Coningtono et Paleio. Scilicet Chorus id agit

CHORUS.

1300 At least Time's latest birth takes foremost rank.

CASANDRA.

This day is come: I little gain by flight.

CHORUS.

Know thou art firm from an intrepid soul.

CASANDRA.

None of the happy has this said to him.

CHORUS.

But to die bravely has a charm for man.

CASANDRA.

1305 Alas, my sire, for thee and thy brave brood!

1313 But I'll go wail even in the house my fate

1314 and Agamemnon's. Let past life suffice.

CHORUS.

Why, what is this? what terror makes thee start?

CASANDRA.

Faugh! faugh!

ut soletur Casandram; illa tamen
fovet querelas. Res manifesta est.

1305. τῶν τε libri. σὼν τε Aur.

1306, 1307. Hi duo versus vulgo
post v. 1312 leguntur; sed quum

illic inepti essent, hic autem Ca-
sandram aliquid loqui oporteret unde
intelligeretur eam in ædes introitu-
ram esse, huc revocandos censuit
Enger.

ΧΟΡΟΣ.

Τί τοῦτ' ἔφευξας; εἴ τι μὴ φρενῶν στύγος.

ΚΑΣΑΝΔΡΑ.

Φόνον δόμοι πνέουσιν αἱματοσταγῆ.

ΧΟΡΟΣ.

Καὶ πῶς; τὸδ' ὄζει θυμάτων ἐφεστίων.

1310

ΚΑΣΑΝΔΡΑ.

Ὅμοιος ἀτμὸς ὥσπερ ἐκ τάφου πρέπει.

ΧΟΡΟΣ.

Οὐ Σύριον ἀγλάϊσμα θυμάτων λέγεις.

ΚΑΣΑΝΔΡΑ.

Ἴὼ ξένοι.

1315

Οὗτοι δυσοίζω θάμνον ὡς ὄρνις φόβῳ
ἄλλως· θανούση μαρτυρεῖτέ μοι τόδε,
ὅταν γυνὴ γυναικὸς ἀντ' ἐμοῦ θάνῃ,
ἀνὴρ τε δυσδάμαρτος ἀντ' ἀνδρὸς πέσῃ·
ἐπιξενοῦμαι ταῦτα δ' ὡς θανουμένη.

1320

ΧΟΡΟΣ.

᾽Ω τλήμον, οἰκτεῖρω σε θεσφάτου μόρου.

1309. φόβον libri. » super β scripto in F. Corr. Aur. et Canter.

1310. Interrogandi sign. primus Pauw. posuit.

1317. ἀλλ' ὡς θανούση libri. Corr. Herm. Et sane sensus postulat ἄλλως. At, inquit, avis non frustra timet. Immo vero nostrates quidem aves

CHORUS.

Why 'faugh'? unless it be the mind's disgust.

CASANDRA.

These rooms breathe horrid fumes from dripping blood.

CHORUS.

1310 Why 'horrid'? the hearth's victims yield the smell.

CASANDRA.

As from a grave a *ghostly* mist appears.

CHORUS.

You name no Syrian luxury for the house.

CASANDRA.

1315 Ah friends! I scream
 for fear not idly, as at a *shaking* bush
 a bird: and when I'm dead attest me this:
 when woman has for me a woman died,
 and man for man ill-wived has fallen; this
 1320 I, as one dying, charge you with, as friends.

CHORUS.

Brave heart, I pity thee for thy god-taught doom.

non magis intrepidæ sunt quam Ho-
 ratii hinnuleus si mobilibus veris
 inhorruit adventus foliis. Hic enim
 neque visci neque serpentium, quo-

rum neutrum est inane periculum,
 ulla ratio habetur.

1320. 'Hoc ego ut moritura com-
 mendo vobis ut amicis'.

ΚΑΣΑΝΔΡΑ.

Ἄπαξ ἔτ' εἰπεῖν χρὴ πρὶν ἢ θρῆνον λέγω
 ἔμὸν τὸν αὐτῆς· ἠλίψ δ' ἐπεύχομαι,
 πρὸς ὕστατον Φῶς, δεσποτῶν τιμαόρους
 ἐχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ὁμοῦ
 δούλης θανούσης, εὐμαροῦς χειρώματος. 1325

ΧΟΡΟΣ.

Ἴω βρότεια πράγματ'· εὐτυχοῦντα μὲν
 σκιᾶ τις ἂν πρέψειεν· εἰ δὲ δυστυχεῖ
 βολαῖς ὑγρώσσων σπόγγος ὤλεσεν γραφὴν·
 καὶ ταῦτ' ἐκείνων μᾶλλον οἴκτειρω πολύ. 1330

Τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφου
 πᾶσι βροτοῖσιν· δακτυλοδείκτων δ'
 οὔτις ἀπειπὼν εἶργει μελάθρων,
 μηκέτ' ἐσέλθης, τάδε φωνῶν.
 Καὶ τῷδε πόλιν μὲν ἐλεῖν ἔδοσαν 1335
 μάκαρες Πριάμου·
 θεοτίμητος δ' οἴκαδ' ἰκάνει·
 νῦν δ' εἰ προτέρων αἴμ' ἀποτίσει

1322. εἰπεῖν ῥῆσιν ἢ θρῆνον θέλω libri. ῥῆσιν quod nemo tolerare potuit ex χρῆσιν depravatam est, quod et ipsum pro χρῆσιν prave correctum erat. Correxi χρῆσιν πρὶν. Sed χρῆσιν ansam dedit corruptioni vocis λέγω quam restitui. Quid autem χρῆσιν et ῥῆσιν significant omnibus notum est, et neutrum hic dici posse.

1324. τοῖς ἐμοῖς τιμαόροις libri. Scribæ enim oculi ad proximum versum aberraverunt. δεσποτῶν ego,

nam nihil aliud hic stare potuit; non utique βασιλέως, κοιράνου, similia.

1326. His dictis Casandra sedes ingreditur. Id Weilius solus omnium vidit; ἡμεῖς γὰρ πατέρων. Et pro certo habeo Casandram non potuisse ea dicere quæ sequuntur. Quid si Chorus solet prius quatuor versus iambicos loqui quam cantilenam canit.

1328. σκιά τις ἀντρέψειεν libri. ἂν τρέψειεν Pors. πρέψειεν Boissonad.,

CASANDRA.

Yet must I speak once ere I sing my dirge,
 my own. I pray to Helios, the last light
 I see, that the avengers of my lord
 1325 may likewise pay my hated murderers, *mine*,
 the slave's who died, an easy victory.

CHORUS.

Alas the state of man! if good betide,
 one might compare it to a sketch; if ill,
 a wet sponge by its touch wipes out the lines:
 1330 I pity each, but this far more than that.

Success is for all men a thing without cloy;
 and from halls at whose splendour the finger is raised
 no one, contented, repels it and says this:
 "do not enter here more".
 1335 To this hero the blessed gods granted to sack
 Priam's metropolis,
 and with honour from heaven he returns to his home.
 But now if he pays back their blood who before

Herm., e Photii glossa πρέψαι· τὸ
 ὁμοιωσαι: Δισχύλος, et Hesychii πρέ-
 ψας· εἰκασμένος, εἰκασθείς. Sed illud
 requirit σκιᾶ quod Wieseler et Co-
 nington corr., hoc autem σκιὰ ut
 sit: εἰ εὐτυχολή, σκιὰ τις εἰκασμένη
 ἂν εἴη. Id agitur, utrum horum sit
 rectum, nam constat de voce πρέψειεν.
 Et, me quidem iudice, σκιὰ præ-
 stat; et Photius locum aliquem male
 interpretatus est. Ceterum in hac
 similitudine nihil omnino est de co-

loribus inditis: hoc dicit 'res secundæ
 imaginem delineant, quam res ad-
 versæ detergent'. id est: hominum
 vita, si optime se habet, vanitas
 est; sed hac vanitate pejus quiddam
 est, siquando ex rebus secundis in
 adversas migrandum est.

1331. πρᾶττειν libri. Corr. Pors.

1332. βροτοῖς libri. Corr. Pauw.
 δακτυλοδεικτῶν libri. Corr. Schutz.

1334. μηκέτι δ' εἰσέλθης libri. Corr.
 Herm.

καὶ τοῖσι κανοῦσι θανῶν ἄλλων
 ποινὰς θανάτων ἐπικραίνει, 1340
 τίς ποτ' ἂν εὔξαιτο βροτῶν ἀσινεῖ
 δαίμονι φῦναι, τὰδ' ἀκούων;

ΑΓΑΜΕΜΝΩΝ.

᾽Ωμοι, πέπληγμαι καιρίαν πληγὴν ἔσω.

ΚΟΑΤΦΑΙΟΣ.

Σῆγα· τίς πληγὴν αὐτεῖ καιρίως οὐτασμένος;

ΑΓΑΜΕΜΝΩΝ.

᾽Ωμοι μάλ' αὖθις, δευτέραν πεπληγμένος. 1345

ΚΟΡΤΦΑΙΟΣ.

Τοῦργον εἰργάσθαι δοκεῖ μοι βασιλέως οἰμώγματι·
 ἀλλὰ κοινωσώμεθ' ἂν πως ἀσφαλῆ βουλευμάτ' ἦ.

ΧΟΡΕΤΤΗΣ Α΄.

Ἐγὼ μὲν ὑμῖν τὴν ἐμὴν γνώμην λέγω,
 πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν.

ΧΟΡΕΤΤΗΣ Β΄.

Ἐμοὶ δ' ὅπως τάχιστα γ' ἐμπεσεῖν δοκεῖ 1350
 καὶ πράγμ' ἐλέγχειν ξὺν νεορρῦτῳ ξίφει.

1339. θανοῦσι libri. κτανοῦσι Canter., qui κανοῦσι voluit. Insolentius illud 'moriendo mortuis' conciliare mihi non potui.

1340. ἐπικρανεῖ libri, ἄγαν prae-eunte in F. Corr. Herm. ἄγαν in-

tulit Tricl. ut versum acatalecticum, more suo, efficeret.

1341. τίς ἂν εὔξαιτο libri. Dedi Hermanni et Ahrentis correctionem. τίς ἂν ἐξεύξαιτο Schneid.

1343. ἔσω non tam ineptum est

perished, and, dying, ordains for his slayers
 1340 additional deaths' retribution,
 what mortal ever will boast, when he hears it,
 that he lives with a lot that is painless?

AGAMEMNON.

Ah me! I'm struck a mortal stroke; struck home!

CORYPHEUS.

Hush! who cries that he is stricken with a home-thrust mortally?

AGAMEMNON.

1345 Ah me! again ah me! struck yet again!

CORYPHEUS.

Done, it seems to me, the deed is, from the monarch's groaning cry.
 But let us in common counsel, what, if any, plans are safe.

CHORISTER 1.

I give you my advice: to raise a cry
 and call the townsmen to the palace here.

CHORISTER 2.

1350 To rush in with all speed seems best to me,
 and with its reeking blade convict the deed.

ut ineptius quiddam corrigi non
 possit, e. gr. πλευρών ἔσω. Verti
 'ictu valido'; sed nescio an melius
 esset 'intus'. Sic enim recte Jebb.
 Soph. Ai. 235 ἔσω σφάζε 'intus ju-

gulabat'; ubi Schneid. 'ictu valido'.
 Moriens enim admonere videtur intro
 ire auxilio oportere.

1347. ἄν πως libri. Corr. Herm.
 βουλευματα libri. Corr. Enger.

ΧΟΡΕΥΤΗΣ γ'.

Κἀγὼ τοιούτου γνώματος κοινωνὸς ὦν
ψηφίζομαί τι δρᾶν· τὸ μὴ μέλλειν δ' ἀκμή.

ΧΟΡΕΥΤΗΣ δ'.

Τὸ δρᾶν πάρεστι· Φροιμιάζονται γὰρ ὡς
τυραννίδος σημεῖ' ἀράσσοντες πόλει.

1355

ΧΟΡΕΥΤΗΣ ε'.

Χρονίζομεν γάρ· οἱ δὲ τῆς μελλοῦς κλέος
πέδοι πατοῦντες οὐ καθεύδουσιν χερί.

ΧΟΡΕΥΤΗΣ ς'.

Οὐκ οἶδα βουλής ἤστινος τυχῶν λέγω·
τοῦ δρῶντος ἔστι καὶ τὸ βουλευῆσαι πέρι.

ΧΟΡΕΥΤΗΣ ζ'.

Κἀγὼ τοιοῦτός εἰμ', ἐπεὶ δυσμηχανῶ
λόγοισι τὸν θανόντ' ἀνιστάναί πάλιν.

1360

ΧΟΡΕΥΤΗΣ η'.

Ἦ καὶ βίον τείνοντες ὧδ' ὑπείξομεν
δόμων καταισχυντήρσι τοῖςδ' ἡγουμένοις;

1354. δραν πάρεστι libri, quod mirum est edd. tamdiu ferre posse. Non sic Æschylus. τὸ δρᾶν ego, ut sit 'agendi sententia adest', breviter dictum pro 'licet tibi, per meam sententiam, agere, τὸ δρᾶν πάρεστί σοι ἐξ ἐμοῦ'. Cf. Eum. 867 τοιαῦθ'

ἐλέσθαι σοι πάρεστιν ἐξ ἐμοῦ.

1355. σημεῖα πράσσοντες libri. Et hic indignor exstitisse qui id Æschylo inscriberent, quod si puer in ludo literario admisisset infortunium haberet. σημεῖ' ἀράσσοντες ego; jamque adeo, si Atticismum vulgati solæ-

CHORISTER 3.

I, too, partaking in this judgement, vote
to act; the moment's need is — no delay.

CHORISTER 4.

Here is a vote to act. They start the tune
1355 and strike the notes of tyranny for the town.

CHORISTER 5.

Because we dally: they, trampling to earth
the praise of caution, sleep not with their hands.

CHORISTER 6.

I doubt which counsel I shall rightly give ;
a doer should also ponder well *his deed*.

CHORISTER 7.

1360 I too am of that mind, since I've no plan
by words to raise the dead to life again.

CHORISTER 8.

But shall we to our lives' end thus succumb
to these king's-house-defilers as our chiefs?

cismi loco recipias, lusum in voce
'ferire' habebis; et, fortasse, σημεία
sunt 'notæ tonorum musicorum'.

1356. τῆς μελλούσης κλέος libri.
Herm. corr. ex Tryphone Gramma-
tico. Idem parum scite affirmat vo-
cem χάριν hic non male lectum iri;

nam locutio sumpta est ex Sol. Fr.

27. 4 μιάνας καὶ καταισχύνας κλέος.

1357. πέδον libri. Corr. Herm.

1359. Cf. Eur. Hec. 504 Ἄγα-
μέμνονος πέμψαντος, ὦ γυναῖ, μέτα.

1362. κτείνοντες libri. Corr. Can-
ter.

ΧΟΡΕΤΤΗΣ θ'

Ἄλλ' οὐκ ἀνεκτόν, ἀλλὰ κατθανεῖν κρατεῖ·
πεπαιτέρα γὰρ μοῖρα τῆς τυραννίδος.

1365

ΧΟΡΕΤΤΗΣ ι.

Ἦ γὰρ τεκμηρίοισιν ἐξ οἰμωγμάτων
μαντευσόμεσθα τάνδρὸς ὡς ὀλωλότος;

ΧΟΡΕΤΤΗΣ ια΄.

Σάφ' εἰδότας χρῆ τῶνδε θυμοῦσθαι πέρι·
τὸ γὰρ τοπάξειν τοῦ σάφ' εἰδέναι δίχα.

ΚΟΡΥΦΑΙΟΣ.

Ταύτην ἐπαινεῖν πάντοθεν πληθύνομαι,
τρανώς Ἀτρείδην εἰδέναι κυροῦνθ' ὅπως.

1370

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Πολλῶν πάροιθεν καιρίως εἰρημένων
τάναντί' εἰπεῖν οὐκ ἐπαισχυνθήσομαι.
Πῶς γὰρ τις ἐχθροῖς ἐχθρὰ πορσύνων φίλοις
δοκοῦσιν εἶναι πημονῆς ἀρκύστατ' ἂν
φράξειεν ὕψος κρεῖσσον ἐκπηδήματος;
Ἐμοὶ δ' ἀγῶν ὄδ' οὐκ ἀφρόντιστος πάλαι
νείκης παλαιᾶς ἦλθε, σὺν χρόνῳ γε μὴν.
Ἔστηκα δ' ἔνθ' ἔπαισ' ἐπ' ἐξειργασμένοις.
Οὔτω δ' ἔπραξα, καὶ τὰδ' οὐκ ἀρνήσομαι·
ὡς μήτε φεύγειν μήτ' ἀμύνεσθαι μόρον,

1375

1380

1364. κράτει libri. Corr. Casau-
bon.

Ahrens et Herm.

1368. μυθοῦσθαι libri. Corr. E.

1375. πημονὴν ἀρκύστατον libri. πη-
μονῆς Aug. ἀρκύστατ' ἂν Elmsl.

CHORISTER 9.

Intolerable! nay, death's advice is best;
1365 it is a milder lot than tyranny.

CHORISTER 10.

But shall we thus on proofs derived from groans
forecast as if the hero were destroyed?

CHORISTER 11.

We must, quite certain of it, rouse our ire;
conjecture's far removed from certainty.

CORYPHÆUS.

1370 On all grounds I go with the stream to approve
this — to see clearly how Atreides fares.

CLYTEMNESTRA.

I will not blush to say the opposite
of many words fitly pronounced before.
How else could one, when scheming hostile deeds
1375 for foes who look like friends, fence the net-stakes
of sorrow to a height too great for a leap?
This bout came off for me at last, and not
without long brooding on a long-lived feud.
I stand where I did strike, with all achieved.
1380 'Twas thus I managed, and I'll not deny 't:
against his flight or parrying of his doom,

1378. *νίκης* libri. Corr. Heath.1381. *ἀμύνασθαι* codices. *ἀμύνη-*1379. *ἔπει* Fl. V. Corr. in Ven. F. *σθαι* V.

ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων,
 περιστιχίζω, πλοῦτον εἵματος κακόν·
 παίω δέ νιν δίς· κέν δυοῖν οἰμωγμάτοιιν
 μεθῆκεν αὐτοῦ κῶλα· καὶ πεπτωκότι 1385
 τρίτην ἐπενδίδωμι, τοῦ κατὰ χθονὸς
 Διδὸς νεκρῶν σωτῆρος εὐκταίαν χάριν.
 Οὔτω τὸν αὐτοῦ θυμὸν ὀρυγάνει πεσών,
 κάκφυσιῶν ὀξεῖαν αἵματος σφαγὴν
 βάλλει μ' ἐρεμνῆ ψακάδι Φοινίας δρόσου 1390
 χαίρουσαν οὐδὲν ἥσσον ἢ διοςδότῳ
 γάνει σπορητὸς κάλυκος ἐν λοχεύμασιν.
 Ὡς ὧδ' ἐχόντων, πρέσβος Ἀργείων τόδε,
 χαίροιτ' ἄν, εἰ χαίροιτ', ἐγὼ δ' ἐπεύχομαι·
 εἰ δ' ἦν πρεπόντων ὥστ' ἐπισπένδειν νεκρῶ· 1395
 τάδ' ἄν δικαίως ἦν· ὑπερδίκως μὲν οὖν·
 τοσόνδε κρατῆρ' ἐν δόμοις κακῶν ὄδε
 πλήσας ἀραιῶν αὐτὸς ἐκπίνει μολῶν.

ΧΟΡΟΣ.

Θαυμάζομέν σου γλῶσσαν, ὡς θρασύστομος,
 ἥτις τοιόνδ' ἐπ' ἀνδρὶ κομπάζεις λόγον. 1400

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Πειρᾶσθέ μου γυναικὸς ὡς ἀφράσμονος·
 ἐγὼ δ' ἀτρέστῳ καρδίᾳ πρὸς εἰδότας
 λέγω· σὺ δ' αἰνεῖν εἶτε με ψέγειν θέλεις,

1383. περιστοιχίζων Fl. περιστοι-
 χίζω V. περιστιχίζω F.

1384. οἰμώγμασιν libri. οἰμωγμά-
 τοιν Elmsl., cui invitus obtemperavi;
 nam displicet dualis ille vehemens,
 ut si dicas 'par gemituum'.

1387. Αἰδοῦνεκρῶν libri. Διδὸς Enger.

1388. αὐτοῦ libri. Corr. Schutz.
 ὀρμαίνει libri. ὀρυγάνει corr. Herm.
 et sententia ductus et Hesychii glossa
 ὀρυγάνει· ἐρεύγεται.

1391, 1392. διδὸς νότῳ γᾶν. εἰ Fl.
 γαν' εἰ Ven. Corr. Porsonus. σπό-
 ρητος codices. Corr. in V.

I with a sort of fish-net hedge him round,
 with no way out — ill treasure of a dress.
 I hit him twice; and with two groans he there
 1385 did let his limbs collapse. When he is down
 I give a third to boot, a votive gift
 to the underground Zeus who keeps dead men safe.
 So fallen he doth ruckle forth his breath;
 and puffing out a nimble jet of blood
 1390 smites with a dark-red shower of murder-dew
 me greeting it not less than corn-field doth
 the god-sent rain-joy at the wheat-ear's birth.
 Things being so, if you, those Argive lords,
 rejoice, why, you 'll rejoice; but I exult:
 1395 would we had liquors fit to drench his corpse!
 it would be right, nay, more than right; so great
 a bowl of cursed woes he mixed within
 the house — and came and drank it off himself.

CHORUS.

We marvel at thy tongue, how bold thou art
 1400 in speech, who vauntest o'er thy lord such words.

CLYTEMNESTRA.

You sound me as some woman without plan:
 but I with dauntless soul tell you who know —
 and should you choose to praise me or upbraid

1395. Hæc est εὐχή ἐπὶ φθιμένῳ.
 'utinam adessent idonei liquores quos
 in mortuum libarem; nam indigemus
 eorum quos decet; ipse enim post-
 quam crateram malorum in his ædi-
 bus impleverat, domum reversus,
 ad fæcem hausit': hoc est 'utinam

plus mali ei inferre possem'. εἴθ'
 pro εἰ δ' conjici potest, et τῶδ' pro
 τὰδ' cum Tyrwhitt. in prox. v., sed
 non prorsus necessario.

1397. τασάνδε libri. τασόνδε conj.
 Bl., quod mihi necessarium videtur.

ὄμοιον. Οὗτός ἐστιν Ἀγαμέμνων, ἐμὸς
 πόσις, νεκρὸς δὲ τῆςδε δεξιᾶς χερὸς,
 ἔργον δικαίας τέκτονος. Τάδ' ὦδ' ἔχει. 1405

ΧΟΡΟΣ.

στρ. Τί κακόν, ὦ γυναί.
 χθονοτρεφὲς ἔδανόν ἢ ποτόν
 πασχμένα ῥυτᾶς ἐξ ἄλως ὄρμενον
 τόδ' ἐπέθου θύος δημοθρόους τ' ἀράς
 ἀπέδικες; Ἀπετάμης· ἀπόπολις δ' ἔσει,
 μῖσος ὄβριμον ἀστοῖς. 1410

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Νῦν μὲν δικάζεις ἐκ πόλεως φυγὴν ἐμοὶ
 καὶ μῖσος ἀστῶν δημόθρους τ' ἔχειν ἀράς,
 οὐδὲν τότε ἀνδρὶ τῶδ' ἐναντίον φέρων·
 ὅς οὐ προτιμῶν, ὡς περὶ βοτοῦ μόνον,
 μήλων φλεόντων εὐπόκοις νομεύμασιν,
 ἔθυσεν αὐτοῦ παῖδα, Φιλτάτην ἐμοὶ
 ὦδιν', ἐπωδὸν Θρηκίων ἀημάτων.
 Οὐ τοῦτον ἐκ γῆς τῆςδε χρῆν σ' ἀνδρηλάτειν,
 μiasμάτων ἄποιν'; ἐπήκοος δ' ἐμῶν 1420
 ἔργων δικαστῆς τραχὺς εἶ. Λέγω δέ σοι
 τοιαῦτ' ἀπειλεῖν, ὡς παρεσκευασμένης

1405. Præstat interpunctio post χερὸς, ut vulgo; post ἔργον V., Canter., Tyrwhitt., Enger.

1406. δικαία τέκτων duplici sensu usurpatur; quæ meritas pœnas expetit, et, quæ opus locanti probat, par lanificæ illius Homericæ quæ fuit χερνήτις ἀληθής.

1408. ῥύσας Fl. ῥυσᾶς F. V. Corr. Stanl. ὄρώμενον Fl. Corr. Abresch.

1409. Post ἀράς interrogandi signum vulgo ponitur.

1410. ἀπέδικες ἀπέταμες ἀπολις δ' ἔση, in ἀπέταμες ad alterum α super-scripto ε in Fl. Weilium secutus interpunxi post ἀπέδικες et scripsi ἀπετάμης. ἀπόπολις corr. Seidler. 'excussisti execrationes et induisti insaniam'.

1411. ὄμβριμον Ven. F. Herm.

'tis all the same — here's Agamemnon, here!
 1405 my husband and this right hand's victim dead,
 a right good craftsman's work. That's how it stands.

CHORUS.

Woman, what poison-food
 earth-grown or from the flowing sea
 sprung hast eaten? and put on this frenzied mind,
 and hast cast away *fear of* the people's curse?
 1410 thou art *sheer* cut off, and shalt an outcast be,
 monstrous hate of the people.

CLYTEMNESTRA.

Now you adjudge me exile from this land,
 to bear the townsmen's hate, the people's curse,
 though then you voted this man naught untoward
 1415 who, reckoning it a brute beast's death, no more,
 when his flocks teemed with fleecy pasturers,
 butchered his own child, and my best-beloved
 birth-pain, as charm against the Thracian blasts.
 Should you not as his foul deeds' penalty
 1420 have driven him from this land? but of my deeds
 when arbiter you are an angry judge.
 I bid you threaten thus — I being prepared

- | | |
|--|--|
| 1414. οὐδὲν τὸδ' libri. Corr. Voss. | nem excludit num principalis verbi |
| 1416. εὐτόκοις Ven. Schneidewin. | subjectum dum agat, id revera in- |
| 1418. θρηκίων τε (vel τὲ) λημμάτων
libri. Corr. Canter. | telligat, vel (si futuri temporis par- |
| 1419. χρῆ libri. χρῆν Pors. | ticipium sequitur) id ipsum sibi |
| 1422. Hunc versum eiecit Enger.
Equidem non video quid hic sit
quod offendat; omittitur ἐμοῦ, sed
facile potest subintelligi. Ceterum
hic et alibi particula ὡς dubitatio- | propositum habeat, quod hac par-
ticula subjungatur. Qua formula
usus ubique explicare poteris hæc
et similia, ὡς (πρὸς omissis) βασιλεία,
ὡς ἐλέγξων, ὡς εἰδότες, ὡς (πρὸς vel
νομίζων omissis) εἰδότες, ὡς πλείστους. |

ἐκ τῶν ὁμοίων, χειρὶ νικήσαντ' ἐμοῦ
ἄρχειν· ἐὰν δὲ τοῦμπαλιν κραίνῃ θεός,
γνώσει διδαχθεῖς ὄψ' ἔ γοῦν τὸ σωφρονεῖν.

1425

ΧΟΡΟΣ.

ἀστ. Μεγαλόμητις εἶ,
περίφρονα δ' ἔλακες, ὥσπερ οὔν
Φονολιβεῖ τύχα Φρήν ἐπιμαίνεται·
λίπος ἐπ' ὁμμάτων αἵματος ἐμπρέπει.
Ἄτιετον ἔτι σε χρῆ στερομέναν Φίλων
τύμμα τύμματι τῖσαι.

1430

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Καὶ τήνδ' ἀκούεις ὀρκίων ἐμῶν θέμιν·
μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς δίκην,
Ἄτην Ἐρινύν θ' αἴσι τόνδ' ἔσφαξ' ἐγώ,
οὔ μοι φόβου μέλαθρον ἐλπίς ἐμπατεῖν
ἕως ἂν αἶθῃ πῦρ ἐφ' ἐστίας ἐμῆς
Ἀἴγισθος, ὡς τὸ πρόσθεν εὖ φρονῶν ἐμοί·
οὔτος γὰρ ἡμῖν ἀσπίς οὐ μικρὰ θράσους.
Κεῖται γυναικὸς τῆςδε λυμαντήριος,
Χρυσηῖδων μείλιγμα τῶν ὑπ' Ἰλίῳ·
ἢ τ' αἰχμάλωτος ἦδε καὶ τερασκόπος,
καὶ κοινόλεκτρος τοῦδε θεσφατηλόγος,
πιστὴ ξύνευνος, ναυτίλων δὲ σελμάτων
ἰσοτριβῆς. Ἄτιμα δ' οὐκ ἐπραξάτην·

1435

1440

1427. περίφρονα hic fere idem valet quod παράφρονα, ut proximo versu ostenditur.

1428. λίπος libri. Corr. Pors. Deinde εὖ πρέπει ἀντίετον ἔτι σε χρῆ Fl. εὐπρέπειαν τίετον Ven. V. εὖ

πρέπει ἀτίετον F. Corr. Aur. et Canter.

1430. τύμμα τύμμα τῖσαι. Corr. illud Voss., hoc Pors.

1433. ἐρινὴν libri.

1434. ἐμπατεῖν V. ἐμπατεῖ codices.

with similar threats — to rule me when by force
 you 've conquered. Should god grant the alternative
 1425 you 'll know, though taught it late, what good sense is.

CHORUS.

An arch-schemer thou!
 and declaimest in raving words:
 and what wonder? thy mind is distracted by
 thy gore-blotted state: blots of blood glare on thy
 visage. Yet must thou, spurned and bereft of friends,
 1430 stricken pay for this striking.

CLYTEMNESTRA.

This solemn form, too, of my words on oath
 thou hearest; by my child's full Recompense,
 by Ate and Erinnyes, those to whom
 I slew that man, I have no hope to tread
 1435 Fear's house, while on my hearth Ægisthus lights
 the fire, love-loyal as before to me;
 for he's my shield of trust and that not small.
 Here lies this wife's insulter, and the pet
 of the Chryseides at Troy: here too
 1440 the captive portent-scanner and this man's
 couch-sharing utterer of words inspired;
 a faithful bed-mate, now, as when she pressed
 the same ship's-deck-boards. Not unsuitably

Illud recepi: 'quamdiu' inquit 'Ægis-
 thus domi meæ versatur, non est
 expectandum fore ut Timoris do-
 mum frequentem'.

1435. *ἔστλας ἐμάς* libri. Corr.
 Pors.

1438. *γυναικὸς τῆςδε* idem est quod
ἐμοῦ ut *ἀνδρὸς τοῦδε* passim. Sic et
μητρὸς τῆςδε (Clyt.) Eum. 122.

1441. *ἡ* pro *καὶ* Karsten., Enger.

1443. *ἰστοτριβῆς* libri. Corr. Pauw.

ὁ μὲν γὰρ οὕτως· ἢ δέ τοι κύκνου δίκην
 τὸν ὕστατον μέλψασα θανάσιμον γόνον
 1445
 κεῖται Φιλήτωρ τοῦδ'· ἐμοὶ δ' ἐπήγαγεν
 εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς.

ΧΟΡΟΣ.

- στρ.α. Φεῦ τίς ἄν ἐν τάχει μὴ περιώδυνος
 μηδὲ δεμνιοτήρης,
 μόλοι τὸν αἰεὶ Φέρουσ' ἐν ἡμῖν
 1450
 μοῖρ' ἀτέλευτον ὕπνον, δαμέντος
 Φύλακος εὐμενεστάτου;
 πολέα τλάντες γυναικὸς διαί,
 πρὸς γυναικὸς δ' ἀπέφθισεν βίον.
- συστ.α. Ἴὼ ἰώ, παράνουσ Ἑλένα
 1455
 μία τὰς πολλὰς, τὰς πάνυ πολλὰς
 ψυχὰς ὀλέσασ' ὑπὸ Τροίᾳ.
- στρ.β. Νῦν δὲ τέλειον ἐπήνθισεν αἴμ' ἄνιπτον,

1446. φιλήτως Fl.

1447. παροψώνημα libri. Corr. Casaubon. Nihil hic dicitur de paropside nihil de paropsemate, quorum hoc obsonium est vel bellaria, illa autem obsonii plena patella, extra ordinem apposita. παροψώνημα est obsonium clam paratum ut clam edatur. Sic Casandra Agamemnoni erat quasi libidinis pulpamentum subsecundarium quod cupediæ ejus clam inserviret, si quando legitimi concubitus eum tæderet. Hoc igitur dicit Clyt. 'quantam illi clandestinam voluptatem præbitura erat, tantum gaudii advectitii et addititii lætitiæ meæ præbuit'. παρόψημα est hujus interpretationis quod derisor illa et ipsa jamdiu probe callebat

quidnam esset concubitus παροψώνημα. Cf. Ar. Eccl. 226 et Schol. Soph. Tr. 360. Æsch. Supp. 296. Simonid. περὶ γυναικῶν v. 46.

1448. A numeratione harum stropharum et systematum quam Herm. statuit intra certos fines declinavi; quod ubique systemata propriis numeris a strophis distinxi; et hoc quidem simplicitati concedendum erat. Præterea, lacunis antiquatis, in duobus locis systemata inter se inæqualem versuum numerum habentia exhibui; hoc enim sententiæ dare æquum videbatur. Nam ut se habent versus nihil omnino refert ubi lacunam ponas, adeo nulla esset lacunæ suspicio nisi responsionem præstare in animum induxisset Her-

they 've fared: for he — the way I told you; she,
 1445 having swan-like trilled her last death-wail, lies down
 his own sweet love; and for my transport's zest
 brought a love-dalliance-dainty-on-the-sly.

CHORUS.

O that some destiny joined with no pain extreme,
 no bed-keeping confinement,
 1450 would quickly come bringing o'er us slumber
 ever-unending, for our most loving
 guardian hath been overcome:
 who for one woman bore many toils,
 and hath now lost his life by woman's hands.
 1455 Alas, alas, Helen infatuate!
 of that number, that very great number, of lives
 in the Troad the single destroyer!
 now she hath poured out a crowning indelible blood-stream,

mannus. Neque ille quidem, me
 iudice, sine aliqua ratione; sed non
 ut operæ pretium sit bonum sensum
 importunis illis asteriscis interrumpere.
 Quo autem modo choristæ hæc inter se
 partiti sint res admodum dubia est.
 Probabile tamen videtur medium quatuor
 choristarum ζυγὸν octo illas strophas
 antistrophasque γ', δ', et systemata
 antistystemataque γ', δ' sortitum esse;
 et ceteras duodecim strophas antistrophasque
 α', β', ε' et systemata antistystemataque
 α', β', ε' inter octo primanos et tertianos
 choristas quoquo ordine esse distributa.

1450. Sic libri. ἐφ' ἡμῖν Herm.

1453. καὶ πολλὰ libri. καὶ ejecit Franz.
 πολέα corr. Wieseler. et Enger.

1454. ἀπέφθισεν βίον ut quod maxime
 corruptum est. Vide Comm.

1455. ἰὼ παρανόμους libri. Alterum
 ἰὼ addidit Bl. παράνομους corr. Herm.

1457. ὀλέσας Fl.

1458, 1459. νῦν δὲ τελείαν πολύμνηστον
 ἐπηνθίσω δι' αἵμ' ἀνιπτον libri. Hæc
 Heimsoethius in formam quam maxime
 probabilem redegit, quam exhibui. Hermannus,
 qui satis multos assecclas habuit, lacunæ
 signa post τελείαν posuit et versum 1459
 ad hunc modum ordinavit: ἡ πολύμνηστον
 ἐπηνθίσω αἵμ' ἀνιπτον. Sed Hermanni
 auctoritas non tanta est ut credam v.
 πολύμνηστον voci ἐπιτύμβιος respondere.
 Lacunæ signa, si lacuna est ubi sensus integer

ἤτις ἄρ' ἐν δόμοις ἦν 1460
 ἐριμνάστευτος ἀνδρὸς οἰζύς.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

συστ β'. Μηδὲν θανάτου μοῖραν ἐπεύχου
 τοῖςδε βαρυνθείς,
 μηδ' εἰς Ἑλένην κότον ἐκτρέψης,
 ὡς ἀνδρολέτειρ', ὡς μία πολλῶν 1465
 ἀνδρῶν ψυχὰς Δαναῶν ὀλέσασ'
 ἀξύστατον ἄλγος ἔπραξεν.

ΧΟΡΟΣ.

ἀντ. α'. Δαῖμον, ὃς ἐμπίτνεις δώμασι καὶ διφυί-
 οῖσι Τανταλίδαισιν,
 κράτος τ' ἰσόψυχον ἐκ γυναικὸς 1470
 καρδιόδηκτον ἐμοὶ κρατύνεις·
 ἐπὶ δὲ σώματος δίκαν
 κόρακος ἐχθροῦ σταθεῖς ἐννόμως
 ὕμνον ὕμνεῖς ἀπεύχετον μόρου.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἀντισύστ. β'. Νῦν δ' ὄρθωσας στόματος γνώμην 1475
 τὸν τριπάχυντον

mansit, ponenda sunt post Τροία. δι' est aut literarum αι repetitio aut correctoris cujusdam additamentum. πολύμναστον vero manifesto est glossa ad ἐριμνάστευτος adscripta, quæ vox reginæ nomini aperte alludit, κλυτή μνηστεία. Deinde ἐπηνθήσασθαι est peccatum librarii qui hoc verbo Helenam compellari somniavit. Hæc Heimsoeth., qui lacunam non agnoscit neq̄um sex versuum.

1460, 1461. ἤτις ἦν τότε ἐν δόμοις ἔρις ἐρίδματος ἀνδρὸς οἰζύς libri. Versum 1460 hoc modo corr. Heimsoeth. ἤτε τότε ἐν δόμοις ἦν. Sed τότε est metri complementum, et pro ea ἄρ' scripsi quod ansam dedisse videtur ei qui ἔρις scripsit, nam αρ et ερ eandem fere formam habent in M.
 1464. ἐκτρέψης Fl. Corr. in V.
 1466. ὀλέσαν Fl. ὀλέσασ' F.
 1468. ἐμπίπτεις libri, Corr. Can-

1460 she, who at home was staying
her husband's much-wooded tribulation.

CLYTEMNESTRA.

Pray not at all for the portion of death,
weighed down by these deeds,
nor against Helena turn your resentment,
1465 *saying* that she the manslayer, the single
destroyer of many Greek warriors' lives,
wrought out ineffaceable sorrow.

CHORUS.

Daemon, who savagely crushest this house and the
two sons, Tantalus' offspring,
1470 and dost impose, swayed by equal rancour,
rule by a woman, that stings my bosom;
and now like a raven fell
by the corpse perched dost hymn, well attuned
to the deed, execrable hymns of death!

CLYTEMNESTRA.

1475 Now thou hast righted the sense of thy language
by thus invoking this

ter. διφυσίσι libri. διφύισιαι corr.
Herm., quæ vox formatur ex δις et
φυῖς filius. Μοχ τανταλίδεσιν Fl.

1470. τ' inseruit Herm. κράτος
ισόψυχον est 'imperium quod tui si-
mitem animum gerit'. Deinde ἐκ
γυναικῶν libri. ἐκ γυναικός conjecit
Schutz., recepit Enger., nam de
Ægistho non agitur.

1471. καρδιά δηκτὸν libri. Corr.
Abresch.

1473. μοι κόρακος libri. Corr.
Franz. ἐκνόμως F. V. perperam.

1474. ὕμνον ὕμνεῖν ἐπέυχεται libri.
Deest unus pes. Scripsi ὕμνεῖς ἀπέ-
χετον μόρου ut probabilem sensum
extunderem. Prædicatio autem fit
per invocationem.

1475. νῦν γ' Aur. 'sed δὲ refertur
ad suppressum πρόσθεν μὲν οὐκ' Herm.

1476. τριπάχιον libri. Corr. Bam-
berger.

δαίμονα γέννης τῆςδε κικλήσκων·
 ἐκ τοῦ γὰρ ἔρωσ ἀίματολοιχὸς
 νεῖρει τρέφεται, πρὶν καταλήξαι
 τὸ παλαιὸν ἄχος, νέος ἴχωρ.

1480

ΧΟΡΟΣ.

στρ.γ'. Ἦ μεγάροισι μέγαν
 δαίμονα καὶ βαρύμητιν αἰνεῖς·
 Φεῦ Φεῦ, κακὸν αἶνον ἀτη-
 ρᾶς τύχας ἀκορέστου·
 ἰὼ, ἰή, διαὶ Διὸς
 παναιτίου πανεργέτα·
 τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται;
 τί τῶνδ' οὐ θεόκραντόν ἐστιν;

1485

συστ.γ'. Ἰὼ ἰὼ βασιλεῦ, βασιλεῦ,
 πῶς σε δακρύσω;
 Φρενὸς ἐκ Φιλίας τί ποτ' εἶπω;
 κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῶδ'
 ἀσεβεῖ θανάτῳ βίον ἐκπνέων.

1490

στρ.δ'. ὦ μοι μοι, κοίταν τάνδ' ἀνελεύθερον·
 δολίῳ μόρῳ δαμείς·
 ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ.

1495

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

συστ.δ'. Αὐχεῖς εἶναι τόδε τοῦργον ἐμόν,
 μὴ δ' ἐπιλέξης

1479. νεῖρει dativum esse ignoti vocabuli νεῖρος intimum locum significantis statuit Herm. Cf. Suidas s. v. νεῖρα· τόπος ἔσχατος τῆς γαστρὸς et s. v. νῆστις· τὸ μεταξὺ τῆς κοιλίας καὶ τοῦ στομάχου ἔντερον, 'intestinum jejunum'. Suspicio νεῖρει ex glossa

νεῖρα, ad νῆστι adscripta, ortum esse.

1481. ἢ μέγαν οἴκοις τοῖςδε libri, quæ v. antistr. non respondent. Probabile mihi videtur οἴκοις τοῖςδε esse interpr. Itaque μεγάροισι scripsi, vocabulum alioqui tragicis ignotum.

family's trebly-gorged daemon of evil.
 For from him is this blood-lapping appetite nursed
 in its bowels; before the old sore has surceased,
 1480 lo, fresh blood *already is flowing*.

CHORUS.

Truly thou fablest a dire
 fiend for this house, and with hate full-laden.
 Oh! oh! the calamitous uncloyed
 fortune's ruinous story!
 1485 alas! alas! by means of Zeus,
 the cause of all, the doer of all!
 for what's achieved by mortals Zeus-unaided?
 of this, what is not god-determined?
 alas! alas! O my king! O my king!
 1490 how shall I mourn thee?
 from my loving heart what shall I utter?
 for there in that spider-spun web thou dost lie,
 by unholy death breathing thy life out.
 Ah me! me! this couch base and inglorious!
 1495 by a wily death subdued!
death from her hand by that two-edged weapon!

CLYTEMNESTRA.

You fancy this deed to be mine; but append
 not the name, and declare

1485. πανεργέταν Fl. Ven. Corr. δ' ἐπιλεχθῆς F. μὴ δ' ἐπιλέξης Vos-
 in F. V. ssius et Franz. 'dæmon' inquit 'meam
 1489. ἰὼ semel Fl. Ven. bis F. formam indutus hoc facinus patra-
 V. et sic v. 1513. vit; ne ei Clytemnestræ nomen in-
 1494. τᾶνδ' Fl. dideris' itaque non concedit suum
 1498. μὴδ' ἐπιλέχθῆς Fl. Ven. μὴ esse facinus.

Ἄγαμεμνονίαν εἶναι μ' ἄλοχον·
 Φανταζόμενος δὲ γυναικὶ νεκροῦ 1500
 τοῦδ' ὁ παλαιὸς δριμύς ἀλάστωρ
 Ἄτρέως χαλεποῦ θοινατῆρος
 τόνδ' ἀπέτισεν
 τέλεον νεαροῖς ἐπιθύσας.

ΧΟΡΟΣ.

ἀπ.γ'. Ὡς μὲν ἀναίτιος εἶ 1505
 τοῦδε φόνου, τίς ὁ μαρτυρήσων;
 πῶ, πῶ; πατρόθεν δὲ συλλή-
 πτωρ γένοιτ' ἄν ἀλάστωρ.

Βιάζεται δ' ὁμοσπόροις
 ἐπιρροαῖσιν αἱμάτων 1510
 μέλας Ἄρης, ὅποι δίκαν προβαίνων
 πάχνα κουροβόρω παρέξει.

ἀντισύστ.γ'. Ἴὼ Ἴὼ βασιλεῦ, βασιλεῦ,
 πῶς σε δακρύσω;
 Φρενὸς ἐκ Φιλίας τί ποτ' εἶπω; 1515
 κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῷδ'
 ἄσεβεῖ θανάτῳ βίον ἐκπνέων.

ἀπ.δ'. ὦ μοι μοι, κοίταν τάνδ' ἀνελεύθερον·
 δολίῳ μόρῳ δαμείς·
 ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ. 1520

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἀντισύστ.δ'. Οὐδὲ γὰρ οὗτος δολίαν ἄτην

1511. δὲ καὶ libri. δίκαν corr.
 Butler. προςβαίνων libri. Correxit
 Canter.

1512. πάχνα libri. Corr. Herm.
 1517. εἴσεβεῖ Fl.
 1521. οὐτ' ἀνελεύθερον οἶμαι θάνατον

that I'm the wife of *king* Agamemnon:
 1500 for likened in form to the wife of this corpse
 the former time's guilt-unforgiving fierce fiend,
 roused by the merciless banqueter Atreus,
 served the debt upon him
 and has slain him full-grown for the children.

CHORUS.

1505 Who is the man who will bear
 witness that thou of this death art guiltless?
 whence? whence? but a fiend his father
 roused might be thine abettor:
 for dreadful Ares presses on
 1510 with frequent streams of kindred blood
 to the goal to which advancing he 'll avenge the
 clotted gore of the eaten children.
 Alas! alas! O my king! O my king!
 how shall I mourn thee?
 1515 from my loving heart what shall I utter?
 for there in that spider-spun web thou dost lie,
 by unholy death breathing thy life out.
 Ah me! me! this couch base and inglorious!
 by a wily death subdued!
 1520 *death* from her hand by that two-edged weapon.

CLYTEMNESTRA.

And did not he also bring on the family

τῶδε γενέσθαι, quæ ante οὐδὲ γὰρ sententia et hiatu motus; et sic
 οὗτος in libris leguntur, Æschylo omnes recç.
 abjudicavit Seidler., frigida ineptaque

οἴκοισιν ἔθηκ' ;

ἀλλ' ἐμὸν ἐκ τοῦδ' ἔρνος ἀερθὲν 1525

τὴν πολύκλαυτον ἀνάξια δράσας

Ἰφιγένειαν, ἀνάξια πάσχων

μηδὲν ἐν Αἴδου μεγαλαυχείτω,

Ξιφοδηλήτῳ

θανάτῳ τίσας ἄπερ ἔρξεν. 1530

ΧΟΡΟΣ.

στρ.ε. Ἄμμηχανῶ, Φροντίδος στερηθεῖς

εὐπαλάμων μεριμνᾶν,

ὄπα τράπωμαι, πίτνοντος οἴκου.

Δέδοικα δ' ὄμβρου κτύπον δομοσφαλῆ

τὸν αἵματηρόν· ψακὰς δὲ λήγει.

Δίκην δ' ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης 1535

πρὸς ἄλλαις θηγάναισι Μοῖρα.

ἀντισίστ.α. Ἰὼ γᾶ, γᾶ, εἴθε μ' ἐδέξω

πρὶν τόνδ' ἐπιδεῖν ἀργυροτοίχου

δροίτας κατέχοντα χαμεύναν. 1540

Τίς ὁ θάψων νιν; τίς ὁ θρηνήσων;

ἢ σὺ τόδ' ἔρξαι

τλήσει, κτείνας' ἄνδρα τὸν αὐτῆς

ἀποκωκῦσαι ψυχῆ τ' ἄχαριν

χάριν ἀντ' ἔργων 1545

1524. Interrogandi signum addidit Schutz.

1526. τὴν πολύκλαυτον τ' Ἰφιγένειαν ἀνάξια δράσας ἀξια πάσχων libri. Correxerit C. H. Weise. Quod ad dis-resin attinet, cf. vv. 1555 et 1557. Sic et sensus pulchrior exit. Ἰφιγένειαν τὴν πολυκλαύτην Karsten. τὴν

πολύκλαυτον παιδ' Ἰφιγόνην Ahrens. Incredulus odi tam πολυκλαύτην quam Ἰφιγενείαν, quæ Dind. corr.

1527. ἀξια δράσας ἀξια πάσχων Herm., alii.

1530. ἄπερ ἤρξεν libri. ἔρξεν Enger., alii.

1531. φροντίδων F. V.

treacherous murder?

- 1525 Well: having treated unfairly my blossom
 raised from him, much-mourned Iphigenia,
 let him too treated unfairly not boast
 loud in the chambers of Hades; in his death
 by the mischievous sword
 1530 having paid us back that he inflicted.

CHORUS.

I am perplexed — spoiled of deftly-working
 counsel's *adroit* conclusion —

which way to turn now the house is falling.

I fear the shower's palace-overturning splash,
 the bloody *splash*, for the sprinkle ceases:

- 1535 and Fate on other whetstones whets *the sword of Right*
 for yet one deed of mischief-dealing.

O earth! O earth! would thou hadst taken me
 ere I had seen him tenant that lowly bed

- 1540 on the floor of the silver-walled laver!

Who shall his burier be? who his lamenter?

wilt thou dare to perform

this task, who didst slay him, thine own wedded lord?

to bewail, and in face of these heinous deeds

- 1545 insincerely present

1532. εὐπάλαμνον μέριμναν libri.
 Quæ dedi, ea Karsten. et Enger.
 invenerunt; recte, me iudice. Nam
 etsi syntaxis patitur μέριμναν, tamen
 εὐπάλαμος est subjecti epitheton, ut
 φροντίδα corrigere deberemus si et
 genitivus hic stare non posset. Con-
 structio est ἀμηχανῶ δπα τράπωμαι,

itaque comma post ἀμ. posui.

1534. ψεκάς libri. Corr. Bl.

1535. δίκη Fl. δίκα superscr. η
 Ven. δίκα superscr. η F. δίκη Aur.
 Deinde θήγει libri. θηγάνει Herm.

1536. θηγάναις libri. Corr. Pauw.

1537. Sic F. εἴθ' ἐμ' cet.

1544. ἀποκακίσαι libri.

μεγάλων ἀδίκως ἐπικραῖναι ;
 ἀντ β'. Τίς δ' ἐπιτύμβιος αἶνος ἐπ' ἀνδρὶ θείῳ
 σὺν δακρύοις ἰάπτων
 ἀληθείᾳ Φρενῶν πονήσει; 1550

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

οὐστ ε' Οὐ σὲ προσήκει τὸ μέλημ' ἀλέγειν
 τοῦτο· πρὸς ἡμῶν
 κάππεσε, κάτθανε, καὶ καταθάψομεν·
 οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκων,
 ἀλλ' Ἰφηγένειά νιν ἀσπασίως 1555
 θυγατήρ, ὡς χρῆ,
 πατέρ' ἀντιάσασα πρὸς ὠκύπορον
 πόρθμευμ' ἀχέων
 περὶ χεῖρα βαλοῦσα φιλήσει.

ΧΟΡΟΣ.

ἀντ.ε' Ὀνειδος ἦκει τὸδ' ἀντ' ὄνειδους· 1560
 δύσμαχα δ' ἐστὶ κρῖναι.
 Φέρει Φέροντ', ἐκτίνει δ' ὁ καίνων.
 Μίμνει δὲ μίμνοντος ἐν θρόνῳ Διδὸς
 παθεῖν τὸν ἔρξαντα· θέσμιον γάρ.
 Τίς ἂν γονὰν ἀραῖον ἐκβάλοι δόμων; 1565
 κεκόλληται γένος προσάψαι.

1549. δακρύοις Fl. V. Corr. in Ven. F.

1551. μέλημα λέγειν libri. Corr. Karsten. et Schneid.

1555. Ἰφηγένειαν· ἴν' libri. Corr. Jacob. Ante hunc v. lacunam ponunt.

1559. χεῖρε Pors. sine idonea causa. φιλήση libri. Corr. Jacob.

1563. χρόνῳ libri. θρόνῳ corr. Schutz. Et ne forte dubites cf. Orph. Fr. 1 οὗτος γὰρ (Ζεὺς) χάλκειον ἐς οὐρανὸν ἐστήρικται χρυσῆν εἰς θρόνῳ.

to his shade an unthankworthy tribute?
 What panegyric pronounced on the godlike hero,
 aiming *its words* with weeping,
 1550 shall do its work with true emotion?

CLYTEMNESTRA.

It belongs not to thee to harbour the thought
 of this care: by my hand
as he fell, *as* he died, so will I bury him:
 with no escort of wailings *in pomp* from his home,
 1555 but lovingly Iphigenia his child,
 as it behoves her,
 shall come to the swift-flowing channel of woes
 and, meeting her sire,
 shall throw her arms round him and kiss him.

CHORUS.

1560 Here comes a charge th' other charge rebutting:
 hard is the strife to judge them.
 One robs a thief; he who killed takes ransom.
 Yet it abides, long as Zeus enthroned abides,
 that 'he who does, suffers': 'tis an ord'nance.
 1565 Who shall drive out a curse's seed from families?
 'tis fixed so as to bind the offspring.

1564. Interpunctionem post γάρ recte posuerunt edd. recentt.

1565. γονὰν βῆσιν libri. Corr. Herm.

1566. Sic libri. πρὸς ἄρα Bl.
 'agglutinata est gens exitio', justo

vehementius. Hoc dicitur: 'dirarum semen ita genti agglutinatum est ut sobolem quoque sibi connectat'. Itaque vulgatum retinui.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἀπιεύσ.ε. Ἐς τόνδ' ἐνέβης ξὺν ἀληθείᾳ
 χρησμόν· ἐγὼ δ' οὖν
 ἐθέλω δαίμονι τῷ Πλεισθενιδᾶν
 ὄρκους θεμένη τάδε μὲν στέργειν 1570
 δύσπλητά περ ὄνθ'· ὁ δὲ λοιπόν, ἰόντ'
 ἐκ τῶνδε δόμων ἄλλην γενεᾶν
 τρίβειν θανάτοις αὐθένταισιν.
 Κτεάνων δὲ μέρος
 βαιὸν ἐχούσῃ πᾶν ἀπόχρη μοι 1575
 μανίας μελάθρων
 ἀλληλοφόνους ἀφελούσῃ.

ΑΙΓΙΣΘΟΣ.

ᾠ Φέγγος εὐφρον ἡμέρας δικηφόρου.
 Φαίην ἂν ἤδη νῦν βροτῶν τιμαόρους
 θεοὺς ἄνωθεν γῆς ἐποπτεύειν ἄγῃ,
 ἰδὼν ὑφαντοῖς ἐν πέπλοις Ἐρινύων 1580
 τὸν ἄνδρα τόνδε κείμενον Φίλωσ ἐμοί,
 χερὸς πατρώας ἐκτίνοντα μηχανάς.
 Ἄτρεὺς γὰρ ἄρχων τῆσδε γῆς, τούτου πατήρ,
 πατέρα Θυέστην τὸν ἐμόν, ὡς τορῶς Φράσαι,
 αὐτοῦ τ' ἀδελφόν, ἀμφίλεκτος ὦν κράτει, 1585
 ἠνδρηλάτησεν ἐκ πόλεώς τε καὶ δόμων.
 Καὶ προστρόπαιος ἐστίας μολῶν πάλιν
 τλήμων Θυέστης μοῖραν εὔρετ' ἀσφαλῆ,

1567. ἐνέβη libri. Corr. Canter. Ἀθηναίοις καὶ περισπωμένως σὺν τῷ ε
 1571. δύσπλητά περ Fl. γράφεται E. M. s. v.
 1574. τε μέρος libri. Corr. Aur. 1576, 1577. μοι δ' ἀλληλοφόνους
 1575. ἀπόχρη· παρὰ τοῖς παλαιοῖς μανίας μελάθρων. Transposuit Er-

CLYTEMNESTRA.

You advert with good reason to that divine law:

I then am willing
 to take oath to the Pleisthenids' daemon of ill
 1570 that with things as they are I will be satisfied,
 hard to bear though they be: and for what yet remains,
 that he go from this house, and with murderous deaths
 waste *in* some other age *its descendants*.
 And, though scanty the share
 1575 of the wealth that I own, it suffices me quite,
 if I sweep from the house
 these mad-fits of mutual slaughter.

ÆGISTHUS.

O joyful light of the vengeance-bringing day!
 now will I grant that gods above as man's
 right-vindicators scan the crimes of earth;
 1580 now that I see there, grateful sight to me,
 that man lie in the Furies' own-spun robes,
 atoning for his father's hand's device.
 For Atreus, this land's king and that man's sire,
 having his rule disputed, drove my sire
 1585 Thyestes, mine, to speak explicitly,
 and his own brother, from his state and home.
 Then coming back, as suppliant at the hearth,
 Thyestes sad got safe conditions, not

furd, ejectione δὲ, quod ad vitandum
 hiatum additum est.

1579. ἀχνη libri. ἀγνη corr. Aur.

1585. αὐτοῦ libri. αὐτοῦ Elmsl.,
 Dind.

1588. ἡῦπερ' Dind.

- τὸ μὴ θανῶν πατρῶον αἰμάξαι πέδον
αὐτός. Ξένια δὲ τοῦδε δύσθεος πατήρ
τῶμῳ, κρεουργὸν ἤμαρ εὐθύμως ἄγειν
δοκῶν, παρέσχε δαῖτα παιδείων κρεῶν.
Τὰ μὲν ποδήρη καὶ χερῶν ἄκρους κτένας
ἔκρυπτ', ἀνωθεν ἀδρὰ κρέα καὶ θέρμ' ἐνεῖς
ἄσημ· ὁ δ' αὐτῶν αὐτίκ' ἀγνοίᾳ λαβῶν
ἔσθει βορὰν ἄσωτον, ὡς ὄρᾳς, γένει.
Κἄπειτ' ἐπιγνοῦσ' ἔργον οὐ καταίσιον
ῥῶμῶξεν, ἀμπίπτει δ' ἀπὸ σφαγῆν ἐρῶν,
μόρον δ' ἄφερτον Πελοπίδαις ἐπεύχεται,
λάκτισμα δείπνου ξυνδίκως τιθεὶς ἄρᾳ.
Ἐκ τῶνδ' εἰ σοὶ πεσόντα τόνδ' ἰδεῖν πάρα.
Κἀγὼ δίκαιος τοῦδε τοῦ φόνου ῥαφεύς·
τρίτον γὰρ οὖν με παῖδ' ἔτ' ἀθλίῳ πατρὶ
συνεξελαύνει τυτθὸν ὄντ' ἐν σπαργάνοις·
τραφέντα δ' αὖθις ἢ δίκη κατήγαγεν.

1590. αὐτοῦ· ξένια δὲ libri. αὐτός.,
corr. Bl. In vulg. sequitur: Ἄτρεῦς·
προθύμως μᾶλλον ἢ φίλως, πατρὶ quem
versum, ex glossis ad πατήρ et εὐθύμως
adscriptis concinnatum, recte ejece-
runt Schutz. et Enger.

1595, 1596. ἔθρυπτ' ἀνωθεν ἀνδρα-
κὰς καθήμενος. ἄσημα δ' αὐτῶν libri.
ἔκρυπτ' corr. Tyrwhitt., et ut de
intrito taceam, hæc verba θρύπτειν
et κρύπτειν in codd. non semel per-
mutata sunt. Non minus certe ἄσημ·
ὁ δ' αὐτῶν Dind. Restat ἀνδρακὰς
καθήμενος nam ἀνωθεν integrum est.
Illud 'viritim sedens' significat; quod
prorsus absurdum est. Nec multum
lucraris recepta Herm. corr. καθη-
μένοις, nam non nisi comici poetæ
esset et ceteros convivas Thyestæ
puerorum carnibus farcire. Videamus

igitur quid fecerit nefarius Atreus.
Quum heroicæ ætatis more singulæ
singulis convivis mensæ (τράπεζαι)
appositæ essent, bovinam scilicet
ceteris, Thyestæ vero cæсорum pue-
rorum carnem subministrandam cu-
ravit; hanc autem in satis alta pa-
tina ita disposuit, ut crudi pedum
et manuum digiti imam sedem te-
nerent, et mollibus accurateque coctis
carnibus superimpositis tegerentur;
quibus comesis, Thyestes digitos
offendit et rem comperit. Hunc ego
sensum secutus correxi ἀδρὰ κρέα
καὶ θέρμ' ἐνεῖς, nam digiti erant
ἰσχυροὶ et ψυχροί, carnes vero superim-
positæ ἀδραὶ et θερμαί. Vox ἐνεῖς
duplici sensu usurpatur; quorum
alter est 'injiciens', ut quum He-
lena φάρμακον ἐπέθηκε ποτῶ Od. 4. 232;

to die and stain with blood his native ground
 1590 himself. In token, this man's impious sire
 pretending festively to spend a day
 of fresh-meat-food, gave mine a feast on flesh
 of children; hid foot-joints and palm's end-combs,
 1595 setting above them plump hot bits that gave
 no sign: he forthwith ignorantly partook
 and ate food costly to the race, you see.
 Then when he knew th' inhuman deed, he groaned,
 fell back, threw off the murder-flesh, called down
 1600 a fatal doom on Pelops' line; and couched
 in his curse the spurn he gave the food, and Right
 concurred. For this you may behold this man
 lie there. I also was this murder's right
 1605 concocter: me the third child yet, a babe
 in swaddling clothes, with my unhappy sire
 he banished — and, when grown, the Right restored.

alter, 'immittens', hoc est fallaci specie (ἄσημα) ad aliquam rem illiciens, et hic quidem ad edendum. Origo corruptelæ erat satis probabilis literarum evanidarum ἀδρακακαθεμενις correctio; et certe quum primum ἀνδρα pro ἀδρα correctum erat, cetera prona erant. ἄσημα dicitur ut ἄσημος ἐργάτης, 'quem nullo signo argueres' Soph. Ant. 252.

1599. ὤμωξεν ἄν. πίπτει δ' ἀπὸ σφαγῆς ἐρῶν libri. ἀμπίπτει corr. Canter. Deinde ἐμῶν conj. Aur., recte sprexit Karsten., σφαγῆς in σφαγῆν mutato cum Hartung.

1601. ἀρᾶ Fl. ἀρᾶ F. V. ἐρᾶ Ven. Deinde in libris sequantur αὐτως δλέσθαι πᾶν τὸ Πλεισθένης γένος, quas ineptias Schutzius primus intellexit ab Æsch. non esse profectas.

1605. τρίτον γὰρ ὄντα μ' ἐπὶ δέκ' ἀθλίῳ πατρὶ libri. ἐπὶ δέκ' corruptum esse docuit Emper., id quod monitore vix egebat; nam nihil absurdius sonare potuit quam ea quæ leguntur. Hermannus ἐπίδεχ' ostendit tantum, nemini enim probavit. Melius ἐπὶ δὲ ἀθλίῳ Ahr., ἔτι δυσάθλιῳ G. C. W. Schneider. Sed verissime statuit Enger. neque ἐπὶ neque ἔτι ap. Æsch. in trimetris sub ictu cadere. Præterea ὄντα corruptum esse repetitum ὄντα in proximo v. ostendit. Inde ego τρίτον γὰρ αὖν με παῖδ' ἔτ'. Quod autem Herm. statuit exquisitius aliquod vocabulum hic latere, id nihili est; nam is locus est ut omnia præter simplicissima quæque prorsus respuat.

Καὶ τοῦδε τάνδρὸς ἠψάμην θυραῖος ὦν,
 πᾶσαν συνάψας μηχανὴν δυσβουλίας.
 Οὔτω κελὸν δὴ καὶ τὸ καταθανεῖν ἐμοί,
 ἰδόντα τοῦτον τῆς δίκης ἐν ἔρκεσιν. 1610

ΧΟΡΟΣ.

Αἴγισθ', ὑβρίζειν ἐν κακοῖσιν οὐ σέβω·
 σὺ δ' ἄνδρα τόνδε Φῆς ἐκὼν κατακτανεῖν,
 μόνος δ' ἔποικτον τόνδε βουλευῆσαι Φόνον·
 οὐ Φημ' ἀλύξειν ἐν δίκῃ τὸ σὸν κάρα
 δημορριφεῖς, σάφ' ἴσθι, λευσίμους ἀράς. 1615

ΑΙΓΙΣΘΟΣ.

Σὺ ταῦτα Φωνεῖς νερτέρᾳ προσήμενος
 κώπη, κρατούντων τῶν ἐπὶ ζυγῶ δορός;
 γνώσει γέρων ὦν ὡς διδάτκεσθαι βαρὺ
 τῷ τηλικούτῳ σωφρονεῖν εἰρημένον. 1620
 Δεσμὸς δὲ καὶ τὸ γῆρας αἶ τε νήστιδες
 δύαι διδάσκειν ἐξοχώταται Φρενῶν
 ἰατρομάντεις. Οὐχ ὄρας ὄρων τάδε;
 πρὸς κέντρα μὴ λάκτιζε, μὴ παίσας μογῆς.

ΧΟΡΟΣ.

Γύναι σύ, τοὺς ἤκοντας ἐκ μάχης μένων
 οἰκουρός, εὐνήν ἀνδρὸς αἰσχύνας ἅμα,
 ἀνδρὶ στρατηγῷ τόνδ' ἐβούλευσας μόρον; 1625

1612. Post hunc versum lacunæ signa posuit Herm.

1620. Comma post τηλικούτῳ sustulit Karsten.

1621. δεσμὸν δὲ Fl. Ven. Corr. in F. V.

1624. πήσας libri. παίσας Schol. Pind. ad finem Pyth. 2. quod Herm.

Aud I, though absent, laid my hands on him,
and patched up all the fatal plot's design.

1610 This done, for me 'twere glorious even to die,
having seen him *lie* in Retribution's nets.

CHORUS.

Ægisthus, I dont hold with scorn in woe:
you say you killed this man designedly
and planned this piteous murder all alone:

1615 I say your head will not escape when tried,
know 't well, the people's curses hurled with stones.

ÆGISTHUS.

You say this sitting at the lower-deck oar
though the ship's main-deck men have mastery?
greybeard, you 'll know how hard it is to learn

1620 when one so old is bidden to be wise.

But chains, age, hunger-pangs, for teaching this
are the mind's most expert physician-seers.

Seeing this, do you yet not see 't? Dont kick
against the goads; lest, striking them, you smart.

CHORUS.

1625 You woman, who for men returned from fight
stayed housewife-like; shamed, too, a true man's bed,
you planned this host-commanding hero's death?

recte recepit. Alii Butleri conj.
πραΐσας probarunt, cui verbo nihil
negotii est cum stimulis.

1625. *γύμης* *σὺ* conj. Meineke.

Deinde *νέον* libri. *μένων* corr. Wieseler.

1626. *αλαχύνουσ'* libri. Corr. Herm.

ΑΙΓΙΣΘΟΣ.

Καὶ ταῦτα τᾶπη κλαυμάτων ἀρχηγενῆ.
 Ὀρφεῖ δὲ γλῶσσαν τὴν ἐναντίαν ἔχεις·
 ὁ μὲν γὰρ ἦγε πάντ' ἀπὸ φθογγῆς χαρᾶ,
 σὺ δ' ἐξορίνας νηπίοις ὑλάγμασιν
 ἄξει· κρατηθεῖς δ' ἡμερώτερος φανεῖ.

1630

ΧΟΡΟΣ.

Ὦς δὴ σὺ μοι τύραννος Ἀργείων ἔσει,
 ὅς οὐκ, ἐπειδὴ τῷδ' ἐβούλευσας μόρον,
 δρᾶσαι τόδ' ἔργον οὐκ ἔτλης αὐτοκτόνως.

1635

ΑΙΓΙΣΘΟΣ.

Τὸ γὰρ δολῶσαι πρὸς γυναῖκας ἦν σαφῶς·
 ἐγὼ δ' ὑπόπτος ἐχθρὸς ἢ παλαιγενής.
 Ἐκ τῶν δὲ τοῦδε χρημάτων πειράσομαι
 ἄρχειν πολιτῶν· τὸν δὲ μὴ πειθάνορα
 ζεύξω βαρείαις, οὔτι μὴ σειραφόρον
 κριθῶντα πῶλον· ἀλλ' ὁ δυσφιλῆς σκότῳ
 λιμὸς ξύνοικος μαλθακὸν σφ' ἐπόψεται.

1640

ΧΟΡΟΣ.

Τί δὴ τὸν ἄνδρα τόνδ' ἀπὸ ψυχῆς κακῆς
 οὐκ αὐτὸς ἠνάριζες; ἀλλὰ νιν γυνή,
 χώρας μίασμα καὶ θεῶν ἐγχωρίων,

1645

1631. ἠπίοις libri. νηπίοις corr.
 Jacob., recentt.

1634. τῷδε βουλεύσας Fl. Ven.
 Corr. in V. F.

1637. ἦ libri. ἦ corr. Pors. Post

hunc versum lacunam notavit Herm.;
 sed ingratum lacunarum exquiren-
 darum laborem aversati sunt Meineke
 et Heimsoeth.

1637. ἐκ τῷδε libri. Corr. Jacob.

ÆGISTHUS.

These words are also harbingers of tears.

You have the contrary of Orpheus' tongue:

1630 he by his voice led all things with delight;
you by your silly howls will drive them wild
and lead them so. Mastered, you 'll look more tame.

CHORUS.

That you, my god! should be the Argives' king!

who, when you 'd planned his doom, dared not perform

1635 the killing act in person, no, not you.

ÆGISTHUS.

Enveigling clearly was a woman's part;

I was a foe from ancient date suspect.

But with his treasures I will try to rule

the people; and will yoke with heavy bands

1640 him who won't heed the driver; not as some

gay grain-fed prancer; no, unlovely Fast

that dwells with Darkness shall behold him meek.

CHORUS.

Why, with your craven soul, did you not kill

this man yourself? no, but a woman did —

1645 stain of her country and the tutelar gods —

Et equidem scire velim quomodo
etiam lacunæ ope illud explicare
possint.

1640. *σειρασφόρον* Fl. Corr. in

F. Ven., et sic Pollux 7. 24.

1641. *κότω* libri. *σκότω* Auratus.

1644. *ἀλλὰ σὺν γυνή* libri. Corr.

Spanhem.

ἔκτειν'. Ὀρέστης ἄρά που βλέπει Φάος,
ὅπως κατελθὼν δεῦρο πρηνεμένη τύχη
ἀμφοῖν γένηται τοῖνδε παγκρατῆς Φονεύς.

ΑΙΓΙΣΘΟΣ.

Ἄλλ' ἐπεὶ δοκεῖς τὰδ' ἔρδειν καὶ λέγειν γνώσει τάχα.

ΧΟΡΟΣ.

* * * * *

ΑΙΓΙΣΘΟΣ.

Εἶα δὴ, φίλοι λοχῖται, τοῦργον οὐχ ἑκάς τόδε. 1650

ΧΟΡΟΣ.

Εἶα δὴ, ξίφος πρόκωπον πᾶς τις εὐτρεπιζέτω.

ΑΙΓΙΣΘΟΣ.

Ἄλλὰ μὴν καγὼ πρόκωπος οὐκ ἀναίνομαι θανεῖν.

ΧΟΡΟΣ.

Δεχομένοις λέγεις θανεῖν σε· τὴν τύχην δ' αἰρούμεθα.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Μηδαμῶς, ὦ φίλτατ' ἀνδρῶν, ἄλλα δράσωμεν κακά·

1648. Interrogandi signum post φονεύς Franzius delevit. Hos sex versus post v. 1632 posuit Engerus, huc transpositis vv. 1633—5, quod sic nexus melius procedat et systematum responsio fiat simplicior. Sed hæc Ὀρέστης ἄρά που κτλ. sunt ultima ea verba quæ aperte declarent

Chorum omnimodis et non verbis tantum ab Oreste stare propositum habere. Et de convicio illo inertiam suam tangente Ægisthus cavillari potuit; hoc tamen de Oreste ad vim et arma instigat. Hæc et similia reputans nihil mutavi, et prox. v. incolumem reliqui.

she slew him. 'Tis for this Orestes lives,
that he by favouring fortune here restored
may be the all-conquering slayer of them both.

ÆGISTHUS.

Well, since you think fit to act thus and to speak you soon shall know.

CHORUS.

* * * * *

ÆGISTHUS.

1650 Come on now, my trusty guardsmen, this affair is not remote.

CHORUS.

Yes, come on; let each one fairly hold prepared his unsheathed sword.

ÆGISTHUS.

I too, with my sword unsheathed, I do not refuse to die.

CHORUS.

'Die' you say; we take the omen; for ourselves we take our lot.

CLYTEMNESTRA.

Nay, my dearest husband, let us do no further deeds of harm:

1649. Sic libri, nisi quod γνώση
ut solent. καὶ λέγειν Herm. ἀλλ'
ἔμ' εἰ δοκῶ τὰδ' ἔρδειν καὶ λέγειν En-
ger., omnibus nominibus, ut mihi
videtur, sine idonea causa.

1650. Signa personarum in libris
confusa in ordinem redegit Herm.

Idem unius versus lacunam ante
hunc versum recte posuit.

1652. ἀλλὰ κατὰ μὴν libri. Corr.
Pors. πρόκοπος Fl. Corr. in Ven. V.

1653. ἐρούμεθα libri. αἰρούμεθα
Auratus. Certa est emendatio.

1654. δράσομεν codices. Corr. in V.

ἀλλὰ καὶ τὰδ' ἔξαμῆσαι πολλὰ δύστηνον θέρος· 1655

πημονῆς ἄλις δ' ὑπάρχει· μηδ' ἔθ' αἱματώμεθα·

σώφρονος γνώμης δ' ἀμαρτεῖν τὸν κρατοῦντ' αἴσχος μέγχι.

Στείχε καὶ σὺ χοῖ γέροντες πρὸς δόμους πεπρωμένους,

πρὶν παθεῖν ἄρξαι τ' ἀκαίρων· χρῆν τὰδ' ὡς ἐπράξαμεν.

Εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἄλις, δεχοίμεθ' αἶν,

δαίμονος χηλῆ βαρεῖα δυστυχῶς πεπληγμένοι. 1660

᾿Ωδ' ἔχει λόγος γυναικός, εἴ τις ἀξιοῖ μαθεῖν.

ΑΙΓΙΣΘΟΣ.

Ἄλλὰ τούσδε μοι ματαίαν γλῶσσαν ὦδ' ἀπανθίσαι,

κάκβαλεῖν ἔπη τοιαῦτα δαίμονος πειρωμένους.

ΧΟΡΟΣ.

Οὐκ ἂν Ἀργείων τὸδ' εἴη Φῶτα προσφαίνειν κακόν. 1665

ΑΙΓΙΣΘΟΣ.

Ἄλλ' ἐγὼ σ' ἐν ὑστέραισιν ἡμέραις μέτειμ' ἔτι.

ΧΟΡΟΣ.

Οὐκ, εἰάν δαίμων ᾿Ορέστην δεῦρ' ἀπευθύνη μολεῖν.

1655. δ' ἔρος libri. θέρος est Schutzii correctio, ab omnibus recepta.

1656. πημονῆς δ' ἄλις γ' ὑπαρχε· μηδὲν ἡματώμεθα libri. πημονῆς ἄλις δ' Herm. ὑπάρχει et αἱματώμεθα Auratus ille, quem nemo digne laudare potuit. μηδ' ἔθ' Bl.

1657. Hic versus qui post v. 1663 in libris legitur, huc ab Herm. repositus est. ἀμαρτήτων κρατοῦντα libri. ἀμαρτεῖν τὸν κρατοῦντα corr. Casaubon. Desunt verba sex mora-

rum mensuram habentia, quæ fortasse, ut in prælongo versu, supra scribebantur. Versionis meæ causa in textum recepi αἴσχος μέγα, quæ Æschylo digna suppeditavit Herm.

1658. στείχετε δ' οἱ γέροντες πρὸς δόμους πεπρωμένους τούσδε libri. Quæ dedi, Franzio debentur; sed hujus correctionis rationes equidem perspectas nondum habeo. Aptæ est; sed veram esse nego. τούσδε deleuit Scaliger; incertum an recte. Cf. Soph.

1655 to have reaped ev'n these, so many, yields a miserable crop.
 There is suffering in abundance: let us spill no further blood.
 For a prince to miss the prudent counsel is a great disgrace.
 Go, both you and these the elders, to the homes assigned by Fate,
 ere they rue, and broach untimely deeds: 'twas fated as we fared.
 Sure, if this might be enough of trouble we would acquiesce,
 1660 by the daemon's painful talon sadly torn as we have been.
 If 'tis worth one's while to listen, thus a woman's word directs.

ÆGISTHUS.

Shall I brook it that they scatter on me silly talk like leaves,
 and give vent to speech of this sort, braving what the god may send?

CHORUS.

1665 It would not be like the Argives at a coward's feet to cringe.

ÆGISTHUS.

On some future day I'll bring you yet to your account for this.

CHORUS.

No, if fortune guide Orestes hither to return again.

O. R. 637.

1659. *πρὶν παθεῖν. ἔρξαντες καιρὸν*
Fl. πρὶν παθεῖν. ἔρξαντα καιρὸν Ven.
 V. F., qui meliorem lectionem præ-
 bent. Inde ego, fere nulla mutati-
 one, ἀρξαι τ' ἀκαίρων, quod dicitur
 ut ἀρχειν ἀδίκων χειρῶν. Sed totus
 hic locus adeo corruptus est ut
 desperatus jure dicatur. Non amo
 insolens illud πεπρωμένους quod glos-
 sam corruptam olet ad *χρῆν τὰδ'*

adscriptam. Deinde ἐπραξάμην Ven.
 Proximo autem versu *ἄλις γ' ἐχοίμεθ'*
ἀν libri. Corr. Martin. Ceterum et
τοι in τῷ mutandum esse videtur.

1660. *χολῆ Fl. V. χηλῆ Ven. F.;*
 nihil enim ineptius voce *χολῆ*, 'bile
 petiti', quod Paleius notavit.

1663. *δαίμονας libri. Corr. Ca-*
saubon.

1665. *προσαίνειν Fl. V. Corr. in*
Ven. F.

ΑΙΓΙΣΘΟΣ.

Οἶδ' ἐγὼ φεύγοντας ἄνδρας ἐλπίδας σιτουμένους.

ΧΟΡΟΣ.

Πρᾶσσε, παιῖνου, μαιίνων τὴν δίκην, ἐπεὶ πάρα.

ΑΙΓΙΣΘΟΣ.

Ἴσθι μοι δώσων ἄποινα τῆςδε μωρίας χάριν. 1670

ΧΟΡΟΣ.

Κόμπασον θαρσῶν, ἀλέκτωρ ὥστε θηλείας πέλας.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

Μὴ προτιμήσης ματαίων τῶνδ' ὑλάγμαθ', ὡς ἐγὼ
καὶ σὺ θήσομεν κρατοῦντε τῶνδε δωμάτων καλῶς.

1671. θαρσῶν libri. Corr. Pors.
desper libri. Corr. Scaliger et Canter.

1672. ὑλαγμάτων libri, ceteris omis-

sis; sed Heathius satis probabiliter
voc. ἐγὼ ex schol. F. revocavit, et
ὑλάγμαθ' ὡς corr. Rauchenstein, ut



ÆGISTHUS.

I know well that men in exile on their hopes are wont to feed.

CHORUS.

Thrive on, feed thee fat, defiling justice, since thou hast the chance.

ÆGISTHUS.

1670 Be assured that you shall pay me reckoning for this foolishness.

CHORUS.

Crow *and chuckle* fearing nothing, like a cock that's near the hen.

CLYTEMNESTRA.

Dont regard these silly creatures' yelpings past their worth, for I,
I and thou will fairly settle, as its sovereigns, this domain.

verbo *προτιμήσης* constructio sua deest; cujus vestigia Heathius et
servaretur. Canterus in schol. F., ut ipsis vi-

1673. Et huic versui pes unus sum est, consecuti, *καλῶς* addiderunt.



COMMENTARY.

1—39. Prologue. Time: night. The scene probably represented moon and stars, the belvedere of the palace of the Atreidæ at Argos, and the watchman, armed, standing by a watch-fire. At v. 22 a new light is seen somewhere to the right, on Mt. Arachnæum. The watchman makes his exit by stairs leading to the interior of the house, and this scene is changed at v. 39.

1. ἀπαλλαγὴν. The first word which indicates the ἄστρος, 'discharge', 'relief'.
2. Φρουρᾶς. Genitive after μῆκος, which word of time gives αἰτῶ the force of a perfect; so ἦν to κάτροιδα v. 4. The Gramm. distinguish ἔτειος 'lasting a year' from ἐπέτειος 'occurring once a year' See v. 1016. ἀγκαθεν = ἀνέκαθεν is 'away on the top'; They wrong the poet who construe 'head on hand, like a dog' and Herm. did not intend this; but 'with the body raised and propped on the arm bent at the elbow, the forearm lying on the ground'. Even so, the simile of the dog is ludicrous. κυνὸς δίκην is correctly explained by the Sch. 'because of its watchfulness and fidelity'.
4. The soldier speaks: 'a host of constellations who marshal themselves by night'. The distinction ἄστρον, 'sidus', and ἀστήρ, 'stella' is always observed in correct writers.
6. All the ancient Greeks from Orpheus to Aristotle, not excepting Epicharm. acc. to Menand. Mein. p. 196, believed the sun moon and stars to be divine persons, 'animales deos' Apul. De Dogm. Plat. I. 11; Plut. de Pl. Phil. passim. Lucretius l. 5 proves that they are not. More literally 'showing themselves conspicuously in æther'.

- 10 *κρατεῖ* = *νικᾷ* = *vincit* = 'proves'; so v. 1364, *κατθανεῖν κρατεῖ* 'death carries the day', like *μολεῖν ἐνίκησεν*, the *Φύλαξ* Soph. Ant. 233. *ἀνδρόβουλον* is 'giving her opinion (*βουλή* v. 1358) with masculine assurance and force of reasoning'.
14. Literally: 'for fear (of falling asleep) is my comrade (next man to the right or left) so that my eyelids do not resolutely fall-to with sleep'. Here we have the soldier again: if *θάρσος* (about falling asleep) were his comrade, then he would come to an engagement at once; but with only fear to support him he avoids it. *ὑπνομαχῶ* in Aristoph. is 'fight against sleep'. But for the word *φόβος* it might be proposed to take *συμβαλεῖν* in another of its meanings 'come to a league or covenant with'. But this is peculiarly the part of a general.
17. Of all the possible meanings of *ἀντίμολπον* it seems best to take it as formed on the analogy of *ἀντίροπος* 'which opposes song to sleep' with an allusion to *ἀντίτομον* which appears to mean 'a medicinal herb either cut out of the ground or chopped up as a remedy against'. But *μνήμην ἀντίμισθον* Suppl. 270 is 'memory in place of fee' and according to this we should expect *μολπῆς ἀνθύπνου. ἀντίμηλον*, formed (by the Ed.) like *ἀντίφερνον* v. 406, would mean 'slipping in this probe-like cure for sleep'. But we want a cutting instrument used as if he were in a swoon or a lethargy. *Ἐντέμνων*. The meaning 'chopping up herbs or roots upon', given by Stanley and all editors, seems to be without any support whatsoever except their authority. It should have been *ἐπιπάστων*, see Suid. s. v. *πόλιον. τέμνειν* is 'to lance' Arist. Probl. 1. 32 etc. *ἐντομαὶ* are 'incisions' or 'punctures' Hierocles (p. 280 Dacier.) *ἄκη τομαῖα* Supp. 268, Choëph. 537 are 'effectual cures by amputation'; cf. *ιατρὸς ἀποτομος* in Plut. Apophth. Catonis 'a surgeon fond of desperate remedies'. *τομαὶ* Pind. P. 3. 53 are punctures' or 'amputations'. *ἐντέμνειν σφάγιον* is 'to make an incision in a victim for the purpose of examining the inwards'. *ἄκος* itself is *κυρίως ἢ διὰ σιδήρου θεραπεία* E. M. s. v. *ἀκείμενος*. Hierocl., Iambl., Porphy. often allude to the surgeon's knife, seldom to medicines. Add that the watchman ought here to say nothing about song, which is fully

- expressed before. A few trials will soon convince that it is impossible to translate the line fairly and not absurdly, and that it is incredible that it should have proceeded from the poet in its present form.
22. Lit. 'hail, Lamp, son of Night'; the salutation is couched in the usual form, e. gr. Eur. Med. 665 ὦ χαῖρε, παῖ Πανδίωνος. Αἰγεῦ.
23. χορῶν κατάστασιν. Instead of the present φυλακῶν κατάστασις.
26. σημαίνειν τορῶς is the usual military phrase. See Suid. s. v. τορόν.
30. Lit. 'is clearly seen reporting'; 'beams' in the Trans. is a verb.
32. The meaning is: 'I will take the master's lucky throws as my own' i. e. lay my money on them, and be quite sure that such as are good for him will bring me luck. The allusion is to some game at dice, perhaps like backgammon.
35. βαστάσαι. See Suid. s. v. διασηκῶσαι. But here it is simply a soldier's word, which he usually applied to the bearing of arms, his spear or shield.
36. Besides the passages cited by Schutz and Blomf. there is βοῦν ἀφωνίας ἐπὶ τὴν γλῶσσαν βεβλημένοι Philost. V. S., Scopelianus; and οὐδ' εἰ βοῦς μοι, τὸ λεγόμενον, φθέγγαιτο Alciphr. 2. 4. 3. The Spartans (Plut. Instt. Lac. 25) sacrificed an ox to Ares after a victory gained by artifice, and the noisy cock when victorious by open force. It is evident, therefore, that the ox was an emblem of silence. Compare παχὺς γὰρ ὕς ἔκειτ' ἐπὶ στόμα Menand. Fr. p. 10 Mein. which is only a variation to express the swinish gluttony, not the bovine silence, of Dionysius.
38. ἔκων is correctly explained by Paley.
40. Parodos. Time: morning. Scene: the front of the palace of the Atreidæ at Argos.
42. This line, in apposition with μέγας ἀντίδικος, expresses the Athenian view of the paradox that two kings at Sparta should be the μόναρχος of the state; a monarchical form with two kings.
44. Hes. Op. 427. Since the adoption of words and phrases from Hesiod is so remarkable a feature of this play, the reader will be reminded of it even in the less important instances.

48. ὄσπ' αἰγυπιοὶ μεγάλα κλάζοντε μαχέσθην — ὧς οἱ (Hercules and Cycnus) κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν Hes. Sc. 405. 412.
50. ἐκπατίοις 'which make them leave their ordinary path of flight'. So Bellerophontes in his frenzy πάτον ἀνθρώπων ἀλειίνων Il. ζ. 202.
51. ὕπατοι takes the gen. through its positive ὑπέρ. Cf. 'propius montem' Sall. J. 49 etc. 'Le Vaillant saw at an immense height a flock of Vultures (the Oricou) gradually descending in concentric circles (curves?) and seeming to come out of the vault of heaven'. Bree's History of the Birds of Europe. περιφερῆς δὲ ἦν τὸ πτήμα τῶν οἰωνῶν Suid. s. v. πτήμα. The parallelism is very close in the words ἐκπατίοις, λεχέων, ἐρ. ἔρεσσόμενοι, δεμνιοτήρη. The Greeks sail far away from home because the partner of Menelaus' bed is lost.
55. Lit. 'some one who goes by the name of Apollo etc.' Observe the caution of a Pythagorean in mentioning the name of a god.
57. τῶνδε μετοίκων are, of course, the young birds which have been carried away from home, like Helen. So the Schol. It is gen. after Ἐφινύν.
63. γυῖα—πόδας καὶ χεῖρας Il. 5. 122. So the Scholl. passim.
64. Alluding to the Homeric description γυῖξ δ' ἔριπ' οἰμώξας Il. 5. 68, 309, etc.
65. and here to passages like Il. 13. 162. ἐν καυλῷ ἐάγη δολιχὸν δόρυ.
69. ὑποκαίων. ὑπὸ has the force of ὕστερον. Weil compares Hdt. 3. 159 ἵνα σφι γένεα ὑπικγίνηται.
70. The best interpretation hitherto current is based on Soph. Ant. 1007 where the unwillingness of the fire of a sacrifice to burn is an omen of evil. But this is only a sign of displeasure at something which has been done before; assuredly the sacrifice itself is no cause of intense wrath. That interpretation, therefore, is false. ἄπυρα ἱερά are acts in which the gods and their laws are disregarded, as they would be when a sacrifice was offered and no θυηλαί, ἀπαρχαὶ or κατάργματα burnt in their honour. The Orphic code was promulgated under divine sanction, and every infraction was an act of irreligion. ἄπυρα ἱερά are the same as ἄβυτα ἱερά Soph. Fr. 601. Suid. s. v.

ἀθύτους. In the case of Paris there are no sacrifices at all, good or bad, but an act in defiance of the law of Zeus, the rape of Helen. Clytemnestra is δύσθεος γυνή Cho. 46, the unjust man is ἄθεος Eum. 540. So Virg. in the often quoted line 'discite justitiam moniti et non temnere divos' 'learn not to defy the gods by injustice'. In Æsch. all unjust acts are ἄκυρα ἱερά.

71. ἀτενεῖ τε νόσῳ Hes. Th. 661. ἀ in ἀτενῆς represents ἄγαν acc. to Donaldson.
72. ἀτίτης is 'which does not pay' and here 'which pays no military service' as being ὑπὲρ τὸν κατάλογον which phrase was παροιμία ἐπὶ τῶν γεγηρακότων Suid. s. v. ἀτίτας Eum. 257 is 'without paying for his crime'.
75. Paraphrase of Hes. Op. 113 in so far as he describes old age with reference to the feet and arms. Comp. Anth. 6. 25 γηραλέον νῦν ἀντὶ πανοπλίας βάκτρον ἀμειψάμενος. The warriors, on the other hand, apply full-grown strength to the spear.
76. μυελός is 'the blood'. In Hom. Od. β. 290 ἄλφιτα is μυελός ἀνδρῶν because it makes the blood.
78. 'Ares is not an indigenous god in a child's breast' οὐκ ἐνὶ χώρῳ is for ἐπιχώριος. ἐγχώριος. Οἱ ἐγχωρος ὁ ἐν τῇ χώρῳ ὢν E. M. s. v. So Schol. M. τῷ τόπῳ ἐκείνῳ.
80. From Hes. Op. 531 τρίποδι βροτῶ ἴσοι.
82. The Homeric Ὀνειρος makes easy the comparison of a person to a dream. Hopes, the fancies of poets, and the musings of lovers are ἐγρηγορότων ἐνύπνια.
95. ἀδόλοισι implies a fear of δόλος in the mind of the speakers. παρ. 'blanditiæ' Prop. 5. 6. 72. See Soph. Fr. 340.
96. πελάνῳ. λέγεται δὲ πέλανος καὶ το πεπηγὸς καὶ ἐξηραμμένον ὀπῶδες δάκρυον οἶον λιβανωτός, κόμμι Suid. s. v. For the torches compare Aristæen. 1. 10 fin. ἐκάοντο δὲ κατὰ δώματα δαΐδες ἐκ λιβανωτοῦ συγκείμεναι. ὥστε ἅμα κάεσθαι καὶ θυμιᾶσθαι καὶ παρέχειν τὸ φῶς μετ' εὐωδίας.
103. From Hes. Op. 795. See Crit. Notes. θυμοβόρος ἢ τὴν ψυχὴν διαφθείρουσα Suid. s. v. is very like a scholium on this passage written when the text was as yet uncorrupted.
105. ἐκτελής Hes. Op. 464 is 'having arrived at full growth and mature strength', the τέλος of ib. 472. οἱ τέλειοι at Sparta were married men in the flower of their age

- Plut. Apoph. Leon. 15. See also Plut. Instt. Lac. 15. θεόθεν. From Hes. Op. 660.
106. *μολπαῖν ἀλκᾶ* is the *ἀκάματος αὐδῆ* of Hes. Th. 39.
107. *σύμφυτος* is the *αὐτοφυής* of Hes. Th. 813 'grown in one piece'; *αἰὼν σημαίνει τὸν τῆς ζώης χρόνον* E. M. s. v. *δῆν*. Literally, then, poetic power is here said to be one being with their term of life, so that the might of song abides with them in their old age. Soph. makes the poetic faculty and the term of life foster-children Fr. 768 *οὐκ ἔστι γῆρας τῶν σοφῶν ἐν οἷς ὁ νοῦς θεία ξύνεστιν ἡμέρα τεθραμμένος* which seems to mean:
 those gifted ones have no old age in whom
 dwells genius nursed with days ordained by god.
 And so Æsch. at 67 years of age is now exhibiting the Agamemnon.
110. Hes. Sc. 50 *οὐκέθ' ἄμα φρονέοντε' κασιγνήτω γε μὲν ἦστην*.
111. *πράκτωρ* is properly 'a collector of taxes' Suid. s. v. *πράκτωρ* and *φορολόγος*.
113. Pythagoras recognised divination from dreams as previsions of the soul, from fortuitous words (*κληδόνες*), *from birds*, and the smoke of incense, Diog. L. V. Pyth., not from sacrifices Plut. de Pl. Phil. 5. 1. This latter fact seems to explain Æsch. Sept. 24 *ἐν ὧσιν νομῶν καὶ φρεσὶν πυρὸς δίχα*.
115. *πρὸς δὲ τὴν διαφορὰν τῶν ἀετῶν νομίζειν χρῆ καὶ τὰ ἀποτελέσματα γίνεσθαι* Artemidorus 2. 20. The white-tailed eagle is the representative of Agamemnon; and the white tail seems to forebode death to him at the end of this successful expedition; see *ib.* 2. 3 *τὸ δὲ μέλαν ἰμάτιον σωτηρίαν προσημαίνει*, and for the passage generally *ib.* 2. 20 *ἀετὸν ἰδεῖν ἐπὶ ὑψηλοτάτῳ τόπῳ ἀγαθὸν τοῖς ἐπὶ πρᾶξιν ὄρμῳσι*.
116. *ἴκταρ* Hes. Th. 691 where the Schol. *ἐκ τοῦ σύνεγγυς, ὡς ἀπὸ τοῦ ἰκνοῦμαι—χρῶνται δὲ οἱ τραγικοὶ τῇ λέξει*.
120. *βλάπτειν* with gen. occurs three times in Theognis, vv. 223, 705, 938, in this sense of 'debarring'. *βλαβέντα* is, of course, the mother-hare and her *Φέρμα* (Æsch. Supp. 690) 'the young she is still carrying'.
122. First Stasimon. *κεδνός' συνετός, σώφρων ἢ φρόνιμος* Suid. s. v. *ἴσοι* in the end of a line Hes. Op. 531. In Homer Menelaus is more merciful than Agam. but not less brave:

how readily he accepts the challenge of Paris, and is the only one of all the bravest to close without hesitation with Hector's, *Il.* 7. 96. It is suggested in the critical note that *δέ*, in such a position, was pronounced *ιδέ*. *δέ*, *ιδέ* and *ἠδέ* seem to be different forms of the same word as its pronunciation was varied in an age when there was little or no writing. (So *ἔην*, *ἦην*, *ἦα*, *ἔα*, *ἔον*, *ἦ*, for the first person imperfect of *εἶμι*, preceded *ἦν*, the form fixed by writing.) The meaning of each was 'likewise' Latin 'item'. The *ι* in *ιδέ*, and *i* in 'item' and 'idem' are probably the neuter of *ἴ* the nominative (in *E. M.* and a Fragment of Sophocles) of the so-called reflexive pronoun, which is not reflexive in the early Greek language. The fixed form *δέ* cannot stand first, probably because the *ι* in order to be lost in pronunciation required a word to be pronounced before it without a pause. Perhaps a similar reason may be given for the fact that *que* (*itque*, *idque*) *quidem* (*iquidem*, *equidem*), and the rest, cannot stand first. So 'nam' had an original form 'enim' which was pronounced 'nim' in conversation, but was used to complete a dactyl in poetry. *μέν* must not stand first for the same reason; it had a vowel sound before it, as in *ἡμέν*. 'et' is probably the first part of an original form of which 'que' is the last; thus 'i', the pronoun and 'que', which seems to be the Sanscrit 'cha', would form *ique*, *idque*, *itque* or *etque* 'it too'; and so 'et' lost 'que' by collision with the following word, and 'que' loses 'et' through a preceding word. Nevertheless 'et' is sometimes second word in poetry. So there seems to be no reason why *ιδέ* should not be sounded in some places where we now read *δέ*. But in twenty-four instances of its occurrence in the Homeric poems, and the four in Hesiod none (in 'The Works and Days') it is always first word. Now *ἠδέ*, a much more artificial form, occurs too often for the instances to be all given in Seber: and the *ἠ* suffers elision probably because it does not belong to the root, and is only a sound, with no meaning, added to help the metre like the Sanscrit 'hi'. The *ἠ* in *ἠδέ* arose through hyperthesis of the *ε* in *ιδέ*, and *ιδέ* cannot suffer elision because *δέ* is the root, possibly the same as

Sanscrit 'tu'. In Soph. Ant. 969 we must either read ἰδᾶ Ἰσχυῶν , or pronounce ἰδ' ἰ corrupt. ἰδ' requires correction also in some very recent imitations of Homeric verse. This rare occurrence of ἰδᾶ as compared with ἰδᾷ the less likely form, the frequent occurrence of δέ τε in epic poetry in places where the τε is so hard to explain, and the existence of passages like $\text{μουννογενῆς δᾶ παῖς εἴη}$ Hes. Op. 374 (for the ις in παῖς is repeatedly short in Homer, and is long in only one peculiar passage II. χ 492, 497) lead to the conclusion that the Alexandrine editors or their predecessors removed ἰδᾶ from every place in which the metre allowed δᾶ to stand, from such as Hes. Op. 510, for example, $\text{θῆρες δᾶ Φρίσσουσι}$ and a hundred like it. The result is that ἰδᾶ occurs only as first word, for of course they could not substitute δᾶ where ἰδᾶ stood first in a clause. The peculiarities of ἰδᾶ besides that already mentioned, that its ᾶ is not elided, are (1) that it has the digamma (the readily evanescent ν and ς being sometimes placed before it), and this digamma was derived from ἰ , as before suggested; (2) that it makes the two short syllables of a dactyl seven times out of twenty-eight instances in which the particle occurs in Homer and Hesiod, so that the statement in Liddell and Scott's lexicon requires correction, and (3) in the remaining twenty one (in six after τε) it is used to complete a dactyl and take the arsis before two consonants or a liquid; and it is so used in the present passage, if the Editor's suspicion be correct.

The apparent anomaly involved in the elision of ε in δᾶ whereas ἰδᾶ does not suffer elision is, perhaps, capable of explanation in the following way. Fἰδ' would represent only the pronoun Fἰ , as in the Latin; but δ' with the slight vowel-sound which remains after elision, or by a synizesis with the following vowel, would be a sufficient representative of the conjunction. It is still easier to account for 'nam' standing first; but this subject is interminable. Enough has been said to explain the Editor's reasons, and to show that as there is no reason in the nature of things why ἰδᾶ should not stand second, so there are several reasons why it should be replaced

as second word in many passages where we now read *δέ*, and this will have been learnt from a consideration of this passage, because of the exact correspondence of the choral odes of *Æschylus*.

123. *ἔδαν* = *οἰωνοὺς ἔκρινεν* Hes. Op. 799 and 826. To intrude a little on the province of philologists, the roots *δα* 'divide' and *κριν* 'separate' appear to approach very closely in meaning. So *ἔδαν* means 'was made to see them distinct from everything which they were not' and this is to learn what a thing really is so far as it can be known.
126. *ἀγρεῖ*. 'bindeth' in the Trans. is the hawker's word for 'seizes'.
129. *κτήνη* is a fit word for property which consisted chiefly in cattle; (that of Augeas is *κτῆσις* Theocr. 25. 57. and *κτέανα* v. 109) especially at a time when the value of a thing was estimated in cattle. In Hesiod the men of the golden age are *ἀφνειοὶ μήλοισι*, and the *ἀνδρῶν ἡρώων θεῖον γένος* fight *μήλων ἔνεκ' Οἰδιποδάο* Op. 119, 162.
135. The syntax is: 'for Artemis disliking these eagles as much as she loves their young victims prays (Zeus) to fulfil the omens which please the latter' i. e. please by avenging them. For *ὄσσον—τόσσον*, compare Π. χ. 42 *εἶθε θεοῖσι φίλος τοσσόνδε γένοιτο ὄσσον ἐμοί. οἴκῳ* of the Mss. was first condemned by Scaliger.
137. *αὐτότοκον*. It is impossible to preserve the parallelism in the English version. All of these words apply also to Iphigenia, when *αὐτότοκον* will mean 'begotten by himself', i. e. by Agam.
144. *αἰτεῖ* 'begs of Zeus', like the gods in Homer.
145. Hes. Op. 12 *τὴν μὲν κεν ἐπαινῆσειε νοήσας, ἢ δ' ἐπιμωμητή. κατὰ* in *κατάμομφα* in its distributive sense. *Φήνη*, properly the lammer-geier, is *εἶδος ὄρνέου ἴσον ἀετῶ* Suid. s. v.
151. All these epithets are by contrast; neither could be said of the hare.
152. *σύμφυτον* is as before, v. 107. *οὐ δεισήνορα* applies to Clytemnestra.
155. *μῆνις δέ ἐστιν ὄργή τις πεπαλαιωμένη, ἐπίκοτος καὶ ἐπιτηρητική.* Diog. L. 7. 113.
156. *ἀπέκλαγξεν*. *κλάζω*, Lat. 'clango', is properly said of birds of omen, and here of Calchas as if he were one.

160. Ζεὺς is nominative by a sort of inverse attraction to θεοί, for the thought to be expressed is 'Zeus, and not Artemis, nor any of these vulgar gods, none, in truth, but the one living god, is he whom if man worships from the heart, he (man) will hit the sum of wisdom'. His real name is known only to the immortals, Orph. Fr. 3.
163. προσεικάσαι is 'compare either alternative to a preponderating scale'.
164. σταθμᾶσθαι is to put weights σταθμία, σταθμά into a scale πλάστιγξ. here 'to put opposite arguments into the opposite scales, philosophy and priestcraft'. χωρὶς γὰρ τὰ τῶν φιλοσόφων καὶ τῶν ἱερέων ὀρίσματα Damasc. cited by Suidas.
167. Οὐρανός, as in Hesiod and Orph. Fr. Ined. 20. (C. Tauchnitz.)
168. βρύειν takes a dat by preference; a gen. pretty frequently; and an acc. of a neuter adj. as βρύειν ἀγαθά Hes.
171. Κρόνος, as in Hes. and Orph. Fr. 1. c. With τριακτῆρος compare Orph. F. 7 καὶ κρατεροί περ ἔόντες ἀμείνωνος ἀντιάσαντες, the Titans and Zeus. πρὶν ὧν in the line above is 'as being the Zeus (from ζῆν, Plato) of that time'.
178. κυρίως, properly of a law or a judicial decision.
179. We are made eye-witnesses, as it were, of a dream of the Eum. v. 94 foll. This prophetic faculty of the soul in sleep seems to have been universally believed by Greek philosophers, except perhaps Democritus who refers them to εἶδωλα and κινήσεις. For the Pythagorean view see Phot. Ex. V. Pyth. 5, Iambl. V. Pyth. p. 51 Artemid. 4. 2. With Aristotle (de Div. in Somno) dreams are not θεόπεμπτα because οἱ τυχόντες, καὶ τὰ ἄλλα ζῶα have them; rather they are δαιμόνια, from dæmons. So with the Pythagoreans they came from dæmons and heroes. "During the Algerian campaigns it was observed that privation of food, thirst, and fatigue singularly predisposed the soldier to have the most extraordinary dreams; the soul was gifted with a power of clairvoyance which would be incredible if not attested by facts". All the Year Round; Aug. 24. 1861. Epicurus, acc. to Lucr. 5. 1161 foll., thought that men got their notion of the

- existence of gods from seeing their real forms in dreams. This belief in gods is the strangest thing in that philosophy; for by parity of reason there are centaurs and chimæras. Diog. L. p. 235 V. Epic. puts it rather differently *ἐναργῆς γὰρ αὐτῶν ἡ γνῶσις* 'men's knowledge of gods and their nature is a manifest fact'. *στάζει* seems to allude to the first drops of a shower. *πρὸ καρδίας* is *πρὸ ὀμμάτων* (Cho. 817) *τῆς καρδίας*, or rather the heart is the eye of the soul in sleep. Comp. *ὄν λόγον ἔχει ὄψις ἐν ὀφθαλμοῖς τοῦτον ἔχειν νοῦν ἐν ψυχῇ* a paraphrase from Aristotle Top. by Alex. Aphrod. ap. Suid.
180. See Macrob. S. S. p. 11 (Gron.) 'somnia proprium est quum se quis patientem aliquid somniat'; ibid. p. 31 'hanc habere legem omnia somnia ut de adversis oblique aut denuntient, *aut mimentur*, aut moneant'.
182. Dæmons in Æsch. are the dæmons described by Hesiod, as left by Zeus as his representatives and agents when he and the other divinities were compelled by the sins of the iron age to leave the world. So Plato in Apul. de D. Pl. 1. 12 'dæmonas vero ministros deorum arbitratur (et) hominum interpretes si quid a deis velint'; They were the spirits of the men of the golden age.
183. Lit. 'by right of power seated', on the vice-regal thrones in which they were installed by Zeus.
186. Blaming not the seer when called upon to slay his child, but he did blame the seer when he was told to send back Chryseis.
187. 'Conspiring with *the winds of chances* as they struck upon *his course*'.
190. E. M. s. v. *ἀμαρτῆ* and *δηρὸν ἢ πέρα, τῆς πέρας, τῆ πέρα, τὴν πέραν*.
191. Hes. Op. 649, and for the next line ib. 505. With *δύσορμος* comp. *λιμὴν εὖορμος* Hes. Sc. 207.
196. *παλιμμήκη*. See Suid. s. v. *παλινσκία* τὸ γὰρ πάλιν ἐπί-
τασιν δηλοῖ. Rather 'long time and then long time again'.
208. *ἄγαλμα* ἐφ' ᾧ τις ἀγάλλεται καὶ χαίρει E. M. s. v. Ajax is *ἀ. πολέμου*, Socrates *ἀ. σοφίας*, Athens *ἀ. δαιμόνων*, Helen *ἀ. πλούτου*. 'what one claims as one's own with pride and joy'.
210. The three wrong things are sufficiently indicated in the Trans. Comp. Cho. 338 where three evils are expressed

- in *τάφος, ικέτας, Φυγάδας* and there is a play in *ἀτρί-
ακτος* 'not without the complete number three'. *τῶν
τριῶν κακῶν ἐν* was a proverb Suid. s. v.
216. *περιοργῶς* (fr. *περιοργῆς* Suid. where the acc. is rightly given) means 'with yearning which transcends every other, even that to save the maiden'.
217. Hes. Sc. 447.
218. He puts on the collar of necessity when he persuades himself that it is god's will, *θέμις*, that he should slay his child. This line is based on Theognis 195 *ἐπεὶ κρατερή μιν ἀνάγκη ἐντύει. ἢ τ' ἀνδρὸς τλήμονα θῆκε νόον. ἀνάγκας ἔντεα* Pind. P. 4. 418.
219. *τροπαίᾳ* in Arist. Probl. 26. 5 is the reverse of a wind blowing off land. Here it is a change of feeling, the desire to save his child, into the opposite, the desire to kill her.
220. *ἀναγνος* is the 'improbus' of Hor. Sat. 2. 3. 200.
221. Lit. 'he thereupon adopted in its stead the all-daring spirit'.
223. *παρakoπᾶ* is 'religious fanaticism' which ever leads men into the greatest absurdities and violations of the plainest natural laws; exactly as it is put by Lucretius 1. init. *πρωτοπήμων* 'harbinger of suffering' is an unusual cpd. *πρωτοπαγῆς* Π. 5. 194 is an epithet of a chariot whose new-made parts, *νευτευχῆ*, would be put together for the first time or near the first, if it were used.
224. The preposterous thing is the killing an innocent woman as a help in taking vengeance for the abduction of one still alive who was not innocent.
231. *θεμιστοπόλοι βασιλῆες* Hes. Fr. p. 314 Heins.
232. The words *father, priestly-slayers, after prayer* are a triplet like that at v. 209. *ἀόζοις*, from the same root as *ἀοσσητήρ*, is explained by *μάγειροι* in Suid., and *ὑπηρέται* in E. M.
233. The *χίμαιρα* was the proper offering to Artemis *ἀγροτέρα* Ael. V. H. 2., 25, and the well-known passage in Xen. Anab. 'vitula' Hor.
237. *ἀραία οἴκοις* Eur. Med. 608.
238. Lit. 'by force and mute energy of bridles'. See Suid. s. v. *Φιμοῖ*.
239. *ἀπέδν τὰς τῶν ἐφειστρίδων βαφάς*. Philost. V. Sap. Isæus.
241. I. e. 'a look of loving welcome to pity if it would come'.
242. 'as in painted forms' i. e. with mute expression.

244. But now might not speak. ἀταύρωτος follows up the common comparison of a maiden to a heifer.
245. φίλος is 'loving', φίλιος 'loved'; with exceptions. The third libation was to Zeus Σωτήρ, *the Life-preserver*.
246. παῖδων γὰρ ὕμνος εὐχαριστήριος Suid. τιμᾶν, τίειν v. 706, and σεβίζειν often mean 'to honour a thing by performing it'. Comp. Hes. Op. 16 ἔριν τιμῶσι.
247. This reads as if the old men had gone to Aulis; but the opposition is only between relating and not relating, none of the things described having been actually seen by the Chorus, except the start from Argos.
250. Δίκαια. 'scire nefas', 'nec scire fas est', 'si mortalis ultra fas trepidat' Hor.
254. 't will come' i. e. the knowledge of to-morrow's events will come with to-morrow's light. The nom. is τὸ μέλλον.
355. πέλοιτο ὡς θέλει seems to be a variation of the common form 'may you have all you desire' which the Pythagoreans changed to ὅσα ἂν θεὸς θέλη.
256. ἄγχιστον is translated by the Ed. as being nearly equal to ἐπιφανές. Agam. is the supreme ruler, but he is absent, and his power is not felt. Clyt. is the regent, and her power is displayed by acts which are seen and felt. So Suppl. 1036 δύναται γὰρ Δίδος ἄγχιστα σὺν Ἡρα.
257. ἔλεγε δὲ οὗτος τείχη εἶναι τῆς Σπάρτης τοὺς νέους Plut. Apoph. Lac. Antalc. 7. χώρας λείπεται μῦθος ἀντὶ σοῦ φύλαξ Chorus, of Creon Soph. O. T. 1418.
265. εὐφρόνης. The euphemistic name of Night. So in Hes. Op. 558 'the long festive nights of winter'.
267. Comp. Lysander's despatch ἐαλώκαντι ταῖ. Ἀθῆναι.
271. 'accuses you' of being well pleased.
275. The irreligious soul, from a Pythagorean point of view.
276. 'unfledged' 'inflated'; quite different metaphors, which is a sign of excited feeling.
280. Lit. 'and who of messengers could attain this speed'. But Prof. Karsten's correction should be adopted, ἀγγέλλων.
281. There were three torch-races at Athens, Προμήθεια. Ἡφαιστεια, Παναθήναια. Suid. s. v. λαμπάδος.
283. Juno's stages, Π. 14, 225, are Olympus, Athos, Lemnos, Imbros, Ida.
286. From Hes. Th. 781. ἀγγελίη πωλεῖται ἐπ' εὐρέα νῶτα

θαλάσσης. νωτίζειν seems to be formed like κελητίζειν. Comp. νῶθ' Ἴππων ἐπιβάντες Hes. Sc. 286. Ἴππων νώτοισιν ἐφήμενος Theogn. 249. Several of the words in this celebrated passage are chosen for their suggestiveness: Ἴδη. ἰδεῖν; Ἑρμαῖον v. 283, ἔρμα, the string of lights; Ἀθῶον v. 285, without damage; Μακίστου v. 289 the stage of greatest length, μακίστον σέλας Æsch. Fr. 283 Did.; Εὐρίπου v. 292, ῥιπή fair beam; Γοργῶπιν v. 302, Αἰγίπλαγκτον v. 303, αἶγλις and perhaps αἶγλη; μεγαίρειν v. 304 Megaris, which country the light is then traversing; πύγωνα v. 306, Τροϊζήνιος λιμὴν οὕτω καλούμενος Suid. s. v.; πρῶν' v. 307, Πρῶν was the hill on the side of which Hermione stood Paus. 2. 34. No doubt there are others which the Ed. has been unable to detect.

288. This passage is a direct imitation of the following: ὁ δ' ἄρ' ἐκ δίνης ἀνορούσας, ἤϊξεν πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι Hom. Il. 21. 245, where ἤϊξεν stand first in a verse. Compare also *ibid.* 302 τοῦ δ' ὑψόσε γούνατ' ἐπήδα ἀίσσοντος, and ἐμμανεῖ σκίρτηματι ἦσσον Prom. V. 676, where ἦσσον is again first word. In Persæ 470 ἦσ' is the reading of M., most of the other Mss. have ἤϊξ'.
295. Heath must grow to a much larger size in Greece than with us, as is evident from Theocr. 5. 64 δρυτόμος ξυλοχίσδεταί τὰς ἐρείκας. E. M. s. v. ἐρείκω. ἐρείκη εἶδος δένδρου εὐχερῶς σχιζομένου· γέντο δ' ἐρείκης σκηπάνιον Suid. s. v. ὀγκή.
301. Perhaps there is an allusion in Φρουρὰ to a block-house guarded by περίπολοι.
304. ὠτρύνε θεσμὸν is from ὠτρύνειν πομπήν Hom. Od. 7. 151; 8. 30; Il. 10. 158. 'the edict' i. e. those who were to execute it. Perhaps the earliest instance of the verb μεγαίρειν is Sol. Fr. 1. 2 μηδὲ μέγαιρε. ἀμέγαρτος is found in Hom., Hes., and at least twice in Æsch.
314. Lit. 'they win first and last alike, fulfilling the course by taking up the running one from another'.
322. ἄλειφαρ is liquid fat, oil; στέαρ hard fat, dripping; πιμελή soft fat, like lard. Suid. s. v. πιμελή.
323. προσενέπειν is 'to say with reference to' and so equals 'speak to' when you expect a reply, and 'speak of' when you do not.

327. Editors object without reason to the vulgate. The poet wishes to remind us of such scenes as the death of Priam. In the F. Scholia correct γίνεται Φυτλάμιος (sic). Compare Φυταλμῖω πατρὶ Soph. Fr. 538.
328. 'Heretofore' i. e. as before their slavery they used to do.
332. Seems to allude to some arrangement by drawing lots for securing order at the ἐστιάσεις. Compare Ar. Eccl. 681 foll. κληρώσω πάντας ἕως ἐν εἰδῶς ὁ λαχῶν ἀπίη χείρων ἐν ὁποίῳ γράμματι δεῖπνεῖ κτλ.
335. αἰθρία is ἀῆρ ἀνέφελος in which μάλλον ψυχρος γίνεται Arist. Prob. 25. 18.
336. Comp. Menand. p. 96 Meineke. ὦμην ἐγὼ τοὺς πλουσίους οὐ στένειν τὰς νύκτας, οἷδ' ἐστροφομένους ἄνω κάτω οἴμοι λέγειν, ἡδὲν δὲ καὶ πρᾶόν τινα ὕπνον καθείδειν, ἀλλὰ τῶν πτωχῶν τινα
344. As if the whole course were a straight piece of wire which the runner bends at the middle making the two halves parallel to one another. The two strings of a sling were called κῶλα Suid. s. v.
345. ἀναίτιος ἀθανάτοισι Hes. Op. 118 Clyt. is stating all the chances against the victors: let them be as pious as they will, they have shed much blood; and the spirits of the dead will not rest until their slayers have paid the penalties of homicide.
350. Lit. 'for I have chosen the enjoyment of many blessings'. σὺν ἐσθλοῖσιν πολέεσσιν Hes. Op. 118.
351. εὐφρονως 'cheerfully' because hopefully. The last two lines of the queen's speech have two meanings. The Chorus understand them to signify a sincere desire for the welfare of the Greeks; or they speak insincerely and praise her for that in which her speech was deficient. εὐφρων in Æsch. always means 'cheerful'. The gnome that a sensible man will hold fast to good hope is of common occurrence in Greek.
352. τεκμήριον is ἀληθινὸν σημεῖον, for σημεῖον may be false. Suid. s. v.
354. Lit. 'not unworthy of our pains' in the following ode.
355. ὦ Ζεῦ — παναλώτου. The predication is blended with the invocation. Thus βασιλεῦ equals 'assuredly thou art king' and so on; and often elsewhere. Νῦξ' ἐστὶ γὰρ ἡ νῦξ θεὸς ὑπὲρ κόσμον Procl. on Hes. Op. 17. Her

- peculiar γέρας is μαντοσύνη ἀψευδής Orph. Fr. p. 168 C. Tauch.
358. στεγανὸν is 'holding fast whatever is enclosed in it'. So of a water-tight ship Supp. 134. Suid. s. v. τὸ Μηλιακὸν πλοῖον; of a tower which keeps out the enemy Theb. 797; of a roof that keeps out wet, Diodorus cited by Suid. s. v.
367. See Critical notes.
374. νοῦς ἐγγενής Soph. El. 1328; πόνος ἐγγενής Æsch. Cho. 466; κῆδος ἐγγενές Æsch. Supp. 336; ἐγγενῆ κηλῖδα τῆς κακίας Plut. De Sera N. V. 20. ἕγγονος is 'produced in' not necessarily from birth; ἔκγονος is 'born from'; ἐγγενῆς is 'born in', inherent from birth.
375. As this passage relating to the Trojans is directly taken from Il. 13. 620 foll., the student will do well to read over the whole of Menelaus' speech. δῆρις ῥυσίων Supp. 412. θάρσος δὲ πρὸς ὄλβῳ Hes. Op. 317.
376. Compare the phrase πολὺς πνεῖν.
378. ὄλβιος δὲ ναίει ἀπήμαντος Hes. Th. 955. οὐκ ἔραμαι πλουτεῖν, οὐδ' εὐχομαι, ἀλλ' ἐμοὶ εἶη ζῆν ἀπὸ τῶν ὀλίγων μηδὲν ἔχοντι πόνον Theogn. 1155.
379. τόσσον κράτος, ὅσσον ἐπαρκεῖν Sol. Fr. 20. 1. ἀπαρκεῖν is retained in deference to the Codex Fl. It should be clearly understood by the reader that these quotations from Hesiod Theognis and Solon are not given as illustrations but as the actual source from which the ideas and phrase of Æschylus were immediately derived.
380. This is directly from Theogn. 353 εἰ γνώμης ἔλαχες μέρος and μέτρον ἔχων σοφίης v. 876, and remotely from Hom. Od. 8. 547 ὀλίγον περ ἐπιψαύση πραπίδεςσιν 'who has even a slight touch of sense'. It may be observed in passing that Theocr. 21. 4 κἂν ὀλίγον νυκτός τις ἐπιψαύσησι is taken directly from the latter passage; so that 'and if he does get a little touch of night' will be the poetic form of μικρὸν δ' ὕπνου λαχῶν Xen. Anab. 3. 1. 4, and will approximate to Tennyson's 'and ever failed to draw the quiet night into her veins'. Here you may contrast the ancient and modern form of expression; and observe how florid the latter is even in our most chaste of poets. It should be added that the editors wish to *correct* the passage in Theocr.; for which see Paley.

385. *καί με βιάται οἶνος* Theogn. 503; *μή σε βιάσθω γαστήρ* ibid. 486; *πενίης δέ μιν ἔργα βιάται* Sol. Fr. 5. 41.
386. 'fatal child of Ruin'. ἄφερτος in Æsch. is applied only to what is in the highest degree pernicious. Ἄτη is here the goddess of death and destruction; Temptation, her daughter and coadjutor by quasi-Hesiodic genealogy.
387. οὐδὲ καθάρσιον εὐρήσει τᾶς ἀμπλακίας ταύτας ἄκος. ἐπὶ γὰρ ταύτα τᾶ ἀδικίᾳ καὶ τὸ δαιμόνιον ἀσυγγνωμότατον γίνεται. Stob. 74, 61.
396. οὐ γὰρ τοίγε κλύουσιν, ἀποπτύουσι δέ τ' ἀράς Hes. Op. 724. ἀθέριξε λιτάων Apoll. Rh. 2. 477. νῦν ἔχων παλίντροπον ὄψιν ἐν λιταῖσιν Æsch. Supp. 173.
397. 'each' is taken out of οὔτις, as always in this sort of sentence. The meaning required for ἐπιστροφον is clear, but it is a singular fact that it only occurs in Grammarians in this sense of 'worshipper, one who turns towards a god in prayer'. Prof. Weil cites Eustathius Opuscula 2. 48; 247. 10. There is besides Moschop. Hes. Op. 725 where also ἐπιστροφῆ is 'worship', and τοῦ Διὸς ἐπιστροφῆ E. M. s. v. βείομαι. For this use of δῆ compare δοκεῖτε δῆ Prom. V. 955, τὰς ἐταιρίδας δῆ Xen. Hell. 4. 56, φίλους δῆ ὄντας Thuc. 6. 80 and often.
407. ῥίμφα is partly like κοῦφα βιβᾶς Hes. Sc. 223 and partly like ῥαδίως = 'temere'. It occurs Hes. Sc. 342, 378. Compare 'domo levis exsilit' Hor. Sat. 2. 6. 98.
408. Lit. 'daring things not to be dared'. ἄτλητα πεπονθῶς Theogn. 1029; Theocr. 25. 203.
411. στίβοι. 'form' as in the phrase 'a hare's form'.
412. ἀτίμως is from τιμῆ in the sense of 'penalty' as in the verb ἐπιτιμᾶν. In fact τιμῆ appears to be radically a neutral word like 'pretium' 'cum et recte et perperam facto pretium deberetur' Livy. 5. 47. If ἀγάομαι comes from a root of neutral signification, e. gr. ἄγαν, it can mean (1) 'regard as in excess', and so, of a good thing, 'admire', or (2) of a bad thing 'disparage'. With the latter interpretation Hom. Il. 3. 224 is sound, though rejected by all the editors, οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες. Odyss. 10. 249 is like it, ἀλλ' ὅτε δή μιν πάντες ἀγασσάμεθ' ἐξερέοντες 'regarded him as overdoing his sorrow and silence' 'surprised at him', with a mixture of contempt.

413. *ἄδιστα ἰδεῖν*. So *λευκῶν ἰδεῖν* at the extremities of a verse Supp. 720. *κάλλιστον εἰσιδεῖν* infra v. 900. *ἄδημονῶν* has a neuter acc. like *δαιμονῶν ἄχη* Ar. Thesm. 1054. Contrast a woman's frantic grief at the sight of the marriage bed in the case of Jocasta Soph. O. R. 1242, of Deianira Trach. 913, of Halcyone Ov. Met. 11. 471 foll. The grief of Menelaus is silent *σιγᾶς*, which is the exact meaning of *ἄδημονῶν*. *ἄπας γὰρ δι' ὀτιοῦν ἀχθόμενος τὴν ψυχὴν τὸ λυποῦν ἐκλαλῶν ἐπικουφίζει τῆς ἀδημονίας τὸ βάρος* Aristæen. 1. 17. By this word Suid. and E. M. explain *ἀλύσειν*, *ἀλυσθαίνειν*, *ἀλύσσειν*, *ἀσχάλλειν*, *ἀπορεῖν*, *ἀμηχανεῖν*.
416. *τοῖς τροπαίοις καὶ τοῖς κολοσσοῖς* Plat. de Her. M. p. 225. where it *μαι* mean merely 'statues'. For the custom comp. (in addition to Eur. Alc. 248. 356) 'imagines defuncti, quas ad habitum dei Liberi formaverat, divinis percolens honoribus ipso sese solatio cruciabat' Apul. Met. 8. 7.
417. 'χάρις verbum Venereum est, et Attici *χαρίεντα καὶ ἰταμὰ κοράσια* vocant puellas *in quarum oculis apparet μαχλοσυννη*' D. Heins. Hes. p. 127. *χάρις γὰρ οὖν ἢ τοῦ θήλεως ὑπειξίς τῷ ἄρρενι κέκληται πρὸς τῶν παλαιῶν* Plut. Amat. 5. This is the meaning also infra v. 421.
418. *ἀχηνίαις* is, in this passage, from *ἀ* and *κέχηννα*, i. e. Æsch. uses it in that sense, and his is the only derivation of any importance for the interpretation of his poems. Love is an affection which flows (*ῥεῖ* and so *ἔρωσ*) from the eyes of the loved one through the eyes of the lover into his soul. This derivation may seem absurd, but, for the student of Greek Literature, it is the only right one. Eur. proposed *πτέρως* but only playfully.
426. *τάχα γὰρ σε παρέρχεται, ὡς ὄναρ*. ἦβη Theoc. 27. 8. So Prof. Conington makes 'volucris Somno Virg. Æn. 2. 794 equal to Somnio and at ib. 6. 282 the 'somnia vana' are in the form of *birds*.
430. *τλησικάρδιος* is formed like *ταλακάρδιος* Hes. Sc. 429, and has the meaning indicated in the Critical note.
432. *χωρεῖ πρὸς ἡπαρ δύη* Soph. Ai. 938. *ἐσεμάσσατο θυμὸν* 'laid his hand on my soul' Hom. Il. 20. 425.
435. From Hom. Il. 7. 333 *ἄταρ κατακόμεν αὐτούς, τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὀστέα παισὶν ἕκαστος οἴκαδ' ἄγη, ὅτ' ἔν αὐτε νεώμεθα πατρίδα γαῖαν*.

437. Ares is like a money-changer who gives gold for small coin, little gold for much inferior metal; since he takes the corpse and gives back a few precious ashes.
441. βαρύ. The gold is heavy, and the ashes are the cause of much grief.
443. εὐθέτους. The specific gravity is great but the quantity of the gold (i. e. ashes) is small, so that the vessel containing it may be called light. εὐθετον σάκος Sept. 642. εὐθέτοις ἐν ἀρβύλαις Æsch. Fr. 255.
454. εὔμορφοι Mss. Paley's interpretation 'unburnt', which Herm. would accept if the reading were ἔμμορφοι, is untenable for the following reasons. The custom at Troy l. c. is for the Greek bodies to be burnt and the ashes brought home; the Trojans burn their dead and then bury them; for it is the native land of the deceased. Some Greek heroes, as Patroclus, seem to have had their bones, after burning, enclosed in cinerary urns and then buried in the Troad II. 23. 244. Apparently, there is no other mode of burial. Ajax, Soph. Ai. 1403, died by suicide, and in such a case the form of burial was certainly different in some respects, and probably in this, that he was buried entire. Without doubt the full rites included burning both in the time of Homer and of Thucydides (2. 52 end; 2. 34). In the case of an enemy burial without burning appears to be the custom; it was the more careless and unceremonious mode. Thus the body of Astyanax has an ὀρυκτὸς τάφος Eur. Tro. 1153; but the Seven are burnt, Eur. Supp. 349. Rhesus is burnt, Eur. Rh. 960. Alcestis was intended to be burnt, Eur. Alc. 739. Polyxena's pyre is raised by the Greeks themselves, for she is the bride of Achilles, Eur. Hec. 574, 575. But even if some corpses were buried entire εὔμορφοι could not express so much. We want a word which will express the difference between resting at Troy in the polyandrion heaped over their ashes, and being carried home across the sea. The objections, then, to this interpretation are, (1) the Homeric account; (2) the indignity to brave men; (3) the custom of the time of Æsch. (4) the inadequateness of the word εὔμορφοι to express it. Εὔμορφοι is a gloss written to εὔκαλοι, the Doric form of εὔκηλοι. Which of these two forms

is to be chosen is uncertain, but *εὐκαλοι* is the cause of the gloss. Compare *εὐδον δ' εὐκηλοι* Hom. Od. 14. 479; and *εὐκηλοι διάγουσιν ἐνὶ σφετέροισι δόμοισιν* Hom. H. Heph. 7 from which this passage seems to be derived. It is not clear that the Spartans buried the corpse without burning, Dict. Ant. p. 555, for Pausanias was a criminal, Thuc. 1. 134, and the passage in Plut. proves nothing. *εὐκηλοι* occurs Hes. Op. 669.

458. Lit. 'and exacts the debt imposed by a curse which the people sanctions'.

463—467. Ἐρινύες. τοὺς δὲ πάμπαν ἀνιάτους ἀπωσαμένης τῆς Δίκης. ἡ τρίτη καὶ ἀγριωτάτη τῶν Ἀδραστείας ὑπουργῶν Ἐρινὺς οἰκτρῶς τε καὶ χαλεπῶς ἔπαντας ἠφάνισε καὶ κατέδυσεν εἰς τὸ ἄρρητον καὶ ἀόρατον Plut. de Sera N. V. 22, who here lays down the Orphic doctrine more clearly than Plato Phæd. 70. By *ἄιστοι*, then, Æsch. means the spirits of unjust men undergoing punishment after their existence on earth is closed. It is the *νώνυμνοι* of Hes. Op. 153. Ἄνευ δίκας ἀμαυρὸν is from Hes. Op. 319 εἰ γὰρ τις καὶ χερσὶ βίη μέγαν ὄλβον ἄρηται ρεῖα δέ μιν μαυροῦσι θεοί. Οὔτις ἀλκά. κακοῦ δ' οὐκ ἔσσεται ἀλκά Hes. Th. 876. τελέθωσι Op. 199. μηδὲ φανεῖσθαι τοῖς ἐν ἄδου πρὸς βοήθειαν οὐδὲ τὴν τρυφήν, οὐδὲ τὰς πολυαράτους τιμάς, Damascius ap. Suid. s. v. χρηματισμός. The unjust man after death is in the hands of Adrasteia from whom there is no escape. Ἄιστοις. Theog. 152 ἀνδρὶ ᾧ μέλλει (Ζεὺς) χῶρην οὐδεμίαν θέμεναι. Linus Fr. 1. 3 Κῆρας. αἶ τε βεβήλων ὄχλον ἀιστῶσαι ἄταις περὶ πάντα πεδῶσι.

469. βαρὺ—ὄγκοις. ἡ μήτηρ ὑφειρᾶτο τὸ βάρος τοῦ οἴκου καὶ τὸν ὄγκον Plut. Amat. 2. ἐν ὄγκοις γὰρ εἰσι τό τε ὄξύ καὶ τὸ βαρὺ Philop. ap. Suid. s. v. ὄξύ. τὸν ὄγκον τῆς τυραννίδος ib. s. v. Τιβέριος. κατὰ τε προγόνων ὄγκον Dion. H. ib. s. v. Ποστόμιος. εἰ τοιοῦτον ἦν ὄγκῳ τὸ ζῶον Babr. 28.

481. πυρῶθέντα καρδίαν — καμεῖν. The metaphor is given in the Trans. The heart's 'catching fire from the fever-poison' is probably in strict conformity with medical science in the time of Æsch. *καμεῖν* alludes to the languor and prostration which follow upon febrile excitement. See also vv. 1172, 1255.

483. *αἰχμή* in at least three places in Æsch. is equal to *θυμός*. P. V. 405, Cho. 630 and here. They are from synonymous roots *αἴσσω* and *θύω*.
484. *πρὸ τοῦ Φανέντος* is *πρὸ τινὸς Φανέντος* just as you write *πρὸ σοῦ* and not *πρὸ σου*. The grammarians confine this rule to personal pronouns; if they are right we must read *πρὸ του*. Lit. 'before the appearance of anything'. 'In preference to what is clearly seen' is absurd, and thoroughly untrue.
485. *πιθανοὶ δὲ οὕτως εἰσὶ τινες ὥστε πρὶν εἶδεναι τὸ πραττόμενον πρότερον πείθεσθαι* Xen. ap. Suid. s. v. This is precisely what the poet says 'women are prone to credit what is pleasing, before it is actually proved to be true'. There is a double meaning in *ἄρος* (1) 'axiom, or, admitted truth' (2) 'boundary land'. The right interpretation of this passage was discovered by Donaldson to whose genius and genuine scholarship we are so greatly indebted.
492. *Φηλῶσαι· παρὰ τὸ σφάλλω* E. M. s. v. *ἀσύφηλος*.
494. *κάσις πηλοῦ κόνις*. This relationship was probably so defined by Pythagoras; else it is a poetic expansion of one of his ipse-dixits. From him no doubt Plato derived that which is ascribed to him by Apuleius De Dogm. Pl. 1. 8 'et sicut ignis aeri *cognitione* conjungitur ita *humor terrenæ affinitati* jugatur'. They mean, 'a proof from something of an opposite nature to fire, and of a more substantial character'. With *ἄναυδος* cp. *ἄγγελος* *ἄφθογγος* of a fire signal, Theogn. 549.
500. Lit. 'may an adjunct to fair appearances turn out fairly'.
501. This is a demonstrative proof that they understood the queen's prayer at v. 349 *τὸ δ' εὔκρατοίνη* to mean 'that which is favourable to me'.
505. *ῥαγισῶν* lit. 'snapped'; but when the cable snaps the ship is wrecked. *τυχῶν* seems to be from a different metaphor, or it is used in its unfigurative use.
507. 'grave-land share' is opposed to a share of land for cultivation during life.
511. *εἶσθα* Il. 10. 450, 'ibis'. It has not yet been clearly put by any editor that in Soph. Ai. 172 foll. *Ἄρτεμις Ταυροπόλα* and *Ἐνυάλιος* are proposed by the Chorus as the probable agents of the madness of Ajax because

- they were indigenous divinities*; that is Soph. with imperfect knowledge of the localities regards the Artemis of the Taurian peninsula (this is all that *Ταυροπόδα* means) and Ἄρης the Thracian war-god, as gods of the land; and they pray that Phœbus of the Argive land, v. 187, may put forth a more powerful influence in favour of Ajax.
520. If he said *Φαιδροῖς ἰδόντες ὄμμασιν* (Voss, Weil) it would imply that that they were not *then* looking with glad eyes.
526. The time for sharpening the share *χαρασσομένοιο σιδήρου* and turning up the soil was at the setting of the Pleiads, so that for this reason alone we could not be very much offended with line 826 of this play. See Hes. Op. 382, 608. — *μάκελλην τὸ παρὰ τοῖς κοινοῖς τζάπιον* Moschop. l. c. The philologists must decide whether *τζάπιον* has anything to do with 'spade'.
528. The metaphor is taken from clearing land.
532. *συντελεῖς οὖν οἱ συνδαπανῶντες καὶ συνεισφέροντες* Suid. s. v.
535. *ρύσια δόντες* Sol. Fr. 19. 3 is said of unjust men punished by the gods. Here it seems to be 'the property seized by Paris and claimed back by the Atreidæ.
537. *διπλᾶ* acc. to Hes. Op. 709 *δὶς τόσα τίνυσθαι μεμνημένος ἀμάρτιον* is rightly explained by Sch. F. *ὁ μισθὸς τῆς ἀμαρτίας*.
539. Non jam mortem deprecor. Sall. J. 24 end. In Soph. Fr. 494 Did. *ἀνταίρουσιν ἀντιλέγουσιν*, read *ἀντεροῦσιν*.
542. *νόσημ' ἔρωτος τοῦτ' ἐφίμερον κακόν* Soph. Fr. 646.
543. *δεσπόσω*, not 'master the meaning of' but 'make the statement my own; own to it'; so *δεσπύζειν φόβης* Choeph. 188.
546. 'latere petitus imo spiritus'; a sign of love.
548. *βλάβη* is Lat. 'malum' the punishment of slaves. *τυράννων* Fl. V. and *κοιράνων* F. in the next line are glosses on *δεσποτῶν* written by some one who took offence at the comparison.
550. Nunc est profecto interfici cum perpeti me possem Ter. Eun. 3. 5. 3.
554. *παναπήμων* Hes. Op. 809.
555. *οὐδέ ποτ' ἤμαρ παύσονται καμάτου καὶ οἰζύος. οὐδέ τι νύκτωρ φθειρόμενοι — ἀλλ' ἔμπης καὶ τοῖσι μεμίξεται ἐσθλὰ κακοῖσιν* Hes. Op. 174. The herald complains in

- v. 557 that they had only *κακὰ* without the admixture of *ἔσθλα*.
556. *πάρηξις* seems to be the same as *πάροδος* 'a passage from one end of the deck to the other by the side of the rowers, Lat. 'agea', L. and S. *πάροδον καὶ ἐπιβάθραν* Artemid. III. proem. 'gang-way' in both senses.
560. The generation of dew is accurately described Arist. Meteor. 1. 10; Apul. de Mundo 8.
562. The common interpretation of *ἔνθηρον* 'like that of wild beasts' having been at length deservedly exploded, some editors have fallen back on Stanley's conj. *ἀνθηρὸν* which is even worse. Something might be said, in despair, for *ἔνθηρον* but *ἀνθηρὸν* is a blunder without any redeeming feature. For it means 'like a flower' in glossiness, luxuriance, richness of colour, and curliness: compare, for example, *ἐπανθεῖν ὃ σημαίνει μᾶλλον τὸ δασὺ* E. M. s. v. *ἐπενήνοθε*, — *πλόκαμοι ἀνθηροὶ καὶ ἔναυλοι* Callist. Ecphr. p. 524 Aldine Ed. *τριχὺς ἀνθησιν* *ibid.* 'Like the hyacinth' in the Odyssey is rightly referred by Hayman to the curl of the petals. Again, if Stanley's conj. be said to mean 'grey', *ἄνθος* has in itself no notion of whiteness. In a word like *Φάλανθος*, *ἀνθ* signified 'sprouting', and *Φαλ* the whiteness; so *Φαλακρὸς* is 'white at top' and Suid. s. v. is mistaken. *λευκανθῆς κάρα* Soph. O. T. is another place where *ἀνθ* has no shade of white in it, and *ἠνθισμένον* Soph. El. 43 is wrongly rendered by Jebb 'with this silver hair'; it should be 'thus tricked out', as Wunder and others. That nothing may be left unsaid in vindication of that impossible reading *ἔνθηρον*, there is Hes. Fr. p. 312 D. Heyne *καὶ γὰρ σφιν κεφαλῆσι κατὰ κρύος αἰνὸν ἔχευεν, ἄλφος γὰρ χροῖα πάντα κατέσχεθεν ἔν δέ νυ χαῖται ἔρρεον ἐκ κεφαλῶν ψιλῶτο δὲ καλὰ κάρηνα*. and Plut. Quæst. Nat. 6. where dew is said to have a septic property, *τὸ δηκτικόν*. Hes. Op. 537 *ἵνα τοι τρίχες ἀτρεμέωσι μῆδ' ὀρθαὶ φρίσσωσιν ἀειρόμεναι κατὰ σῶμα*. The last is of hair standing erect through cold, and if the Ed. is right it was not this passage which Æsch. had in mind but *ibid.* 553, 554. The considerations in support of *ἔμπεδον σίνος τιθέντες ἐν θηρῶν τριχὶ ἔσθημάτων* are the following. Hesiod recommends for winter clothing (and Æsch. is speaking of

cold weather) undergarments of wool, ox-leather boots with linings of compressed wool, a kid-skin cloak, and a felt cap covering the ears, ἵνα (ὑετὸς) οὐατα μὴ καταδεύῃ v. 552, and μήποτε σ' οὐρανὸθεν σκοτῶεν νέφος ἀμφικαλύψῃ, χρῶτά τε μυδαλέον θείῃ. κατὰ θ' εἴματα δεύσῃ Op. 553, 554. τρίχες means the hair and skin Hom. Od. κ 239. Hesiod states that the North wind can penetrate every kind of skin and hair except a sheep's τρίχες, and, probably without knowing that Hes. had said it 26 centuries before him, a writer in the Times shortly before the army started for the Crimea gave warning that no amount of woollen clothing, but only sheep-skin with the wool, would avail against the cold in that peninsula. Among the chiefs at Troy, Paris and Menelaus wear leopard-skins II. κ. 29: γ. 17, the common soldiers probably wore sheep-skins in winter; caps made of the skin of various animals are frequently mentioned in the Iliad. Lastly Ibycus p. 218 Schneid. speaks of στερφωτῆρα στρατὸν 'an army clothed in skins', and Theogn. v. 55 ἀλλ' (οἱ πρόσθ') ἀμφὶ πλευρῆσι δορᾶς αἰγῶν κατέτριβον.

569. τὸ μήποτ' etc. gives the result or consequence of the statement made, exactly as v. 15 τὸ μὴ βεβαίως etc.
571. τὸν ζῶντα δ' ἀλγεῖν χρή. The dead have no further cause for grief, but the living have, for they are still exposed to the caprices of fortune. So Æsch. Fr. 'Ἀντίλοχ' ἀποιμῶξόν με τοῦ τεθνηκότος τὸν ζῶντα μᾶλλον, Soph. Fr. 785 σὺ δ' ἄνδρα βνητὸν εἰ κατέφθιτο στένεις εἰδῶς τὸ μέλλον οὐδὲν εἰ κέρδος φέρει.
572. See Critical note.
575. ποτωμένοις is a direct allusion to Theogn. 237 foll.
577. δήποτε in order to mean 'of yore' must be for ἤδη ποτέ.
584. Comp. Anth. 6. 111 κακοῦ δ' ἐπὶ γήραος ἡμῖν ἄλλυτος ἡβάσκει γυιοτακῆς πενίῃ, Philost. V. S. s. v. Herodes καλὸν καὶ γηράσκοντι τὸ μανθάνειν, Æsch. Supp. ἡβῶντα δ' εὐγλώσσω Φρενί. εὔμαθεῖν is equal to εὐμαθέσιν εἶναι 'to be quick at learning'. just as δυσμαθεῖν Choeph. 225 is 'to be slow at learning (who I am)'.
590. Φρυκτωρὸς is 'a man who tends a signal-fire'. Paley accents rightly with Schutz, but translates wrongly.
592. 'parvis mobili rebus muliebri animo' Livy 6. 34.

597. *καινοῦντες* is 'consecrating a thing when it is first used'.
607. *δωμάτων κύνα* is from Hes. Op. 602. The next line is from Sol. Fr. 5. 5 *γλυκὸν ὡδὲ φίλοις ἐχθροῖσι δὲ πικρὸν.*
609. *τὰ ταμεῖα σημηνάμενος κατέλειπεν* Plut. Instt. Lac. 23.
611. 'mulier sine culpa, sine fabula'. Apul. De Magia 69.
612. The passage in Plutarch is the following: *ἄρ' οὖν κρᾶσις τις ἦν καὶ Φάρμαξις τῶν πάλαι τεχνιτῶν περὶ τον χαλκὸν ὡςπερ ἡ λεγομένη τῶν ξιφῶν στόμωσις ἧς ἐκλιπούσης ἐκεχειρίαν ἔσχε πολεμικῶν ἔργων ὁ χαλκός;* de Pyth. Or. p. 102 (C. Tauchn.), It is evident that he is not alluding to the existence of any 'dye' for bronze, but to some alloy which in time produced the bluish-green colour: for he goes on to speak of 'Corinthian brass' which neither he nor any one else, we may presume, ever supposed to be dyed. He also proves that there was a well-known tradition of some long lost mode of tempering copper to the strength of steel, as in the following: *διὰ τοῦ χαλκοῦ δὲ τὰ γεωργικὰ ἔργα εἰργάζοντο, διὰ τινὸς βαφῆς στερροποιοῦντες αὐτόν* Mosch. Hes. Op. 150. *διὰ τινὸς βαφῆς τὸν χαλκὸν στερροποιοῦντες, ὄντα φύσει μαλακόν. ἐκλιπούσης δὲ τῆς βαφῆς ἐπὶ τὴν τοῦ σιδήρου χρῆσιν ἐλθεῖν,* Procl. l. c. *χαλκοῖς γὰρ το παλαιὸν καὶ ὄπλοις καὶ ξίφεσι καὶ γεωργικοῖς ἐργαλείοις ἔχρῶντο, βαφῆ τινὶ ταῦτα στομοῦντες ἀπολλυμένης δὲ τῆς στομούσης βαφῆς τὸν χαλκόν. χρώμεθα τῷ σιδήρῳ* J. Tz. l. c.
615. Lit. 'thus she told her tale to you a learner (*who have much to learn about her conduct*) cleverly in the opinion of sharp-witted interpreters (*those who know the whole story*) of her words. There is no reason for hesitation in the case of *τοροῖσιν ἑρμηνεῦσιν.* Cp. Soph. Fr. 305, Didot: *καὶ τὸν θεὸν τοιοῦτον ἐξέπισταμαι, σοφοῖς μὲν αἰνικτῆρα θεσφάτων αἰεὶ. σκαιοῖς δὲ Φαῦλον κἂν βραχεῖ διδάσκαλον,*
 such, as I've learned, is god: he speaks his will
 always in riddles to the wise; to fools
 he is a poor and curt interpreter.
- 620, 1. *ne me in breve conjicias tempus gaudio hoc falso frui'*
 Ter. Hec. 5. 4. 2. *λέξαιμι,* because without *οὐκ ἔσθ'*
ὅπως the form would be *εἰ λέξαιμι οὐκ ἔν καρποῖντο.*
623. *σχισθέντα τάδε,* i. e. *τᾶληθῆ* and *τὰ κεδνά,* the other com-

- binations being *τάληθῆ κακά*, and *τὰ ψευδῆ κεδνά*. Similarly Evenus Fr. 3 *πρὸς σοφίᾳ μὲν ἔχειν τόλμαν μάλα σύμφορον ἔστι, χωρὶς δὲ βλαβερή*. That is *μωρία* with *τόλμα*, and *σοφία* with *δειλία* are not good.
626. *ἀναχθεὶς ἐμφανῶς*. This is the Homeric account, which Æsch. does not follow; Hom. Od. 3. 151, 168. *κοινὸν* is 'common to the whole fleet'.
641. The dead body is *ἄγος*. hence *ἐξαγίζειν* may be said of carrying a corpse out of a house. But the 'callida junctura' gives the word a new meaning as if it might also come from *ἐξάγειν* to drive out. The latter is more prominent, and is so rendered in the Trans.
645. *τόνδ'* is *τόνδ' ἄγγελον*.
649. *θεομηνία τῶν θαλασσίων δαιμόνων* Procl. Hes. Op. 664.
651. *πῦρ ὕδατι μιγνύναι, τὸ παροιμιαζόμενον ἐν τοῖς ἀδυνάτοις* Plut. de Primo Frigore p. 410 (C. T.); see Theogn. 1245.
659. 'Tum mare velivolum florebat navibus' Lucr. 5. 1441. 'Ἀττικώτερον δὲ τὸ Αἴγαιον Suid. s. v. whom the Ed. was unwilling to follow, in the absence of any confirmation. *Αἰγαῖον* contains an allusion to *αἴγες* and so keeps up the imagery in *κεροτυπούμεναι, ποιμένος στρόβω* and v. 670; for *τὰ μεγάλα κύματα αἴγας ἐν τῇ συνηθείᾳ λέγομεν* Artemid. 2. 12. 'vagues' and 'Waegen, Wogen' contain the same root as *αἴγες* acc. to Reiffius l. c. who quotes the erroneous explanation of Varro de L. L. 4 'Ægæum dictum ab insulis — a similitudine caprarum'. Compare also *Αἰγαῖον πέλαγος* τὸ φοβερώτατον Suid. s. v. so that it was a proverb, as in Hor. 'tutum per Ægæos tumultus'.
660. *νεκρῶν πέρι ἢ ναυαγίων οὐδὲ ἐπενδύουσιν αἰτῆσαι ἀναίρεσιν* Thuc. 7. 72; in which passage the *νεκροὶ* are the dead bodies floating in the water, and the *ναυάγια* the wrecks as containing many corpses in the lower decks; otherwise *ἀναίρεσις* would not be either asked, or said of the latter. So *ναυάγιον* to a Greek would mean nearly the same as *πολλοὶ νεκροί*.
662. 'saved either by fraud or intercession'. Instances of similar rescues occur in Homer; but both verbs seem to be taken from the law-courts at Athens.
664. *ἀεὶ δὲ ἀγαθὴ ἢ καθεζομένη (Τύχη) Artemid. 2. 37. ἢ τιν' ἄλλον ἐκ μηχανῆς θεὸν ἐπὶ τῷ καρχησίῳ καθεζόμενον* Luc. de M. C. 1.

677. αἶον ἀπὸ χλωροῦ τάμνειν Hes. Op. 751. ζῶν τε καὶ ἀρ-
τεμέα Hom. Il. 5. 515. καὶ ζῶντα καὶ θάλλοντα Soph.
Trach. 235. χλωρόν τὸ ἀκμάζον. Μένανδρος. Harp. s. v.
682. ἐς τὸ πᾶν occurs eight times in the Eumenides.
683. μή τις i. e. one of the dæmons 'quos licet sentire, non
datur cernere' Apul. Flor. 2. 10. The only visible di-
vinities are the sun, moon and stars Apul. de Deo. S.
1 and 2. προνοίαισι is the knowledge of the individual's
μοῖρα possessed by the dæmons. Plutarch (after Plato,
and Plato interpreting the Orphic doctrines) explains
πρόνοια (1) ἡ τοῦ πρώτου θεοῦ (τοῦ πάντων πατρός τε καὶ
δημιουργοῦ) νόησις εἶτε καὶ βούλησις. (2) ἡ δευτέρων θεῶν,
τῶν κατ' οὐρανὸν ἰόντων (sun, moon and the other ὄργανα
χρόνου, 'hands of Time'), (3) πρόνοιά τε καὶ προμήθεια
τῶν ὅσοι περὶ γῆν δαίμονες τεταγμένοι τῶν ἀνθρωπίνων
πράξεων Φύλακές τε καὶ ἐπίσκοποί εἰσι. De Fato 9.
686. ἀμφινεικῆ Διάνειραν Soph. Tr. 104.
689. 'Death-knell of navies etc.' This trans. is given as being
slightly less odious than that which has hitherto been
adopted by translators. The word 'hell' is so entirely
theological, un-Attic, and in every way objectionable
that it ought on no account to be admitted.
692. γίγας is the same as γηγενής. οὗς καλέουσι γίγαντας
οὔνεκα Γῆς ἐγένοντο Orph. Fr. 50; so E. M. ὁ γηγενής
στρατὸς Γιγάντων Soph. Trach. 1058. ἡ δὲ τῆς γενέσεως
(τῶν ἀνέμων) ἀρχὴ δῆλον ὡς ἐκ γῆς ἐστίν Arist. Meteor.
2. 4. venti, qui facti e telluris halitu constent *terrigenæ*
nuncupantur, Apul. de Mundo c. 10. τὸν γηγενῆ καὶ
χερσαῖον ἀέρα is opposed to τὸν ἕναλον καὶ πελάγιον
Plut. de Pr. Fr. 20. A wind blowing off the land, which
Helen would require, is called ἀπογεία Arist. Probl. 26.
23, 25 τὸ ἐκ τῆς γῆς πρὸς τὴν θάλατταν πνεῦμα γενό-
μενον. Lastly γίγαντος has a side-meaning of ἀσεβοῦς
καὶ θεομάχου Suid. s. v. γηγενεῖς, as in γηγενεῖ Φυσήματι
Ar. Ran. 825 and πρὸς τοὺς Γηγενεῖς Ar. Nub. 853.
That the winds were believed to be earth-born in the
Orphic Theogony is clear from Suid. and E. M. s. v.
τριτοπάτορες. Thus we have the three meanings (1) earth-
born, like all winds; (2) blowing off land, proper to
this particular wind; (3) breathing the impious spirit of
the Giants (Typhos, Kottos, Briareus, Gyges all wind-

- gods). γίγαντος· μεγάλου, ισχυροῦ E. M. s. v. is a wrong interpr. of this word.
698. ἀεξιφύλλους, the genuineness of which is beyond doubt, is from Hes. Op. 392 ὡς τοι ἕκαστα ὄρι' ἀέξεται. Compare Æsch. Supp. 856 ὕδωρ ἔνθεν ἀεξόμενον αἷμα βροτοῖσι θάλλει.
700. Pandora is κήδεα λυγρὰ Hes. Op. 49.
706. ἐκφάτως. δυσφάτω v. 1152. ἄφατός τε φάτός τε Hes. Op. 3.
707. From Hes. Sc. 273 foll. τοὶ δ' ἄνδρες ἐν ἀγλαΐαις τε χοροῖς τε τέρψιν ἔχον — πολὺς δ' ὑμέναιος ὀρώρει. See on v. 737.
709. μεταμανθάνουσα is accurately explained in Suid. s. v. μάθημα.
711. μέγα στένει. From Hes. Sc. 90 foll. ἥ που πολλὰ μετρεστοναχίζετ' ὀπίσσω ἦν ἄτην ὀχέων. κικλήσκω is especially used of a cognomen: Ἀφροδίτην κικλήσκουσιν Hes. Th. 197 from ἀφρός. κορυνήτην ἄνδρες κικλήσκουσιν Hom. Il. 7. 138; ἀφ' οὗ δὴ Ῥήγιον κικλήσκειται Æsch. Fr. 324, and often.
712. αἰνόμετρον. In the marriage-hymn he was εὐλεκτρος.
714. λαμπρῶς. λαμπρῶς ἰδεῖν Choëph. 810. λαμπρὰ μαρτύρια Eum. 797. λαμπρῶς κοῦδέν αἰνικτηρίως Prom. V. 833 which equals ἐναργῶς Sept. 139. λελυμένων λαμπρῶς τῶν σπονδῶν Thuc. 2. 7 λαμπρῶς ἐλέγετο ibid. 8. 67 where the Schol. explains by φανερῶς, ἀναμφισβητήτως. ταῦτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει Soph. Trach. 1174 where the Sch. φανερά, σαφῆ, πρόδηλα. λαμπρῶς· τὸ φανερῶς. οὐ τὸ ἐνδόξως Suid. s. v. The phrases in which θην occurs are, in Homer οὐ θην, twice; οὐ μὲν θην, twice; Πηλεὺς θην. λείψετέ θην. ἦ θην, twice; ἦ θήν που, ἦ θην μὲν μάλα, οὐ θην οὐδ', ὡς θην, καὶ γάρ θην. ἐπεὶ θην. — in Theocritus, τύ θην, twice, καὶ γάρ θην. αἰνός θην λέγεταιί τις. λέγομες δὲ πρῶαν θην, πείρα θην πάντα τελεῖται. In δῆθεν (Prom. V. 202, 986 etc.) θην is shortened to θεν, as μῆν to μέν.
717. The false notion that Paris is the subject of this allegory of the lion's cub arose from the mention of him v. 713 But he is introduced there only for the purpose of showing the mistake which was made in calling him εὐλεκτρος, and Helen is the burden of all these four first strophes and antistrophes.
718. ἀγάλακτον is 'weaned from his mother's milk', ἀπογεγαλακτισμένον.

720. *προτελείοις* contains a side-meaning of *πρὶν ἐντελεῖ γένεσθαι*.
723. ἔσχ', 'hæsit' Herm. The meaning should rather be as Prof. Weil would have it like *ἐκεῖνος δ' αὐτὸ (τὸ κυνίδιον) κατέχων ἐν τοῖς κόλποις* Ps-Babr. App. 6. 6.
725. Compare *πρηύνειν ἐπὶ χεῖρα* Hes. Op. 795. *κνυζήσεται πρὸς τὴν χεῖρα καθάπερ κύων* Philost. Apoll. 3. 4. The Ed. has followed Bamberger and others, in construing *σαίνων τε Φαιδρωπὸς-ποτὶ-χεῖρα*.
728. ἦθος is very common in Hes. and Theognis. Nothing could be more complete and absolutely certain than Professor Conington's correction of this and the strophic line. The metre and the sense are alike thoroughly changed to that which is exactly right. For instance, no one would think of ἔθος in such a passage; and in all the precisely similar passages the word is ἦθος, Pind. Ol. 11. 21, Philost. Apoll. 4, 38, Plut. de Sera N. V. 20. *τρόπος ἦθος* Suid. *ἦθος ἀνθρώπου δαίμων* a saying attributed to Heraclitus is either an Ionicism or we should read ἔθος Plut. Plat. Quæst. 1.
733. ἄμαχον. The meaning 'prodigious', which is so common in later writers, seems to be got by a confusion with *ἄμαιμάκετος* (*ιστός* Hom. Od. ξ. 311); as to the derivation E. M. hesitates between *μῆκος*, *μαιμάσσω*, and *μάχη*. Æsch. uses it in that sense derived from *μάχη*.
737. *ἑϋσώτρου ἐπ' ἀπήνης ἦγοντ' ἀνδρὶ γυναῖκα* and the rest of the passage Hes. Sc. 273; see Stesich. Fr. 27 Bgk. We must imagine Paris and Helen riding in a chariot from the ship to the city while the Trojan citizens sing songs of love and marriage, and scatter roses, myrtle, violets, quinces. Gower C. A. Book 5 tells the story remarkably well:
- Paris vnto the quene wente
and hir in both his armes hente
with hym, and with his felauship;
and forth thei beare hir vnto ship.
Up goth the saile, and forth thei wente:
692. and suche a wynde fortune hem sent
696. till thei the hauen of Troie caught,
where out of ship anone thei straught,
and gone hem forth towarde the towne:

- 706, 7, 8. the whiche came with procession
 „ ayene Paris, to sene his praie.
 „ And euery man began to saie
 „ to Paris and to his felauship
 „ all that they couthen of worship.
 „ Was none so littell man in Troie
 „ that he ne made mirthe and joye,
 „ of that Paris had wonnen Heleyne.

But all that mirthe is sorow and peyne
 to Helenus and to Cassandre.

1156. For thei it tolden shame and sklandre
 395, 6. and losse of all the common grace,
 401. that Paris out of holy place
 402. by stelth hath take a mans wife:
 whereof he shall lese his life
 715, 1305. and many a worthy man thereto,
 1171. and all the citee be fordo,
 whiche neuer shall be made ayene.
 And so it fell right as thei seyne:
 70. the sacrilege whiche he wrought
 was cause why the grekes sought
 unto the town, and it belaie,
 and wolden neuer part awaie,
 till what by sleight and what by strength
 thei had it wonne in brede and length,
 818. and brente and slayne that was within.

πάραυτα is *παρ' αὐτὰ* along of this, i. e. 'like this'.

742. *μαλθακόν. ἀλλ' (Ἔρως) ἐξάπτεται μαλακῶς. καὶ σχεδὸν οἶον ἐκτῆκων ἑαυτόν* Plut. de Am. 4. He tries to describe the glance which, for all its softness, pierces the soul.
743. *δηξίθυμον ἄνθος*. The metaphor is as yet unexplained. Perhaps the allusion is only to the bewitching beauty of some flowers.
744. *ἄλλη παρκλίνωσι* Hes. Op. 260.
750. *γέρων λόγος*. See Iambl. V. Pyth. p. 65 *ὀνομάξαιμι δὲ τὰς ματέρας ἀκρασίην τε καὶ πλεονεξίην ἄμφω δὲ πολύγονοι πεφύκαντι*. ib. 145 *τὸ πρῶτον τῶν κακῶν — ἡ καλουμένη τρυφή, δεύτερον ὕβρις, τρίτον ὄλεθρος*.
758. The impious i. e. the unjust deed.
760. *ἑοικότα τέκνα γονεῦσιν* Hes. Op. 233.
761. *σὺθυδίκων* is from Hes. Op. 228 *ἰθυδίκην* which Eustathius

- explains by *εὐθυδίκην*. *ἰθείησι δίκησι* *ibid.* 36, 224, Th. 85 is opposed to *σκολίησι δίκησι* *Op.* 217, 248, 260 etc. The metaphor seems to be taken from the scales of a balance. For the meaning see *Theogn.* 197.
762. *καλλίπαις*, is explained by *Hes. Op.* 223—235 from which this passage is taken. Plato calls *Phædrus καλλίπαις*, that is, *αἴτιος πολλῶν καὶ καλῶν λόγων*. See *Babr.* 11 *καὶ καλλίπαις ἀμητὸς ἐλπίδων πληρῆς*.
763. After enumerating the beautiful offspring of Justice *Hes.* l. c. goes on to contrast that of *ὑβρις*. There is no word either in Latin or English equivalent to *ὑβρις*. See *Sall. Jug.* 41 *ea quæ res secundæ amant lascivîa atque superbia*.
765. *νεάζουσαν ἐν κακοῖς* is the *ὑβριν ἀτάσθαλον* of *Hes. Op.* 133, 239, opposed to *θάλλουσιν δ' ἀγαθοῖσι* v. 234. Now *ἀτάσθαλον* is always explained by *θάλλουσιν ἐν ἄταις* (*Scholl. and Gramm.*) It is clear that this is what *Hes.* intended, and *Æsch.* accepted as the etymon.
771. Construe 'an avenging dæmon like her parents in unholy recklessness of (which works) black ruin to families'. *θράσος εἰδομένη τοκεῦσιν* is like *Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν* *Hom. Od.* last line, and often. For *θράσος* compare *Hes. Op.* 319 *αἰδῶς τοι πρὸς ἀνολβίῃ, θάρσος δ' ἐπὶ πλούτῳ. μελαίνας ἄτας* is after the model of *μέλας θάνατος* *Op.* 153.
773. *δίκη δ' ὑπὲρ ὑβριος ἴσχει ἐς τέλος ἐξελθοῦσα* *Hes. Op.* 215 where *Procl.* explains by *ἐκλάμπει*. *Electra's* hut, *Eur. El.* 1140 is *πολύκαπνον στέγος*.
776. *ἄφνειον ἔδεθλον* (*Rome*) *Dion. Per. O. D.* 356. *ἱερὸν ἔσκεν ἔδεθλον* *Ap. Rh.* 4. 331. In each place the penult. is long. The word is also quoted from *Antimachus* *Fr.* 87 which the *Ed.* is unable to verify. *σὺν πίνῳ χερῶν. κακότητί τε χεῖρας ἀνιπτος* *Hes. Op.* 738.
779. *προσβάλλει ἀρούρας* (*Ἡέλιος*) *Hom. Il.* η. 421, *Od.* τ. 433.
782. *εἰ μὴ μοῖρ' ἐπὶ τέρμα βάλοι* *Theogn.* 1188.
786. *ὑπερῆραν ὑπερέβησαν*. not 'over' but 'past', *Suid.* s. v.
787. *ἀλλὰ δόκει μὲν πᾶσιν ἀπὸ γλώσσης φίλος εἶναι* *Theogn.* 63.
795. *θυμὸν ἱππογνώμονα* *Æsch. Fr.* 238.
803. *ἔφρ' ἀποτίση δῆμος ἀτασθαλίας βασιλέων, οἱ λυγρὰ νοεῦντες* κτλ. *Hes. Op.* 258, and the passage cited in the *Cr.* notes. There is no doubt of the correctness of *Heimsoeth's* emendation.

809. Lit. 'keeps the house of the city' as if they were stewards of the state in the absence of the king.
812. 'won': lit. 'exacted from'.
813. ἀπὸ γλώσσης is opposed to ἐκ φρενὸς Theogn. 63. and to διὰ γραμμάτων in Thuc. and so equal to ἐπὶ μνήμης, but here it is 'not according to the speeches of the two litigants' Comp. οὗτοι δικάζει ταῦτα μαρτύρων ὑπο Ἄρης Supp. 934.
814. ἀνδροβηῆτας is opposed to τὰς σωζούσας.
- 816, 817. See critical note. The literal translation would be something like 'Hope, impotent, went in to th' adverse unimpregnated womb-vase'. Here we may compare Soph. Ant. 615 which stands in need both of correction and interpretation: ἃ γὰρ δὴ πολὺπλαγκτος ἐλπίς παύροις μὲν ὄνασις ἀνδρῶν. πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων (παύροις Ed. πολλοῖς vulg.) 'wayward Hope is fruition (of love) for a few, for many she is a mockery of light-thoughted desires'.
819. The genuineness of θύελλαι is unquestionable, and Hermann's θυηλαὶ undeserving even of mention. The meaning is sufficiently given in the Trans. θύελλα δέ, πνεῦμα βέβαιον, καὶ ἄφνω προσαλλόμενον Arist. de Mundo c. 4. This is very fitly said of the smoke of a consumed city.
826. 'quum fatalis equus saltu super ardua venit Pergama' Virg. Æn. 6. 515. It is needless to add that there is no allusion here to any wooden horse. — ἀμφὶ Πλειάδων δύσιν. This is aptly added as part of the description for the following reasons: the Sun (Δίκη of v. 774) is then in Libra; and at v. 815 we had οὐ διχορρόπως, 'with no even-weighted scales'; it accounts for the storm of retribution implied in θύελλαι v. 819; and for the physical storm which came upon the Greek fleet v. 649; there was a tradition that Electra the seventh Pleiad, mother of Dardanus by Zeus, fled from the sight of the destruction of Ilion; it was the time for turning up the soil and sharpening the coulter, v. 526, 528. δύσις δὲ ἐώα ὅταν ὁ ἥλιος ᾗ ἐν Ζυγῶ Procl. Hes. Op. 384. εὔτ' ἐν Πληιάδες σθένος ὄβριμον Ὀρίωνος Φεύγουσαι πίπτωσιν ἐς ἠεροειδέα πόντον δὴ τότε παντοίων ἀνέμων θύουσιν ἀῆται Hes. Op. 617. ἐν γὰρ τῷ εἰς Θεόπρομον ποιήματι Φησι (Aratus) Φυγεῖν τὴν Ἥλεκτραν καὶ μὴ ὑπομεῖναι ἰδεῖν

τὴν Ἴλιον ἀλισκομένην· τὸν γὰρ Δάρδανον παῖδα Διὸς καὶ Ἥλέκτρας εἶναι Sch. Arat. Ph. 259. ἄρχεσθε ἀρότιοι δυσομενάων (Πληιάδων) Hes. Op. 382, where J. Tzetzes τὰς βώλους τῆς γῆς ἀνάστρεφε τῇ Δικέλλῃ. Add. Artemid. 2. 36 τὰ ἄστρα χειμῶνος αἴτια δυσθυμίας καὶ παραχὰς σημαίνουσι. J. Tzetzes Post-Hom. 761 to the end will also repay for perusal.

829. Athenæus 13. 573 ἐκτείνας κατὰ τὸν Αἰσχύλον περὶ ἐταιρῶν alludes to this use of the verb ἐκτείνειν here, to the subject of this ῥῆσις i. e. ἐταιρεία, and there is an equivoque in ἐταιρῶν, wittily substituted for ἐταίρων.
833. For the idea see Stob. Fl. περὶ Φθόνου 32, 43, 60.
834. Φθόνος· νόσημα ψυχῆς. καὶ ἐσθίον ψυχὴν, ὡς περὶ ἰδὸς τὸν σίδηρον Suid. s. v.
839. δαιμόνων σκιάν Eum. 302 i. e. 'the shadow of an invisible being' is a similar hyperbole. Compare Menand. Mein. p. 205. περιττὸν οἶετ' ἐξευρηκέναι ἀγαθὸν ἕκαστος ἦν ἔχη φίλου σκιάν.
841. Ulysses is the Φρόνιμος ἀνὴρ of Socrates, who alone does not grieve at a friend's good fortune.
849. τὰ δὲ περὶ τὰς τομάς τε καὶ καύσεις ἥκιστα πάντων ἀποδέχεσθαι· χρῆσθαι δὲ καὶ ταῖς ἐπωδαῖς πρὸς ἕνια τῶν ἀρρωστημάτων Iambl. V. Pyth. p. 139. εὐφρόνως goes with πειρασόμεσθα.
854. 'As Victory followed me when I went, so may she abide with me where I stay'.
855. The original of this passage is Hes. Op. 371. μηδὲ γυνή σε νόον πυγοστόλος ἐξαπατάτω αἰμύλα κωτίλλουσα.
865. τὸν μὲν — τὸν δ' depend on ἔκπαυλον κακόν, and λάσκοντας is in apposition with them.
869. ἐπλήθυον. 'ran in a full stream'. See v. 1370. 'swoln', without the metaphor, is 'exaggerated'.
870. λέγεται δὲ καὶ Γηρύων καὶ Γηρυόνης καὶ Γηρυονεύς Eust. Dion. Per. 561, and E. M. s. v.
872. χλαῖνα πρὸ ἐκτὸς καὶ παχύτερον, χιτῶν τὸ ἐνδοτέρῳ Mosch. Hes. Op. 536. χλαῖνα τὸ παχὺ καὶ χειμερινὸν ἱμάτιον Suid. s. v. That it was used for a blanket is clear from Theoc. 18. 19 Ζανός τοι θυγάτηρ ὑπὸ τὰν μίαν ἵκετο χλαῖναν. ib. 24. 61 τὸν ἄλλον ὑπ' ἀμνειάν θέτο χλαῖναν.
874. παλιγκότων. 'unassuaged' i. e. inflaming and festering over again.

880. τὸν πρὸ τοῦ Φεύγων χρόνον Eum. 462 where Orestes is speaking of himself as an absentee by force of circumstances; for Clyt. had sent him away at nine or ten years of age. At that age, because the Watchman, both in Hom. and Æsch., has been at his post only for a year; and that she sent him away of her own will is proved by Choëph. 913, 914. The story is handled differently in Soph. El. and in the Editor's opinion far less skilfully. *δορύξενος· δορυξένους ἐκάλουν καὶ τοὺς ὀπωροῦν ἐπιξενωθέντας.* Suid. s. v.
881. 'of sorrows to be mentioned in each alternative'.
890. The light being *λαμπτήρ* v. 22, the stack of wood is *λαμπτηρουχία*.
891. *ἀτημελήτους· λίαν ἡμελημένους* Suid. s. v. *οὐκ ἀτημέλητος τοὺς κικίννους* Alciphron 3. 55. 3. *τημελές· ἐπιμελές. τημελῆσαι· φροντίσαι* Suid. s. vv.
893. *ρίπαῖσι*. 'wing-strokes'. So Prom. V. 126 *πτερύγων ῥίπαῖς*. From Hes. Op. 582 *ἡχέτα τέττιξ λιγυρὴν ἐπιχεύετ' ἀοιδὴν πυκνὸν ὑπὸ πτερύγων. φωνὴ* belongs only to animals that have lungs. *αἱ δὲ μυῖαι τοῖς πτεροῖς τραχέσιν οὔσι πλήττουσι τὸν ἀέρα. καὶ ἡχοῦσιν· ἀμέλει σταθεῖσαι οὐκέτι βομβοῦσι* Philop. ap. Suid. ἦχος.
896. From Theogn. 472 *πᾶν γὰρ ἀναγκαῖον πρᾶγμ' ἀνιηρὸν ἔφυ.* So Alciph. 3. 37. 3 *καλὸν μὲν γὰρ ἀπείραστον εἶναι τῶν ἀβουλήτων. ὅτῃ δὲ οὐχ ὑπάρχει τοῦτο, κρύπτειν τὴν συμφορὰν ἀναγκαίαν.*
898. *μουνογενῆς πάις* Hes. Op. 374.
899. Klausen's interpretation of *καὶ γῆν* is very ingenious. 'The preceding metaphors are taken from things which simply give safety or comfort: *καὶ* introduces a new set, taken from such as relieve from imminent danger or pain'. But *καὶ* is proved to be wrong by the passage in the Odyssey.
901. This is worked out by Catullus 68. 57.
904. That is, the envy which under ordinary circumstances would be roused by the eulogies.
911. Justice leads him in, and Premeditation does the rest.
912. Lit 'not overcome by sleep'.
919. *βαρβάρου φωτὸς δίκην* is wrongly explained by Blomfield and others; rightly by Enger and Paley: the latter translates 'as if I were some Eastern king'. There are

not many examples of *δίκην* used in this way, but the last line of Danae's lullaby to the infant Perseus affords one; *τεκνόφι δίκαν σύγγνωθί μοι* 'forgive me as if I were a child'. This, again, is wrongly rendered by Jortin in Dr. Holden's *Folia Silvulæ* p. 125.

923. *μη̄ πρὸς ἐμὲ τὰ ποικίλα, ἀντὶ τοῦ τὰς τέχνας* Greek Prov. Suid. s. v. *ποικίλα. ποικίλην δὲ ἐσθῆτα ἔχειν — κινδύνους ἐπιφέρει — καὶ ἡ Φοινικοφαῆς ἢ πορφυροβαφῆς τραύματα ἐπιφέρει* Artem. 2. 3.
924. *καὶ πεφύλαξέ γε ταῦτα ποιεῖν ὅποσα φθόνον ἴσχει* Golden Verses 36.
927. Sed his (animi virtutibus) præstare prudentiam (σωφροσύνην) Apul. de Dogm. Pl. 2. 1.
929. Δημόκριτος ὁ Ἀβδηρίτης τέλος τὴν εὐθυμίαν εἶναι λέγει — καθ' ἣν γαληνῶς καὶ εὐσταθῶς ἡ ψυχὴ διάγει· καλεῖ δὲ αὐτήν — εὐεστῶ Diog. Laert. Democr. So truly spoke the venerable precursor of the 'deus ille, deus' Epicurus.
930. *εἶπον δὲ καὶ πρίν. οὐκ ἄνευ δήμου τάδε πράξαίμ' ἄν* Suppl. 398 is a strong corroboration of Prof. Weil's correction.
933. Lit. 'if you had feared anything, you would have made a vow to the gods to act thus'; she means that there is no ground for fear, nor for acting as if there were.
943. 'None more' i. e. in fear of exciting the envy of the gods.
938. From Hes. Op. 761 as observed by others.
944. Compare Plutarch's anecdote of that precocious young lady Gorgo, daughter of Cleomenes, *τὸν δ' Ἀρισταγόραν ὑπότινος τῶν οἰκετῶν ὑποδοῦμενον* (having his *ἀρβύλας* put on) *θεασαμένη. Πάτερ. ἔφη, ὁ ξένος χειρᾶς οὐκ ἔχει.* Lac. Apoph.
945. *πρόδουλον ἔμβασιν.* The shoe follows the foot like a slave supplying it with a suitable stepping-place. An Eastern prince might also, on occasion, make a slave lie down to be trodden on. Hdt. 2. 107 is something like this, *αὐτοὺς δὲ ἐπ' ἐκείνων ἐπιβαίνοντας ἐκσώζεσθαι.*
950. *τούμδν μὲν οὕτω* is Emper's conjecture, adopted by Enger. The Ed. has retained the Mss. reading, but no very intelligible explanation of it could be given. It is translated as if it were *περὶ τούτων οὕτω δοκεῖ μοι.* The following are similar expressions: *τουτὶ μὲν οὕτως* Babr. 116, 15; *ταῦτα μὲν οὕτως ἴσθι* Theogn. 31; Golden Verses 9; *τοιαῦτα μὲν δὴ ταῦτ'* Prom. V. 500; *ταῦτα μὲν οὖν*

- ταύτη Plut. de Sera N. V. 7 and elsewhere. The passage is not yet emended.
960. *παγκαίνιστον*. Lit. 'all' or 'on every occasion, used for the first time', so that none need be used twice. The meaning of *καινίζω*, in Æsch., forbids the adoption of Paley's interpretation 'ever-renewable', which is objectionable on other grounds, and especially because such an allusion implies a lack of cloth to replace the old.
961. This and the following verse have a double meaning 'our house can claim to be rich in purple (blood) etc.' That idiomatic use of *ὑπάρχει* requires no illustration.
967. *Σειρίου κύνος*. Apposition; τὸν κύνα τὸν Σείριον Ælian Suid. s. v. Ἰαχίν. Σείριος ὁ ἀστῆρ κύνων ib. s. v. Σείριον τὸν κύνα. ib. ὁ κύων ὁ Σείριος καλούμενος Sch. Arat. 327. Σείριος ἀστῆρ thrice in Hes.
970. i. e. 'ripens unripe grapes'; an expansion of *θέρει ὄτ' ὄμφακες αἰβάλλονται* Hes. Sc. 399.
972. *κατ' οἶκον ἐστρωφᾶτο* Archil. Fr. For *τελείου* compare Æsch. Fr. 31. It means 'with felicity complete as man, husband, father of a son and heir'.
974. Lit. 'let there be a care to thee for those things whatsoever they are which thou art about to fulfil'.
976. The degrees of *φόβος* are *δεῖμα*, *ὄκνος*, *αἰσχύνη*, *ἔκπληξις*, *θόρυβος*, *ἀγωνία* Diog. Laert. Zeno. The fear of the Chorus is a 'presentiment' without any material foundation, unless it be their knowledge of the queen's perfidy. The purple spread on the ground was a bad omen if you compare Hom. Il. σ. 538 *εἶμα δαφοινεὸν αἵματι φωτῶν* and similar passages. The Spartans wore *φοινικίδες* in battle, and were buried in them Plut. Instt. Lac. 18, 24; and Arist. in Suid. s. v. *φοινικίδα*. These and other omens might be found, but the Chorus speaks as if the presentiment was independent of omens.
976. *προστατήριον* is translated as if it were derived from *προστάτης* and *προστατεῖν* as in Eur. El. 932 *αἰσχρὸν γυναιῖκα προστατεῖν γε δωμαίων*. But the other meaning is also intended as in *προστατηρίας Ἀρτέμιδος* Sept. 450 etc. The former, 'domineering over' like a *προστάτης* over a *μέτοικος*, is the more prominent.
977. *μαντιπολεῖ* is formed like *ὄνειροπολῶ*. *ἄμισθος*, alluding to the diviner's fee; see v. 1261.

984. προύμνησ'. προύμνᾶτο 'advised beforehand' Xen. An. 7. 3. 18. προμνᾶται τί μοι γνώμα 'forewarns me of' Soph. O. C. 1075. ξυμβόλοις. ξύμβολον ὄρνιν. Φασιν· ἐπειδὴ ξυμβόλους ἐποίουν τοὺς πρῶτα συναντῶντας, καὶ ἐξ ἀπαντήσεώς τι σημαίνοντας Suid. s. v.
285. παρήβησεν. ἡ δ' ὥρη παραμείβηται Hes. Op. 407. παρηβῆσαι· παρακμάσαι Suid. s. v. The meaning is, that the most dangerous crisis is past, since he has returned in triumph from the expedition which was led forth by those evil-boding eagles.
089. νόστος· ἡ οἴκαδε ἐπάνοδος Suid. s. v. 'home-return' as in Shakspeare.
990. ἄνευ λύρας. The phrase was πρὸς λύραν ἄδειν, and ὡδαίς χρῆσθαι πρὸς λύραν is one of the symbols of Pythagoras, who recommended his disciples to practise only such music as was of an inspiriting and cheering character. μονωδεῖ. The passages referred to in the critical note are Bacchæ 71 and Epich. Fr. ap. Hephæst. p. 15. Herm. has also left a syllable short before *μν* at v. 1459 without giving the reader notice; and he has so rendered it in his metrical translation 'hei memorique etc.' In this palpable error he is followed by all editors except Heimsoeth.
996. τελεσφόροις δίναις. An astronomical allusion: as the sun and moon by repeated daily revolutions accomplish the period of a year and a month, or any other completed cycle.
1008. πρὸ χρημάτων ὄκνον is 'a shrinking in defence of', that is 'from a desire to save the wealth'. The preposition has this meaning both in Greek and Latin.
1011. πρόπας δόμος is from Hes. Op. 687 μηδ' ἐπὶ νηυσὶν ἄπαντα βίον κοιλήσι τίθεσθαι.
1014. 'Sinks', in the Translation, is an active verb.
1015. ἀμφιλαφῶς ἔχουσα τρυφημάτων Alciph. 3. 60. 3.
1016. ἐπετειᾶν. See v. 2. Lucretius 5. 1364 uses 'tempestiva' with this meaning 't. examina pullorum' 'swarms of young shoots in due season' Munro. There is a side-meaning of ἐπηετανῶν 'plentiful'.
1021. ἐπαείδων. ἔστι δε καὶ — ὅπου καὶ πάθη καὶ νοσήματά τινα ἀφυγίαζον. ὡς Φασίν. ἐπάδοντες ὡς ἀληθῶς. καὶ εἰκὸς ἐντεῦθεν ποθεν τοῦνομα τοῦτο εἰς μέσον παρεληλυθέναι

- τὸ τῆς ἐπιπέδου. Iambl. V. Pyth. p. 96. ἦν γὰρ αὐτῇ μέλη καὶ πρὸς νόσους σωμάτων παιώνια, δὲ ἐπέδων ἀνίστη τοὺς κάμνοντας. Porph. V. Pyth. p. 96. Kuster's Ed.
1023. τῶν Φθιμένων. ὣν θέμις εἶργει Æsch. Supp. 38.
1024. The story of the death of Asclepius by a thunder-stroke from Zeus is told in a fragment of Hesiod, p. 319. D. Heyne. In Philost. Her. p. 146 Boiss. Palamedes says to Cheiron καὶ ἄλλως τὸ ὑπέροφόν σου τῆς τέχνης ἀπήχθηται μὲν Διὶ. ἀπήχθηται δὲ Μοῖραις. καὶ διῆειν ἐν τῷ Ἀσκληπιοῦ εἰ μὴ κτλ. where the Schol. ἄς τὸν ὄρισμὸν τῶν Μοιρῶν καταλύοντα ἀποθανεῖν τὸν Ἀσκληπιόν.
1026. Μοῖρα μοῖραν. In the temple at Delphi there were statues of only two Moeræ Plut. de Ei ap. Delph. 2; for Εἰμαρμένη διττῶς καὶ λέγεται καὶ νοεῖται· ἡ μὲν γὰρ ἐστὶν ἐνέργεια, ἡ δ' οὐσία. ἡ δὲ κατ' οὐσίαν ἔοικεν εἶναι σύμπασα ἡ τοῦ κόσμου ψυχὴ κτλ. Plut. de Fato 1. 2. i. e. one is the divine being who decides the lot of each created thing, and the other the operation of her will in each individual instance. This is θεολογικῶς or κατὰ τὰ Ορφικά, and was adopted by Plato. The meaning of this passage is "if ὁ τῆς Φύσεως νόμος (Μοῖρα or Εἰμαρμένη τὰ καθόλου συμπεριλαμβάνουσα) did not determine that the fate, 'μοῖραν', of the individual, here Agamemnon, should gain no advantage from any interposition". The first is προηγουμένως 'antecedently' as containing that which operates universally τὸ καθόλου, the second is ἐπομένως 'consequently', the application in particular cases, τὸ καθ' ὑπόθεσιν, ibid. c. 4. Κῆρ also has this double signification (1) Μοῖρα, and especially as the Death-goddess; (2) μοῖρα, for in the Ψυχοστασία of Æsch. the κῆρε of Memnon and Achilles are weighed against one another. The Scholl. wrongly explained by ψυχάς and censure Æsch. ὡς ἐδέξατο Φαύλως Αἰσχύλος. They did not understand him.
1027. πλέον φέρειν. Usually πλέον ἔχειν or ποιεῖν as in Plato Apol. 2. end, and μεῖον ἔχειν.
1028. i. e. 'my heart would prompt words faster than my tongue could speak them'.
1031. θυμαλγής: Hes. Th. 629, 635.
1032. ἐκτολυπέυσειν. χαλεπὸν πόνον ἐκτολυπέυσας Hes. Sc. 44.

This metaphor is suggested by the name κλωθώ, and perhaps τεταγμένα v. 1025 implies "Ατροπος.

1033. ζωπυρήσαι κυρίως ἐστὶ τὸ ἐκ μικροῦ σπινθῆρος Φυσῶντα μεγάλην φλόγα ἀνάψαι Suid. s. v.
1036. ἀμηνίτως. The latent meaning is 'independently of the μῆνις τεκνόποινος' of v. 155; so in χερνίβων there lies concealed 'the act by which Agamemnon's sin is to be purged away'.
1038. Ζεὺς Κτήσιος ὃν καὶ ἐν τοῖς ταμειείοις ἰδρύνοντο ὡς πλουτοδότην Suid. s. v. Her second meaning is Πλούτων a surname of Αἴδης. βωμοῦ, as a victim to be slain.
1040. Heracles also went down to the chambers of Hades.
1041. Lit. 'being sold took heart to touch the slavish barley-dole'. μᾶζαν τὸ ξηρὸν καὶ στερρὸν ἄρτίδιον J. Tz. Hes. Op. 588. It was black bread, as is evident from the proverb λευκὴν μᾶζαν Φυρῶ σοι παροιμία ἐπὶ τῶν μεγάλα ὑπισχνουμένων. ἢ ὁ στρυφνὸς ἄρτος Suid. s. v.
1043. ἀλκὴν μὲν γὰρ ἔδωκεν Ὀλύμπιος Αἰακίδῃσι, νοῦν δ' Ἀμυθαονίδαίς. πλοῦτον δέ περ Ἀτρείδῃσιν Hes. Fr. p. 317 D. Heyne.
1045. στάθμη, ἣτις ἐστὶ σχοῖνος τεκτονικὴ ἀπορβοῦσα τὰ ξύλα Eustath. ad Dion. Per. 341. κατὰ στάθμην ὀρθῶς, ἀκριβῶς. Sch. Theocr. 25. 194.
1047. Silence παρὰ γε τοῖς σοφισταῖς meant refusal, and not consent, Artemid. 3. 24. ὅτε κατεπαύσατο πολλὰ εἰπῶν. Plut. Apoph. Lac. Agis 9.
1068. i. e. not deemed worthy of a reply.
1075. See Plut. de Ei ap. Delph. who cites Pind., Eur., Soph., Stesich. in proof. 'The god of Gladness' Byron.
1081. Ἀγυιεύς δέ ἐστὶ κίων εἰς ὃξὺ λήγων ὃν ἰστάσι πρὸ τῶν θυρῶν. τὸν Λοξίαν ὃν πρὸ τῶν θυρῶν ἕκαστος ἰδρύνοντο Suid. s. v. ἀγυιαί. ἀγυιεύς ὁ πρὸ τῶν θυρῶν ἰστάμενος ἐν σχήματι κίονος βωμός E. M. s. v.
1082. οὐ μόνον. 'non parum' Herm.
1090. συνίστορα is equivalent to συνειδυῖαν.
1091. ἀρτάνη ἢ ἐκ τῶν καλωδίων ἀγχόνη E. M. s. v.
1092. σφαγεῖον τὸ τοῦ αἵματος δεκτικὸν ἀγγεῖον Suid. s. v. Paley compares ἀνδροκτονεῖον Bekk. Anecd. 1. p. 28. Φονορραντήριον is aptly changed from περιρραντήριον 'a place sprinkled with lustral water' to 'a place sprinkled with the blood of murdered men'.

1294. Lit. 'she hunts those whosoever **blood-shed-by-murder** she may discover'.
1108. *ἄφερτον*. Æsch. applies this word only to that which is superlatively bad; he knows no stronger word.
1105. *διζύος Ἰδριός εἶμεν* Hes. Sc. 351.
1110. Lit. 'hand after hand (thrust after thrust) puts forth its outstretching'. By comparing Prom. 777 *προτείνων κέρδος* we see that the meaning is 'making an offer to strike'.
1115. The long broad mantle which Clytemnestra is about to *throw* over Agamemnon is *δίκτυον*, and she is *ἄρκυς* because she is like a stake holding up a net. *δίκτυον*, *σαγήνη*. *βόλος* are the same in Babr. 8. 4, 6, 8. *ἄρκυς* τὸ θηρευτικὸν *δίκτυον* (in its abstract sign.). *ἐκτείνεται ἢ ὑστέρᾳ συλλαβῇ ἐπὶ τῆς ὀρθῆς* Suid. s. v. It is short here, at any rate. *ἀπὸ τοῦ εἴργω* E. M. s. v.
1118. *καταλεύσιμον τὸν ἄξιον τοῦ καταλευσθῆναι εἶπε Δείναρχος ἐν τῷ κατὰ Λυκούργου* Suid. s. v. 'ut cuncti conclamaverint lapidibus obrutum publicum malum publice vindicari' Apul. Met. 10. 6.
1121. *τῶν γὰρ φοβουμένων τὰ ἄνω λειφαιμεῖ* Arist. Probl. 4. 8. *κροκοβαφῆς* expresses no property of *σταγῶν*, but the effect of its action, *δράμε*, upon something else, viz. the colour of the face. With a transitive verb the proleptic case is of course the accusative, and with an intransitive, the nominative. So in Choëph. 185 *δίψιοι πίπτουσι σταγόνες*, the effect of the rush of tears is that the eyes are left dry.
1123. *βίου δύντος*. Translated by Lucret. 5. 987 'labentis lumina vitæ'.
1127. No translation is worthy of the name which does not preserve the obscurity of the oracular language. The dark-horned implement is the sword; compare such expressions as *κελαινοῖς ξίφεσιν* Soph. Ai. 231; but if she is a cow, v. 1125, the sword is her horn.
1130. Perhaps *θεςφατογνώμων ἄκρος* like *προβατογνώμων ἀγαθός*, v. 795.
1133. *τὸ παρὸν οἱ ἄνθρωποι κακοδαιμονῶντες ὀρῶσι καὶ κακοὺς ὀνείρους σημαντικοὺς τῶν ἐνεστώτων κακῶν* Artemid. 4. 21. A man in trouble went to a soothsayer with feelings like those of a person who goes to consult a phy-

sician, knowing that he is seriously ill, and in fear of what he may hear because of the nature of his pain. In the M. Schol. *εἰσερχομένοις* (on going in to the temple) is sound, (it is changed by Weil and Enger); but *Φανερὰ* must be changed to *Φοβερὰ* with Enger, a change anticipated by the Ed.

1138. 'thou' Clytemnestra, 'him', in the next v., Agamemnon.
 1144. *ἀμφιθαλή*. The meaning in this passage is that given in the Trans.; 'fecunda pœnis' is only a part of the meaning.
 1145. She felicitates the bird upon its happy lot.
 1149. *ἀμφήκει δορὶ* in the loose language of prophecy means 'a two-edged blade'. The oracle about Cleomenes, Hdt. 6. 77, has *δορὶ δαμασθείς*, which neither Herodotus nor Pausanias, 2. 20. 7, seems to have understood. It means 'bound in wood' for Cleomenes died *ἐν ξύλῳ*, ib. c. 75.
 1153. Suid. s. v. *ὁμοῦ* quotes Isæus for the signification 'simul'. but this is too tame for *Æsch.* ὄρθιος δὲ ἀύλητικὸς νόμος, οὕτω καλούμενος, οἶον εὐτονος καὶ ἀνάτασιν ἔχων Suid. s. v. ἤυσε μέγα τε δεινὸν τε ὄρθια Hom. Il. λ. 10.
 1156. This is Casandra's answer to the question 'whence etc.'
 1158. *αἰόνας. ἐπ' ἠίδεντι Σκαμάνδρῳ* Il. 5. 35 etc.
 1159. *τροφαῖς*. Compare *Æsch.* Sept. 309; Supp. 856. Arist. Probl. 1. 13 ἢ ὅτι τὸ ὕδωρ γίνεται τροφή; Procl. Hes. Op. 735 οἱ παλαιοὶ καὶ πᾶσαν μὲν τὴν τῶν ὑδάτων φύσιν ὡς τρόφιμον καὶ ἀύξητικὴν τῶν φύσεων ἰεῖαν ἐνόμιζον εἶναι τῶν ζωογόνων θεῶν, μάλιστα δὲ τοὺς ἀενάους ποταμοὺς κτλ. So Sch. Hes. Th. 347.
 1168. So Hecuba, Eur. Tro. 1242, *μάτην δ' ἐβουθυτοῦμεν*. In *ἄκος, ἐπήρκεσαν, παβεῖν, θερμόνους* there is the metaphor of a physician's unsuccessful treatment of a patient. *χθονὶ πελῶ* Prom. V. 282. As soon as the delirium of her fever subsides she too will sink to earth and die.
 1178. *ἐκ καλυμμάτων*, that is with her face concealed by a veil. There is no allusion to the *unveiling* of the bride.
 1180. The description is based on Solon Fr. 5. 17 foll., which may be translated:

"suddenly
 as a wind instantly scatters clouds
 in spring: having stirred the billowy unreaped sea's

deep water, and over the wheat-bearing earth ravaged fair farms, it arrives at the gods' abode, high heaven, and makes us again behold clear sky; and the sun's strength shines over the boundless earth, beautiful, and one can see a cloud no more: such is the vengeance of Zeus; not in each case, like a mortal man, is he moved to wrath.

The oracle, *χρησμὸς*, contains the denunciation of the vengeance, and, therefore, the same imagery is employed. But Æsch., for whom no language is rich, grand, and graphic enough, introduces a second simile, and the wind becomes a monstrous wave which sweeps the deed of vengeance into the sunlight, so as to be most clearly seen. *ὑπ' αὐγᾶς ὑπὸ τὸν πεφωτισμένον ἄερα* Suid. s. v.

1189. *βρότειον αἷμα*. The drink of the Erinnyes, Eum. 264 foll.
1193. *ὅς τε κασιγνήτοιο ἐοῦ ἀνὰ δέμνια βαίνει* Hes. Op. 326. 'tori genialis calcato foedere Apul. Met. 9. 26.
1194. Another argument in favour of *κυρῶ* is the repetition of the word by the Chorus v. 1201 *κυρεῖν λέγουσαν* 'hit the mark in speaking'.
1196. *ἐκμαρτυρεῖν Φασὶ τὸ λέγειν οὐχ ἄπερ αὐτὸς εἶδεν ἀλλ' ἄπερ ἑτέρων ἤκουσε λεγόντων· ἐκμαρτυρία γὰρ γεγραμμένη ἀναγιγνώσκεται, ὅταν τις ἢ τελευτήσας ἢ ἢ ὑπερόριος* Suid. s. v. and E. M. s. v. It means, therefore, to read the affidavit, or deposition on oath, of an absent person. So Eum. 461 *λουτρῶν ἐξεμαρτύρει Φόνον*, 'bore witness for Agamemnon in his absence'.
1198. The passages are Hes. Op. 802. Th. 232, 784, 792. There is not the slightest excuse for adopting *πῆγμα*.
1205. or 'is more prim'.
1206. Lit. 'he was a wrestler'.
1218. Why should not an inspired person see something in the appearance of the two children from which to infer that they had been killed by a relative?
1228. *μισητεία δὲ ἢ εἰς τὰ Ἀφροδίσια ἀκρασία* Suid. s. v. *μενετοὶ θεοί*. E. M. derives it either from *μισεῖν* or from *μίσγεσθαι*.
1245. Lit. 'I run falling out of the course'.
1246. Observe the metaphor in *ἐπόψεσθαι* (autopsis, and a physician's visit), *κοίμησον* 'lull the pain', *Παιῶν* 'the god who relieves pain', and *λόγῳ, παρὰ προσδοκίαν* for *πάθει*.

1251. πορσύνει· ἐτοιμάζει Suid. s. v.
1260. Φαρμακεία δέ· ὅταν διά τινος σκευασίας (cookery) θανατηφόρου δοθῆ τισι διὰ στόματος Suid. s. v. μαγεία.
1261. μισθόν. μίσθωμα· ὁ μισθὸς ὁ ἐταιρικός. καὶ ἐταιρικὸν Φάσκουσα εἶναι μίσθωμα Suid. s. v. πέλανος was ὁ τῷ μάντει διδόμενος μισθὸς ὄβελος Suid. s. v. πέλανος. The payment for the affront of bringing her, 'for her passage', does not come till v. 1263.
1263. i. e. 'what she had paid in mortification for my passage here'.
1269. The Trans. shows that Enger's correction οὐκδύων is not required.
1272. Lit. 'not with even scales untruly' i. e. 'untruly, without any doubt.'; construe 'mistakenly derided'.
1275. ἐκπράξας. This is much the same as ἐκδύων ἐμὲ v. 1269. ἐκδιδάσκει is 'unteaches' Soph. Ant. 298.
1278. ἀποκτείνει (Clytemnestra Casandram) θερμῷ τῷ πελέκει Philostr. Imm. Κασάνδρα. πρόσφαγμα is the jet of blood from a victim's throat.
1281. The Spartan mother killed her coward son and said οὐκ ἐμὸν τὸ Φίτυμα Plut. Apoph. Lac. She meant that he was his father's child and not hers. Φίτυμα in Æsch. is the child of the father i. e. son. θρέμμα is the child of the mother i. e. daughter, as in Æsch. Sept. 182, and ibid. v. 792 παῖδες μητέρων τεθραμμέναι needs no correction for it is equivalent to κόραι, as the Ed. has already shown at Choëph. 502, οἴκτειρε θῆλυν ἄρσενός θ' ὁμοῦ γόνον 'pity the female's offspring (the daughter) and likewise that of the male (the son)'. θηλύσπορος γέννα Prom. V. 855 is 'a brood begotten by the female, the mother's children, i. e. daughters'; so the same daughters call themselves θηλυγενῆ v. 29, but the sons of Ægyptus are ἀρσενογενῆ v. 818, begotten by the father. This is a great point in the Eumenides v. 606 where Orestes says that he is no more ὄμαιμος with his mother than Agamemnon was. To Arist. G. A. 4. 1 cited by Klausen, and Apollod. 1. 7. 2, Plut. Pl. Phil. 5. 7 cited by the Ed. add Φιτυσαι· ἐπὶ τοῦ πατρὸς τίθησιν, ἐπὶ δὲ μητρὸς οὐκέτι, ἀλλὰ γεννησαι Suid. s. v.
- 1284. θεῶν μέγαν ὄρκον Hes. Th. 784.
1285. ὑπτίασμα is 'a lifting up of the hands, with the palms

uppermost, in prayer'. See Prom. V. 1005 and *χειροτόνους λιτάς* Sept. 173. The meaning is that Agamemnon, as he lies expiring, will either lift or try to lift his hands with a prayer that Orestes may avenge him, or that the gods will so interpret his dying thoughts.

1290. All attempts to explain *πράξω* are futile. It is rendered in the Editor's translation as if it were a repetition from *πράξασαν ὡς ἔπραξεν* v. 1288. The best suggestion is Enger's, but it is imperfect until the existence of *πράξω* is explained, for that word could hardly be a gloss on *τλήσομαι*, which would rather be *ὑπομενῶ* as in Suid. s. v.
1293. *ἀσφάδαστος. σφαδάζειν· δυσθανατεῖν* Suid. s. v.
1297. *θηλάτου βοός. τὸ δὲ ἱερεῖον αὐτόματον τῷ βωμῷ προσειστίκει* Philost. Her. p. 254 Boiss. *τῶν εὐγενῶν οἰκείον, ὃ Φιλήμων λέγει, πρὸς τὸν πόλεμον καὶ θάνατον ὀρούειν, ὡς ἱερεῖα* Meineke's Men. et Phil. Rell. p. 531.
1299. *ἄλυξις. Κύρν' ἔμπης δ' ὅτι μοῖρα παθεῖν. οὐκ ἔσθ' ὑπάλυξις· ὅττι δὲ μοῖρα παθεῖν, οὐ τι δέδοικα παθεῖν.* Theogn. 817.
1300. *τῶν ἡγουμένων πειθῶ πρῆσβεύεται* Plut. Apoph. Lac. Lyc. 20. 'obedience to rulers takes foremost rank'. (*οἱ ἄλλοι*) *Φιλοψυχοῦσι μέχρις ἰσχύτου.* Suid. s. v. *Φιλοψυχήσαντα.* A person condemned to die values most highly the latest reprieve he can obtain.
1301. The day of sacrifice is come, and I, the appointed victim, shall gain little by flight from the altar.
1302. They wish to comfort her by expressing their sense of her courage. Heath's transposition of the two next verses was very perverse.
1305. *τίς πατέρ' αἰνήσει εἰ μὴ κακοδαίμονα τέκνα; ἴσως ἐπὶ τῶν προγονικῶν ἀνδραγαθήματα προφερόντων.* Greek Proverb in Suid. s. v.
1313. She sings her death-wail in the palace, v. 1445. She here goes up to the door and starts back with a gesture of loathing.
1311. *τοσαύτην δυσωδίαν ἐξέπεμπεν ὡς οὐδὲν τῶν ἐν τάφοις διαλυθέντων διαφέρειν.* Suid. s. v. *Μαξιμίνοσ.* 'ghostly' because *πρέπει* implies that a thing is either actually seen, or may be conceived as visible.

1316. *θάμνον* is sound, so that we need not think of *θαμίν' ὅπως*. *θάμα* occurs in Hes. Op. 350. The line is sufficiently explained in the critical note.
1320. *ἐπιξενούμαι* is exactly rendered in the Trans. *κατεξενωμένον* Choëph. 706 is 'bound by my relation to him as ξένος'.
1322. *θρήνον λέγειν*. *λέγειν ἀοιδὰς πρὸ τοῦ θανεῖν* Soph. Ant. 883. The word *ῥῆσιν* betrays the Grammarian; see Sch. Soph. Ai. v. 815.
1328. Prosperity is the outline of a picture; adversity is a wiping-out of that outline. Thus the state of man at its best is but the shadow of a semblance.
1331. *ἀκόρεστον*. Theognis says the same of wealth and wisdom, v. 1157.
1333. *ἀπειπών*. Crying 'hold, enough'.
1338. *ἔδν δόμον εἰσαφίκανε* Hes. Sc. 45.
1340. *ἐπικρᾶναι τῇ κεφαλῇ κατανεῦσαι* Suid. s. v., hinting at a root *κᾶρα*.
1354. *ἐπειδὴ δρᾶν κατέρθωσαι* Φρενί Choëph. 512.
1355. *ἀράσσοντες* has a double meaning 'striking with the sword' and 'striking notes on the lyre' from the phrase *ἀράσσειν λύραν*. So *σημεῖα* 'signs of tyranny', and, probably, 'musical notes in score'.
1364. Lit. 'death wins the day'. See note on v. 10.
1370. Lit. 'I flow with a full stream swoln by tributaries from all quarters'.
1374. *εὔ κώτιλλε τὸν ἐχθρόν· ὅταν δ' ὑποχείριος ἔλθῃ τῖσαί νιν πρόφασιν μηδεμίαν θέμενος* Theogn. 363.
1379. Lit. 'verily in time at least', but none the less surely because late.
1382. *εἶχε δὲ χερσὶν ἰχθυσὶν ἀμφίβληστρον* Hes. Sc. 215.
1390. *ἔρεμνός* has the same root as *ἔρεβος* and this probably the same as *ἔρεύβω* and Latin 'rub-er', the red of the western sky; 'fervus' belongs to the same root 'ruf', the colour of the infernal regions.
1391. *θεόςδοτα* Hes. Op. 318.
1392. *γάνος ὕδωρ, χάρμα*. E. M. s. v. *γεγανωμένος*. *κάλυξ* is the bud of a flower before it blows, or the sheath which contains the ear of wheat. *σίτου ἐκβολήν, Θουκυδίδης*. *ὅταν ὁ στάχυς τῆς κάλυκος ἐκφύηται* Suid. s. v. *σίτος*. From Hes. Sc. 398 *ἤμος δὴ κέγχροισι περὶ*

- γλῶχες τελέθουσι, τοὺς τε θέρει σπείρουσιν. Lit. 'at the bringing-to-bed of the wheat-sheath'.
1398. Tute hoc intristi: tibi omne est exedendum Ter. Ph. 2. 2. 5.
1406. κλυτὰ ἔργα περίφρονος Ἡφαίστοιο Hes. Sc. 313.
1407. 'what poisonous thing solid or fluid'. ἐξ ἄλδς ὄρμενον is an allusion to the old belief that rivers are formed by the percolation of sea-water through the earth; as in Homer Ocean is the father of rivers, and Lucret. 5. 269 partim quod subter per terras diditur omneis.
1409. She has *put on* the sacrificial incense in the form of frenzy, a side-meaning of θύος, and has *thrown off* the curses of the people. So she is like a victim ready to be sacrificed in one respect, and unlike in the other.
1420. ἀγορῆς ἐπακούον Hes. Op. 29. When applied to the gods it means 'hearing propitiously'; in a forensic use, 'umpire', or, 'judge'; generally, 'a hearer'. Mosch. Hes. p. 15 N. Heyne; Theocr. 8. 25; Choëph. 980; Eum. 732. Callinus Fr. 236.
1430. Lit. 'pay for blow (given) with blow (received)'.
1434. The house of Fear is opposed to the house of Ægisthus.
1438. Φονεὺς μητρὸς τῆςδε Eum. 122 'this mother's slayer' Clyt., speaking of herself.
1444. κύκνοι μεγάλ' ἤπυον Hes. Sc. 316. κύκνος οὐ πρότερον φθέγγεται εἰ μὴ πρὸς τῷ ἀποθνήσκειν ἢ Artemid. 2. 20, where Reiffius quotes Paulinus Vidalinus in praise of the musical and charming notes of the swans in Iceland; but the story of their singing only when about to die seems to be fabulous. See the passages cited by Blomfield.
1447. 'Brought an additional relish for the luxury of my triumph, as agreeable to me as the pleasure she was to afford him in secret would have been to him'.
1452. As if he were τῶν σταθμῶν κύων as at v. 896.
1454. ἀπέφθισεν βίον. ἄνδρας ἀποφθίσειε θάλασσα Hes. Op. 664. But ἀπέφθισεν βίον is an expression so strange as to defy all explanation. It is usually translated as if ἀπέφθισεν were the exact equivalent of ἀπώλεσεν, an unscrupulous procedure which the Ed. has imitated most unwillingly. For the metre forbids our ejecting βίον with Karsten; rather a supplement must be obtained for the antistrophic verse. No well-trained ear can

endure the trochaic monometer with monosyllabic clausula. It must be either an ithyphallic or a dimeter catalectic. There is a corruption; and probably ἀπέφθισεν is a gloss.

1459. ἄνιπτος Hes. Op. 728.

1460. Probably suggested by Hom. Il. 2. 137 αἰ δ' ἄλοχοι εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι.

1461. ἐριμνάστευτος. ἀμνήστευτα Metrod. Fr. v. 180. Such allusions to the meaning of proper names are very common, and many instances are given in Dilthey's *Cydippe* pp. 36—41. Perhaps the first two lines of the *Iliad* may be added, for Ἀχαιοῖς ἄλγεα is equivalent to ἄχη λαοῖς, just as Ὀδυσσεύς is the hero against whom Poseidon ὠδύσσατο, and the selection of the names, like that of Helena and others would be ascribed to the foreknowledge of the dæmons who suggested the names to the minds of the parents; as, in the case of Ὀδυσσεύς, to Autolycus by reminding him of the ὀδύσσεια, or enmity, which he had himself incurred. Αἰγαίων', κυδεῖ γαίων Il. 1. 404 is another; Virgil gives several etymologies, e. gr. 'cura penum struere et flammis adolere Penates' *Æn.* 1. 704. There are also cases like 'qua semita monstrat' which shows that Virgil took semita to be connected with σῆμα, σημαίνω, 'the road which points out the way'. Here we may correct Soph. Ant. 990 which up to the present time (Dind. Poet. Sc. Gr. 1868) has appeared as αὐτῆ κέλευθος ἐκ προηγητοῦ πέλει, which no one can translate. It should be αὐτῆ κέλευθος κτλ. 'a road, which is a sufficient guide to others is itself travelled by a blind man by means of a second guide'. It is plain that if Virgil's notion of the primary meaning of semita has been correctly pointed out, it is not of the smallest importance to the reader of Virgil what philologists may decree to be its root. It is of some importance to them, but not to scholars. οἰζύς. Φῦλα γυναικῶν. πῆμα μέγα θνητοῖσι. μετ' ἀνδράσι ναιετάουσιν Hes. Th. 592.

1468. διφύιοισι is exactly equivalent to δυοῖν ὑιέσι.

1470. 'Rule dispensed by a woman, and prompted by a spirit like thine own; who, after throwing thine antagonist, savagely fallest with all thy weight upon him'.

1473. μή τοι ἐφεζομένη κρώζῃ λακέρυζα κορώνη Hes. Op. 745.
ὡς περ οἱ κόρακες παρεδρεύοντες ἐξορύσσουσι τοὺς τῶν
νεκρῶν ὀφθαλμούς Plut. Perd. Fr. 27.
1474. Predication by invocation, as often.
1480. ἰχώρ. ἰχώρος· τὸ πεπηγὸς αἷμα Suid. s. v. Χειρώνειον
ἔλκος· τραῦμα διηνεκῶς ἰχώρης ἐκκρίνον Suid. s. v.
- 1482, 3. αἰνεῖς. αἶνον (αἶνον wrongly, in Didot's Edition by
E. A. Ahrens). αἶνος is 'an allegory' αἶνος· λόγος πα-
ροιμιώδης· αἶνος διαφέρει μύθου τῷ τὸν αἶνον μὴ πρὸς
παῖδας ἀλλὰ ἀνδρῶν πεποιῆσθαι καὶ μὴ πρὸς ψυχαγωγίαν
μόνον. ἀλλὰ καὶ παραίνεσιν ἔχει τινά Suid. s. v. Hesi-
od's lines about the hawk and nightingale are an αἶνος
Op. 206.
1486. From Hes. Op. 667 ἐν τοῖς γὰρ τέλος ἐστὶν ὄμως ἀγαθῶν
τε κακῶν τε, and Theognis 172 οὔ τι ἄτερ θεῶν γίγνεται
ἀνθρώποις. οὔτ' ἀγάθ'. οὔτε κακά. So Cleanthes, Hymn
to Zeus, v. 15. But Pythagoras according to Iambl.
178 ἀπέδειξεν ὅτι οἱ θεοὶ τῶν κακῶν ἀναίτιοί εἰσιν. How
he proved it is not told. There is a sentence in Seneca
'quidquid facimus mortale genus, quidquid patimur
venit ex alto'.
1591. ἐπιλέγει· πρὸς τοῖς εἰρημένοις Φησὶν Suid. s. v.
1501. ἀλάστωρ. ἀλάστορας καὶ παλαμναίους ὀνομάζουσιν ὡς
ἀλήστων τινῶν καὶ παλαιῶν μiasμάτων μνήμαις ἐπε-
ξιόντας Plut. de Def. Or. 15.
1507. 'Whence, whence would he come? ἐστὶ τὸ μὲν πῶ Δώριον.
τιθέμενον ἀντὶ τοῦ ποθεν Suid. s. v. πώμαλα.
1526. ἀνάξια. ἀπὸ τοῦ ἄγω ἄξω ἄξιος· ἀπὸ μεταφορᾶς τῶν
σταθμῶν τὴν ἴσην ῥοπήν ἐχόντων E. M. s. v.
1534. καδ' δ' ἄρ' ἀπ' οὐρανόθεν ψιάδας βάλεν αἱματοέσσας, σῆμα
τιβεῖς Hes. Sc. 384.
1539. ἐν ἀρρήκτοισι δόμοισι of the vase in which Ἑλπίς was
confined Hes. Op. 96.
1544. ὁ ζῶντα βλάπτων μὴ νεκρὸν με βρηνείτω Babr. 14.
1547. In prose ἔπαινος ἐπιτάφιος. ἰάψαι· ἐπιβαλεῖν Suid. s. v.
1550. πονήσει· 'perform its task of praise' as at v. 354.
1562. σὺ δὲ τρέφοντα τοῦτον τρέφεις Philost. Her. p. 12 B.
1566. ἀφάψαι· προσκολλῆσαι Suid. s. v. ἐκείνῳ ὁ δαίμων ἄτας
προσῆψεν Dion. Hal. 7. in Suid., of Regulus.
1574. From Hes. Frag. p. 314 (D. Heyne) καὶ κτεάνων μοῖραν
πόρεν.

1579. δαίμονες. φύλακες θνητῶν ἀνθρώπων, οἳ ῥα φυλάσσουσιν τε δίκας καὶ σχέτλια ἔργα Hes. Op. 123; 252.
1586. Ἐρινύων ὑφαντὸν ἀμφίβληστρον Soph. Trach. 1051.
1585. Lit. 'being disputable in his rule' i. e. liable to have his claims to the throne disputed.
1588. εὔρετ' ἐν λιταῖς Æsch. Supp. 270.
1590. The following passage is ascribed to Hecatæus by Natal. Com. 9. 9, cited by Klausen, Hecat. Fr. p. 157; δν (Δία) αὐτοὶ (οἱ Λυκάονος παῖδες) καλέσαντες ἐπὶ ξένια. ἕνα τῶν ἐπιχωρίων παιδαρίων σφάττουσι καὶ τὰ σπλάγχνα συμμίξαντες παρέθεντο τῇ τραπέζῃ. τοῦτο δὲ Ζεὺς ἐγνωκῶς καὶ μυσαχβεῖς τὴν μὲν τράπεζαν ἀνέτρεψεν κτλ. If it is rightly ascribed to Hecatæus Æsch. imitated him in several particulars.
1591. The spurious verse was clearly made up of glosses. (πατὴρ v. 1590) Ἄτρευς (εὐθύμως v. 1592) προθύμως ἢ Φίλως (τῶμῳ v. 1592) πατρί. So Enger and Schutz.
1594. ποδήρη are the joints attached to the feet i. e. the toes. χερῶν ἄκρους κτένας is in the style of Hesiod's πεντ-όζοιο 'the trunk with five branches' i. e. the hand.
1597. ἔσθειν occurs three times in Hes. Op. ἄσωτον. σωτός, E. M. s. v. ἄσωτος, in a transitive sense will mean 'saving' and ἄσωτος applied to things will be 'not saving' i. e. costing much, or, expensive.
1599. ὁ ἰατρὸς ἀπερᾶν ἀπηνάγκασεν Alciph. 3. 7. 2.
1601. ἐν ἀρᾶς ἔθηκε μέρει· συριττοίμην ὡς ἐκεῖνος Suid. s. v. ἀρᾶς.
- 1605, 6. ἐπεὶ μ' ἔτι τυτθὸν ἐόντα Hom. Il. 6. 222. παῖς ἔτ' ὦν ἐν σπαργάνοις Choëph. 755. παῖδ' ἔτ' οὔσα Soph. Trach. 557. τυτθὸν Hes. Op. 467. The notion that Atreus killed and cooked twelve children of all ages, and feasted a whole party of people with their flesh, is not only irresistibly ludicrous, but is absolutely without foundation in any tradition respecting this or any similar story.
1608. θυραῖος 'absent from the house at the time of the murder'. It means nothing more; perhaps only 'not in the room when he was killed'.
1612. Enger translates 'I do not think much of a coward's insolence'.
1613. σὺ δ' evidently follows ἐγὼ μὲν implied in σέβω.
1617. νέρτερος· κατώτερος Suid. s. v. who connects it with ξνερθε νέρθε.

1618. ἄφρων δ' ὅς κ' ἐθέλη πρὸς κρείστονας ἀντιφερίζειν Hes. Op. 208.
1626. ἀνδρὶ στρατηγῷ. 'a man and leader of men'.
1640. ζεύγλην δύσλοφον Theogn. 847.
1641. λιμὸν ἐχθρὸν συνοικητῆρα. δυσμενῆ θεόν Simonid. περὶ γυν. 101. τοῖςδε τὸν λιμὸν συνοικίζετε Alciph. 1. 20. 2.
1650. From Hes. Sc. 119 οὐκέτι τηλοῦ ὑσμίνῃ Hes. Sc. 119. λόχος· σύστημα ἐξ ἀνδρῶν ὀκτώ· οἱ δέ, ἐξ ἀνδρῶν ιβ'. οἱ δέ. ἐξ ις'. Suid. s. v.
1651. πρόκωπον ἔχων τὸ ξίφος· ἀντὶ τοῦ γυμνόν Suid. s. v.
1653. Chorus in Sept. 263 σὺν ἄλλοις πείσομαι τὸ μόρσιμον. to which Eteocles replies τοῦτ' ἀντ' ἐκείνου τοῦπος αἰροῦμαι σέθεν. τερασκόπον σ' αἰροῦμαι Choëph. 551. In addition to the fact that ερ and αρ cannot be distinguished in the Medicean Ms., there is no doubt that αἰρούμεθα is right, were they ever so unlike.
1655. ἐξαμᾶ θέρος Pers. 222. The idea is taken from Hom. Π. 19. 222 αἴψά τε φυλοπίδος πέλεται κόρος ἀνθρώποισιν. ἦστε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχευεν. ἀμητὸς δ' ὀλίγιστος ἐπὴν κλίνῃσι τάλαντα Ζεὺς. ἀμητος is commonly read, with an interpretation like that given in Liddell and Scott's Lexicon p. 667. But the meaning is: 'very soon doth a surfeit of fighting arise in men, for the swathe which the blade strews on the ground is thick, but the crop is scanty, when Zeus makes either scale to fall' i. e. there is plenty of straw in war, but little real good comes from war. Ulysses is the speaker, and he is always the interpreter of the poet's own sentiments.
1659. οὐδ' ἂν δεχοίμην ὥστ' ἔχειν τιμὰς σέθεν Eum. 228.
1660. ὀπλῆ is a solid hoof like that of a horse; χηλῆ is a cloven hoof like that of a sheep, goat, or ox; or a foot with claws. See Scholl. on Hes. Op. 488 and Hes. Sc. 62.
1669. μιαινῶν εὐσέβειαν Sept. 344.
1672. For the proper case with προτιμᾶν see Eum. 640, 739. The Œd. T. of Soph., and the Ion of Eur. also end with trochaic tetrameters.

$\bar{\alpha}\bar{\epsilon}\bar{o}\bar{u}\bar{s} / \bar{\mu}\bar{\epsilon}\bar{\nu} \bar{\lambda}\bar{\gamma}\bar{\tau}\bar{\omega} \bar{\tau}\bar{\omega}\bar{\nu}\bar{s} / \bar{\alpha}\bar{\pi}\bar{\alpha}\bar{\lambda} / \bar{\alpha}\bar{\gamma}\bar{\eta}\bar{\nu} / \bar{\pi}\bar{o}\bar{\nu}\bar{\omega}\bar{\nu}$

EXPLANATION OF THE METRES.

Prologue: vv. 1—38, iambic trimeters

According to Professor Weil iambic systems are composed of periods which correspond in number of lines, and consist of members also corresponding in number of lines, both periods (periodi) and members (cola, articuli) having for the most part a definite relation to one another in meaning. This symmetry arose, he says, from the correspondence of the choral odes; for tragedy was at first one chorus; and Æschylus who introduced the iambic and trochaic systems would naturally make them resemble the chorus in the responsion of their several periods. This theory has not yet been fairly tested, nor had Professor Weil discovered it when he edited his *Agamemnon* in the year 1858. His own account of it is to be found in his edition of the *Choëphoræ* page V foll., and its application to the *Agamemnon* in his *Eumenides* page 125 foll. The ordinary notation is adopted in the present edition, and no lacunæ are marked except in the dialogue. It is, therefore, inconvenient to give more than this one example of correspondence in the iambic systems. Thus, the Prologue consists of three periods:

6 lines; 14 (4, 8, 2); 14 (4, 8, 2); 4.

Introductory, intermediate, and concluding members (proodi, mesodi, epodi) are sometimes placed alone; so here the first 6 are a proodus and the last 4 an epodus. Interjections like $\phi\epsilon\bar{\nu}$ $\phi\epsilon\bar{\nu}$ count as a verse.

Parode: vv. 40—257. It consists of three parts,

- (1) 10 anapaestic systems: 5 (6, 6, 4½, 7½, 4½) = 28½ lines, relating to the past; the march from Argos, the sin of Paris, the certainty of vengeance: and 5 (10, 4, 3½,

4½, 6½) = 28½ relating to the present, and the action of the drama. This requires Enger's text at vv. 42, 66. ✓

(2) An ode consisting of strophe, antistrophe, epodus. The verses of the str. and antistr., vv. 104—139, are:

1. dactylic hexam. 2. dactylic pentam. 3. dactylic dim.
4. dactylic trim. 5. iambic dipodia, dactylic tetram.
6. dactylic dim. 7. dactylic hexam. 8. dactylic dim.
9. dactylic octam. 10. iambic dip., dactylic tetram.
11. dactylic trim. 12. dactylic hexam. 13. iambic dim.
14. dactylic tetram, ecbasis i. e. a base, in form, taking the place of a trochaic clausula. (All dact. orders are cat.)

The epodus vv. 140—159.

1. iambic dim. 2. iambic dip.; logaedic order (dactyl, trochaic dip.) 3. dactylic tetram. 4. log. (base, dactyl, trochaic dip.) 5. dactylic tetram. 6. dactylic pentam.
7. anacrusis, base, dactylic trim. 8. dactylic hexam., dactylic dim. 9. dactylic hexam. 10. dactylic hexam., dactylic trim. 11, 12, 13. dactylic hexam. 14. dactylic dim. 15. dactylic tetram., ecbasis.

(3) An ode consisting of five strophes and antistrophes vv. 160—257.

Str. α. 1. base, two trochaic dimeters cat. 2. trochaic dim. cat. 3. two trochaic dimeters cat. 4. dactylic pentam. 5. trochaic dim. cat.

Str. β'. 1. two trochaic dimeters cat. 2. trochaic dim. cat. 3. base, trochaic dim. cat. 4. cretic trim., trochaic dim. cat. 5. three trochaic orders: tripodia, dipodia, dim. cat.

Str. γ'. 1, 2. iambic dip., trochaic trip. 3. iambic dim., trochaic trip. 4. anacr., base, trochaic trip. 5. iambic dip., trochaic trip. cat., ecbasis. 6. iambic trip. 7, 8. log. (dactyl, trochaic dip.) 9. log. (choriambic hexapodia, dactyl, trochaic dip.)

Str. δ'. 1, 2. iambic dip., trochaic trip. 3. iambic dim. 4, 5. iambic dip., trochaic trip. 6. iambic trip., trochaic dip. 7. log. (iambus, trochaic trip. cat., dactyl, trochaic trip. cat., dactyl, trochaic dip.) 8. dactyl, trochaic dip.

Str. ε. 1. iambic dip., cretic dim. 2. iambic dip., trochaic trip. 3. iambic dip., cretic, trochaic trip., trochaic dip. 4. iambic dip., trochaic dim. cat. 5. iambic

dip., cretic. 6. iambic dip., trochaic trip. 7. iambic dip., cretic trim. 8. log. (iambic dip., trochaic trip., dactyl, trochaic dip.)

First Episode: iambic trimeters, vv. 258—354.

First Stasimon, consisting of,

- (1) three anapaestic systems: 2, 4½, 5. vv. 355—366:
- (2) an ode of three strophes and antistrophes and an epodus, vv. 367—488.

Str. *α*. 1, 2. anacr., base (or bacchius, or syncopated iambic dip.), troch. trip. 3. anacr., troch. dip., troch. trip. 4. iambic dip., cretic dim. 5, 6. iambic dip., cretic. 7, 8. anacr., base, cretic. 9, 10. anacr., base, trochaic trip. 11. iambic dip., cretic dim., trochaic trip. 12. log. (dactyl, trochaic dip. 13, 14. Pherecratic (base, dactylic dim.) 15. Glyconic (base, dactyl, cretic.), Pherecratic.

N.B. Cretic is only a convenient name for a trochaic dip. cat., and a trochaic trip. is called an Ithyphallic. In the same way a verse which consists of cretics having the arsis uniformly resolved is called Pœonic. This multiplication, however, of technical terms which are not absolutely necessary is unscientific, and bears the appearance of pedantry. Probably all metres could be fully explained by the use of about a score technical terms.

Str. *β*'. 1. iambic dip., cretic dim. 2. iambic dip., cretic, trochaic trip. 3. iambic hexapodia. 4. anacr., base, trochaic trip. cat. 5. iambic pentap. 6. iambic dip., trochaic trip. 7, 8. iambic dip., trochaic dim. cat. 9. iambic dip., cretic, trochaic trip. cat. 10. iambic dim. 11. iambic dip., cretic. 12. cretic, trochaic trip. 13, 14, 15. as in strophe *α*.

Str. *γ*'. 1. iambic dip., cretic dim. 2. iambic dip., trochaic dim. cat. 3, 4. iambic dip., cretic. 5. trochaic order: three trochaic dimeters cat. 6. iambic order: two iambic dimeters. 7. log. (iambic dim., dactyl, trochaic trip. cat. dactyl, trochaic trip. cat., dactyl, trochaic trip. cat., dactyl, trochaic dip.) 8, 9, 10. as 13, 14, 15 in *α*, *β*'.

Epodus. 1, 2. iambic dip., cretic. 3. trochaic dim. cat. 4, 5. iambic trim. 6. iambic dip., cretic. 7. iambic

dip., two trochaic dimeters cat. 8. iambic dip., cretic.
 9. iambic dip., trochaic dim. cat. 10. iambic trim.
 11. iambic dim. 12. iambic dip., trochaic dim. cat.

Second Episode: iambic trimeters vv. 489—680. X

Second Stasimon: an ode of four strophes and antistrophes,
 vv. 681—782.

Str. α . 1. two trochaic dimeters cat. 2. trochaic dim.
 cat., cretic, trochaic dim. cat. 3. trochaic dim. cat.
 4. log. (dactyl, trochee, cretic; dactyl, trochee, cretic;
 dactyl, trochee, dactyl, choriambic dim., dactyl, trochee,
 cretic; dactyl, trochee, cretic; choriambus, dactyl, trochee,
 cretic; dactyl, trochaic trip.) 5. log. (base, dactyl, cre-
 tic, dactyl, trochaic dip.) 6. Pherecratic (base \widehat{vuv} ;
 dactylic dim.)

Str. β . 1. log. (iambus, dactyl, cretic, trochee, dac-
 tylic dim.) 2. anacr., base, dactylic dim. 3, 4, 5. dac-
 tylic trim. 6, 7. trochaic dim. cat. 8. log. (base, dactyl,
 cretic; trochee, dactylic dim.)

Str. γ . 1. iambic dip., trochaic dip., three trochaic
 tripodias cat.; trochaic dip., trochaic trip. 2. dactyl,
 trochaic trip. cat. 3. log. (base, dactyl, cretic; chor-
 iambic dim.; dactyl, trochaic trip. cat.; choriambic trim.,
 dactylic dim.) 4. anacr., base, dactylic dim., (monosyllabic
 catalexis). 5. pherecratic (base, dactylic dim.)

Str. δ . 1. iambic dip., cretic trim., trochaic dim. cat.
 2. log. (anacr., base, dactyl, trochaic dim. cat.) 3. iambic
 dip. 4. Cretic trim. 5. log. (trochaic dip., cretic, dactyl,
 trochaic dip.) 6. dactyl, trochaic dip.

N.B. In verse 4 the cretic order is either catalectic, or
 has the last syllable common.

Third Episode: vv. 783—974. (1) six anapaestic systems vv.
 783—809. (2) iambic trimeters vv. 810—974. X \checkmark

Third Stasimon: an ode of two strophes and antistrophes vv.
 975—1034.

Str. α . 1, 2. trochaic dim. cat. 3. trochaic dip.,
 trochaic trip. 4. dactylic pentam. 5, 6, trochaic dim.
 cat. 7. cretic dim., trochaic dim. cat. 8. iambic trim.
 9. cretic dim., trochaic dim. cat. 10. trochaic dim. cat.

Str. β . 1 pæonic trim. 2. ionic a minore (= anacr.
 \widehat{v} and base — —), two dactylic trimeters cat. 3. log.
 (dactyl, choriambic dim., dactyl, trochaic dip.) 4, 5, 6,

7, 8, 9. trochaic dim. cat. 10. base, dactylic heptam.
11. trochaic dim. cat.

Fourth Episode: vv. 1035—1330. (1) iambic trimeters vv. 1035—1071. (2) Commatica: seven strophes and antistrophes, vv. 1072—1177.

Str. α . 1, 2. bacchiac dim.

Str. β . 1. bacchiac dim. 2. bacchius, dochmius.
3. iambic trim.

Str. γ . 1. dochmiac dim. 2. cretic, dochmius. 3. iambic trim.

Str. δ . 1. iambic dip., dochmius. 2. trochaic dim. cat.
3. iambic trim. 4. dochmius, cretic tetram.

Str. ϵ . 1. dochmiac dim. 2. iambic dim. cat. 3. iambic trim. 4. iambic dip., dochmius. 5. dochmius, cretic dim. Mesostrophe α : 1, 2. iambic trim. 3, 4. dochmiac dim. 5. dochmius, cretic dim., dochmius.

Str. ζ . 1. iambic dim. cat., dochmius. 2. dochmiac dim. 3, 4. iambic trim. Mesostrophe β : 1. dochmiac trim. 2. cretic, dochmius. 3. dochmius, cretic dim. 4. dochmiac trim.

Str. η . 1, 2. iambic trip., dochmius. 3. dochmiac trim. 4, 5. iambic trim. Mesostrophe γ : 1. dochmiac dim. 2. iambic dim. 3. dochmiac dim. 4. dochmius, cretic dim. 5. dochmius.

(3) vv. 1178—1330, iambic trimeters, except v. 1307 $\phi\epsilon\tilde{\upsilon}\ \phi\epsilon\tilde{\upsilon}$ an iambus. and vv. 1214, 1256, 1315 iambic dipodias.

Three anapaestic systems, vv. 1331—1342, occupy the place of the Fourth Stasimon.

Fifth Episode: vv. 1343—1447, iambic trimeters, except vv. 1344, 6, 7, trochaic tetram. cat., and a strophe and antistrophe vv. 1407—1411; 1426—1430:

v. 1. dochmius. 2. iambic dim. 3, 4. dochmiac dim.
5. iambic trip. dochmius. 6. pherecratic (base, dactylic dim.)

Commatica: five strophes and antistrophes alternating with ten anapaestic systems, vv. 1448—1577.

Str. α . 1. log. (dactyl, cretic, dactyl, cretic, pherecratic.) 2. iambic dip., trochaic trip. 3. log. (dactylic dim., trochaic dip.) 4. trochaic dim. cat. 5. cretic tetram., trochaic dim. cat.

Str. β . 1. log. (dactylic trim., trochaic dip.) 2. log. (dactyl, trochaic dip.) 3. anacr., base, trochaic trip.

Str. γ'. 1. dactylic trim. with monosyllabic catalexis.
 2. log. (dactylic dim., trochaic dip.) 3. log. (anacr.,
 dactyl, trochaic dip., pherecratic). 4, 5. two iambic
 dimeters. 6. iambic trim. cat. 7. log. (iambus, dactyl,
 trochaic dip.)

Str. δ'. 1. anacr., two bases, dactyl, cretic. 2. ionic
 a minore, cretic. 3. log. (dactylic dim., trochaic dip.)

Str. ε'. 1. iambic dip., trochaic trip. 2. log. (dactyl,
 trochaic dip.) 3. iambic dip., trochaic trip. 4. iambic
 dip., trochaic dim. cat. 5. iambic dip., trochaic trip.
 5. iambic trim. 7. anacr., base, trochaic trip.

Exode: vv. 1578—1673,

vv. 1578—1648, iambic trimeters: vv. 1649—1673
 trochaic trimeters catalectic.



A D D I T I O N S.

V. 893, Commentary. The experiments of Professor Burmeister have proved that this is incorrect. Breathing is the true cause of the sound made by insects, which is in reality a whistle. Insects hum after their wings are cut off, but not when the air-holes of the thorax are closed up. Again, the common house-fly, for instance, does not always hum during its flight.

V. 1110. 'And then he adjusted it very carefully in his grasp, and made two or three experimental picks with it in the air'. The murderer in 'Uncle Silas' by J. S. Le Fanu, Vol. III. p. 302.

Having at length, August 7 th. 1868, obtained a copy of Canter's edition, after the final impression of all these sheets except the last, I am enabled to give a short description of that rare book. It is in 32mo., 3 inches broad by $4\frac{1}{4}$ long, and about $\frac{3}{4}$ of an inch thick. It contains 368 pages. The critical notes to the seven plays take up $12\frac{1}{4}$ of these little pages. Here is a translation of the Title-page: "The Seven Tragedies of Æschylus. In which besides the removal of an infinite number of blemishes, the structure of the odes, which was hitherto unknown, is now first explained; by William Canter of Utrecht. Published at Antwerp, from the press of Christopher Plantinus. 1580." It is dedicated in Greek to Peter Victorius, whose text Canter adopts without inserting his own corrections. At the end we have the Approbatio of 'Thomas Gozeus a Bellomonte, Professor of Theology and Inspector of Books': "I have read through a Sophocles and Æschylus and the observations made upon them by William

Canter, and have found nothing objectionable. Done at Louvain, April 1, 1570."

Canter prefaces his critical notes to the Choephoræ as follows: "Quemadmodum hæc tragoedia principio caret, sic etiam iis quæ insuper præponi debent, destituitur: quorum nos utrique, quantum poterimus adferemus remedii. Hæc igitur præponenda sunt.

Ἐπίθεσις τῆς τοῦ Αἰσχύλου Τραγωδίας, ἣ ἐπιγράφεται χοηφόροι. Ἡ μὲν σκηνὴ τοῦ δράματος ἐν Ἀργεὶ ὑπόκειται· ὁ δὲ χορὸς ἐκ παρθένων ἐντοπίων συνέστηκεν, αἱ τὰς χοῶς πρὸς τὸν Ἀγαμέμνονος τάφον κομίζουσιν. ἡ δ' ὑπόθεσις. Ὀρέστης ἐκ φυγῆς ἐπανιών. καὶ τὴν τε Κλυταιμνήστραν ἅμα καὶ τὸν Αἰγισθὸν κτείνων."

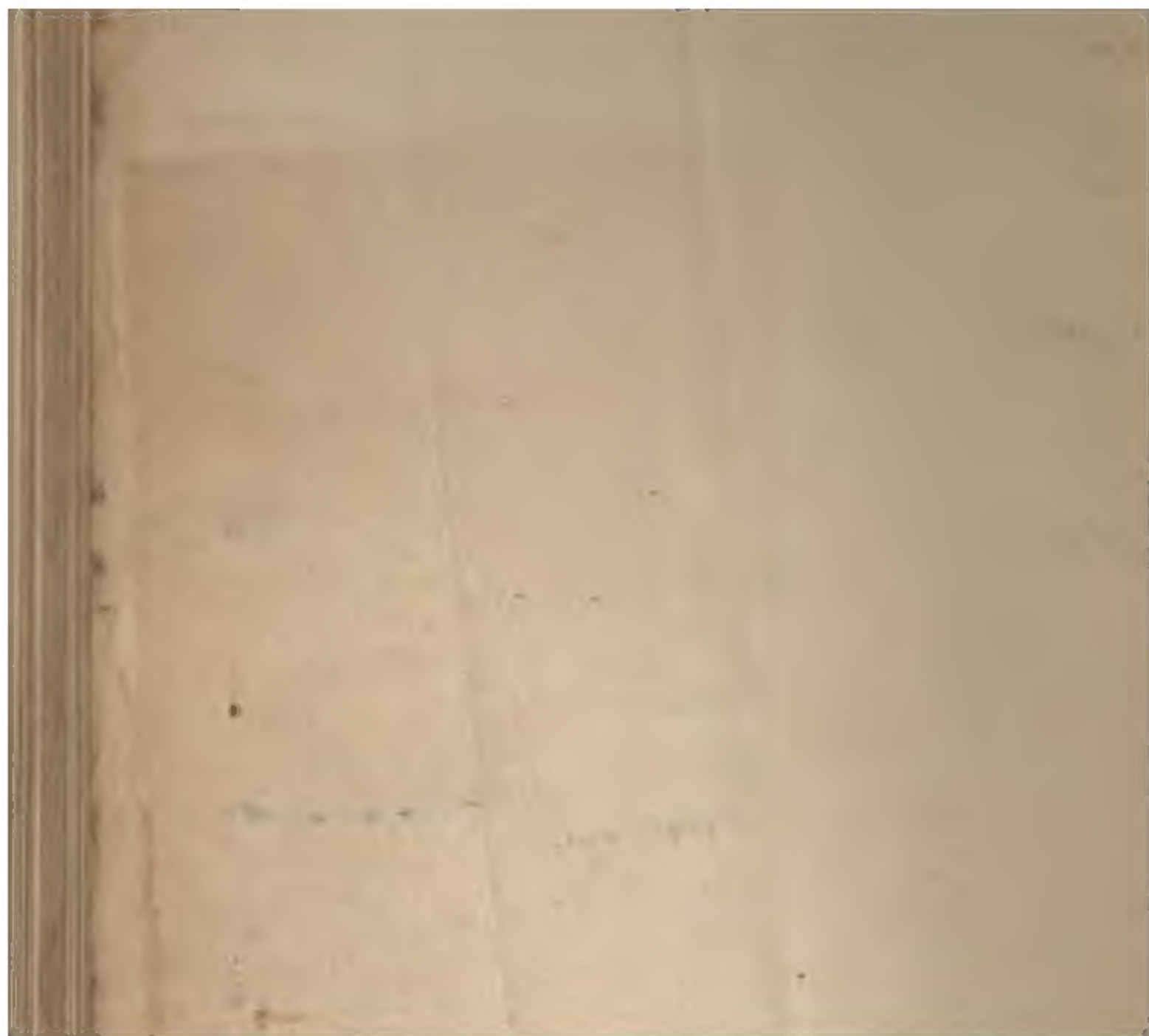
This Argument, it will be observed, is 'about four lines' as I have supposed above. *παρθένων* is wrong: it should be *γυναικῶν*. *ἐντοπίων* is right; as I have proved at p. XII of my Choephoræ, independently of Canter. With reference to the lacuna in the Prologue of the Choephoræ he says: "Jam quod ad principium tragoediæ pertinet, id nobis *fere totum* conservavit in Ranis Aristophanes."

THE END.









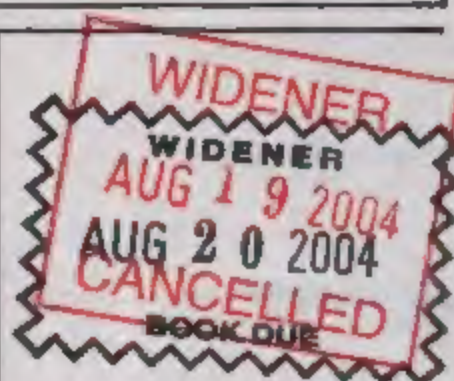


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