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RIPIDES

HECUBA



*INTRODUCTION
& TEXT*

NOTES

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EURIPIDES
HECUBA

EDITED

WITH INTRODUCTION AND NOTES

BY

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PART I.—INTRODUCTION AND TEXT

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P R E F A C E.



IN preparing the Introduction and Notes, the following have been especially consulted—Hermann, Porson, Musgrave, Barnes, Dindorf, Kirchhoff, Nauck, Paley, Weil; with Dindorf's collection of the Scholia. Reference has been made to Jelf and Goodwin on grammatical points.

The text is based on that of Nauck; but W. Dindorf and Kirchhoff have been referred to throughout, and a list is added of the chief variations from the MSS. and the Oxford Text.

The Editor wishes to acknowledge gratefully the kindness of Mr. F. A. Haverfield, late Scholar of New College, who has looked over the manuscript of the Notes, and given valuable suggestions for these and the Introduction; of Mr. Evelyn Abbott, Fellow of Balliol College, who has revised the proof-sheets of the Introduction and Notes; of Mr. R. W. Raper, Fellow of Trinity College, who has corrected the Introduction; and of Mr. E. N. P. Moor, late Scholar of Balliol College, who has assisted in many of the Notes and looked through the proofs of the whole.

C. H. R.

INTRODUCTION.



1. Date of the Play.

THE date of the *Hecuba* is unknown; but internal evidence supplies some cue. The parody of line 172 in the *Clouds* of Aristophanes, which came out in 423 B.C., points to a period preceding this; while the apparent reference in line 458 to the purification of Delos by the Athenians, and, in line 649, to the capture of the Spartans in Sphacteria, is in favour of a time soon after 425 B.C., when those events took place. The date of the play has been fixed, therefore, for 424 B.C., the fourth year of the eighty-eighth Olympiad.

2. The Legend.

Hecuba, like *Priam*, is a type of misfortune in antiquity. Her story supplies one of the many plays based on the legend of Troy. The subject of *Polyxena* had been previously treated by Arctinus of Miletus (?), in the *Taking of Troy*; by Lesches of Mytilene (?), in the *Lesser Iliad*; by the lyric poet *Ibycus*; and by *Sophocles*, in the play which bears her name: of *Polydorus* only the Homeric legend remained. After *Euripides*, both episodes were largely embellished. According to *Philostratus*, *Polyxena* was the betrothed of *Achilles*: *Achilles* was slain by *Paris* in the temple of *Thymbraean Apollo*, where he had gone to receive his bride; and *Polyxena* fled to the Grecian camp and killed herself upon his tomb. *Pacuvius*, in the '*Iliona*,' follows *Euripides* in committing *Polydorus* to the charge of *Polymestor*: but *Iliona*, wife of *Polymestor* and daughter of *Priam*, brings up *Polydorus*, her brother, as her own son *Deiphilus*, *Deiphilus* as *Polydorus*; and *Polymestor*, who is bribed by the Greeks to slay *Polydorus*, slays, by mistake, *Deiphilus*.

The antecedents of the 'Hecuba' are given in the opening speech. The plot of the play exhibits several variations from Homer and the received legend. Artistic reasons may account for some of these. The apparent position of Achilles' tomb at the scene of the play, the Thracian Chersonese (l. 37), may be more poetic than its acknowledged site in the Troad. In Homer, Polydorus is the son of Priam and Laothoe, and is killed in battle by Achilles: to make him the son of Hecuba (l. 3) and slay him by the hands of her friend Polymestor (l. 25), heightens the picture of her sorrows. The argument may require that Odysseus' entry into Troy should have been known to Hecuba (l. 243), not, as in Homer, to Helen only. But it is not clear why Hecuba, who in Homer is the daughter of Phrygian Dymas, becomes in Euripides (l. 3) the daughter of Cisseus. The object is perhaps to account for her friendship with Polymestor of Thrace: Cisseus being also a Thracian king. But all mention of this is omitted; while new details are added elsewhere, for which no sufficient reason can be given. Euripides is probably following some authority, perhaps the Lesser Iliad.

(*Note*.—The story of Polyxena's betrothal to Achilles is apparently unknown to Euripides. Distinct reference must otherwise have been somewhere made to it (e.g. ll. 37, 135, 389): the first half of the play would have turned upon it. Yet, in ll. 97, 116, Achilles claims vaguely a sacrifice; and the more definite demand of ll. 40, 390, is evidently a reflection of the decision of the Greek council. (On *νύμφην ἀννυμφον*, l. 612, see note *ad loc.*). The legend, based perhaps on this play, belongs to later Greek and Latin romance,—Dictys of Crete, Dares the Phrygian, Philostratus, Hyginus.)

3. Analysis of the Play.

(The scene is laid throughout at the Greek encampment on the Thracian Chersonese.)

Prologus, 1-99.

The Shade of Polydorus appears above Agamemnon's tent. He tells of his own murder by Polymestor and of the coming sacrifice of Polyxena. He has haunted Hecuba in dreams; and to obtain burial, will be washed up by the sea at the feet of a Trojan woman. But hush! Hecuba herself is here, how fallen from her royal estate! (1-59.)

Hecuba approaches from the tent of Agamemnon, dressed as a slave and supported by Trojan women. She bewails her fortune, and tells how she has been distracted by visions of the night about the safety of Polydorus and Polyxena. The Shade of Achilles, also, has asked for the guerdon of a Trojan maid. (60-99.)

Parodus, 100-154.

The Chorus, composed of captive Trojan women, enter the orchestra, singing: 'Hecuba, we are come to bear thee ill-tidings. The Greeks have determined on the sacrifice of Polyxena. Pray Agamemnon and all the gods to save her.'

First Epeisodion, 155-443.

Hecuba, in anguish, calls forth Polyxena; who laments her fate for her mother's sake, but desires it for her own. (155-215.)

Odysseus enters. He informs Hecuba of the decree, and bids her obey it without resistance. She entreats him for the sake of past favour, of Polyxena's guiltlessness, and her own destitution, to dissuade the Greeks from their project. Odysseus answers: he will repay the favours by saving Hecuba who gave them; Polyxena he cannot save: on her sacrifice depends the honouring of heroes, which is the secret of Hellenic greatness. (216-331.)

Hecuba appeals to Polyxena to plead with Odysseus: he also has children and will pity her. But Polyxena is willing to die: she has fallen low in life: to live longer might only mean to fall yet lower. (332-378.)

Then Hecuba would die instead of her; or, at least, die with

her. But Odysseus refuses. He leads away Polyxena ; and Hecuba is left, fainting with grief, upon the ground. (379-443.)

First Stasimon, 444-483.

The Chorus wonder to what land of captivity in Greece they will be taken. Alas ! for their ruined country, which they have left for the tents of slavery.

Second Epeisodion, 484-625.

Talthybius enters. He pities the lot of Hecuba, and summons her to the burial of Polyxena ; whose noble death he describes. Hecuba, of all women, is the most blest in children, and the most unfortunate. (484-582.)

Hecuba laments the multitude of her sorrows. Yet Polyxena's nobleness lessens the grief at her loss : strange how strong is a noble nature. Commanding that no Greek shall touch the body, she sends a hand-maid to fetch sea-water for the laying out : she will bury her daughter as richly as she can. (583-625.)

Second Stasimon, 627-657.

Meanwhile the Chorus sing : It was an evil day when Paris sailed to Greece for Helen. His judgment of the goddesses on Ida has brought sorrow on Trojan women and on Greek alike.

Third Epeisodion, 658-904.

The hand-maid re-enters with the dead body of Polydorus, which she has found on the sea-shore. Hecuba bewails the fulfilment of her dream, and curses the treachery of Polymestor. (658-720.)

Agamemnon enters : Why has Hecuba delayed the burial of Polyxena ? At first she turns from him, immersed in thought ; but, seeing that, without his aid, she cannot avenge her son, raises his pity by showing him the body of Polydorus, and begs him, in the name of justice and his love for Cassandra, to help her to punish Polymestor. Agamemnon hesitates : Polymestor is a friend of the Greeks, Hecuba their enemy. Then let him, at least, connive at her vengeance : she can carry it out with the

aid of her women. He consents; and an attendant is despatched for Polymestor. (721-904.)

Third Stasimon, 905-952.

The Chorus lament the fate of Troy, and describe how it fell at the dead of night, and they were led away captive to the sea, execrating the unholy marriage of Helen and Paris.

Exodus, 953-1295.

Polymestor enters with his children, and enquires of Hecuba why he has been summoned. She wishes to tell him of a place where gold has been buried in Troy. There is also with her a secret treasure, saved from Troy, of which she desires him to take charge. She takes him into the tent to receive the treasure. (953-1022.)

As the Chorus prophesy the fate of his crime, cries are heard from him within; and Hecuba enters saying that, with her women, she has put out Polymestor's eyes and slain his children. She retires as he bursts from the tent, groping wildly for the murderesses and bewailing his lost sight. (1023-1108.)

Agamemnon enters at the cries, and Polymestor sets forth his case to him. It was for the Greeks he killed Polydorus, and kept the gold. He then describes how, in the tent, the Trojan women clustered round his seat, holding him by force, while they murdered his children and put out his eyes. All this he has suffered for Agamemnon. (1109-1182.)

Then Hecuba speaks in turn. Her plea, she says, lies in facts. A barbarian, in the nature of things, could never be the friend of a Greek; if Polymestor had acted for the Greeks, why had he waited till the fall of Troy? He acted from greed of gold; and Agamemnon, if he supports him, will be a lover of evil. (1183-1251.)

Agamemnon decides in Hecuba's favour. Whereon Polymestor prophesies the metamorphosis of Hecuba into a dog, and Agamemnon's murder by Clytemnestra. Agamemnon, in anger, orders him to be carried off to a desert island. (1251-1295.)

4. Remarks on the Play.

The play, on its artistic side, has been justly censured by Hermann and Schlegel. It violates the Aristotelean maxim, *οὐ περὶ ἓνα ἀλλὰ περὶ μίαν πράξιν*,—wants unity of action, being (like the *Andromache*) divided into two distinct movements, the sacrifice of Polyxena, and the murder of Polydorus, with its punishment: movements not sufficiently combined in the proposed motive of ‘the sorrows of Hecuba,’ especially as the last turns less on a sorrow than on its revenge. It exhibits the common faults of Euripides—the explanatory introduction, ll. 1–54 (condemned by Horace; partly, perhaps, due to a love for manipulating legend): the inappropriate choric odes, like the first stasimon, (l. 444): the forensic character of the dialogue, as in the scene between Hecuba and Polymestor (l. 1132: cf. on l. 299). The ferocity of Hecuba may be defensible in a barbarian; but there is a want of taste in Agamemnon going in person for Hecuba (l. 726), in his judgment and banishment of the Thracian king (l. 1285). The characters of Agamemnon and Polymestor are lifeless: and the force of the last episode is dissipated in a series of ingenious situations.

On the other hand, the episode of Polyxena is strong and human: the description of her death, like most of the poet’s descriptions, possessing especial beauty. The inappropriateness of the choric odes is partly cancelled by their prettiness. And that the play as a whole must have appealed to at least some generations, is shown by the host of imitations, such as the *Hiona* of Pacuvius, which followed it, and of manuscripts, which have perpetuated it, surpassing in number those of any other play, except the *Orestes* and *Phoenissae*.

Other points in the play, the philosophic theory of religion, l. 799, and of morality, l. 592; the general sophistic tone, ll. 299, 1132; with the misogyny, l. 1178—all attacked by Aristophanes—have been referred to in the notes. They are well treated by Mr. Browning in his *Aristophanes’ Apology*. It is sufficient here to say that in religion and morality, as in art,

Euripides reflected the free-thinking spirit of his age; that, if he helped to destroy the old, he did something to build the new; and that, if he took down tragedy from its divine basis of fate, he tried to reinstate it on the more appreciable basis of human nature. Later criticism may prefer the fateful grandeur of Aeschylus or the self-control of Sophocles; but the 'humanity' of Euripides possessed a wider and more general popularity with his immediate successors. It was by recitations from his plays, not from those of his two rivals, that the Athenian captives saved their lives at Syracuse; the Parthian king Orodes was attending an exhibition of the *Bacchae* when the news arrived of the defeat and death of Crassus in B.C. 55; the Byzantine drama, *Χριστὸς Πάσχων*, was little else than a cento of lines from Euripides.

5. Scenic arrangements of the Play.

(‘Right’ and ‘left’ = the spectators’ right and left.)

The Greek theatre, open to the sky, and generally built on the side of a hill, was divided into three parts: the seats of the spectators, the orchestra, and the stage.

Of these, the seats of the spectators, *κοῖλον*, or the hollow, formed the larger arc of a circle; the ends of which stretched towards either side of the stage.

The orchestra, *ὄρχήστρα*, or dancing-place, formed a segment of the circle. It was enclosed by the seats of the spectators and the stage, and lay at the ground-level, twelve feet below the lowest seats. The larger part of it, extending from the stage, was covered by a platform; called *θυμέλη*, from an altar of Bacchus (*θυμέλη*), which was in the centre of it. This platform is the part chiefly used by the chorus. It was six feet above the ground, and widened, as it approached the stage, into two passages, *δρόμοι*, which ran to right and left between the stage and the ends of the spectators’ seats, and were entered from beneath the stage by two *πάροδοι*. The *χορός* were fifteen in

number, and were under a leader, *κορυφαῖος*¹. As they chanted the entrance-ode, (called, like the entrance itself, 'parodus'), they passed through one of the parodoi, (the right, if from the neighbourhood, as here, l. 100: the left, if from a distance), moved along the corresponding *δρόμος*, and so took up their station before the central altar; never leaving the orchestra till the end of the play. The other odes, called *στάσιμα*, or station-songs, they chanted from this station,—the *στροφή*, turning-song, moving to the left: the *ἀντιστροφή*, returning-song, to the right: the *ἐπώδός*, after-song, remaining still. In these choric odes, the whole of the chorus took part, though often speaking of themselves in the singular, as in l. 476: in the dialogue, the coryphaeus alone spoke, taking the part of a fourth actor.

The stage, *λογεῖον*, or speaking place, was a straight narrow platform, stretching in front of the orchestral platform with its *ἑρόμοι* and six feet above it, i. e. on a level with the front seats of the spectators. The back-ground was formed by the palace of a king; here the tent of Agamemnon—and other buildings. In these there were three main entrances: a central one for the protagonist, by which Hecuba would always enter and leave (see on l. 541: one on the right for the deuteragonist, by which Polyxena probably enters l. 178): one on the left for the tritagonist, perhaps not used in this play. There were also two other entrances, one at each end of the stage, the right for actors coming from the town or neighbourhood, the left for those from the country, — as in the choric parodoi, which lay immediately below. By the first of these would enter Odysseus (l. 218), Talthybius (l. 484), Agamemnon (l. 726): by the last, the Attendant (l. 658), and Polymestor (l. 953). In front of these entrances (and apparently referring also to the underlying parodoi), were revolving doors in the form of a triangular prism, *περίακτοι* (sc. *θύραι*), which represented changes of scenery: that on the right here repre-

¹ To be distinguished from the *χορηγός*, who paid the chorus, and the *χοροδιδάσκαλος*, who taught them.

senting the camp; that on the left, first the sea-shore for the Attendant's entrance, then, by a revolution, the distant country for the entrance of Polymestor. There were other stage contrivances, e. g. the crane, *γέρανος*, by which Polydorus is probably suspended above the tent of Agamemnon; the moveable chamber, *ἐκκίκλημα*, which is rolled forward, disclosing the dead children of Polymestor in its interior, l. 1056. The actors, always men, were three only in number: the first actor, *πρωταγωνιστής*; the second, *δευτεραγωνιστής*; the third, *τριταγωνιστής*. Consequently one actor had often to take several parts, using for this purpose different masks. Thus, while the protagonist here takes the part of Hecuba throughout, the deuteragonist takes probably the parts of Polyxena, Talthybius, and Agamemnon; the tritagonist, those of Polydorus, Odysseus, the Attendant, and Polymestor. But any number of mutes could be brought on the stage, as the attendants of Hecuba (l. 59); the children and guards of Polymestor (l. 953); the attendants of Agamemnon (l. 1109).

The play is divided into acts by the choric odes,—all that comes before the parodus being called the prologue, *πρόλογος*; all that comes between two odes, an episode, *ἐπεισόδιον*; all that comes after the last stasimon, the *ἔξοδος*.

6. MSS. and Scholia.

The text of Euripides was at the mercy of actors until the orator Lycurgus, circ. 330 B.C., procured an official text of the three great tragedians. Euripides became the most popular: but of his plays, the nineteen which have come down to us were preferred to the rest; and, in Byzantine times, nine of these, one of which was the Hecuba, were selected as superior to the other ten; the nine, again, being later narrowed down to three, the Orestes, Phoenissae, and Hecuba. The MSS. were written, some on parchment, some on paper. Their number and value correspond to the popularity of the text: few of Aeschylus and Sophocles remain, many of Euripides.

especially of the favoured nine plays, and most especially, of the still more favoured three. The *Hecuba*, therefore, is one of the three best supported of Greek plays. The MSS. of Euripides date from the twelfth and thirteenth centuries. They have been arranged by Adolph Kirchhoff (Berlin, A.D. 1855), in an order of merit, designated by the letters of the alphabet. The best, containing the *Hecuba*, are 'A,' Marcianus, at Venice ('471'); 'B,' Vaticanus, at Rome, '909'; 'E,' Parisinus, at Paris, ('2712'). The first printed edition of Euripides was from the press of Janus Lascaris, Florence, A.D. 1496, containing four plays, of which the *Hecuba* was not one; the second, from the Aldine Press in Venice, A.D. 1503, containing all but the *Electra*.

Commentaries were written on classical authors by ancient scholars, chiefly of Alexandria and Byzantium: of whom the Alexandrines, especially Dionysius Thrax, Aristarchus, Aristophanes of Byzantium, Didymus and Timachidas, contributed much that was useful; the Byzantines, though their work was voluminous, produced little that was of any value. These commentaries were of three kinds: (1) a few continuous commentaries; (2) 'glosses,' explanations of words written over the word explained; (3) 'scholia,' marginal notes written at the side of the text, often obscuring or corrupting the text, but occasionally suggesting correct readings from better MSS., since lost, which the Scholiast had at his command. The scholia of Euripides, which are very numerous, were mostly drawn from Didymus, and perhaps Dionysius Thrax: both of whom lived in the first century B.C. They were first printed by Bishop Arsenius in 1533; but his work was imperfect:—they have lately been published in a complete form by W. Dindorf, Oxford, 1863.

HECUBA.



DRAMATIS PERSONAE.

SHADE OF POLYDORUS, *son of Priam and Hecuba.*

HECUBA, *wife of Priam, and mother of Polydorus.*

POLYXENA, *daughter of Priam and Hecuba.*

ODYSSEUS, *king of Ithaca.*

TALTHYBIUS, *herald of Agamemnon.*

AGAMEMNON, *king of Mycenae.*

POLYMESTOR, *king of the Thracian Chersonese.*

ATTENDANT of Hecuba.

CHORUS of captive Trojan women.

PROLOGUE.

*Scene: Greek encampment on coast of THRACIAN CHERSONESE.
The Shade of POLYDORUS appears above the tent of Agamemnon.*

Πολύδωρος.

Ἦκω νεκρῶν κευθμῶνα καὶ σκότου πύλας
λιπῶν, ἴν' Ἀιδης χωρὶς ᾠκίσται θεῶν,
Πολύδωρος, Ἐκάβης παῖς γεγῶς τῆς Κισσέως,
Πριάμου τε πατρός, ὅς μ', ἐπεὶ Φρυγῶν πόλιν
5 κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῶ,
δείσας ὑπεξέπεμψε Τρωικῆς χθοῖος
Πολυμήστορος πρὸς δῶμα, Θρηκίου ξένου,
ὃς τὴν ἀρίστην Χερσονησίαν πλάκα
σπείρει, φίλιππον λαὸν εὐθύνων δορί.
10 πολλὴν δὲ σὺν ἔμοι χρυσὸν ἐκπέμπει λάθρα
πατήρ, ἴν', εἴ ποτ' Ἴλίου τείχη πέσοι,
τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίου.

- νεώτατος δ' ἦν Πριαμιδῶν. ὃ καί με γῆς
 ὑπεξέπεμψεν· οὔτε γὰρ φέρειν ὄπλα
 15 οὔτ' ἔγχος οἶός τ' ἦν νέῳ βραχίονι.
 ἕως μὲν οὖν γῆς ὄρθ' ἔκειθ' ὀρίσματα,
 πύργοι τ' ἄθραυστοι Τρωικῆς ἦσαν χθονός,
 Ἐκτωρ τ' ἀδελφὸς οὐμὸς ἠτύχει δορί,
 καλῶς παρ' ἀνδρὶ Θρηκί, πατρῷῳ ξένῳ,
 20 τροφαῖσιν, ὥς τις πτόρθος, ἠΐξόμην τάλας.
 ἐπεὶ δὲ Τροία θ' Ἐκτορός τ' ἀπίλλυται
 ψυχῇ, πατρώα θ' ἐστία κατεσκάφη,
 αὐτὸς δὲ βωμῷ πρὸς θεοδμήτῳ πίτνει,
 σφαγεῖς Ἀχιλλέως παιδὸς ἐκ μαιφόνου,
 25 κτείνει με χρυσοῦ τὸν ταλαίπωρον χάριν
 ξένος πατρῶος, καὶ κτανῶν ἐς οἶδμ' ἄλὸς
 μεθῆχ', ἵν' αὐτὸς χρυσοῖν ἐν δόμοις ἔχη.
 κεῖμαι δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλῳ,
 πολλοῖς διαύλοις κυμάτων φορούμενος,
 30 ἄκλαυστος, ἄταφος· νῦν δ' ὑπὲρ μητρὸς φίλης
 Ἐκάβης αἴσσω, σῶμ' ἐρημώσας ἐμόν,
 τριταῖον ἤδη φέγγος αἰωρούμενος,
 ὅσον περ ἐν γῇ τῆδε Χερσονησίᾳ
 μήτηρ ἐμὴ δύστηνος ἐκ Τροίας πάρα.
 35 πάντες δ' Ἀχαιοὶ ναῦς ἔχοντες ἥσυχοι
 θάσσουσ' ἐπ' ἀκταῖς τῆσδε Θρηκίας χθονός·
 ὁ Πηλέως γὰρ παῖς, ὑπὲρ τύμβου φανείς,
 κατέσχ' Ἀχιλλεὺς πᾶν στράτευμ' Ἑλληνικόν,
 πρὸς οἶκον εὐθύνοντας ἰναλίαν πλάτην·

- 40 αἰτεῖ δ' ἀδελφὴν τὴν ἐμὴν Πολυξέην
 τύμβῳ φίλον πρόσφαγμα καὶ γέρας λαβεῖν.
 καὶ τεύξεται τοῦδ', οὐδ' ἀδώρητος φίλων
 ἔσται πρὸς ἀνδρῶν· ἢ πεπρωμένη δ' ἄγει
 θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἡματι.
- 45 δυοῖν δὲ παῖδοιν δύο νεκρῶ κατόψεται
 μήτηρ, ἐμοῦ τε τῆς τε δυστήνου κόρης.
 φανήσομαι γάρ, ὡς τάφου τλήμωνι τύχῳ,
 δούλης ποδῶν πάροιθεν ἐν κλυδωνίῳ.
 τοὺς γὰρ κάτω σθένοντας ἐξητησάμην
- 50 τύμβου κυρῆσαι, κεῖς χέρας μητρὸς πεσεῖν·
 τοῦμόν μὲν οὖν, ὅσονπερ ἠθέλον τυχεῖν,
 ἔσται· γεραιᾶ δ' ἐκποδῶν χωρήσομαι
 Ἐκάβη· περᾶ γὰρ ἦδ' ὑπὸ σκηνῆς πόδα
 Ἀγαμέμνονος, φάντασμα δειμαίνουσ' ἐμόν.

·HECUBA is seen coming out of the tent of Agamemnon, dressed as a slave and supported by Trojan women.)

- φεῦ·
- 55 ὦ μήτηρ, ἦτις ἐκ τυραννικῶν δόμων
 δούλειον ἡμαρ εἶδες, ὡς πράσσεις κακῶς,
 ὅσονπερ εὔ ποτ'· ἀντισηκώσας δέ σε
 φθείρει θεῶν τις τῆς πάροιθ' εὐπραξίας.

(The shade of POLYDORUS retires. HECUBA enters.)

Ἐκάβη.

- ἄγετ', ὦ παῖδες, τὴν γραῦν πρὸ δόμων,
 60 ἄγετ', ὀρθοῦσαι τὴν ὀμόδουλον,
 Τρῳάδες, ὑμῖν, πρόσθε δ' ἀνασσαν·

- λάβετε, φέρετε, πέμπετ', αἰείρετέ μου
 γεραιᾶς χειρὸς προσλαζύμεναι·
- 65 κάγώ, σκολιῶ σκίπωνι χερὸς
 διερειδομένα, σπεύσω βραδύποιον
 ἤλυσιν ἄρθρων προτιθείσα.
 ὦ στεροπα Διός, ὦ σκοτία νύξ,
 τί ποτ' αἶρομαι ἔννουχος οὕτω
- 70 δείμασι, φάσμασιν; ὦ πότνια Χθών.
 μελανοπτερύγων μάτερ ὀνείρων,
 ἀποπέμπομαι ἔννουχον ὄψιν,
 ἣν περὶ παιδὸς ἐμοῦ τοῦ σωζομένου κατὰ Θρήκην
- 75 ἀμφὶ Πολυξείνης τε φίλης θυγατρὸς δι' ὀνείρων
 φοβερὰν ὄψιν ἔμαθον, ἐδάην.
 ὦ χθόνιοι θεοί, σώσατε παιδ' ἐμόν,
 80 ὃς μόνος οἴκων * ἄγκυρ' ἀμῶν
 τὴν χιονώδη Θρήκην κατέχει,
 ξείνου πατρίου φυλακαῖσιν.
 ἔσται τι νέον,
 ἥξει τι μέλος γοερὸν γοεραῖς.
- 85 οὐποτ' ἐμὰ φρὴν ὠδ' ἀλίαςτος
 φρίσσει, ταρβεῖ.
 ποῦ ποτε θείαν Ἑλένου ψυχὰν
 ἢ Κασάνδραν ἐσίδω, Τρῳάδες,
 ὡς μοι κρίνωσιν ὀνείρους;
- 90 εἶδον γὰρ βαλιὰν ἔλαφον λύκοι αἵμοι χαλᾷ
 σφαζομέναν, ἀπ' ἐμῶν γονάτων σπασθεῖσαν
 ἀνάγκα

οἰκτρῶς. καὶ τόδε δεῖμά μοι·
 ἦλθ' ὑπὲρ ἄκρας τύμβου κορυφᾶς
 105 φάντασμά 'Αχιλέως· ἦται δὲ γέρας
 τῶν πολυμόχθων τινὰ Τρωιάδων.
 ἀπ' ἐμᾶς οὖν, ἀπ' ἐμᾶς τόδε παιδὸς
 πέμψατε, δαίμονες, ἱκετεύω.

PARODUS.

(Enter the CHORUS.)

Χορός.

100 Ἐκάβη, σπουδῇ πρὸς σ' ἐλιάσθην,
 τὰς δεσποσύνους σκηναὶς προλιποῦσ',
 ἴν' ἐκληρώθην καὶ προσετάχθην
 δούλη, πόλεως ἀπελαυνομένη
 τῆς Ἰλιάδος, λόγχης αἰχμῇ
 105 δοριθήρατος πρὸς Ἀχαιῶν,
 οὐδὲν παθέων ἀποκουφίζουσ',
 ἀλλ' ἀγγελίας βάρος ἀραμένη
 μέγα, σοί τε, γύναι, κῆρυξ ἀχέων.
 ἐν γὰρ Ἀχαιῶν πλήρει ξυνόδῳ
 110 λέγεται δόξαι σὴν παῖδ' Ἀχιλεῖ
 σφάγιον θέσθαι· τύμβου δ' ἐπιβὰς
 οἶσθ' ὅτε χρυσεῖς ἐφάνη σὺν ὄπλοις,
 τὰς ποντοπόρους δ' ἔσχε σχεδίας,
 λαίφη προτόνοις ἐπερειδομένας,

- 115 τάδε θωύσσω·
 ποιῆ δῆ, Δαναοί, τὸν ἔμδν τύμβον
 στέλλεσθ' ἀγέραστον ἀφέντες ;
 πολλῆς δ' ἔριδος συνέπαισε κλύδων,
 δόξα δ' ἐχώρει δίχ' ἀν' Ἑλλήνων
- 120 στρατὸν αἰχμητήν, τοῖς μὲν διδόναι
 τύμβῳ σφάγιον, τοῖς δ' οὐχὶ δοκοῦν.
 ἦν δὲ τὸ μὲν σὸν σπεύδων ἀγαθὸν
 τῆς μαντιπόλου Βάκχης ἀνέχων
 λέκτρ' Ἀγαμέμνων·
- 125 τὼ Θησείδα δ', ὄξω Ἀθηνῶν,
 δισσῶν μύθῳι ρήτορες ἦσαν·
 γνώμη δὲ μιᾷ συνεχωρείτην,
 τὸν Ἀχιλλεῖον τύμβον στεφανοῦν
 αἵματι χλωρῷ, τὰ δὲ Κασάνδρας
- 130 λέκτρ' οὐκ ἐφάτην τῆς Ἀχιλείας
 πρόσθεν θήσειν ποτὲ λόγχης.
 σπουδαὶ δὲ λόγων κατατεινομένῳ
 ἦσαν ἴσαι πῶς, πρὶν ὁ ποικιλόφρων
 κόπις, ἠδὲ λόγος, δημοχαριστής,
- 135 Λαερτιάδης πείθει στρατιὰν
 μὴ τὸν ἄριστον Δαναῶν πάντων
 δούλων σφαγίῳι οἴνεκ' ἀπωθεῖν.
 μηδὲ τιν' εἰπεῖν παρὰ Περσεφόνη
 στάντα φθιμένῳι
- 140 ὡς ἀχάριστοι Δαναοὶ Δαναοῖς
 τοῖς οἰχομένοις ὑπὲρ Ἑλλήνων

- Τροίας πεδίον ἀπέβησαν.
 ἤξει δ' Ὀδυσσεὺς ὅσον οὐκ ἤδη,
 πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν,
 145 ἔκ τε γεραιᾶς χερὸς ὀρμήσων.
 ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμούς,
 ἴξ' Ἀγαμέμνονος ἰκέτις γονάτων,
 κήρυσσε θεοὺς τοὺς τ' οὐρανίδας
 τοὺς θ' ὑπὸ γαῖαν.
 150 ἢ γάρ σε λιταὶ διακωλύσουσ'
 ὄρφανὸν εἶναι παιδὸς μελέας,
 ἢ δεῖ σ' ἐπιδεῖν τύμβου προπετῆ
 φοινισσομένην αἵματι παρθένον
 ἐκ χρυσοφύδρου
 δειρήσ νασμῶ μελανανγεί.

FIRST EPEISODION.

Ἐκάβη.

- 155 οἱ γὰρ μελέα, τί ποτ' ἀπύσω ;
 ποῖαν ἀχώ, ποῖον ὀδυρμόν ;
 δειλαία δειλαίου γήρως, ~~καὶ~~ (καὶ)
 δουλείας τᾶς οὐ τλατᾶς,
 τᾶς οὐ φερτᾶς ὥμοι μοι.
 160 τίς ἀμύνει μοι ; ποία γέννα,
 ποία δὲ πόλις ;
 φροῦδος πρέσβυς, φροῦδοι παῖδες.
 ποῖαν, ἢ ταύταν ἢ κείναν,

- στείχω; * ποῖ δ' ἦσω πόδα; τίς θεῶν
 165 ἢ * δαίμων νῶν ἐπαρωγός;
 ᾧ κάκ' ἐνεγκοῦσαι Τρωάδες, ᾧ
 κάκ' ἐνεγκοῦσαι
 πῆματ', ἀπωλέσατ', ὠλέσατ'. οὐκέτι μοι βίος
 ἀγαστὸς ἐν φάει.
 170 ᾧ τλάμων ἄγησαί μοι
 πούς, ἄγησαι τᾷ γραία
 πρὸς τάνδ' αὐλάν· ᾧ τέκνον; ᾧ παῖ
 δυστανοτάτας ματέρος, ἔξελθ',
 ἔξελθ' οἴκων· αἶε ματέρος
 175 αὐδάν, ᾧ τέκνον, ὡς εἰδῆς
 οἴαν οἴαν αἴω φάμαν
 περὶ σᾶς ψυχᾶς.

(POLYXENA enters from the tent.)

ΠΟΛΥΞΕΝΗ.

- ἰώ,
 μᾶτερ μᾶτερ, τί βοᾶς; τί νέον
 καρύξασ' οἴκων μ', ὥστ' ὄρνιν,
 180 θάμβει τῷδ' ἐξέπταξας;

Ἑκάβη.

οἴμοι, τέκνον.

Πολυξένη.

τί με δυσφημεῖς; φροῖμίᾳ μοι κακά.

Ἑκάβη.

αἰαί. σᾶς ψυχᾶς. *Camele*

Πολυξένη.

ἐξαύδα, μὴ κρύψῃς δαρὸν.

185 δειμαίνω, δειμαίνω, μᾶτερ,
τί ποτ' ἀναστένεις.

Ἑκάβη.

τέκνον ὦ τέκνον μελέας ματρός.

Πολυξένη.

τί τόδ' ἀγγέλλεις;

Ἑκάβη.

σφάξαι σ' Ἀργείων κοινὰ

190 συντείνει πρὸς τύμβον γνώμα
*Πηλεία γέννα.

Πολυξένη.

οἴμοι, μᾶτερ, πῶς φθέγγει
ἀμέγαρτα κακῶν; μάνυσόν μοι,
μάνυσον, μᾶτερ.

Ἑκάβη.

105 αὐδῶ, παῖ, δυσφήμους φάμας·
ἀγγέλλουσ' Ἀργείων δόξαι
ψήφῳ τᾶς σᾶς περί μοι ψυχᾶς.

Πολυξένη.

- ὦ δεινὰ παθοῦς', ὦ παντλάμων,
 ὦ δυστάνου μᾶτερ βιοτᾶς. *(dure, dur)*
 200 οἴαν οἴαν αὖ σοι λώβαν
 ἐχθίσταν ἀρρήταν τ'
 ὦρσέν τις δαίμων.
 οὐκέτι σοι παῖς ἄδ' οὐκέτι δὴ
 γήρα δειλαίῳ δειλαία
 συνδουλεύσω.
 σκύμνον γάρ μ' ὥστ' οὐριθρέπταν
 205 μόσχον δειλαία δειλαίαν
 εἰσόψει χειρὸς ἀναρπαστὰν
 σᾶς ἄπο, λαιμότομόν τ' Ἀίδα
 γᾶς ὑποπεμπομέναι σκότοι, ἔνθα νεκρῶν μέτα
 210 τάλαινα κείσομαι.
 καὶ σὲ μέν, μᾶτερ δύστανε,
 κλαίω πανδύρτοις θρήνοις·
 τὸν ἐμὸν δὲ βίον, λώβαν λύμαν τ',
 οὐ μετακλαίομαι, ἀλλὰ θανεῖν μοι
 215 ξυντυχία κρείσσων ἐκύρησεν.

ODYSSEUS is seen approaching from the camp.

Χορός.

καὶ μὴν Ὀδυσσεὺς ἔρχεται σπουδῇ ποδός.
 Ἐκάβη, νέον τι πρὸς σὲ σημανῶν ἔπος.

(Enter ODYSSEUS.)

Ὀδυσσεύς.

γύναι, δοκῶ μὲν σ' εἰδέναι γνώμην στρατοῦ
 ψῆφόν τε τὴν κρανθείσαν· ἀλλ' ὅμως φράσω.
 220 ἔδοξ' Ἀχαιοῖς παῖδα σὴν Πολυξένην
 σφάξαι πρὸς ὄρθον χῶμ' Ἀχιλλείου τάφου.
 ἡμᾶς δὲ πομποὺς καὶ κομιστῆρας κόρης
 τάσσουσιν εἶναι· θύματος δ' ἐπιστάτης
 ἱερεὺς τ' ἐπέστη τοῦδε παῖς Ἀχιλλέως.
 225 οἷσθ' οὖν ὃ δρᾶσον; μήτ' ἀποσπασθῆς βίβη
 μήτ' εἰς χερῶν ἀμιλλαν ἐξέλθῃς ἐμοί·
 γίγνωσκε δ' ἀλκὴν καὶ παρουσίαν κακῶν
 τῶν σῶν. σοφόν τοι κὰν κακοῖς ἂ δει φρονεῖν.

Ἑκάβη.

αἰαῖ· παρέστηχ', ὡς ἔοικ', ἀγὼν μέγας,
 230 πλήρης στεναγμῶν οὐδὲ δακρύων κειός.
 * κ' ἄγωγ' ἄρ' οὐκ ἔθνησκον οὐ μ' ἐχρῆν θανεῖν.
 οὐδ' ὄλεσέν με Ζεὺς, τρέφει δ', ὅπως ὀρῶ
 κακῶν κάκ' ἄλλα μείζον' ἢ τάλαιν' ἐγώ.
 εἰ δ' ἔστι τοῖς δούλοισι τοὺς ἐλευθέρους
 235 μὴ λυπρὰ μηδὲ καρδίας δηκτῆρια
 ἐξιστορῆσαι, σοὶ μὲν εἰρῆσθαι χρεῶν,
 ἡμᾶς δ' ἀκοῦσαι τοὺς ἐρωτῶντας τάδε.

Ὀδυσσεύς.

ἔξεστ', ἐρώτα· τοῦ χρόνου γὰρ οὐ φθονῶ.

Ἐκάβη.

οἶσθ' ἠνίκ' ἦλθες Ἴλιον κατάσκοπος,
 240 δυσχλαινία τ' ἄμορφος, ὀμμάτων τ' ἄπο
 φόνου σταλαγμοὶ σὴν κατέσταζον γέινυι :

Ὀδυσσεύς.

οἶδ'· οὐ γὰρ ἄκρας καρδίας ἔψαυσέ μου.

Ἐκάβη.

ἔγνω δέ σ' Ἑλένη, καὶ μόνη κατεῖπ' ἐμοί :

Ὀδυσσεύς.

μεμνήμεθ' ἐς κίνδυνον ἰλθόντες μέγα.

Ἐκάβη.

245 ἦψω δὲ γονάτων τῶν ἐμῶν ταπεινὸς ὢν ;

Ὀδυσσεύς.

ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν.

Ἐκάβη.

τί δῆτ' ἔλεξας, δοῦλος ὢν ἐμὸς τότε ;

Ὀδυσσεύς.

πολλῶν λόγων εἰρήμηθ', ὥστε μὴ θανεῖν.

Ἐκάβη.

ἔσωσα δῆτά σ', ἐξέπεμψά τε χθονός ;

Ὀδυσσεύς.

250 ὥστ' εἰσορᾶν γε φέγγος ἡλίου τόδε.

Ἑκάβη.

- οὔκουν κακύνει τοῖσδε τοῖς βουλευμασιν,
 ὃς ἐξ ἐμοῦ μὲν ἔπαθες οἶα φῆς παθεῖν,
 δρᾶς δ' οὐδὲν ἡμᾶς εὖ, κακῶς δ' ὅσον δύνα· δούλοισι
 ἀχάριστον ὑμῶν σπέρμ', ὅσοι δημηγόρους
 255 ζηλοῦτε τιμάς· μηδὲ γιγνώσκοισθέ μοι,
 οἱ τοὺς φίλους βλάπτοντες οὐ φροντίζετε,
 ἦν τοῖσι πολλοῖς πρὸς χάριν λέγητέ τι.
 ἀτὰρ τί δὴ σόφισμα τοῦθ' ἡγούμενοι
 εἰς τήνδε παῖδα ψῆφον ὤρισαν φόνου·
 260 πότερα τὸ χρῆν σφ' ἐπήγαγ' ἀνθρωποσφαγεῖν
 πρὸς τύμβον, ἔνθα βουθυτεῖν μᾶλλον πρέπει·
 ἢ τοὺς κτανόντας ἀνταποκτεῖναι θέλων
 εἰς τήνδ' Ἀχιλλεύς ἐνδίκως τείνει φόνον·
 ἀλλ' οὐδὲν αὐτὸν ἦδε γ' εἴργασται κακόν.
 265 Ἑλένην νιν αἰτεῖν χρῆν τάφῳ προσφάγματος·
 κείνη γὰρ ὄλεσέν νιν εἰς Τροίαν τ' ἄγει,
 εἰ δ' αἰχμαλώτων χρῆ τιν' ἔκκριτον θανεῖν
 κάλλει θ' ὑπερφέρουσαν, οὐχ ἡμῶν τόδε·
 ἢ Τυνδαρίς γὰρ εἶδος ἐκπρεπεστάτη,
 270 ἀδικουσά θ' ἡμῶν οὐδὲν ἦσσον ἠυρέθη.
 τῷ μὲν δικαίῳ τόνδ' ἀμιλλῶμαι λόγον·
 ἀ δ' ἀντιδοῦναι δεῖ σ', ἀπαιτούσης ἐμοῦ,
 ἄκουσον. ἦψω τῆς ἐμῆς, ὡς φῆς, χερὸς
 καὶ τῆσδε γραίας προσπίτνων παρηγίδος·
 275 ἀνθάπτομαί σου τῶνδε τῶν αὐτῶν ἐγῶ
 χάριν τ' ἀπαιτῶ τὴν τόθ', ἰκετεύω τέ σε,

μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσης,
μηδὲ κτάνητε τῶν τεθνηκότων ἄλις.
[ταύτη γέγηθα κάπιλήθομαι κακῶν]
280 ἢδ' ἀντὶ πολλῶν ἐστί μοι παραψυχή,
πόλις, τιθήνη, βάκτρον, ἡγεμῶν ὁδοῦ.
οὐ τοὺς κρατοῦντας χρὴ κρατεῖν ἂ μὴ χρεῶν,
οἷδ' εὐτυχοῦντας εὖ δοκεῖν πράξειν ἀεὶ .
κάγῳ γὰρ ἦν ποτ', ἀλλὰ νῦν οὐκ εἴμ' ἔτι,
285 τὸν πάντα δ' ὄλβον ἡμαρ ἔν μ' ἀφείλετο.
ἀλλ' ὦ φίλον γένειον, αἰδέσθητί με,
οἴκτειρον· ἐλθὼν δ' εἰς Ἀχαιῶν στρατὸν
παρηγόρησον, ὡς ἀποκτείνειν φθόνος
γυναῖκας, ἃς τὸ πρῶτον οὐκ ἐκτείνετε
290 βωμῶν ἀποσπάσαντες, ἀλλ' ὀκτείρατε.
νόμος δ' ἐν ὑμῖν τοῖς τ' ἐλευθέροις ἴσος
καὶ τοῖσι δούλοις αἵματος κείται πέρι.
τὸ δ' ἀξίωμα, καὶ κακῶς * λέγῃς, τὸ σὸν
πέισει· λόγος γὰρ ἔκ τ' ἀδοξούντων ἴων
295 κακὰ τῶν δοκούντων αὐτὸς οὐ ταῦτόν σθένει.

Χορός.

οὐκ ἔστιν οἷτω στερρὸς ἀνθρώπου φύσις.
ἦτις γόων σῶν καὶ μακρῶν ὀδυρμάτων
κλύουσα θρήνους οὐκ ἂν ἐκβάλοι δάκρυ.

Ὀδυσσεύς.

Ἐκάβη, διδάσκου, μηδὲ τῷ θυμουμένῳ
300 τὸν εὖ λέγοντα δυσμενῆ ποιοῦ φρενί.

- ἐγὼ τὸ μὲν σὸν σῶμ', ὑφ' οὔπερ ἠτύχουν,
 σώζειν ἔτοιμός εἰμι, κοῦκ ἄλλως λέγω·
 ἃ δ' εἶπον εἰς ἅπαντας, οὐκ ἀρνήσομαι,
 Τροίας ἀλούσης ἀνδρὶ τῷ πρώτῳ στρατοῦ
 305 σὴν παῖδα δοῦναι σφάγιον ἔξαιτουμένῳ.
 ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,
 ὅταν τις ἐσθλὸς καὶ πρόθυμος ὦν ἀνὴρ
 μηδὲν φέρηται τῶν κακιόνων πλέον.
 ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς, γύναι, *καὶ ἑαυτὸς*
 310 θανῶν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνὴρ.
 οὐκ οὖν τόδ' αἰσχρόν, εἰ βλέποντι μὲν φίλῳ
 χρώμεσθ', ἐπεὶ δ' ὄλωλε, μὴ χρώμεσθ' ἔτι·
 εἶεν· τί δῆτ' ἐρεῖ τις, ἦν τις αὖ φανῆ
 στρατοῦ τ' ἀθροισις πολεμίων τ' ἀγωνία·
 315 πότερα μαχοῦμεθ', ἢ φιλοψυχήσομεν,
 τὸν καθθανόνθ' ὀρῶντες οὐ τιμώμενον·
 καὶ μὴν ἔμοιγε ζῶντι μὲν, καθ' ἡμέραν,
εἰς τὴν
καὶ
αὐτὸς
 κεί σμίκρ' ἔχοιμι, πάντ' ἂν ἀρκούντως ἔχοι·
 τύμβον δὲ βουλοίμην ἂν ἀξιούμενον
 τὸν ἐμὸν ὀραῖσθαι· διὰ μακροῦ γὰρ ἡ χάρις·
 εἰ δ' οἰκτρὰ πάσχειν φῆς, τάδ' ἀντάκούε μου.
 εἰσὶν παρ' ἡμῖν οὐδὲν ἦσσαν ἄθλια
 γραῖαι γυναῖκες ἠδὲ πρεσβῦται σέθεν,
 νύμφαι τ' ἀρίστων νυμφίων τητώμεναι.
 325 ὦν ἠδε κεύθει σώματ' Ἰδαία κόνις.
 τόλμα τάδ'· ἡμεῖς δ', εἰ κακῶς νομίζομεν
 τιμᾶν τὸν ἐσθλόν, ἀμαθίαν ὀφλήσομεν

οἱ βάρβαροι δὲ μήτε τοὺς φίλους φίλους
 ἠγείσθε μήτε τοὺς καλῶς τεθνηκότας
 330 θαυμάζεθ', ὡς ἂν ἡ μὲν Ἑλλάς εὐτυχῆ.
 ἡμεῖς δ' ἔχηθ' ὅμοια τοῖς βουλευμασιν.

α. α. σ.

Χορός.

αἰαῖ· τὸ δοῦλον ὡς κακὸν *πέφυκ' αἰεὶ.
 πολμᾶ θ' ἂ μὴ χρή, τῇ βία νικῶμενοι.

Ἑκάβη.

ὦ θύγατερ, οἶμοι μὲν λόγοι πρὸς αἰθέρα
 335 φροῦδοι μάτην ριφθέντες ἀμφὶ σοῦ φόνου·
 σὺ δ' εἴ τι μείζω δύναμιν ἢ μήτηρ ἔχεις.
 σπούδαζε, πάσας ὥστ' ἀηδόνοσ στόμα
 φθογγὰσ ἰεῖσα, μὴ στερηθῆναι βίου.
 πρόσπιπτε δ' οἰκτρῶσ τοῦδ' Ὀδυσσέωσ γόνυ.
 340 καὶ πεῖθ'· ἔχεισ δὲ πρόφασιν· ἔστι γὰρ τέκνα
 καὶ τῷδε, τὴν σὴν ὥστ' ἐποικτεῖραι τύχην.

Πολυξένη.

ἄρῳ σ', Ὀδυσσεῦ, δεξιὰν ὑφ' εἵματος
 κρίπτοντα χεῖρα, καὶ πρόσωπον ἔμπαλιν
 στρέφοντα, μὴ σου προσθίγω γενειᾶδος.
 345 θάρσει· πέφευγασ τὸν ἐμὸν ἰκέσιον Δία·
 ὡσ ἔψομαί γε, τοῦ τ' ἀναγκαίου χάριν
 θανεῖν τε χρήζουσ'. εἰ δὲ μὴ βουλῆσομαι,
 κακὴ φανοῦμαι καὶ φιλόψυχοσ γυνή.

- τί γάρ με δεῖ ζῆν; ἦ πατήρ μὲν ἦν ἀναξ
 350 Φρυγῶν ἀπάντων· τοῦτό μοι πρῶτον βίου·
 ἔπειτ' ἐθρέφθην ἐλπίδων καλῶν ὑπο
 βασιλευσι νύμφη, ζῆλον οὐ σμικρὸν γάμων
 ἔχουσ', ὅτου δῶμ' ἐστίαν τ' ἀφίξομαι·
 δέσποινα δ' ἢ δύστηνος Ἰδαίαισιν ἦν
 355 γυναιξὶ παρθένοις τ' ἀπόβλεπτος μέτα,
 ἴση θεοῖσι, πλὴν τὸ κατθανεῖν μόνον·
 νῦν δ' εἰμὶ δούλη. πρῶτα μὲν με τοῦνομα
 θανεῖν ἐρᾶν τίθησιν, οὐκ εἰωθὸς ὄν·
 ἔπειτ' ἴσως ἂν δεσποτῶν ὤμων φρένας
 360 τύχοιμ' ἂν, ὅστις ἀργύρου μ' ὠνήσεται,
 τὴν Ἐκτορός τε χιᾶτέρων πολλῶν κάσιν,
 προσθεῖς δ' ἀνάγκην σιτοποιὸν ἐν δόμοις,
 σαίρειν τέ δῶμα κερκίσιν τ' ἐφειστάναι
 λυπρὰν ἄγουσαν ἡμέραν μ' ἀναγκάσει·
 365 λέχη δὲ τὰμὰ δούλος ὠνηγτός ποθεν
 χρανεῖ, τυράννων πρόσθεν ἡξιωμένα.
 οὐ δὴτ' ἀφίημ' ὀμμάτων ἐλεύθερον
 φέγγος τόδ', Ἄϊδη προστιθεῖσ' ἐμὸν δέμας.
 ἄγ' οὖν μ', Ὀδυσσεῦ, καὶ διέργασαί μ' ἄγων·
 370 οὔτ' ἐλπίδος γὰρ οὔτε του δόξης ὄρω
 θάρσος παρ' ἡμῖν ὡς ποτ' εὖ πρᾶξαί με χρή.
 μήτερ, σὺ δ' ἡμῖν μηδὲν ἐμποδῶν γένη,
 λέγουσα * μήτε δρῶσα· συμβούλου δέ μοι
 θανεῖν πρὶν αἰσchrῶν μὴ κατ' ἀξίαν τυχεῖν.
 375 ὅστις γὰρ οὐκ εἴωθε γεύεσθαι κακῶν,

φέρει μὲν, ἀλγεί δ' ἀνχέν' ἐντιθείς ζυγῶ·
 θανῶν δ' ἂν εἴη μᾶλλον εὐτυχέστερος
 ἢ ζῶν· τὸ γὰρ ζῆν μὴ καλῶς μέγας πένος.

Χορός.

δεινὸς χαρακτήρ καπίσημος ἐν βροτοῖς
 380 ἐσθλῶν γενέσθαι, καπὶ μείζον ἔρχεται
 τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις.

Ἐκάβη.

καλῶς μὲν εἶπας, θύγατερ· ἀλλὰ τῷ καλῷ
 λύπη πρόσσεστιν. εἰ δὲ δεῖ τῷ Πηλέως
 χάριν γενέσθαι παιδὶ καὶ ψόγον φυγεῖν
 385 ὑμᾶς, Ὀδυσσεῦ, τήνδε μὲν μὴ κτείρετε,
 ἡμᾶς δ' ἄγοιτες πρὸς πυρὰν Ἀχιλλέως
 κεντεῖτε, μὴ φείδεσθ'· ἐγὼ ἴτεκον Πάριν,
 ὃς παῖδα Θέτιδος ὤλεσεν τόξοις βαλῶν.

Ὀδυσσεύς.

οὐ σ', ὦ γεραιά, κατθανεῖν Ἀχιλλέως
 390 φάντασμά Ἀχαιοῖς, ἀλλὰ τήνδ', ἠτήσατο.

Ἐκάβη.

ἡμεῖς δέ μ' ἀλλὰ θιγατρὶ συμφρονεῖσατε,
 καὶ δις τόσον * πῶμ' αἵματος γενήσεται
 γαῖα νεκρῷ τε τῷ τάδ' ἐξαιτουμένῳ.

Ὀδυσσεύς.

ἄλις κόρης εἰς θάνατος, οὐ προσοιστέος
 395 ἄλλος πρὸς ἄλλῳ· μηδὲ τόνδ' ἀφείλομεν.

Ἑκάβη.

πολλή γ' ἀνάγκη θυγάτρὶ συνθανεῖν ἐμέ.

Ὀδυσσεύς.

πῶς ; οὐ γὰρ οἶδα δεσπότης κεκτημένος.

Ἑκάβη.

ὁποῖα κισσὸς δρυὸς ὅπως τῆσδ' ἔξομαι.

Ὀδυσσεύς.

οὐκ, ἦν γε πείθῃ τοῖσι σοῦ σοφωτέροις.

Ἑκάβη.

400 ὡς τῆσδ' ἐκοῦσα παιδὸς οὐ μεθήσομαι.

Ὀδυσσεύς.

ἀλλ' οὐδ' ἐγὼ μὴν τήνδ' ἄπειμ' αὐτοῦ λιπών.

Πολυξένη.

μητέρα, πιθοῦ μοι· καὶ σύ, παῖ Λαερτίου,
χάλα τοκεῦσιν εἰκότως θυμουμένοις,
σύ τ', ὦ τάλαινα, τοῖς κρατοῦσι μὴ μάχου.

405 βούλει πεσεῖν πρὸς οὐδας ἐλκῶσαί τε σὸν
γέροντα χρώτα πρὸς βίαν ἄθουμένη,
ἀσχημονήσαι τ' ἐκ νέου βραχίονος
σπασθεῖς ; ἂ πείσει· μὴ σύ γ'· οὐ γὰρ ἄξιον.

ἀλλ' ὦ φίλη μοι μητέρα, ἠδίστην χέρα
410 δὸς καὶ παρειὰν προσβαλεῖν παρηίδι·
ὡς οὐποτ' αὖθις, ἀλλὰ νῦν πανύστατον,
ἀκτῖνα κύκλον θ' ἡλίου προσόψομαι.

τέλος δέχει δὴ τῶν ἐμῶν προσφθεγμάτων.
ὦ μῆτερ, ὦ τεκοῦσ'· ἄπειμι δὴ κάτω.

Ἑκάβη.

115 ὦ θύγατερ, ἡμεῖς δ' ἐν φάει δουλεύσομεν.

Πολυξένη.

ἄνυμφος ἀνυμέναιος, ὦν μ' ἐχρῆν τυχεῖν.

Ἑκάβη.

οἰκτρὰ σύ, τέκνον, ἀθλία δ' ἐγὼ γυνή.

Πολυξένη.

ἐκεῖ δ' ἐν Ἄιδου κείσομαι χωρὶς σέθεν.

Ἑκάβη.

οἴμοι· τί δράσω; ποῖ τελευτήσω βίον;

Πολυξένη.

120 δούλη θανοῦμαι, πατρὸς οἴσ' ἐλευθέρου.

Ἑκάβη.

ἡμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων.

Πολυξένη.

τί σοι πρὸς Ἑκτορ' ἢ γέροντ' εἶπω πόσιν;

Ἑκάβη.

ἄγγελλε πιστῶν ἀθλιωτάτην ἐμέ.

Πολυξένη.

ὦ στέρνα, μαστοί θ', οἳ μ' ἐθρέψαθ' ἠδέως.

Ἑκάβη.

425 ὦ τῆς ἀώρου θύγατερ ἀθλίας τύχης.

Πολυξένη.

χαῖρ', ὦ τεκοῦσα, χαῖρε Κασάνδρα τ' ἐμοί.

Ἑκάβη.

χαίρουσιν ἄλλοι, μητρὶ δ' οὐκ ἔστιν τόδε.

Πολυξένη.

ὅ τ' ἐν φιλίπποις Θρῆξι Πολύδαρος κάσις.

Ἑκάβη.

εἰ ζῆ γ' ἀπιστῶ δ'· ὦδε πάντα δυστυχῶ.

Πολυξένη.

430 ζῆ, καὶ θανούσης ὄμμα συγκλήσει τὸ σόν.

Ἑκάβη.

τέθνηκ' ἔγωγε, πρὶν θανεῖν, κακῶν ὑπο.

Πολυξένη.

κόμιζ', Ὀδυσσεῦ, μ' ἀμφιθεῖς κára πέπλοις·

ὡς πρὶν σφαγῆναί γ' ἐκτέτηκα καρδίαν

θρήνοισι μητρός, τήνδε τ' ἐκθήκω γόοις.

435 ὦ φῶς· προσειπεῖν γὰρ σὸν ὄνομ' ἕξεστί μοι,

μέτεσσι δ' οὐδὲν πλὴν ὅσον χρόνον ξίφους

βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως.

Ἑκάβη.

οἱ γώ, προλείπω· λύεται δέ μου μέλη.

ὦ θύγατερ, ἄψαι μητρός, ἔκτεινον χέρα,

440 δός· μὴ λίπῃς μ' ἄπαιδ'. ἀπωλόμην, φίλαι.
 [ὡς τὴν Δάκαιναν σύγγονον Διοσκόρου
 Ἑλένην ἴδοιμι· διὰ καλῶν γὰρ ὀμμάτων
 αἰσχίστα Τροίαν εἶλε τὴν εὐδαίμονα.]

(POLYXENA is led away by ODYSSEUS, and HECUBA sinks upon the ground.)

FIRST STASIMON.

Χορός.

Strophe I.

αὔρα, ποντιάς αὔρα,
 445 ἄτε ποντοπόρους κομίζεις
 θοὰς ἀκάτους ἐπ' οἶδμα λίμνας.
 ποῖ με τὰν μελέαν πορεύσεις;
 τῶ δουλόσυνος πρὸς οἶκον
 κτηθεῖς' ἀφίξομαι;
 450 ἢ Δωρίδος ὄρμον αἴας,
 ἢ Φθιάδος, ἔνθα καλλί-
 στων ὑδάτων πατέρα
 φασὶν Ἀπιδανὸν * γύας λιπαίνειν;

Antistrophe I.

455 ἢ νάσων, ἀλιήρει
 κώπα πεμπομένην τάλαιναν,
 οἰκτρὰν βιοτὰν ἔχουσαν οἴκοις,
 ἔνθα πρωτόγονός τε φοῖνιξ
 δάφνα θ' ἱεροῦς ἀνέσχε

- 460 πτόρθους Λατοῖ φίλα,
 ὠδῖνος ἄγαλμα Δίας;
 σὺν Δηλιάσιν τε κούραις
 Ἀρτέμιδός τε θεᾶς
 465 ἤ χρυσέαν ἄμπυκα τόξα τ' εὐλογήσω;

Strophe II.

- ἢ Παλλάδος ἐν πόλει
 τᾶς καλλιδίφρου * θεᾶς
 * ναίουσ', ἐν κροκέῳ πέπλω
 ζεύξομαι * ἄρα πώλους, ἐν
 470 δαιδαλέαισι ποικίλλουσ'
 ἀνθοκρόκοισι πήναις,
 ἢ Τιτάνων γερεάν,
 τὰν Ζεὺς ἀμφιπύρῳ
 κοιμίζει φλογμῶ Κρονίδας;

Antistrophe II.

- 475 ὅμοι τεκέων ἐμῶν,
 ὅμοι πατέρων χθονός θ',
 ἃ καπνῶ κατερείπεται
 τυφομένα, * δορίκτητος
 Ἀργείων· ἐγὼ δ' ἐν ξεί-
 480 νᾷ χθονὶ δὴ κέκλημαι
 δούλα, λιποῦσ' Ἀσίαν,
 Εὐρώπας θεράπναν,
 ἀλλάξασ' Αἶδα θαλάμους.

SECOND EPEISODION.

(Enter TALTHYBIUS from the camp. HECUBA is lying upon the ground.)

ΤΑΛΘΥΒΙΟΣ.

ὦ τὴν ἀνασσαν δὴ ποτ' οὔσαν Ἰλίου
485 κάβην ἂν ἐξεύροισι. Τρωάδες κόραι;

Χορός.

αὐτὴ πέλας σου, νῶτ' ἔχουσ' ἐπὶ χθονί.
Ταλθύβιε, κείται, συγκεκλημένη πέπλοις.

ΤΑΛΘΥΒΙΟΣ.

ὦ Ζεῦ, τί λέξω; πότερά σ' ἀνθρώπους ὄραν;
ἢ δόξαν ἄλλως τήνδε κεκτηῖσθαι μάτην
490 ψευδῆ, δοκοῦντας δαιμόνων εἶναι γένος,
τύχην δὲ πάντα τῶν βροτοῖς ἐπισκοπεῖν;
οὐχ ἦδ' ἀνασσα τῶν πολυχρύσων Φρυγῶν,
οὐχ ἦδε Ἡριάμου τοῦ μέγ' ὀλβίου δάμαρ;
καὶ νῦν πόλις μὲν πᾶσ' ἀνέστηκεν δορί,
495 αὐτὴ δὲ δοίλη, γραῦς, ἄπαις, ἐπὶ χθονί
κείται, κόνει φύρουσα δύστηνον κᾶρα.
φεῦ φεῦ· γέρον μὲν εἰμ', ὅμως δέ μοι θαρεῖν
εἶη, πρὶν αἰσχροῦ περιπεσεῖν τύχη τινί.
ἀνίστασ', ὦ δύστηνε, καὶ μετάρσιον
500 πλευρὰν ἔπαιρε καὶ τὸ πάλλευκον κᾶρα.

Ἑκάβη.

ἔα· τίς οὗτος σῶμα τοῦμόν οὐκ ἔᾶς
κεῖσθαι; τί κινεῖς μ', ὅστις εἶ, λυπουμένην;

Ταλθύβιος.

Ταλθύβιος ἤκω, Δαναϊδῶν ὑπηρέτης,
 Αγαμέμνονος πέμψαντος, ὦ γύναι, μέτα.

Ἐκάβη.

505 ὦ φίλτατ', ἄρα κάμ' ἐπισφάξαι τάφῳ
 ὀκοῦν Ἀχαιοῖς ἠλθες; ὡς φίλ' ἂν λέγοις.
 σπείδωμεν, ἐγκοιῶμεν ἡγοῦ μοι, γέρον.

(Raising herself.)

Ταλθύβιος.

σὴν παῖδα κατανοῦσαν ὡς θάψης, γύναι,
 ἤκω μεταστείχων σε' πέμπουσιν δέ με
 510 δισοοί τ' Ἀτρεΐδαι καὶ λεὼς Ἀχαιϊκός.

Ἐκάβη.

οἴμοι, τί λέξεις; οὐκ ἄρ' ὡς θανουμένους
 μετήλθες ἡμᾶς, ἀλλὰ σημανῶν κακά;
 ὄλωλας, ὦ παῖ, μητρὸς ἀρπασθεῖς' ἀπο
 ἡμεῖς δ' ἄτεκνοι τοῦπὶ σ'. ὦ τάλαιν' ἐγώ.
 515 πῶς καί νιν ἐξεπράξατ'; ἄρ' αἰδούμενοι;
 ἢ πρὸς τὸ δεινὸν ἠλθεθ', ὡς ἐχθρᾶν, γέρον.
 κτείνοντες; εἶπέ, καίπερ οὐ λέξων φίλα.

Ταλθύβιος.

εἰπλᾶ με χρήσεις δάκρυα κερδᾶναι, γύναι,
 σῆς παιδὸς οἴκτω· νῦν τε γὰρ λέγων κακὰ *ολγ:*
 520 τέγξω τὸδ' ὄμμα, πρὸς τάφῳ θ', ὅτ' ἔλλυτο.
 παρῆν μὲν ὄχλος πᾶς Ἀχαιικοῦ στρατοῦ
 πλήρης πρὸ τύμβου σῆς κέρης ἐπὶ σφαγᾶς: *ααα.*

βον

λαβὼν δ' Ἀχιλλέως παῖς Πολυξέειν χερὸς *Hand. Gen.*
 ἔστησ' ἐπ' ἄκρου χώματος, πέλας δ' ἐγώ·

525 λεκτοί τ' Ἀχαιῶν ἔκκριτοι νεανίαί,
 σκίρτημα μόςχου σῆς καθέξοντες χεροῖν,
 ἔσποντο. πλήρες δ' ἐν χεροῖν λαβὼν δέπας
 πάγχρυσον αἶρει χειρὶ παῖς Ἀχιλλέως,
 χοὰς θανόντι πατρί· σημαίνει δέ μοι

530 σιγὴν Ἀχαιῶν παντὶ κηρύξαι στρατῶ.
 κἀγὼ παραστὰς εἶπον ἐν μέσοις τάδε·
 σιγαῖτ', Ἀχαιοί, σίγα πᾶς ἔστω λεώς,
 σίγα, σιώπα· νήεμοι δ' ἔστησ' ὄχλον.
 ὁ δ' εἶπεν· ὦ παῖ Πηλέως, πατήρ δ' ἐμός·

535 δέξαι χοὰς μοι τάσδε κλητηρίους,
Hand. Gen. ρεκρῶν ἀγωγοῦς· ἐλλοῦ δ' ὡς πῆγς μέλαι· *Hand. Gen.*
 κόρης ἀκραιφνὲς αἷμ', ὃ σοι δωρούμεθα
 στρατός τε κἀγώ· πρηνεινῆς δ' ἡμῖν γενοῦ,
 λῦσαί τε πρύμνας καὶ χαλινωτήρια

540 νεῶν δὸς ἡμῖν, πρηνεινοῦς τ' ἀπ' Ἰλίου
 νόστου τυχόντας πάντας εἰς πάτριον μολεῖν.
 τοσαῦτ' ἔλεξε, πᾶς δ' ἐπηύξατο στρατός·
 εἶτ' ἀμφίχρυσον φάσγανον κόπης λαβὼν
 ἐξείλκε κολεοῦ, λογάσι δ' Ἀργείοι στρατοῦ

545 νεανίαῖς ἔνευσε παρθένον λαβεῖν.

ἢ δ', ὡς ἐφράσθη, τόνδ' ἐσήμηνεν λόγον·
 ὦ τὴν ἐμὴν πέρσαντες Ἀργεῖοι πόλιν,
 ἰκοῦσα θνήσκω· μή τις ἄψιγται χροῖς·
 τοῦμοῦ· παρέξω γὰρ δέρην εὐκαρδίως.

- 550 ἔλευθέραν δέ μ', ὡς ἔλευθέρα θάνω,
 πρὸς θεῶν μεθέιντες κτείνατ'. ἐν νεκροῖσι γὰρ
 δοῦλη κεκληῖσθαι βασιλῆς οὐσ' αἰσχύνομαι.
 λαοὶ δ' ἐπερρόθησαν, Ἀγαμέμνων τ' ἀναξ
 7 εἶπεν μεθεῖναι παρθένοι νεανίαις.
- 555 [οἱ δ', ὡς τάχιστ' ἤκουσαν ὑστάτην ὅπα, (ὁ κείνο) .
 μεθῆκαν, οὐπὲρ καὶ μέγιστον ἦν κράτος.]
 κάπει τόδ' εἰσήκουσε δεσποτῶν ἔπος,
 λαβοῦσα πέπλους ἐξ ἄκρας ἐπωμίδος
 ἔρρηξε λαγόνος ἐς μέσον παρ' ὀμφαλόν,
 560 μαστούς τ' ἔδειξε στέρνα θ', ὡς ἀγάλματος,
 κάλλιστα, καὶ καθεῖσα πρὸς γαῖαν γόνυ
 ἔλεξε πάντων τλημονέστατον λόγον·
 ἰδοὺ τόδ', εἰ μὲν στέρνον, ὦ νεανία,
 παίειν προθυμεῖ, παῖσον, εἰ δ' ὑπ' αὐχένα
 565 χρήσεις, πάρεστι λαιμὸς εὐτρεπῆς ὕδου.
 ὁ δ', οὐ θέλων τε καὶ θέλων οἶκτω κόρης,
 τέμνει σιδήρω πνεύματος διαρροάς·
 κρουνοὶ δ' ἐχώρου. ἡ δὲ καὶ θνήσκουσ' ὅμως
 πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν,
 570 κρύπτουσ' ἂ κρύπτειν ὄμματ' ἀρσένων χρεῶν.
 ἐπεὶ δ' ἀφῆκε πνεῦμα θανασίμῳ σφαγῇ,
 οὐδεὶς τὸν αὐτὸν εἶχεν Ἀργείων πόνον·
 ἀλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν
 φύλλοις ἔβαλλον, οἱ δὲ πληροῦσιν πυράν,
 575 κορμοὺς φέροντες πευκίνους, ὁ δ' οὐ φέρων
 πρὸς τοῦ φέροντος τοιάδ' ἤκουεν κακά·

ἔστηκας, ὦ κάκιστε, τῇ νεάνιδι
 οὐ πέπλον οὐδὲ κόσμον ἐν χεροῖν ἔχων ;
 οὐκ εἶ τι δώσων τῇ περισσ' εὐκαρδίῳ
 580 ψυχὴν τ' ἀρίστη ; τοιάδ' ἀμφὶ σῆς λέγω
 παιδὸς θανούσης· εὐτεκνωτάτην δὲ σὲ
 πασῶν γυναικῶν δυστυχεστάτην θ' ὄρω.

Χορός.

δεινόν τι πῆμα Πριαμίδαις ἐπέξεσε
 πόλει τε τῆμῃ· θεῶν ἀναγκαῖον τόδε.

Ἑκάβη.

585 ὦ θύγατερ, οὐκ οἶδ' εἰς ὅ τι βλέψω κακῶν.
 πολλῶν παρόντων· ἦν γὰρ ἄψωμαί τιος.
 τόδ' οὐκ ἔα με, παρακαλεῖ δ' ἐκείθεν αὖ *from it.*
 λίπη τις ἄλλη, διὰδοχος κακῶν κακοῖς.
 καὶ νῦν τὸ μὲν σὸν ὥστε μὴ στένειν πάθος
 590 οὐκ ἂν δυναίμην ἐξαλείψασθαι φρενός·
 τὸ δ' αὖ λίαν παρείλες, ἀγγελθείσά μοι
 γενναῖος. οὐκουν δεινόν, εἰ γῆ μὲν κακή,
 7 τυχοῦσα καιροῦ θεόθεν, εἴ στάχυν φέρει.
 χρηστὴ δ', ἀμαρτοῦσ' ὄν χρεῶν αἰτῆν τυχεῖν.
 595 κακὸν δίδωσι καρπὸν ; * ἄνθρωποι δ' αἰεί,
 ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός,
 ὁ δ' ἰσθλὸς ἰσθλός, οὐδὲ συμφορᾶς ὑπο
 φέσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' αἰεί ;
 ἄρ' οἱ τεκόντες διαφέρουσιν, ἢ τροφαί ;

600 ἔχει γέ τοί τι καὶ τὸ θρεφθῆναι καλῶς
 δίδαξιν ἰσθλοῦ· τοῦτο δ' ἦν τις εὖ μάθη,
 οἶδεν τό γ' αἰσχρόν, κανόνι τοῦ καλοῦ μαθών·
 καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην·
 σὺ δ' ἔλθῃ καὶ σήμηνον Ἀργείοις τάδε,
 605 μὴ θιγγάνειν μοι μηδέν; ἀλλ' εἴργειν ὄχλον
 τῆς παιδός. ἔν τοι μυρίῳ στρατεύματι
 ἀκόλαστος ὄχλος ναυτικῆ τ' ἀναρχία
 κρείσσων πυρός, κακὸς δ' ὁ μὴ τι δρῶν κακόν.

[Exit TALTHYBIUS.]

σὺ δ' αὖ λαβοῦσα τεύχος, ἀρχαία λάτρι,
 610 βάψασ' ἔνεγκε δεῦρο ποντίας ἁλός,
 ὡς παῖδα λουτροῖς τοῖς πανυστάτοις ἐμήν,
 νύμφην τ' ἀνυμφον παρθένοι τ' ἀπάρθεναι,
 λούσω προθῶμαί θ'. ὡς μὲν ἀξία, πόθεν·
 οὐκ ἂν δυναίμην· ὡς δ' ἔχω· τί γὰρ πάθω·
 615 κόσμον τ' ἀγείρας' αἰχμαλωτίδων πάρα.
 αἶ μοι πάρεδροι τῶνδ' ἔσω σκηνομάτων
 ναίουσιν, εἴ τις τοὺς νεωστὶ δεσπότας *πυρεν*
 λαθοῦσ' ἔχει τι κλέμμα τῶν αὐτῆς δόμων.

[Exit ATTENDANT.]

ὦ σχήματ' οἴκων, ὦ ποτ' εὐτυχεῖς δόμοι,
 620 ὦ πλείστ' ἔχων κάλλιστα τ', εὐτεκνώτατε
 Πρίαμε, γεραιά θ' ἠδ' ἐγὼ μήτηρ τέκνων,
 ὡς ἐς τὸ μηδὲν ἤκομεν, φρονήματος
 τεῦ πρὶν στερέντες, εἶτα δῆτ' ὀγκούμεθα,

ὁ μὲν τις ἡμῶν πλουσίοις ἐν δώμασιν,
 625 ὁ δ' ἐν πολίταις τίμιος κεκλημένος.
 τὰ δ' οὐδέιν' ἄλλως φροντίδων βουλεύματα.
 γλώσσης τε κόμπιοι. κεῖνος ὀλβιώτατος,
ὅτῳ κατ' ἡμᾶρ τυγχάνει μηδὲν κακόν.

(HECUBA enters the tent.)

SECOND STASIMON.

Χορός.

Strophe.

ἔμοι χρῆν' συμφοράν,
 630 ἔμοι χρῆν' πημονὰν γενέσθαι,
 Ἰδαίαν ὅτε πρῶτον ὕλαν
~~ἔλασαν~~ Ἄλέξανδρος εἰλατῖναν
 ἰτάμεθ', ἄλιον ἐπ' οἴδμα ναυστολήσων
 635 Ἐλένας ἐπὶ λέκτρα, τὰν
 καλλίσταν ὁ χρυσοφαῆς
 Ἄλιος ἀυγάζει.

Antistrophe.

πόννοι γὰρ καὶ πόνων
~~ἀνάγκαι~~ ἀνάγκαι κρείσσορες κυκλοῦνται.
 640 κοινὸν δ' ἐξ ἰδίας ἀνοίας
 κακὸν τᾶ Σιμωντίδι γὰ
 ὀλέθριον ἔμολε, συμφορὰ τ' ἀπ' ἄλλων.
 ἐκρίθη δ' ἔρις, ἂν ἐν Ἰ-
 645 δα κρίνει τρισσὰς μακάρων
 παῖδας ἀνὴρ βούτας,

Epodus.

ἐπὶ δορὶ καὶ φόνοϋ καὶ ἐμῶν μελάθρων λώβα·

650 στένει δὲ καὶ τις ἀμφὶ τὸν εὐροον Εὐρώταν *παυζ.*

Δάκαινα πολυδάκρυτος ἐν δόμοις κόρα,

παυζ. πολιόν τ' ἐπὶ κρᾶτα μάτηρ
τέκνων θανόντων

655 τίθεται χέρα δρῦπτεταί τε παρειάν·

δίαιμον ὄνυχα τιθεμένα σπαραγμοῖς.

THIRD EPEISODION.

*(Re-enter ATTENDANT from the sea-shore, with the body of
POLYDORUS, veiled.)*

Θεράπεινα.

γυναῖκες, Ἐκάβη ποῦ ποθ' ἡ παραθλία.

ἡ πάντα νικῶσ' ἄνδρα καὶ θῆλυν σποράν·

660 κακοῖσιν; οὐδεὶς στέφανον ἀνθαιρήσεται.

Χορός.

τί δ', ὦ τάλαινα σῆς κακογλώσσου βοῆς: *causal.*

ὡς οὐποθ' εὔδει λυπρὰ σου κηρύγματα.

Θεράπεινα.

Ἐκάβη φέρω τόδ' ἄλγος· ἐν κακοῖσι δὲ

οὐ ῥάδιον βροτοῖσιν εὐφημεῖν στόμα.

Χορός.

665 καὶ μὴν περῶσα τυγχάνει δόμων ὑπο

ἥδ', ἐς δὲ καιρὸν σοῖσι φαίνεται λόγοις.

(Re-enter HECUBA.)

Θεράπαινα.

ὦ παντάλαινα, κάτι μᾶλλον ἢ λέγω,
δέσποινα, ὄλωλας, οὐκέτ' εἶ βλέπουσα φῶς.
ἄπαις, ἄνανδρος, ἄπολις, ἐξεφθαρμένη. ?

Ἐκάβη.

670 οὐ καινὸν εἶπας, εἰδῶσιν δ' ὠκείδισας.
ἀτὰρ τί νεκρὸν τόνδε μοι Πολυξένης
ἦκεις κομίζουσα, ἧς ἀπηγγέλετο τάφος
πάντων Ἀχαιῶν διὰ χερὸς σπουδῆν ἔχειν :

Θεράπαινα.

ἦ δ' οὐδὲν οἶδεν, ἀλλὰ μοι Πολυξένην
675 θρηνεῖ, νέων δὲ πημάτων οὐχ ἄπτεται.

Ἐκάβη.

οἶ' ἔγωγε τάλαινα· μὲν τὸ βακχεῖον κᾶρα
τῆς Θεσπιφοδοῦ δεῦρο Κωνσάνδρου φέρεις :

Θεράπαινα.

ἔγωγε ζῶσαν λέλακας, τὴν θανόντα δ' οὐ στέρεις ἰσχυρῶ.
τὴν δ'· ἀλλ' ἄθρησον σῶμα γυμνωθὲν νεκροῦ.
680 εἴ σοι φανεῖται θαῦμα καὶ παρ' ἑλπίδας.

(Unveils the body.)

Ἐκάβη.

οἶμοι, βλέπω δὴ παῖδ' ἐμὸν τελευηκότα.
Πολύδωρον. ὅν μοι θρηξέσσοζ' αἰκοῖς ἀνίρ.
ἀπωλόμην δύστηνος, οὐκέτ' εἰμὶ δῆ.

ὦ τέκνον τέκνον,
 685 αἰαί, κατάρχομαι νόμον
 βακχεῖον, ἐξ ἀλάστορος ?
 ἀρτιμαθῆς κακῶν.

Θεράπεινα.

ἔγνωσ γὰρ ἄτην παιδός, ὦ δύστηνε σύ; ?

Ἑκάβη.

ἄπιστ' ἄπιστα, καινὰ καινὰ δέρκομαι.
 690 ἔτερα δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ· ?
 οὐδέποτ' ἀστένακτος ἀδάκρυτος ἄ-
 μέρα ἐπισχῆσει.

Χορός.

δειν', ὦ τάλαινα, δεινὰ πάσχομεν κακά.

Ἑκάβη.

ὦ τέκνον τέκνον ταλαίνας ματρός,
 695 τίνι μόρῳ θνήσκεις, ?
 τίνι πῶτμῳ κείσαι; ?
 πρὸς τίνος ἀνθρώπων;

Θεράπεινα.

οὐκ οἶδ'· ἐπ' ἀκταῖς νιν κυρῶ θαλασσίαις.

Ἑκάβη.

ἔβλητον, ἢ πέσημα φονίου δορός,
 700 ἐν ψαμάθῳ λευρᾷ;

Θεράπαινα.

πόντου νιν ἐξήνεγκε πελάγιος κλύδων.

Ἑκάβη.

ῶμοι, αἰαῖ, ἔμαθον ἐνύπνιον ὀμμάτων

ἐμῶν ὄψιν, οὗ με παρέβα φά-

705 σμα μελανόπτερον,

ἂν ἐσεῖδον ἀμφὶ σ',

ᾧ τέκνον, οὐκέτ' ὄντα Διὸς ἐν φάει.

Χορός.

τίς γάρ νιν ἔκτειν'; οἴσθ' ὄνειρόφρων φράσαι :

Ἑκάβη.

710 ἐμὸς ἐμὸς ξένος, Θρήκιος ἱππότης,

ἴν' ὁ γέρων πατῆρ ἔθετό νιν κρύψας.

Χορός.

ῶμοι, τί λέξεις; χρυσὸν ὡς ἔχοι κτανῶν;

Ἑκάβη.

ἄρρητ', ἀνωνόμαστα, θαυμάτων πέρα,

715 οὐχ ὄπι', οὐδ' ἀνεκτά. ποῦ δίκαια ξένων; ?

ᾧ κατάρατ' ἀνδρῶν, ὡς διεμοιράσω

χρόα, σιδαρέφ τεμῶν φασγάνφ

720 μέλεα τοῦδε παιδός, οὐδ' ὀκτίσω.

Χορός.

ᾧ τλήμον, ὡς σε πολυπονωτάτην βροτῶν

δαίμων ἔθηκεν, ὅστις ἐστὶ σοι βαρύς.

ἄλλ', εἰσορῶ γὰρ τοῦδε δεσπότου δέμας
 725 Ἀγαμέμνωνος, τὸνθένδε σιγῶμεν, φίλαι.

(Enter AGAMEMNON from the camp.)

Ἀγαμέμνων.

Ἐκάβη, τί μέλλεις παῖδα σὴν κρύπτειν τάφῳ
 ἐλθοῦσ', ἐφ' οἷσπερ Ταλθύβιος ἠγγειλέ μοι
 μὴ θιγγάνειν σῆς μηδέν' Ἀργείων κόρης ;
 ἡμεῖς μὲν οὖν ἔωμεν, οὐδὲ ψαύομεν·
 730 σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ.
 ἦκω δ' ἀποστελῶν σε· τάκειθεν γὰρ εὖ
 πεπραγμέν' ἐστίν, εἴ τι τῶνδ' ἐστὶν καλῶς.

(Sees the dead body.)

εὐεως me
 ἔα· τίν' ἄνδρα τόνδ' ἐπὶ σκηναῖς ὀρῶ
 θανόντα Τρώων ; οὐ γὰρ Ἀργεῖον πέπλοι
 735 δέμας περιπτύσσοντες ἀγγέλλουσί μοι.

Ἐκάβη.

(Aside.)

δύστην', ἐμαυτὴν γὰρ λέγω λέγουσα σέ,
 Ἐκάβη, τί δράσω; πότερα προσπέσω γόνυ
 Ἀγαμέμνωνος τοῦδ', ἢ φέρω σιγῇ κακά ;

Ἀγαμέμνων.

τί μοι προσώπῳ νῶτον ἐγκλίνασα σὸν
 740 δῦρει, τὸ πραχθὲν δ' οὐ λέγεις ; τίς ἔσθ' ὅδε ;

Ἐκάβη.

(Aside.)

ἄλλ' εἴ με δούλην πολεμίαν θ' ἠγούμενος
 γονάτων ἀπώσαιτ', ἄλγος ἂν προσθείμεθ' ἄν.

Ἀγαμέμνων.

οὗτοι πέφυκα μάντις, ὥστε μὴ κλίων
ἐξιστορήσαι σῶν ὁδὸν βουλευμάτων.

Ἐκάβη.

(*Aside.*)

745 ἄρ' ἐκλογίζομαί γε πρὸς τὸ δυσμενὲς
μᾶλλον φρένας τοῦδ', ὄντος οὐχὶ δυσμενοῦς :

Ἀγαμέμνων.

εἴ τοί με βούλει τῶνδε μηδὲν εἰδέναί,
ἔς ταύτῳ ἦκεισ'· καὶ γὰρ οὐδ' ἐγὼ κλύειν.

Ἐκάβη.

(*Aside.*)

οὐκ ἂν δυναίμην τοῦδε τιμωρεῖν ἄτερ
750 τέκνοισι τοῖς ἐμοῖσι, τί στρέφω τάδε ;
τολμᾶν ἀνάγκη, κὰν τύχῳ κὰν μὴ τύχῳ.

(*To AGAMEMNON.*)

Ἀγάμεμνον, ἱκετεύω σε τῶνδε γονάτων
καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος.

Ἀγαμέμνων.

τί χρῆμα μαστεύουσα ; μῶν ἐλεύθερον ?
755 αἰῶνα θέσθαι ; ῥάδιον γάρ ἐστί σοι.

Ἐκάβη.

[οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρουμένη,
αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω.

Ἀγαμέμνων.

καὶ διή τίν' ἡμᾶς εἰς ἐπάρκειαν καλεῖς ;]

Ἑκάβη.

οὐδέν τι τούτων ὦν σὺ δοξάζεις, ἀναξ.
 760 ὄρᾶς νεκρὸν τόνδ', οὐ καταστάζω δάκρυ :

Ἀγαμέμνων.

ὄρῶ τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν.

Ἑκάβη.

τοῦτόν ποτ' ἔτεκον κάφερρον ζώνης ὑπο.

Ἀγαμέμνων.

ἔστιν δὲ τίς σῶν οὗτος, ᾧ τλήμων, τέκνων :

Ἑκάβη.

οὐ τῶν θανόντων Πριαμιδῶν ὑπ' Ἰλίῳ.

Ἀγαμέμνων.

765 ἦ γάρ τιν' ἄλλον ἔτεκες ἢ κείνους, γυναί ;

Ἑκάβη.

ἀνόνητά γ', ὡς ἔοικε, τόνδ' ὃν εἰσορᾶς.

Ἀγαμέμνων.

ποῦ δ' ὦν ἐτύχαν', ἠνίκ' ὄλλυτο πτόλις ;

Ἑκάβη.

πατήρ νιν ἐξέπεμψεν, ὄρρωδῶν θανεῖν. ?

Ἀγαμέμνων.

ποῖ τῶν τότε ὄντων χωρίσας τέκνων μόνοι ;

Ἑκάβη.

770 εἰς τήνδε χώραν, οὐπὲρ ἠῦρέθη θανών.

Ἀγαμέμνων.

πρὸς ἄνδρ' ὃς ἄρχει τῆσδε Πολυμήστωρ χθονός:

Ἑκάβη.

ἐνταῦθ' ἐπέμφθη, πικροτάτου χρυσοῦ φύλαξ.

Ἀγαμέμνων.

θνήσκει δὲ πρὸς τοῦ, καὶ τίος πότμου τυχών:

Ἑκάβη.

- τίος δ' ὑπ' ἄλλον: Θρήξιν ὄλεσε ξείνος.

Ἀγαμέμνων.

775 ὦ τλήμων· ἦ ποῦ χρυσὸν ἠγάσθη λαβεῖν:

Ἑκάβη.

ποιαῦτ', ἐπειδὴ συμφορὰν ἔγνω Φρυγῶν.

Ἀγαμέμνων.

εὖρες δὲ ποῦ νιν, ἢ τίς ἤνεγκεν νεκρόν;

Ἑκάβη.

ἦδ', ἐντυχοῦσα ποντίας ἀκτῆς ἐπι.

Ἀγαμέμνων.

τοῦτον ματεύουσ', ἢ ποιοῦσ' ἄλλον πόνον;

Ἑκάβη.

780 λοῖπρ' ἄχετ' οἴσασ' ἐξ ἄλλος Πολυξένη.

Ἄγαμέμνων.

κτανών νιν, ὡς ἔοικεν, ἐκβάλλει ξένος.

Ἐκάβη.

θαλασσόπλαγκτόν γ', ὧδε διατεμὼν χροά.

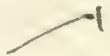
Ἄγαμέμνων.

ῥ ὦ σχετλία σὺ τῶν ἀμετρήτων πόνων.

Ἐκάβη.

ὄλωλα, κοῦδὲν λοιπόν, Ἀγάμεμνον, κακῶν.

Ἄγαμέμνων.

785 φεῦ φεῦ· τίς οὔτω δυστυχῆς ἔφυ γυνή: 

Ἐκάβη.

οὐκ ἔστιν, εἰ μὴ τὴν τύχην αὐτὴν λέγοις.

ἀλλ' ὧνπερ οὔνεκ' ἀμφὶ σὸν πίπτω γόνυ,

ἀκουσον. εἰ μὲν ὄσιά σοι παθεῖν δοκῶ, ῥ

στέργοιμ' ἄν· εἰ δὲ τοῦμπαλιν, σύ μοι γενοῦ

790 τιμωρὸς ἀνδρὸς ἀνοσιωτάτου ξένου,

ὃς οὔτε τοὺς γῆς νέρθεν οὔτε τοὺς ἄνω

δείσας δέδρακεν ἔργον ἀνοσιώτατον, ῥ

[κοινῆς τραπέζης πολλάκις τυχῶν ἐμοὶ

ξενίας ῥ, ἀριθμῶ πρῶτα τῶν ἐμῶν φίλων·

795 τυχῶν δ' ὅσων δεῖ καὶ λαβῶν προμηθίαν ῥ

ἔκτεινε, τύμβου δ', εἰ κτανεῖν ἐβούλετο,

οὐκ ἠξίωσεν, ἀλλ' ἀφῆκε πόντιον.]

ἡμεῖς μὲν οὔν δοῦλοί τε κάσθηνεῖς ἴσως·

ἀλλ' οἱ θεοὶ σθένουσι χῶ κείνων κρατῶν
 800 νόμος· νόμῳ γὰρ τοὺς θεοὺς ἠγούμεθα,
 καὶ ζῶμεν ἄδικα καὶ δίκαι' ἄρισμένοι·
 ὃς εἰς σ' ἀνελθὼν εἰ διαφθαρῆσεται,
 καὶ μὴ δίκην δώσουσιν οἵτινες ξένους
 κτείνουσιν ἢ θεῶν ἱερὰ πολμῶσιν φέρειν.
 805 οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἴσον.
 ταῦτ' οὖν ἐν αἰσχυρῷ θέμενος αἰδέσθητί με·
 οἴκτειρον ἡμᾶς, ὡς γραφεῖς τ' ἀποσταθεῖς
 ἰδοῦ με κἀνάθρησον οἶ' ἔχω κακά. ἦ
 τύραννος ἦν ποτ', ἀλλὰ νῦν δοῦλη σέθεν.
 810 εἴπαις ποτ' οὔσα, νῦν δὲ γραῖς ἄπαις θ' ἅμα.
 ἄπολις, ἔρημος, ἀθλιωτάτη βροτῶν.

(AGAMEMNON turns away.)

οἶμοι τάλαινα, ποῖ μ' ὑπεξάγεις πόδα;
 ἔοικα πράξειν οὐδέν· ὦ τάλαιν' ἐγώ.
 τί δῆτα θνητοὶ τᾶλλα μὲν μαθήματα
 815 μοχθοῦμεν ὡς χρὴ πάντα καὶ μαστεύομεν,
 πειθῶ δὲ τὴν τύραννον ἀνθρώποις μόνην
 οὐδέν τι μᾶλλον ἐς τέλος σπουδάζομεν,
 μισθοὺς διδόντες, μαρθάνειν, ἢ * ἦν ποτε
 πείθειν ἅ τις βούλοιο τυγχάνειν θ' ἅμα;
 820 πῶς οὖν ἔτ' ἂν τις ἐλπίσαι πράξειν καλῶς;
 οἱ μὲν γὰρ ὄντες παῖδες οὐκέτ' εἰσὶ μοι,
 αὐτὴ δ' ἐπ' αἰσχυροῖς αἰχμάλωτος οἴχομαι·
 καπνὸν δὲ πόλεως τόνδ' ὑπερβρώσκει θ' ὄρω. ?
 καὶ μὴν—ἴσως μὲν τοῦ λόγου κενὸν τόδε,

μοιουεν.

- 825 *Κύπριν προβάλλειν· ἄλλ' ὅμως εἰρήσεται·
 πρὸς σοῖσι πλευροῖς παῖς ἐμὴ κοιμίζεται,
 ἢ φοιβάς, ἣν καλοῦσι Κασάνδραν Φρύγες.
 ποῦ τὰς φίλας δῆτ' εὐφρόνας δείξεις, ἄναξ,
 ἢ τῶν ἐν εὐνῇ φιλτάτων ἀσπασμάτων*
- 830 *χάριν τίν' ἔξει παῖς ἐμή, κείνης δ' ἐγώ;
 [ἐκ τοῦ σκότου γὰρ τῶν τε νυκτέρων βροτοῖς
 φίλτρων μεγίστη γίγνεται βροτοῖς χάρις.]
 ἄκουε δὴ νυν· τὸν θανόντα τόνδ' ὄρας;
 τοῦτον καλῶς δρῶν, ὄντα κηδεστὴν σέθεν*
- 835 *δράσεις. ἐνός μοι μῦθος ἐνδεὴς ἔτι
 εἴ μοι γένοιτο φθόγγος ἐν βραχίοσι
 καὶ χερσὶ καὶ κόμαισι καὶ ποδῶν βάσει,
 ἢ Δαιδάλου τέχναισιν ἢ θεῶν τινος,
 ὡς πάνθ' ὀμαρτῇ σῶν ἔχουσιν γουνάτων*
- 840 *κλαίοντ', ἐπισκῆπτοντα παντοίους λόγους.
 ὦ δέσποτ', ὦ μέγιστον Ἑλλησιν φάος,
 πιθοῦ, παράσχεσ χεῖρα τῇ πρεσβύτιδι
 τιμωρόν, εἰ καὶ μηδέν ἔστιν, ἄλλ' ὅμως.
 ἐσθλοῦ γὰρ ἀνδρὸς τῇ δίκη θ' ὑπηρετεῖν*
- 845 *καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς ἀεὶ.*

Χορός.

*δεινὸν γε, θνητοῖς ὡς ἅπαντα συμπίπτει,
 καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,
 φίλους τιθέντες τοὺς τε πολεμιωτάτους,
 ἐχθροὺς τε τοὺς πρὶν εὐμενεῖς ποιούμενοι.*

Ἄγραμμένων.

- 850 ἐγὼ σὲ καὶ σὸν παῖδα καὶ τύχας σέθεν.
 Ἐκάβη, δι' οἴκτου χεῖρά θ' ἱκεσίαι ἔχω,
 καὶ βούλομαι θεῶν θ' οἴνεκ' ἀνόσιον ξένοι
 καὶ τοῦ δικαίου τήνδε σοι δοῦναι δίκην,
 εἴ πως φανείη γ' ὥστε σοί τ' ἔχειν καλῶς,
 855 στρατῶ τε μὴ δόξαιμι Κασάνδρας χάριν
 Θρηῆκης ἀνακτι τόνδε βουλευσαί φόνον.
 ἔστιν γὰρ ἧ παραγμὸς ἐμπέπτωκέ μοι. ?
 τὸν ἄνδρα τοῦτον φίλιον ἠγεῖται στρατός.
 τὸν καθαρόντα δ' ἐχθρόν· εἰ δὲ σοὶ φίλος
 860 ὄδ' ἐστί, χωρὶς τοῦτο κοῦ κοινὸν στρατῶ. }
 πρὸς ταῦτα φρόντισ'· ὡς θέλουτα μὲν μ' ἔχεις
 σοὶ ξυμποιῆσαι καὶ ταχὺν προσαρκέσαι. ?
 βραδὺν δ'. Ἀχαιοὶς εἰ διαβληθήσομαι.

Ἐκάβη.

φείν·

- οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος·
 865 ἢ χρημάτων γὰρ δοῦλός ἐστιν ἢ τύχης.
 ἢ πλήθος αὐτὸν πόλεος ἢ νόμον γραφαὶ
 εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.
 ἐπεὶ δὲ ταρβεῖς τῶ τ' ὄχλῳ πλέον νέμεις,
 ἐγὼ σε θήσω τοῦδ' ἐλεύθερον φόβου.
 870 ξύνισθι μὲν γάρ, ἢν τι βουλεύσω κακὸν
 τῶ τόνδ' ἀποκτείναντι, συνδράσης δὲ μή.
 ἢν δ' ἐξ Ἀχαιῶν θόρυβος ἢ πικουρία,

πάσχοντος ἀνδρὸς Θρηκὸς οἶα πείσεται,
 φανῆ τις, εἶργε, μὴ δοκῶν ἐμὴν χάριν.
 875 τὰ δ' ἄλλα θάρσει· πάντ' ἐγὼ θήσω καλῶς.

Ἄγαμέμνων.

πῶς οὖν; τί δράσεις; πότερα φάσγανον χερὶ
 λαβοῦσα γραία φῶτα βάρβαρον κτενεῖς,
 ἢ φαρμάκοισιν ἢ πικουρίᾳ τίνι;
 τίς σοι ξυνέσται χεῖρ; πόθεν κτήσει φίλους;

Ἐκάβη.

880 στέγαι κεκέυθασ' αἶδε Τρωάδων ὄχλον.

Ἄγαμέμνων.

τὰς αἰχμαλώτους εἶπας, Ἑλλήνων ἄγραν;

Ἐκάβη.

σὺν ταῖσδε τὸν ἐμὸν φονέα τιμωρήσομαι.

Ἄγαμέμνων.

καὶ πῶς γυναιξὶν ἀρσένων ἔσται κράτος;

Ἐκάβη.

δεινὸν τὸ πλῆθος, σὺν δόλῳ τε δύσμαχον.

Ἄγαμέμνων.

885 δεινόν· τὸ μέντοι θῆλυ μέμφομαι γένος.

Ἐκάβη.

τί δ'; οὐ γυναιῖκες εἶλον Αἰγύπτου τέκνα,
 καὶ Δῆμνον ἄρδην ἀρσένων ἐξώκισαν;

ἀλλ' ὡς γενέσθω· τόνδε μὲν μέθες λόγον.
πέμψον δέ μοι τήνδ' ἀσφαλῶς διὰ στρατοῦ

890 γυνναῖκα.

(To Attendant.)

καὶ σὺ Θρηκὶ πλαθεῖσα ξένῳ
λέξον· καλεῖ σ' ἀνασσα δὴ ποτ' Ἰλίου
Ἐκάβη, σὸν οὐκ ἔλασσοι· ἢ κείνης χρέος,
καὶ παιῖδας· ὡς δεῖ καὶ τέκν' εἰδέναι λόγους
τοὺς ἐξ ἐκείνης.

(Exit Attendant.)

τὸν δὲ τῆς νεοσφαγοῦς

895 Πολυξένης ἐπίσχεσ. Ἀγάμεμνον, τάφοι,
ὡς τῶδ' ἀδελφῶ πλησίον μιᾷ φλογί,
δισσὴ μέριμνα μητρί, κρυφθῆτον χθονί.

Ἄγαμέμνων.

ἔσται τὰδ' οὕτω· καὶ γὰρ εἰ μὲν ἦν στρατῶ
πλοῦς, οὐκ ἂν εἶχον τήνδε σοι δοῦναι χάριν·
900 νῦν δ', οὐ γὰρ ἴησ' οὐρίας πνοᾶς θεός,
μένειν ἀνάγκη πλοῦν ὀρῶντας ἥσυχον.
γένοιτο δ' εὖ πως· πᾶσι γὰρ κοινὸν τόδε
ἰδίᾳ θ' ἐκάστῳ καὶ πόλει, τὸν μὲν κακὸν
κακόν τι πάσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.

(Exit AGAMEMNON.—HECUBA goes into the tent.)

THIRD STASIMON.

Χορός.

Strophe I.

905 σὺ μὲν, ὦ πατρίς Ἰλιάς,
τῶν ἀποροθήτων πόλις οὐκέτι λέξει·

τοῖον Ἑλλάνων νέφος ἀμφί σε κρύπτει
δορὶ δὴ δορὶ πέρσαν.

910 ἀπὸ δὲ στεφάναι κέκαρσαι - κείρω
πύργων, κατὰ δ' αἰθάλογ
κηλῖδ' οἰκτροτάταν κέχρωσαι·
τάλαιν', οὐκέτι σ' ἐμβατεύσω.

Antistrophe I.

μεσονύκτιος ὠλλύμαι,

915 ἦμος ἐκ δείπνων ὕπνος ἠδὺς ἐπ' ὅσοις
κίδναται, μολπᾶν δ' ἄπο καὶ χαροποιῶν
θυσιᾶν καταπαύσας
πόσις ἐν θαλάμοις ἔκειτο,

920 ξυστὸν δ' ἐπὶ πασσάλῳ,
ναύταν οὐκέθ' ὄρων ὄμιλον
Τροίαν Ἰλιάδ' ἐμβεβῶτα.

Strophe II.

ἐγὼ δὲ πλόκαμον ἀναδέτοις

μίτραισιν ἐρρυθμιζόμεν

925 χρυσεῶν ἐνόπτρων

λευσσοῦσ' ἀτέρμονας εἰς αὐγὰς,

ἐπιδέμνιος ὡς πέσοιμ' ἐς εὐνάν.

ἀνὰ δὲ κέλαδος ἔμολε πόλιν·

930 κέλευσμα δ' ἦν κατ' ἄστν Τροίας τόδ'· ὦ

παῖδες Ἑλλάνων, πότε δὴ πότε τὰν

Ἰλιάδα σκοπιᾶν

πέρσαντες ἤξετ' οἴκους;

Antistrophe II.

λέχη δὲ φίλια μονόπεπλος
 λιποῦσα, Δωρίς ὡς κόρα,
 935 σεμνὰν προσίζουσ'
 οὐκ ἤνυσ' Ἄρτεμιν ἅ τλάμων·
 ἄγομαι δὲ θανόντ' ἰδοῦσ' ἀκοίταν
 τὸν ἐμὸν ἄλιον ἐπὶ πέλαγος,
 πόλιν τ' ἀποσκοποῦσ', ἐπεὶ νόστιμον
 940 ναῦς ἐκίνησεν πόδα καὶ μ' ἀπὸ γᾶς
 ὤρισεν Ἰλιάδος.
 τάλαιν', ἀπεῖπον ἄλγαι,

Erodus.

τὰν τοῖν Διοσκόροιν Ἑλέναν κάσιν
 Ἰδαῖόν τε βούταν
 945 αἰνόπαριν κατάρα
 διδοῦσ', ἐπεὶ με γᾶς
 ἐκ πατρώας ἀπώλεσεν
 ἐξόφκισέν τ' οἴκων γάμος, οὐ γάμος,
 ἀλλ' ἀλάστορός τις οἰζύς·
 950 ἂν μήτε πέλαγος ἄλιον ἀπαγάγοι πάλιν,
 μήτε πατρῶον ἵκοιτ' ἐς οἶκον.

EXODUS.

HECUBA comes out of the tent.—Enter POLYMESTOR, with his children, from the country, attended by Thracian guards.)

Πολυμήστορ.

ὦ φίλτατ' ἀνδρῶν Ἠρίμε, φιλτάτη δὲ σύ.
 Ἐκάβη, δακρῦω σ' εἰσορῶν πόλιν τε σήν.

- 955 τήν τ' ἀρτίως θανοῦσαν ἔκγονον σέθεν.
 φεῦ·
 οὐκ ἔστιν οὐδὲν πιστόν, οὔτ' εὐδοξία
 οὔτ' αὖ καλῶς πρᾶσσόντα μὴ πράξειν κακῶς.
 φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω,
 παραγμὸν ἐντιθέντες, ὡς ἀγνωσία
 960 σέβωμεν αὐτούς. ἀλλὰ ταῦτα μὲν τί δεῖ
 θρηνεῖν, προκόπτουτ' οὐδὲν εἰς πρόσθεν κακῶν·
 σὺ δ', εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας,
 σχές· τυγχάνω γὰρ ἐν μέσοις Θρήκης ὄροις
 ἀπών, ὅτ' ἦλθες δεῦρ'. ἐπεὶ δ' ἀφικόμην,
 965 ἤδη πόδ' ἔξω δωματίων αἶροντί μοι
 ἔς ταῦτόν ἤδε συμπίτνει δμῶϊς σέθεν,
 λέγουσα μύθους ὧν κλύων ἀφικόμην.

Ἐκάβη.

- αἰσχύνομαί σε προσβλέπειν ἐναντίον,
 Πολυμήστορ, ἐν τοιοῖσδε κειμένη κακοῖς.
 970 ὅτῳ γὰρ ὄφθην εὐτυχοῦσ', αἰδῶς μ' ἔχει
 ἐν τῷδε πότμῳ τυγχάνουσ' ἢν' εἰμι νῦν,
 κούκ ἂν δυναίμην προσβλέπειν ὀρθαῖς κόραις.
 ἀλλ' αὐτὸ μὴ δύσνοιαν ἠγήση σέθεν, *ολιγ. α.*
 Πολυμήστορ· ἄλλως δ' αἰτίον τι καὶ νόμος,
 975 γυναῖκας ἀνδρῶν μὴ βλέπειν ἐναντίον.

Πολυμήστορ.

καὶ θαῦμά γ' οὐδέν. ἀλλὰ τίς χρεία σ' ἐμοῦ·
 τί χρῆμ' ἐπέμηνω τὸν ἐμὸν ἐκ δόμων πόδα·

Ἑκάβη.

ἴδιον ἔμαντῆς δὴ τι πρὸς σὲ βούλομαι .
καὶ παῖδας εἰπεῖν σοῦς· ὁπάοντας δέ μοι
980 χωρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων.

Πολυμήτωρ. *(To the Guards.)*

χωρεῖτ'· ἐν ἀσφαλεῖ γὰρ ἦδ' ἐρημία.

(The Guards retire.)

φίλη μὲν εἶ σύ, προσφιλὲς δέ μοι τόδε
στράτευμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρῆ,
τί χρῆ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ
985 φίλοις ἐπαρκεῖν· ὡς ἔτοιμός εἰμ' ἐγώ.

Ἑκάβη.

πρῶτον μὲν εἶπε παῖδ' ὄν ἐξ ἐμῆς χερὸς
Πολύδωρον ἔκ τε πατρὸς ἐν δόμοις ἔχεις,
εἰ ζῆ· τὰ δ' ἄλλα διαιτέρον σ' ἐρήσομαι.

Πολυμήτωρ.

μάλιστα· τοῦκείνου μὲν εὐτυχεῖς μέρος.

Ἑκάβη.

990 ὦ φίλταθ', ὡς εὖ καξίως σέθεν λέγεις.

Πολυμήτωρ.

τί δήτα βούλει δεύτερον μαθεῖν ἐμοῦ;

Ἑκάβη.

εἰ τῆς τεκούσης τῆσδε μέμνηταί τί μου.

Πολυμήστωρ.

καὶ δεῦρό γ' ὡς σὲ κρύφιος ἐζήτει μολεῖν.

Ἑκάβη.

χρυσὸς δὲ σῶς, ὃν ἦλθεν ἐκ Τροίας ἔχων;

Πολυμήστωρ.

995 σῶς, ἐν δόμοις γε τοῖς ἐμοῖς φρουρούμενος.

Ἑκάβη.

σῶσόν νυν αὐτόν, μηδ' ἔρα τῶν πλησίον.

Πολυμήστωρ.

ἤκιστ'· ὑναίμην τοῦ παρόντος, ᾧ γύναι.

Ἑκάβη.

αἶσθ' οὖν ἂ λέξαι σοί τε καὶ παισὶν θέλω;

Πολυμήστωρ.

οὐκ οἶδα· τῷ σῷ τοῦτο σημανεῖς λόγῳ.

Ἑκάβη.

1000 *ἔστ', ᾧ φιληθεῖς ὡς σὺ νῦν ἐμοὶ φιλεῖ,

Πολυμήστωρ.

τί χρῆμ', ὃ καμὲ καὶ τέκν' εἶδέναι χρεῶν;

Ἑκάβη.

χρυσοῦ παλαιὰ Πριαμιδῶν κατ' ὀρυχες.

Πολυμήστωρ.

ταῦτ' ἔσθ' ἂ βούλει παιδὶ σημήναι σέθεν;

Ἑκάβη.

μάλιστα, διὰ σοῦ γ'· εἶ γὰρ εἰσεβίης ἀνὴρ.

Πολυμήστωρ.

1005 τί δῆτα τέκνων τῶνδε δεῖ παρουσίας :

Ἑκάβη.

ἄμεινον, ἦν σὺ κατθάνης, τοῖσδ' εἰδέναι.

Πολυμήστωρ.

καλῶς ἔλεξας· τῆδε καὶ σοφώτερον.

Ἑκάβη.

οἶσθ' οὖν Ἀθάνας Ἰλίας ἵνα στέγαι ;

Πολυμήστωρ.

ἐνταῦθ' ὁ χρυσός ἐστι ; σημεῖον δὲ τί ;

Ἑκάβη.

1010 μέλαινα πέτρα γῆς ὑπερτέλλουσ' ἄνω.

Πολυμήστωρ.

ἔτ' οὖν τι βούλει τῶν ἐκεῖ φράζειν ἐμοί ;

Ἑκάβη.

σῶσαί σε χρήμαθ' οἷς συνεξήλθον θέλω.

Πολυμήστωρ.

ποῦ δῆτα ; πέπλων ἐντὸς ἢ κρίψασ' ἔχεις .

Ἑκάβη.

σκύλων ἐν ὄχλῳ ταῖσδε σώζεται στέγαις.

Πολυμήτωρ.

1015 ποῦ δ'· αἶδ' Ἀχαιῶν ναύλοχοι περιπτυχαί.

Ἑκάβη.

ἴδιαι γυναικῶν αἰχμαλωτίδων στέγαι.

Πολυμήτωρ.

τᾶνδον δὲ πιστά, κάρσένων ἐρημία·

Ἑκάβη.

οὔδεῖς Ἀχαιῶν ἔνδον, ἀλλ' ἡμεῖς μόναί.

ἀλλ' ἔρπ' ἐς οἴκους· καὶ γὰρ Ἀργεῖοι νεῶν

1020 λῦσαι ποθοῦσιν οἴκαδ' ἐκ Τροίας πόδα·

ὡς πάντα πράξας ὦν σε δεῖ στείχης πάλιν

ξὺν παισὶν οὔπερ τὸν ἐμὸν ᾧκισας γόνοι.

(HECUBA conducts POLYMESTOR into the tent.)

Χορός.

οὔπω δέδωκας, ἀλλ' ἴσως δώσεις δίκην·

1025 ἀλίμενόν τις ὡς εἰς ἄντλον πεσῶν

λέχτριος, * ἐκπεσεῖ φίλας καρδίας,

ἀμέρσας βίον. τὸ γὰρ ὑπέγγυον

1030 δίκῃ καὶ θεοῖσιν *οὔ ξυμπίτνει,

ὀλέθριον ὀλέθριον κακύν.

ψεύσει σ' ὁδοῦ τῆσδ' ἐλπίς, ἢ σ' ἐπήγαγεν

θανάσιμον πρὸς Αἶδαν, ὦ τάλας·

ἀπολέμῳ δὲ χειρὶ λείψεις βίον.

Πολυμήστωρ. (Within.)

1035 ὅμοι. τυφλοῦμαι φέγγος ὀμμάτων τάλας.

Χορός.

ἠκούσατ' ἀνδρὸς Θρηκὸς οἰμογῆν, φίλαι :

Πολυμήστωρ. (Within.)

ὅμοι μάλ' αἰθίς, τέκνα, δυστήνου σφαγῆς.

Χορός.

φίλαι, πέπρακται καί' ἔσω δόμων κακά.

Πολυμήστωρ. (Within.)

ἀλλ' οὔτι μὴ φύγητε λαιψηρῶ ποδί·

1040 βάλλων γὰρ οἴκων τῶνδ' ἀναρρήξω μυχοῦς.

Χορός.

ἰδοῦ, βαρείας χειρὸς ὀρμᾶται βέλος.

βοῦλεσθ' ἐπεισπέσωμεν ; ὡς ἀκμὴ καλεῖ

Ἑκάβη παρῆναι Τρωάσιν τε συμμαχούς.

(Re-enter HECUBA.)

Ἑκάβη.

ἄρασσε, φεῖδον μηδέν, ἐκβάλλων πύλας·

1045 οὐ γάρ ποτ' ὄμμα λαμπρὸν ἐνθήσεις κόραις,

οὐ παῖδας ὄψει ζῶντας, οὐς ἔκτειν' ἐγώ.

Χορός.

ἦ γὰρ καθεῖλες Θρηῆκα καὶ κρατεῖς ξένου.

δέσποινα, καὶ δίδρακας οἴᾳπερ λέγεις ;

Ἑκάβη.

ὄψει νιν αὐτίκ' ὄντα δωμάτων πάρος,
 1050 τυφλὸν τυφλῷ στείχοντα παραφόρῳ ποδί,
 παίδων τε δισσῶν σώμαθ', οὐς ἔκτειν' ἐγὼ
 σὺν ταῖς ἀρίσταις Τρωάσιν· δίκην δέ μοι
 δέδωκε· χωρεῖ δ', ὡς ὄρας, ὄδ' ἐκ δόμων.
 ἀλλ' ἐκποδῶν ἄπειμι κάποστήσομαι
 1055 θυμῷ ρέοντι Θρηκὶ δυσμαχωτάτῳ.

(HECUBA retires to the side, as POLYMESTOR staggers upon the stage, his eyes streaming with blood.)

Πολυμήστορ.

ὦμοι ἐγὼ, πᾶ βῶ,
 πᾶ στῶ, πᾶ κέλσω;
 τετράποδος βάσιν θηρὸς ὀρεστέρου
 τιθέμενος ἐπὶ χεῖρα κατ' ἴχνος; ποῖαν,
 1060 ἢ ταύταν ἢ τάνδ',
 ἐξαλλάξω, τὰς
 ἀνδροφόνους μάρψαι
 χρήζων Ἰλιάδας, αἶ με διώλεσαν;
 τάλαιναι κόραι τάλαιναι Φρυγῶν,
 ὦ κατάρatoi,
 1065 ποῖ καί με φυγᾶ πτώσσουσι μυχῶν;
 εἴθε μοι ὀμμάτων αἱματόεν βλέφαρον
 ἀκέσσαι' ἀκέσσαι', Ἄλιε, τυφλὸν
 φέγγος ἀπαλλάξας.
 ἀᾶ.

σίγα· κρυπτὰν βάσιν αἰσθάνομαι
 1070 τάνδε γυναικῶν. πᾶ πόδ' ἐπάξας
 σαρκῶν ὀστέων τ' ἐμπλησθῶ,
 θοῖναν ἀγρίων τιθέμενος θηρῶν,
 ἀρνύμενος λῶβαν,
 λύμας ἀντίποιν' ἐμᾶς; ᾧ τάλαι.

(Turning towards the tent.)

1075 ποῖ πᾶ φέρομαι τέκν' ἔρημα λιπῶν
 Βάκχαις Ἄιδου διαμοιρᾶσαι,
 σφακτὰν κυσί τε φοῖνιαν δαῖτ' ἀνήμερον
 οὐρείαν τ' ἐκβολάν;
 πᾶ στῶ, πᾶ κάμψω, [πᾶ βῶ,]
 1080 ταῦς ὅπως ποντίοις πείσμασι λιγόκροκον
 φᾶρος στέλλων, ἐπὶ τάνδε συθεῖς
 τέκνων ἐμῶν φύλαξ
 ὀλέθριον κοίταν;

Χορός.

1085 ᾧ τλήμονι, ὡς σοι δῖσφορ' εἴργασται κακά·
 δράσαντι δ' αἰσχρὰ δεινὰ τάπιτίμια
 [δαίμωνι ἔδωκεν, ὅστις ἐστὶ σοι βαρῦς].

Πολυμήστορ.

αἰαῖ, ἰὼ Θρήκης
 λογχοφόρον, ἔνοπλον, εὖιππον, Ἄ-
 1090 ρει κάτοχον γένος.
 ἰὼ Ἀχαιοί, ἰὼ Ἀτρεΐδαι.
 βοὰν βοὰν αὐτῶ, βοάν·

ἴτε, μόλετε πρὸς θεῶν.

κλύει τις, ἢ οὐδεὶς ἀρκέσει; τί μέλλετε:

1095 γυναῖκες ὄλεσάν με,

γυναῖκες αἰχμαλώτιδες·

δεινὰ δεινὰ πεπόνθαμεν.

ὦμοι ἐμῆς λώβας.

ποῖ τράπωμαι, ποῖ πορευθῶ;

1100 [αἰθέρ'] ἀμπτάμενος οὐράνιον

ὑψιπετὲς ἐς μέλαθρον, Ὠρίων

ἢ Σείριος ἔνθα πυρὸς φλογέας ἀφήη-

σιν ὄσσων ἀγᾶς, ἢ τὸν * Ἄϊδα

1105 μελανόχρωτα πορθμὸν ἄξω τάλας:

Χορός.

συγγνώσθ', ὅταν τις κρείσσον' ἢ φέρειν κακὰ

πάθη, ταλαίνης ἐξαπαλλάξαι * ζόης.

(Enter AGAMEMNON, with Attendants.)

Ἄγαμέμνων.

κραυγῆς ἀκούσας ἦλθον· οὐ γὰρ ἦσυχος

1110 πέτρας ὀρείας παῖς λέλακ' ἀνὰ στρατὸν

Ἠχώ, διδοῦσα θόρυβον· εἰ δὲ μὴ Φρυγῶν

πύργους πεσόντας * ἦσμεν Ἑλλήνων δορί.

φόβον παρέσχεν οὐ μέσως ὅδε κτύπος.

Πολυμήστωρ.

ὦ φίλτατ', ἦσθόμην γάρ, Ἄγαμέμνων, σέθειν

1115 φωνῆς ἀκούσας, εἰσορᾶς ἂ πάσχομεν:

Ἄγαμέμνων.

ἔα·

Πολυμήστορ ὦ δίστηνε, τίς σ' ἀπώλεσε ;
τίς ὄμμ' ἔθηκε τυφλόν, αἰμάξας κόρας,
παιδάς τε τοῖσδ' ἔκτεινεν ; ἦ μέγαν χόλον
σοὶ καὶ τέκνοισιν εἶχεν, ὅστις ἦν ἄρα.

Πολυμήστωρ.

1120 Ἐκάβη με σὺν γυναιξὶν αἰχμαλώτισιν
ἀπώλεσ', οὐκ ἀπώλεσ', ἀλλὰ μειζόνως.

Ἄγαμέμνων. (*Turning to HECUBA.*)

τί φῆς ; σὺ τοῦργον εἴργασαι τόδ', ὡς λέγει ;
σὺ τόλμαν. Ἐκάβη, τήνδ' ἔτλης ἀμήχανον :

Πολυμήστωρ.

ὦμοι, τί λέξεις ; ἦ γὰρ ἐγγύς ἐστί που ;
1125 σήμηνον, εἰπέ ποῦ 'σθ', ἴν' ἀρπάσας χεροῖν
διασπάσωμαι καὶ καθαιμάξω χροά.

Ἄγαμέμνων.

οὔτος, τί πάσχεις ;

Πολυμήστωρ.

πρὸς θεῶν σε λίσσομαι,
μέθεσ μ' ἐφείναι τῆδε μαργῶσαν χέρα.

Ἄγαμέμνων.

ἴσχ'· ἐκβαλὼν δὲ καρδίᾳς τὸ βάρβαρον
1130 λέγ', ὡς ἀκούσας σοῦ τε τῆσδέ τ' ἐν μέρει
κρίνω δικάως, ἀνθ' ὅτου πάσχεις τάδε.

Πολυμήστορ.

- λέγοιμ' ἄν, ἦν τις Πριαμιδῶν νεώτατος
 Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ
 πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν,
 1135 ὑποπτος ὢν δὴ Τρωικῆς ἀλώσεως,
 τοῦτοι κατέκτειν'· ἀνθ' ὅτου δ' ἔκτεινά νιν,
 ἄκουσον, ὡς εὖ καὶ σοφῇ προμηθία. *Προμηθεὺς*
 ἔδεισα μὴ σοὶ πολέμιος λειφθεὶς ὁ παῖς
 Τροίαν ἀθροίσῃ καὶ ξυνοικίσῃ πάλιν.
 1140 γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμιδῶν τινα
 Φρυγῶν ἐς αἶαν αὐθις ἄρειαν στόλον,
 κάπειτα Θρηκῆς πεδία τρίβοιεν τάδε
 λεηλατοῦντες, γείτοσιν δ' εἴη κακὸν
 Τρώων, ἐν ᾧπερ νῦν, ἀναξ, ἐκάμνομεν.
 1145 Ἐκάβη δὲ παιδὸς γνοῦσα θανάσιμον μῦθον,
 λόγῳ με τοιῶδ' ἤγαγ', ὡς κεκρυμμένας
 θήκας φράσουσα Πριαμιδῶν ἐν Ἰλίῳ
 χρυσοῦ· μόνον δὲ σὺν τέκνοισί μ' εἰσάγει
 δόμους, ἴν' ἄλλος μὴ τις εἰδείῃ τάδε.
 1150 ἴζω δὲ κλίνης ἐν μέσῳ κάμψας γόνυ
 πολλαὶ δὲ * χεῖρὸς αἰ μὲν ἐξ ἀριστερᾶς,
 αἰ δ' ἐνθεν, ὡς δὴ παρὰ φίλῳ, Τρώωι κόραι
 *θάκουσ ἔχουσαι, κερκίδ' Ἠδωνῆς χερὸς
 ἦνουν, * ὑπ' αὐγὰς τούσδε λεύσσουσαι πέ-
 πλους·
 1155 ἄλλαι δὲ κάμακα Θρηκίαν θεώμεναι
 γυμνὸν μ' ἔθηκαν διπτύχου στολίσματος.

ὄσαι δὲ τοκάδες ἦσαν, ἐκπαγλοῦμαι
τέκν' ἐν χεροῖν ἔπαλλον, ὡς πρόσω πατρὸς
γένοντο, διαδοχαῖς ἀμείβουσαι χεροῖν.

1160 κἄτ' ἐκ γαληνῶν—πῶς δοκεῖς;—προσφθεγμά-
των

εὐθὺς λαβοῦσαι φάσγαν' ἐκ πέπλων ποθὲν
κεντοῦσι παῖδας, αἱ δὲ πολεμίων δίκην
ξυναρπάσασαι τὰς ἐμὰς εἶχον χέρας
καὶ κῶλα· παισὶ δ' ἀρκέσαι χρήζων ἐμοῖς.

1165 εἰ μὲν πρόσωπον ἐξανισταίην ἐμόν,
κόμης κατεῖχον, εἰ δὲ κινοίην χέρας,
πλήθει γυναικῶν οὐδὲν ἦννον τάλας.
τὸ λοίσθιον δέ, πῆμα πῆματος πλέον,
ἐξεργάσαντο δεῖν'· ἐμῶν γὰρ ὀμμάτων.

1170 πόρπας λαβοῦσαι, τὰς ταλαιπώρους κύρας
κεντοῦσιν, αἰμάσσουσιν· εἴτ' ἀνὰ στέγας
φυγάδες ἔβησαν· ἐκ δὲ πηδησας ἐγώ,
θῆρ ὡς, διώκω τὰς μαιφόνους κύνας,
ἅπαντ' ἐρευνῶν τοῖχον, ὡς κυνηγέτης,

1175 βάλλων, ἀράσσω, τοιάδε σπεύδων χάριν
πέποιθα τὴν σῆν, πολέμιόν τε σὸν κτανῶν.
Ἀγάμεμνον. ὡς δὲ μὴ μακροὺς τείνω λόγους.
εἴ τις γυναικας τῶν πρὶν εἶρηκεν κακῶς,
ἢ νῦν λέγων τίς ἐστιν, ἢ μέλλει λέγειν,

1180 ἅπαντα ταῦτα συντεμὸν ἐγὼ φράσω·
γένος γὰρ οὔτε πόντος οὔτε γῆ τρέφει
τοιόνδ'· ὁ δ' αἰεὶ ξυντυχῶν ἐπίσταται.

Χορός.

μηδὲν θρασύνου, μηδὲ τοῖς σαυτοῦ κακοῖς
τὸ θῆλυ συνθεῖς ὧδε πᾶν μέμψη γένος·

1185 [πολλαὶ γὰρ ἡμῶν, αἱ μὲν εἴς' ἐπίφθοι, αἱ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.]

Ἑκάβη.

Ἀγάμεμνον, ἀνθρώποισιν οὐκ ἐχρῆν ποτε
τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον·
ἀλλ' εἴτε χρίστ' ἔδρασε, χρίστ' ἔδει λέγειν,

1190 εἴτ' αὖ ποιηρά, τοὺς λόγους εἶναι σαθροῦς,
καὶ μὴ δύνασθαι τᾶδικ' εὖ λέγειν ποτέ,
σοφοὶ μὲν οὖν εἴς' οἱ τάδ' ἠκριβωκότες,
ἀλλ' οὐ δύνανται διὰ τέλους εἶναι σοφοί,
κακῶς δ' ἀπώλουτ'· οὔτις ἐξήλυξέ πω.

1195 καί μοι τὸ μὲν σὸν ὧδε φροῖμίους ἔχει·
πρὸς τόνδε δ' εἶμι καὶ λόγοις ἀμείφομαι,
ὅς φησ' Ἀχαιῶν πόνον ἀπαλλάσσων διπλοῦν
Ἀγαμέμνονός θ' ἕκατι παῖδ' ἐμὸν κτανεῖν.
ἀλλ', ὦ κάκιστε, πρῶτον οὔποτ' ἂν φίλον

1200 τὸ βάρβαρον γένοιτ' ἂν Ἑλλησιν γένος,
οὐδ' ἂν δύναίτο. τίνα δὲ καὶ σπεύδων χάριν
πρόθυμος ἦσθα; πότερα κηδεύσων τινά,
ἢ ξυγγενῆς ὦν, ἢ τίν' αἰτίαν ἔχων;

ἢ σῆς ἔμελλον γῆς τεμεῖν βλαστήματα,
1205 πλεύσαντες αἴθρις; τίνα δοκεῖς πείσειν τάδε;
ὁ χρυσός, εἰ βούλοιο τάληθῆ λέγειν,

- ἔκτεινε τὸν ἑμὸν παῖδα, καὶ κέρδη τὰ σά.
 ἐπεὶ δίδαξον τοῦτο· πῶς, ὅτ' ἠτύχει
 Τροία, περίξ δὲ πύργος εἶχ' ἔτι πτόλιν,
 1210 ἔζη τε Πρίαμος, Ἐκτορός τ' ἦνθει δόρυ,
 τί δ' οὐ τότε, εἴπερ τῷδ' ἐβουλήθης χάριν
 θέσθαι. τρέφων τὸν παῖδα κὰν δόμοις ἔχων
 ἔκτεινας, ἢ ζῶντ' ἦλθες Ἀργείοις ἄγων;
 ἀλλ' ἠνίχ' ἡμεῖς οὐκέτ' ἦμεν ἐν φάει,
 1215 καπνῷ δ' ἐσήμην' ἄστυ πολεμίων ὑπο,
 ξένον κατέκτας σὴν μολόντ' ἐφ' ἐστίαν.
 πρὸς τοῖσδε νῦν ἄκουσον, ὡς φανῆς κακός.
 χρῆν' σ', εἴπερ ἦσθα τοῖς Ἀχαιοῖσιν φίλος,
 τὸν χρυσοῦν ἐν φῆς οὐ σόν. ἀλλὰ τοῦδ', ἔχειν,
 1220 δοῦναι φέροντα πεπομένοις τε καὶ χρόνον
 πολὺν πατρώας γῆς ἀπεξενωμένοις·
 σὺ δ' αὐτὸν νῦν πω σῆς ἀπαλλάξαι χερὸς
 πολμῶς, ἔχων δὲ καρτερεῖς ἔτ' ἐν δόμοις.
 καὶ μὴν τρέφων μὲν ὡς σε παῖδ' ἐχρῆν τρέφειν
 1225 σώσας τε τὸν ἑμὸν, εἶχες ἂν καλὸν κλέος·
 ἐν τοῖς κακοῖς γὰρ ἀγαθοὶ σαφέστατοι
 φίλοι· τὰ χρηστὰ δ' αἴθ' ἕκαστ' ἔχει φίλους.
 εἰ δ' ἐσπάνιζες χρημάτων, ὁ δ' ἠτύχει,
 θησαυρὸς ἂν σοι παις ὑπῆρχ' οὐκ ἄνευ μέγας·
 1230 νῦν δ' αἴτ' ἐκίονε ἀνδρ' ἔχεις σταντῷ φίλον.
 χρυσοῦ τ' ὄνησις οἴχεται παῖδές τε σοι,
 αὐτός τε πράσσεις ᾧδε. σοὶ δ' ἐγὼ λέγω,
 Ἀγάμεμνον, εἰ τῷδ' ἀρκέσεις, κακὸς φανεί

οὐτ' εὐσεβῆ γὰρ οὔτε πιστὸν οἷς ἐχρῆν,
 1235 οὐχ ὅσιον, οὐ δίκαιον εὔδράσεις ξένοι·
 αὐτὸν δὲ χαίρειν τοῖς κακοῖς σὲ φήσομεν
 τοιοῦτον ὄντα· δεσπότης δ' οὐ λαιδορῶ.

Χορός.

φεῦ φεῦ· βροτοῖσιν ὡς τὰ χρηστὰ πράγματα
 χρηστῶν ἀφορμὰς ἐνδίδωσ' αἰεὶ λόγων.

Ἄγαμέμνων.

1240 ἀχθεινὰ μὲν μοι τὰλλόττρια κρίνειν κακά,
 ὅμως δ' ἀνάγκη· καὶ γὰρ αἰσχύνην φέρει,
 πρᾶγμα ἐς χέρας λαβόντ' ἀπόσασθαι τόδε.
 ἐμοὶ δ', ἴν' εἰδῆς, οὐτ' ἐμὴν δοκεῖς χάριν
 οὐτ' οὖν Ἀχαιῶν ἄνδρ' ἀποκτεῖναι ξένοι,
 1245 ἀλλ' ὡς ἔχης τὸν χρυσὸν ἐν δόμοισι σοῖς.
 λέγεις δὲ σαυτῷ πρόσφορ' ἐν κακοῖσιν ὦν.
 τάχ' οὖν παρ' ὑμῖν ῥάδιον ξενοκτονεῖν·
 ἡμῖν δέ γ' αἰσχροὺς τοῖσιν Ἑλλησιν τόδε.
 πῶς οὖν σε κρίνας μὴ ἀδικεῖν φύγω ψόγον·
 1250 οὐκ ἂν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ
 πράσσειν ἐτόλμας, τλήθι καὶ τὰ μὴ φίλα.

Πολυμήστορ.

οἴμοι, γυναικός, ὡς ἔοιχ', ἡσώμενος
 δούλης, ὑφέξω τοῖς κακίοισιν δίκην.

Ἐκάβη.

οὐκοῦν δικαίως, εἴπερ εἰργάσω κακά;

Πολυμήστωρ.

1255 οἴμοι τέκνων τῶνδ' ὀμμάτων τ' ἔμῳν, τάλας.

Ἐκάβη.

ἀλγείς· τί δαὶ 'μέ· παιδὸς οὐκ ἀλγεῖν δοκεῖς :

Πολυμήστωρ.

χαίρεις ὑβρίζουσ' εἰς ἔμ', ᾧ παροῦργε σί :

Ἐκάβη.

οὐ γάρ με χαίρειν χρή σε τιμωρουμένην :

Πολυμήστωρ.

ἀλλ' οὐ τάχ', ἠνίκ' ἄν σε ποντία νοτίς

Ἐκάβη.

1260 μῶν ναυστολήσῃ γῆς ὄρουσ' Ἑλληνίδος :

Πολυμήστωρ.

κρίψῃ μὲν οἶν πεσοῦσαν ἐκ καρχησίων.

Ἐκάβη.

πρὸς τοῦ βιαίων τυγχάνοισαν ἀλμάτων :

Πολυμήστωρ.

αὐτὴ πρὸς ἰσθὸν ναὸς ἀμβήσει ποδί.

Ἐκάβη.

ὑποπτέροις νότοισιν ; ἢ ποίῳ τρόπῳ ;

Πολυμήστωρ.

1265 κίων γενήσῃ πύρσ' ἔχουσα δέρυγματα.

Ἑκάβη.

πῶς δ' οἶσθα μορφῆς τῆς ἐμῆς μετάστασιν :

Πολυμήστωρ.

ὁ Θρηξὶ μάντις εἶπε Διόνυσος τάδε.

Ἑκάβη.

σοὶ δ' οὐκ ἔχρησεν οὐδὲν ὦν ἔχεις κακῶν :

Πολυμήστωρ.

οὐ γάρ ποτ' ἂν σύ μ' εἶλες ὧδε σὺν δόλῳ.

Ἑκάβη.

1270 θανοῦσα δ' ἢ ζῶσ' ἐνθάδ' ἐκπλήσω βίον :

Πολυμήστωρ.

θανοῦσα· τίμβῳ δ' ὄνομα σῶ κεκλήσεται

Ἑκάβη.

μορφῆς ἐπφδόν, ἢ τί, τῆς ἐμῆς ἐρεῖς ;

Πολυμήστωρ.

κυνὸς ταλαίνης σῆμα, ναυτίλοις τέκμαρ.

Ἑκάβη.

οὐδὲν μέλει μοι σοῦ γέ μοι δόντος δίκην.

Πολυμήστωρ.

1275 καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν.

Ἑκάβη.

ἀπέπτυσ'· αὐτῷ ταῦτα σοὶ δίδωμ' ἔχειν.

Πολυμήστωρ.

κτενεῖ νιν ἢ τοῦδ' ἄλοχος, οἰκουρὸς πικρά.

Ἐκάβη.

μήπω μανείη Τυνδαρίς τοσόνδε παῖς.

Πολυμήστωρ.

καῦτόν γε τοῦτοι, πέλεκυν ἐξάρασ' ἄνω.

Ἀγαμέμνων.

1280 οὔτος σύ, μαίνει, καὶ κακῶν ἐρᾶς τυχεῖν:

Πολυμήστωρ.

κτεῖν', ὡς ἐν Ἄργει φόβια λουτρά σ' ἀμμένει.

Ἀγαμέμνων.

(To Attendants.)

οὐχ ἔλξετ' αὐτόν, δμῶες, ἐκποδῶν βία;

Πολυμήστωρ.

ἀλγείς ἀκούων;

Ἀγαμέμνων.

οὐκ ἐφέξετε στόμα;

Πολυμήστωρ.

ἐγκλήετ'· εἴρηται γάρ.

Ἀγαμέμνων.

οὐχ ὅσον τάχος

1285 νήσων ἐρήμων αὐτὴν ἐκβαλεῖτέ που,

ἐπεὶπερ οὔτω καὶ λίαν θραυστομεῖ;

Ἐκάβη, σὺ δ' ὦ τάλαινα, διπτύχους νεκροὺς
 στείχουσα θάπτε· δεσποτῶν δ' ὑμᾶς χρεῶν
 σκηναῖς πελάζειν, Τρωάδες· καὶ γὰρ πνοὰς
 1290 πρὸς οἶκον ἤδη τάσδε πομπίμους ὀρώ.
 εὐ δ' ἔς πάτραν πλεύσαιμεν, εὐ δὲ τὰν δόμοις
 ἔχοντ' ἴδοιμεν, τῶνδ' ἀφειμένοι πόνων.

Χορός.

ἴτε πρὸς λιμένας σκηνάς τε, φίλαι,
 τῶν δεσποσύνων πειρασόμεναι
 1295 μόχθων· στερρὰ γὰρ ἀνάγκη.



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E U R I P I D E S

HECUBA

EDITED

WITH INTRODUCTION AND NOTES

BY

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PART II.—NOTES

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NOTES.

 *The less elementary notes are enclosed in square brackets.*

For the parts taken by the actors, see Introduction, p. 13.)

PROLOGUS, 1-99. The shade of Polydorus tells of his murder by Polymestor and of the coming sacrifice of Polyxena. Hecuba tells of her dreams and the fears they have caused for Polydorus and Polyxena.

(The tent of Agamemnon is in the centre of the stage. On the method of Polydorus's appearance, see Introd. p. 13.)

Compare the shade of Darius in the 'Persae' and of Clytaemnestra in the 'Eumenides.'

1. 1. σκότος, in the drama, generally masculine. Elsewhere, also neuter (genitive -εος).

1. 2. ζῆκισται, 'dwells'; lit. 'has made his dwelling'; in middle sense. [Others, passive: 'has been set to dwell,' at the division of the world with his brothers, Zeus and Poseidon. χωρὶς θεῶν. Cf. Hom. Il. xx. 65 οἰκία—σμερδαλέ' εὐρώεντα τὰ τε στυγέουσι θεοί περ.]

1. 3. Ἐκάβης παῖς γεγώς. According to Homer (Il. xxi. 88), Polydorus was son of Laothoe. Κισσέως. Cf. Verg. Aen. x. 705, Cisseis. Cisseus was a Thracian king. According to Homer, Hecuba was daughter of the Phrygian Dymas. [Euripides perhaps makes the change to account for Priam's friendship with Polymestor; but see for this and for 'Ἐκ π., Introd. p. 6, on the legend.]

1. 5. πεσεῖν, construe. ad sens. as if πόλις ἐκινδύνευσε had preceded. [πεσεῖν: on the question whether such infinitives should be regarded as datives or as accusatives (here cog. acc.), see Appendix, p. 64.]

1. 6. ὑπεξέπεμψε. ὑπο-, 'secretly.' Τρωικῆς χθονός, genitive after the ἐξ- in ὑπεξέπεμψε.

1. 7. ξένου, 'friend,' or 'friend of his house,' 'a Thracian.' A ξένος was one with whom the rights of hospitality were interchanged. The relation was hereditary. [Guest-friend' and 'host-friend' have been suggested as translations, but are not satisfactory. There is no exact equivalent in English.]

1. 8. τήν: almost 'this'; as Polym. was king of the whole Chersonese: cf. 1052, inf. ταῖς. (The subject, with the article, generally

implies a comparison, 'most,' not 'very.'). **πλάκα**, 'steppe'; lit. 'flat,' with which it is perhaps philologically connected. The word does not apply well to the Chersonese. [τήν, MS. ; Herm. emend. τήνδ'.]

1. 9. **δορί**, not merely 'sceptro' (Musgrave), but of a warlike sway.

1. 10. **ἐκπέμπει**, Historic Present.

11. 11-12. **ἴν' . . εἶη . . μῆ**, met. grat. for *ἵνα μὴ εἶη* (Dind.). *εἶη*, not ἦ, after the Historic Present, because 'the Historic Present is a secondary tense, as it refers to the past.' Goodw. M. & T. § 32. 2.

1. 13. **ὄ**, not nominative to *ὑπεξέπεμφεν* (Porson), but in the sense of *δι' ὄ*, 'wherefore;' an adverbial acc. [Orig. an accusative of respect 'with reference to which', whose antecedent is the preceding sentence: cf. Eur. Phoen. 155 and 262 *ὄ καὶ δέξουκα μὴ κ.τ.λ.*, and perhaps Hom. Od. xviii. 392 *ὄ καὶ μεταμόνια βάζεις*; also the Latin 'quod,' e.g. Terent. Hec. 3. 2. 3 *Quod te, Aesculapi, et te. Salus, ne quid sit hujus, oro*, and often in Plautus. The conjunctions in Greek and Latin were originally cases of nouns or pronouns; and *ὄ* would thus illustrate the transition from one to the other.]

1. 15. **οἴός τε**, 'able': orig. 'such as to' (hence with infin.): *τοιούτος* being understood and *τε* being indefinite, like *que* in quantitative cf. Homeric *τε*: [*or τε*, the copula, the relative *οἴος* orig. demonstrative, Jelf, 823. Obs. 4.]

1. 16. **ἔκειθ'**, 'stood': *καίμαι* being used as the passive of *τίθημι*. **ὀρίσματα**, 'the walls which bounded it.' [2 the boundaries or land-marks: *columnae, termini*: Musgrave.]

1. 18. **ἠτύχει**. An unaugmented form, *εὔτύχεια*, also exists: cf. on *ἠρέθη*, inf. 270. [MSS. and Editors waver between the augmented and the unaugmented form in most of the historic tenses of *εὔτυχαιω*, *εὔρισκω*, *εὔχομαι*, and several other verbs beginning in *εὔ*. See Veitch's Greek Verbs.]

1. 20. **τροφαῖσιν ἠεζόμεν τάλας**, 'I grew and was nurtured up to my sorrow.' *ἠεξ-*, imperf. midd. of *αἰζω*, more common in Eur. than the parallel form *αἰζάνω*.

11. 21 2. **Ἐκτορος ψυχῆ**, 'the great Hector.' Such periphrases are not pleonastic. They express awe, affection, or reverence; being adjectival in character. [See on inf. 87 *Ἐλένου ψυχάν*; 1210 *Ἐκτορος δάρν*; and cf. the Homeric *βία, μένος*, *is*, e. g. *βίη Διομήδεος*, *ἱερὸν μένος Ἀλκιδόσιο*, *ἱερὴ ἰς Τηλεμάχοιο*. Cf. on 619 inf. *σχήματ' οἴκων*.]

1. 23. **αὐτός**, sc. *πατήρ* (*Πρίαμος*), contained in *πατρία*. **βωμῶ**, of *Ζεὺς Ἑρμείος*. **θεοδμήτω**, 'holy altar of the god'· lit. built for a god: generally, built by a god.

1. 24. Ἀχιλλέως παιδός, Pyrrhus or Neoptolemus: -εως, as one syllable, γως, by synizesis. [Priam's death is described in Verg. Aen. ii. 550 sqq.]

1. 25. κτείνει με. According to Homer (Il. xx. 407), Polydorus was killed by Achilles. [See Introd., p. 6.]

1. 26. ξένος πατρώος, 'he, my father's friend': emphatically placed late in the sentence and at the beginning of a line.

1. 27. ἔχη, more strictly ἔχοι: the subj. is a return to present narration, as in 1139 inf., ἔδεια μὴ ἀθροίσῃ: [or (2) shows present possession of the money (Hermann; Jelf, G. G. 806. 1, after aor. with perf. force).]

1. 28. ἐπ' ἀκταῖς, sc. ἄλλοτε: cf. Soph. Trach. 11 φοιτῶν ἐναργῆς ταῦρος, ἄλλοτ' αἰόλος δράκων ἐλικτός.

1. 29. διαύλοισ: 'borne about by many a running and returning wave.' The διαυλος was the double 'channel,' going and returning, of a racecourse.

1. 30. ὑπέρ, 'above,' sc. her head (Schol.); i. e. in dreams (see inf. 75, etc.). [Cf. the Homeric visions, e.g. Il. ii. 20 σπῆ δ' ἄρ' ὑπὲρ κεφαλῆς ὄνειρος.]

1. 31. ἀΐσσω, 'glance,' or 'move.' The α is long in Homer.

1. 32. τριταῖον κ.τ.λ., 'it being now the third light of day that I hover in the air,—the third light of day that my mother' etc.; accusatives of duration of time. τριτ. = not merely τρίτον, but 'of the third day.' ὅσονπερ, 'even so long as.' [τρ., cf. Hdt. ii. 89 τριταῖος γενόμενος, 'on the third day after death.']

1. 34. πάρα, i. e. πάρεστι. N.B. the accent.

1. 35. ναῦς ἔχοντες, 'with their ships.' [Others, improbably, 'landing,' navem appellentes (as in Od. x. 91, etc.), which would be σχόντες.]

1. 37. ὑπὲρ τύμβου. The tomb of Achilles was at Sigeum, in the Troad: Euripides here places it, by poetic license, in the Chersonese. [See Introd., p. 6. Others imagine a cenotaph at the Chersonese; or refer the line to a previous event, and make the Greek army return to the Troad for the sacrifice of Polyxena, (Paley).]

1. 39. εὐθύνοντας, agreeing, κατὰ σύνεσιν, with Ἕλληνας, contained in πᾶν στράτευμ' Ἑλληνικόν: cf. Aesch. Ag. 577 Τροίαν ἐλόντες δὴ ποτ' Ἀργείων στόλος.

1. 40. Πολυξένην. Cf. inf. 390. On the other hand, in 97 inf., only τινὰ Τρωιάδων. The lines may be reconciled by considering that Achilles demanded Polyxena, but indirectly only, as the fairest of the captives. There is no reference in the play to a previous betrothal of Achilles and Polyxena: see Introd., p. 6. [For the sacrifice of

Polyxena to appease the winds on the homeward voyage, compare that of Iphigenia, with the same purpose, on the outward voyage.]

1. 41. λαβεῖν, probably epexegetic (lit. 'so as to receive it'); not after αἰτεῖ.

1. 42. φίλων, emphatic.

1. 43. ἡ πεπρωμένη, sc. μοῖρα.

1. 44. ἐν ἡματι. ἐν, with the dative, of time, strictly = 'within.'

1. 45. δυοῖν δύο. For these 'vain repetitions,' in which the tragedians 'rejoice,' cf. Med. 513 σὺν τέκνοις μόνῃ μόνοις.

1. 48. δούλης κ.τ.λ. See inf. 778 sqq.

1. 49. ἐξητησάμην, I prayed them, and won my prayer,—ἐξ-; cf. ex in Lat. exoro. [Cf. the disquiet of the unburied Elpenor in Hom. Od. xi. 51 sqq.]

1. 51. τοῦμόν, not adverb. acc., 'as to me.' Weil, but nominative, 'my desire' (ἔσται, 'shall be accomplished'). ὄσονπερ. For the accusative after τυγχάνω, cf. Med. 259 τοσοῦτον ὄν σου τυγχάνειν βουλήσομαι.

1. 53. Ἐκάβη, ethic dative. περᾶ γὰρ κ.τ.λ., 'see, here she bends her steps from beneath the tent.' ὑπὸ σκηνῆς: ὑπό, with the genitive, in this sense, frequent in Homer, but rare in Attic Greek. πόδα, direct accusative after περᾶ, poetically used as transitive. [Or 2] cognate, Jelf, 558. 2; or 3 of respect. Cf. inf. 1070 πόδ' ἐπάξας, and Eur. Elect. 94 βαίρω πόδα, and perhaps inf. 528 MS. ἔρρει χόας. ὑπό, see on inf. 665 δόμων ὑπο; and cf. Androm. 441 νεοσσῶν τόνδ' ἰπὸ πτερῶν σπάσας Paley); Musgrave and Porson, ὑπὲρ σκηνήν, 'past the tent.')

1. 54. Ἀγαμέμνωνος: prob. only because the entrance of the protagonist was through the central doorway: see Notes ad init., and Introd., p. 12. [Put thoughtlessly, Weil. Others: Hecuba was in Agamemnon's tent (1 because she had fallen to his lot at the division of the spoil though, in the Troades, to that of Odysseus); or 2) because she was waiting there for the division of the spoil, which had not yet taken place; or 3 because she had gone there to consult Cassandra about the dream Schol.: supported perhaps by 87-8 inf.). See on sup. 53 ὑπὲρ σκηνήν.]

1. 55. ἦτις, quippe quae: 'seeing that thou,' etc. ἐκ, 'after,' as in ἐκ δειπνων, inf. 915, [and ἐκ γαληνῶν προσφθεγμάτων 1160: 2 local. ἦτ, ὅστις is used of a particular object only when a general notion (i. e. a cause) is implied.]

1. 56. ὡς, 'how': exclamatory.

1. 57. ὄσονπερ, as if τοσοῦτον, not ὡς, had preceded,—'how ill thou farest now—as ill as well of old.'

ll. 57-9. ἀντισηκώσας δέ κ.τ.λ. 'Some god doth ruin thee, to countervail thy former happiness.' ἀντισ., 'compensating for'; a metaphor from the scales: here, as in Aesch. Pers. 437 (ὡς τοῦδε καὶ δις ἀντισηκώσαι ῥοπή), probably intransitive, σε being after φθείρει. τῆς εὐπραξίας, genitive after the ἀντι- in ἀντισηκώσας.

(Hecuba, as protagonist, enters by the central doorway: cf. sup. 54, and see Introd., p. 12. The Trojan women on the stage here (cf. perhaps inf. 1069) must be distinguished from the chorus, who enter only at l. 100, and then never leave the orchestra. See Introd., p. 12.)

l. 60. ὀρθοῦσαι, 'supporting.'

l. 61. ὑμῖν: dative of resemblance after the ὁμο- in ὁμόδουλον.

l. 62. πέμπει, 'guide me.' μου—χειρός: both partitive genitives after προσλαζύμεναι by the σχῆμα καθ' ὅλον καὶ μέρος, 'whole and part figure': cf. inf. 275 ἀθάπτομαί σου τῶνδε. [So, when the main verb takes dat., inf. 202 συνδουλεύσω σοι γῆρα; when acc., inf. 432 μ' ἀμφιθεῖς κára.]

l. 65. σκολιῶ σκίπωνι χειρός, 'on the bent staff of my hand': viz. on the bent staff which is in my hand; the genitive being possessive: [Schol., Weil; or (2) metaphorically, on the hand of my maidens, as on a bent staff; the genitive being one of material. Blaydes emend. δέμας for χειρός.]

ll. 66-7. σπεύσω κ.τ.λ., lit. 'I will put forward in haste the slow-footed going of my limbs'; σπ. being prob. intrans. [Others separate σπ. and πρ.: I will hasten the slow-footed going of my limbs, setting one before the other. Weil understands σκίπανα after προτιθείσα.]

l. 68. στεροπᾶ Διός, viz. light of day. [Cf. Soph. Trach. 99 ᾧ (ἤλιε λαμπρᾷ στεροπᾷ φλεγέθων. Schol., wrongly, ᾧ ὄνειρον.]

l. 69. αἴρομαι, 'I am moved,' 'excited.'

ll. 70-1. Χθών . . μάτερ ὄνειρων: Hades, their home, being in the recesses of the earth. μελανοπτερύγων: as the children of Hades, and also as dark-omened. Cf. inf. 704 φάσμα μελανόπτερον. [χθ. μ. ο.: cf. Hom. Od. xix. 562, xxiv. 12; Verg. Aen. vi. 283 and 893. Also Eur. Iph. Taur. 1262 νυχία χθών ἐτεκνώσατο φάσματ' ὄνειρων. The night, however, is the accredited mother of dreams: so Hermann and Wakefield, on a v. l. of the Schol., transpose ᾧ σκοτία νύξ (l. 68) and ᾧ ποτνία χθών (l. 70).]

l. 72. ἀποπέμπομαι, 'I would drive from me'; lit. I am driving or trying to drive. Present, of attempted action: Middle, from myself. Lat. abominor, to deprecate as ill-omened.

l. 73. τοῦ σωζομένου, 'who is in safety.'

l. 75. δι' ὄνειρων, 'in dreams': lit. through, by means of.

l. 76. φοβερὰν ὄψιν : picking up in the relative clause the previous ὄψιν which is antecedent to that clause, 'the nightly vision, the dread vision which I have learnt,' etc.

l. 77. χθόνιοι : of Hades : [Schol. ; less probably, 2^d. of this land. Dind., Herm. ἐγχώριοι : cp. Soph. Oed. Col. 948^a Ἄρεος πάγον χθόνιον.]

l. 80. ἄγκυρ' ἁμῶν : ἁμός poet. for ἑμός. [Nauck.—Vulg. ἄγκυρά τ' ἑμῶν viz. coupled to μόνος . Reiske, followed by Porson, emends to ἄγκυρ' ἅτ' ἑμῶν.]

l. 81. κατέχει, 'dwells in.'

l. 82. φυλακαῖσιν : local dat. ; plur. for sing.

l. 85. ἀλίσστος, 'and will not be comforted' : lit. continuously, unswervingly.

l. 86. φρίσσει, ταρβεῖ : the present may be shown in transl., 'never, as now, has my soul so shuddered, so trembled.'

l. 87. θεῖαν, 'divine' ; viz. divinely-inspired, prophetic. Ἐλένῃ ψυχάν : 'the inspired Helenus.' On the periphr., see sup. 21. Ἐκτοπος ψυχή. Helenus was son of Priam and Hecuba. He afterwards received from the Greeks part of Epirus and married Andromache. [See Verg. Aen. iii. 295, 333, etc. Paley, however, with others, translates, 'the shade of Helenus,' and emphasises the difference of case in Ἐλένῃ and Κασάνδρῃν though the vulg. is Κασάνδρας) as implying a distinction between the dead and the living.]

l. 88. Κασάνδραν. Cassandra was daughter of Priam and Hecuba. Apollo gave her prophetic power, but afterwards cancelled his gift by making men disbelieve her prophecies. ἰσίδω, deliberate conjunctive. [Goodw. M. & T. § 88 remark explains the delib. subj. by an ellipse of βούλα or some such word ; this word being sometimes expressed, see inf. 1042 βούλασθ' ἐπιωπίσωμεν. Monro H. G. § 277, more probably makes it direct, with future force ; N.B. the doubt between aor. subj. and fut. in lic., 155 inf. ἀπίσω, 419 δράσω.]

l. 89. κρίνωσιν, 'that they may read me my dreams.'

l. 90. χαλᾶ. χηλή is more often used of the hoof of a horse or the claw of a bird. The hind, in Hecuba's dream, is Polyxena : the wolf, Odysseus.

l. 93. τόδε, i.e. the following.

l. 96. γέρας, acc. in apposition to τινά.

l. 97. τινὰ Τρωιάδων. See on sup. 40.

The chorus—see sup. on 59—enter the orchestra by the right-hand parodos, singing : see Introd., p. 12.)

PARODUS, 100-154. The Chorus tell Hecuba that the Greek Council has decided on the sacrifice of Polyxena.

‘Hecuba, we have come from the tents of captivity, to bring thee tidings of sorrow. The shade of Achilles has demanded a victim; and the Greeks in conclave have determined on the sacrifice of thy daughter. Agamemnon, for Cassandra’s sake, defended thy cause, but the sons of Theseus spoke for the honour of Achilles; and Odysseus, urging that the Greeks should not stand guilty of ingratitude to the dead, hath turned the scale against thee. He is even now on his way to fetch Polyxena. Pray, therefore, to the gods of heaven and earth, that so thou mayst save thy child from death.’

1. 100. ἐλιόσθην, ‘I have bent my steps.’

1. 101. δεσποσύνου, ‘of my master’: attributive adj.: cf. inf. 1294 δεσποσύνων μόχθων.

1. 102. ἐν ἐκληρώθην καὶ προσετάχθην, ‘to which I was assigned by lot.’ The best of the spoils and captives were reserved for the chief and called *ἐξάριετα*. For the rest, every warrior put a marked lot into a helmet: the helmet was shaken; and each portion of the spoil in turn fell to the man whose lot first sprang out.

11. 104-5. λόγχης αἰχμῇ δοριθήρατος, ‘spear-taken at the lance’s point.’ [For the pleonasm, cf. Med. 434 ἀνάνδρου κοίτας λέκτρον.]

1. 106. παθῶν, viz. ‘thy woes:’ gen. after οὐδέν. ἀποκουφίζουσα, i.e. by the news to bring. [παθ. (2), after ἀπο-; οὐδέν being adverbial, and σε understood, object of ἀποκ.: supported by Or. 1341.]

1. 107. ἀραμένη, ‘having taken on me’ (Middle); i.e. to bear to thee.

1. 110. δόξαι, ‘that it has seemed good.’

1. 111. σφάγιον θέσθαι, ‘make sacrifice of thy daughter;’ i.e. σφάζειν. Such periphrases are more common with the active of τίθημι.

1. 112. οἶσθ’ ὅτε, to be taken before τύμβου. N.B. ὅτε is a relative: so, sc. τὸν χρόνον ὅτε: otherwise ὁπότε, the interrog., would seem necessary. [The phrase has become virtually parenthetic, like εἶ οἶδ’ ὅτι, etc., Jelf, 798. 2. οἶσθ’ ὅτι, indeed, has been conjectured here, but unnecessarily: cf. inf. 239 οἶσθ’ ἠνίκ’. See on 225 inf. οἶσθ’ οὖν ὃ δρᾶσον.]

1. 113. ἔσχε, ‘stayed’; like κατέσχε.

1. 114. λαίφη . . ἐπερειδομένας, ‘with their sails braced up by the stays:’ lit. ‘being stayed, as to their sails, by the ropes’: ἐπ., pass.; λαίφη, acc. of respect; προτ. dat. instrum. The πρότοναι were properly the two ropes from the mast-head to the bows, which raised the mast from the stern and held it in its place, as in Homer, e.g. Il. i. 434 ἰστὸν προτόνοισιν ὑφέντες; here, perhaps, the halyards which raised

the sails themselves, as in Iph. Taur. 1134 *ἰστία πρότονοι ἐκπετάσουσι*. [L. and S. make ἐπ. trans. middle.]

1. 118. *συνέπαισε*, intransitive: 'dashed together.' [MSS. *συνέπεσε*.]

1. 119. *ἐχώρει δίχ'*, 'ran two ways.' [Cf. Hom. Il. xviii. 510 *δίχα δέ σφισιν ἦνδανε βουλή*.]

1. 121. *τύμβῳ*, locative; 'at the tomb': prose would require ἐν, except with proper names. *δοκοῦν*, explanatory of *δόξα*; an accusative absolute like *ἐξόν*, etc. [Weil, a nominative, in apposition to *δόξα*.]

1. 122. *τὸ μὲν σὸν σπεύδων ἀγαθόν*, 'urging thy interest': *σπ.* trans., more often intrans. *ἦν σπεύδων*: for participle used as adjective, cf. inf. 358 *εἰωθὸς ὄν* and see on inf. 579.

1. 123. *τῆς μαντιπόλου Βάκχης*, Cassandra: see on 88 sup. She was now the concubine of Agamemnon. *ἀνέχων*, 'upholding,' i.e. honouring. [Cf. ? Soph. Ajax 211 *ἐπεὶ σε λέχος δουριάλωτον στέρξας ἀνέχει θούριος Αἴας*.]

1. 125. *τῷ Θησείδα*. Demophon and Acamas, sons of Theseus and Phaedra.

1. 126. *δισσῶν*, i. e. *δνοῖν*, 'two.' [Schol., *ἐπεὶ δύο οἱ λέγοντες*. Cf. Soph. Aj. 57 *δισσοὺς Ἀτρείδας*; also *διπτύχους νεκρούς* inf. 1287; and duplicates *ἱαίμας Verg. Aen. i. 93*. Hermann, however, and Paley translate 'opposed,' i.e. while the two sons of Theseus agreed that someone should be sacrificed, one of them said this should be Polyxena, the other, someone else. [Cf. Aesch. Ag. 122 *λήμασι δισσοῖς*.] But 1. 130 inf. seems against this interpretation.]

1. 128. *στεφανοῦν*, 'crown,' as with a wreath of flowers. [Cf. Soph. Antig. 431 *χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει*.]

1. 129. *αἵματι χλωρῷ*, 'fresh young blood'; cf. Soph. Tr. 1055; *χλ.* lit. 'green,' of young leaves, etc.

11. 129 131. *τὰ δὲ Κασάνδρας κ.τ.λ.* The relationship of Polyxena to Agamemnon through Cassandra must not prevail against the services of Achilles to the Greek army. *Ἀχιλλείας*, 'of Achilles': attrib. adj.: cf. sup. 101 *δεσποσύνοῦς*.

1. 132. *σπουδαὶ λόγων κατατεινομένων*, 'the keen contending arguments.'

1. 133. *ἴσαι πῶς*, 'nearly balanced.'

1. 134. *κόπις*, lit. 'chopper'; used here in metaphorical sense of one who 'splits words,' 'a quibbler.' [One scholiast, *λάλος ὄνεν καὶ κόβαλος καὶ κομψός*. Another schol. *σιντόμος καὶ ὀξύς*; Paley, 'incisive,' 'of cutting speech.' The dictionaries distinguish *κόπις*, 'a wrangler,' m., from *κοπίς*, f., 'an axe'; but the first is

only found here and twice in Lycophron; and it is doubtful if it exists, except as a metaph. use of the last.]

1. 137. δούλων σφαγίων οὔνεκ', 'for the sake of a slave-sacrifice'; δούλων being used adjectivally: cf. 921 inf. ναύταν ὕμιλον.

1. 138. μηδέ τιν' εἰπεῖν, i. e. μηδέ ἐάν τιν' εἰπέιν: Dind.

1. 140. Δαναοῖς, dat. incomm. after ἀχ.

1. 143. ὅσον οὐκ ἤδη, 'all but now'; like μόνον οὐ. Literally, 'so far (sc. τοσοῦτον, understood) as just not at once.'

1. 144. πῶλον, cf. μῶσχος inf. 205, 526.

1. 146. ναούς, probably not accusative of motion to, but accusative after πρὸς. [Cp. Eur. Hel. 863 Τροίας τε σωθεῖς καπὸ βαρβάρου χθονός, and Hor. Od. iii. 25. 2 Quae nemora aut quos agor in specus. (Cf. ἄλλοτε sup. 28. Still, N.B. a preposition only further defines the idea primarily contained in the case.)

1. 147. Ἀγαμέμνονος, γονάτων: both objective genitives after ἰκέτις by σχῆμα καθ' ὅλον καὶ μέρος; [rather than γον. obj. gen., Ἀγ. partit.—Or 2) γον. genitive of cause (cf. inf. 746 ἰκετεύω σε τῶνδε γονάτων;—more often expressed by πρὸς, 'in supplication of Agamemnon, by his knees' Cf. Thuc. iii. 59. 2 ἰκέται ὑμῶν τῶν πατράων τάφων; where Shepherd and Evans support the latter view.]

1. 148. κήρυσσε, 'call upon'; like a κήρυξ.

1. 149. γαίαν, the acc., with idea of previous motion to (as in πρὸς τύμβον 190 inf.), 'those that have passed beneath the earth.'

1. 151. ὀρφανός, more commonly of three terminations. παιδός, priv. gen. after ὀρφ.

1. 152. τύμβου, genitive of relation after the προ- in προπετῆ.

1. 153. χρυσοφόρου: as a mark of youth.

1. 154. νασμῶ, in apposition to αἵματι.

FIRST EPEISODION, 155—443. Polyxena is led away by Odysseus to sacrifice.

1. 155. ἀπύσω: ὄ: either 1st aor. subj. or fut. indic.; prob. the first. [See on 88 sup.]

1. 157. γήρως, genitive of cause: cf. inf. 783 σχετλία πόνων: [or respect; Weil, 'au sujet de': cf. Med. 997 τάλαινα παίδων.]

1. 160. μοι, dat. com. ποία γέννα; 'what race of man?' [Or, perhaps, 'what child of mine:'] Schol.]

1. 162. φρουδος πρέσβυς, 'my lord is dead.' The copula, εἰμί, is generally omitted with φρουδος.

1. 163. ποίαν, sc. ὁδόν: cognate accusative; expressing motion along: cf. inf. 1060.

1. 164. ποῖ δ' ἦσω πόδα; τίς; [Reiske and Musgr., for MSS.

ποῖ δ' ἦσω : ποῦ τις supplying πόδα with ἦσω Kirch. and Nauck. : Weil, ποῖ πόδα δ' ἦσω;]

ll. 166-8. **κάκ' ἐνεγκοῦσαι πῆματ'**, 'that have brought me tidings of evil woes.' **ἀπωλέσατ'**, sc. **με**.

l. 172. **ὦ τέκνον κ.τ.λ.** [Parodied by Aristoph. Clouds 1165 **ὦ τέκνον, ὦ παῖ, ἐξέλθ' οἴκων, αἶε τοῦ πατρὸς.** See Introd., p. 5, on date of play.]

Polyxena, as deuteragonist, enters by the right-hand door: see Introd., p. 12.)

l. 180. **ἐξέπταξας**; 'hast thou startled me forth in this amaze?' **πτήσσω** is commonly intransitive: cf. **περῆ**, sup. 53. **θάμβει**, dat. of manner.

l. 182. **τί με κ.τ.λ.**: 'why dost thou thus ominously speak of me? an evil prelude, I fear.' **μοι**, ethic dative.

l. 183. **σᾶς ψυχᾶς**: genitive of cause: cf. inf. 661 **τάλαια βοῆς**.

l. 186. **τί ποτ'**, interrogative after the idea of wonder contained in **δαιμαίνω**. [**Οἱ τί ποτ'** may begin a fresh sentence.]

l. 188. **τί τόδ'**, 'what is this that,' etc.

ll. 189-91. **σφάξαι κ.τ.λ.**: 'the general voice of the Argives is eager to sacrifice thee at the tomb to the offspring of Peleus,' i. e. to Achilles. **πρὸς τῷβον**, 'at the tomb,' with the idea of previous motion to: cf. inf. **πρὸς χῶμα** 221 and Latin 'ad'; and see on sup. 149 **ὑπὸ γαίαν**. [**Πηλεΐα γένηα**: Weil: cf. Eur. Iph. Taur. 1290 **Ἀγαμεμνονείας παιδός.** Other readings are: (1) **Πηλεΐδα γένηα** Kirch. and Nauck.: cf. 1277 inf. **Τενδορίσ παῖς**; (2) **Πηλεΐδα γένηα** Brunck, Dindl.: i. e. Neoptolemus; (3) **Πηλεΐδα, γένηα** vocative, Porson: (4) **Πηλεΐδα γένηα** nom. with **κοῖνα γνάμει** when the Schol. joins **γέννηα Ἀργείων**. An objection to the last two readings is that, in the nom. and voc., the **a** of **γέννηα** is short: Paley.]

l. 192. **πῶς**; 'how is it that?' Weil.

l. 193. **ἀμέγαρτα κακῶν**, 'most unenviable ills;' not quite **ἀμέγαρτα κακῶν**, but almost superlative in force. **ἀμέγ.** as contrasted with other **κακῶν**. [Cf. inf. 717 **ὠ κατόρατ' ἀνθρώπων**; Hipp. 848 **φίλα γυναικῶν**; and the Lat. *per opaca viarum*, etc.]

ll. 196-7. **Ἀργείων κ.τ.λ.**: 'that thy life, O my daughter **μοι**: ethic dative', hath by vote of the Argives been resolved upon.' I it. 'a vote has been passed about thy life.'

l. 199. **δυστάνου βιοτᾶς**, descriptive genitive = 'mother of hapless life.' [Or, perhaps, causal genitive of exclamation 'mother, O for thy hapless life!'; see on 661 inf. **βοῆς**. Cf. 425 inf. **θύγατερ ἀθλίας τύχης**.]

l. 202. **παῖς ἄδ'** (like **ἀνὴρ ὕδε**) = 'I': so, **συνδουλεύσω, σοι**,

γήρα: both after *συνδουλεύσω*, by the *σχῆμα καθ' ὅλον καὶ μέρος*, Weil: 'for τῷ σου γήρα.' [Cf. Med. 992 *παισὶν ὄλεθρον βιοτῆ προσάγεις*, and see on 62 sup. Or (2) *σοι*, eth. dat.; *γῆρ.*, dat. after *συνδουλ.*]

1. 203. *δειλαίῳ δειλαία*, 'mingling my grief with thine': cf. inf. 205 *δειλαία δειλαίαν*.

1. 205. *μόςχον*: cf. *πῶλον* sup. 144. Yet *σκύμον*, sup.: perhaps there is an intentional contrast between the two (Hav.),—'thy gentle heifer, like a wild whelp of the mountains.' *δειλαία δειλαίαν*, 'alas for thee, alas for me': cf. sup. 203 *δειλαίῳ δειλαία*.

11. 207-8. *λαιμότομόν τ' κ.τ.λ.*: 'sent throat-severed to Hades, to the gloom beneath the earth.' *Ἄϊδα*: perhaps dative of motion to: cf. Hom. II. i. 3 *Ἄϊδι προΐαψεν*, and Verg. Aen. ii. 398 *multos demittimus Orco*. But, as both Hades and Orcus are primarily persons (cf. sup. 1. 2), the dative in each case may contain some idea of recipience. *γᾶς*: after *σκότον*. *σκότον*, after *ὑπο*-'beneath,' i. e. 'to beneath': cf. Verg. Aen. iv. 243 sub *Tartara mittit*, 'to the shades below.' [Others take *Ἄϊδα* after *λαιμότομον*.]

1. 213. *τὸν ἔμὸν κ.τ.λ.*: 'but for my life, the outrage and shame of it, I weep not.' *μετακλ.*, 'regret:' cf. the Engl. 'mourn after.' [Paley further emphasises *μετα*-'weep, when it is too late.' It is also, improbably, taken as 'again,' or 'with thee.' For the compound, cf. *μετακλαύσσειναι* Hom. II. xi. 763; *μεταστένομαι* Eur. Med. 996; *μεταλγείς* Aesch. Supp. 405.]

1. 214. *θανεῖν*, sc. *τὸ θανεῖν*: the nominative. (Goodw. M. & T. § 91.) See Appendix, p. 64.

1. 216. *καὶ μῆν* often introduces a new person on to the stage.

1. 217. *πρὸς σέ*: 'to thee': cf. 422 inf. *πρὸς Ἐκτορ' εἶπω*. *πρὸς* and acc., of the words directed to a person: [Jelf, 638. 3; distinguish inf. 303 *εἶπον εἰς ἅπαντας*. Less probably, 'with reference to thee.']

(Odysseus enters by the right-hand side-door: see Introd., p. 12.)

1. 221. *πρὸς χῶμ'*, 'at the tomb': with idea of previous motion to: cf. on 190 *πρὸς τύμβον*.

1. 224. *ἐπέστη*, 'is set.' [Nauck, followed by Kirch., considers this weak after *ἐπιστάτης*, and emends to *ἐπέσται*. It is perhaps only an oversight.]

1. 225. *μῆτ' ἀποσπασθῆς*: N. B. tense: in prohibitions of the second or third person, with *μή*, the present imperative or aorist subjunctive are used. *οἶσθ' οὖν ὃ δρᾶσον*, lit. 'do, dost thou know what?' Bentley: *οἶσθ' ὅ* having almost become one expression, like Lat. *nescio quid*. The phrase is common in Greek drama. [E. g. Eur. Hel. 315, 1233; and occurs even with the third person,

as Iph. Taur. 1203 οἶσθά νυν ἄ μοι γενέσθω : cf. οἶσθ ἄς with the imperat., e. g. Soph. O. T. 543 οἶσθ' ὡς ποίησον. οἶσθ' ὅ, virtually = τῶδε ; and may orig. have been οἶσθα τοῦτο ὅ (cf. on οἶσθ' ὅτε 112, οἶσθ' ἡνίκ' 239 ; otherwise ὅ,τι would seem necessary (cf. England on Iph. T. 759 οἶσθ' ὅ δράσω : but the relative appears sometimes to be used interrogatively in indirect questions, e. g. Hdt. ii. 2 ἀνευρεῖν οἷ γενοῖατο πρώτοι ἀνθρώπων (cf. ?Soph. O. T. 1068 ; Aj. 1259). Others tr. δράσον, 'you ought to do' (Thompson, Syntax, § 134) ; which is open to the same difficulty: (Hav).]

l. 227. γίγνωσκε, 'learn,' 'recognise;' not, 'know.' ἀλκῆν, probably 'thy strength,' viz. its smallness: [Weil. It is also taken, 'my strength,' viz. its greatness.]

l. 231. ἄρ', 'it seems.'

l. 235. καρδίας, objective genitive after an adjective with active sense: cf. inf. 687 ἀρτιμαθῆς κακῶν ; 1135 ὑποπτος ἀλώσεως.

l. 236-7. ἐξιστορήσαι. For the double accusative with such verbs, implying two notions, the act and the patient, cf. Lat. rogō, and 264 inf. οὐδὲν αὐτὸν εἴργασται κακόν. σοὶ μὲν κ.τ.λ. 'to thee should my speech first (peti.) be addressed; then I that ask these things should hear thy answer.' Paley: σοί being dative of the person spoken to; εἴρησθαι, the 'formula of peroration.' τοὺς ἐρωτῶντας. For the plur., and the case, which in such cases (according to Dawes's Canon: cf. Jelf, 392 c. always goes with it, cf. 511 inf. θανουμένους ἡμᾶς. [This form is only a variant for the fem. sing.; and differs from τανέοσι θυμουμένους, inf. 403, where the plur. generalises. εἴρησθ., Herm.; see e. g. 1284 inf. εἴρηται γάρ; and Or. 1203, Phoen. 1012, etc. εἴρηται λόγος: or εἴρησθ. simply poet. for present.—Others, e. g. Weil, regard σοί as dative of agent; and some take ἡμᾶς as object of ἀκούσαι; but the acc. of the person after ἀκούω seems unsupported.]

l. 238. χρόνου, gen. of cause; σοι being understood after φθονῶ: Jelf, 499: 'I bear you no ill-will for the delay.'

l. 239. οἶσθ' ἡνίκ', sc. τὸν χρόνον ἡνίκ': see sup. on 112 οἶσθ' ὅτε. Odysseus mutilated himself, and entered Troy as a deserter who had been ill-treated by the Greeks. [On οἶσθ' ἡνίκ', see 225 οἶσθ' ὅ.]

l. 241. φόνου σταλαγμοί, 'drops of carnage,' i. e. of blood: abstract for concrete: cf. Tennyson, Morte d'Arthur, 'drops of onset': genitive of material. κατέσταζον, intrans.; γέννυν being after κατά: see on 760 inf. καταστάζω δάκρυ. [φόν.: cf. Soph. Ant. 114 χιόνος πτέρυγι. φόβου and δόλον (Musgr.) have been conjectured: when σταλαγμοί might mean 'tears.']

l. 242. ἄκρας καρδίας, 'the surface only of my heart': partit. gen. after ψαύω, a verb of touching. ἄκρ., like ὤμων ἄκρον, the tip of the shoulder, etc.: cf. Lat. summus. [Cf. Aesch. Ag. 778 οὐκ ἀπ' ἄκρας φρενὸς εὐφρων.]

l. 243. ἔγνω, 'perceived,' i. e. 'recognised': cf. on 227 γίγνωσκε. καὶ μόνῃ κ.τ.λ. In Homer, Helen alone knows Odysseus. [Probably invented by Euripides; as it is unlikely that Hecuba would have allowed Odysseus to escape: see Introd., p. 6.]

l. 244. μεμνήμεθ' ἐλθόντες: the participle is generally preferred to the infinitive, in indirect discourse with verbs of mental action. N.B. case of ἐλθ.: when the subject of the main verb is also the subject of the subordinate verb or partic., the latter is attracted to the case of the former.

l. 246. ὥστ' ἐνθανεῖν γε, 'yes, till my hand was like to have infin.) grown dead upon thy robes.' γε accepts and extends the notion of the previous question: contrast its force inf. 766 ἀνύνητά γε. [Jelf, 735. 8. ἐνθ., Schol. = νεκρωθῆναι; Musgr. suggests ἐντακῆναι. Others ἐμβαλεῖν, Odysseus grudging the admission.]

l. 247. ἐμὸς τότε; as I now am thine. [Ll. 247-8 are, in most MSS., transposed with ll. 249-50.]

l. 251. οὐκ οὖν κ.τ.λ., 'art thou not then a villain for these designs'; βουλ., instrumental dative.

l. 253. δύνα = δύνασαι: [Pors. Dind.; attacked as a Doric form: but cf. ἐπίστα, Aesch. Eum. 86, 581,—both in dialogue. Herm., Nauck., Kirch., δύνῃ;—a later form, on anal. of λύη, etc.? Hav. The MSS. read both. Cf. Eur. And. 238; Soph. Phil. 798. Some, improbably, δύνῃ = subj.]

l. 254. δημηγόρους: perhaps having in mind Cleon and other orators of the Agora.

l. 255. γιγνώσκουσθε, 'may ye not be known to me': opt. of wish.

l. 258. ἀτὰρ κ.τ.λ., 'but tell me, what subtle conceit did they find in passing sentence' etc.? τοῦθ', sc. τὸ ὀρίσαι κ.τ.λ.

l. 260. χρῆν: the infin., Dind.: more commonly χρῆναι. χρῆ is prob. a noun: imperf. χρῆ-ῆν = χρῆν (as inf. 629), sometimes augmented on false analogy, ἐχρῆν; inf. χρῆ-εῖναι, = χρῆναι, or χρῆν, as here. (Hav.) [(2) the imperf. Paley. Cf. Herc. Fur. 828 τὸ χρῆν νιν ἐξέσωπεν. Scaliger suggests χρεῶν here; Nauck, in both, τὸ χρῆ.]

l. 262. ἦ τοὺς κ.τ.λ.: Achilles fell by the hand of Apollo.

l. 263. τείνει, 'directs'; met. from a bow.

l. 264. οὐδὲν κ.τ.λ. For the double acc. of act and patient. see sup. 236, on ἐξιστορῆσαι. γ', emphatic: she, 'at any rate.'

l. 265. **προσφάγματα**. For the plural noun in apposition to a singular, cf. Eur. Hipp. 11 'Ἰππόλυτος, ἀγνοῦ Πιπθέως παιδεύματα.

l. 266. **ἄγει**: prob. not hist. pres., but 'tis she who brought him': like Virg. Aen. viii. 294 Tu Cretia mactas prodigia, 'art the slayer of the Cretan monster.'

l. 268. **οὐχ ἡμῶν τόδε**, 'this doth not touch us'; lit. is not of us, possessive genitive.

l. 270. **ἠύρεθη**: found also unaugmented, **εὐρ-**: see on 18 sup.

ll. 271-2. **μέν**, the abstract and general claims of justice; **δέ**, the personal and particular claims of Hecuba.

l. 271. **τῷ δικαίῳ**, 'in the name of justice:' dat. of respect. **λόγον**, cogn. acc., 'I urge this plea.' **τόνδ'**, referring to preceding words: generally to succeeding. [**τῷ δικ.**: Weil and the Schol. **κατὰ τὸ δίκαιον**: 2) 'against his claims on the score of justice' (Paley), dat. incom. after **ἀμλ.**]

l. 274. **προσπίτων**, parenthetic.

l. 275. **σου**, partit. gen., after **ἀντίπτ.**, as also **τῶν αὐτῶν**: — **σχῆμα καθ' ὄλον καὶ μέρος**. See on 62 sup.

l. 279. **ταύτη**, 'in her.' [The line is rejected by Kirch. and Nauck.]

l. 282. **μή**, not **οὐ**, because the relative 'distributes,' refers to a general class, i. e. contains an implicit reason or condition: — 'such things as are not right'; Jelf, 743.

l. 283. **εὐτυχούντας**, not **τοὺς εἶτ.**, but a participle agreeing with **τοὺς κρατ.**: — 'when fortunate.'

l. 284. **ἦν . . εἶμ'**, the verb; 'for once I lived indeed.' [Schol., Paley, Jelf, 375. 3; 2 the copula, supplying **εὐτυχοῦσα** from **εὐτυχούντας**, 'was happy,' etc.; Weil.]

l. 285. **ἀφείλετο**, for the double acc. see on 236 sup. **ἔξιςτορῆσαι**.

l. 288. **παρηγόρησον, ὡς**, 'win them from their project and show them that,' etc.: **παρ-**, talk 'over'; **ὡς**, 'saying that.' **φθόνος**, ira decorum, Nemesis: cf. Iph. Aul. 1103 **θεῶν φθόνος**, Musgr. [Hermann, **ὡς** = nam; making the subseq. words a comment of Hecuba's.]

l. 291. **νόμος**, probably an anachronism. The law is the Athenian law of **ἕβρις**. [Quoted Dem. in Mid. p. 529. For law on **ἕβρις** and **φόνος**, see Xen. de Rep. Ath. i. 10; Paley.]

l. 293. **ἀξίωμα**, 'thy great repute.' [**λέγης**, Kirch., following Muretus. Nauck reads **λέγη** with the MSS.: **ἀξίωμα** being the subject.]

l. 295. **τῶν δοκούντων**, i. e. **τῶν εἶναί τι δοκούντων**; opposed to **ἀδοφοι**, Schol.: cf. the Eng. 'men of repute,' i. e. of good repute, etc.

l. 297. **ἦτις**, — **ὥστε ἐκείνη**; 'that it,' etc.; cf. the Lat. qui with subj., expressing result. ['The relative with any tense of the

Indicative, or even with the Optative and *ἄν*, can be used to denote a result, where *ὥστε* might have been expected. This occurs chiefly after negatives, or interrogatives, implying a negative.' Goodw. M. & T. § 65. 1, note 5.]

1. 299. τῷ θυμουμένῳ, 'in lit. 'by' thine angry spirit'; neuter; causal dative. [τῷ θυμωδεῖ μέρει τῆς ψυχῆς. For the use of the neut. partic., cf. Hippol. 248 τὸ μαινόμενον; Thuc. i. 36 τὸ δεδιός, etc.; For the law-court character of the scene, cf. note on 1132 inf.; and see Introd., p. 10.]

1. 300. δυσμενῆ ποιοῦ: 'account as hostile.' φρενί: i.e. in imagination, opposed to fact: local dative.

1. 301. τὸ μὲν σὸν σῶμα, 'thine own person'; contrasted with τὴν παῖδα 305. ἠϋτύχουν. i. e. ἐσώθην: on the form see 18 sup.

1. 302. ἄλλως: not 'otherwise,' but 'idly': contrast inf. 974.

1. 303. εἰς ἅπαντας, 'before all,' 'unto all': with idea of previous motion to: cf. 190 πρὸς τύμβον: [Jelf, 625. 1. Weil, 'among all, before all, to all.' Cf. Hippol. 986 εἰς ὄχλον δοῦναι λόγον. Distinguish sup. 217 πρὸς σὲ σημανῶν ἔπος.]

1. 305. δοῦναι, 'that we should give': dandam esse, Weil. Cf. the infinitive of treaties; and the infinitive used for the imperative, generally. The infin. in such cases depends on some word of command, understood: Goodw. M. & T. § 103. εἶπον may be here regarded as containing an idea of command.'

1. 308. φέρηται; middle; 'wins for himself.'

1. 309. ἡμῖν, 'at our hands': dative of interest, almost, of agent: [Weil, and Paley. Porson, 'in our eyes': so Jelf, 599. 1.) Cf. Alc. 434 ἀξία δέ μοι τιμῆς.]

1. 310. ἀνὴρ: placed emphatically at the end.

1. 311. οὐκ οὖν: 'not, then': distinguish οὐκοῦν, 'then.' φίλῳ χρώμεσθ', 'treat as a friend,' Musgr. [οὐκοῦν and οὐκοῦν, orig. the same, οὐκ οὖν: used in a negative statement or a negative interrogation. As the last often forms virtually a positive statement, οὐκ οὖν gradually assumed in it the separate existence of a positive particle, οὐκοῦν, which could be negated by an additional οὐ or used with an imperative. Elmsl. ad Heracl. 256.]

1. 312. ὄλωλε. [Kirch. and Nauck, with most MSS. V.1., Parisian MS., ἀπεστι Dind.]

1. 318. κεί, 'even if'; to be distinguished from εἰ καί, 'although' inf. 843. [In the first, καί belongs only to the εἰ; in the last, to the sentence: Jelf, 861. 2.]

11. 319-20. τύμβον δὲ κ.τ.λ.: 'yet would I wish to see my tomb held in honour: for the gratefulness of this is lasting':

taking *δράσθαι*, middle, and *χάρις* as pleasure felt by the dead. [Others, *δράσθαι*, passive; *χάρις*, gratitude felt by the living.]

1. 323. *ἦδέ*: an Epic form, rare in tragic dialogue: but cf. *Here. Fur. 30. σέθεν*, archaic form of *σοῦ*.

1. 326. *τόλμα*, 'endure.' *κακῶς*, with *νομίζομεν*,—'are wrong in our custom of,' etc.

1. 327. *ἀμαθίαν ὀφλήσομεν*, 'will stand condemned for ignorance': *ἀμ.* cog. a. e. Metaphor from the law-court,—*δίωκην ἀφλεῖν*, 'to lose in a case': though, in metaphor, the acc. seems to represent the 'penalty,' rather than the 'case.' [Cf. *Soph. Oed. Tyr. 511 οὔποτ' ὀφλήσει κακίαν.*]

11. 328-9. *οἱ βάρβαροι κ.τ.λ.* N.B. use of generic article with second person.

1. 330. *ὥς ἄν*, 'that so.' *ἄν* is sometimes added to *ὥς*, with the subj.; in Hom. and Hdt., also with the opt. It does not affect the sense in any perceptible way: [Goodw. *M. T.* 44. 1, n. 2. But see *Monro* (§ 362): '*ἄν* particularises'; *Jelf* (810. 1), *ἄν* points to a suppressed condition, and adds to the idea of purpose a further idea of result.]

1. 331. *ὑμεῖς δ' κ.τ.λ.*, i. e. produce bad soldiers, and fail in war.

1. 332. *τὸ δούλον*, i. e. *ἡ δουλεία*. *κακόν*, 'sorry.' [*πέφνε'* *ἀέι*: MSS. *πεφυκέναι*,—either (1) expegetic, *Herm.*; or (2) *τὸ δούλον πεφυκέναι.*]

1. 333. *τολμᾷ*, 'endures'; as in 326: [*Musgrave*; *Pal.*, 'ventures': v. l. *τολμᾷν*. *νικώμενον*, *Kirch. and Nauck*; *Weil*, following *Stobaeus*, *κρατούμενον.*]

1. 337. *σπούδαζε*, 'exert thyself.' *πάσας*, i. e. *παντοίας*. *στόμα*, 'like the throat of a nightingale'; i. e. 'like a full-throated nightingale.'

1. 338. *ἰέισα*. For *ι*, cf. *Aesch. Theb. 488*; on the other hand *ι*, inf. 367, 900: *Paley*. The ordinary usage is *ι* in Hom. and Ep., *ι* in Att. *μὴ στερηθῆναι*: infin. of purpose, rather than consequence.

1. 340. *πειθε*, 'strive to persuade him: ' see on sup. 72 *ἀποπέμπομαι*.

1. 341. *ὥστ' ἐποικτεῖται*, 'so that he well might pity.' N.B. distine. between *ὥστε* with infin. probable result, and *ὥστε* with Indic. (actual result). Cf. on 246 sup. *ὥστ' ἐνθανεῖν γε*.

1. 342. *δεξιὰν κ.τ.λ.* Suppliants touched the right hand and beard of those they were addressing.

1. 344. *σου*, *γενειάδος*; both partit. gens. after *προσθίγω*: cf. sup. on *μου χειρός 62*.

1. 345. *πέφευγας κ.τ.λ.*, 'thou hast escaped the Zeus of my

supplications'; viz. the punishment of Ζεὺς ἰκέσιος (Zeus, as god of suppliants), for refusing a suppliant's prayer.

l. 346. ὧς, 'since'; for. γε, 'at any rate'; emphasising ἔψομαι.

l. 350. πρῶτον βίου, 'the first point in my life';—first, i. e. in my argument, the first point that I will mention. [Or first in time, (Weil: début); or in importance (Herm. and Paley); or both. All are supported by Schol.]

l. 351. ὕπο: ἐλπίδων being personified: 'fair hopes were my nursing-mothers.' [Or ὕπο, of accompanying circumstances, like ὑπὸ κλαυθμῶν καταθάφομεν Aesch. Ag. 1553.]

ll. 352-3. ζῆλον κ.τ.λ., 'provoking no small rivalry for my hand, as to whose household I should come.' γάμων, objective genitive. ὅτου, interrogative pronoun, following the virtual question, contained in ζῆλον,—'rivalry, to see to whose house' etc. ἀφίξομαι, reverting, for vividness (according to the usual idiom, to present oration: the future optative would be 'grammatically correct.' [ἔχουσα, cf. Aristot. Eth. x. i. 2 πολλὴν ἐχόντων ἀμφισβήτησιν.]

l. 355. ἀπόβλεπτος: 'conspicuous.' ἀποβλέπω, lit. to look away from one object at another. N.B. absence of caesura (distinguish the 'quasi-caesura,'—elision at end of 3rd foot, which is equiv. to caesura in 4th); and Homeric use of μετά with the dative. [Owing to these two peculiarities, the line is sometimes considered an interpolation. For the first, however, which is not infrequent, cf. inf. 549 and 1159; for the second, Aesch. Pers. 613 λιβάσιν μετά. Kirch. reads παρθένων ἀποβ.; for the idea, cf. ἐπίστρεπτος, Aesch. Cho. 350; and the Lat. respicio.]

l. 356. τὸ καθανεῖν, with regard to death: acc. of respect.

l. 357. μέν, answered by ἔπειτα, l. 359.

l. 358. εἰωθός: N. B. participle used as adjective: see on 122 ἦν σπεύδων: [and cf. Hom. II. xix. 80 ἐπισταμένῳ περ ἔοντι: Pors. The transition from the one to the other is more common in Lat., e.g. praesens, sapiens, etc.]

l. 359. ἄν . . ἄν. For the repetition of ἄν, which is here due either to the lateness of the verb or a desire to emphasise ἴσως, cf. inf. 742 ἄλγος ἄν προσθείμεθ' ἄν, and 1199 οὐποτ' ἄν . . γένοιτ' ἄν. δεσποτῶν, ὅστις: the relative being indefinite, and so, virtually plural. ὤμων φρένας, 'savage of heart': φρ., acc. of respect.

l. 360. ἀργύρου, usual gen. of price. ὠνήσεται: a return to present narration, like ἀφίξομαι, sup. 353.

l. 362. προσθεῖς δ' ἀνάγκην σιτοποιόν, 'laying upon me the slavery of making bread': for ἄν, cf. inf. 639 πόνων ἀνάγκαι κρείσσονες.

l. 363. κερκίσιν τ' ἐφεστάναι, 'to stand at the loom.' κερκίς,

really the loom-comb, radius, with which the threads of the woof (the horizontal threads) were driven up the threads of the warp (the vertical threads : here put for *ιστός*, the loom.—the upright frame from which the warp was suspended.

1. 366. *τυράνων*, 'deemed worthy of princes': gen. of value.

11. 367-8. *οὐ δῆτα κ.τ.λ.*: 'No; I resign this light of mine eyes, while it be free, and consecrate myself to death.' *οὐ δῆτα*, i.e. *ἔσται τοῦτο*: *δῆτα* emphasises. *ὀμμάτων φέγγος*: sight, i.e. life. *ἐλεύθερον*, proleptic. *προστιθεῖσ'*. Lat. addicens. [Cf. *Androm.* 1016. For *φέγγ.*, of the eyes, cf. the Homeric *φάτα καλά*, e.g. *Od.* xvi. 15 and inf. 1067 *τυφλὸν φέγγος*. Others, less probably, take it 'the light of day'; making *ὀμμάτων* gen. after *ἀφήμ'.*]

1. 369. *διέργασαι*, 'despatch'; cf. Lat. *conficere*.

1. 370. *οὔτ' ἐλπίδος κ.τ.λ.*, 'no confidence, that hope or thought can give, that' etc. For the omission of *τοῦ* with *ἐλπ.*, cf. that of *ἄλλοτε* with *ἐπ' ἀκταῖς*, 28 sup.

1. 372. *δέ*: N.B. the position, common with vocatives, in turning from one thought to another. Cf. inf. 1287 *Ἐκάβη, σὺ δ', ᾧ κ.τ.λ. μηδέν*, adverbial, *μηδαμῶς*.

1. 373. *λέγουσα*, viz. *μήτε λέγουσα*: see on 370 sup. *συμβούλου δέ μοι θανείν*, i.e. *σὶν ἐμοὶ βοῦλον ἐμὲ θανείν*. Schol. [*μήτε δρ.*: Pors. for *μηδὲ δρ.* (MSS. Dind.); which is doubtful.]

1. 377. *μᾶλλον εὐτυχέστερος*, 'happier in death rather than in life': N.B. the two comparatives: cf. *Hippol.* 485 *μᾶλλον ἀγλίαν κλέειν*. [These are not necessarily redundant: perhaps, *μᾶλλον* goes with *ἦ ζῶν*, while *εὐτυχέστερος* may contain a comparison with some suppressed idea, e.g. rather than before, rather than not, i.e. may be virtually positive, though the influence of *μᾶλλον* may have attracted it from a positive form into a comparative: *Herm.* and *Paley*: *Jelf*, 784. 1.]

1. 378. *μή*, hypothetic, besides being with infin.

1. 379. *δεινὸς χαρακτήρ κ.τ.λ.*, 'is an impress wonderful and deeply stamped.' *Paley* cf. *Milton's Comus*, 'Reason's mintage charactered in the face.'

11. 380-1. *ἐσθλῶν*, gen. of origin. *κατὰ μείζον κ.τ.λ.*, 'and the count of noble birth, in those that are worthy of it, grows to more and more.' *τοῖσιν ἀξίους*, dat. com.: [Weil. *Paley*, however, 'extends to something more'; viz. results in action. Others, again, improbably, make *ἐσθλῶν γενέσθαι* the subject of *ἐρχεται* and *μείζον* an epithet of *ὄνομα*.]

1. 382. *ἀλλὰ τῷ καλῷ κ.τ.λ.*, 'yet to nobleness (or 'to thy nobleness') is pain attached.'

1. 384. *ψόγον*, 'blame'; viz. for not honouring Achilles: [Paley. Others, less probably, for sacrificing Polyxena.]

1. 390. *ἀλλὰ τήνδ' ἤτήσατο*: see on 40 sup.

1. 391. *ἀλλά*, 'then.' N.B. position. *ἀλλά* orig. n. pl. of *ἄλλος*: 'otherwise.'

1. 394. *εἷς*, one death, that of thy daughter. [So the best MS., followed by Kirch. and Nauck. V. 1., all the other MSS., *σῆς*.]

1. 395. *μηδὲ τόνδ' ὠφείλομεν*, sc. *φέρειν*, out of *προσοιστέος*: 'would that we had not to offer even this death': *μηδέ*, not *οὐδέ*, because a wish is implied; the indic., not the subj., because the wish is unattainable. Such phrases were originally apodoses with the protasis implied: [Goodw. M. & T. 49. 2, note 3 b, and 83; cf. Jelf, 856; contrast *εἰ γένοιτο* 836 inf.; where the apod. is implied. The two phrases are sometimes combined, *εἰ* and the imperf. or second aor.) indic. of *ὀφείλω* being found together.—Others take *ὠφείλομεν* in its primary, absolute, sense of 'owe.' (According to Monro (Hom. Gram. 358, *μή* belongs logically to infinitive following.)]

1. 396. *γε*: emphasising.

1. 397. *κεκτημένος*: for particp. and case see on sup. 244 *μεμνήμεθ' ἐλθόντες*. (*οἶδα*, with partic., 'to know that'; with infin., 'to know how to.')

1. 398. *ὅποια κισσὸς κ.τ.λ.*, 'Like ivy, I will cling to her, as to an oak'; a double comparison, whether due to intention or carelessness. *δρυός*, partit. gen. after a verb of touching, etc. [Herm. and Dind.: cf. Troad. 147 *μάτηρ δ' ὡς τις πτανοῖς κλαγγὰν ὄρνισιν ὕπως ἐξάρξω γῶ*. Others, 2, understand some such word as *ἴσθι* before *ὕπως* (Musgr.); (3) suggest emend. to *ὑμῶς* Pal. .]

1. 400. *ὤς*, sc. *ἴσθι ὤς*: a common ellipse: cf. Med. 609; Soph. Aj. 39, etc.

1. 401. *ἀλλὰ μὴν*, 'well, neither will I,' etc.: *ἀλλὰ μὴν* catches up the remark of another speaker.

1. 403. *χάλα*, 'bear with'; more commonly transitive, 'slacken,' with e. g. *τὴν ὀργήν*: a naval metaphor from slackening the sheet, Schol. *τοκεῦσι*, generalising plural, used for emphasis. [See on 236 sup. *τοὺς ἐρωτῶντας*.]

1. 404. *τοῖς κρατοῦσι*; see last note.

1. 406. *γέροντα*: for *γέρων*, as adj., cf. Aesch. Ag. 750 *γέρων λόγος*. *πρὸς βίαν*, 'with violence': cf. *πρὸς χάριν*, etc. *πρός* and the acc. derive their adverbial use from the idea of moving or turning towards.

1. 407. *ἀσχημονῆσαι*, 'to show unseemly'; not quite the Eng. 'to

be disfigured.' **ἐκ**, 'dragged by a young arm': Ionic use of **ἐκ**, common in tragedy.

l. 408. **ἄ πείσει**, sc. **ἐὰν τοῖς κρατοῦσι μάχη**. **μὴ σύ γ'**, sc. **τοῖς κρατ. μίχου**: the imperative is often omitted in this formula. **οὐ γὰρ ἄξιον**, sc. **τό σε πεσεῖν πρὸς οὐδας κ.τ.λ.** (nom. infin.): tr., 'it is not seemly that,' etc.

l. 409. **μοι**, prob. eth. dat.; not dat. after **φίλη**.

l. 410. **προσβαλεῖν**, exegetic infinitive, 'that I may lay it to mine.' See p. 64. [Or 2, object of **δός**; or 3? 'imperativial infin.': with which cf. Thuc. vi. 34 **πέθεισθε καὶ παραστήναι παντί**.]

ll. 411-2. [These lines occur also Alc. 207-8.]

l. 413. **δέχει**: N.B. mood. [V. l. **δέχου**.]

l. 416. **ἀνυμφος**, referred to **ἄπειμι**, 414. **ῶν**: gen. after **τυχ**. The antecedents are **νυμφεύματα** and **ἑμέαιος**, contained in **ἀνυμφος** and **ἀνυμέναιος**.

l. 417. **τέκνον**. [Others take it as nom., destroying the comma; cf. Eur. Tro. 735 **τιμηθεὶς τέκνον**; Hom. Od. ii. 363 **φίλε τέκνον**.]

l. 418. **ἐκεῖ**: often used alone for **ἐν Αἴδου**; e.g. Med. 1073 **εὐδαιμονοῖτον, ἀλλ' ἐκεῖ**. See 1270 inf. **ἐνθάδ'**, 'on earth.' **ἐν Αἴδου**, sc. **δόμῳ**: cf. Lat. ad Vestae, etc.

l. 419. **ποῖ**, pregnant, containing a notion of previous motion to: 'to what end will my life come?' **δράσω, τελευτήσω**: perhaps delib. conj., as inf. 422 **εἶπω**. [See on 88 sup.]

l. 421. **πεντήκοντα**. According to the ordinary account, Priam had fifty children, Hecuba only nineteen. **τέκνων**, privative gen., after **ἄμμοροι**.

l. 422. **τί κ.τ.λ.**, 'what wouldst thou that I am to say?' **σοι**, eth. dat. **πρὸς Ἑκτορ' εἶπω**: see on 217 sup. **πρὸς σέ σημανῶν ἔπος**. **εἶπω**, delib. conj.

l. 423. **ἐμέ**. The addition of the participle **οὔσαν** would be more usual.

l. 425. **ῶ τῆς ἀώρου κ.τ.λ.**; descriptive, rather than causal, genitive. See on 199 sup. **ῶ εὐστάνου μάτερ βιοτᾶς**. [**ἀθλίαις**; MSS. followed by Herm., Kirch., Nauck. Markland emend. **ἀθλία**, Dind.]

l. 426. **τε**. N.B. position.

l. 427. **χαίρουσιν**, 'they do fare well': recovering the actual meaning of the word, which **χαίρει**, like the Eng. 'fare-well' and 'good-bye,' = **God be with you**, has almost lost. **τόδε**, sc. **τὸ χαίρειν**.

l. 430 **ξῆ κ.τ.λ.**, 'Sophoclean irony,' the irony of fate; which is unconscious: cf. Soph. O. T. 236, 260; Electr. 1448, etc. Distinguish the simple irony of inf. 990, etc. **θανούσης**, agreeing, **κατὰ**

σύνεσιν, with σου contained in τὸ σόν: cf. Soph. O. C. 344 τὰ μὰ δυστήνου κακά; Ov. Her. 5. 45 nostros vidisti flentis ocellis.

l. 432. ἀμφιθείς, lit. 'put round': here = 'covering,' καλύπτων: cf. Lat. circumdo. μ' . . κάρα, both accs. after ἀμφ., by the σχῆμα καθ' ὄλον καὶ μέρος: see on 62 sup. μου χειρός.

ll. 433-4. γ', 'even,' before my sacrifice. ἐκτέτηκα, ἐκτήκω: N.B. the perf. intrans.; the pres. trans.: as with several verbs, e.g. ἔστηκα, ἴστημι.

l. 436. μέτεστι, viz., μοι . . σου: 'no more part have I in thee.' χρόνον, acc. of dur.

l. 437. μεταξύ, 'before'; lit. 'between,' i.e. 'between' this and the sword-and-pyre: [Herm., Dind.; for μεταξύ, referring to one only of two limits, cf. Aristoph. Acharn. 433 κείται δ' ἄνωθεν τῶν Θυεστείων ῥακῶν, μεταξύ τῶν Ἴνους. Weil, less probably, between the sword and the pyre; as a hyperbole.]

l. 438. προλείπω, 'I faint': intrans.; usually trans., 'to leave.' λυέται, N.B. ὄ.

ll. 441-3. ὥς, for οὕτως, 'thus'; i.e. in the same state as Polyxena: Herm. εἶλε, with play on Ἑλένην: cf. Aesch. Agam. 689 ἑλένας, ἔλανδρος, ἐλέπολις. The Epic ὥς is, however, rare in Tragedy; [and all the three lines, 441-3, are unlikely, (if προλείπω, 438, is emphasised), and, at any rate, unnatural, in the mouth of Hecuba. Herm., therefore, gives them to the Chorus; others bracket them as spurious.]

While Hecuba lies fainting upon the stage, the Chorus sing the First Stasimon.—On the 'Stasimon,' with its 'Strophe' and 'Antistrophe,' see *Introd.*, p. 12.)

FIRST STASIMON, 444-483. The Chorus lament their captivity.

First Strophe, 444-454. *Sea-breeze, whither wilt thou carry me to captivity? To the Dorian land? Or the Phthiotid, watered by Apidanus?*

First Antistrophe, 455-465. *Or to Delos, birth-place of the palm and bay-tree, where, with the Delian maids, I shall sing the praises of Artemis?*

Second Strophe, 466-474. *Or to Athens, where I shall embroider Athene's saffron robe with the picture of the goddess in her chariot, or of the victory over the Titans?*

Second Antistrophe, 475-483. *Alas, for the land of my fathers, which lies in its smoke; while I am carried into captivity worse than death.*

ll. 444-6. αὔρα κ.τ.λ., 'breeze, breeze of the sea, that conveyest the

swift sea-faring barks over the swelling mere.' **ποντιάς**, fem. adj. **ἀκάτους**. = in prose, 'skiffs.' [Paley remarks that the fate of Polyxena would be a more appropriate subject for this ode. See *Introd.*, p. 10.]

l. 448. **τῷ δουλόσυνος κτηθεῖσ'**, together: **τίμι δουλεύουσα**: trans. 'to whose house, gotten for slavery, shall I be brought?' [**τῷ** is otherwise taken as a dat. com., with the whole sentence.— Contrast sup. 101 sqq., where the Chorus have already been allotted to different masters: Weil.]

l. 450. **Δωρίδος αἴας**, the Peloponnese. **ὄρμον**, acc. of motion to, after **ἀφίξομαι**: [or, Weil, after **μέ πορεύσεις**. **Δωρ. αἰ.**: cf. Soph. O. C. 695 *ἐν τῇ μεγάλῃ Δωρίδι νάσῃ Πέλοπος*.]

l. 451. **Φθιάδος**. Pthias, or Pthiotis, was a district in Thessaly, from which Achilles came. [**ἴδ. πατ.**, cf. Bacch. 573.]

l. 454. **γύας**: from **γῆης**, masc.: [Elms. ad Heracl. 839. **γίας**. Herm., Dind.; Kirch., Nauck, **πέδια**.]

l. 455. **νάσων**, after **ὄρμον**.

l. 456. **πεμπομέναν** may be explained as reverting to **μέ** in l. 447.

l. 457. **οἴκοις**. 'The 'local dative' is poetic: except in adverbs and names of places which have become adverbial; these being usually locative forms.

l. 458. **ἐνθα**, sc. Delos; where Leto gave birth to Apollo and Artemis. Zeus caused a palm and a bay-tree to spring up in support or honour of her travail. **πρωτόγονός**, 'first-born': i. e. first produced at the birth of Apollo. In 425-424 B. C., about the probable date of this play, Delos was again purified by the Athenians, and the Delian festival renewed. [Thuc. iii. 104; see *Introd.*, p. 5, on date of play. For the legend of Leto's travail, see Homeric Hymn to Apollo and Artemis, and Hymn of Callimachus to Artemis.]

l. 460. **Λατοῖ φίλα**, dat. com.

l. 461. **ἄγαλμα**, acc. in appos. to the sentence: 'in honour of.' **Δίας**, 'of Zeus': (**δίας**, 'divine').

l. 463. **Ἀρτέμιδος τε**: **τε** placed early; should follow **χρυσέαν**.

l. 466. **Παλλάδος ἐν πόλει**, Athens.

ll. 467-8. **καλλιδίφρου, πέπλω**. At the festival of the Greater Panathenaea, which took place the third year of each Olympiad viz. every four years, an embroidered saffron robe was carried in solemn procession to the temple of Athena on the Acropolis. The robe was often ornamented with a representation of Athene herself, in her chariot, fighting against the giants. [**θεῆς κείουσ'**, Nauck; Kirchhoff, Dind., **'Αθαναίας**.]

l. 469. **ζεύξομαι**, 'I will yoke': i. e. will depict as yoked. **ἄρα**.

generally before the verb. [ζεύξ., cf. Verg. Ecl. vi. 63 solo proceras erigit alnos; i. e. erectas canit. ἄρα, Kirch. and Nauck; Dind. ἄρματι.]

1. 470. δαιδαλέαισι: of embroidery. [Dind. δαιδαλταῖσι.]

1. 471. ἀνθοκρόκοισι, 'saffron-flowered'; from κρόκος, saffron. [Or (2) 'flower-inwoven'; from κρόκη, a woof.]

1. 473. τάν, the article used as relative; cf. 636 inf. τὰν καλλίσταν. and Aesch. Ag. 642 διπλῆ μάστιγι τῆν Ἄρης φιλεῖ. The article and relative were originally the same, viz. a demonstrative pronoun. ἀμφιπύρρ: lit. 'with fire at each end'; referring to the two points of the thunderbolt.

1. 474. κοιμίζει, not historic present, but 'is laying to sleep,' i. e. in the picture.

1. 475. τεκείων, gen. of cause; cf. 183 sup. αἰαῖ, σὰς ψυχὰς.

1. 476. πατέρων, 'forefathers'; as the Chorus speak of themselves in the singular, Weil. See Introd., p. 12.

1. 477. καπνῶ κατερείπεται τυφομένα, 'lies in ruins, smouldering with smoke.'

1. 479. Ἀργείων, possessive genitive after the idea of κτῆμα in δορίκτητος: 'spear-possessed of the Argives;' [Weil. πρὸς Ἀργείων, Dind.; ὑπ' Ἀργείων, Herm., Paley. δορικ., Kirch. and Nauck; v. 1. δορίληπτος, Herm., Dind.]

11. 481-3. λιπούσ' Ἀσίαν κ.τ.λ.: 'leaving Asia, the hand-maid of Europe, getting, in exchange for her, the chambers of death.' Εὐρώπας θεράπναν, referring to the capture of Troy, and enslavement of the Chorus, by the Greeks: θεράπ. contracted for θεράπαιναν? ἀλλάξασ': the active usually means to give, the middle, to take, in exchange. Ἄϊδα θαλάμους, i. e. the tents of slavery: Ἄϊδα, Doric gen. [2 'receiving the bridal chamber in exchange for death,' i. e. the Greeks spared the women from death to make them concubines; 3 'giving the bridal chamber in exchange for death'; 4 'exchanging the chambers of death,' i. e. for slavery, τοῦ δούλα κεκλήσθαι, Dind. θεράπνα, according to some, is always used by Euripides of 'abode' Troad. 211, 1070; Bacch. 1043; Herc. Fur. 370; Iph. Aul. 1499. In this case the passage might mean 5 'receiving, in exchange, abode in Europe, even the chambers of death,' Weil.]

SECOND EPEISODION, 484-625. Talthybius describes the noble death of Polyxena, and Hecuba prepares for her burial.

Talthybius enters by the right-hand side-door: see Introd., p. 12.]

1. 484. Talthybius was the herald of Agamemnon. δὴ ποτε, 'so lately': sometimes written as one word, δῆποτε.

1. 485. ἀν ἐξεύροιμι; 'where should I find?' The optative with

ἄν is often used as a milder form of future: it is explained as the apodosis of a suppressed protasis. Goodw. M. & T. 52. 2.

1. 486. *νῶτ' ἔχουσα*, 'with her back upon the earth': cf. sup. 35 *ναῦς ἔχοντες*.

1. 487. *συγκεκλημένη*, 'huddled.'

1. 488. *ὄραν*, 'regard.'

1. 489. *ἄλλως . . μάτην . . ψευδῆ*, emphatic pleonasm. *κεκτῆσθαι ἀνθρώπων*, the object of *ὄραν*, becomes the subject of *κεκτ.* [Weil keeps the subject by translating *δόξαν*, 'reputation,' and bracketing the next line: Reiske and Musgrave by suggesting *αὐτοῖς* for *ἄλλως*. *ἄλλ. μ. ψ.*, cf. Ovid, *Trist.* i. 2. 13 *verba miser frustra non proficientia perdo.*]

1. 491. *ἐπισκοπεῖν*, 'is overseer of': Eng. 'bishop' = Gk. *ἐπίσκοπος*, 'overseer.')

1. 494. *ἀνέστηκεν*, 'has been dispeopled': the regular word. Cf. *ἀνάστατος*, of a people 'made to get up and depart'; e. g. *Idt.* i. 177, iii. 118.

1. 495. *αὐτή*. [Elmsley, for MSS. *αὔτη*.]

1. 496. *φύρουσα*, 'defiling': usually of mixing a dry thing with a moist.

1. 497. *γέρον μὲν εἰμ'*: and life is more precious to the aged.

1. 498. *περιπεσεῖν*, 'fall on' lit. 'about,' 'in the way of,') any shameful chance.

1. 499. *μετάρσιον*, predicate: represented in Eng. by adverb.

1. 501. *τίς οὗτος*, 'who art thou that,' etc.

1. 504. *πέμψαντος μέτα*, i. e. *πέμψαντος ἐμὲ μετὰ σέ*. The ellipse after the preposition is remarkable: but cf. Aesch. *Ag.* 1359 *τοῦ ὄρωντός ἐστι καὶ τὸ βουλευσαί πέρι*. [2 *Herm.* considers the phrase as tmesis, *μεταπέμψαντος*, sc. *σε*: comparing for the absence of object, *Thuc.* i. 112 *'Ἀμυρταίου μεταπέμποντος*.]

1. 505. *ὦ φίλτατ'*: as if *Talthybius* was bringing good news.

1. 506. *δοκοῦν*, acc. absol.: 'because it seemeth good': cf. on *δοκοῦν*, sup. 121. *ὥς*, not causal, 'since' (Weil), but exclamatory, 'how.' *ἄν λέγοις*, sc. *εἰ λέγοις ἐλθεῖν, κ.τ.λ.*

1. 510. *Ἀτρεΐδαι*, *Agamemnon* and *Menelaus*. *Λεώς*. In these heroic times, however, the people's assembly the *ἀγορά* met only to receive from the King the result of discussions with his advisers (the *βουλή*).

1. 511. *τί λέξεις*; sudden fut. for pres., (cf. Gk. aor., e. g. 583 *ἐπέξεσε*, 'what sayest thou?') as if anticipating what she had just heard, or expecting its confirmation (Weil, on *Hierp.* 353): cf. on 1124 inf. *ὥς θανουμένους*, 'that I may die': lit. 'as doomed'

to die.' For gender and number, see on sup. 237 τοὺς ἐρωτῶντας. σημανῶν, 'to tell me.' Purpose may be expressed by fut. partic., with or without ὡς: cf. inf. 634 ναυστολήσων; 731 ἀποστελῶν; 1202 κηδεύσων. [τί λέξ.: others keep future sense: as if worse were to come.]

1. 514. τοὔπὶ σ', 'so far as toucheth thee': τό, adverbial acc., cf. inf. 989 τοῦκείνου μέρος; ἐπὶ σέ, 'in reference to thee': [σέ being viewed 'as the aim of the action or state': Jelf, 635. 3 c.— Cf. Soph. Ant 889 ἡμεῖς γὰρ ἀγνοῖ τοὔπὶ τήνδε τὴν κόρην.]

1. 515. πῶς καί, 'how then'; πῶς being strengthened by καί, Jelf, 760. 2; cf. ποῖ καί 1064 inf. Contrast καὶ πῶς inf. 883, which is incredulous. ἐξεπράξατ', 'despatch': cf. sup. 369 διέργασαι. αἰδούμενοι, 'reverently.'

1. 516. πρὸς τὸ δεινὸν ἤλθεθ', 'did ye proceed to cruelty?' [Others, 'to the cruel deed.']

1. 518. διπλᾶ κ.τ.λ., 'thou wouldst have me reap a double profit of tears.' [Others, e.g. Jelf (583), take με as object of κερδ. ('win from me'); which seems unsupported.]

1. 519. παιδός, objective genitive.

1. 520. πρὸς τάφῳ θ', viz. ἔτεγξα.

1. 522. πρὸ τύμβου; see note on 37 sup. ἐπὶ σφαγᾶς, 'for the sacrifice': the acc., because παρῆν contains an idea of motion to.

1. 523. -έως = γως; see sup. 24. χερός, 'by the hand'; partitive genitive; as in 543 inf. κώπης φάσγανον λαβών, and, though less directly, 1166 κόμης κατεῖχον.

1. 524. ἐγώ, sc. ἔστην (intrans.), out of ἔστησ' (trans.: cf. 520 πρὸς τάφῳ θ'. (The pres., fut., imperf., and 1st aor. of ἵστημι are trans.; the other tenses intrans.)

1. 526. μόσχου, cf. μόσχον 205 sup.; and πῶλον 144.

1. 528. αἶρει, 'raises aloft.' παῖς Ἀχιλλέως, Pyrrhus: called also Neoptolemus. [αἶρει: Kirchhoff, from the Marcianus. Vulg. ἔρρει: in the sense of χέω: for which Barnes cf. two senses of ruo: but the phrase seems really unsupportable. (N.B. ῥεῖ γάλα, etc., of a river, cannot be considered parallel.) ἐκχεῖ and αἰρεῖ have been suggested: Dind. ἐξέρραινε.]

1. 529. χοάς, acc. in appos. to sentence: [Weil, to δέπας. Others separate λαβ., δεπ., and αἶρ. χο.]

1. 530. σιγὴν κηρύξαι, 'to command their silence.'

1. 531. παραστάς, 'standing forth': cf. παρα-βαίω. [V. I., Vat. MS., καταστάς; Nauck, Weil.]

1. 532. σίγα, the adverb; N.B. the accent: (σίγα, next line, the

imperative.) ἔχω is more common than εἰμί with adverbs: but cf. inf. 732 ἐστὶν καλῶς.

l. 533. νήνεμον, proleptic: 'and I made the host stand breathless.'

l. 534. πατήρ δ' ἐμός: cf. on 1127 inf. οὗτος. The nominative, with or without the article, is not infrequently used in a vocative sense, especially in commands.

l. 535. μοι, prob. not eth. dat., but dat. of person at whose hand a thing is received: [Pors.; cf. Hom. II. ii. 186 δέξατό σί σκῆπτρον: a common Homeric construction. V. l. μου.]

l. 536. νεκρῶν ἀγωγούς, 'that evoke the dead'; νεκ., objective genitive: cf. καρδίας δηκτήρια 235 sup.

l. 537. ἀκραιφνές, 'virgin': derived from ἀκέραιος, ('unmixed'. Cf. Iph. Aul. 1574.

l. 539. λῦσαι, infinitive as acc. subs.,—object of δός: see Appendix. p. 64. It goes, in slightly different ways, with πρυμ. and χαλ.: or, rather, these almost form one expression, a hendiadys. χαλινωτήρια, sc. ὄπλα, the hawsers that reined them in: poetical for πρυμνήσια, the stern-cables that fastened the ship ashore. [Cf. Pind. Pyth. iv. 25 θοᾶς Ἀργούδς χαλινόν. Weil.]

l. 541. τυχόντας: acc., in spite of dat. ἡμῖν, because τυχ. really belongs to the infin., μολεῖν, which is a subs. in the acc. after δός: το τυχόντας μολεῖν τὸ τυχεῖν καὶ μολεῖν. This 'attraction' of the participle is regular: but N.B. if the subject of the infin. be the subject of the main verb, the participle is nom. Cf. on ἐλθούτες, 244 sup.

l. 542. ἐπηύξατο: ἐπι- 'after him' Neoptolemus': [cf. Hom. II. xxii. 429 ὡς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο πολῖται. V. l. ἐπέυξατο, see on sup. 18 ἠτύχει.]

l. 543. κώπης, 'by the hilt': partit. gen.: cf. on 523 sup. χερσίς.

l. 546. ἐφράσθη, 'when she was ware of it,' 'noted it.' The middle form ἐφρασάμην is perhaps more common.

l. 549. παρέξω γάρ: on the absence of caesura γάρ makes one word with παρέξω), see sup. 355.

l. 551. θεῶν, as one syll., θγῶν: see sup. 24 Ἀχιλλέως.

l. 552. κεκλήσθαι. N. B. the infinitive: the participle would mean she actually was called.

l. 553. ἐπεροθήσαν, 'roared applause': metaphor from the waves on the shore. ἐπι-, lit. 'thereto': cf. sup. 542 ἐπ-ηύξατο.

ll. 555-6. ὑστάτην ὄπα, viz. μεθεῖναι παθείων. οὐπερ, relative to ἐκείνων understood; which is genitive after ὄπα. [The lines are said to be spurious, from the resemblance to the Homeric ὠκράτος ἐστὶ μέγιστον, and the unnatural position of οὐπερ.]

1. 558. λαβοῦσα κ.τ.λ., 'she took her robes and rent them from the top of the shoulder to the middle of her waist by the navel.'

1. 560. ὡς ἀγάλατος. [Cf. Aesch. Ag. 241 πρέπουσά θ' ὡς ἐν γραφαῖς.]

1. 562. πάντων τλημονέστατον, 'bravest words of all': i. e. bravest in the world; [or braver than all she had said or done before. τλ. (2)=ἀθλιώτατον, Schol.]

1. 563. τόδ', after παῖσον, Paley.

11. 564-5. αὐχὴν, 'neck'; λαιμός, 'throat.'

1. 566. οἴκῳ κόρης: explaining how οὐ θέλων τε καὶ θέλων.

1. 567. πνεύματος διαρροάς, 'the channels of her breath.'

1. 568. κρουνοὶ δ' ἐχώρουν, 'and the springs of blood flowed': κρ. sc. αἵματος. ἦ δὲ κ.τ.λ.: cf. the death of Lucrece in Ovid, Fast. ii. 833 tum quoque jam moriens, ne non procumbat honeste, respicit: haec etiam cura cadentis erat.

1. 570. ἃ κρύπτειν ὄμμα'. For the double acc. with κρύπτω, cf. Aesch. Prom. Vinc. 625 μή με κρύψης τοῦτο. Both are in a way direct accs.: cf. Lat. celo.

1. 571. ἀφῆκε πνεῦμα, 'had yielded up her breath.'

1. 574. φύλλοις ἔβαλλον, 'strewed her with leaves.' φυλλοβολία: especially of decking with leaves a winner in the games: perhaps referred to here: Schol. οἱ δὲ πληροῦσιν, 'others pile up:': [Kirchhoff. οἱ δ' ἐπληροῦσαν Nauck; a form of the 1st aor. found only in O.T. and modern Greek.]

1. 575. ὁ δ' οὐ φέρων. οὐ is used where the article and participle refer to definite persons; μή, where to indefinite: the last being virtually hypothetic. Thus ὁ οὐ φέρων, the particular man who did not bear; ὁ μή τι δρῶν κακόν (inf. 608), anyone who (=if anyone) does no evil.

1. 576. τοιάδ' ἤκουεν κακά, 'received reproaches such as these.' κλύω and Lat. audio are also used in this sense, 'to be spoken of': cf. Hor. Sat. ii. 6. 20 matutine pater seu Jane libentius audis.

1. 577. ἕστηκας, 'dost thou stand still.'

1. 579. εἶ; not from εἶμι, 'I am,' but from εἶμι, 'I go.' εἶμί, 'I am,' the copula, is used analytically with the present, aorist, or perfect participle; but perhaps not with the future. Cf. on inf. 668 εἶ βλέπουσα.

1. 583. ἐπέζεσε, 'surges and boils against the house of Priam': ἐπιζέω, to 'boil over.' N. B. aor.: present momentary action, represented as past Goodw. M. & T. § 19, n. 5): especially common with certain forms, e.g. ἐπήγεσα. Cf. ἀπέπτυσ' inf. 1276, and

see on sup. 511 τί λέξεις; [Or (2), as perf., 'hath surged up against';—on aor. used with perf. and pluperf. force, see Goodw. M. & T. § 19, note 4.]

l. 584. θεῶν ἀναγκαῖον τὸδε, 'this is an unavoidable doom of the gods': θ. gen. of origin or cause,—almost ἐκ θεῶν: Weil. [Kirch. and Nauck, following Schol., destroy colon after τῆμῃ.]

l. 586. ἦν γὰρ κ.τ.λ. 'If I put my hand to one evil, another doth not suffer me, and from that again some other grief calls me aside, bringing succession of new ills to old': διάδοχος here having an almost active sense and being followed by an objective genitive, like καρδίας δηκτῆρια 235 sup. [Cf. Suppl. 71 ἀγὰν . . γόων γόοις διάδοχος.]

l. 589. τὸ μὲν σὸν κ.τ.λ.: lit. 'I cannot indeed wipe out thy sad fate from my heart so far as not to bewail it.' In sense, μὲν belongs rather to μὴ στένειν, which is contrasted with λῖαν (στένειν) 591.

l. 590. ἂν δυναίμην: see on 485 sup. ἂν ἐξεύρομι.

l. 591. τὸ λῖαν, sc. στένειν. παρείλες: παμαίρω, lit. 'take away from beside.'

ll. 592-602. [For the doctrine of φυσικὴ ἀρετὴ, given in ll. 592-8, and modified in ll. 599-602, cf. Aristot. Eth. vi. 13, where innate virtue is said to be useless, or even harmful, except in conjunction with prudence φρόνησις; for the unchanging character of the good man, ll. 597-8, cf. Arist. Eth. i. 10. 13; for the importance of early training, 600-1, cf. Eth. passim, e. g. x. 9; and for the theory that knowledge of evil may be acquired by exclusive study of the good, l. 602, cf. Plat. Rep. 409 E ἀρετὴ δὲ φύσεως παινενομένης χρῆμα ἅμα αἰτῆς τε καὶ ποιηρίας ἐπιστήμην λήσεται. On the doctrines of Euripides as a moral teacher, and their relation to the charge of sophistry brought against him by Aristophanes, see Introd. p. 10.]

ll. 592-8. Divinely-ordered circumstance may change the produce of a soil, never the conduct of a man.

l. 592. δεινόν, 'a strange thing.'

l. 595. ἄνθρωποι δ' αἰεί: 'but ever with man,' etc.: broken up into two singulars, each followed by a singular verb. [ἄνθρωποι, Herm. emend.; Kirch. and Nauck. Others, ἐν βροτοῖς. MSS. ἀνθρώποις, local dat. 'among,' Jelf, 605. 2: cf. on Θρηξί inf. 1267.]

l. 598. διέφθειρε, gnomic aorist: cf. inf. 1194 ἀπώλωντ'.

l. 599. διαφέρουσιν: 'make the difference.' τροφαί, sc. αἱ τροφαί. [διαφ. (2) 'have they more weight'; ἤ, 'than.' The comparative value of heredity and early training is still disputed.]

1. 600. ἔχει διδάξιν ἐσθλοῦ, 'containeth instruction of good.'

1. 602. κανόνι τοῦ καλοῦ μαθών, 'having learnt it by the standard of right': i.e. knowledge of a rule implies knowledge of what deviates from that rule. Cf. N.T., 'without the law I had not known sin.'

1. 603. καὶ ταῦτα κ.τ.λ.: Philosophy will not help me now.

1. 605. μοι, eth. dat. μηδένα: on the acc. following Ἀργείοις. see on τυχόντας 541 sup. εἶργειν: the subject is αὐτούς understood.

1. 607. ναυτική τ' ἀναρχία κ.τ.λ.: attacking, perhaps, extreme Athenian democracy: which was closely connected with the nautical population of the Piraeus.

1. 608. κακός, i.e. in the eyes of the lawless multitude. μή, see on 575 sup. ὁ δ' οὐ φέρων.

1. 610. ποντίας ἁλός, 'bring hither of the salt sea-water': partit. gen. [Weil, with βάψασα: 'dipped it in the sea.']

1. 612. νύμφην τ' κ.τ.λ., 'a bride unwedded and a wedded maid': i.e. as wedded to a dead man in her sacrifice to him; with no reference to any previous betrothal to Achilles: see on sup. 40. For the 'oxymoron,' cf. γάμος ἄγαμος Hel. 690, etc. [Cf. Seneca's Troy, desponsa nostris cineribus Polyxena: Weil. (2) As wedded to death; cf. sup. 368 Ἄϊδη προστιθεῖσ' ἐμὸν δέμας: (3) Dind., Matthiae, simply 'virgo infelix.']

1. 613. προθῶμαι, 'lay out.' In later Greece, the πρόθεσις was a fixed ceremony: the dead body was laid, richly dressed, on a bed, and the relations stood round, the women lamenting over it. ὡς μὲν ἀξία κ.τ.λ., 'as she deserveth, wherewithal? indeed I could not: but as best I can: what else is left to me?'

1. 614. πάθω, almost δράσω, but containing less personal agency

1. 615. κόσμον, 'bravery.' τε, coupling κόσμον ἀγείρασ' to λαβοῦσα τεύχος, sup. 609: [Pors., Weil; or to an idea of αὐτῇ διδοῦσα οἶα ἔχω in ὡς ἔχω, 614. τ': v. l. γ', Dind.; explaining ὡς ἔχω.]

1. 618. τι κλέμμα, 'somewhat stolen from,' etc.

1. 619. ὦ σχήματ' οἴκων, 'O stately halls.' Adjectival substantive: see on 21 sup. Ἐκτορος ψυχῇ. [Paley, less probably, 'my own familiar home.']

1. 620. ὦ πλεῖστ' ἔχων κ.τ.λ. 'possessed of greatest, fairest. wealth; most blessed in thy children': [Herm.; or, not improbably, (2) destroying the comma; πλεῖστα κάλλιστα τ', sc. τέκνα, forming one idea with εὐτεκνώτατε, Weil; or (3) κάλλιστα alone qualifying εὐτεκνώτατε, Pors. Dind.: cf. Med. 1320 μέγιστον ἐχθίστη. V. l. 'A,' κάλλιστα κεῦτεκνώτατε: Kirch.]

1. 622. ἐς τὸ μηδέν, 'to naught': cf. Soph. Elect. 1000 καπὶ μηδὲν ἔρχεται. φρονήματος, 'proud estate': priv. gen. [τὸ μηδέν: cf. ὁ, ἡ, μηδέν, ὁ μηδεῖς, ὁ μὴ ὄν, etc. In these phrases μὴ may be more indefinite in grammar and more metaphorical in sense than οὐ; cf. Ant. 1325 τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα i.e. τὸν μὴ ὄντα], and the common μηδὲν εἶναι of the dead. But the two seem generally to be used indifferently; the choice between them being settled by mere sound, avoidance of hiatus, etc. Thus, in Aj. 1231 ὄτ' οὐδὲν ὦν τοῦ μηδὲν ἀντίστυγος ὑπερ, οὐδὲν bears the sense of μηδέν here. See Jebb ad loc., and on Elect. 1166.]

1. 623. εἶτα δῆτ' ὀγκοῦμεθα, 'and then we are puffed up':—'we,' i.e. human beings; becoming general in statement.

1. 624. ἐν, like ἐπί, 'at,' 'because of': [Weil; or, perhaps, 'as living in.']

1. 626. τὰ δ', viz. τιμὴ and πλοῦτος. ἄλλως, sc. ἔχει: 'are idle.'

1. 627. κείνος κ.τ.λ. [Cf. Ennius? ap. Cic. de Fin. ii. 13 nihilium boni est, cui nihil est mali. Plato Phileb. 43 d discusses the question whether pleasure is the absence of pain; and Epicurus makes pleasure amount nearly to absence of pain: pleasure, in both contexts, being equivalent to happiness.]

1. 628. μηδέν, not οὐδέν, because ὄτφ is indefinite, or contains a condition: cf. on sup. 282 & μὴ χρεῶν.

SECOND STASIMON, 629-657. The Chorus bewail the judgment of Paris.

Strophe, 629-637. *It was fated then that none could befall us, when Paris prepared to sail over the sea for Helen, the fairest of women on whom the golden sun doth look.*

Antistrophe, 638-648. *Sorrow or worse slavery came to the whole land of the Simois from the folly of one Trojan, and the spears of the stranger. The judgment of the shepherd on Ida.*

Epode, 647-657, *has ended in death and ruin for me; while many a Spartan damsel, also, mourns therefrom, and many a Spartan mother with her white head and tears her cheek for her sons that have perished.*

1. 629. χρήν, 'it was fated': imperf. indic.: for the form see on 260 sup.

1. 631. Ἰδαίαν. *Ida was a mountain near Troy.*

1. 632. Ἀλέξανδρος. Alexander was a name given to Paris for his courageous protection of the shepherds on Mount Ida, with whom he was brought up. ἀλέξω, with dat., 'to defend.'

1. 634. ναυστολήσων. For the fut. partic., expressing purpose, see on 511 sup. ὡς θανουμένων.

1. 635. ἐπί, 'in quest of': [as in Hom. Od. v. 149 ἐπ' Ὀδυσσῆα ἦιε.] τάν, sc. ἦν: see on sup. 473 γενεάν τὰν κ.τ.λ. καλλίσταν, in translation, would appear in the main clause, agreeing with Ἑλένας.

1. 639. ἀνάγκαι, 'drudgeries,' or, 'evils of slavery': cf. on sup. 362 ἀνάγκαν σιτοποιόν.

1. 640. κοινόν, ἰδίας, 'evil for all from the folly of one.' [Herm. opposes ἰδίας, as 'domestic,' to ἀπ' ἄλλων, 'foreign.']

1. 641. Σιμουντίδι. The Simois and Scamander flow from Mount Ida, and meet in the Trojan plain.

1. 643. ἄλλων, the Greeks.

11. 644-5. ἐκρίθη δ' ἔρις, ἄν κ.τ.λ.: 'the rivalry was decided, wherein,' etc. ἄν, cog. acc.; making, with κρίνει, one expression, which governs the direct accusative παιδας. κρίνει, historic present. μακάρων παιδας, 'daughters of the gods'; like νῆες Ἀχαιῶν, 'the sons of men,' etc. Eris, goddess of strife, not being invited to the marriage of Peleus and Thetis, avenged herself by throwing down among the assembled goddesses a golden apple, inscribed with the words, 'to the most fair.' Hera, Athena, and Aphrodite claimed the apple; and the herdsman, Paris, was selected to decide between them. He awarded it to Aphrodite, who in return enabled him to carry away Helen, the wife of Menelaus, from Sparta.

1. 647. ἐπί, a judgment 'fraught with,' etc.:—cf. inf. 822 ἐπ' αἰσχροῖς. ἐπί with the dative, of accompanying circumstances: here = result; more often = purpose.

1. 649. καί, viz. as well as the Trojans. — This passage is said to be an allusion to the capture of the Spartan hoplites in Sphacteria by Demosthenes and Cleon, 425 B.C.: see Introd., p. 5, on date of play. τις, 'many an one': [like the English colloquial 'one or two': cf. Hom. Od. xiii. 394 καί τιν' ὄλω αἵματί τ' ἐγκεφάλω τε παλάξεμεν ἄσπετον οὐδας.]

1. 650. Εὐρώταν. The Eurotas was the chief river in Laconia.

1. 653. τέκνων θανόντων, 'for her sons that are dead': gen. of cause, rather than gen. abs.

1. 656. δίαιμον τιθεμένα, i. e. αἵματοῦσα: for the periphrasis see on III sup., σφάγιον θέσθαι. N.B. middle, of self; contrast active, inf. 869 θήσω σε ἐλεύθερον, of someone else.

THIRD EPILOGION, 658-904. The dead body of Polydorus is brought on the stage. Hecuba prepares for vengeance on Polymestor.

(The attendant enters by the left-hand side-entrance: see Introd. p. 12.)

1. 658. ΘΕΡ. : see sup. 609.
1. 659. θήλυν : adjectives in -vs are sometimes of two terminations : cf. II. xix. 97 Ἥρη, θήλυς ἐούσα. Cf. ἡμῖνος.
1. 660. στέφανον, 'the palm.'
1. 661. τί δέ; 'how now?' βοῆς, caus. gen. after τάλαινα.
1. 662. σου : as a fact the previous tidings had been brought by Talthylbius : see sup. 484.
1. 663. Ἐκάβη : οὐχ ὑμῶν, whom it does not concern.
1. 664. εὐφημεῖν στόμα, 'to keep ill-sayings from their lips' : στόμα, acc. of respect. [The meaning of εὐφημέω is best given in the line, *σιγῶν θ' ὑποῦν δέει καὶ λέγειν τὰ κάρια* Aesch. Cho. 582. Cf. Hor. Od. iii. 1. 2 favete linguis; and ib. iii. 14. II male ominatis parcite verbis.]
1. 665. ὑπο, 'from within' : cf. 53 sup. ὑπὸ σκητῆς. [One MS. as a variant : Dindl. V. II. ἄπο (most MSS.) and ὑπερ; Pors., Herm., Nauck, Kirch., the last,—translated by some 'from within,' by others 'beyond the limit of.']
1. 666. ἐς καιρόν, sc. καιρίως : adverbial : cf. εἰς τάχος, etc. [See on πρὸς βίαν sup. 406.]
1. 667. κάτι μᾶλλον ἢ λέγω, 'nay, more than all-wretched.'
1. 668. εἰ βλέπουσα, sc. βλέπεις : εἰ, the copula ; for the analytic tenses, see on εἰ δώσω sup. 579. [(2) Schol. Herm., εἰ, the verb : 'no longer art thou alive, though thou seest the light' : cf. 683 inf. οὐκέτ' εἰμὶ δῆ. N.B. Difficulty in Greek from the same word doing duty as copula and verb of existence.]
1. 672. ἧς ἀπηγγέλοθι κ.τ.λ. : 'whose burial, it was announced, was being busily prepared at the hand of all the Achaeans.'
1. 673. διὰ χερός, lit. 'by means of the hand,' almost χερί : cf. Soph. O. C. 470 δι' ὀσίων χειρῶν θιγῶν. σπουδῆν ἔχειν, i. e. σπουδάξασθαι.
1. 674. μοι, probably not dative of person addressed, but ethic dat. : 'ah me.'
1. 676. τὸ βακχεῖον κάρα, 'the inspired person.' For the periphrasis, see on sup. 21 Ἐκτορος ψυχῆ.
1. 678. ζῶσαν λέλακας, 'she is alive whom thou bewailest' ; λάσσω, lit. of a loud crashing or ringing sound : the perf. often appears to have almost a present signification. Cf. IIIo Ἥλα λέλακε. ζῶσαν : the acc. is on the analogy of acc. after θρηγνέω, etc. [Or, 'whose name has rung from thy lips.']
1. 679. γυμνωθέν, 'laid bare,' i. e. by the attendant, as is shown by 734 inf.
1. 680. εἰ, 'and see if.'

1. 682. οἴκοις, dat. of place: see on sup. 457 οἴκοις.

1. 683. οὐκέτ' εἰμὶ δὴ, 'all my life is gone from me': εἰμί, the verb. [See on 668 sup. οὐκέτ' εἶ βλέπουσα φῶς.]

11. 685-7. κατάρχομαι νόμον κ.τ.λ., 'I lead off a Bacchic measure, lately instructed in my sorrows by the tormentor': κατάρχομαι: more often with genitive, but cf. Orest. 960 κατάρχομαι στεναγμόν. βακχεῖον, i. e. frenzied. ἀλάστορος, i. e. the ghost of Polydorus: ἀλάστωρ, orig. = an avenging deity,—often with δαίμων. κακῶν, objective genitive: see on 235 sup. καρδίας δηκτῆρια. [ἀλάστ., Polyd.:—Schol.: cf. sup. 54 φάντασμα δειμαίνουσ' ἐμόν; 75 δι' ὀνείρων φοβερὰν ὄψιν ἔμαθον; and see 1. 688. 2) —κακοῦ δαίμονος, Schol., Weil; 3) —ἐκ Πολυμήστορος, Schol. (with κακῶν? .)]

1. 688. γάρ, 'what!', or 'then.'

1. 689. καινά, 'strange'; rather than 'new': cf. inf. 1038.

1. 691. οὐδέποτ' κ.τ.λ., i. e. οὐδέποτε στόνων καὶ δακρῶν ἐπισχῆσαι: 'the day of my life will never be free from groans and tears': the verb being intrans., and the adjs. proleptic. [Others sc. με,—either (2) 'will dawn upon me': or (3) v. ll. ἀστένακτον ἀδάκρυτον,—again proleptic,—'will stay me from groans and tears': ἐπισχ. being trans.—MSS. ἀμέρα μ'.]

1. 695. θνήσκεις, not historic present, but 'what is the death you died?': cf. sup. on ἄγει 266.

1. 699. πέσημα: cf. Lat. cadaver.

1. 701. πόντου νιν κ.τ.λ., 'a sea-wave cast him up from the deep': πόντου after ἔξ-.

1. 702. ἔμαθον, 'I perceived'; i. e. at the time of the vision past, like παρέβα. [Others, 'I have learnt,' 'I know':—present the next words being parenthetical: Weil.]

1. 703. παρέβα, 'escaped me.'

1. 706. ἄν, ὄψιν.

1. 707. Διὸς ἐν φάει, 'in the light of day': cf. Lat. sub Jove, sub Divo.

1. 708. ὀνειρόφρων, 'from thy dream-wisdom.' [Cf. Aesch. Pers. 224 θυμόμαντις.]

1. 711. ἔν, either 'with whom'; or 'where,' i. e. in Thrace.

1. 713. τί λέξεις; 'what sayest thou?': cf. on sup. 511. [ἔχοι, Nauck; v. l. ἔχη, Dind.: for which see on 27 sup. ἔχη.]

1. 715. ξένων, 'between friends': i. e. genitive both subjective and objective. [Others, one or the other, alone:—'on the part of friends,' or 'towards friends.']

1. 717. κατάρατ' ἀνδρῶν, 'accursed among men': the genitive giving a superlative force to the adj.: cf. on sup. 193 ἀμέγαρτα κακῶν.

1. 722. ὅστις ἐστὶ σοι βαρὺς, 'whoever it be whose hand weigheth hard on thee.'

1. 724. ἀλλά, γάρ: ἀλλά, with τοῦνθένδε κ.τ.λ.; γάρ, with εἰσορῶ κ.τ.λ. The ἀλλά clause is often omitted, so that ἀλλὰ γάρ seem to form one expression. The phrase is then rightly explained as an aposiopesis. δέμας, 'form.' On periphr. see sup. 21 Ἐκτορος ψυχῆ. [Cf. Orest. 107 Ἑρμιόνης δέμας; and Virg. Aen. vii. 650 quo pulchrior alter non fuit, excepto Laurentis corpore Turni.]

1. 725. τοῦνθένδε: crasis, τὸ ἐνθένδε, 'forthwith': lit. 'from here.' 'from now': for acc. see on τοῦπὶ σέ 514.

1. 726. μέλλεις, 'delayest.' [On the artistic point of Agamemnon's coming, see Introd., p. 10.]

11. 727-8. ἐφ' οἷσπερ κ.τ.λ., 'in accordance with the message which Talthybius brought to me, that none of the Argives should lay hand on thy daughter': ἐφ' οἷσπερ = ἐπ' ἐκείνοις ἄπερ.

1. 729. μὲν οἶν, 'then': μὲν answered by δέ; οἶν separate: distinguish μὲν οἶν inf. 1261. οὐδὲ ψαύομεν. N.B. violation of the cretic pause.—When a word ends in the middle of the fifth foot, that word must either *a* end in a short syllable short, i.e. both by nature and position; or *b* be a monosyllable going closely with the subsequent word. [Cf. Ion 1. (MSS.) Ἄτλας, ὁ χαλκίοισι νότοις οὐρανόν. Nauck conj. εἰῶμεν οὐδ' ἐψαύομεν.]

1. 731. ἀποστελών: see on sup. 511 ὡς θανομένους. τικεῖθεν, 'things there'; lit. 'from there,' i.e. what would come from there.' Weil. Cf. Lat. ex illa parte, 'on that side.'

1. 732. ἐστὶν καλῶς: on εἰμί with adverb, cf. on 532 σίγα ἔστω. But καλῶς is, perhaps, partly an echo of εὖ. [The word "well" cannot apply to sad things': Weil.]

1. 733. ἔα, 'ha!' ἐπὶ σκηναῖς, 'at,' i.e. 'near,' the tent.

1. 734. οὐ γὰρ Ἀργεῖον, sc. ὄντα. [V. 1. Ἀργεῖων, Dind.; Herm., Ἀργεῖοι.]

1. 736. δύστην', addressing herself: δύστ. of two terminations. ἐμαυτὴν γὰρ κ.τ.λ., viz. not Agamemnon or Polydorus. [(2 Hecuba addresses Polydorus in δίστην', then turns the address on herself: Schol., Herm.)]

11. 737-8. δράσω: returning to the first person at once, as usual in Greek: cf. Eur. Med. 872, Soph. Aj. 864, etc. προσπέσω, φέρω. delib. conj. (δράσω, prob. fut. indic.). γόνυ, after προσ-

1. 739. μοι, eth. dat. ἐγκλίνασα κ.τ.λ., 'turning thy back upon our face.'

1. 740. δύρει: δύρομαι, poet. for ὑδύρομαι: cf. κέλλω and ὑπέλλω.

etc. [*τίς ἔσθ' ὕδε*; Dind. makes this an indirect question, explanatory of τὸ πραχθέν.]

1. 742. ἄν . . ἄν. The repetition gives emphasis. It is not usual in so short a sentence. [Kirch., Nauck: one brings out ἀλγ., the other προσ., Weil. V. l. ἄν προσθείμεθα: Brunck, αὐ προσθείμεθ' ἄν. (Dind.).]

1. 743. μή, hypoth. ; with κλύων.

1. 744. ἐξιστορήσαι, 'search out.' ὄδόν, 'drift,' 'course.'

1. 745. ἄρ' ἐκλογίζομαι γε κ.τ.λ., 'am I not too far accounting as hostile?': lit. putting down on the side of hostility: cf. 806 inf. ἐν αἰσχυρῷ θέμενος: γε strengthens the question, —'can it be that.' [Or μάλλον, 'rather,' i.e. than on the side of friendship, a virtual positive: cf. on sup. 377 μάλλον εὐτυχέστερος.]

1. 748. ἐς ταῦτόν ἦκεις, sc. ἐμοί: 'thou art at one with me:': cf. Orest. 1280. ἐγώ, sc. βούλομαι.

1. 750. τέκνοισι, dat. com. after τιμωρεῖν: Jelf 596. 1. τιμ., act. or mid.: with acc., 'to punish' (see 756, 882); with dat., 'to avenge.' στρέφω: 'why do I revolve these thoughts?': cf. Lat. volvo. [τί: Nauck, ποῖ, 'to what result?']

1. 752. γουνάτων, 'by thy knees': supplicatory genitive of cause: often preceded by πρόσ: [(2) partitive genitive, of the part touched in supplication: Jelf 536. obs. 5.]

1. 754. μῶν ἐλευθέρον αἰῶνα θέσθαι, 'to have thy life made free': N. B. the middle: contrast its force in 656 sup. δίαίμων τιθεμένα. μῶν, = μὴ οὖν, expecting negative answer: cf. Lat. num.

1. 755. ῥάδιον, τὸ τοῦτου τυχεῖν. In what way is not quite clear. Some, improbably, suggest, by suicide. Perhaps Agamemnon was ready to give her liberty, for the sake of Cassandra, or from respect to her own sorrows or old age.

1. 756. τιμωρομένη, hypothetic, 'if I avenge myself on.' See sup. 749. [Nauck and Kirchhoff bracket 756-8: they are wanting in two good MSS.]

1. 760. οὖ, causal genitive: 'for whom.' καταστάζω, trans., 'drop'; contrast 241 sup. κατέσταζον, intrans., 'drip.'

1. 761. τὸ μέλλον, 'what thou art about to say': cf. the Eng. colloquialism, 'what is coming.'

1. 762. τοῦτόν ποτ' κ.τ.λ.: 'him I once brought forth and bare in my womb,' lit. 'beneath my girdle': a ὕστερον πρότερον.

1. 766. ἀνόνητά γ', 'yes, but (γέ) to no profit.' Cf. sup. 246.

1. 767. πόλις, the epic form of πόλις: cf. πτόλεμος. The explan. of the πτ. is doubtful.

l. 768. ὀρρωδῶν θανεῖν, i.e. τὸ θανεῖν: 'dreading his own death.' Verbs of fearing are generally constructed with μή and the conj.

l. 770. ἠύρέθη: also εὐρέθη: see sup. 18 ἠτύχει.

l. 771. Πολυμήστωρ: attracted into the relative clause: cf. inf. 987 Πολύδαρον. (Distinguish 'inverse attraction,' - the attraction of the case of the antecedent, which still remains in its own clause, into the case of the relative: e. g. ? Virg. Aen. i. 573 urbem quam statuo vestra est. Jebb, ad Soph. O. C. 1227, denies its existence.)

l. 772. πικροτάτου, 'most cruel.'

l. 776. τοιαῦτ', 'even so.' ἐπειδὴ κ.τ.λ.: i.e. because he would then be required to give up the gold - see sup. 11, 12; or because he could then safely take it.

l. 779. ἄλλον πόνον, cog. acc.: cf. ἂν κρίνει 644 sup.

l. 782. θαλασσόπλαγκτόν γ': proleptic: 'yes, to be tossed by the sea.'

l. 783. πόνων, for causal gen., cf. sup. 661 τάλαινα βοῆς.

l. 784. λοιπόν, 'left unborne.'

ll. 785-6. δυστυχῆς, τύχην: τύχην, i.e. δυστυχίαν. [Cf. Trabea, ap. Cic. Tusc. Disp. in. 31 fortunam ipsam anteibo fortunis meis: Weil.]

l. 789. στέργοιμ' ἄν, 'I will be content': mild future. [Lit., 'would be content,' referring to an implied protasis εἰ ταῦτα πάσχαμα: while the protasis εἰ δοκῶ 'belongs as a condition to the expressed apodosis ταῦτα: its implied protasis': Goodw. M. & T. 54. 1 a. See on sup. 485.]

l. 790. ἀνδρός, added in aversion: cf. the Lat. homo.

ll. 793-4. κοινῆς τραπέζης κ.τ.λ., 'though he often received hospitality from me, and entertainment, first in ac. out. of all my friends.' ἐμοί: dat. of giver, like μοι 535: rather than after κοιν. τραπ. ξενίας, part. gen. after τυχῶν. πρῶτα: adverbial; cf. Hom. Od. xvii. 155 πρῶτα θεῶν. [So Wakefield. Others ξεν. after ἀριθ.: and some, even, πρῶτα acc. after τυχ. Pors. emend. πρῶτος ἄν. From the redundancy and peculiarity of these lines, some reject 793-4; others 794-5; others, the whole passage, 794-7.]

l. 795. λαβῶν προμηθίαν, 'taking for thought': see inf. 1136 εἰς τεῖνά τιν' παρῆ προμηθία. [And cf. Aesch. Suppl. 178. Others, (2), 'having received all care.' Herm., προθυμίαν.]

l. 796. εἰ κτανεῖν ἐβούλετο, i.e. 'as he should, if he wished to kill him.'

l. 798. ἴσως, 'it may be.'

ll. 799-801. ἀλλ' οἱ θεοὶ κ.τ.λ., 'but the gods are strong, and their all-powerful law: for it is by the law we show our belief in the gods: we define for ourselves justice and injustice, and so live.' κείνων: subj. gen. νόμῳ: dat. of means or manner. ἡγούμεθα,

‘believe in,’ ‘acknowledge’: often with εἶναι: cf. νομίζω. ζῶμεν becomes, in transl., subordinate. ὠρισμένοι: in middle sense. [So Schol. and Weil, practically: though Schol., sc. κρατεῖν or σθένειν with τοὺς θεούς; Weil, κείνων, objec. gen. ‘the law governs the gods, because it is the basis upon which depends our belief in the gods.’—Paley, however, νόμος, ‘convention’ κειν. obj. gen.): referring to the sophistic theory that religion is a state-matter, conventional and subjective; for which cf. Plat. Theaet., Aristot. Eth. v. 7; also, Pindar, ap. Hdt. iii. 38 νόμος πάντων βασιλεύς.]

l. 802. ὅς, sc. ὁ νόμος. εἰς σ’ ἀνελθών: not merely ‘when referred to thee,’ but ‘when it comes up before thee,’—for judgment or for mercy. διαφθαρῆσεται, ‘it shall be impaired.’

l. 804. φέρειν, ‘carry off what is sacred to the gods’; the robbery of a friend’s deposit being compared to robbery of temple-treasure. [Others, merely, ‘violate,’ etc., of sacrilege generally (Weil).—Hermann imagines a reference to some particular event of the day.]

l. 805. ἴσον, ‘just’: lit. ‘equal,’ referring to equality of offence and punishment.

l. 806. ἐν αἰσχροῦ θέμενος, ‘accounting them disgraceful’: placing them in the class of disgraceful things: cf. 745 sup. ἐκλογίζομαι τρὸς τὸ δυσμενές.

l. 807. ἀποσταθεῖς, ‘standing back, for a general view’: with γραφεύς. [Eur. is said to have studied painting (Suidas); but there is not much support for the statement: Weil.]

l. 809. ἀλλὰ νῦν, sc. εἰμί. The final verb is varied in the next line by a participle.

l. 812. ποί μ’ κ.τ.λ., ‘whither dost thou withdraw thy foot from me?’ με acc., κατὰ σύνεσιν, after ὑπ. ποδ., which together make one expression, equivalent to φεύγεις: [Herm. Porson, improbably, quo meum pedem subducis?, i. e. quo me cogis te sequi?]

l. 813. ἔοικα πράξειν οὐδέν, ‘methinks I shall effect nothing.’

l. 814. μαθήματα, cog. acc.

l. 816. πιθῶ, acc. after μανθάνειν. τὴν τύραννον μόνην: N.B. irregular position of the article, which should precede μόνην: see Jebb on Ajax 573 ὁ λυμεῶν ἐμός. ἀνθρώποις, possessive dative: cf. on 1267 inf. ὁ Θρηξὶ μάντις. [τύραννον: especially in democracies. Cf. o flexanima atque omnium regina oratio Cic. Or. ii. 44, quoting from the Hermione of Pacuvius.]

l. 817. ἐς τέλος, ‘unto perfection’: τελέως: with μανθ. Cf. inf. 1193 διὰ τέλους.

l. 818. μισθοὺς διδόντες μανθάνειν, referring to the later schools of the sophists, some of whom, e.g. Gorgias, Antiphon, taught

rhetoric. Euripides himself studied under the rhetorician Prodicus. ἴν' ἦν, 'that so a man might': the indie. implies impossibility of fulfilment; cf. Hippol. 647 ἴν' εἶχον μήτε προσφωεῖν τινα. [ἴν' ἦν: Elmsley conject. for MS. ἴν' ἦ. 'The secondary tenses of the indie., after ἴνα, denote that the end or object is dependent on some unfulfilled condition, and, therefore, is not or was not attained': Goodw. M. & T. 44. 3.]

I. 819. βούλοιοτο, optat. of indefinite scope or frequency. τυγ-
χάνειν, 'to win his point.'

I. 820. τις, 'one': i. e. I: as in colloquial English. ἐλπῖσαι: the form in -ειε is more common in Attic Greek.

I. 821. οἱ μὲν γὰρ ὄντες, 'the children who were': [Kirch. Nauck. V. I. οἱ μὲν τοσοῦτοι Dind., 'my noble children,' or, 'all my children.' Perhaps, οἱ μὲν ποτ' ὄντες (Weil); or οἱ μὲν τότε ὄντες: cf. sup. 769 τῶν τότε ὄντων τέκνων.]

I. 822. ἐπ' αἰσχροῖς, 'for unseemly offices'; or 'to my disgrace': cf. sup. on 647 ἐπὶ λάβα. οἷχομαι, 'am lost,' 'undone.'

I. 823. τόνδ', 'yonder.' Troy was less than twenty miles from the nearest point of the Thracian Chersonese.

II. 824-5. καὶ μὴν κ.τ.λ., 'moreover—this, perhaps, is a vain point in my discourse—to bring forward the plea of love, but yet—': καὶ μὴν, with πρὸς σοῖσι κ.τ.λ.: the words between being parenthetical.

I. 827. ἦν καλοῦσι κ.τ.λ., not necessarily implying that she had another name among the Greeks, like Pyrrhus Neoptolemus or Paris Alexander; but perhaps merely a tragic periphrasis—due to her divine character, and, possibly, met. grat. for Cassandra. [Herm. emend. Κασάνδρα, 'Cassandra, as the Phrygians call her.' The Schol., quoting Lycophron, says that she was originally called Alexandra, and that Cassandra was a later name, given in honour of the nobleness of her brother Hector.]

I. 828. ποῦ, 'wherein': almost πῶς. δείξεις, 'will you recognise,' 'acknowledge': like the colloquial, 'what have you to show for?'

I. 830. χάριν, 'profit,' 'thanks.' ζῆει, 'receive': generally χάριν ἔχειν = to feel gratitude.

II. 831 2. φίλτρων, 'charms of love.' χάρις, prob. i. e. 'thanks,' as sup. 830; not 'delight.' [τῶν τε κ.τ.λ., (I) v. I. τῶν τε νικτέρων πάνυ, (Dind. ; πάνυ, either adjectival with φίλτρων, or adverbial with μεγίστη; 2 τῶν τε νικτερησίων: Nauck conj., Weil; 3 νικτέρων τ' ἀσπασμάτων, Dind. conj., φίλτρ., with χαρ. . Kirch. and Nauck reject the lines as spurious.]

1. 834. **κηδεστήν**: as brother of Cassandra.

1. 835. **δράσις**, sc. *καλῶς*. **ίνός**, 'one thing yet': privative genitive.

1. 836. **εἴ μοι**, 'would that': cf. the Eng. 'if only,' and Lat. *si modo*.—Such phrases 'were originally protases with the apodosis suppressed': Goodw. 83 Remark. Contrast *ἠφείλομεν* sup. 395, where the protasis is implied.

1. 837. **κόμαισι**: perhaps 'my grey hair': [Herm. Musgr. conj. *κηήμαισι*; Wakefield, *κόραισι*.]

1. 838. **Δαιδάλου τέχναισιν**: cf. Hor. Od. iv. 2. 2 οπε *Daedalea*. Daedalus was said to have made wooden automata which moved and spoke: cf. Eur. Eurysth. frag. τὰ *Δαιδάλεια πάντα κινεῖσθαι δοκεῖ βλέπειν τ' ἀγαλματα*; but he is perhaps only mentioned here as the personification of mechanical craft: being chiefly known in mythology for the construction of the Cnossian labyrinth, in which the Minotaur was kept, and for the manufacture of wings for himself and his son Icarus. [The story of the wooden figures was a myth originating in the fact that Daedalus was the first to open the eyes and separate the limbs of statuary: Schol., Weil.]

1. 839. **ἔχουντο**: optat., attracted to **γένοιτο**: [Jelf 808.—'The subjunctive (or future indicative) is generally used when the leading verb is an optative referring to the future': Goodw. M. & T. 34. 2.]

1. 840. **ἐπισκῆπτοντα κ.τ.λ.**, 'urging every plea upon thee.'

1. 842. **παράσχες** [Brunck. Most MSS. *παράσχε*: cf. Herc. Fur. 1211 *κατάσχε*. Both forms seem admissible, esp. in compounds. See Veitch: sub *ἔχω*.]

1. 843. **εἰ καί**, 'though she be nought': see, on sup. 318 *κεῖ. ἀλλ' ὅμως*, sc. *πίθου*: cf. the English aposiopesis, 'but still,'—which, however, is not generally used in imperatival sentences.

1. 844. **ἑσθλοῦ ἀνδρός**: 'it is the part of a good man': possessive gen.

11. 846-7. **δεινόν γε κ.τ.λ.**, 'it is strange how all things fall out with men, and the laws determine the necessities of a case.' **συμπίπνει**, cf. *συμβαίνει*. **τὰς ἀνάγκας**: 'forced situations,' Weil: what we must do: e. g. that Hec. must appeal to her enemy, Ag., against her friend, Polym.: and that Ag. must help her. **οἱ νόμοι**, e. g. that a murderer, like Polymestor, should be punished, or that a man should regard the interests of his wife or concubine, as Agamemnon those of Cassandra (Weil). **διώρισαν**, gnomic aorist. [συμπ.: (2) 'fall in with one another,' Paley; (3) 'clash

together; ' 4' collabuntur, Herm. τὰς ἀν. 2) ties of affection : Lat. necessitudines. οἱ νόμοι.: Brunck, Musgr., οἱ χρόνοι.]

l. 848. τοὺς τε. For the lateness of τε, cf. on inf. 854 σοὶ τ' ἔχειν : [and the position of 'que' in the Latin pentameter, e. g. (Ov. Fast. iv. 178 ante oculos opposuitque manum. V. l. γε, Herm.)]

l. 849. ποιούμενοι, 'making,' rather than 'regarding.'

l. 851. δι' οἴκτου ἔχω, 'I regard with pity': cf. δι' αἰσχύνης ἔχω Iph. Taur. 683.

l. 852. θεῶν, monosyl. by syniz., θῆῶν : see sup. 24 Ἀχιλλέως.

ll. 854-5. εἴ πως φανείη γ' κ.τ.λ., 'if by any means a way were open to satisfy you, and I should not be thought,' i. e. without my being thought, etc., γε corrects and limits the previous statement. φανείη, δόξαιμι, as if βουληθείην ἄν had preceded. The optatives express a sudden doubt. ὥστε: Agamemnon is thinking of the result (if in any way it should seem possible that). τε, as if ἐμὲ δόξαι were to follow, to which σοὶ ἔχειν would thus be coupled : as the lines stand, τε would naturally follow φανείη.

l. 857. ἔστιν γὰρ ἢ, 'for there is a point in which' etc. ἔστιν may be combined with a relative to form one absolute expression, regardless of time or number, e. g. ἔστιν οἷ, ἔστιν οὓς, etc.

l. 859. εἰ δὲ σοὶ : [Dind. Elmsley conjectures εἰ δ' ἐμοί : followed by Nauck, Kirch.]

l. 860. χωρὶς τοῦτο, 'this is apart,' a private matter.

l. 861. πρὸς ταῦτα, 'looking to this,' 'on this idea.'

l. 863. Ἀχαιοῖς: dat. of agent. διαβληθήσομαι, though future in tense, implies a present necessity, 'if I am to be'; and so is joined with the present ἔχεις : Goodw. M. & T. 49. 1, n. 3.

l. 864. θνητῶν, parit. gen., not after a supposed τις, but after ὅστις κ.τ.λ. The antecedent, in such cases, is not understood, but is contained in the relative clause, which has become a substantive : Goodw. G. G. 152. ὅστις: indefinite: cf. Lat. nemo est qui, and subj.

l. 866. πόλεος: poet. for πολέως. νόμων γραφαί, probably not a reference (Paley) to the γραφή παρανόμων law against unconstitutional measures, but merely equivalent to οἱ γεγραμμένοι νόμοι.

l. 867. εἴργουσι κ.τ.λ., 'constrain him to order his goings contrary to his judgment': εἴργ., lit. hinder him so that he does. χρήσθαι τρόποις, 'adopt a line of action,' or, perhaps, 'a temper.' [Others consider μὴ the usual 'redundant negative' with the infinitive after verbs of preventing: but this, from its position, is unnatural.]

1. 868. **πλέον νέμεις**, 'pay too much heed,' 'tribute': *nimum tribuis*.
1. 869. **θήσω ἐλεύθερον**, the Eng. 'set free': see on 656 **δίαιμον τιθεμένα**. **φόβου**, priv. gen. after **ἐλεύθ.**
1. 870. **ξύνισθι**, 'be privy to it.'
1. 872. **ἐπικουρία**: not necessarily as a Greek ally: Paley.
1. 874. **εἶργε κ.τ.λ.**, 'stay it, but appear not to do it for my sake': **μή**, not **οὐ**, because the participle continues the imperative notion: **ἀλλὰ μή δόξης**. **ἐμήν χάριν**, adverb. acc.: cp. 1243;—**ἐμήν**, objective, sc. **ἐμοῦ**.
1. 878. **τίνι**, interrog. N.B. accent: (enclyt. = **τινί**.)
1. 880. **κεκεύθασι**, 'hide'; lit. have taken into hiding. The 'perfects with present signification' may often be so explained: e. g. **novi, οἶδα**.
1. 881. **εἶπας**: momentary aorist: see on sup. 583 **ἐπέξεσε**.
1. 882. **φονέα**: N.B. **ᾶ**: acc. of words in **-εως** generally being **ᾶ**: but cf. **φονεῖᾶ** Eur. Electr. 599, 763. **τιμωρήσομαι**: with acc., see on 756 sup.
1. 883. **καὶ πῶς**, exactly the Eng. incredulous 'and how': contrast **πῶς καὶ** 515, emphatic. **ὑρσένων**, prob. objective gen., 'power over'; not subjective, 'power of.'
1. 885. **μέμφομαι**, 'I think not highly of.' **μέμφομαί τινί τι** is a more common construction.
1. 886. **εἶλον**, 'killed'; as often in Homer. The fifty sons of Aegyptus were put to death by their brides, the daughters of Danaus, on the bridal-night. Only Lynceus was spared, by Hypermnæstra, the 'splendide mendax' of Hor. Od. iii. 11. 35.
1. 887. **καὶ Λῆμνον κ.τ.λ.** When the Argonauts landed at Lemnos, they found it peopled only-by women: these had put to death their husbands and fathers for marrying Thracian wives. The crime afterwards became proverbial: [cf. Aesch. Cho. 633 **ἤκασεν δέ τις τὸ δεινὸν αὐτῶν Δημνίοισι πῆμασι**; and Hdt. ii. 138 **νειόμυσται ἀνὰ τὴν Ἑλλάδα τὰ σχέτλια ἔργα πάντα Λήμνια καλέεσθαι**.]
1. 888. **ὥς**, 'so be it,' **οὕτως**: mostly in Hom. and Hdt.; but cf. 441 sup.
1. 889. **μοι**, ethic dat.: 'I pray thee give safe conduct' etc.
1. 890. **καὶ σύ**: addressing the **γυναῖκα**,—prob. the same as in 657 sup., who has never quitted the scene: Weil. **πλαθείσα**, 'drawing near': from **πλάθω**, collat. form of **πελάω**.
1. 892. **χρέος**, adverb. acc.; cf. sup. 874 **ἐμήν χάριν**.
1. 895: **ἐπίσχεις**, 'delay': here trans.; often intrans.
1. 897. **μέριμνα**: abstract for concrete. **μητρί**: eth. dat.
1. 898. **καὶ γάρ**: 'for surely': **καὶ** emphasises what follows **γάρ**: Jelf 786, obs. 8.

l. 900. νῦν δ', 'but now,' i. e. but as it is; argumentative, not temporal.

l. 901. πλοῦν ἐρῶντας ἤσυχον. 'watching for a quiet voyage.' But ἐρῶν, in this sense, is strange: and ἤσυχος is rarely used of things. [Some, therefore, regard ἤσυχον as an adverb, 'inactively': Hartung suggests ἡσύχως; Hermann, ἐρῶντά μ'. Perhaps, πλοῦν ἐρῶντ' ἀμήχανον: though the ellipse of the participle is doubtful.]

l. 902. κοινόν, 'a thing that toucheth all.' πᾶσι: eth. dat.

THIRD STASIMON. 905-952. The Chorus describe the fall of Troy.

First Strophe, 905-913. *City of Troy, no longer shalt thou be numbered among the untaken: so great a cloud of spears covers thee about. Thou hast been shorn of thy coronet of battlements and smirched with smoke. Alas, never again shall I set foot in thee.*

First Antistrophe, 914-922. *It befel at midnight. My lord, rising from feat and song and sacrifice, lay in the chamber: for he saw no longer the host of the invader.*

Second Strophe, 923-932. *And I was tiring my hair for rest before the golden mirror, when, lo, a tumult rose in the city, and a cry, 'Children of Hellen, when will ye capture Ilium and return home?'*

Second Antistrophe, 933-942. *And I left my bed, singly roused, vainly entreating Athena: and was availed away captive over the sea, fainting with grief.*

Epode, 943-952. *Cursed be Helen and Paris, whose unholy marriage has exiled me from home.—May Helen never return to the house of her fathers!*

l. 906. τῶν ἀπορθήτων κ.τ.λ. Troy, being built by the divine hands of Poseidon, was considered impregnable. A reference is perhaps intended to Athens, 'the uncaptured': cf. Aesch. Pr. 550, Med. 827, Soph. Oed. Col. 702; Paley. ἀπορθήτων, partit. gen.: sc. πολέων: which would be expected for πόλεις. λέξει. N.B. fut. mid. in passive sense; admissible only in certain verbs; cf. τιμήσονται, ἀδικήσονται.

l. 907. νέφος: for the metaphor, which is here further expanded in κλύπτει, cf. the Eng. phrase, 'a cloud of cavalry.' ἀμφὶ κρύπτει, tmesis.

l. 910. ἀπὸ . . κέκαρσαι: tmesis. στεφάναν, acc. after ἀποκ., corresponding to the direct accusative after an active verb.

l. 911. πύργων, battlements, or walls, rather than towers. Cf. στεφάνωμα πύργων Soph. Ant. 124.

ll. 911-12. κατὰ . . κέχρωσαι: tmesis. κηλίδα: cog. acc.: cf. in

Eng., to be painted a colour. (Distinguish from the acc. *στεφάναν* sup. 910.) [Vulg. *οικτροτάτα*:—*κηλίδ'*, i. e. *κηλίδι*; but it is doubtful if the final *ι* of the dative can be elided.]

1. 914. *ἄλλυμαν*, like *ἔλωλα* and 'perco' in Plautus), in metaphorical sense: used especially of captivity. [*μεσον.*: on capture of Troy at night, cf. Schol., from the 'Lesser Iliad' of Lesches, *νῆς μὲν ἔην μέσση, λαμπρὰ δ' ἐπέτελλε σελήνη*: Paley.]

1. 915. *ἦμος*, Homeric. *ἐκ*, 'after': cf. on 55 sup. *ἐκ τυραννικῶν δόμων*.

1. 916. *ἄπο*: *παύω* usually takes genitive alone. *καταπαύσας*, in middle sense of *καταπαυσάμενος*: cf. 1061 inf. *ἐξαλλάξω. θυσίαν*, i. e. perhaps for end of war: *-ᾶν*, Doric form of gen. plur. of fem. nouns of 1st decl., *-ᾶν*. [*ἄπο*: cf. Xen. Lac. 3. 1 *παύειν τινα ἀπὸ παιδαγωγῶν*; and, with *ἐκ*, Soph. El. 987 *παύσον ἐκ κακῶν ἐμέ*. Some confine *καταπ.* to *θυσ.*, regarding *ἄπο* as equiv. to *ἀναχωρήσας*; some, improbably, make *καταπ.* trans., sc. *ἐμέ*. V. l. *χοροποιῶν θυσίαν*. Nauck, Kirch.: prob. alone with *καταπ.*, Weil (*ἄπο*, as sup., *ἀναχωρήσας*). V. l. Dind. *χοροποιῶν*.]

1. 920. *ξυστόν κ.τ.λ.*, 'his spear-shaft on the peg': parenthetic: sc. *ἦν*, Schol., Weil.

1. 921. *ναύταν κ.τ.λ.*, 'no longer beholding the sea-man company that had set foot in Ilian Troy.'—The Greek fleet had retired to Tenedos, leaving behind them only the wooden horse, with the body of men concealed in it. *ναύταν*, adjectival: cf. *δούλων σφαγίων* 137 sup., and Virg. Georg. ii. 145 *bellator equus*. *Τροίαν Ἰλιάδ'*, the district: generally *Ἰλιος*, or *Τροία*, the town; *Τρωάς*, the district. [*ὄρων*, (2), 'looking for': see on *ὄρωντας* 901. sup. *ἐμβεβῶτα*, (2) pred.: praesentem, Paley; perhaps (3) 'which had all the while set foot in Troy,' i. e. in the town, by means of the wooden horse.]

11. 923 6. *ἐγὼ δὲ κ.τ.λ.*, 'I was tiring my tresses in the bands of my snood, gazing into the glittering depths of the golden mirror.' *ἀναδέτοις*, probably active, 'binding up the hair'; not passive, 'bound on' i. e. tied under the chin, Paley: though the last conforms better to the use of verbals in *-τος*. *μίτραισιν*: cf. Ar. Thesm. 257 *μίτρας, ἦν ἐγὼ νύκτωρ φορῶ*: where it is used in the singular. *ἀτέρμονας αὐγὰς*: lit. limitless rays, i. e. deep vista: [the words seem to suggest both the actual multiplying of objects in a mirror and the imaginary infinity of a through-the-looking-glass world. Schol., *ἀτέρμ.*, because the *ἔνοπτρον* was *κυκλοτερές*; Herm., because of the brightness of the metal.]

1. 927. *ἐπιδέμνιος*, 'couches'; proleptic. [Pors., *ἐπιδέμνιον*, 'my cushioned bed.']

l. 928. ἀνά, with ἔμολε, by tmesis, ἀνέμολε; like ἐκ δὲ πηδήσας 1172 inf.

l. 931. τὰν Ἰλιάδα σκοπιάν. Pergamus, the acropolis of Troy.

l. 933. μονόπεπλος, 'single-robed.' The πέπλος was strictly a woman's outer garment, corresponding to the man's ἱμίτιον; but see next note. [The scene is described by Q. Smyrnaeus, xiii. 109 sqq.]

l. 934. Δωρὶς ὡς κόρα. The Spartan damsels wore a Doric χιτῶν, with no other dress over it. The χιτῶν was really an undergarment: the Ionian being a long linen dress with sleeves: the Dorian short, woollen, and without sleeves.

l. 935. προσίζουσ', 'sitting down before holy Artemis'; i. e. in supplication, at her temple, to which the Trojan women had fled for refuge.

l. 936. οὐκ ἦνυσ', 'effected nothing by my prayer': cf. inf. 1167 οὐδὲν ἦνυσ'. Ἄρτεμιν: Artemis, with Ἄρρολο, took the side of the Trojans in the Trojan war. [Ἄρτ.; as patroness of women; Paley. Dind., following Schol., imagines further allusion to the Dorian women, who especially worshipped Artemis.]

l. 939. τ', coupling ἄγομαι and ἀπέειπον: [Paley; (2) ἰδοῦσ' and ἀποικ. Herm., Matthiae, Weil, consider τάλαι', ἀπέειπον ἀλγει parenthetic.]

l. 940. πόδα, prob. not technical, 'sheel' Lat. pes: but metaphorical, 'foot': 'stirred its returning steps.' Weil. See on inf. 1020 λῦσαι πόδα.

l. 942. ἀπέειπον. 'I fainted for grief': ἀπ. intrans.: gen. trans., deny, renounce, 'give up.'

l. 943. τοῖν Διοσκόροιν. Castor and Pollux, born from one of Leda's two eggs; Helen being born from the other.

l. 945. αἰνόπαριν: cf. Hom. Il. iii. 39 δύσπαρι. κατάρα διδοῦσ', 'devoting to curses.'

l. 946. ἐπεὶ, 'seeing that,' 'since.'

l. 947. ἀπώλεσεν, in pregnant sense: 'drave me, ruined, from,' etc.

l. 948. γάμος, οὐ γάμος κ.τ.λ.: cf. inf. 1121 ἀπάλεισ', οὐκ ἀπάλεισ', ἀλλὰ μείζονως.

l. 950. ἄν, sc. Ἐλέναν; becoming, with ἴκοιτο, ἦ.

EXODUS, Il. 953-1295. Hecuba murders Polymestor's children and puts out his eyes. Polymestor is exiled by Agamemnon to a desert island.

Polym. enters by the left-hand side-door: see Introd., p. 123

l. 953. Πρίαμε. N.B. the address to the dead Priam. [Nauck regards it as unnatural, and condemns the verse.]

ll. 956-7. οὐκ ἔστιν οὐδὲν κ.τ.λ., 'nothing is certain, neither good repute, nor yet that when a man fares well he shall not some time in turn fare ill.' οὐκ, οὐδὲν form one strong negative. καλῶς πράσσοντα κ.τ.λ., sc. τὸ καλ. πράσ. κ.τ.λ., 'the idea that' etc.: nom. infin. αὐ, by a reverse of fortune; with πράξειν κακῶς.

l. 958. αὐτά, sc. τὸ καλῶς πράττειν, and τὸ κακῶς πράττειν.

l. 959. ἀγνώσια, sc. of the future: causal dative.

l. 961. προκόπτου κ.τ.λ.: 'making no way ahead in evils': a common metaphor from pioneers clearing the way before an advancing army. κακῶν, partit. gen. after τὸ πρόσθεν, 'ahead in evils'; not 'ahead of evils': [cf. Plat. Rep. 550 C προϋόντες ἐς τὸ πρόσθεν τοῦ χρηματίζεσθαι; or, perhaps, partit. gen. after προκόπτου]: see Prof. Jowett on Thuc. iv. 60. 2, vii. 56. 3.]

l. 962. τῆς ἐμῆς ἀπουσίας, partit. gen. after τι ('anything in' etc.): [cf. Thuc. i. 84. 1 ὁ μέμφονται μάλιστα ἡμῶν. Or gen. of cause; τι being adverbial, and ἐμέ, understood, the object of μέμφει.]

l. 963. σχέες, the Eng. 'hold!': so also ἔχε. The intransitive use may be explained grammatically by an ellipse of σεαυτήν or τὸ μέμφεσθαι. Cf. ἐπίσχες. τυγχάνω, ἦλθες: cf. sup. 21 ἀπόλλυται, κατεσκάφη.

ll. 964-5. ἐπεὶ δ' ἀφικόμην κ.τ.λ., 'but when I returned, even as I was lifting my foot from out the house'; i. e. to come to thee, Weil.

l. 966. ἐς ταῦτόν συμπίπτει, 'falls in with me': one expression, ἐς ταῦτόν amplifying συμ-.: [Schol.; cf. Plat. Rep. 473 D. Others take ἐς ταῦτόν with αἴροντι, 'for this same purpose.']

ll. 970-2. αἰδῶς μ' ἔχει, sc. τούτου, 'at him.' τυγχάνουσα, i. e. οὔσα: construc. ad sens., as if αἰδοῦμαι had preceded. προσβλέπειν, sc. τοῦτον. ὀρθαῖς κόραις, 'with straight eyes': the Eng. 'straight in the face': cf. Iph. A. 856 ἔρθοις ὄμμασιν. [So Kirch., Weil, omitting σ' after προσβλέπειν (Dind.), with the best MS. τυγχ., cf. Soph. El. 313 νῦν δ' ἀγροῖσι τιγχάνει; '2' sc. τοῦτον, 'meeting him.' Nauck brackets τυγχάνουσ' . . δυνάμην: others, all three lines.]

l. 973. αὐτό, sc. τὸ μὴ δύνασθαι προσβλέπειν κ.τ.λ. σέθεν, objective genitive, 'ill-will toward thee.'

l. 974. ἄλλως, 'besides': contrast sup. 302.

l. 975. γυναῖκας κ.τ.λ., not after αἴτιον, but explanatory of νόμος: ὁ νόμος ὁ τοῦ γυναῖκας κ.τ.λ., 'the rule that' etc.

l. 976. τίς χρεία σ', sc. ἔχει. [The full phrase occurs Soph. Phil. 646 ὅτου σε χρεία . . ἔχει. Cf. Hom. τίπτε δέ σε χρεῶ Od. i. 225, etc.; where the full Homeric phrase suggests rather an ellipse of ἔκει or γίγνεται.]

l. 977. τί χρῆμ' κ.τ.λ., 'for what matter didst thou summon my steps from home?' τί χρῆμ': adverb. acc., like χάριν 874 sup. ἐπέμψω: N.B. middle: 'had me sent for' causal; also, 'to come to thee':—almost μετεπέμψω, [as in Soph. O. C. 602. πόδα: for the periph., cf. Hipp. 661 σὺν πατρὸς μολῶν ποδί, Weil.]

l. 978. πρὸς σέ εἶπεῖν: see sup. 217 πρὸς σέ σημανῶν ἔπος.

l. 982. φίλη μὲν κ.τ.λ.: see sup. 7 and 858. But the friendship of the Greeks and its co-existence with the friendship of Hecuba, are unexplained.

ll. 986 S. εἶπέ παιδ' . . εἰ ζῆ: antiptosis; also called 'Attic construction': cf. N. T., 'I know thee who thou art.' παιδ', acc. of respect. ἔξ: i. e. having received him from.

l. 987. Πολύδωρον: for the position of the word, see on sup. 771 Πολυμήστωρ.

l. 989. τοῦκείνου μέρος, 'as regardeth him'; adverbial acc.: see on 513 sup. τοῦπὶ σ'.

l. 990. ὡς εὔ κ.τ.λ.: irony: as inf. 1000, 1021. See on 430, sup. ζῆ κ.τ.λ.

l. 993. ὡς, 'to': used, in this prepositional sense, only with persons.

l. 996. τῶν πλησίον: neut. 'things near thee': a strangely elliptic phrase for τῶν τοῦ πλησίον, 'the things of thy neighbour': πλησίον, adverbial. [Or masc. ? 'thy neighbours': in same sense: (v. l. τοῦ πλησίον: sc. τῶν τοῦ πλ., Herm.).]

l. 997. ἦκιστ' ὀναίμην κ.τ.λ., 'surely I will not; may I but enjoy what I have!': ἦκιστ', sc. ἐραυθήσομαι τῶν πλ. τοῦ παρόντος: causal g. n., after ὀναίμην, lit. 'have profit because of': Jelf 491.

l. 998. οἶσθ' ᾄ: see sup. 225 οἶσθ' οὖν ὁ δρᾶσον.

l. 999. σημανεῖς: in sense, a polite imperative.

l. 1000. ἔστ', 'there is': viz. κατάρυχες l. 1002: the 'Schema Pindaricum' junction of a singular verb and plural subject, not in the neuter, being softened down by the interposition of τί χρῆμ': Dind. ὦ φιληθείς κ.τ.λ.: sc. ὦ μισηθείς: for the irony, see on 990 sup. [ἔστ', ὦ φιλ.: Herm. emend. for MSS. ἔστω φιλ., i. e. φιληθήτω, the subject to which is λόγος, or, less probably, παῖς or χρότος. Musgr. suggests τίς τῶ.]

l. 1004. μάλιστα, διὰ σοῦ γ', 'aye, and through thee': γ' emphatic.

l. 1007. τῆδε, 'it were far wiser so': [Herm., Weil. Dind. destroys colon, 'herein thou speakest well' etc.]

l. 1008. Ἀθάνας. Thinking, perhaps, of the temple of Athena

at Athens; which possessed a large treasure, kept in the Parthenon. ἵνα, sc. εἰσίν: N. B. ἵνα a relative: so sc. τὸν τόπον ἵνα: see sup. on 112 οἶσθ' ὅτε, and 225 οἶσθ' ὅ.

l. 1010. γῆς: gen. after ὑπερ-. [Schol. finds in μέλαινα a reference to his coming blindness.]

l. 1011. τῶν ἐκεῖ, 'of the nature of the place': lit. 'things there': not in sense of περὶ τῶν, but part. gen. after τι. Cf. int. 1017 τάνδον.

l. 1013. κρύψασ' ἔχεις, 'hast thou them hidden': lit., 'thou hast them, having hidden them.' It is from such phrases that the auxiliary verb has sprung, — though, more commonly, the participle is passive and agrees with the object, as Lat. compertum habeo, O. Eng. I have him slain. [In ἔχει περάνας Soph. Aj. 22; ἀτιμάσας ἔχει Ant. 22, etc., ἔχω seems rather to bear the intrans. sense it has with adverbs, 'to be': implying continuance of result: Jelf 692.— ῆ, Pors. (Dind.), for MSS. ῆ (Nauck, Weil).]

l. 1014. σκύλων ἐν ὄχλῳ, 'in a mass of spoils': ὄχλος, gen. a crowd of people. στέγαις: local dat.

l. 1015. αἶδ' κ.τ.λ., 'for here are,' etc., where the treasure would be unsafe. ναύλοχοι περιπτυχαί, the semi-circular fence which protected the ships, drawn up on land, from attack. [Schol., ναύσταθμα, the harbour; Paley, perhaps the tents of the men.]

l. 1017. τάνδον κ.τ.λ., 'is all safe within, a male-less solitude?' lit. 'are things within to be trusted, and is there an absence of men?'

l. 1020. λῦσαι πόδα: prob. not 'loose the rope,' but 'stir their steps': metaphorical. See on 940 sup. ναὺς ἐκίνησεν πόδα. [So Weil. In the first rendering (which is more likely here than in 940, πόδα must be for πρυμνήσια; as λύνει πόδο means, strictly, 'to take down the sail': Od. 15. 496. Perhaps, in both passages, the two ideas are at the same time referred to.)]

ll. 1021-2. Ironical: πράξας κ.τ.λ., viz. having paid the penalty; οὔπερ, viz. in Hades.

ll. 1024-8. ἀλίμενον κ.τ.λ., 'as one that falleth reeling into a harbourless deep, so shalt thou fall from thy dear heart (life), losing thy life.' ἀντλον: so in Pindar; generally hold of a ship. λέχριος: lit. slant-wise; perhaps owing to a lurch of the ship. ἀμέρσας βίον. ἀμέρσας seems here to be used in the sense of 'losing,' not, as elsewhere, of 'depriving.' See L. & S. [φίλας καρδίας: 2) 'cherished purpose,': cf. Soph. Ant. 1105 καρδίας ἐξίσταμαι. ἐκπεσεῖ, Herm. for MSS. ἐκπέση (2nd pers. fut.; or 3rd pers. aor. subj., in the simile: Monro 283 a).]

ll. 1029-31. τὸ γὰρ ὑπέγγυον κ.τ.λ.: 'for where what is due to

justice and to the gods coincide, deadly is the evil': i. e. when the gods and justice human and divine vengeance' concur in enforcing a penalty, it is indeed heavy. [*οὐ*, Hemsterhuys for MSS. *οὐ*. If *οὐ* is read we must follow the Scholiast, who takes *οὐ συμπίπτει—οὐκ ἀπόλλυται*.]

1. 1032. *όδοῦ*, after *ἐλπίς*, 'hope in this journey'; not after *ψεύσει*.

1. 1033. *θανάσιμον*, proleptic, agreeing with *σε*: 'to thy death.'

1. 1034. *ἀπολέμφ χειρί*, sc. of women: dat. instrum.

1. 1035. *φέγγος*: see on 367 *ἐλείθερον φέγγος*: acc. of respect as *ἀπὸ δὲ στεφάναν κέκαρσαι* sup. 910.

1. 1037. *δυστήνου σφαγῆς*: not of the slaying of his children, but again of the putting out of his eyes: though his thoughts revert at the same time to the slain children. Weil.

1. 1038. *καινά*, 'strange,' 'terrible': cf. 689 sup.

1. 1039. *οὐ μή*, with aor. conjunc., usually implies a strong denial: with 2nd pers. of fut. indic., a strong prohibition. [The first has been explained by an ellipse of *δέος ἐστί* sometimes inserted between *οὐ* and *μή*; the second, as an interrog., 'will you not not' *οὐ* being continued to a subsequent *μηδέ*, Elmsley. Both subj. and fut. indic., however, are found in both senses of denial and prohibition, and are best explained on the same principle, the subj. being a relic of the Homeric subj. with force of weaker fut. indic.: viz. either 1) as interrogs., in which *οὐ μή* 'not not,' as sup. Elm., (Jelf. § 74S. 2 b); or 2) as direct statements, in which *οὐ μή* = strong single negative. Goodw. M. & T. § 89. 2.) N.B., on the last theory, such passages as Soph. Aj. 75 *οὐ σίγ' ἀνάξει, μηδὲ δειλίαν ἀρεῖ*, are not cases of *οὐ μή*, but should be broken up into two distinct interrogs., the first, with *οὐ*, implying an affirm. answer (= exhortation), the second, with *μή*, a neg. answer (= prohibition); or ? an interrog. with *οὐ*, as before, and a direct prohib. with *μή* not elliptic for *ὅπως μή*, but similar in force: M. & T. § 45. n. 7 b). Goodw. l. c.)]

1. 1040. *βάλλων*, 'with blows.' *μυχούς*: perhaps the *γυναικωνίτις* (women's apartments): but this need not be pressed.

1. 1041. *ἰδοῦ κ.τ.λ.*, 'the blow of his heavy hand is launched forth': [or, 'hand used as a weapon,' Paley. Others take *βέλος* as a missile which bursts through the walls, and falls on the stage before the chorus, Weil: but N.B. *βαρείας*, Paley); *χειρός*, as alter *ὄρμηται*: the whole verse as spoken by Polymestor.]

1. 1042. *ἐπισηπείσωμεν*: delib. conjunc.: see on *εἰσὶδω* 88 sup. *ἀκμή*, 'the full time,' 'the crisis.' N.B. The murderesses must not be confused with the chorus: see note alter 59 sup.)

l. 1044. μηδέν, adverbial. ἐκβάλλον, 'forcing out,' 'bursting open.' [(2) 'tearing up,' Paley; ἀνασπῶν, ἐς γῆν ῥίπτων, Schol.]

l. 1047. ἦ γὰρ καθείλες κ.τ.λ., 'what, hast thou overthrown the Thr., and hast thou the mastery over thy friend?': in prose, καθείλες Ὀρθῆκα ξένον καὶ κρατεῖς αὐτοῦ. [Wakefield τέκνα, for Ὀρθῆκα: Herm. ξένον: Weil, Ὀρθηκίου κράτος ξένου.]

l. 1050. τυφλῷ κ.τ.λ., 'with blind and wandering feet.' [Cf. Soph. O. C. 182 ἀμανρῷ κῶλφ: Milton, Sam. Ag. 'these dark steps.' τυφλὸν τυφλῷ: see on δυοῖν δύο 45 sup.]

l. 1052. ταῖς, sc. 'these': see sup. on 8 τὴν ἀρίστην πλάκα.

l. 1055. ῥέοντι: dissyllabic verbs in -εω 'except δέω, bind' contract only -εε and -εει. θυμῷ δυσμαχωτάτω, together: dat. of manner with ῥέοντι. Ὀρηκί, dative with ἀποστήσομαι. [ῥέοντι, most MSS.: cf. ? Dem. Cor. 272 πολλῷ ῥέοντι καθ' ὑμῶν. V. l. ζέοντι (Kirch., Nauck, Dind.).]

(Polymestor bursts out of the tent; from which, at the same time, an ἐκκύκλημα is rolled forward, disclosing to the spectators the dead bodies of his children: N.B. παιδας τοῦσδ' 1118': see Introd., p. 13.)

l. 1057. κέλσω, 'where can I make the land?'; κέλλω, orig. trans., 'put ashore,' sc. τὴν ναῦν. Delib. conjunc.

ll. 1058-9. τετράποδος βάσιν κ.τ.λ. The construction may be continued from the preceding lines, i.e. πᾶ κέλσω βάσιν τετράπ.; if this view is taken, τιθέμενος ἐπὶ χεῖρα can be construed with Hermann, 'putting my hand down,' i.e. on the ground, or τιθέμενος αὐτήν (sc. βάσιν ἐπὶ χεῖρα = stepping on my hand. In the first case τιθέμενος ἐπὶ is = ἐπιτιθέμενος, in the second ἐπὶ χεῖρα is unusual for ἐπὶ χεῖρί. Or (2) the construction may be τιθέμενος βάσιν τετρ. θ. ἐπὶ χεῖρα, with which the question of the preceding line is, in thought, continued. 'Whither shall I go' stepping on my hand (like) a four-footed beast.' In his frenzy of rage and pain Polymestor crouches down like a wild beast. E. A. κατ' ἵχνος, 'in the tracks' (of the women who have blinded him).

ll. 1060-1. ποίαν . . ἐξαλλάξω; π., direct acc. after ἐξ.: 'what new way shall I take?'

l. 1064. ποῖ καί, emphatic: see on πῶς καί sup. 515. με, κατὰ σύνεσιν, after φυγᾶ πτώσσοις, = φεύγουσι πτώσσοις.

l. 1065. μυχῶν, partit. gen. after ποῖ.

ll. 1067-8. Ἄλιε: as lord of light. τυφλὸν φέγγος, 'ridding me of this blind light': i.e. 'blindness': see 367 sup. Contrast inf. 1107, 1222, ἀπαλλάσσω τί τινος.

ll. 1071-4. πᾶ πόδ' ἐπάξας κ.τ.λ., 'whither can I dart my foot and be glutted with their flesh and bones, making me a banquet of

these wild beasts, winning their destruction, in requital for the outrage they have done me.' ἐπάξας: ἐπαίσσω, gen. intrans.; here trans.; see on περᾶ πόδα 53 sup. ἐμπλησθῶ, delib. conj. τιθέμενος: N.B. middle: 'for myself.' ἀντίποιν': in apposition, not to λῶβαν only, but to the idea contained in the whole preceding sentence.

l. 1076. διαμοιρᾶσαι, 'for them to rend in pieces': infin., expressing possible result; often with ὥστε; but cf. 1107 inf. κρείσσειν ἢ φέρειν. N.B. the active: usual in such cases. Βάκχαις: the Bacchæ were women maddened by the god of wine. [δαμ., and φέρειν 1107: Goodwin, M. & T. § 97, seems to regard these infins. as expressing purpose. On the question of their grammatical construction—as to whether they are datives or complementary accusatives—see Appendix, p. 64.]

ll. 1077-8. σφακτὰν κ.τ.λ., 'cruelly butchered, murdered, to feed the dogs, to be cast out on the mountain side': lit. a cruel butchered and murderous feast for the dogs, and a casting out upon the mountain: accs. in appos. to sentence. [MSS. Nauck, Kirch. — Herm., Dind. σφακτὰ κυσίν τε δαίτ' ὀρέϊαν τ' ἐκβολάν.]

l. 1079. κάμψω, 'bend my course': metaphór from a ship doubling a headland. [2 Weil, Paley, Schol., sc. γόμν, of bending the knee in rest: cf. 1150.]

l. 1080. ναῦς ὅπως κ.τ.λ., 'furling, like a ship, with sea-hawsers the flax-woven cloth.' πείσμασι, dat. instrum.: π., here πόδες, 'the sheets': generally πρυμνήσια, the stern-cables. λινόκροκον φάρος, i. e. mysails: metaph. στέλλων: almost στέλλουσ', but made masculine, by an afterthought, to retain the personality of Polymestor. [πέωμ.: for the opposite mistake, see ? on λῦσαι πόδα sup. 1020. 2 Schol. Paley, take λιν. φάρ., out of the metaphór, in sense of 'my mantle': making πείωμ. dat. of accompaniment with ναῦς, or understanding, with both, στέλλει κ.τ.λ.]

l. 1083. τέκνων ἐμῶν, after ὀλέθριον κοίταν: 'the place where my children lie dead': φάλαξ, 'to protect them': [Weil. 2 after φάλ. (ὀλέθριον κοίταν, 'deadly lair,' 'chamber of death.')

l. 1085. σοι, not dat. of agent, but dat. incommodi, 'upon thee.' εἶργασται, passive in sense (usually active). [Dind. Others εἶργ., active: sc. Ἐκάβη; or δαίμων 1087: but see next note.]

l. 1086. δεινά, predicate: N.B. position of article. Cf. the proverb: δράσαντι παθεῖν. [Line 1087 is almost a repetition of 72 sup. It is considered spurious by Herm., Nauck, and Kirch.]

l. 1086. Ἄρει κάτοχον, 'possessed by,' or, 'subject to, Mars,' viz. love of war.

l. 1094. ἢ οὐδεῖς, by synizesis, γον: see 24.

l. 1100. αἰθέρ', acc. after ἀνα-, 'up through.' ἀμπτάμενος, contr. for ἀναπτ.; from ἀν-ἐπτάμην, 2nd aor. of ἀν-ίπταμαι (collat. form of ἀνα-πέτομαι). Cf. inf. ἀμβήσει 1263; ἀμμένει 1281. [αἰθέρ', MSS.: omitted by Herm. and W. Dind. as superfl.]

ll. 1101-3. Ὀρίων: a giant-hunter; changed, after death, into a star which rose soon after the summer-solstice. Σείριος, sc. the dog-star: lit. 'the scorching.' ὄσσω, gen. after ἀπο- in ἀφίησιν. [For Σείρ., cf. Verg. Aen. x. 274; on the whole sentiment, Med. 1276, Hipp. 732, etc.]

l. 1104. τὸν Ἄιδα πορθμόν, sc. the Styx: acc. of motion to. Ἄιδ., see 483. [Dind. MSS., τὸν ἐς Ἄιδα κ.τ.λ., Kirch., Nauck.]

l. 1107. συγγνωστά, 'it is pardonable': ironical. For plur., cf. συγγνωστά Med. 491, 703; ἄσημα Hipp. 269: Weil. φέρειν: for infin., see on sup. 1076 διαμοιρᾶσαι.

l. 1108. ἐξαπαλλάξαι: intrans.: 'to quit oneself of': the mid. would be more usual, but cf. on sup. 1061 ἐξαλλάσσω. ζῶης: a lyrical form, required by the metre for MS. ζῶης.

ll. 1109-10. οὐ γὰρ ἤσυχος κ.τ.λ.: 'for, with no quiet voice, Echo, the daughter of the mountain-rock, has cried aloud through the host, raising confusion.' λέλακ': or perhaps in present sense, 'cries': see on sup. 678 ζῶσαν λέλακας. ἤσυχος, in sense, ἡσύχως: cf. inf. 1226 σαφέστατοι.

l. 1112. ἦσμεν: Attic contracted form of ἦδειμεν: cf. ἦσαν, for ἦδεσαν, etc. On particip., see sup. 244 μεμνήμεθ' ἐλθόντες.

l. 1113. παρέσχεν, 'had caused,' 'would have caused.' The omission of ἄν in such cases seems to show how near the thing was to happening. [See Goodw. M. & T. 49. 2. n. 2. Cf. the use of the indic. for subjunc. in Latin, esp. in Tac. and the poets, e. g. Virg. Georg. ii. 131 et si non alium late jactaret odorem, laurus erat; and the Eng. 'were' and 'had been,' for 'would be' and 'would have been.' παρέσχ' ἄν has been suggested ('A' and 'B,' παρέσχεν ἄν); but this elision with ἄν is un-Attic: Weil.]

l. 1114. γάρ: accounting for the address, ᾧ φίλτατ'. σέθεν: after ἦσθ., genitive of the source of the perception.

l. 1118. τοῦσδ': see after 1055.

l. 1119. σοί, τέκνοισιν: dat. incom. ἄρα expresses slight surprise: Jelf 788. 4.

l. 1121. ἀπώλεσ', οὐκ ἀπώλεσ': cf. sup. 948 γάμος, οὐ γάμος.

l. 1123. τόλμαν, cog. acc.

l. 1124. τί λέξεις; 'what sayest thou?': see on 511 sup. ἐστί: viz. Hecuba.

l. 1125. ποῦ: the direct interrog. particle; often used for vivid-

ness, instead of the indirect: cf. reversion to tenses of direct orat. in obl. orat.

l. 1127. οὔτος: exclamatory nom. for voc.: cf. on 534 sup. πατήρ. τί πάσχεις; 'what ails thee?'

l. 1128. μέθες μ', lit. let me go so that I can etc., ὥστε ἐφεῦμαι.

l. 1129. ἴσχυ': from ἴσχω, form of ἔχω: here intrans. τὸ βάρβαρον, 'the barbaric passion': contrasted with Greek self-control,—μηδὲν ἄγαν. καρδίας: after ἐκβαλῶν.

l. 1132. λέγοιμ' ἄν, 'I will speak': see on 485 sup. ἄν ἐξείροισι. N.B. the equality in length of the two speeches, each of which contains 51 lines: and the law-court character of the scene generally, in keeping with the litigious spirit of the time. Aristophanes attacks this spirit, in the Wasps; and the νόσος ἀγοραῖος (Ar. frag.) of Eur., in the Frogs. Cf. 1187 inf., on the sophists; and see *Introd.*, p. 10. [Paley collects five or six such cases in Eur., where the two disputants are assigned an equal number of lines: e. g. in *Med.* 465-575, Medea and Jason each have 54.]

l. 1133. Ἐκάβης παῖς: Priam having had other wives. See note on l. 3 sup.

l. 1134. δίδωσι: hist. pres. τρέφειν: infin., expressing purpose: Goodw. M. & T. 97. Distinguish *διαμοιρᾶσαι* sup. 1076.

l. 1135. ὑπόπτως: active, 'suspecting': see sup. 5 and 11. Verbal adjectives in -τος are usually passive: but cf. *μεμπτός* Soph. *Trach.* 446.; *πιστός* Aesch. *Prom.* 917. δῆ: i. e. it seems; or, as the event showed: Paley. ἀλώσεως: objective gen.: see on *καρδίας δηκτῆρια* sup. 235.

l. 1137. εὖ: i. e. I did well to do it: Weil. σοφῆ προμηθία: cf. 795 *λαβῶν προμηθίαν*.

l. 1139. ἀθροίστη, 'gather Troy together'; i. e. the débris of Troy, the Trojans. The subj. is a return to present narration (cp. sup. 27): [to gain vividness; or (2) to leave room for the expression of a remoter consequence in the optative, ἄριστον, like *Thuc.* iii. 22. 5 *παρὰ τὸν ἄριστον φησὶ τοὺς ὄπας ἀσφαλῆ τὰ σημεῖα ἢ καὶ μὴ βοηθεῖν* Arnold; discountenanced by Goodw. M. & T. 44. 2. Kirch. and Nauck read *ἀθροῖσαι*, *ξενουῖσαι*: see on *ἐλπῖσαι*, 820, sup.]

l. 1141. ἄρειαν. N.B. ἡρα (*αἰρω*) has ᾶ through all moods.

l. 1142. τρίβωιν, 'waste': almost, 'wear.'

l. 1144. Τρώων: after γείτοσιν. ἐν ᾧπερ κ.τ.λ. (the evil), 'under which but now νῦν we were labouring.' [Τρώ., Weil: others, improbably Τρώων ἔνεκα. Cf. *Thuc.* i. 11. 1 φαίροντα, δὲ the Greeks at Troy) πρὸς γεωργίαν τῆς Χερσονήσου τραπόμενοι καὶ ληστείαν τῆς τροφῆς ἀπορία.]

l. 1146. ὡς κ.τ.λ.: explanatory of λόγῳ τοιῶδε: 'by some pretence that she would take me' etc.

l. 1149. εἰδείη: optat.: perhaps, because the present εἰσάγει is historic (see on 11 sup. ἐκπέμπει ἴν' εἶη; but more probably, because εἶδ. expresses the aim of another person than the speaker, 'in order, she said, that' etc.: Jelf 807. β.

l. 1150. κάμφας γόνυ: common phrase for sitting or resting. [See sup. on 1079 κάμφω.]

l. 1151. χειρός: emend. the poet Milton for MSS. χεῖρες.

l. 1152. δῆ: sarcastic.

l. 1153. κερκίδ' Ἠδωνῆς χειρός, 'the texture of the Edonian handiwork.' κερκίς: really the loom-comb, see sup. on 363. Ἠδωνῆς, i. e. Thracian; the Edonians being a people who lived in Thrace, near the Strymon. χειρός: cf. Hom. Od. xv. 126 μνήμ' Ἐλένης χειρῶν, see her art. [κερκ., use of ἰστός for tela; (2) τὸ Θρακικὸν ἀκόντιον, Schol. cf. σπάθη; and see on 1156.) θάκουσ κ.τ.λ., Herm. emend. (Kirch., Nauck for MSS. ἄκουσ, ἔχουσαι . . ἦνουν θ' (Dind.).]

l. 1154. ὑπ' αὐγάς κ.τ.λ.: i. e. holding them up to the light: ὑπ. (bringing them) to under.

l. 1156. διπτύχου στολίσματος, 'two-fold equipment': i. e. his double cloak, in which a weapon might have been concealed: E. A.

l. 1159. γένοιτο: κατὰ σύνεσιν, as if παῖδες, not τέκνα, had preceded. A plural verb is often used with a neuter plural subject, when this refers to living persons, Pors. διαδοχαῖς κ.τ.λ., 'passing them in turn from hand to hand'; lit., exchanging them with succession of hands. On the absence of caesura, see 355 sup. [γέν.: cf. Thuc. i. 58 τὰ τέλη ὑπέσχοντο. V. l. γένοιτο (Dind.)]

l. 1160. κατ' : καὶ εἶτα: crasis. ἐκ, 'after': see on 55 ἐκ τυραννικῶν δόμων. πῶς δοκεῖς; parenthetic: 'what think you?': would you believe it? [Cf. Hipp. 446 τοῦτον λαβοῦσα, πῶς δοκεῖς; καθύβρισεν.]

l. 1162. αἱ δέ: as if αἱ μὲν had preceded: cf. 28 ἄλλοτε.

l. 1164. χρῆζον: going, in construction, with the εἰ clauses.

l. 1165. ἐξανισταίην, 'if ever I tried to lift': the opt. expressing repeated; the imperf., attempted, action.

l. 1166. κατείχον, see με. κόμης, 'by the hair': partit. gen. like χειρός, 523 sup.; though less directly after the verb, as in Hom. Od. iii. 439 βοῦν δ' ἀγέτην κεράων.

l. 1167. πλήθει, 'for the crowd,' 'because of the crowd': causal dat.: cf. inf. 1183 τοῖς κακοῖς. οὐδὲν ἦνυσον: cf. sup. 937 οὐκ ἦνυσ'.

l. 1168. πῆμα πῆματος πλέον, 'evil greater than evil'; i. e.

demanding some greater name : acc. in appos. to sentence. [2^d Acc. or nom. of exclamation.]

l. 1170. πόρπας, 'brooch-pins.' So Oedipus puts out his eyes : Eur. Phoen. 62 ; Soph. O. T. 1268.

l. 1172. ἐκ δὲ πηδῆσας : for the tmesis, cf. 928 ἀνὰ δὲ ἔμολε. It is especially common with δέ.

l. 1174. ὡς κυνηγέτης, viz. when searching the thickets. Yet 1173 θῆρ ὡς. (Weil limits θῆρ ὡς to ἐκ πηδ.)

l. 1175. σπεύδων χάριν τῆν σήν, 'urging thy interests' : see on σπεύδων ἀγαθόν 122 sup.

l. 1178. εἴ τις κ.τ.λ., 'if any man of those of old timé' etc. Eur. has been accused of misogyny by Aristoph., in the Thesm. and elsewhere. He has, in fact, written numerous invectives against women—see esp. the frags. of Eur., and has introduced the blackest feminine characters into his plays, e. g. Phaedra, Sthenoboea, Melanippe. But the invectives may be often accounted for by the plot ; the darker characters are partly defensible as teaching virtue by strong pictures of vice and its fate ; and are partly cancelled by some of the most human figures in ancient tragedy, such as Iphigenia and Polyxena herself. See Introd., p. 10.

l. 1180. συντεμών, 'all these things I will concisely say : Never' etc. : συντ. lit., 'cutting short' ; Iph. Aul. 1249 ἐν συντεμοῦσα πάντα νικήσω λόγον. Cf. συνελών.

l. 1182. ὁ δ' αἰὲ ξυντυχών, 'he who from time to time falls in with them' : αἰέ, in this sense, more commonly with pres. part.

l. 1183. τοῖς κακοῖς, 'because of thy trouble' : causal dat. : cf. 299 sup. τῷ θυμουμένῳ.

l. 1184. συνθείς, 'putting them together in one,' 'comprising them.'

ll. 1185-6. πολλαὶ γὰρ κ.τ.λ., 'for many of us are worthy of hatred, but the rest—the better women—are equal in number with the bad.' εἰς ἀριθμόν : ? lit., come up to the number of. But the lines are spurious : G. Dind. [The usual interp., ἐπίρ, 'unjustly hated,' εἰς ἀρ. 'are numbered among,' is impossible : ἐπ. can hardly bear this meaning, and the 'bad' would be mentioned first. Paley suggests μὴ κακῶν ; Reiske, τῶν καλῶν (-pulchrae, Herm. ; Herm. Weil) ἀντίριθμοι, from gloss ἰσάρθμοι. ἰσάρ. itself might stand ; but, in Trag. τσ- occurs only in three choric passages, Aesch. Pr. 549, Pers. So, Cho. 319 ; and in the last two is emended to ἀντ-.]

ll. 1187-94. Referring to the demagogues and sophistic rhetors. On the κρείττων and ἥττων λόγος, better and worse cause, of the

sophists, cf. *Clouds* 112 sqq.; where, in the *ἤττων λόγος*, Eur. is said himself to have been personated. See on sup. 818, 1132; and *Introd.*, p. 10.

11. 1189-90. εἴτε . . εἴτ' αὖ, 'if on the one hand,—but if on the other hand': αὖ gives a preference to the alternative with which it goes. ἔδρασε, sc. τις, contained in ἀνθρώποισιν; though the third person of the verb is itself often used indefinitely. σαθρούς, 'unsound.'

1. 1191. δύνασθαι: the subject is not τὰδικα, but αὐτόν understood (τὸν λέγοντα, Weil).

1. 1192. οἱ τάδ' ἤκριβωκότες, 'that have mastered, or, elaborated these subtleties': sc. τὸ τὰδικα εἰς λέγειν.

1. 1193. διὰ τέλους, 'throughly,' like εἰς τέλος 817 sup.; or 'to the end' (Weil. [δύνανται, Nauck: Dind. δύναιντ' ἄν, from Vat. MS. δύναινται.]

1. 1194. ἀπώλοντο: for the gnomic aor., cf. sup. 598 διέφθειρ'.

1. 1195. καὶ μοι κ.τ.λ., 'so stands as preface what I would say to thee.' φροιμίους, dat. of manner.

1. 1196. πρὸς τόνδε δ' εἶμι: the colloquial Eng., 'now will I come to him.' λόγοις ἀμείψομαι, 'make reply'; λ., dat. of manner. [(2) Weil, λόγ. = τοῖς τοῦδε λόγοις: dat. incom.]

1. 1197. Ἀχαιῶν: after ἀπ-. Contrast ἀπαλλάσσω τι 1068 sup. ἀπαλλάσσω, present, expressing attempt, or purpose (cf. on 72 sup. ἀποπέμπομαι): almost = ἀπαλλάξων, to which Nauck emends.

1. 1199. ἄν . . ἄν: repetition emphatic: see sup. 359 ἴσως ἄν . . τύχοιμ' ἄν.

1. 1201. σπεύδων χάριν: see sup. 1175.

1. 1202. κηδεύσων: 'was it because you wished to ally yourself with someone by marriage?' τινά, i. e. some Greek prince; κηδ.: see on 511 sup. ὡς θανουμένους.

1. 1203. ἢ τίν' κ.τ.λ., 'or what other reason had you?'

1. 1205. τάδε, cog. acc.

1. 1206. βούλοιο: opt., expressing improbability. The sentence is protasis to a suppressed apodosis, λέγοις ἄν (ὅτι ὁ χρυσός κ.τ.λ. . Goodw. M. & T. § 50. 2; § 53. n. 2.

1. 1207. κέρδη τὰ σά, 'thy gain'; i. e. αἰ σαὶ πλεονεξίαι, thy avarice: Weil.

1. 1208. ἐπεὶ, 'for': cf. Soph. O. T. 390 ἐπεὶ φέρ' εἰπέ: Weil. πῶς: see on 1211 inf. ὄτ' ἠτύχει: see sup. 16 sqq.

1. 1210. Ἔκτορος δόρυ, 'the warlike Hector.' See on 21 sup. Ἔκτορος ψυχῆ.

1. 1211. τί δ' οὐ τότε: recovering πῶς 1208: δέ, resumptive, 'I

say': Weil. χάριν θέσθαι, 'to lay up for thyself gratitude with him.' τῷδ', dat. eth.

l. 1215. καπνῷ δ' ἐσήμην'. sc. ἔν, Herm. 'and the city showed by its smoke it was under the enemy.' Cf. Aesch. Ag. 818 καπνῷ δ' ἀλοῦσα νῦν ἐτ' εὐσημος πόλις. [ἐσήμην', (2 sc. τοῦτο, τὸ ἡμᾶς μηκέτ' εἶναι ἐν φάει, Schol.; 3 i. e. εὐσημον ἦν; not improbably. (4) gave the signal. i. e. for the death of Polydorus, Schaefer. Weil, δαμέν for ὑπο; Canter, καπνός (ἐσ., 'defined').]

l. 1217. ὡς φανῆς, 'that thou mayst be seen'; 2nd aor. pass.: [Kirch., Nauck, Weil. V. l. φανεῖ Dind., 'how thou shalt' etc.]

l. 1219. οὐ, not μή, is generally used with infin. of obl. orat., to retain negative of direct orat.: Goodw. G. G. 283. σόν, predicate. τοῦδε: Polydorus. Polymestor did not refer to this.

l. 1220. πενομένοις: [Paley thinks that Hecuba is speaking of the time before Troy was taken; but the drift of the passage is against this: the word perhaps involves a rhetorical exaggeration.]

l. 1222. ἀπαλλάξαι τὸν χρυσόν χερός: χερ. after ἀπ.: cf. 1197 sup. Ἀχαιῶν ἀπαλλάσσω. See on 1068 sup.

l. 1223. τολμᾶς, 'canst find the heart.' καρτερεῖς, 'persistest.'

ll. 1224 5. καὶ μὴν: introducing a new idea; as, sup. 216, a new person. τρέφων. τὸν ἑμὸν: sc. τρέφω μὲν σώσας τε τὸν ἑμὸν παῖδα εὖ σ' ἐχρήν τρέφειν καὶ σώσαι αὐτόν. Participle hypothetical. like 756 τιμαρτυμένη.

ll. 1226 7. ἐν τοῖς κακοῖς κ.τ.λ., 'for it is in times of trouble the good are plainest friends: prosperity hath of itself friends in every case'; cf. Ov. Trist. i. 8. 5 donec cris felix, multos numerabis amicos; nullus ad amissas ibit amicus opes; Famius, ap. Cic. de Am. 17. 64 amicus certus in re incerta cernitur. Weil. ἀγαθοί, οἱ ἀγαθοί: crasis. σαφέστατοι: in sense almost σαφέστατα: cf. sup. 1109 ἤσυχος. αὐτά: per se.

l. 1228. χρημάτων: μίμν. gen. after a verb implying want. ὁ δέ: Polydorus.

l. 1229. ὑπῆρχε: 'there would he have been, a great treasure, ready at hand for thee.'

l. 1230. ἐκεῖνον: prob. not Agamemnon, as some think, but Polydorus. N.B. in poetry, the article is often omitted after ἐκείνος, οὗτος, etc.

l. 1234. εἰσεβῆ κ.τ.λ.: predicates. οἷς ἐχρήν: sc. ἐκείνοις οἷς ἐχρήν πιστὸν εἶναι. But see on 864 sup. θνητῶν ὄστις.

l. 1236. τοῖς κακοῖς: masculine.

l. 1237. τοιοῦτον: sc. κακόν: for which it is apologetically

substituted. **δεσπότης**: generalising plural: cf. inf. 1253 τοῖς κακίοσιν. [See on 237 sup.]

1. 1239. **ἀφορμάς**, 'basis for good words.'

1. 1240. **ἀχθεινά**: prob. not like the plural, *συγγνώσθ'* 1107 sup., but pred. of *κακά*: κρίνειν being expegetis, an acc. of respect, Goodw. M. & T. 93. 2. [See on 1076 sup.]

1. 1242. **πράγμ' κ.τ.λ.**: sc. τὸ ἐμὲ πρᾶγμ' κ.τ.λ., nom. to φέρει: Goodw. M. & T. 91.

1. 1243. **ἐμὴν χάριν**: 'for my sake': see on sup. 874.

1. 1244. **οὔτ' οὖν**: 'nor yet indeed.' **Ἀχαιῶν**: sc. **χάριν**.

1. 1245. **ἔχης**. The mood may be explained grammatically as depending on *δοκεῖς*; but see on 27 sup. **μεθῆχ' ἴν' ἔχη**.

1. 1247. **τάχ'**: 'perhaps.' **ῥάδιον**, 'a light thing.'

1. 1249. **μὴ ἀδικεῖν**: to be pronounced *μῦαδικεῖν*, by synizesis. **φύγω**: delib. conj.

1. 1251. **ἐτόλμας, τλήθι**: 'endured' (sc. had the heart); 'endure' sc. suffer. The words are probably intended to resemble one another.

1. 1252. **γυναικὸς ἡσώμενος**: 'worsted of a woman': gen. of cause or agent, rather than comparative gen.: cf. Soph. Aj. 807 *φωτὸς ἡπατημένη*: Eur. El. 123 *σᾶς ἀλόχου σφαγείς*, Weil.

1. 1253. **τοῖς κακίοσιν**: 'to those that are inferior to me': cf. **δούλης**. For generalising plur., cf. 1237 sup. **δεσπότης**.

1. 1254. **EKABH**. [So Herm., after MS. A. Pors., with the other MSS., gives the verse to Ag.]

1. 1256. **τί δαί μ'ε**: sc. *πάσχειν δοκεῖς*: *δαί*, colloq. form of *δή*, used by Eur.; only after interrog. **παιδός**: 'for my child': gen. of cause. [MSS., *τί δαί με* and *τί δέ με*: for which Pors. (Weil, Dind.), *τί δ' ἡμᾶς* (taken by some with *παιδ. κ.τ.λ.*; Nauck, *τί δ'*; ἦ *μὲ κ.τ.λ.*; Kirch., *τί δὴ μ'ε*.]

1. 1259. **ἀλλ' οὐ τάχ'**, sc. *χαρῆσεις*: **τάχ'**, 'perchance,' as in 1247 sup.

1. 1260. **ἔρουσ**: acc. of motion to, without prep.: confined, in Attic, to poetry. [See on 146 sup. **ἀλλ' ἴθι ναοῦς**.]

1. 1261. **μὲν οὖν**: 'nay rather, shall bury thee out of sight, having fallen from the mast-head': **μὲν οὖν** corrects a previous statement, by adding to it: like Lat. *immo*. Cf. Aesch. Eum. 38 *δέισασα γὰρ γραῦς οὐδέν, ἀντίπαις μὲν οὖν*.

1. 1262. **πρὸς τοῦ κ.τ.λ.**, 'at whose hands meeting with a leap performe.'

1. 1263. **πρὸς ἰστόν**, 'thou shalt climb up by the mast': **πρός**, lit. with reference to, expressing the manner, as in the adverbial

πρὸς βίαν etc. ναός: Dor. gen., for νεώς. ἄμ-, sc. ἀνα-: cf. 1100 ἀμπτάμενος.

1. 1265. δέργματα, not 'eyes' (Paley), but 'glances.'

1. 1267. ὁ Ἐρηξὶ μάντις: 'seer to the Thracians': dat. of respect, almost possessive: cf. sup. 816 τύγαννον ἀνθρώποις: Phoen. 17 ὦ Θήβαισιν εὐίποις ἀναγ: N. T. 'sister's son to Barnabas.' [Herodotus vii. 111 speaks of an oracle of Dionysus among the Thracian Satrae; probably the one consulted by Octavius, father of Augustus. (Suet. Aug. 94). On the prophetic power of Bacchus, see Bacch. 298, Rhés. 972: Weil.]

1. 1268. ἔχρησεν. χράω is used of an oracle, answering; χράομαι, of a man, consulting it. ὦν: sc. τούτων ᾶ: 'Attic Attraction,' attraction of rel. to anteced.; almost confined to cases where the rel. should be acc., the antec. gen. or dat.

1. 1269. γάρ, 'else had thou not': no, for if he had, thou wouldst not have, etc. Weil.

1. 1270. θανούσα δ', κ.τ.λ., 'shall I be changed after death? or in life, and, as a dog, fulfil my length of days on earth?' θανούσα: sc. κίαν γενήσομαι. ἐνθάδ': opposed to ἐκεί, 'in Hades': see on 418 sup. ἐκπλήσω βίον: sc. κίαν αἶσα: going only with ζῶσα, which it expands. [ἐπιθίδ': (2) = οὔτως, sc. as a dog, Schol.: (3) sc. ἐκεί, in the sea, going with θαρ. ἢ ζῶσ', Herm. βίον, MSS.: Musgr. emend. πότμον (Dind.): Branch. μέρον: Weil, ἐνθάδ' ἐκστήσω βίον, i. e. μεταβαλῶ βίον εἰς τάδε.]

1. 1271. τύμβω κ.τ.λ.: a confusion between τίμβω ὄνομα δοθησεται, and τύμβος ὄνομα κεκλήσεται: Paley.

1. 1272. μορφῆς: obj. gen. ἐπ' ὄν, 'named after: ' ἐπώνυμον. ἢ τί: parenth.: cf. πῶς δοκεῖς; 1160.

1. 1273. κυνὸς σῆμα. The legend of Hecuba's metamorphosis into a dog was probably invented to explain the name of Cynossema, a promontory in the Thracian Chersonese, where Hecuba's tomb is still shown; the name itself being probably astronomical in origin. [Paley; cf. ? sup. 1265 πύρσ' ἔχουσα δέργματα. According to Ovid Met. viii. 565, Hecuba was turned into a dog, on being stoned by the Thracians for the murder of Polyestor; according to Cicero (Tusc. Disp. iii. 26) the change was a picturesque fiction, invented to represent her 'animi acerbitatem et rabiem': cf. Juv. x. 271 torva canino latravit rictu.]

1. 1276. ἀπέπτυσ', 'I spurn thy predictions and bestow them on thyself to keep': ἀπ., almost 'abominor.' Aor., momentary: see on sup. 583 ἐπέξεσε.

1. 1278. μήπω, 'not yet,' i. e. may it be long before: μήποτε,

understated: as in Soph. El. 403 μήπω νοῦ τοςόνδ' εἶην κενή. Weil. Τυνδαρίς παῖς: Clytaemnestra, wife of Agam. N.B. the patronymic: almost adjectival: amplified by παῖς. [See on 191 sup. v. 1. Πηλείδα γέννα.]

1. 1279. τοῦτον, sc. κτενεῖ. [γε, Pors., Herm., Weil, from 'C': W. Dind., Nauck, with other MSS., σε; but σε τοῦτον is a doubtful altern. for σε τόνδε (in spite of οὔτος σύ, and would almost necessitate giving the previous verse to Agam.: Paley, Weil.)]

1. 1281. κτεῖν', ὡς κ.τ.λ.: i. e. you may kill me, but you will not save yourself thereby: ὡς, 'since,' 'for.' ἀμμένει: = ἀναμ.: see on 1100 sup. ἀμπάμενος.

11. 1282-3. οὐχ ἔλξετ'; οὐκ ἐφέξετε: The interrog. fut. with οὐ is equiv. to a strong command: cf. Soph. Aj. 75 οὐ σίγ' ἀνέξει: [See on οὐ μή 1039 sup.]

1. 1284. ἐγκλήετ': sc. στόμα. εἶρηται, 'I have spoken'; i. e. said what I wanted to say Weil: formula perorandi. See on 236 sup. εἰρησθαι. ὅσον τάχος, 'with all speed': elliptic adverbial phrase for ὅσον τάχος ἐστί, 'as there is speed.' So ὡς τάχος, ὡς τάχιστα, ὅσον τάχιστα.

1. 1285. νήσων ἐρήμων, after που. [On the artistic point of Agam. banishing Polym., like a common soldier, see Introd., p. 10. For the punishment, cf. Aegisthus and the minstrel: Od. iii. 270.]

1. 1286. οὔτω καὶ λίαν: together, 'thus so overbold of speech': [Weil. Others separate: (a) καὶ λίαν, vel maxime: οὔτω, 'in this plight'; (b) Paley, ἐπεὶ καί.]

1. 1287. Ἐκάβη, σὺ δ': for position of δέ, see on sup. 372 μῆτερ, σὺ δ'. διπτύχους, sc. δύο: cf. sup. 126 δισσῶν.

1. 1288. δεσποτῶν δ' κ.τ.λ. [A stage contrivance to make the chorus leave the orchestra in procession: Paley.]

1. 1290. πρὸς οἶκον: with πομπίμους, which = πέμφοντας, — 'to convey us.' See sup. 35 sqq. and 113. τάσδε: pred.

1. 1291. εὐ δὲ τὰν δόμοις κ.τ.λ.: 'Sophoclean irony' see on sup. 430: the infidelity of Clytaemnestra is known to the spectators.

1. 1294. τῶν δεσποσύνων μόχθων, 'the toils of slavery': Weil. δεσποσύνων, attrib. adj.: see on 101 sup. δεσποσύνους σκηνάς.

APPENDICES.

List of chief variations from the MSS. and Dindorf's Oxford Text).

- l. 80. ἄγκυρ' ἀμῶν, Nauck :—most MSS. ἄγκυρά τ' ἐμῶν : 1 MS. Dind. ἄγκυρ' ἔτ' ἐμῶν).
- l. 164. ποῖ δ' ἦσω πόδα ; τίς, Reiske and Musgr. ;—MSS. Dind. ποῖ δ' ἦσω ; ποῦ τις.
- l. 165. δαίμων νῶν, Kirch., Nauck :—MSS. δαιμόναν, (Dind., δαίμων).
- l. 191. Πηλεία γέννα, Weil :—MSS. Πηλείδα γέννα, Kirch., Nauck ; Πηλείδα γέννα, Brunck, Dind. ; etc.
- l. 211. καὶ σὲ μὲν, μᾶτερ δύστανε, Nauck with best MSS. :—v. l. Dind., σὲ μὲν, ᾧ μᾶτερ δύστανε βίου.)
- l. 231. κάγωγ' ἄρ', Dind. :—MSS., κᾶγὼ γάρ.
- l. 293. λέγῃς, Kirch., Dind., following Muretus :—MSS. Nauck. λέγῃ.
- l. 312. (ὄλωλε, Kirch., Nauck, with most MSS. :—Dind., with Parisian MS., ἄπεστι.)
- l. 332. πέφυκ' αἰεί, Kirch., Nauck, Dind. :—MSS. πεφυκέναι.
- l. 373. μήτε, Pors. :—MSS., (Dind.) μηδέ.
- l. 392. πῶμ', Dind. et al. :—MSS. πόμ'.
- l. 394. (εἷς, MS. 'A,' followed by Kirch., Nauck :—cet. MSS., Dind., σῆς.)
- l. 425. (ἀθλίαι, MSS., Kirch., Nauck :—Dind., ἀθλία.)
- l. 454. γύας, Herm., Dind. :—MSS., Kirch., Nauck, πεδία.
- l. 467. (θεᾶς ναίουσ', Nauck :—Kirch., Dind., Ἀθαναίας.)
- l. 469. (ἄρα, Kirch., Nauck :—Dind. ἄρματι.)
- l. 470. (δαιδαλείαισι, Kirch., Nauck :—Dind., δαιδαλταῖσι.)
- ll. 478-9. (δορίληπτος Ἀργείων, Kirch., Nauck, Weil :—Dind. δορίληπτος πρὸς Ἀργείων.)
- l. 528. (αἶρει, Kirch., from Marcianus :—cet. MSS., Dind., ἔρρει.)
- l. 574. δὲ πληροῦσιν, Kirch., Dind. :—δ' ἐπληροῦσαν, Nauck.
- l. 580. λέγω, Dind. :—most MSS., Kirch., Nauck, λέγων.
- l. 595. ἄνθρωποι, Herm., Kirch., Nauck, Dind. :—MSS. ἀνθρώποις.
- l. 720. (ᾤκτίσω, Kirch., Nauck :—Dind., ᾤκτισας.)

APPENDICES.

- l. 742. (ἄλγος ἄν, some MSS., Kirch., Nauck :—Brunck, Dind.
ἄ. αῦ.)
 l. 818. ἴν' ἦν, Elmsley, (Dind. et al.) :—MS. ἴν' ἦ.
 l. 821. (οἱ μὲν γὰρ ὄντες, Kirch., Nauck :—v. l. Dind., οἱ μὲν
 τοσοῦτοι.)
 l. 831. (βροτοῖς, Kirch., Nauck :—v. l., Dind., πάννυ.)
 l. 972. (προσβλέπειν, MS. 'A.', Kirch., Weil :—cet. MSS.,
 Nauck, Dind., προσβλέπειν σ'.)
 l. 1000. ἔστ', ὦ, Herm. em., Dind. :—MSS. ἔστω.
 l. 1026. ἐκπεσεῖ, Herm. em., Dind. :—MSS. ἐκπέση.
 l. 1055. ζέουσι, MSS. :—Barnes em., Dind., Nauck, Kirch., ζέουσι.)
 l. 1077. (σφακτὰ κ.τ.λ., MSS., Kirch., Nauck :—Herm. em.,
 Dind., σφακτὰ κυσὶν τε δαῖτ' ὀρέϊαν τ' ἐκβολάν.)
 l. 1104. τὸν Ἄϊδα, Dind. :—MSS., Kirch., Nauck, τὸν ἐς Ἄϊδα.
 l. 1112. ἦσμεν, Dind. et al. :—MSS. ἴσμεν.
 ll. 1153, 4. θάκουσ . . ἦνουν, Herm. em., Kirch., Nauck :—MSS.
 (Dind.) θάκουσ . . ἦνουν θ'.
 l. 1159. (γένοιτο, Kirch., Nauck :—v. l., Dind., γένοιτο.)
 l. 1217. (φανῆς, Kirch., Nauck, Weil :—v. l., Dind., φανεῖ.)
 l. 1256. (τί δαί με ; some MSS. :—Pors. em., Dind., τί δ' ἡμῶς.)

Notes.—In ll. 59, 215, and ll. 1056–1085, the lines have been numbered according to Dindorf's Oxford Text ; which differs slightly, in this respect, from the text of Nauck.)

On the infinitive. The infinitive is, philologically, the dative case of a feminine noun of the first declension (N.B. the older form in *-αι*, *πιθῆναι* etc.) ; and appears, in many cases, to be also used as a dative, grammatically : (see *Monro*, II. G., § 231). But there is some doubt whether, in its later grammatical development, this dative-origin is not sometimes lost sight of and the infinitive should not rather be regarded, grammatically, as a nominative or an accusative (*Goolwin*, M. & T. § 91) : e. g. *θαυῶν*, l. 214, as a nominative ; *λίσαι*, l. 539, as a direct accusative ; *πείσειν*, l. 5, as a cognate accusative ; *διαμοιράσαι*, l. 1076, and *φέρειν*, l. 1107, as complementary accusatives.

INDICES TO NOTES.



I. GREEK.

αεί, and particip., 1182.
αἰσχύνομαι, and infin., 552, 968.
ἀκούω, 'be called,' 576.
ἀλάστωρ, 'tormentor,' 686.
ἀλίμενον, of the high seas, 1025.
ἀλλά, then, 391.
ἀλλὰ γάρ, 724.
ἀλλὰ μήν, 401.
ἄλλοτε, omitted, 28.
ἄλλως, 'besides,' 974; 'idly,' 302.
ἀμ-, = *ἀνα-*, 1100, 1281.
ἀμπτάμενος, from *ἀνίπταμαι*, 1100.
ἀμφιθείς, 'cover,' 432.
ἄν, doubled, 359, 742, 1199.
 ,, omitted, 1113.
 ,, (with opt., and after *ὥς*, see opt. and *ὥς*).
ἀνάγκη, 'slavery,' 362, 639; 'situations forced,' 847.
ἀναδέτοις, active, 923.
ἀνέστηκεν, 'be dispeopled,' 494.
ἀντισηκώσας, 57.
ἄντλον, 'sea,' 1025.
ἀπαλλάσσω, *τι*, 1068; *τί τινος*, 1197, 1222.
ἀπέπτυσ', 'I spurn,' 1276.
ἀπόβλεπτος, 355.
ἀποπέμπομαι, abominor, 72.
ἀποσταθείς, 807.
ἄρα, 1119.
ἀτέρμονας ἀυγάς, 926.
βέλος, 'blow,' 1041.

γα, emphat.: by strengthening, 246, 346, 745, 1004; by limiting, 766, 854.
γύας, 454.

δαί, 1256.
δαιδάλεος, 470.
δέ, postponed, 372, 1286.
 ,, resumptive, 1211.
δειμαίνω τί, 186.
δέμας, periph., 724.
δή, 'it seems,' 1135; sarcastic, 1152.
δή ποτε, 484.
διά, and gen.: manner, 673, 851, 1193.
διάδοχος, active, and gen., 588.
διαύλοις κυμάτων, 28.
διαφέρω, 'make a difference,' 595.
διπτύχους, = *δύο*, 1287.
δισσῶν, = *δουῶν*, 126.
δοκοῦντες, *οἱ*, 295.
δορί, of sway, 5.
δορίκτητος, and gen., 479.
δόρυ, periph., 1210.
δύνα, = *δύνασαι*, 253.
δύρομαι, and *δύδρομαι*, 740.
εἰ, and opt., = wish, 836.
 ,, = to see if, 680.
εἰ καί, 843.
εἰμί, verb, 284, 683.
 ,, copula, with adverb, 532, 732.
 ,, with particip. (vid. sub partic. as adj.).

εἰργασται, = passive, 1085.
εἴργω, = 'constrain,' 867.
εἰρήσθαι, form. peror., 236, 1284.
eis, and acc., after verb of speaking.
 303.
 ,, ' , ' = adverb, 817.
εἰς ἀριθμόν, 'up to the number,'
 1186.
ἐκ, = 'after,' 55, 915, 1160.
 ,, = 'by,' 407.
 ,, pregnant, 986.
ἐκεῖ, in Hades, 418.
ἐκεῖθεν, preg., = *ἐκεῖ*, 731.
ἐν, and dat., = 'at,' *ἐπί*, 624.
 ,, of time within which, 44.
ἐνθάδε, 'on earth,' 1270.
ἐπάξας, trans., 1071.
ἐπέξεσε, sudden aor., 583.
ἐπεῖ, 'for,' 1208.
ἐπεριδομένας, 114.
ἐπέυχομαι, 'pray after,' 542.
ἐπί, with acc.: reference, 514: 'go
 for,' 522, 635.
 ,, with dat., 'in terms of,' 648,
 727, 822; 'near,' 733.
ἐπίσχος, trans., 895.
ἐπωδός, and gen., 1272.
ἐξαιτέομαι, = *exoro*, 49.
ἐξαλλάξω, intrans., 1060.
ἐξαπαλλάξαι, intrans., 1108.
ἐξέπταξας, trans., 180.
ἐξιστορήσαι, τινά τι, 236.
ἔστιν ἧ, 857.
εὐφημέω, 664.
ἔχω, with *διά*, and gen., 851.
 ,, with particip., 1013.
-εω, dissyl. verbs in, 1055

ζύης, — *ζωῆς*, 1108.
ζῆλον, and interrog. pron., 352.

ἡκριβωκότες, 1192.
ἡμεν, — *ἡδμεν*, 1112.
ἡσυχον πλοῦν, 901.
-ηυ, augm.: *ἡτύχει*, 18; *ἐπηύξατο*,
 542; *ἡρέθη*, 770.

θεοδμήτω, 'built for a god,' 23.
θεράπναν, = *θεράπαιναν*, 482.
θῆλυς, two terms., 659.

ικετεύω, and gen., 752.
ικέτις, and gen., 147.
ἵνα, with indic.; purpose, 818.
 ,, 'where,' 711.

καὶ γάρ, 898.
καὶ εἰ, 318.
καὶ μήν, 216, 1224.
καὶ πῶς, 883.
κάμπτω, 1079, 1150.
κάρα, periph., 676.
κατὰ σύνεσιν, (vid. sub schema).
καταπαύσας ἄπο, 916.
κατάρχομαι, and acc., 685.
καταστάζω, intrans., 241; trans.,
 760.
κέλσω, intrans., 1057.
κερκίς, 363, 1153.
κινεῖν πόδα, 440.
κόπις, 'quibbler,' 134.
κρύπτω, τινά τι, 570.

λέλακα, as pres., 678, 1110.
λέξει, pass., 906.
λύειν πόδα, 'depart,' 1020.

μελανοπτερύγων, of dreams, 71.
μέμφομαί τι, and gen., 962.
μέν οὖν, 'then,' 729; corrective.
 1261.
μετακλαίομαι, 'regret,' 213.
μεταξύ, 'before,' 437.
μή, hypoth. with *εἰ*, 235.
 ,, with hypoth. adv., 378.
 ,, with infin., 867.
 ,, with indefinite relative, 282.
 ,, with partic. = imperat., 874.
 ,, postponed, 12.
μηδέ, and indic., of wish, 395.
μηδέν, τό, 622.
 ,, after indefinite relative, 628.
μήπω, = *μήποτε*, 1278.
μή σύ γε, 408.

μήτε, omitted, 373.
μῶν, num, 754.

νήνεμον, with ὄχλον, 533.
νόμος, 800, 847.
νόμων γραφαί, 866.
νύμφην ἀνυμφον, 612.
νῦν, argumentative, 900.

ὅ, 'therefore,' 13.
ὅδε, = preceding, 273.
οἴός τε, 15.
οἴσθα, and relative: ὅτε, 112;
ἤνικ', 239; ἴνα, 1008; οἴσθ'
οὖν ὁ δρᾶσον, 225.

ὄλωλα, of captivity, 914.
ὀνίνημι, and gen., 997.
ὄποια, ὄπως, double compar., 398.
ὄραώ, 'look for,' 901, (921).
ὄρρωδεῖν, and infin., 768.
ὄσον οὖ, 143.

ὄσον τάχος, 1284.
ὄστις, and indic. = quippe qui 55.
,, and opt. with ἄν, consecutive,
297.

,, indef. = plur., 360.

οὖν, with infin., 1219.

,, redundant, 956.

οὐ μή, and aor. subj., 1039.

οὖν, resumptive, 1244.

οὗτος, exclamatory, 1127, 1280.

ὀφλεῖν ἀμαθίαν, 327.

πάθω, like δράσω, 614.

πάρα, = πάρεστι, 34.

παρα-: παραιρέω, 591; παρακαλέω,
587; παρηγορέω, 288.

παράσχεις, (2 -σχε, 842.)

πατήρ, as voc., 534.

πέισματα. = πῶδες, 1080.

περᾶ, trans., 53.

πέπλος, 933; of Athene, 467.

περιπίπτω, fall in with, 498.

πλαθείσα, from πλάθω, 890.

πλησίον, τῶν, neut., 996.

ποῖ, = πως, 419.

ποῖ καί, 1064.

πόλεος, = πόλεως, 866.

πομπίμους πρὸς, 1290.

ποῦ, = ὅπου, 1125.

,, like πῶς, 828.

προκόπτω, 961.

προλείπω, intrans., 438.

πρὸς, postponed, 146.

,, and acc., = adverb; πρὸς βίαν,
406.

,, ,, ,, πρὸς ταῦτα, 861.

,, ,, ,, = 'at,' 190, 221.

,, ,, ,, after verb of speaking,
217, 422, 978.

προσθειεῖσ', addicens, 368.

προτίθεσθαι, 'lay out,' 613.

πρότονοι, = haul-yards, 114.

πρωτόγονος, 'then first born,' 458.

πως, and adj., 133.

πῶς καί, 515.

πῶς δοκεῖς, parenth., 1160.

σίγα, σίγα, 532.

σκότος, gender, 1.

στεροπα Διός, = light of day, 68.

στεφάναν πύργων, 910.

συγκεκλημένη, 'huddled,' 487.

συμπίτνω: = συμβαίνω, 846; 'meet,

1028, + ἐς ταῦτόν, 966.

συνέπαισε, intrans., 118.

σχῆμα, καθ' ὕλον etc., (vid. sub
schema).

σχῆματ', periph., 619.

σωζομένου, 'in safety,' 73.

τάχα, perhaps, 1247, 1257.

τε, misplaced, 80, 426, 462, 848,
854.

,, indef., (οἴός τε), 15.

τίθημι, periph., 111, 656, 754,
869.

τιμωρέω, and acc., 756, 882.

,, and dat., 749.

τις, = many, 649.

του, postponed, 370.

τριταῖος, 'of third day,' 32.

τυγχάνω, and acc., 51

τῷ, = τίνι, 448.

INDICES TO NOTES.

ὑπέγγυον, and dat., 1028.
 ὑπεξάγεις πόδα, and acc., 812.
 ὑπό, and gen., 'from under,' 53,
 605.

,, and acc., pregnant, 149, 1154.

ὑπο-, 'secretly,' 6, 207, 812.

ὑποπτος, active, with gen., 1135.

ὑστερον πρότερον, (vid. sub schema).

φέγγος, 'eyes,' 1035; (sight, life,
 368; τυφλὸν φ., blindness, 1067).

φέρειν, 'steal,' 804.

φθονεῖν, and gen., 238.

φονεῖα, 882.

φόνου, 'blood,' 241.

φυλλοβολία, 574.

φύρω, 496.

χαίρω, 'fare-well,' 427.

χαλάω, intrans., 403.

χαλινωτήρια, = πρυμνήσια, 539.

χαρακτήρ, 379.

χάρις, pleasure, 320; thanks, 830,
 832.

χρηλή, of a wolf, 90.

χρόνιοι, 77.

χράω, of an oracle, 1268.

χρεία σ', sc. ἔχει, 976.

χρῆν, = infin., 260; = imperf., 629.

χρυσοφόρον, of a maiden, 153.

ψυχή, periphr., 21, 87.

ᾧκισται, midd., 2.

ὦς, exclamatory, 56.

,, = ἴσθι ὦς, 400.

,, = 'since,' 346, 506.

,, prepos. = 'to,' 993.

ὡς ἄν, and subj., 330.

ὦς, = οὕτως, 441, 888.

ὦστε, and infin., 246; (after φα-
 νείη, 854.)

ᾧφειλον, and infin., of wishes, 395.

II. ENGLISH.

- abstract for concrete, 241.
 accusative, absolute, 121, 506.
 „ adverbial, 514, 874,
 892, 977, 989.
 „ in apposition to sen-
 tence, 461, 529, 1074,
 1077.
 „ cognate, 163, 644, 912,
 1058, etc.
 „ double, 236, 265, 285,
 570.
 „ of duration, 436.
 „ of motion to, 450, 1104,
 1260.
 „ of respect, 114, 664,
 etc.
 active for middle, (vid. sub verb).
 Achilles, tomb of, 37.
 adjective, active, with gen. (vid. sub
 obj. gen.); with *πρός*,
 1290.
 „ adverbial, 1109, 1226.
 „ attributive, 101, 130,
 1294.
 „ proleptic, 367, 533, 691,
 782, etc.
 „ with genitive, = super-
 lative, 193, 717.
 „ repeated, 45, 203, 205.
 Aegyptus, 886.
 Alexander, 630.
 anachronism, 291, 510.
 antipthesis, 986.
 aorist, gnomic, 598, 847, 1194.
 „ momentary, 583, 881, 1276.
 „ = pluperfect, (583.)
 aposiopesis, 843.
 Artemis, 936.
 article, generic, 328.
 „ omitted, 599, 1230.
 „ as relative, 473, 637.
 attraction of dat. to acc., 541, 605.
 „ of gen. to nom., 906.
 „ of antec. into rel. clause,
 771, 989.
 „ of verb (vid. sub ind.,
 opt., partic.).
 Bacchae, 1076.
 caesura, absence of, 355, 549, 1159.
 Cassandra, 88.
 Cisseus, 3.
 comparative, double, 377.
 conjunctive: (vid. sub subj. and
 opt.)
 crasis, 725, 1160, 1226, 1249.
 cretic pause, 729.
 Daedalus, 838.
 dative, of agent, 309, 863.
 „ causal, 958, 1167.
 „ commodi, 160, 380, 460, 749.
 „ ethical, 53, 197, 409, 674,
 889, 1055, etc.
 „ of giver, 535.
 „ incommodi, 140, 1085, 1119.
 „ of instrument, 251.
 „ local, 82, 121, 300, 457.
 „ of manner, 1055, 1195,
 1196.
 „ of motion to, 207.
 „ possessive, 816, 1267.
 „ of respect, 271.
 „ of resemblance, 61.
 Delos, 458.
 Dioscuri, 943.
 epic forms, 323, 441, 767, 888, 915.
 Eris, 644.
 future, midd. = pass., 906.

INDICES TO NOTES.

- future, neg. interrog., = command, 1282, 1283.
 ,, part., = purpose, 511, 579, 634, 731, 1202.
 ,, sudden, for pres., 511, 713, (863), 1124.
- genitive, of agent, 1252.
 ,, causal after adj., 661; interj., 183; verb, 238, 752, 760, 997, etc.
 ,, descriptive, 199.
 ,, objective: after adj., 235, 536, 588, 1135, 1272; subs., 147, 352, 973, etc.; obj. and subj., 715.
 ,, material, 241, 1228.
 ,, of origin, 380, 584.
 ,, partitive, after adverb, 961; ὅστις, 864; verb of bringing, 610, of touching, 64, 242, 523, 1166.
 ,, possessive, 66, 268, 478, 844, 1267.
 ,, of price, 360.
 ,, privative, after adj., 151, etc.; verb, 622.
 of relation, 152.
- Hecuba, 3, 1273.
- imperfect, of attempt, 1165 (cf. sub pres.).
- indicative, fut. for opt. fut., 353, 360.
 ,, with ἵνα, purpose, 818.
 ,, of wish, ἀφείλ., 395.
- infinitive, as subst.: subj., 214; obj., 541; cog. acc., 5; acc. of resp., 1240.
 ,, epex., 41, 410.
 ,, purpose, 338, 1134.
 ,, result, 1076, 1107.
 ,, imperative, 305.
- intransitive, as transitive: (vid. sub verb.)
- irony, simple, 990, 1000, 1021, 1107.
 ,, Sophoclean, 430, 1291.
- Lemnos, 887.
 locative, (vid. sub dat.).
- middle, self: on self, 107; from self, 72; for self, 308, 1072,—causal, 754, 977.
- Neoptolemus, 24.
- nominative, for acc. (vid. sub schema κατ. συν.).
 ,, exclamatory, 1127.
 ,, for voc., 534.
- optative, and ἄν, = fut., 485, 789, 1132.
 ,, by attraction, 839.
 ,, deliberative, 854.
 ,, expressing improbability, 1149, 1206.
 ,, indefinite, 819, 1165.
- Orion, 1101.
- oxymoron, 612.
- participle, as adj., 122, 358, (579), 668.
 ,, attracted to subj. of main verb, 244, 397; to acc. infin., 541.
 ,, fut., (sub fut.)
 ,, hypothetical, 756, 1224.
 ,, omitted, 423, 734, 1215.
 ,, with verbs of emotion, 244, 397.
 ,, with ἔχω (vid. sub ἔχω).
- perfect, as present, 880.
- Pergamus, 931.
- periphrasis, (vid. sub substantive, and verb.)
- pleonasm, 104, 489.
- plural, generalising, for sing., 403, 1237, 1253.
 ,, masc., = sing. fem., 237, 511.
 ,, in appos. to sing., 265

- plural, adj. pred., for sing., 1107.
 Polydorus, 3.
 Polyxena, 40.
 present, historic, 25, 645, 963, etc.
 „ of attempt, 72, 340, 1197.
 „ = 'it is who,' etc., 266, 696.
 „ with *ὅποτε*, 86.
 primary, for historic, (vid. sub indic. and subj.).
 Pyrrhus, 24.
 repetition, (vid. sub adj.).
 relative, (vid. sub article; and *ὄιστα*).
 schema, Atticon, 986.
 „ Pindaricon, 1000.
 „ *κατὰ σύνεσιν*: agreement of particip., 39, 430, 971; of verb, 1159.
 „ *καθ' ὅλον καὶ μέρος*: acc., 432; dat. 202; gen., 62, 147, 275, 344.
 „ *ὑστερον πρότερον*, 762.
 sequence of tenses (vid. sub subj. and opt.).
 spoils, system of distrib., 102.
 subjunctive, deliberative, 88, 422, 1042, etc.
 subjunctive, after historic tenses, 27, 712, 1139, 1245.
 substantive, adjectival, 137, 406, 921.
 „ contained in another word, 23, 416, 430, 479, etc.
 „ periphrastic, 22, 87, 676, 1210, etc.
 superlative, double, 620.
 synizesis, 24, 523, 551, 852, 1094.
 Theseidae, 129.
 tmesis, 911, 928, 1172, etc.
 transitive, as intrans.: (vid. sub verb.)
 verb, intrans., as trans., 53, 180.
 „ omitted, 520, 626, 748.
 „ periphrastic, (*τίθημι*), 111, 636.
 „ plural, with n. pl. subj., 1159.
 „ singular, with f. pl. subj., 1000.
 „ trans., as intrans., 118, (164), 403, 963, 1057, 1071; (active, as midd., 1060, 1108).

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