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From the Library Fund
Subscribed in 1842
Rec'd Aug. 20, 1844
AIΣΧΥΛΟΣ ΑΓΑΜΕΜΝΩΝ.

THE

AGAMEMNON OF ΑΕΣΧΥΛΟΣ.

A NEW EDITION OF THE TEXT,

WITH NOTES. CRITICAL, EXPLANATORY, AND PHILOLOGICAL.

FOR THE USE OF STUDENTS.

BY THE

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OF DURHAM, AND FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

SECOND EDITION.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.

1844.
Quis expeditavit psittaco suum χαῖρε?

TO THE

RIGHT REVEREND


LORD BISHOP OF LICHFIELD, LATE
HEAD MASTER OF SHREWSBURY SCHOOL,
AND EDITOR OF ÆSCHYLUS,

THIS VOLUME IS

AFFECTIONATELY INSCRIBED,

BY HIS LORDSHIP'S

MUCH OBLIGED

FRIEND AND FORMER PUPIL,

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

Among his Notes, he has the privilege of introducing to his readers selections from some hitherto unpublished Notes of Butler (now Bishop of Lichfield), which that distinguished Scholar and Teacher had prepared with the intention of re-editing the whole of Aeschylus,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

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

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

Having thus briefly noticed the contributions of others, the Editor has only now to recommend his own portion of the work to those, for whose use it is more especially designed—the rising generation of critical and philological scholars among his countrymen. To them, he would hope, no apology is necessary for the language in which his Notes are written: even though he should not deny, that he too has found his advan-
tage in dealing with his subject in what, as compared with the usual method of interpreting an ancient author, he may be permitted to call a plain and popular manner. Prescription on this point, it is notorious, has long been altogether in favour of Latin Notes; yet has it been ably argued\(^a\), that at the present day this is "a custom more honoured in the breach, than in the observance;" and not by assertion only, but by more than one successful experiment has it been shewn, that the English idiom knows how to welcome the expatiated language of Ancient Greece, not through the formal intervention alone of a learned interpreter, but with the cordial embrace of a strong instinctive sympathy, which nothing can elicit, or foster, so effectually as the establishment of a familiar and immediate communication between them.

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

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

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

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

*c See the notes on vv. 12, 97, 183, 353, 534. &c.
practical, vivid, and therefore popular treatment of Grecian literature," which, in the judgment of a literary Censor who fails not to assign his reasons for this belief, alone "can enable that literature to retain a place among the host of young sciences and modern interests, which court the newly-awakened mind of the middle classes of England."

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

See the Quarterly Review, April, 1838. No. CXXII. pp. 462–4.

**University College, Durham,**

March 26, 1839.
The Reader is earnestly requested to make the following corrections in the Text, which, in consequence of the Editor’s having been unavoidably separated from his Notes at the time when it was passing through the press, does not always exhibit the precise reading or punctuation adopted in the annexed interpretation.

Page 9. v. 116. for δορικός read δορικός
Page 12. v. 220. for βραβείς read βραβείς
Page 16. v. 331. for τοθεῖ read τοθεῖν
Page 17. v. 363. for ἐγγύς read ἐγγύς
Page 23. v. 536. for λέγεις; read λέγεις.
Page 26. v. 625. for σσασμένων read σσασμένων
Page 28. v. 674. for πλάταν read πλατάν
Page 33. v. 794. for ἀντιδιστρόφος read ἀντιδιστρόφος
Page 36. v. 917. for ποιλ read ποιλ
Page 41. v. 1048. for ματέει read ματέει
Page 46. v. 1201. for Ἀθόμ read Ἀθόμ
Page 46. v. 1211. for ἕρπασμένα read ἕρπασμένα
Page 51. v. 1337. for πληθὺομαι read πληθὺομαι
Page 61. v. 1612. for δυσφίλει read δυσφίλει
Page 62. v. 1633. for τοῦσαν μοι read τοῦσαν ἑαυτό
Page 13. v. 250. dele comma after μή
Page 23. v. 539. dele comma after προσήν
Page 24. v. 577. dele comma after ἐλασκῶν, and place it after εὐφημοῦντες
Page 26. v. 608. dele comma after χείμα and ἡχος
Page 29. v. 702. dele comma after χεῖρα
Page 41. v. 1053. place opposite this line, στρ. γ'.

Also in v. 906. the Editor would now prefer to read ἀλεζθεῖς: in v. 1201. Ἀρὰβ: and in v. 1295. ἀνθρέφειν.
ΑΓΑΜΕΜΝΩΝ.
ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΦΥΛΑΞ.
ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ.
ΚΛΑΥΤΑΙΜΝΗΣΤΡΑ.
ΤΑΛΘΒΙΟΣ ΚΗΡΤΣ.
ΑΓΑΜΕΜΝΩΝ.
ΚΑΣΑΝΔΡΑ.
ΑΙΓΙΣΘΟΣ.
ΥΠΟΘΕΣΙΣ

ΑΓΑΜΕΜΝΟΝΟΣ.

ΑΓΑΜΕΜΝΩΝ εις Ἡλιον ἀπιῶν, τῇ Κλυταμνήστρα, εἰ πορθήσοι τῷ Ἡλιον, ὑπέσχετο τῆς αὐτῆς ἡμέρας σημαίνειν διὰ πυρσοῦ. οἶδεν σκοπον ἐκάθισεν ἐπὶ μυσθῷ Κλυταμνήστρα, ἦνα τηροῦ τὸν πυρσόν. καὶ ὁ μὲν ἴδὼν ἀπήγγειλεν αὐτῇ δὲ τῶν τῶν πρεσβύτων ὄχλου μεταπέμπτες, περὶ τὸν πυρσοῦ ἑρῴας εἴς ὅν καὶ ὁ χορὸς συνῆσταται οὕτως ἀκούσαντες παναίζουσι. μετ’ οὐ πολύ δὲ καὶ Ταλθύβιος

a) παραγίνεται, καὶ τὰ κατὰ τὸν πλοῦν διηγεῖται. Ἀγαμέμνων δ’ ἐπὶ ἀπήγγελη ἔρχεται 

εἴπετο δ’ αὐτῷ ἐτέρα ἀπήγγελη, ἐνθα ἦν τὰ λάφυρα καὶ ἡ Κασάνδρα. αὐτὸς μὲν οὖν προειρήχεται εἰς τὸν οἴκον σὺν τῇ Κλυταμνήστρᾳ. Κασάνδρα δὲ προμαντεύεται, πρὸς εἰς τὰ βασίλεια εἰσελθεῖν, τὸν ἑαυτῆς καὶ τοῦ Ἀγαμέμνονος θάνατον, καὶ τὴν εἰς Ὠρέστου μυθροκοτονίαν, καὶ εἰσπηδὰ ὡς θαναμένη, ῥέψασα τὰ στέμματα.

a) Ταλθύβιος. "Nihil de hoc nominé in ipsa tragedia, neque scimus unde cognoverit grammaticus Ἑσχύλιοι de hoc cogitavisse. Tamen pro babile est rem ita se habere, quum omnino principalis Agamemnonis praece sit Talthy-

" bius apud epicos et tragicos poetas." Klausen.

"et, quot currus Agamemnon-" nem secuti sint. Id sane pro-

"babile, ipso regio currum eum " solum vectum esse triumpha-

"torem," Klausen.

-b 2
ΥΠΟΘΕΣΙΣ ΑΓΑΜΕΜΝΟΝΟΣ.

tοῦτο δὲ τὸ μέρος τοῦ δράματος θαυμάζεται, ὡς ἔκπληξιν ἔχουν καὶ ὅπως ἰκανόν. ἰδίως δὲ Ἀἰσχύλος τὸν Ἀγαμέμνονα ἐπὶ σκηνής ἀναρεύθαι ποιεῖ: τὸν δὲ Κασάνδρας σιωπήσας βάναυσον, νεκρὰν αὐτὴν ὑπεδείξε. πεποίηκε τε Ἀχιλλον καὶ Κλυταμνήστρα, ἐκάτερον διὸςχυρὸμενους περὶ τῆς ἀναρέσεως, ἕνι κεφαλαίῳ. τῷ μὲν, τῇ ἀναρέσει Ἰφιγενείας τὸν δὲ, ταῖς τοῦ πατρὸς Θέου τοῦ εἶ 'Ἀτρέως συμφορᾶς.

'Εδίδαχθι τὸ δράμα ἐπὶ ἄρχοντος Φιλοκλέους, Ὀλυμπιαδί οὐδοκοστῆ, ἔτει δευτέρῳ. πρῶτος Ἀισχύλος Ἀγαμέμνονοι, Χορφόρους, Εὐμενίστε, Προτει σταυρικά, ἔχορηγε Ξενοκλῆς Ἀφιδνεὺς.

ε ἰδίως, peculiariter. Blomf.—ἐπὶ σκηνῆς. "ἐνι libr. Staln. "conj. οὐδὲ, quo non opus. ἐπὶ σκηνῆς non satis accurate dicit, tum, sed non false. Sane non in ipsa scena occiduntur Agamemno, at tamen in eo loco post scenam, qui postea conspicitur* janius edium apertis, ut quasi augeatur scena ambitus. Justa quidem dictione haec theatris pars non scena appellatur, sed προσκύλωμα: neque tamen graviter errat is, qui omnia, in quibus aliquid tragicī repreentatur, scena nomine comprehendit. Adde, quod auditur clamor mori bundi Agammenonis, ut certo cognoscatur locus, ubi ceedes parata est, vel antequam aperiantur janae. Satis apparet cogitavisse grammaticum po-

"tissimum de illo clamore regis, quum ei hoc opponat: τὸν δὲ Κασάνδρας σιωπήσας βάναυσον. Et hoc ipsum erat peculiare in hac re, quod Αἰσχύλος gemitum moribundi exhibuit. Si legeretur ἐνῶ, ineptum est set idios." Klausen.


* See the note on v. 1339.  
† V. 1310, &c.
ΑΙΣΧΥΛΟΣ

ΑΓΑΜΕΜΝΩΝ.

ΦΥΛΑΞ.

ΘΕΟΥΣ μὲν αἶτὰ τῶν ἀπαλλαγῆν πόνων,
φρουρᾶς ἑτείας μῆκος, ἦν κοιμόμενος
στέγαις Ἀτρείδοις ἀγκάθιν, κυνὸς δίκην,
ἄστρων κάτωθι νυκτέρων ὀμήγυριν,
καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοὺς
λαμπρῶς δυνάματα, ἐμπροτεύετας αἰθέρι
ἀστέρας, ὅταν φθίνωσιν, ἀντολᾶς τε τῶν.
καὶ νῦν φυλάσσω λαμπάδας τὸ σύμβολον,
αὐγὴν πυρὸς, φέρονταν ἐκ Τροίας φάτω
ἀλόσιμον τε βάζων, ὅδε γὰρ κρατεῖ
γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ.

εὖτ' ἄν δὲ νυκτίπλαγκτον ἐνδροσόν τ' ἔχω
εὐπλή ὡνείρω τυφέμην ἐπισκοποῦμεν
ἐμὲν, φόβος γὰρ ἄνθ' ὑπ' ὑπνιαῖ παραστατεῖ,
τὸ μὴ βεβαιῶς βλέφαρα συμβαλεῖν ὑπνοῦ,
ὅταν ὄ ᾠδεῖν ἤ μινύρεσθαι δοκῶ,
ὑπ' ὑπνοῦ τὸ δ' ἀντιμολυπον ἐντέμουν ἄκος,
κλαίω τὸ δ' οἴκον τοῦτο συμφορὰν στένων,
οὐχ ὡς τὰ πρόσθ', ἀριστα διαπονουμένου,
νῦν δ' εὐτυχις γένοις ἀπαλλαγή πόνων,
εὐαγγέλου φανετος ὀρφναίου πυρός.

Β 3
ΑΙΣΧΥΛΟΥ

ω χαίρε λαμπτήρ νυκτὸς ἁμερῆσιν
φάος πιφαίσκων, καὶ χορῶν κατάστασιν
πολλῶν ἐν Ἀργεί, τῆς δὲ συμφορᾶς χάρων.
ιὸν ιοῦ.

ʿΑγαμέμνονος γυναικὶ σημαίνῳ τορός,
eἴνης ἐπανεἶλασαν ὡς τάχος δόμως
ἀλολυγμὸν εὐφημοῦντα τῇ δὲ λαμπάδι
ἐπορθιάζειν, εἰπὲρ Ἰλίου πόλις
έαλωκεν, ὡς ὁ φρυκτὸς ἀγγέλλων πρέπει·
αὐτὸς τ' ἔγνυ χροίμων χορεύσομαι.
τὰ δεσποτῶν γὰρ εἰ πεσόντα θήσομαι,
τρίς ἐξ βαλοῦσης τῇ δὲ μοι φρυκτορίας.
γένοιτο δὸ οὖν μολόντως εὐφιλῆ χέρα
ἀνακτὸς οἴκων τῇ δὲ βαστάσαι χερί.

τὰ δ' ἄλλα στιγώ· βοῦς ἐπὶ γλῶσσῃ μέγας
βέβηκεν· οίκος δ' αὐτὸς, εἰ φθογγὴν λάβοι,
σαφέστατ' ἀν λέξειν· ὡς ἐκὼν ἐγὼ
μαθοῦσιν αὐδῶ, κοῦ μαθοῦσι λήθομαι.

ΧΟΡΟΣ.

dἐκατον μὲν ἐτὸς τόδ', ἐπεὶ Πριάμου
μέγας ἀντίδικος,
Μενελαος ἀναξ ἦ' ᾧ Ἀγαμέμνονων,
διθρόνου Διόθεν καὶ δισκήπτρου
τιμῆς, ὁχυρὸν ζέγγος Ἀτρείδῶν,
στόλου Ἀργείων χιλιοναύταν
τήν ᾧ ἀπὸ χώρας
findOrFail, στρατιῶτων ἄρωγαν,
μέγαν ἐκ θυμοῦ κλάζουτε Ἀρη,
τρόπον αἰγυπτών,
ΑΓΑΜΕΜΝΩΝ.

οἵτ’ ἐκπαιδεύσει παῖδας

ὑπατοί λεχέων στροφοδιωύνται,

πτερύγων ἐρετιμών ἐρεσοῦμεν,

δεμιοτήρῃ

πόνων ὀρτάλχων ὀλέσαντες.

ὑπατος ὦ ἄῤῥω ἦ τις Ἀπόλλων,

ἡ Παν, ἡ Ζεὺς οὐκονόμηον

γόνον ἔξυβον τῶν δη μετοίκων,

ὑπερποιοῦνον

πέμπει παραβάσιν Ἐρυνών.

οὔτω ὦ Ἀτρέως παιδας ὁ κρείσσων

ἐπ’ Ἀλεξάνδρῳ πέμπει ξένος

Ζεὺς, πολνάνωρος ἀμφί γυναικός

πολλὰ παλαιόματα καὶ γυνοβαρῆ,

γόνατος κονίασσιν ἐρειπομένου,

διακαϊμένης τ’ ἐν προτελείως

κάμακος, θήσων Δαναοῖσιν

Τροσί θ’ ὁμοίως. ἔστι δ’ ὅπη νῦν

ἔστιν τελέιται δ’ ἐσ τὸ πεπρομένον

οὐθ’ ὑποκλαῖον, οὐθ’ ὑπολείβων,

οὔτε δακρύων, ἀπόρων ἱερῶν

ὁργας ἀπενεῖς παραθέλξει.

ἡμεῖς δ’ ἀτίτα σαρκὶ παλαιᾷ,

τῆς τότ’ ἁρωγῆς ὑπολειψθέντες

μίμνομεν, ἵσχυν

ἱσόπαιδα νέμοντες ἐπὶ σκήπτροις.

ὁ τε γὰρ νεαρὸς μυελὸς στέρνων

ἐντὸς ἀνάφισσων

ἱσόπρεπος, Ἡρῆς δ’ οὐκ ἐν χώρᾳ,

tο θ’ ὑπεργήρως, φυλλάδος ἡδή

Β 4
ΑΙΣΧΥΛΟΥ
κατακαρφομένης, τρόποδας μὲν ὁδοὺς
στείχει, ταιδὸς δ' οὖδὲν ἄρείων
ὅναρ ἡμερόφαντον ἀλαίνει.
σὺ δὲ, Τυνδάρεω
θύγατερ, βασίλεια Κλυταμνήστρα,
tὶ χρέος τί νέον τί δ' ἐπιωσθομένη,
tῖνος ἄγγελιάς
πειθοὶ, περίπεμπτα θυσικεῖς;
πάντων δὲ θεῶν τῶν ἀστυνόμων,
ὑπάτων, χθονίων,
tῶν τ' οὐρανίων τῶν τ' ἀγοραῖοι,
βωμοὶ δόροις φλέγονται.
ἀλλὰ δ' ἀλλοθεν οὐρανομηκής
λαμπτὰς ἀνίσχει,
φαρμαστομένη χρίματος ἀγνοῦ
μαλακαῖς ἀδόλουσι παρηγορίας,
pελάνος μυχόθεν βασιλείᾳ.
tοῦτων λέξασ' ὃ τι καὶ δυνατὸν,
καὶ θέμας αἰνεῖν,
pαιῶν τε γενοῦ τῆς δε μερίμνης,
ὡ μὲν, τότε μὲν κακόφρων τελέθει,
tότε δ' ἐκ θυσιῶν ἀγανά φαίνουν' ἐκπίω ἀμώνει φροντίδ' ἀπληστόν
τὴν θυμόβορον φρένα λύπῃ.

κύριός εἰμι θροεῖν ὀδιον κράτος αἰσθαν ἀνδρῶν
ἐκτελέων—εἰπ γὰρ θεόθεν καταπνεεῖ
πειθὼ μολπάν
ἀλκάν ἕμυσπτοι αἰών—
ὄπως Ἀχαιῶν

στρ. 105
Διήθρονον κράτος, Ἑλλάδος ἡβας
Ξύμφρονα ταγαν,
πέμπτες ἔσσαν δορὶ καὶ χερὶ πράκτορι
θούριος ὅρνις Τευκρίδ' ἐπ' αἰαν,
οἰωνὸν βασιλεὺς, βασιλεύσει νε-
ῦν δὲ κελαύνος ὥ τ' ἐξιστὶν ἀργίας
φανέρετε ἵκταρ
μελάθρουν, χερὸς ἐκ δοριταλτοῦ,
παμπρέπτοις ἐν ἔδρασιν,
βοσκόμενοι λαγῶν ἐρυκύμονα φέρματι γέιναι,
βλαβεύτα λοισθιών δρόμων,
αὐλινον αὐλινον ἐιπτ' ἀν δ' εῦ νικάτω.

κεδνὸς δὲ στρατόμαυντις ἱδὸν δύο λήμασι δυσσοῦσιν ἀντ.
'Ατρείδας, μαχίμους ἐδὰν λαγοῦσας
πομπὸν τ' ἄρχος,
οὔτω, δ' εἰπτ' τεράξων·
Χρόνῳ μὲν ἄγρει
Πριάμου πόλιν ἀδε κέλευθος,
πᾶντα δὲ πύργων
κτήμη πρόσθε τὰ δημιουργῆ
Μοίρ' ἀλατάξει πρὸς τὸ βίανον,
οὖν μὴ τις ἁγα θεόθεν κυφα-
σὴ προτυπὲν στόμων μέγα Τροίας
στρατωθέν' ὄικον
γὰρ ἐπίφθωνος Ἀρτεμίς ἁγνὰ,
πτοιοῖσιν κυτὶ πατρὸς,
αὐτότοκον πρὸ λόχου μογερὰν πτάκα θυμόνοισιν
στυγεὶ δὲ δεῖπνου σιέτων.
αὐλινον αὐλινον ἐιπτ', τὸ δ' εῦ νικάτω.
ΔΙΣΧΥΛΟΥ

tόσσον περ εύφρων ἀ καλὰ ἐπιφόδος.
dρόσουι λεπτοῖς μαλερῶν λεόντων,
πάντων τ' ἀγρονόμων φιλομάστοις
θηρῶν ὀβρικάλοισι τερπνὰ,
tούτων αἰτεὶ ξύμβολα κράναι,
δεξία μὲν, κατάμομφα δὲ φάσματα στρούθων.
 ᾫηίου δὲ καλέω Παιάνα,
μὴ τωσά ἀντιπνόουσε Δαναῖσις χρονίας ἔχενηδας
 ἀπλοίας τευχῆ,
σπευδομένα θυσίαν ἐτέραν, ἀνομον τῷ, ἄδαιτον,
νεικέων τέκτωνα σύμφυτον, οὐ δευτήρορα· μίμηνε
γαρ φοβηρὰ παλίνορτος
οἰκονόμος δολία, μνάμων μένις τεκνόπολοις.
 τοιάδε Κάλχας ἔων μεγαλοὶς ἀγαθοῖς ἀπεκλαγέξεν
μόρσιμ' ἀπ' ὄρνιθων ὄδιων οἴκοις βασιλείωσι
τοῖς δ' ὀμόφωνον
 αἰλινον αἰλινον εἰπε, τὸ δ' εὖ νικάτω.

Zeús, ὅστις ποτ' ἔστιν, εἰ τὸδ' αὐ-
 τῷ φίλον κεκλημένοι,
τούτῳ μιν προσευνέτω.
οὐκ ἔχω προσεικάσαι,
πάντες ἐπισταθμόμενοι,
πλὴν Δῶς, εἰ τῷ μάταιν ἀπὸ φροντίδος ἄχθος
χρῆ βαλεῖν ἐπητύμως.
οὐδ' ὅστις πάροιθεν ἦν μέγας,
παμμάχει θράσει βρώνων,
οὐδὲν ἂν λέξαι, πρὶν ὁν'
ὅς δ' ἐπείτ' ἔφυ, τριακ-
τῆρος οἰχεται τυχών.

στρ. α'.
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Ζήνα δέ τισ προφρόνως ἐπινίκια κλάζον,
τεύξεται φρευών τὸ πᾶν′

τὸν φρονεῖν βροτοὺς ὀδηγοῦσαντα, τῷ πάθει μάθος
θέντα κυρίοις ἐχειν.

στάζει δ’ ἐν θ’ ὑπνῷ πρὸ καρδίας
μυητεπήμων πῶνος, καὶ παρ’ ἀ’
κοντας ἦλθε σωφρονεῖν.

δαιμόνων δὲ ποι χάρις βίαδες
σέλμα σεμύνων ἡμένων.

καὶ τόθ’ ήγέμων ὁ πρέσβυς νεῶν Ἀχαϊκῶν,
μάντιν οὐτων ψέγων,

ἐμπαίους τύχαιοι συμπυνεῶν,
ἐπ’ ἀπλοῖα κεναγγεῖ βαρύν
νοην Ἀχαϊκὸς λεώς,

Χαλκίδος πέραν ἔχον πολυρόθοις ἐν Αὐλίδος τόποις,

πνοαὶ δ’ ἀπὸ Στρύμονος μολὼνται

κακόσχολοι, νήστιδες, δύσορμοι

βροτῶν ἁλαι, ναὸν τε καὶ πεισμάτων ἀθείδεις,

παλιμήκη χρόνων τιθείσαι

τρίβω κατέξαιαν ἀνθοὺς Ἀργείων

ἐπεὶ δὲ καὶ πικροῦ

χείματος ἄλλῳ μῆχαρ

βριθύπερον πρόμοιος

μάντις ἐκλαγξεῖν, προφέρων

Ἀρτέμιν ὡςτε χθόνα βάκτροις ἐπικρούσαντας Ἀτρεί—
Δισχυλοῦ

das δάκρυ μὴ κατασχεῖν
ἀναξ ὤν πρέβαυς τὸν ἐπεὶ φωνῶν— ἀντ. γ.
Βαρεία μὲν κήρ τὸ μὴ πιθέσθαι:
βαρεία δ', εἰ τέκνον δαίξω, δόμων ἀγαλμα,
μαίνων παρθενοσφάγοισιν
ῥεῖθροις πατρόφους χέρας βωμοῦ πέλας.
τί τῶν άνευ κακών;
πῶς λιπόναυς γένωμαι,
Ξυμμαχίας ἀμαρτών;
πανσανέμου γὰρ θυσίας
παρθενίου θ' ἀματος ὄρ-
για περιόργως ἐπιθυμεῖν
θέμισι· εὐ γὰρ εἶν.
ἐπεὶ δ' ἀνάγκασ ἔδω λέπανον,
φρενὸς πενέων δυσσεβὴ τροπαίαν
ἀνάγκαν, ἀνερον, τόθεν
τὸ παντότολομον φρονεῖν μετέγνω.
βροτοῖς θρασύνει γὰρ αἰσχρόμητις
τᾶλανα παρακοπὰ πρωτοπήμων.
ἔτι δ' οὖν θυτήρ γενέσθαι θυγατρὸς,
γυναικοποίνων πολέμων ἄρωγάν,
καὶ προτέλεια ναιῶν.

λιτάς δὲ καὶ κληθόνας πατρόφους
παρ' οὖθεν, αἰῶνα παρθενεῖν τ',
ἐδειντο φιλομαχοί βραβεῖς.
φράσεν δ' ἀόξους πατὴρ μετ' εὐχαν,
δίκαν χιμαίρας ὑπερθε βωμοῦ
πέπλουσι περιπετή παυτὶ θυμῷ
προνοσὶ λαβεῖν ἀέρδην, στόματος
τε καλλιπρόφορον φυλακὰν κατασχεῖν
φθόγγον ἄραδον οἶκοις,
ΑΓΑΜΕΜΝΟΝ.

βία χαλίνων τ' ἀναίδω μένει. ὅτρ. ἑ.
κρόκου βαφὰς δ' ἐσ πέδων χέουσα,
ἐβαλλ' ἐκαστον θυτήρουν
ἀπ' ομματος βέλει φιλοίκτερ,
πρέπουσα θ' ὄσ ἐν γραφαῖς, προσενέπειν
θέλουσ' ἐτεὶ πολλάκις
πατρὸς κατ' ἀνδρόνας εὐτραπέζους
ἐμελήσει, ἀγνά ν' ἑγαίρωτοσ αὐτὰ πατρὸς
φιλον τριώτσπονδον εὐπτομον
ἀιῶνα φίλος ἐτίμα.
τὰ δ' εύθεν οὐτ' εἰδον, οὐτ' εινεποι.
ἀντ. ἑ.
τέχναι δέ Κάλχαντος οὐκ ἁκραντοι.
δίκα δὲ τοὺς μὲν παθοῦσιν
μαθεῖν ἐπιρρέπει τὸ μέλλον,
τὸ προκλύειν δ' ἕλυσιν προχαίρετων
ἀτον δὲ τῷ προστένευν
τορὰν γὰρ ἦξει σύνορθρον αὕγατις.
πέλοιτο δ' οὖν ταῦτα ταύτουσιν εὐπραξίας, ὅσ
θέλει τὸδ' ἀγχιστον Ἀπίας
γαίας μονόφρουρον ἔρκος.

ἡκο σεβίξον σὸν, Κλαταμηνήστρα, κράτος:
δίκη γὰρ ἐστὶ φωτὸς ἀρχηγοῦ τίειν
γυναῖκ', ἐρμωδείντος ἄρσενος θρόνου,
σὺ δ' εἶτε κεδυν' εἶτε μὴ, πεπυμένη
εὐαγγέλοισιν ἐλπίσων θυσίαλεις,
κλύσωμ' ἄν εὔφρων' οὐδὲ σχεδόν ψῆφονσ.

ΚΑΤΤΑΙΜΗΣΤΡΑ.

εὐάγγελος μὲν, ὁσπερ ἡ παρομία,
ὡς γένοιτο μιτρὸς εὐφρόνης πάρα.
πεύσει δὲ χάρμα μεὺς έλπίδος κλύειν'.
Πριάμου γὰρ ἤρηκασιν 'Αργείων πόλιν.
ΧΟ. πῶς φῆς; πέφευγε τοῦτος ἐξ ἀπεισίας.
ΚΛ. Ὑποίαν 'Αχαϊῶν οὕτως ἦ τορός λέγοι;
ΧΟ. χαρά μ' ὑφέρμπει, δάκρυνον ἐκκαλουμένη.
ΚΛ. εὖ γὰρ φρονοῦντος ὠμᾶς σοι κατηγορεῖ.
ΧΟ. τί γὰρ τὸ πιστὸν ἐστὶ τῶνδε σοι τέκμαρ;
ΚΛ. ἔστιν τί δ' οὐχί; μὴ δολόσαντος θεοῦ.
ΧΟ. πάτερα δ' ὄνειρον φάσματ' εὐπειθῇ σέβεις;
ΚΛ. οὐ δόξαν ἂν λάβομι βρισκόσθης φρενός.
ΧΟ. ἄλλ' ἦ σ' ἐπίανεν τις ἀπέροις φάτις;
ΚΛ. παιδὸς νέας ὦς, κάρτ' ἐμομήσοι φρένας.
ΧΟ. ποίον χρόνον δὲ καὶ πεπόρθηται πόλις;
ΚΛ. τῆς νῦν τεκύσης φῶς τὸν εὐφρόνης λέγω.
ΧΟ. καὶ τίς τὸδ' ἐξίκοιτ' ἂν ἀγγέλων τάχος;
ΚΛ. "Ηφαίστος, 'Ιδῆς λαμπρὸν ἐκπέμπων σέλας.
φρυκτὸς δὲ φρυκτὸν δεῖρ' ἀπ' ἀγγάρου πυρὸς ἐπέμπειν. 'Ιδῆ μὲν, πρὸς Ἑρμαιῶν λέπας.
Δήμου μέγαν δὲ πανὸν ἐκ νήσου τρίτον Ἀθώνος αἰτὸς Ζηνός ἐξεδέξατο.
ὑπερτελής τε, πῶντον ὡς ἤλτοι, ἰσχύς πορευτοῦ λαμπάδος πρὸς ἠδονὴν πεύκη, τὸ χρυσοφεγγῆς, ὡς τις ἥλιος,
σέλας παραγγείλασα Μακίστου σκοπαῖς.'
ἐκάσ δὲ φρυκτὸ φῶς ἐπ' Ἐὐρίπου ἰόας
Μεσαπίου φύλαξι σημαίνει μολόν.
οἴ δ' ἀντέλαμψαν καὶ παρῆγγελαν πρόσω,
γραίας ἐρείκῃς θωμὸν ἀψαντε πυρλ.
ΑΓΑΜΕΜΝΩΝ.

σθενονσα λαμπτας δι' ουδετω μαυρουμενη,  
υπερθορωσα πεδιων 'Ασωποι, δικην  
φαιδρας σεληνης, προς Κυθαιρωνος λεπας,  
ηγειρεν ἄλλην ἐκδοχήν πομποῦ πυρός.  
φαος δε τηλέπομπον ουκ ἦραυνετο  
φρουρα, πλεον καλουσα των ειρημένων'  
λίμων δι' ὑπερ Γοργοπων ἐσκησεν φαος,  
ὁρας τ' επ' Ἀγίηπλαγκτον ἐξικνουμενον,  
ἀφενε θεσμον μηχαρίζεσθαι πυρός.  
πέμπτουσι δ' ἀνδαλοντες ἀφθόνιο μένει  
φλογος μέγαν πώγωνα, και Σαρωνικού  
πορθμοι κάτοστροφ προν ὑπερθάλλων πρόσω  
φλέγουσαν εἰτ' ἐσκησεν, εἰτ' ἀφίκετο  
'Ἀραχναίον αἵτως, ἀντυγείτονοι σκοπᾶς'  
kατει 'Ἀτρειδών εῖς τόδε σκυπτει στέγος  
φαος τόδ', οὐκ ἄπαπτου 'Ιδαίον πυρός.  
τοιοδ' ἐτοιμοι λαμπαδηφόρων νόμοι,  
ἀλλος παρ' ἄλλου διαδοχαίς πληρούμενοι'  
νικα δ' ὁ πρωτός και τελευταῖος δραμὼν,  
tέκμαρ τοιοῦτο ξύμπολον τε σοι λέγων,  
ἀνδρος παραγγειλαντος ἐκ Τροίας ἔμοι.  

ΧΟ. θεοις μὲν αὖθις, ὦ γώνι, προσεύξομαι:  
λόγους δ' ἀκούσαι τούτω κατοθαυμάζων  
dιηνικως θέλουμ αὖν, ὁς λέγους πάλιν.  

ΚΑ. Τροίαν 'Αχαιοι τῇδ' ἔχουσαν' ἐν ἠμέρα.  
οίμαι βοήν ἄμετρον ἐν πόλει πρόπειν.  
ὁξος τ' ἀλειφά τ' ἐκχειας ταυτῷ κυτε,  
διχοστατοῦντι ἂν οὐ φίλοσ προσεύξοισ.  
καὶ τῶν ἀλόντων καὶ κρατησάντων δίχα  
φθογγος ἄκοινς ἐστι, συμφόρας διττῆς.
οι μὲν γὰρ ἀμφὶ σῶμασιν πεπτωκότες ἀνδρῶν κασιγνήτων τε καὶ φυταλίμων, παῖδες γερόντων, οὐκέτ' ἐξ ἐλευθέρου δέρης ἀπομιξόσυνε φιλτάτων μάρων. τούς δὲ αὖτε νυκτίπλαγκτος ἐκ μάχης πόνος νῆστις πρὸς ἀριστούς, ὡν ἔχει πόλις, τάσσει, πρὸς οὖθεν ἐν μέρει τεκμήριων· ἄλλ' ὡς ἐκαστὸς ἑσπασεν τύχης πάλιν, ἐν αἰχμαλώτοις Τροίκοις οἰκήμασιν ναίοσιν ἦδη, τῶν ύπαιθρίων πάγων δρόσων τ' ἀπαλλαγέντες· ὡς δὲ εὐδαίμονες ἀφύλακτον εὐδησώσιν πᾶσαν εὐφρόνην. εἰ δὲ εὖ σέβομεν τοὺς πολισσόχους θεοὺς τοὺς τῆς ἀλούσης γῆς, θεῶν θ' ἱδρύματα, οὐκ ἄν γ' ἐλώνες αὐθείς ἀνθαλάθην ἄν. ἔρως δὲ μὴ τις πρότερον ἐμπέπτη στρατῷ ποθεῖν' ἀ μὴ χρῆ, κέρδεσιν νικομένους. δεῖ γὰρ πρὸς οἴκους νοστίμου σωτηρίας κάμψαι διαύλοι βάτερον κάλον πάλιν. θεοὶς δ' ἄν, ἀμπλάκητος εἰ μόλις στρατός, ἐγχρυφός τὸ πῆμα τῶν ἀλωλῶν γένωτ' ἄν, εἰ πρόσπαια μὴ τύχοι κακά. τοιαῦτα τοι γυναικὸς ἐξ' ἐμοῦ κλώσις. τὸ δ' εὖ κρατοῦτι, μὴ διχορρόποτος ιδεῖν· πολλῶν γὰρ ἐσθοῦν τὴν ἵναν εἰλόμην.
ΑΓΑΜΕΜΝΗΝΩΝ.

μεγάλων κόσμων κτείτερα,
η τ ἐπὶ Τροίας πύργοις ἔβαλες
στεγανόν δίκτυυν, ὡς μήτε μέγαν
μήτ' ὀν νεαρῶν τιν' ὑπερτελέσασ
μέγα δουλείας
gάγγαμοις ἄτης παναλώτου.

Διὰ τοῦ ξένων μέγαν αἰδοῦμαι,
tὸν τάδε πράξαντ', ἐπὶ Ἀλεξάνδρῃ
τεῖνοντα πάλαι τόξον, ὅπως ἄν
μήτε πρὸ καυροῦ μήθ' ὑπὲρ ἄστρων
βελος ἡλίθιων σκήψειν.

Διὸς πλαγών ἔχουσιν ἑπείν.

πάρεστι τούτῳ γ' ἐξικενῶσαι.
ἐπραξέν, ὡς ἐκραίνειν.
οὐκ ἐξα τῆς θεοῦ βροτῶν
ἀξιοῦσθαι μέλειν,
ὅσοις ἀδίκτων χάρις
πατοθῇ, ὁ δ' οὐκ εὐσεβής.

πέφανται δ' ἐγγόνους
ἀτολμήτων Ἁρη
πνεύσων μεῖκον ἡ δικαιώς,

φλεώντων δομάτων ὑπέρφευ
ὑπὲρ τὸ βέλτιστον. ἔστω δ' ἀπή-

μαντοῦ, ὅστε κἀπαρκεῖν
ἐν πραπίδων λαχύντα.

οὐ γὰρ ἔστιν ἔπαλξις
πλούτου πρὸς κόρον ἄνδρὶ

λακτίσατε μέγαν δίκας
βομοῦ εἰς ἀφάνειαν.

C
ΑΙΣΧΥΛΟΥ

βιάται δ' ἀ τάλαναι πειθώ,  
προβουλότασις ἀφερτος ἀτας.  
ἀκος δὲ παμμάταιον.  
οὐκ ἐκρύφθη, πρέπει δὲ, φῶς  
ἀνολαμπέσ, σίνος.  
κακοῦ δὲ χαλκοῦ τρόπον,  
τρίβω τε καὶ προσβολαῖς  
μελαμπαγής πέλει  
δικαιοθεῖς, ἐπεὶ  
διόκει παῖς ποταμὸν ὄρνων,  
πόλει πρόστριμμ' ἀφερτον ἐνθεῖς.  
λέγαν δ' ἀκούει μὲν οὕτις θεών.  
τὸν δ' ἐπιστροφον τῶνδε  
φῶτ' ἄδικον καθαιρεῖ.  
οίωσ καὶ Πάρις, ἐλθὼν  
eis δόμων τῶν Ἀτρείδαν,  
ὥσχυν ἥσιέν τράπε-  
ζαν κλοπαίσι γυναικός.

λιποῦσα δ' ἀντοίσιν ἀσπίστορας  
κλόνους, λογχίμους τε καὶ ναυβάτας ὁπλισμοὺς,  
ἀγονάτα τ' ἀντίφερνον Ἰλίῳ φθοράν,  
βέβαιεν ῥίμφα διὰ πυλῶν,  
ἀτλητα τράσσα· πολλά δ' ἐστενων  
tάδ' ἐννέαντον δόμων προφητα.  
Ἰὼ, ἴδω δῶμα, δῶμα, καὶ πρόμοι.  
ἵδω λέχος, καὶ στίβοι φιλάνορες.  
πάρεστι σιγάσ', ἀτιμος, ἀλογοδορος,  
ἀδιστός ἀφεμένων ἰδείς.  
pόθω δ' ὑπερποντίας
ΑΓΑΜΕΜΝΩΝ.

φάσμα δοξεῖ δόμων ἀνάστησιν·
εὐμάρειαν δὲ κολοσσῶν
ἐχθείς χάρις ἀνδρῶν
ὁμμάτων δὲ ἐν ἀχρώματις
ἐφέρει πάσα 'Αφροδίτα.

ἀνειρόφαντοι δὲ πνευμόνοις
πάρεσι δοξαὶ φέρονται χάριν ματαιάν.
μάταιν γὰρ, ἐν' ἄν ἐσθλὰ τις δοκῶν ὁρῶν,
παραλλάξασα διὰ χερῶν
βέβαιαν ὀψις οὐ μεθύστερον
πτεροῖς ὀπαδοῖς ὑπὸνου κελεύθεροι.

τὰ μὲν καὶ' αἰκόνισ εἰρ' ἑστίαι ἄχη
τὰ' ἐστὶ, καὶ τὸν ὑπερβατωτέρα.

τὸ πᾶν δ' ἀφ' 'Ελλάδος αἰας συνορμένος
πένθεια τηθικάρδιος
δόμων ἐκάστου πρέπει.

πολλὰ γοῦν θυγανὴν πρὸς ἦπαρ
οὕς μὲν γάρ τις ἐπεμψεν
οἰδεν, ἀντὶ δὲ φωτῶν.

τεῦχη καὶ σποδὸς εἰς ἐκάστου
dόμων ἀφικνεῖται.

ὁ χρυσαμοιβὸς δ' Ἀρης σωμάτων,
καὶ ταλαντῶν ἐν μάχῃ διορὸς,
πυροθεῖν ἐξ Ἰλίου φίλουσι
πέμπτει βαρὺ ψῆγμα δυσδάκρυτον,
ἀντίνωρος σποδὸς γεμίζων
λέβητας εὐθέτους.

στένωσι δ' εὖ λέγοντες ἀνθρα
tὸν μὲν, ὡς μάχης ἱδρυ.

c Ω
ΑΙΣΧΥΛΟΥ

τὸν ὅ', ἐν φοναὶς καλῶς πεσόντ' ἀλ-
λοτρίας διὰ γυναικός.

τάδε στίγα τις βαίξει.

φθονερὸν ὅ' ὑπ' ἄλγος ἔρπει

προδίκοις Ἀτρείδαις.

οἱ ὅ' αὐτὸν περὶ τεῖχος

θήκας Ἰλιάδος γάς

εὐμορφοι κατέχουσιν' ἐχ-

θρα' ὅ' ἔχουται ἐκρυψεν.

βαρεία ὅ' ἀστῶν φάτις ἔσσιν κότῳ' ἀντ. γ'.

δημοκράτουν ὅ' ἀρᾶς τίνει χρέος.

μένει ὅ' ἀκοῦσαί τί μου μέριμνα

νυκτηρεῖς. τῶν πολυκτόνων γὰρ

οὐκ ἄσκοποι θεοὶ· κελαι-

ναι ὅ' Ἑρμίνης χρόνῳ

τυχηρὸν ὅντ' ἄνευ δίκαι

παλιντυχῇ τριβῆ βίου

τιθείσ' ἀμαυρόν, ἐν ὅ' αἰώνοις

τελέθουσα οὕτις ἀλκᾶ.

τὸ ὅ' ὑπερκότως κλύειν εἰ

βαρὺ. βάλλεται γὰρ ὅσοις

Διόθεν κεραυνός.

κρίνω ὅ' ἀφθονον ὀλβον.

μήτ' ἐξὶν πτολυπόρθης,

μήτ' ὅνυν αὐτὸς ἄλοιο ὑπ' ἄλ-

λων βίον κατίδοιμι.

πυρὸς ὅ' ὑπ' εὐαγγέλου πόλιν διή-

ἐπωδός.

κεὶ θὸὰ βαίξει· εἰ ὅ' ἐπηρτύμως,

τίς οἴδειν, ἢ τοι θεῖον ἐστι μὴ ψύθος;
ΑΓΑΜΕΜΝΩΝ.

τὸς ὀδὴν παιδῶς, ἡ φρενῶν κεκομένος,
φλογὸς παραγγέλμασιν νέοις πυρω-
θέντα καρδιὰν, ἐπειτ' ἀλλαγῇ λόγου καμεῖν;
γυναικὸς αἰχμὰ πρέπει,
πρὸ τοῦ φανέρος χάριν ξυναίνεσαι.
πιθανὸς ἄγαν ὁ θῆλυς ὅρος ἐπινέμεται
tαχύτερος' ἀλλὰ ταχύμορφον
γυναικοκήρυκτον ὀλλυται κλέος.

ΚΛ. τάχ' εἰσόμεθα λαμπάδων φασθόρων
φρυκτορίων τε καὶ πυρὸς παραλλαγᾶς,
ἐὰν ὢν ἄλθεῖς, ἐὰν ὄνειράτων δίκην,
τερπνον τὸν ἐλθὼν φῶς ἐφήλωσεν φρένας.
κύρικ' ἄρ' ἀκτής τόνδ' ὅρῳ κατασκοιν κλάδοις ἐλαίας· μαρτυρεῖ δὲ μοι κάσις
πηλοῦ ξύνουρος, διψία κόνυς, τάδε,
ὡς οὔτ' ἄνως, οὔτε σοι δαίων φλόγα
ὑλῆς ὀρείας σήμανει κατιν πυρός.
ἀλλ' ἢ τὸ χαίρει μᾶλλον ἐκβάζει λέγον—
tὸν ἄντιον δὲ τοιοῦ ἀποστέργα λόγον'
ev γὰρ πρὸς ev φανεῖσi προσθήκη πέλοι.
ΧΟ. ὅστις τάδ' ἀλλως τῇ ἐπείχεται πόλει,
αὐτὸς φρενῶν καρποῦτο τὴν ἀμαρτίαν.

ΚΗΡΤΕ.

ἰὼ πατρέων οὖδας Ἀργείας χθονὸς,
δεκάτῳ σε φέργει τῷ ἀφικόμην ἔτους,
πολλῶν ῥαγεισῶν ἐλπίδων, μᾶς τυχών.
οὔ γὰρ ποτ' ἔρχουν τῇ ἐν Ἀργεία χθονὶ

c 3
ΑΙΣΧΥΛΟΥ

θανών μεθέξειν φιλτάτου τάφου μέρος.
νῦν χαίρε μὲν χθόν, χαίρε δ' ἡλίου φῶς,
ἵπτατος τε χώρας Ζεώς, ὁ Πυθιός τ' ἀναξ,
τόξου ἑατόν μηκέτ' εἰς ἡμᾶς βέλην·
ἀλις παρὰ Σκάμανδρον ἦλθ' ἀνάρων·
νῦν δ' αὕτε σωτὴρ ἵσθι καὶ παἰδονίος,
ἀναξ' Ἀπολλων. τούς τ' ἀγωνίους θεοὺς
πάντας προσαναθή, τὸν τ' ἐμὸν τιμάρον

Ἐρμῆν, φίλων κήρυκα, κηρύκων σέβας,
ἱρως τε τοὺς πέμψαντας, ευμενεῖς πάλιν
στρατοὺν δέχεσθαι τὸν λειεμένου δοροῦ.
ἰω μέλαθρα βασιλέων, φίλαι στέγαι,
σεμνοι τε θάκοι, δαιμονές τ' ἀντήλιοι·

εἴ που πάλαι, φαιδροῦσι τοιοῦτ' ὕμμασι
δέξασθε κόσμῳ βασιλέα πολλῷ χρόνῳ.

ἡκε γὰρ ὑμῖν φῶς ἐν εὐφρόνῃ φέρων,
καὶ τούσδ' ἀπασί κοινοῦ, Ἀγαμέμνων ἀναξ.

ἀλλ' εἴ νυν ἀσπάσασθε, καὶ γὰρ οὗν πρέπει,

Τροίαν κατασκάψαντα τοῦ δυσηφόρου
Δίὸς μακέλλη, τῇ κατείργασται τέδον.

βωμοὶ δ' ἀιστοί καὶ θεῶν ἱδρύματα,
καὶ στέρμα πάσης ἔξαπολλυται χθονός.

τοιώδες Τροία περιβαλὼν ξεκτήριον
ἀναξ' Ἀτρείδης πρέσβυς, εὐδαίμον ἀνήρ,

ἡκε, τίσθαι δ' ἀξιότατος βροτῶν
τῶν νῦν. Πάρις γὰρ, οὐτε συντελὴς πόλις,

ἐξεύχεται τὸ δράμα τοῦ πάθους πλέον.

οφλῶν γὰρ ἀρταγής τε καὶ κλοπῆς δίκην,

τοῦ ῥωσίου θ' ἢμαρτε, καὶ πανόλθρον

αὐτόχθονον πατρὸφόν ἔθρισεν δόμον.
ΑΓΑΜΕΜΝΩΝ.

διπλά δ' έτισεν Πριαμίδων θαμάρτια.

ΧΟ. κήρυξ Άχαιών, χαίρε, τὼν ἀπὸ στρατοῦ.

ΚΗ. χαίρω: τεθνάναι δ' οὐκ ἔτ' ἀντεροθεϊς.

ΧΟ. ἔρως πατρῴας τῇσδε γῆς σ' ἐγύμνασεν;

ΚΗ. οὕτω ἐνδικρύειν γ' ὁμολογείς χαρᾶς ὑπό.

ΧΟ. τερπνής ἢρ' ἦτε τῆσδ' ἐπίθεσιν νόσου.

ΚΗ. πῶς δή διδαϑθείς τούδε δεσπόζων λόγου;

ΧΟ. τῶν ἀντερῶντων ἰμέρῳ πεπληγμένως.

ΚΗ. ποθεῖν ποθοῦντα τῆνδε γῆν στρατοῦ λέγεις;

ΧΟ. ὃς πόλλα ἀμαράσ ἐκ φρειός μ' ἀναστέναιν.

ΚΗ. πόθεν τὸ δύσφρον τοῦτ' ἐπῆν, στῦγος στρατὸ;

ΧΟ. πάλαι τὸ σιγάν φάρμακον βλάβης ἤξω.

ΚΗ. καὶ πῶς; ἀπόντων κοιράνων ἐτερεῖς τιμᾶς;

ΧΟ. ὃς νῦν τὸ σῶν δῆ, καὶ θανεῖν πολλή χάρις.

ΚΗ. εὖ γὰρ πέπρακτοι. ταύτα δ' ἐν πολλῷ χρόνῳ

τὰ μὲν τὶς εὖ λέγειεν εὐπετῶν ἔχειν,

τὰ δ' ἀντε κατίμομφα. τὶς δὲ, πλὴν θεῶν,

ἀπαντ' ἀπήμων τὸν δ' αἰώνοις χρόνου;

μόχθους γὰρ εἰ λέγομι καὶ δυσαυλίας,

σταρνάς παρήξεις καὶ κακοστρώτους,—τὶ δ' οὖ

στένοντες, οὐ λαχόντες ἡματος μέρος;

τὰ δ' ἀντε χέρσοι καὶ προσήν, πλέον στῦγος;

εὖνα γὰρ ἦσαν δὴν πρὸς τείχεσιν

ἐξ οὐρανοῦ γὰρ κάπο γῆς λειμώναι

δρόσωι κατεψεκάζων, ἐμπεδον σῖνος

ἐσθημάτων, τιθείτες ἐνθηρον τρίχα.

χειμῶνα δ' εἰ λέγοι τις οἰωνοκτόνων,

οἷον παρεῖχ' ἀφετον Ἰδαῖα χῶν,

ἡ θάλπτος, εὖτε πόντος ἐν μεσημβρωναίς

κοίταις ἀκύμων νημέοις εὐδοι πεσὼν—

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ΑΙΣΧΥΛΟΥ

τί ταῦτα πενθεῖν δεῖ; παροίχεται πόνος· παροίχεται δὲ, τοῦτο μὲν τεθνηκόσων τὸ μῆτρος' άθδις μηδ' ἀναστήναι μέλειν.

τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν,
τὸν ζώντα δ' ἀλγεῖν χρῆ τύχῃς παλιγκότου;
καὶ πολλὰ χαίρειν ἑμιφοράς καταξαῖ.

ἡμῖν δὲ τοῖς λοιποῖν Ἀργείων στρατοῦ
νυκτὶ τὸ κέρδος, πῆμα δ' οὐκ ἀντιρρέτει
ὡς κομπάσαι τὸδ' εἰκὸς ἦλιον φαίει
ὑπὲρ βαλασσῆς καὶ χθονὸς ποτωμένων·

Τροιάν ἐλόντες δήποτ', Ἀργείων στόλος
θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα
dόμως ἐπασσάλευσαν ἀρχαῖον γάνος.

toιαῦτα χρῆ κλίνοντας εὐλογεῖν πόλιν
καὶ τοὺς στρατηγοὺς· καὶ χάρις τιμήσεται

Διὸς τάδ' ἐκπράξασα· πάντ' ἔχεις λόγον.

ΧΟ. νυκώμενος λόγοισιν οὐκ ἀναίνομαι·
οἱ γὰρ ἠβὰ τοῖς γέρουσιν ἐν μαθεῖν.

δόμως δὲ ταῦτα καὶ Κλυταιμνῆστρα μέλειν
εἰκὸς μάλιστα, σὺν δὲ πλουτίζειν ἐμέ.

ΚΛ. ἀνωλόλυξα μὲν πάλαι χαρᾶς ὑπο,

ὅτε ἦλθος ἐν πρώτοις νύχιοι ἄγγελοι πυρὸς,

φράξων ἀλωσιν Ἰλίου τ' ἀνάστασιν.

καὶ τὶς μ' ἐνύπτων εἴπε, Φρυκτώρων διὰ

πεισθείσα, Τροιάν νῦν πεπορθήσεθα δοκεῖσ·

ἡ κάρτα πρὸς γυναῖκας, αἴρεσθαι κέαρ.

λόγοις τοιούτοις πλαγκτὸς οὐδ' ἐφαίνομην·

ὀμοὶ δ' ἔθνοι καὶ γυναικεῖο νόμιμο

ολολυγμὸν ἄλλος ἀλλοθεν κατὰ πτόλιν

ἐλασκον, εὐφημοῦντες ἐν θεῶν ἐδραίωσ
ΑΓΑΜΕΜΝΩΝ.

θυηφάγον κομιώντες ευώδη φλόγα.
καὶ νῦν τὰ μάσσω μὲν τί δεῖ σε ἐμοὶ λέγειν;
ἀνάκτος αὐτοῦ πάντα πεύχομαι λόγον.

580 ὡς ὁ ἄριστα τῶν ἐμὸν αἰδοῖν πόσιν
απεύσω πάλιν μολόντα δέξασθαι. τὸ γὰρ
γυναῖκα τοῦτον φέγγος ἦδιον δρακέων,
ἀπὸ στρατείας ἄνδρα σωσάντος θεοῦ,
πύλας ἀνοίξαι; ταυτ' ἀπάγγειλον πόσει:

585 ἤκειν ὡς τάχιστ', ἔρασμον πόλει,
γυναῖκα πιστὴν δ' ἐν δόμοις εὐροὶ μολῶν,
οἷς περ ὅν ἔλεπτε, δωμάτων κύλα
ἐσθλὴν ἐκέινον, πολεμίων των δύσφροσιν,
καὶ τάλλῳ ὀμοῖαν πάντα, σπαντήριον

590 οὖν δὲν διαφθέρασαν ἐν μῆκε χρόνου.
οὐκ οίδα τέρψιν οὐδ' ἐπίθυμον φάτω
Ἀλλος πρὸς ἄνδρος μᾶλλον ἦ χαλκοῦ βαφάς.

KH. τοιώσθ' ὁ κόμπος, τῆς ἄληθείας γέμων,
οὐκ αἰσχρὸς ὡς γυναῖκι γενναίᾳ λακείν.

595 XO. αὕτη μὲν οὕτως ἔπε οὐράνωντι σου
τορούσιν ἔργονεύσων εὐπρεπῶς λόγον.
αὐ δ' εἰπε, κήρυξ. Μενέλαων δὲ πεύχομαι,
εἰ νόστιμοι γε καὶ σεσωσμένοι πάλιν

600 ἤξει σὺν υἱῶν, τῆσθε γῆς φίλοιν κράτος.

KH. οὐκ ἐσθ' ὡς Λέξαμοι τὰ φευγὴ καλά
ἐς τὸν πολὺν φίλοισι καρπὸσθαι χρόνον.
XO. πῶς δὴ γὰρ εἰπὼν καδαν τάληθν τόχον;
σχεθέντα δ', οὐκ εὐκρυπτα γίγνεται τάδε.

605 KH. ἄνθρωπον τοσοῦτος ἐξ Ἀχαϊκοῦ στρατοῦ,
αὐτὸς τε καὶ τὸ πλοῖον; οὐ φευγὴ λέγω.
XO. πάτεροι ἀναχθεῖσι ἐμφανῶς ἐξ Ἱλίου,
ΑΙΣΧΥΛΟΥ

ἡ χείμα, κοινῶν ἄχθος, ἦρπασε στρατοῦ;
KH. ἐκυρεῖν, ὡστε τοξύτης ἄκρος, σκοποῦ·
μακρὸν δὲ πήμα συντόμως ἐφημίως.

† XO. πότερα γὰρ αὐτοῦ ζωντος, ἡ τεθνηκότος
φάτις πρὸς ἀλλων ναυτίλων ἐκλήκτης;
KH. οὐκ οὐδὲν οὐδεὶς ὦστ' ἀπαγγέλειλα τορώς,
πλὴν τοῦ τρέφοντος ἥλιον χθονὸς φύσιν.

XO. πῶς γὰρ λέγεις χειμῶνα ναυτικὸ στρατοῦ
· ἐλθεῖν τελευτήσατι τε, δαιμόνων κότως;
KH. εὐφημιον ἡμαρ όλο πρέπει κακαγγέλο
γλώσσῃ μιαίνεις χορίς ἡ τιμῇ θεῶν.
ὅταν δ' ἀπευκτὰ πήματ' ἄγγελος πόλει
στυγνῷ προσώπῳ πτωσίμου στρατοῦ φέρῃ,
πόλει μὲν ἐλκὸς ἐν τῷ δήμῳ τυχεῖν,
pολλοὺς δὲ πολλῶν ἐξαγισθέντας δόμων
ἀνδρᾶς διπλῆ μάστιγι, τὴν Ἀρης φιλεῖ,
dιόλογον ἄτην, φοινίαν ξυνορίδα;
τοιοῦτο μέντοι πημάτων σεσαγμένω,

πρέπει λέγειν παϊνάνα τόνδ' Ἔρμηνων
σατυρίων δὲ πραγμάτων εὐάγγελον
ηκοντα πρὸς χαίρουσαν εὖστοι πόλιν—
πῶς κεδαὶ τοὺς κακοίς συμμίξω, λέγων

χειμῶν Ἀχαίων οὐκ ἀμήντων θεῶς;

ἐπινόμοσαν γὰρ, ὡστε ἐκθιστοὶ τὸ πρῶν,
πῦρ καὶ θάλασσα, καὶ τὰ πῦρ᾽ ἐδειξάτην,
φθείρωτε τὸν δύστην Ἄργειῶν στρατοῦ.
ἐν νυκτὶ δυσκύμαντα δ' ἄρωρει κακά:


νώς γὰρ πρὸς ἀλλήλῃς Ἐρήμιας πνοαὶ
ηρεικοῦν· αἰ δὲ, κεροτυπούμεναι βία
χειμῶν τυφώ σὺν ζάλη τ' ὁμβροκτύπῳ,
ἀγαμέμνων.

φοντ' ἀφαντοί, ποιμένος κακοῦ στρόβιλος.
ἐπεὶ δ' ἀνήλθε λαμπρὸν ἡλίου φάος,
ὁρῶμεν ἀνδρόν τελαγος Ἀἴγαιον νεκροῖς
ἀνδρῶν Ἀχαίον ναυτικὸν τ' ἑρεπίων.
ἡμᾶς γε μὲν δὴ ναίν τ', ἀκήρατον σκάφος,
ητοι τις ἐξεκλεψεν, ἦ' ἐγκάθεσατο
θεὸς τις, οὐκ ἀνθρώπος, οἶκος θεῶν.
Τύχη δὲ σωτήρ ναίν θέλων' ἑφέξετο,
ὡς μήτ' ἐν ὀρμῷ κύματος κάλυπ ἔχειν,
μήτ' ἐξοικεῖσαι πρὸς κραταίειν χθόνα,
ἐπειτα δ' ἀδην πόντιον πεφυγότες,
λευκών κατ' ἡμαρ, οὐ πεποιθότες τύχῃ,
ἐβουκολοῦμεν φροντίσουν νέον πάθος.
στρατοῦ καμόντος καὶ κακῶς σποδουμένου.
καὶ νῦν ἐκεῖνον εἰ τις ἑστιν ἐμπνευων,
λέγονσιν ἡμᾶς ὡς ἀλολότασ᾽ τε μή;
ἡμεῖς τ' ἐκεῖνος ταύτ' ἔχειν δοξάζομεν.
γένοιτο δ' ὃς ἀριστα' Μενέλεων γὰρ οὖν
πρῶτον τε καὶ μάλιστα προσδόκα μολεῦς,
εἰ δ' οὖν τις ἀκτίς ἡλίου νυν ἱστορεῖ
καὶ ζώντα καὶ βλέποντα, μηχανάις Δίος,
οὕτω θέλοντος ἐξαναλώσας γένος,
ἐλπιὸς τις αὐτὸν πρὸς δόμους ἅξειν πάλιν.
τοσαίτ' ἀκοῦσας, ἵσθι τάληθ' κλύνων.

ΧΟ. τίς ποτ' ὄνωμαξεν ὅδ' στρ. α'.
ἐς τὸ πᾶν ἐπητύμως—
μή τις, δινών' οὖν ὄρω-
μεν, προσοικασὶ τοῦ πεπρομένου
γλώσσαν ἐν τύχῃ νέμων—
ΑΙΣΧΥΛΟΥ

τῶν δορίγαμβρον ἅμφωνεική θ'
Ἐλέναυ; ἐπεὶ πρεπόντως
ἔλενας, ἔλανδρος, ἔλεπτολις,
ἐκ τῶν ἀβρασίμων
προκαλυμμάτων ἐπελυεσέ
Ζεφύρου γίγαντος αὐρά,
πολύανδροί τε φερόσπιδεις κυναγοί
κατ᾽ ἰχνος πλάτην ἄφαντον
κελσάντων Σιμόεντος ἀκτάς
ἐπ᾽ ἀεξυφύλλους, δι᾽ ἐρυ
ἀιματόεσσαν.

'Ἰλώ ὅ ἐκ ἱδόσ ὀρ-
θόνυμον τελεσύφρον
μήνις ἡλασεν, τραπέ-
ζας ἀτίμωσιν ὑστέρος ξρόνη
καὶ ξυνεστίοι Δίος
πρασσομένα τὸ νυμφότιμον
μέλος ἐκφάτως τίοντας,
ὑμέναιον, δι᾽ τὸτ ἐπέρρεπεν
γαμβροῦσιν ἀείδειν.

μεταμανθάνουσα δ᾽ ὕμνον
Πριάμου πόλις γεραιᾶ
πολύθρηνον μέγα που στένει, κυκλήσκου-
σα Πάρω τὸν αἰνόλεκτρον,
πάμπροσθ' ἢ πολύθρηνον ἀιῶν'
ἀμφὶ πολιτὰν μέλεον
ἀμὶ ἀνατλάσα.

ἔθρεψεν δὲ λέωντα
σῖνών δόμοις ἀγάλακτον

στρ. β'. 695

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ΑΓΑΜΕΜΝΟΝ.

οὗτος ἀνήρ φιλόμαστον,
ἐν βιότοιν προτελείοις
ἀμερον, εὐφιλόπαιδα,
καὶ γεραρῶις ἐπίχαρτον.
πολέα δ’ ἔσκ’ ἐν ἀγκάλαις
νεοτρόφοι τέκνοιν δίκαπ,
φαιδρώτᾶς ποτὶ χειρὰ, σαί-
νοιν τε γαστρὸς ἀνάγκαις.
χρονοσθεὶς δ’ ἀπέδειξεν
ἐθος τὸ πρὸς γε τοκῆνοιν’
χάριν τροφῆς γὰρ ἀμείβοιν
μηλοφόνουσιν ἀγάπαν
δαίτ’ ἀκέλευστος ἔστειλεν
ἀματὶ δ’ οίκος ἐφύρην,
ἄμαχον ἄλγος οἰκέταις,
μέγα σίνως πολυκτόνοιν’
ἐκ θεοῦ δ’ ιερεύς τις ἀ-
τας δόμοις προσεθρέψθη.

παρ’ αὐτὰ δ’ ἐλθεῖν ἐσ’ Ἱλίου πόλιν
λέγοις’ ἅν φρόνημα μὲν νυσίμοιο γαλάνασθ.
ἀκασκαίων δ’ ἀγαλμα πλούτου
μαλθακὸν ὁμιμάτων βέλος,
δηξίθυμου ἐρωτὸς ἄνθος,
παρακλίνονει’, ἐπεκρανε
δὲ γάμου πικράς τελευταῖς,
δύσεδρος καὶ δυσάμιλος
συμένα Πριαμίδαις,
πομπᾷ Δίος ξενίου,
νυμφοκλαυτὸς Ἔρανος.
ΑΙΣΧΥΛΟΥ

παλαίφατος δ᾽ ἐν βροτοῖς γέρων λόγος ἀντ. γ᾽.
tέτυκται, μέγαν τελεσθέντα φωτὸς ὀλβον 726
tεκνοῦσθαι, μηδ᾽ ἀπαίδω δυνήσκειν
eκ δ᾽ ἀγαθὰς τύχας γένει 730
βλαστάνειν ἀκόρεστον οἰκῶν.
dίχα δ᾽ ἀλλων μονόφρων εἰ-
μὶ: τὸ δυσσεβὲς γὰρ ἐργον
μετὰ μὲν πλείονα τίκτει,
σφετέρα δ᾽ εἰκότα γέννα. 735
οἰκών γὰρ εὐθυδίκων
καλλίτασι πότμος ἄει.

φιλεὶ δὲ τίκτεων ὑβρις μὲν παλαιὰ
νεαῖσαν ἐν κακοῖς βροτῶν ὑβριν
τότ᾽ ἡ τόθ′, ὅτε τὸ κύριον
μόλη, νεαρὰ φάους σκότοι,
δαίμονα τε τὸν ἄμαχον, ἀπόλεμον,
ἀνίερον θράσος μελαι-
νας μελάθρος σφικά,
εἴδομέναν τοκεύσων.

Δίκα δὲ λάμπει μὲν ἐν δυσκάπτων δό-
μασιν, τὸν δ᾽ ἐναίσιμον τἴει βίον· 740
τὰ χρυσόπαστα δ᾽ ἐσθήλα σὺν
πίνῳ χερῶν παλιντρόποις
ὀμμασι λιποῦσα ὡσια προσέβα,
δύναμιν οὐ σέβουσα πλοῦ-
του παράσημον αἰνῷ· 745
πᾶν δ᾽ ἐπὶ τέρμα νομᾶ.

ἀγε δὴ, βασιλεῦ, Τροίας πολίπορθ,
ΑΓΑΜΕΜΝΩΝ.

Ατρέως γένεθλον,
πῶς σε προσέπω; πῶς σε σεβίζω,
μήδ' υπεράρας μήδ' υποκάμψας
καίρον χάριτος;
pολλοί δὲ βροτῶν τὸ δοκεῖν εἶναι
προτίσσοις δίκην παραβάντες.
tὸ δυσπραγοῦντι δὲ ἐπιστεναχεῖν
πᾶς τις ἔτοιμος, δήγμα δὲ λύπης
οὐδὲν ἐφ' ἥταρ προσικνεῖται
καὶ ξυγχαίρουσιν ὁμοιοπρεπεῖς
ἀγέλαστα πρόσωπα βιαζόμενοι.
ὅστις δ' ἀγαθὸς προβατογνώμων,
οὐκ ἔστι λαθείν όμματα φωτὸς
tὰ δοκοῦντ' εὐφρονος ἐκ διανοίας
ὑδαρεῖ σαίνεις φιλότητι.
sὺ δὲ μοι τότε μὲν, στέλλων στρατιῶν
'Ελένης ἔνεκ', ὡς γὰρ σ' ἐπικεϊσθα,
κἀρτ' ἀπομούσων ἦσθα γεγραμμένος,
οὐδ' εἰ πραπτίδων οὐκα νέμων,
θράσος ἀκούσιον
ἀνδράσι δυσικοὺς κομῆδον·
nὸν δ' οὐκ ἀπ' ἄκρας φρενὸς, οὐδ' ἀφίλος,
eὐφρον πῶλος εἰ τελέσασθαι.
γνώσει δὲ χρόνῳ διαπευθομένος
tὸν τις δικαίως καὶ τὸν ἀκαίρος
πάλιν οἰκουροῦντα πολιτῶν.

ΑΓΑΜΕΜΝΩΝ.

πρῶτον μὲν Ἀργος καὶ θεοὺς ἐγχωρίον
δίκη προσεπτείν, τοὺς ἐμοὶ μετατίτινος
νόστου, δικαίων θ’, οὖν ἐπραξάμην πόλιν
Πράμοι’ δίκας γάρ οὐκ ἀπὸ γλώσσης θεοὶ
κλύνετε, ἀνδροθνήτας Ἰλίου φθορὰς
ἐς αἰματηρὸν τεῖχος οὐ διχορρόπως
ψῆφους ἐθεότο’ τῷ δ’ ἐναντίῳ κάτει
ἐλπὶς προσήμηχε χειρὸς οὐ πληρομένῳ.
κατανῦ δ’ ἀλούσα νῦν ἔτ’ εὐσήμος πόλις.
ἀτης θύελλαι ξώσι’ συνθυγγυσκοῦσα δὲ
σποδὸς προσέμπητι πίονας πλούτου πνοάς.
τούτων θεοὶς χρὴ πολύμυστον χάριν
tινευ’ ἐπείπερ καὶ πάγος ἑπερκότους
ἐπραξάμεσθα, καὶ γυναικὸς οὐνεκα
πόλιν δημαθυνείν Ἀργείου δάκος,

ὅππου νεόσος, ἀσπιδηστρόφος λεώς,
πῦρημ’ ὀρούσας ἀμφὶ Πλειάδων δύσιν’
ὑπερθορῶν δὲ πῦργον ἀμηστής λέων,
ἄδην ἔλειξεν αἵματος τυμαικοῦ.
θεοῖς μὲν ἐξετείνα φροίμων τόδε:
τὰ δ’ ἐσ τὸ σὸν φρούνημα μεμήμηθα κλύων,
καὶ φημὶ ταύτα, καὶ ἔνιγμηγορὸν μ’ ἔχεισ.
παιροὺς γὰρ ἀνδρῶν ἐστὶ συγγενὲς τόδε,
φίλον τὸν εὐτυχοῦτ’ ἀνευ φθόνον σέβειν.
δύσφρον γὰρ ἱὸς, καρδίαν προσήμενος,
ἄχθος διπλοῖξε τῷ πεπαμένῳ νόσσῳ
τοῖς τ’ αὐτὸς αὐτοῦ πήμασι βαρύνεται,
καὶ τὸν θυραίου ὀλβῶν εἰσιορῶν στένει.
εἴδος λέγομ’ ἂν, εὖ γὰρ ἐξεπίσταμαι,
ὁμιλίας κάτοπτρον, εἰδωλον σκιάς
δοκοῦντας εἶναι κάρτα πρεμμενεῖς ἐμοί.
μόνος δ’ Ὅδυσσευς, ὄστερ οὐχ ἐκὼν ἔπλει,
ΑΓΑΜΕΜΝΩΝ.

ξενοθείς ἐτοιμος ἢν ἔμοι σειραφόρος·
εἰτ' οὖν βασιλεύτως, ἐστε καὶ ζών τοῦ δέ
λέγω. τὰ δ' ἀλλα πρὸς πόλιν τε καὶ θεοῦς,
kοινοῦ αγώνας θέντες ἐν παινήγυρει,
βουλευσόμεθα. καὶ τὸ μὲν καλῶς ἔχων,
ὅπως χρονίζοι εὐ μενεί, βουλευτέοιν·
ότι δὲ καὶ δεῖ φαρμάκων παινών,
ήτω κέαντες, ἢ τεμώντες εὐφρόνοις,
pειρασόμεθα πὴμ' ἀστρέφεσαι νόσου.
νῦν δ' εἰς μέλαθρα καὶ δόμους ἐφεστίους
ἐλθὼν θεοὺς πρῶτα δεξιώσομαι,
οὔπερ πρῶτοι πέμφαντες ἤγαγον πάλιν.
μήκες δ' ἐπέστησεν', ἐμπέδωσε μένοι.

ΚΛ. ἄνδρες πολίται, πρέσβεως Ἀργείων τόδε,
οὐκ αἰσχροῦμαι τοὺς φιλόνομοις τρόπους
λέξει πρὸς ἴμαστ' ἐν χρόνῳ δ' ἀποφθέγει
τὸ πάροδος ἀνθρώποισιν. οὐκ ἄλλου πάρα
μαθόν', ἐμαυτής δύσφορον λέξι βίων
τοσόνδ' οὕσοντερ οὕσος ἦν ὑπ' Ἰλίῳ,
τὸ μὲν γυναῖκα πρῶτον ἄρσενος δίχα
ἣνθαν δόμοις ἔρημοι, ἐκπαγόμενοι κακός,
πολλὰς κλέων νὰ κληδόνες παλιγκότοις·
καὶ τὸν μὲν ἥκει, τὸν δ' ἐπεισφέρεικακόν
κάκων ἄλλα πῆμα, λάσκοντας δόμως.
καὶ τραυμάτων μὲν εἰ τόσον ἐτύγχανεν
ἀνὴρ δ' ὦ, ὡς πρὸς οἰκον ὀνειβέτευτο
φάτας, τέτρωσε δικτύον πλέω λέγειν,
εἰ δ' ἦν τεθνήκεις, ὡς ἐπιλήδουν λόγοι,
τρισώματος τὰν Γηρυλών ὦ δεύτερος
πολλὴν ἄνωθεν, τὴν κάτω γαρ οὐ λέγω,
ΑΙΣΧΥΛΟΥ

χθονὸς τρίμορφον χλαίναν ἐξήχει λαβῶν,
ἀπαξ ἐκάστῳ καθανῶν μορφῶματι.
τοιῶν ὦ ἔκατι κληρόνων παλιγκότων,
πολλὰς ἀνωθὲν ἀρτάνας ἐμῆς δέρης
ἐλυσαν ἄλλοι πρὸς βιαν λελημένης.

ἐκ τῶν δὲ τοι ταῖς ἐνθάδε οὐ παραστατεῖ,
ἐμῶν τε καὶ σῶν κύριοι πιστευμάτων,
ὡς χρῆν, Ὁρέστης, μηδὲ θαυμάσῃς τόδε.

tréfei γὰρ αὐτῶν εἰμενής δορύξενοι,
Στρόφιος ὁ Φωκεύς, ἀμφίλεκτα πήματα
ἐμοὶ προφωνῶν, τὸν θ᾽ ἰπ' Ἰλίῳ σέθεν
κίνδυνον, εἴ τε δημοθρῶν ἀναρχία
βουλῆν καταρρήψειν, ὡστε σύγγονον

βροτοῖσι τὸν πεσόντα λακτίσαι πλέον.

τοιάδε μὲν τοι σκῆψις οὐ δόλον φέρει.
ἐμοι γε μὲν δὴ κλαμάτων ἐπισήσωτοι
πηγαί κατεσβήκασιν, οὐδὲ ἐν σταγών.

ἐν ὑψικοῖο ὦ ὄμμασι βλάβας ἔχω,

τὰς ἀμφὶ σοι κλαίονσα λαμπτηρονχίας

ἀπημελήτους αἰεν. ἐν ὦ ὄνειρασιν,
λεπταῖς ὑπάι κόνωπος ἔξγηγειρόμην
ῥηταῖς βοῦστοτοις, ἀμφὶ σοι πάθη

ὁρῶσα πλεῖο τοῦ ἅγνεύδοντος χρόνου.

νῦν ταύτα πάντα τλάσο ἄπενθῆτοι φρένι

λέγομι. ἂν ἄλλη τοῦτοῦ τῶν σταθμῶν κύνα,

σωτῆρα ντός πρότον, ὕψηλης στέγης

στύλον ποδῆρη, μονογενὲς τέκνων πατρὶ,

καὶ γῆν φανεῖσαν ναυτίδοις παρ' ἐλπίδα,
κάλλιστον ἡμαρ εἰσιδεῖν ἐκ χείματος,

ὅδοιπόροι διψῶντι πηγαίον ρέος.
τερπνὸν δὲ τάναγκαιον ἐκφυγεῖν ἀπαν. 
τοιοῦδε τοῦ νυν ἄξιοι προσφθέγμασιν.
φθόνος δ’ ἀπέστωσ· πολλὰ γὰρ τὰ πρὶν κακὰ ἧμειχόμεσθα· νῦν δ’ ἐμοὶ, φίλοι κάρα, ἐκβαιν’ ἀπῆλθος τῆσδε, μὴ χαμαί τιθεῖς τὸν σοῦ πόδ’, ὥ ’ναξ, Ἰλίου πορθήτορα.
δμωαι, τί μέλλεθ’, αἰς ἐπέσταλται τέλος πέδου κελεύθου στροφυνύμαι πετάζομαις; εὐθὺς γενέσθω πορφυρόστρωτος πόρος, ἐς δοῦμ’ ἀελπτον ὡς ἂν ἤγηται δίκη.
τὰ δ’ ἄλλα φροντίς, οὐχ ὑπνὸ νυκώμενη, θήσει δικαίως σὺν θεοίς εἰμαρμένα.

ἈΓ. Δάδας γένεθλον, δομάτων ἐμὸν φύλαξ,
ἀποσυγια μὲν ἔπισι εἰκότος ἐμὴ;
μακρὰν γὰρ ἐξέτεινα· ἀλλ’ ἐνασίμοις
ἀοῖν, παρ’ ἄλλουν χρῆ τὸ ἐρχεσθαι γέρας.
καὶ πάλλα, μὴ γυναῖκος ἐν τρόποις ἐμὲ ἀβρυνε, μηδὲ, βαρβάρου φοιτὸς δίκην,
χαμαπτέτεσ βάδαμα προσχάνης ἐμοὶ
μὴ ἐμαυτῆς στρώῳς ἐπίθεθον πόρον
τίθει. θεοὺς τοῖς τοῖσδε τιμαλφείων χρεῶν·
ἐν ποικίλοις δὲ θυτῶν οῦτα κάλλεσιν
βαίνειν, ἐμοὶ μὲν οὐδαμῶς ἄνευ φόβου.
λέγοι κατ’ ἀνδρα, μὴ θεοῖς, σέβειν ἐμὲ.
χορίς ποδοφήστρων θεοὶ καὶ τῶν ποικίλων
κληθῶν ἄντεί· καὶ τὸ μὴ κακῶς φρονεῖν,
θεοῦ μέγιστον δώρων. ὅλβισται δὲ χρῆ
βίων τελευτήσαντ’ ἐν εὐερεῖοι φίλη.
eἰ πάντα δ’ ὅσ πράσσομι ἂν, εὐθαρσῆς ἔγω.

ΚΛ. καὶ μὴν τοῦ εἰπε’ μὴ παρὰ γνώμην ἐμοὶ.

D 2
ΑΓ. γνώμην μὲν ἦσθι μὴ διαφθεροῦντ’ ἐμὲ.
ΚΛ. εὖξω θεοῖς δείσας ἂν ὧδ᾽ ἔρθων τάδε.
ΑΓ. ἔστερ τις, εἰδῶς γ’ εὖ τόδ’ ἐξεῖπον τέλος.
ΚΛ. τὶ δ’ ἂν δοκεί σοι Πρίμος, εἰ τάδ’ ἦνοιεν ᾧ;
ΑΓ. ἐν ποικίλοις ἂν κάρτα μοι βῆναι δοκεί.
ΚΛ. μὴ νυν τὸν ἀνθρώπειον αἰδεοθῆς ψόγον.
ΑΓ. φήμη γε μέντοι δημόθρους μέγα σθένει.
ΚΛ. ὁ δ’ ἀφθάνητος γ’ οὐκ ἐπίζηλος πέλει.
ΑΓ. οὐ τοί γυναικὸς ἐστιν ἴμελρεις μάχης.
ΚΛ. τοῖς δ’ ὀλβίοις γε καὶ τὸ νυκάσθαι πρέπειε.
ΑΓ. ἡ καὶ σὺ νίκην τίν’ δήρος τίες ᾧ;
ΚΛ. πιθοῦ κράτος μέντοι πάρες γ’ ἐκὼν ἐμοί.
ΑΓ. ἀλλ’ εἰ δοκεῖ σοι ταῦθ’, ὑπαί τις ἄρθυλας
λύοι τάχος, πρόδουλον ἐμβασίν ποδός,
σὺν τοῦτ’ ἐμ’ ἐμβαίνονθ’ ἀλουργέσιοι θεῶν
μὴ τις πρόσωθεν ὁμματος βάλοι φθόνος.
πολλὴ γὰρ αἰγὸς σωματοφθορεῖς ποσὴ
φθείροντα πλούτον ἀργυρωνήτους θ’ ύφας.
τούτων μὲν οὕτως τὴν ξένην δὲ πρευμνῶν
τήν χάκομίζε. τὸν κρατοῦντα μαλθακῶς
θεὸς πρόσωθεν εὐμενῶς προσδέρκησαι.
ἐκὼν γὰρ οὐδὲς δουλῶς χρῆται ξυγοὶ.
αὖτ’ δὲ, πολλῶν χρημάτων ἔξαρπεν
ἄνθος, στρατοῦ δάρμη, ἐμοὶ ξυνεσπετο.
ἐπεὶ δ’ ἄκουες σου κατεστραμμαί τάδε,
ἐμ’ ἂς δόμων μέλαθρα πορφύρας πατῶν.
ΚΛ. ἐστιν θάλασσα—τίς δ’ νῦν κατασβέσει ᾧ;
τρέφουσα πολλῆς πορφύρας ἰαράγυρνον
κηκίδα παγκαίνιστον, εἰμάτων βαφάς.
οίκος δ’ ὑπάρχει τάνδε σὺν θεοῖς, ἀναξ.
ΑΓΑΜΕΜΝΩΝ.

ἔχειν' πένθεσθαι δ' οὐκ ἐπίσταται δόμος. τολλῶν παθημών δ' εἰμάτων ἀν εὐξάμην, δόμοις προϊνεχθέντος ἐν χρηστηρίω, ψυχῆς κόμιστρα τῆς δὲ μηχανωμένη.

ρίζης γὰρ οὐσίας, φυλλῶς ἵκετ' ἐς δόμους, σκιῶν ὑπερτείνασα Σειρίου κυνός.

καὶ σοῦ μολὸντος δωματίτιν ἐστίν, θάλπος μὲν ἐν χειμῶνι σημαίνεις μολὼν· ὅταν δὲ τεύχῃ Ζεὺς τ᾽ ἀπ᾽ ὀμφακός πικρᾶς οἰνοῦ, τότε ἤδη ψύχος ἐν δόμοις πέλει, ἀνδρὸς τελείου δομῇ ἐσπυρωφομένου.

Ζεῦς, Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει· μέλοι δὲ τοι σοὶ τῶν πέρ ἀν μέλλῃς τελεῖν.

ΧΩ. τίπτε μοι τὸν ἐμπέθως στρ. α'.

δείγμα προστατήριον 945

καρδίας τερασκόπου ποιτᾶται,
μαντιπολεῖ δ' ἀκέλευστος, ἀμωβὸς ἀοίδα,
οὐδ' ἀπτωτύτας, δίκαν
δυσκρίτων ὀνειράτων,
θάρσος εὐτίθες ζει

φρενὸς φίλον θρόνου; χρόνος δ' ἐπεὶ
προμνησίων ξυνεμβολαῖς
ψαμμίας ἀκτάς παρῆ-
βητευν, ἐνθ' ὕπ' Ἰλιον
ἀρτο, ναυβάτας στρατός.

πεύθυμα δ' ἀπ' ὀμμάτων
νόστου, αὐτὸμαρτυς ὁν·
τὸν δ' ἀπελ λύμα ὄμοις ὑμικδέι

θρίνου Ἐρμύνος αὐτοδίδακτος ἐσώθεν
θυμός, οὐ τὸ πᾶν ἔχον 960.
ΑΙΣΧΥΛΟΥ

ἐλπίδος φίλον θράσος.
σπλάγχνα δ' οὕτι ματάξει,
πρὸς ἐνδίκους φρεσίν τελεσφόροις
dίνας κυκλούμενον κέαρ.
eὐχομαι δὲ τάθ' ἐξ ἐμᾶς
éλπίδος ψύθη πεσεῖν
ἔσ τὸ μὴ τελεσφόρον.

μᾶλα γέ τοι τὸ τὰς πολλὰς ὕγιείας
ἀκόρεστον * τέρμα· νόσος γὰρ
γεῖτων ὁμόταιχος ἐρείδει,
καὶ πότμοι εὐθυπορῶν
ἀνδρὸς * * * * *
* * ἐπαισμεν ἀφαντον ἔμα.
καὶ τὸ μὲν πρὸ χρημάτων
κτησίων ὁκνός βαλὼν
σφυνδώνας ἀπ' εὐμέτρου,
οὐκ ἐδών πρόπας δόμος,
πημονᾶς γέμων ἄγαν,
οὐδ' ἐπόντυσε σκάφως.

πολλὰ τοι τὸ δόσις

ἐκ Δίως ἀμφιλαφησ τε καὶ ἐξ ἀλόκων ἐπετεῖαν
νήστων ὀλεστε νόσον.

τὸ δ' ἐπὶ γὰν ἀπαξ πεσοῦν θανάσιμοιν ἀντ. β'.
προπάροιθ ἀνδρὸς μέλαν αἴμα τὶς ἄν
πάλιν ἀγκαλέσαιε ἐπετείδων;

οὐδὲ τὸν ὀρθοδαῖ
τῶν φθιμένων ἀνέγει
Zeús ἄν ἐπανευθὲν ἐπ' εὐλαβεία.
ΑΓΑΜΕΜΝΩΝ.

εἰ δὲ μὴ τεταγμένα
μοῖρα μοῖραν ἐκ θεῶν
ἐφίγγε μὴ πλέον φέρειν,
προφθάσασα καρδία
γλῶσσαν ἄν τάδ' ἐξέχει.
νῦν δ' ὑπὸ σκότω βρέμει
θυμαλγήσε τε, καὶ
οὐδὲν ἐπελπομένα ποτὲ καίριον ἐκτολυπεῦσεν,
ζωτυρομένας φρενός.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

εἴσω κομίζου καὶ σύ· Κασάνδραν λέγω·
ἐπεί σ' ἔθηκε Ζεῦς ἀμμυρίτης δόμοις
κοινωνοῦ εἶναι χερνίζων, πολλῶν μέτα
δούλων, σταθείσαν κτησίου βωμοῦ πέλασ.
ἐκβαίν' ἀπ' Ἴνα πόλις· μηδ' ὑπερφρόνει.
καὶ παῖδα γάρ τοι φασῖν 'Ἀλκιμήνης ποτὲ
πράθεινα τλήναι, καὶ ἤγαγον θειεῖν βία.
εἰ δ' οὖν ἀναγκὴ τῆς ἐπιρρέουσα τύχης,
ἀρχαιοπλούτων δεσποτῶν πολλῆς χαρίς·
όι δ', οὕτω ἐλπίζωντες, ἡμῖνα καλός,
ὁμοί τε δούλωι πάντα καὶ παρὰ στάθμην.
ἐξεῖσ παρ' ἵμων διὰ περ νομίζεται.

Χ.Ο. σοὶ τοι λέγουσα παύεται σαφῆ λόγον.

ἐντὸς δ' ἄν οὖσα μορσίμων ἀγρευμάτων,
πείθοι ἄν, εἰ πείθοι· ἀπειθοῦσι δ' ἴσως.

ΚΛ. ἀλλ' εἴπερ ἐστὶ μὴ, χελιδώνοις δίκην,
ἀγνώτα φωνὴν βάρβαρον κεκτημείνη,
ἐστω φρενόν λέγουσα πείθω μν ὁμόν.

Χ.Ο. ἐπού· τὰ λέγεα τῶν παρεστάτων λέγει.
ΑΙΣΧΥΛΟΥ

πείθουν, λυποῦσα τόν δ' ἀμαξήρηθη θρόνον.

ΚΛ. οὗ τοι θυραίαν τήνδ' ἐμοὶ σχολὴ πάρα τρίβειν' τὰ μὲν γὰρ ἐστίας μεσομφάλου ἐστηκεν ἣδη μήλα πρὸς σφαγάς πυρὸς,

ως ὁποτ' ἐλπίζασα τήνδ' ἐξειν χάριν.

οὐ δ' εἰ τι δράσεις τῶνδε, μὴ σχολὴν τίθειν' εἰ δ', ἀξιωμικοῦ στύχα, μὴ δέχει λόγον, οὐ δ' ἀντὶ φωνῆς φράξει καρδάνι χερί.

ΧΟ. ἐρμηνεύως έσικεν ἡ ξένη τοροῦ
deúdoθαι τρόπος δὲ θηρὸς ὡς νεαρέτου.

ΚΛ. ἡ μαίνεται γε καὶ κακῶν κλύει φρενῶν,

ἡπισ λυποῦσα μὲν πόλει νεαρέτον ἤκει, χαλινών δ' ὡκ πίσταται φέρειν, πρὶν αἰματηρὸν ἔαφριξασθαι μένος.

οὐ μὴν πλέω ρίζας' ἀτμισθήσομαι.

ΧΟ. ἐκ' δ', ἐπουκτείρω γὰρ, οὐ θυμώσομαι.

ἲδ', ὡ τάλανα, τόνδ' ἐρμηνώσασ' ὦχον, εἴκοσι' ἀνάγκη τῆδε καίνησον ξυγών.

ΚΑΣΑΝΔΡΑ.

ὁτοτοστοι, τόποι, δά. στρ. α'.

ὁ' πολλον, ὁ' πολλον. 1036

ΧΟ. τί ταῦτ' ἀνωτότυχας ἀμφὶ Δοξίου;

οὐ γὰρ τοιοῦτος ἀπτε θρηνητοῦ τυχείν.

ΚΛ. Ὺτοτοστοι, τόποι, δά. ἀντ. α'.

ὁ' πολλον, ὁ' πολλον. 1040

ΧΟ. ἦδο αὐτε δυσφημοῦσα τὸν θεὸν καλεί,

οὐδὲν προσήκος' ἐν γόοις παραστατείν.

ΚΛ. "Ἀπολλον, "Ἀπολλον, στρ. β'.
ΑΓΑΜΕΜΝΩΝ.

ἀγνιάτ’, ἀπόλλων ἐμός.
ἀπόλεσας γὰρ ὦν μόλις τὸ δεύτερον. 1045

ΧΟ. χρῆσειν ἔοικεν ἀμφί τῶν αὐτῆς κακῶν.
μένει τὸ θείον, δούλαι περ ἐν φρενὶ.

ΚΑ. Ἀπόλλων, Ἀπόλλων,
ἀγνιάτ’, ἀπόλλων ἐμός.
ἀ, ποῖ ποτ’ ἡγαγέ με; πρὸς ποίαν στέγην; 1050

ΧΟ. πρὸς τὴν Ἀτρέδδον’ εἶ σὺ μῆ τὸδ’ ἐννοεῖς,
ἐγὼ λέγω σοι’ καὶ τάδ’ οὐκ ἐρέις ψύθη.

ΚΑ. ἀ ἀ’

μουσθεν μὲν οὖν, πολλὰ συνίστορα
ἀυτοφόνα κακὰ τε καρτάναι,
ἀνδρός σφαγείον, καὶ πέδων ῥαντήριον. 1055

ΧΟ. ἔοικεν εὖρις ἡ ξένη, κυνὸς δίκην,
εἶναι, ματεύει τ’ ὡν ἀνευρήσει φόνον.

ΚΑ. ἀ ἀ’

μαρτυρίασοι γὰρ τοῖσδ’ ἐπιπείδομαί,
κλαίομενα τάδε βρέφη σφαγᾶς,
ὁπτὸς τε σάρκας πρὸς πατρὸς βεβρωμένας. 1060

ΧΟ. ἦ μὲν κλέος σοῦ μαντικὸν πεπυσμένοι
ἡμεν’ προφήτας δ’ οὕτως μαστεύομεν.

ΚΑ. ἰὼ πότοι, τί ποτε μῆδεται;
τί τόδε νέων ἄχος μέγα 1065
μέγ’ ἐν δομοισι τοίσδε μῆδεται κακῶν
ἀφερτον φίλουσι,
δυσίκτων; ἀλκα δ’ ἐκάς ἀποστατεῖ.

ΧΟ. τούτων ἀμώδης εἰμι τῶν μαντευμάτων.
ἐκεῖνα δ’ ἐγών’ πώσα γὰρ πόλις βοῶ. 1070
ΑΙΣΧΥΛΟΥ

ΚΑ. ἰὼ τάλανα, τόδε γὰρ τελεῖς; ἀντ. ὅ.
τὸν ὁμοθέμιον πόσω
λοίτρουσι φαύδρυνασα—πῶς φράσσω τέλος;
τὰχος γὰρ τὸδ ἔσται.
προτείνει δὲ χείρ ἐκ χερὸς ὅρεγομένα.

ΧΟ. οὔπω ξυνήκα· νῦν γὰρ ἐξ αἰνιγμάτων
ἐπαργέμουσι θεσφάτοις ἀμηχανώ.

ΚΑ. ἐ ὅ, παπαὶ παπαῖ, τί τόδε φαίνεται;
ἡ δικτύν τι ἐ ὂ "Ἀδων.
ἀλλ' ἄρκυς ἡ ξύνευνος, ἡ ξυνατία
φόνου. στάσις δ' ἀκόρετος γένει
κατολολυζάτωθα θύματος λευσίμου.

ΧΟ. ποίαν Ἐρμύν τίνδε δόμασιν κέλει
ἐπορθάξεω; οὐ με φαύδρυνε λόγος.
ἐπὶ δὲ καρδίαν ἔδραμε κροκοβάφης
σταγῶν, ἄτε καιρία πτώσιμος
ξυνανύτει βίον δύντος αὐγαίς.

ιάλεια δ' ἀτα πέλει.

ΚΑ. ἃ ἃ. ἰδοὺ ἰδοὺ· ἀπεχε τῆς βωδὸς
τὸν ταύρον· ἐν πέπλουσιν
μελαγκέρων λαβοῦσα μηχανήματι
τύπτει· πίτυν δ' ἐν ἐνύδρο τεῦχει.

δολοφόνου λέβητος τόχαν σοὶ λέγω.

ΧΟ. οὗ κομπάζαμι· ἄν θεσφάτων γνώμων ἀκρός ἀντ. ὀτ'.

ἐλναί· κακῷ δὲ τῷ προσεικάξῳ τάδε.
ἀπὸ δὲ θεσφάτων τῖς ἀγαθὰ φάτις
βροτοῖς στέλλεται; κακῶν γὰρ διὰ

πολυνετεῖς τέχναι θεωρόδον
φόβον φέρουσιν μαθεῖν.
ΚΑ. ιῶ, ιὼ ταλαίνας κακόπτομοι τύχαι· στρ. ξ'.
   τὸ γὰρ ἐμὸν θροιόν πάθος ἐπεγχέασα.
ποὶ δ' ἡ μὲ δεύρο τὴν ταλαίναν ἐγαγεῖς;
οὐδὲν ποτ' ἐι μὴ ἔσωθανομένην. τί γὰρ;
ΧΩ. φρενομανὴς τις εἰ θεοφόρητος, ἀμ- στρ. η'.
   φι' δ' αὐτὰς θρεῖσ
νόμον ἀνομον, ὥς τις ξουθὰ
ἀκόρετος βοᾶς, φει, ταλαίνας φρεσίν
'Ἰτυν 'Ἰτυν ἁτένουσι' ἀμφιθαλῆ κακοὶς
ἀγδῶν βιόν. 1106

ΚΑ. ιῶ, ιὼ λυγείας μόρον ἀμβόνος· ἀντ. ξ'.
   περιβαλόντες οἱ πτεροφόρον δέμας γὰρ
θεοί, γλυκών τ' αἰῶνα κλαμμάτων ἀτερ'.
ἐμοὶ δὲ μίμωνε σχισμὸς ἀμφιθέκει δορί.
ΧΩ. πόθεν ἐπιστάστουσ θεοφόρους τ' ἕχεις ἀντ. η'.
   ματαίους δύος,
   τὰ δ' ἐπίφοβα δυσφάτο κλαγγά
μελοτυπεῖσ, ὅμων τ' ὀρθώς ἐν νόμῳς;
πόθεν ὅρους ἔχεις θεσπεσίας ὅδων
κακοφρήμονας; 1116

ΚΑ. ιῶ γάμοι, γάμοι  στρ. θ'.
   Πάριδος, ὀλέθριοι φίλων.
   ιὼ Σκαμάνδρου πάτριον ποτὸν
τότε μὲν ἀμφὶ σὰς αἰῶνας τάλαιν
ηρυτόμαν τροφάς· 1120
νῦν δ' ἀμφὶ Κωκυτῶν τε καχερουσίως
ἀχθως ἕσωκα θεσπυρόθεσεῖ τάχα.
ΧΩ. τί τόδε τορὸν ἅγαν ἔστω ἐφημέσω, στρ. ι'.
   νεογνὸς ἀνθρόπων μάθοι.
ΑΙΣΧΥΛΟΥ

πέπληγμα δ’ ὑπαί δήγματι φωνῇ,
δυσαλγεὶ τύχα μυνρὰ θρεομένας,
θραίματ’ ἐμοὶ κλῆσιν.

ΚΑ. ἰδὸ πόνοι, πόνοι
πόλεος ὀλομένας τὸ πᾶν.
ἰδὸ πρόπυργοι θυσίαι πατρὸς
πολυκανεῖς βοτῶν ποιονόμων. ἂκος δ’
oὐδὲν ἐπήρκεσαν,
τὸ μὴ πόλιν μὲν, ἀσπερ οὐν ἔχει, παθεῖν.
ἐγὼ δὲ θερμόνους τάχ’ ἐν πέδῳ βαλῶ.

ΧΟ. ἐπόμενα προσέρουσι τάδ’ ἐφημίσω.
καί τίς σε κακοφρονῶν τίθη-
σι δαίμον ύπερβαρῆς ἐμπίτουν,
μελίζειν πάθη γοερὰ θανατοφόρα;
τέρμα δ’ ἀμηχανῶ.

ΚΑ. καὶ μὴν ὁ χρησμὸς οὐκέτ’ ἓκ καλυμμάτων
ἔσται δεδορκῶς, νεογάμου νύμφης δίκην,
λαμπρὸς δ’ ἐοικὲν ἠλίου πρὸς ἀντολὰς
πυνὸτος ἐστίξων, ὡστε κύματος δίκην
κλύξειν πρὸς αὐγὰς τούτε πῆματος πολὺ
μείζον φρενῶσιν δ’ οὐκέτ’ ἐξ αἰνιγμάτων.
καὶ μαρτυρεῖτε συνθρόμμος ἵχνος κακῶν
ῥμηλατούσῃ τῶν πάλαι πεπραγμένων.
τὴν γὰρ στέγην τήν οὔτω ἐκλείπει χορὸς
ξύμφορος, οὐκ ἐφθονοῦς οὐ γὰρ ἐδ θέγει.
καὶ μὴν πεπωκός γ’, ὡς θρασύνεσθαι πλέον,
βρότειον αἴμα, κῶμοι ἐν δόμοις μένει,
δύσπεμπτος ἐξω, ἐγγόγον Ερμύων.
ὕμνοισι δ’ ὑμνοῦν, δόμασιν προσήμεναι,
ΑΓΑΜΕΜΝΩΝ.

πρόταρχον ἁτην· ἐν μέρει δ' ἀπέπτυσαν εὐνάς ἀδελφοῦ τῷ πατοῦντι δυσμενεῖς. 1160
ήμαρτον, ηθηρῷ τι τοξότης τις ὄς;
ἡ θευδόμαντις εἰμι θυροκόπος φλέδων;
ἐκμαρτύρησον προϊμώσας τὸ μ' εἰδέναι
λόγον παλαιάς τῶν άμαρτίας δόμων.

ΧΟ. καὶ πῶς ἂν ὀρκος, πῆγμα γενναίως παγέν,
παϊάνιον γένοιτο; θαυμάξω δὲ σου,
πόντον πέραν τραφείσαν, ἀλλόθρου πόλιν
κυρεῖν λέγουσαν ὅσπερ εἰ παρεστάτης.

ΚΑ. μάντις μ' Ἀπόλλων τῷ ἐπέστησεν τέλει.

ΧΟ. μῶν καὶ θεός περ ἁμέρῳ πεπληγμένος;

ΚΑ. προτοῦ μὲν αἰδώς ὤν ἔμοι λέγειν τάδε.

ΧΟ. ἀδοξοῦσα γὰρ πᾶς τις εἰ πράσσων πλέον.

ΚΑ. ἀλλ' ὧν παλαιστῆς, κάρτ' ἐμοὶ πνέων χάρων.

ΧΟ. ἢ καὶ τέκνων εἰς ἑργον ἠλθέτην νόμῳ;

ΚΑ. ξυνανέσασα Λοξίαν ἔφευσάμην.

ΧΟ. ἡδὴ τέχναισιν ἐνθεός ἠρημήν;

ΚΑ. ἡδὴ πολίταις πάντ' ἐθέσταιον πάθη.

ΧΟ. πῶς δῆτ' ἀναστή θαθα Λοξίου κότφ;

ΚΑ. ἐπειδ' οὐδὲν οὐδέν, ὡς τάδ' ἦμπλακον.

ΧΟ. ἢμῶν γε μὲν δὴ πιστὰ θεσπίζειν δοκεῖς.

ΚΑ. ἵνα νοί, ὧν ὡς κακά.

ὑπ' αὐ με δεινος ὀρθομαντείας πόνος
στραβεῖ, ταράσσοντος ἀρχιμῖοι τ' ἕφημιοι.
ὅρατε τούσδε τους δόμοις ἐφημένους
νέους, ὀνείροι προσφερεῖς μορφόμαστοι; 1185
παῦδες, θαυμάζεις ὡσπερ εἰ πρός τῶν φίλων,
κείμα πρεσαν πλήθουσας οἰκείας βορᾶς,
σὺν ἐνέργοις τε σπλαγχν', ἐποίκιστον γέμος,
πρέπουσ' ἔχοντες, δὲν πατήρ ἐγείσατο.
ἐκ τῶν δε ποιῶν ἰδμι βουλεύειν τινὰ
λέοντ' ἀναλκῶν ἐν λέχει στραφώμενον
οἰκουρὸν, ὁμοὶοι, τῷ μολόντι, δεσπότη
ἐμόι: φέρειν γὰρ χρῆ τὸ δοῦλουν ᾠγών.
νεὼν τ' ἔπαρχος Ἰλίου τ' ἀναστάτης
οὐκ οἴδειν, οἷα γλώσσα μισητῆς κυνὸς
λέξασα κάκτειναι φαιδρόνους, δίκην
"Ατης λαβραίων, τείξεται κακῇ τύχῃ.
τοιαῦτα τολμᾶ: θῆλυς ἄρσενος φονεὺς
ἐστὶν. τί νῦν καλοῦσα δυσφιλὲς δάκος
tύχομι' ἄν; ἀμφίσβεαναν, ἡ Σκύλλαν τινὰ
οἰκούσαν ἐν πέτραις, ναυτιλῶν βλάβην,
Ἀθηναῖον οἴδιοι μητέρ', ἀσπονδοῦ τ' ἀρὰν
φίλοις πνεύσαν; ὃς δ' ἐπωλολύξατο
ἡ παντότολμος, ἀσπέρ ἐν μάχης τροπῆ.
δοκεῖ δὲ χαίρων νοστίμω σωτηρία.
καὶ τῶν' ὡμοίοι, εἰ τί μὴ πείθω τί γάρ;
tὸ μέλλον ἦξει. καὶ σύ μ' ἐν τάχει παρῶν
ἀγαν γ' ἀληθῶμας οἰκτείρας ἐρείσ.
ΧΩ. τὴν μὲν θεόστου δαίτα παιδείων κρεῶν
ξυνήκα καὶ πέρφρακα: καὶ φόβος μ' ἔχει,
κλύοντ' ἀληθῶς οὐδὲν εξέκασαμένα.
τὰ δ' ἀλλ' ἀκούσας, ἐκ δρόμου πεσῶν τρέχω.
ΚΑ. Ἀγαμέμνονος σὲ φημὶ ἐπόψεσθαι μόρον.
ΧΩ. εὐφημοῦν, ὡ τάλανα, κοίμησον στόμα.
ΚΑ. ἀλλ' οὐκ Παιῶν τόδ' ἐπιστατεῖ λόγῳ.
ΧΩ. οὐκ, οὐ καίριον γ' ἀλλὰ μὴ γένοιτο πῶς.
ΚΑ. σὺ μὲν κατεύχει, τοῖς δ' ἀποκτείνειν μέλει.
ΧΩ. τίνος πρὸς ἀνδρὸς τοῦτ' ἄρος πορεύεται;
ΑΓΑΜΕΜΝΩΝ.

ΚΑ. ἡ κάρτ' ἀραν παρεσκόπτεις χρησμῶν ἐμῶν.
ΧΟ. τοῦ γὰρ τελοῦντος οὐ ἤνωτα μηχανῶν.
ΚΑ. καὶ μὴν ἄγαν γ' Ἐλλην' ἐπιστάμαι φάτων.
ΧΟ. καὶ γὰρ τὰ πυθόκρατα, δυσμαθή δ' ὄμως.
ΚΑ. παπαί' οἴον τὸ πῦρ' ἐπέρχεται δὲ μοι.
οτοτοὶ, Δύκει' Ἀπόλλων' οἱ ἐγὼ, ἐγώ.
αὕτη δὲπους λέαινα, συγκοιμομείη
λύκος, λέοντος εὐγενοῖς ἀποντής,
κτενεῖ με τὴν τάλανων' ὡς δὲ φάρμακον
τεύχοσα, κάμοι μυθὸν ἐνθήσει κότρι.
ἐπείχεται, θήνουσα φωτὶ φάσγανον,
ἐμὴς ἀγωγῆς ἀντιτίσασθαι φύνον.
τί δὴτ' ἐμαντῆς καταγέλωτ' ἐχὼ τάδε,
καὶ σκῆπτρα, καὶ μαντεῖα περὶ δέρη στέφη;
αὐξήν οὐ πρὸ μοιρᾶς τῆς ἐμῆς διαφέρων.
οτ' εἰς φθόγγον πεσόντα γ' ὡς ἀμεθυμοί.
Ἀλλην τιν' ἀτῆς ἀντ' ἐμοὶ πλουτίζετε.
ἰδοὺ δ' ὧν Ἀπόλλων αὐτὸς ἐκδύων ἔμε
χρηστηρίαν ἐσθήτη', ἐποπτεύσας δὲ με
καὶ τοίχων κόσμως καταγελαμένην μέγα
φίλον ὑπ', ἐχθρῶν, οὐ διχορρόπως, μάτην.
καλουμένη δὲ φοιτᾶς, ὡς ἀγυρτρία,
πτωχὸς, τάλανα, λιμόθης ημεσχόμην.
καὶ νῦν ὁ μάντις, μάντιν ἐκπράξας ἔμε,
ἐπίγαγος' ἐσ τοιάδεθε θανασίμως τύχας.
βωμοὺ πατρόφου δ' ἄντε ἐπίξενοι μένει,
θερμῷ κοπείσθης φουνίω προσφάγματι.
οὐ μὴν ἄτιμοι γ' ἐκ θεῶν τεθυνόμεν.
ἤξει γὰρ ἦμῶν ἄλλος αὐτίμιν,
μητροκτόνον φίτυμα, ποινάτωρ πατρός.
ΑΙΣΧΥΛΟΥ

φυγάς ὤ ἀλήτης, τῆς δὲ γῆς ἀπόξενος,
κάτεις, ἀτας τᾶς δε βριγκόσων φιλοι.
ὄμωμοτα γὰρ ὄρκος ἐκ θεῶν μέγας,
άξειν μν ὑπνισμα κειμένον πατρός.
tί δὴ τ' ἐγὼ κάτοικος ὁδ' ἧναστένω;
ἐπεὶ τὸ πρῶτον εἶδον Ἰλίου πόλιν
πράξαταν ὡς έπραξέν, οἳ δ' εἶχον πόλιν,
οὔτωσ ἀπαλλάσσουσιν ἐν θεῶν κρίσει,
ιὼσα πράξω, πλήσομαι τὸ κατθανεῖν.
Αἴδου πύλας δὲ τάσσε' ἐγὼ προσενέπτω.
ἐπείχομαι δὲ καιρίας πληγῆς τυχείν,
ὡς ἀσφάδαστος, αἰμάτων εὐθηνίσμων
ἀπορρήντων, ὦμα συμβάλω τόδε.

ΧΟ. ὦ πολλὰ μὲν τάλαμα, πολλὰ δ' ἀδ σοφῆ
γυναῖ, μακρὰν ἔτεινας· εἰ δ' ἐτητύμων
μόρον τὸν αὐτής οὐσθα, πῶς, θεμλάτου
βοῦς δίκην, πρὸς βωμὸν εὐτόλμως πατεῖς;

ΚΑ. οὐκ ἦστ' ἄλυξις, οὗ, ἕνοι, χρόνῳ πλέων.
ΧΟ. ὦ δ' ὦστατός γε τοῦ χρόνου πρεσβεύεται.
ΚΑ. ἢκει τὸδ' ἡμαρ' σμικρὰ κερδανο φυγῆ.
ΧΟ. ἀλλ' ἵσθι τλήμων οῦσ' ἀπ' εὐτόλμου φρενός.
ΚΑ. ἀλλ' εὐκλεῶς τοι κατθανεῖν χάρις βροτῷ.
ΧΟ. οὐδὲῖς ἀκούει τάντα τῶν εὐδαιμῶν.
ΚΑ. ἢω, πάτερ, σοῦ, τῶν τε γενναίων τέκνων.
ΧΟ. τί δ' ἐστὶ χρήμα; τίς σ' ἀποστρέφει φόβος;
ΚΑ. φεῖ θεῖ.
ΧΟ. τί τοῦτ' ἅφευξας; εἰ τι μὴ φρενών στύγος.
ΚΑ. φόνον δόμοι πνεόνουσιν αἰματοσταγῇ.
ΧΟ. καὶ πῶς; τὸδ' οξεί δυσμάτων ἐφεστίων.
ΚΑ. ὦμοιος ἀτμός ὀσπερ ἐκ τάφου πρέπει.
ΑΓΑΜΕΜΝΩΝ.

ΧΟ. οὐ Σύριον ἀγλάϊσμα δόμασιν λέγεις.
ΚΑ. ἄλλ' ἐμι, κἂν δόμοισι κοινοσου' ἐμὴν Ἀγαμέμνονός τε μοίραν. ἀρκεῖτο βίος. ἰὼν ἥνοι.

οὐ τοι δυστοίξω, θάμνον ὡς ὁμις, φόβω ἄλλως' θανοῦση μαρτυρεῖτε μοι τόδε, ὅταν γνω ἰγνωσκὸς ἄντ' ἐμοῦ θάνη,

ἀνὴρ τε δισδάμαρτος ἄντ' ἀνδρὸς πέση. ἐπιξενοῦμαι ταῦτα δ' ὡς θανομένη.

ΧΟ. ὁ τλήμον, οἰκτείρω σε θεσφάτον μόρον.
ΚΑ. ἀπαξ ἐτ' εἰσεν ῥήσων ἡ βρον θέλω ἐμὸν τὸν αὐτής. ῥήξω δ' ἐπεύχομαι πρὸς ὅστατον φῶς, τοῖς ἐμοῖς τιμαόροις,

ἐξθροῖς φονεύσι τοῖς ἐμοῖς τίνεις ὀμοί, δούλης θανοῦσης εὐμαροῦς χειρόματος.

ἰὼ βρότεια πράγματ' εὐσυχοῦντα μὲν σκιά τις ἄν τρέψεις' εἰ δὲ δυστυχῆ,

βολαῖς ὑγρώσσουσιν σπάγγον ὀλεσθεν γραφήν. καὶ ταῦτ' ἐκείνων μάλλον οἰκτείρω πολύ.

ΧΟ. τὸ μὲν εὗ πρᾶσσειν ἀκόρεστον ἐφι πάσι βροτοῖσι βασιλοδεκτῶν δ' οὐσίς ἀπεκεπόν εἰργει μελάθρων,

Μηκέτ' ἐσέλθης, τάδε φωνῶν. καὶ τῷ πόλω μὲν ἔλειν ἔδοσαν μάκαρες Πριάμου,

θεστιμάτως δ' ὀίκαδ' ἰκάνει νῦν δ' εἰ προτέρων αἶμ' ἀποτίσει, καὶ τούτω θανοῦσθε θανῶν ἄλλων

ποινὰς θανάτων ἄταν τε κρανεί,
ΑΙΣΧΥΛΟΥ

τίς ἂν οὐκ εὐδαίμων βροτῶν ἁσωῖ
δαίμον φύναι, τάδ᾽ ἀκοῦων;

ΑΓ. ὁμοί, πέπληγμαι καριὰν πληγήν ἔσω.

ΧΩ. σίγα· τίς πληγὴν αὐτεῖ καριῶς οὐτασμένος;
ΑΓ. ὁμοί μόλ' ἄδδησ, δευτέραν πεπληγμένος.
Χ. ἀ. τοδργον εἰργάσθαι δοκεῖ μοι βασιλέως οἰμώγματι.
ἀλλὰ κοινωσώμεθ' ἂν τῶς ἁσφαλῆς βουλεύματα.
Χ. β. ἐγὼ μὲν ὑμῖν τὴν ἐμὴν γνώμην λέγω,
πρὸς δὰ κόμα δεῦρ' ἀστοίς κηρύσσεις βοήν.
Χ. γ. ἕμοι δ' ὅπως τάχυστα γ' ἐμπεσεῖ δοκεῖ,
καὶ πράγμ. ἐλέγχεις ἔως νεκρότου εἰσεῖ.
Χ.δ. κάγω, τοιούτου γνώματος κοινωνός ὁν,
ψυχής ὑμοί τι δράν' τὸ μὴ μέλλειν δ' ἀκμῆ.
Χ. ε. δραν πάρεστι φρομμαζούν τὰς ὁσ
tυραννίδος σημεία πράσσουντες πόλει.
Χ. σ. χρονίζομεν γάρ' οἴ δὲ τῆς μελλοῦσ κλέος
pεδον πατοῦντες, οὐ καθεύσουσιν χερί.
Χ. ζ. οὐκ ἀδικ βουλής ἡστιν τυχὸν λέγω.
τοῦ δραστός ἐστι καὶ τὸ βουλεύσαι περὶ.
Χ. η. κάγω τοιούτος εἰμ', ἐπεὶ δυσμηχανὸ
λόγου τοῦ θανόντα αἰστάναι πάλιν.
Χ.θ. ἢ καὶ βιόν τείνουτε ὅσ' ὑπείξομεν
δόμοιν κατασχυντηρίον τοῖς ὑγομένοις;
Χ. ι. ἀλλ' οὐκ ἀνεκτοῦν, ἄλλα κατθανέων κρατεῖ
πεπατέρα γὰρ μοῖρα τῆς τυραννίδος.
Χ.ια'. ἢ γὰρ τεκμηρίουσιν ἕξ οἰμωγμάτων
μαντευσόμεθα τάνδρος ὡς ὅλωλότος;
Χ.ιβ. σάφ' εἰδότας χρῆ τῶν ὑπὸσται πέρι
tὸ γὰρ τοπάζειν τοῦ σάφ' εἰδέναι δίχα.
ΑΓΑΜΕΜΝΩΝ.

ΧΟ. ταύτην ἐπαυνεῖν πάντοθεν πληθύνομαι,
τραυῶς Ἄτρείδην εἰδέναι κυριοῦθ' ὡτος.

ΚΑ. πολλῶν πάροιθεν καρίως εἰρημένων,
τάναυτ' ἐπεῖν οὐκ ἐπαισχυνθήσομαι.
πῶς γὰρ τις ἐχθρός ἐχθρὰ ποροῦσιν, φίλοις
dοκοῦσιν εἶναι, πημονὴν ἀρκύστατον
φράξετεν, ὦψος κρέσσον ἐκπηδήματος;
ἐμοὶ δ' ἁγὼν ὅδ' οὐκ ἀφρόντιστος πάλαι
νείκης παλαίας ἤλθε, σὺν χρόνῳ γε μὴν.

エンτικα δ' ἐνθ' ἐπαυσ' ἔπε' ἐξειργασμένοις.
οὕτω δ' ἑπράξα, καὶ τάδ' οὐκ ἀρνήσομαι,
ὅσ μήτε φεύγειν μήτ' ἀμίνασθαι μόρον.
ἄπειρον ἀμφίβλητρον, ὀσπερ ἰχθύων,
περιστίχίξω, πλοῦτων ἐμματος κακῶν.

παῖω δὲ νῦν δίς· κἀν δυοῖν οἰμώγμασιν
μεθήκεν αὐτοῦ κάλα· κἀ πεπωκότι
τρίτην ἐπενδίδωμι, τοῦ κατὰ χθόνος
Αἰδοῦ, νεκρῶν σωτήρος, εὐκταίαν χάρων.
οὕτω τὸν αὐτοῦ θυμὸν ὁρμαίνει πεσών
κακφυσιῶν δὲ εἰς ἐμματος σφαγὴν
βάλλει μ' ἐρέμῃ φακάδι φωνίας δρόσου,
χαίρουσαν οὐδὲν ἦσσον, ἡ δισεθότα
γὰνει σπορητός, κάλυκας ἐν λοξέμασιν.
ὁς ὅδ' ἐχόμενοι, πρέσβεις Ἅργείων τόδε,

χαίρουτ' ἂν, εἰ χαίρουτ', ἐγώ δ' ἐπεύχομαι.
εἰ δ' ἧν πρεπόντων ὦστ' ἐπιστενδεῖν νεκρῷ,
tάδ' ἂν δικαίως ἦν· ἀπειροῦσι μὲν οὖν
τοσόνδε κρατήρ' ἐν δόμοις κακῶν ὃδε
πλῆθας ἀραίον, αὐτὸς ἐκπίνει μολὼν.

ΧΟ. θεωμαζομέν σου, γλῶσσαι ὁς θεραύστομοι,

Ε 2
ΑΙΣΧΥΛΟΥ

ήτις τοιοῦδέ ἐπ' ἄνδρι κομπάξεις λόγον.

ΚΑ. πειράσθε μου γυναῖκός ὡς ἄφράσμων·

εὖ γὰρ ἀπέστρῃ καρδίᾳ πρὸς εἰδότας

λέγω· σὺ δ' αἴνειν ἐπε με ψέγεων θέλεισ,

ὁμοιον· οὗτος ἔστιν 'Ἀγαμέμνων, ἐμὸς

πόσις, νεκρὸς δὲ τῆς δεξιάς χερὸς,

ἐργὸν δικαίας τέκτωνος. ταῦτ' ὁδ' ἔχει.

ΧΟ. τί κακόν, ὧ γὰρναι,

χθονοτρέφεις ἐδανύν, ἡ ποτών

πασαμένα, ὑμίνας ἐξ ἀλὸς ὀρόμενον,

τόδ' ἐπέθου υἱὸν δημοδρόους τ' ἄρας;

ἀπεδικεῖ, ἀπέταμεῖ·

ἀπώπολεί δ' ἐσεῖ,

μύσος ὀβριμοῦ γατοῖς.

ΚΑ. νῦν μὲν δικάξεις ἐκ πόλεως φυγήν ἐμοῖ,

καὶ μύσος ἀστῶν, δημόδροους τ' ἐχεῖν ἄρας,

οὐδὲν τόδ' ἄνδρι τοῦ ἐναυτίων φέρεν·

ὅς οὐ προτιμῶν ὀστερεῖ βατοῦ μόροι,

μῆλον φλέοντων ὑπόκος νομεύμασιν,

ἐθυσεν αὐτοῦ παίδα, φιλτάτην ἐμοὶ

ἀδι', ἐπφεδὸν Ὀρηκίων ἀμάτων.

οὗ τούτων ἐκ γῆς τήσδε χρῆν σ' ἄνδρηλατείν,

μμασμάτων ἄπω', ἐπίκειος δ' ἔμοιν

ἐργον, δικαστής τραχὺς εἰ. λέγω δὲ σοι,

τοιαύτ' ἀπειλεῖν ὡς παρεσκευασμένης

ἐκ τῶν ὀμοίων, χειρὶ νικήσατ' ἐμοῦ

ἀρχεων' ἐὰν δὲ τούππαλιν κραίνῃ θεὸς,

γνώσει διδαχθεῖς ὑψὲ γοῦν τὸ σωφρονεῖν.

ΧΟ. μεγαλόμητς εἰ, ἀντιστρ.
ΑΓΑΜΕΜΝΩΝ.

περίφρονα δ’ ἔλακες. ὀσπερ οὖν
φονολιβεῖ τύχα φρήν ἐπιμαίνεται.
λίπος ἐπ’ ὄμματον ἀίματος ἐμπρέπει
ἀτίτευν’ ἐτι σε χρή
στερομέναν φίλων
τύμμα τύμματι τύσαι.

ΚΑ. καὶ τὴν ἄκουεις ὀρκίον ἐμὸν θέμιν
μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην,
"Ἀτην, Ἔρμων ὦ, ἀσία τὸν ἕσφαξ᾽ ἐγώ,
οὐ μοι φόβου μέλαθρον ἐπὶς ἐμπατεῖν,
ἐγὼ ἄν αἰθή πῦρ ἐφ’ εὔστασις ἐμῆς
Ἀργισθος, ὡς τὸ πρόσθεν εὖ φρονῶν ἐμοί.
οὕτος γὰρ ἡμῶν ἁσπίς οὐ μικρὰ θράσσου
κεῖται γνωκὸς τῆς δὲ λυμαντήριος,
Χρυσιήδων μείλιγμα τῶν ὑπ’ Ἰλίῳ
ἡ τ’ αἰχμάλωτος ἤδε καὶ τερασκόπος,
καὶ κοινόλεκτος τοῦδε, θεσφατηλόγος
πιστὶς ξύνευν, ναυτίλων δὲ σελμάτων
ἰστορῆση. ἀτιμα δ’ οὐκ ἐπραξάτην
ὁ μὲν γὰρ οὕτως’ ἤ δὲ τοι, κόκκων δίκην,
τὸν ὑστατον μέλψασα θανάσιμων γόου,
κεῖται φιλήτορ τοῦδ’, ἐμοὶ δ’ ἐπήγαγεν
εὐνῆς παρούσωμα τῆς ἐμῆς χλιδῆς.

ΚΟΜΜΑΤΙΚΑ.

HM. Α’. φεῖ, τίς ἄν ἐν τάχει, μὴ περιώδυνος, στρ. α’.
μῆδε δεμνιστήρης,
μόλοι τὸν αἰεὶ φέροντ’ ἐν ἡμῖν
μοῖρ’ ἀτέλειου ὕπνον, δαμέντος
φύλακος εὑμενεστάτου,
ΑΙΣΧΥΛΟΥ

καὶ πολλὰ τλαντὸς γυναικὸς δία;
πρὸς γυναικὸς δ’ ἀπέφθιεν βίων.

ΧΟ. ἵδ, ἵδ παράνοις Ἐλένα.
συστ. α’.
μία τὰς πολλὰς, τὰς πάνυ πολλὰς
ψυχὰς ὄλεσα’ ὑπὸ Τροίᾳ.

HM. Β’. νῦν δὲ τελείαν
στρ. β’.
pολύμναστον ἀπηνθίσω
1430
δ’ αἰμ’ ἀνιππόν, ἢς ἦν τὸ τ’ ἐν δόμοις
ἐρι ἐρίδματος, ἀνδρὸς οἴς.

ΚΛ. μηθὲν θανάτον μοίραν ἐπεύχου,
σύστ. β’.
τούδε βαρψεῖς;
1435
μηδ’ ἐς Ἐλένην κότον ἐκτρέψης,
ὡς ἀνδρολέετειρ’, ὡς μία πολλῶν
ἀνδρῶν ψυχὰς Δαναῶν ὄλεσα’,
ἀξυστατὸν ἄλγος ἐπραξεν.

HM. Α’. δαίμον, ὦς ἐμπίτυνες δόμασι καὶ διψυ-
ἐς Ταυταλίδασιν,
κράτος τ’ ἰσόψυχον ἐκ γυναικῶν
καρδιώδηκτον ἡμοὶ κρατύνεις.
ἐπὶ δὲ σώματος, δίκαν
μοὶ κόρακος ἐχθροῦ, σταθεῖς ἔκνομος
ὑμοιν υμνέων ἐπεύχεται
1440
ΧΟ. * * * * * ἀντιστ. α’.

HM. Β’.
* * * * * ἀντιστρ. β’.

1445
* * * * * * * * * *
ΑΓΑΜΕΜΝΩΝ.

ΚΛ. νῦν δ’ ὁφθοσας στόματος γυώμην· ἀντισευτ. β’
tῶν τριπάχυων
daῖμονα γέννας τήσδε κυκλῆσκον·
ἐκ τοῦ γὰρ ἔρως αἰματάλοιχος
νείρη τρέφεται· πρὸν καταλῆξαί
τὸ παλαιὸν ἄχος, νέος ἤχορ.

HM. Α’. ἥ μέγαν οἶκους τοῦδε
δαῖμονα καὶ βαρύμην πίνεις,
φεῦ, φεῦ, κακὸν ἀγνὸν ἁτηραὶ
τὰς τύχας ἀκορέστων·
iδὶ ἵππος ὅπλος
παναντίον, πανεργέτα
τί γὰρ βροτὸς ἄνευ Δίως τελεῖται;
tί τῶν οὔ θεόκρατόν ἐστιν;

ΧΟ. ιδὺ ἵππος βασιλεὺς βασιλεὺς,
πῶς σε δακρύσω;
φρενὸς ἐκ φιλίας τί ποτ’ εἶπον;
κεῖσαι δ’ ἀράχην ἐν ψάφωματι τῷ
ἀσεβεὶ θανάτῳ βίον ἐκπνέων.

HM. Β’. ἁμοι μοι κοίταν τάνδ’ ἀνελεύθερον,
δολίων μήρος δαμεῖς
ἐκ χερῶν ἀμφιώκῳ βελέμφῳ.

ΚΛ. αὐχεῖς εἶναι τόδε τοῦργον ἐμόν.
μὴ δ’ ἐπιλεχθῆς
.Teleμενίαν εἶναι μ’ ἄλοχον.

Φαντασύμνως δὲ γυναικὶ νεκροῦ
tοῦ, ὁ παλαιὸς δρμῦς ἀλάστωρ
Ἀτρέως, χαλεποῦ θωνατῆρος,
τόνδ' ἀπέτισεν,
tέλεον νεαροῖς ἐπιθύμειας.

HM. Α'. ὡς μὲν ἀναίτιος εἰς ἀντιστρ. γ'.
tοῦδε φόνου, τίς ὁ μαρτυρήσων;
πῶ; πῶ; πατρόθεν δὲ συλλή-
πτωρ γένοιτ' ἀν ἀλάστωρ.

βιάζεται δ' ὁμοσπόροις
ἐπιφροαίσιν αἰμάτων
μέλαις Ἀρης· ὃποι δὲ καὶ προβαίνων
πάχνα κουροβόροι παρέξει.

ΧΟ. ἢ ὡς ἤ, βασιλεὺς βασιλεύ,
ἀντισύστ. γ'.
πῶς σε δακρύσω;

φρενὸς ἐκ φυλιὰς τί ποτ' ἐίποι;

κείσαι δ' ἀράχνης ἐν ὑφάσματι τῷ

ἀσεβεῖ θανάτῳ βίον ἐκπνέων.

HM. Β'. ᾧ μοι κοίταν τάνδ' ἀνελεύθερον, ἀντιστρ. δ'.
dολίῳ μόρῳ δαμεῖς
ἐκ χερῶς ἀμφιτόμφοι βελέμφοι.

ΚΑ. [οὖν' ἀνελεύθερον οἴμαι θάνατον ἀντισύστ. δ'.
τῷ γενέσθαι.]

οὐδὲ γὰρ οὕτος δολίαι ἄταν

οἴκουσιν ἔθηκ';

ἀλλ' ἐμὸν ἀν τοῦδ' ἔρνοι ἄρεθαν,

τὴν πολύκλαυτόν τ' Ἰφιγενείαν,

ἀξία δράσας, ἀξία πάσχον,

μηδὲν ἐν 'Αἰδών μεγαλαυχεῖτο,

ἐξοδηλήτῳ

θανάτῳ τίς τις ἀπέρ ἥρεν.
ΑΓΑΜΕΜΝΩΝ.

HM. Α’. ἀμηχανῶ, φροντίδων στερθεῖσ, στρ. ε'.
εὐπάλαμον μέριμναν
ॐ πα τράπωμαι, πύννοντος ὄικον.
δέδουκα δ’ ὡμβρον κτύπον δομοσφαλῆ
τὸν αἰματηρὸν’ ψεκᾶς δὲ λήγει.
δίκην δ’ ἔτ’ ἄλλο πρᾶγμα θηγάνει βλάβης
πρὸς ἄλλαις θηγάναις Μοῖρα.

ΧΟ. ιὼ γὰ γά, εἴθ’ ἐμ’ ἐδέξω,
πρὶν τὸν’ ἐσιδεῖν ἀργυροτοίχου
δροίτας κατέχοντα χαμεῦναν.
τὶς ὁ θάψων νυ, τὶς ὁ θρηνῆσαι;
ἡ σὺ τὸδ’ ἐρξαί
τλῆσει, κτείνας’ ἄνδρα τὸν αὐτῆς,
ἀποκοκύσαι ψυχῆν, ἄχαριν
χάριν ἀντ’ ἐργῶν
μεγάλων ἄδικως ἐπικρᾶναι;

HM. Β’. τίς δ’ ἐπιτύμβιοι αἰνος ἑπ’ ἄνδρὶ θείῳ
ἐξ’ δακρύσειν ἱάπτων
ἀληθεῖα φρενῶν πονῆσει;

ΚΛ. οὐ σὲ προσήκει τὸ μέλημα λέγειν
σύστ. ε’.
τοῦτο: πρὸς ἡμῶν
κάππεσε, κάτθαιε, καὶ καταθάψομεν,
οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ ὀίκων,
* * * * * * * * * *
* * * * * * * * * *
ἀλλ’ Ἰφιγενεία ἑν ἀσπασίως
θυγατὴρ, ὡς χρὴ,
πατέρ’ ἀντιάσασα πρὸς ὑκύπτορον
ΑΙΣΧΥΛΟΥ

πόρθμευτ' ἀχέων,
περὶ χεῖρε βαλοῦσα φιλήσει.

ΗΜ. Α'. ὁνείδος ἦκε τὸν ἀντ' ὁνείδους' ἀντιστρ. ἐ'.
δύσμαχα δ' ἐστὶ κρίναι.

φέρει φέροντ', ἐκτίνει δ' ὁ καίνων.
μίμηι δὲ, μύμοιντος ἐν χρόνῳ Δίως,
pαθεῖν τὸν ἔρξαντα' θέσμοιν γὰρ

τίς ἂν γοναν ἀραίον ἐκβάλοι δόμων;
kekάλληται γένος πρὸς ἄτα.

ΧΟ. * * * * * ἀντισύστ. ἐ'.
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ΗΜ. Β'. * * * * * ἀντιστρ. σ'.
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ΚΛ. εἰς τὸν ἔνεθης ἦν ἄληθείαν ἀντισύστ. σ'.

χρησμόν' ἐγὼ δ' ὁ ὁν
ἐθέλω, δαίμων τῷ Πλευσθενίδαν
ὄρκους θεμένη, τάδε μὲν στέργειν,

δύστθηται περ' ὅνθ' ὁ δ' ὅπιτον, ἰὸντ'
ἐκ τῶν δόμων, ἀλλ᾽ ἐν γενεὰν

τρίβειν θάνατοι αὐθένταισιν.

κτεῖνον τε μέρος

βαιὸν ἐχούση πάν ἀπόχρη μοι.
ΑΓΑΜΕΜΝΩΝ.
κάλληλοφόνους
μανίας μελάθρων ἅφελούση.

ΑΓΙΣΘΟΣ.

οὗ φέγγος εὐφρον ἥμερας Δισιφόρου·
φαίνη σὺν ἡδὴ νῦν βροτῶν τιμαόρους
θεοὺς ἀ λοθεν γῆς ἑποπτείειν ἄχη,
ἰδὼν υφαντοῖς ἐν πέπλοις Ἔρμνων
τὸν ἄνδρα τόνδε κείμενον γίλιος ἐμοί,
χερᾶς πατρῴας ἐκτίνωτα μηχανάς.

'Ατρεὺς γὰρ ἄρχων τῆς γῆς, τούτου πατήρ,
πατέρα Θνέστην τὸν ἐμὸν, ὡς τορῶς φράσαι, 1555
αὐτοῦ τὸ ἀδελφον, ἀμφιλεκτος ἄν κράτει,
ἐνδρηλάτησεν ἐκ πολεώς τε καὶ δόμων.
καὶ προστρόπαιος ἑστίας μολὼν πάλιν
τλήμων Θνέστης μοῦραν εὐρετ' ἀσφαλή,
τὸ μὴ θανῶν πατρῴον αἰμάζαι πέδον
αὐτὸς· ξενίω δὲ τοῦτο δύσθεος πατήρ

'Ατρεὺς, προθύμως μᾶλλον ἡ φίλως, πατρί
tῷ μῷ, κρεοῦργον ἡμαρ εὐδύμως ἀγεν
δοκόν, παρέσχε δαίτα παιδείαν κρέων.
τὰ μὲν ποδήρ καὶ χερῶν ἄκροις κτένας
ἐθρυπτ' ἀνωθεν ἀνθρακᾶς καθήμενος.
ἀστίμαι δ' αὐτῶν αὐτ' ἀγνοίᾳ λαβῶν,
ἔσθει βαράν ἄτοτον, ὡς ὀραὶ, γένει.
κάπετε' ἐπεγνώς ἔργον οὐ καταίστων,
ἀμωξέν, ἀμπίττει δ' ἀπὸ σφαγῆς ἐμῶν·

μόρον δ' ἄφερτον Πελοπίδας ἐπεύχεται,
λάκτισμα δείπνου ξυνίκως τιθεῖς ἀρά,
οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος.
ἈΙΣΧΥΛΟΥ

ἐκ τῶνδε σοι πεσόντα τόνδ ιδεῖν πάρα.
καγὼ δίκαιος τοῦδε τοῦ φόνου ῥαφεύς·
τρότον γὰρ ουτα μ’ ἐπὶ δέκ’ ἀθλών πατρ’
συνεξελαύνει τυθοῦν ἄντε ἐν σπαργάνοις·
τραφέντα δ’ άθετες ἡ δίκη κατήγαγε.
καὶ τοῦδε τάνθος ἤψόμην θυραῖος ὄν,
πᾶσαν ξυνάψας μηχανὴν δυσβουλίας.
οὐτὼ καλὸν δὴ καὶ τὸ καθαναίν ἐμοί,
ιδόντα τοῦτον τῆς δίκης ἐν ἐρκεσιν.

ΧΟ. Ἀγισσθ’, ὑβρίζειν ἐν κακοῖς οὐ σέβω.
σο’ ἀνθρ’ τόνδε φής ἑκὼν κατακταίνειν,
μόνος δ’ ἐποικτόν τόνδε βουλεύεσαι φόνον·
oὐ φημ’ ἀλύζειν ἐν δίκη τὸ σὸν κάρα
δημορίφεις, σάφ’ ἵσθι, λευσίμως ἄρας.

ΑΙ. σὺ ταῦτα φωνεῖς νερτέρα προσήμενος
κόπτῃ, κρατοῦντον τῶν ἐπὶ ξυγφ’ δορὸς;
γνώσει, γέρων ὄν, ὡς διδάσκεσθαι βαρὺ
tῷ τηλικούτῳ, σωφρονεῖν εἰρημένον.
δεσμὸς δὲ καὶ τὸ γῆρας, αἱ τε νήστιδες
δῦαι, διδάσκειν ἐξοικάταται φρεών
ἱατρομάντεις. οὐχ ὅρας ὅρων τάδε;
πρὸς κέντρα μὴ λάκτιζε, μὴ πῆσας μογῆς.

ΧΟ. γίνωσ, σὺ τοὺς ἦκοντας ἐκ μάχης νέον
οἰκουρὸς, εὐνὴν ἀνδρὸς αἰσχύνουσ’ ἀμα
ἀνδρὶ στρατηγῷ τόνδ ἐβούλευσας μόρον;

ΑΙ. καὶ ταῦτα τάπη κλαμάτων ἀρχηγεῖν·
’Ορφεῖ δὲ γλώσσαν τὴν ἑναντίαν ἔχεις·
ὁ μὲν γὰρ ἤγει πάντ’ ἀπὸ φθογγῆς χαρᾷ,
σὺ δ’ ἐξσώμαν νηπίοις ὕλάγμασιν
ἀξίζει· κρατηθεῖς δ’ ἡμέροτερος φανεῖ.

ΧΟ. ὡς δὴ σὺ μοι τύφανον ’Ἀργείων ἔσει,
ΑΓΑΜΕΜΝΩΝ.

δός οὖκ, ἐπειδὴ τῶν ἐβουλευσας μόρον,

ἀδραστί τόδ᾿ ἐργον οὐκ ἔτης αὐτοκτόνους ; 1605

Α. τὸ γὰρ δολώσαι πρὸς γυναικὸς ἣν σαφῶς·

ἐγὼ δ᾿ ὑποπτος ἔχθρος ἡ παλαιγενής.

ἐκ τῶν δὲ τούτῳ χρημάτων πειράσομαι

ἀρχεῖν πολιτῶν· τὸν δὲ μὴ πειθάνορα

ζεύξῳ βαρείας οὐτὶ μὴ σιεραφόρον

κριθῶντα πώλον· ἀλλ᾿ ὁ δυσφιλῆς σκότῳ

λίμὸς ξύνοικος μαλακοὺς σφῇ ἐπούσεται.

Χ. τι δὴ τῶν ἄνδρα τόνδ᾿ ἀπὸ ψυχῆς κακῆς

οὐκ αὐτῶς ἡμάριζες, ἀλλὰ σὺν γυνῃ,

χάρας μίασμα καὶ θεῶν ἐγχώριοιν,

ἐκτεῦ· ὁ Ὑπατίκης ἄρα που βλέπει φάος,

ὅπως κατελθὼν δεύρῳ πρεμυμεῖ τύχη

ἀμφοῖν γείηται τούτων παγκρατής φονεύς ;

Α. ἀλλ᾿ ἐπεὶ δοκεῖσ τὰδ᾿ ἔρθειν καὶ λέγειν, γνῶσει
tάχα.

Χ. εἰς δὴ, φίλοι λοχίται, τοῦργον οὐχ ἔκας τόδε.

Α. * * * * * *

Χ. εἰς δὴ, ξίφος πρόκωπον πᾶς τις εὐτρεπήζετο.

Α. ἀλλὰ κάγω μὴν πρόκωπος οὐκ ἀναίνομαι θανεῖν.

Χ. δεχομένους λέγεις θανεῖν σε· τὴν τύχην δ᾿ ἐρώ-

μεθα.

Κ. μαθαίῳ, ὃ φίλτατ· ἄνδραν, ἀλλὰ ἄρασωμεν

κακά· 1625

ἀλλὰ καὶ τάδ᾿ ἔξαμησαι πολλὰ δύστην θέρος·

πημοῦνης δ᾿ ἄλις γ᾿ ὑπάρχει· μηδὲν αἰματόμεθα.

στείχετ· ἐδή δ᾿, οἱ γέροντες, πρὸς δόμους πεπρω-

μένους,
ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ.

πρὶν παθεῖν ἔρξαι τ᾿ ἄκαιρον· χρῆν τάδ᾿ ὡς ἐπράξαμεν.
ei de τοι μόχθων γένοιτο τῶνδ᾿ ἄλις γ᾿, ἔχοιμεθ᾿ ἂν,
1630 δαίμονος χαλῆ βαρείᾳ δυστυχῶς πεπληγμένοι.
όδ᾿ ἔχει λόγος γυναικὸς, εἰ τις ἄξιοι μαθεῖν.

ΑΙ. ἄλλα τούσδε μοι ματαίων γλώσσαν διδ᾿ ἀπανθίσασα,
κάκβαλείν ἔπη τοιαύτα, δαίμονος πειρουμένους.
σώφρονος γυνόμης δ᾿ ἁμαρτεῖν, τὸν κρατοῦντα
προσκυνεῖν.
1635

ΧΟ. οὐκ ἂν Ἀργείων τὸδ᾿ εἶη, φῶτα προσσαίνειν
κακῶν.

ΑΙ. ἄλλ᾿ ἐγὼ σ᾿ ἐν ὑστερασίων ἄμερας μέτεμψ᾿ ἐτί.
ΧΟ. οὐκ, ἔδω δαίμων Ὀρέστην δεῦρ᾿ ἀπευθύνῃ μολεῖν.
ΑΙ. οὐδ᾿ ἐγὼ φεύγωντας ἄνδρας ἐλπίδας σιτουμένους.
ΧΟ. πράσσει, πιαίνου, μιαίνων τὴν δίκην· ἐπεὶ πάρα.
ΑΙ. ἦσθι μοι δώςων ἀποικα τῆς γαμαίας χάριν.
1641
ΧΟ. κόμπασον βαρσῶν, ἀλέκτωρ ὁστε θηλείας πέλας.

ΚΛ. μὴ προτιμήσῃς ματαίων τῶνδ᾿ ὑλαγμάτων. ἐγὼ
cαὶ σὺ θήσομεν κρατοῦντε τῶνδε δωμάτων καλῶς.
NOTES.
NOTES

ON THE

AGAMEMNON OF AESCHYLUS.

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

2. φρονεῖται] See Hom. Od. iv. 524. quoted by Stanley and Blomfield: τὸν δ’ ἄρ’ ἀπὸ σκοπαῖς εἶδε σκοπὸς, ἐν ῥακαθείσεν ἄγισθος δολόμετρις ἄγων, ὡς δ’ ἀσχετο μουθὸν Χρυσοῦ διὰ τάλαντα φύλασσε δ’ ὡς εἰς ἑισαντόν, Μή εἶ λάθοι παρίσσαν, μούσανο ἀνθαίρεσιν ἀλκην. It is on the authority, apparently, of this passage that the writer of the argument of this play says σκοπὸν ἔκάθισεν ἐπὶ μοῦθον Κλυταμνήστα, ἵνα τηρηθῇ τὸν πυρὸν—whereas the poet represents the matter more in accordance with his own delineation of Clytemnestra’s character, vv. 10, 11. 14. Compare vv. 1368-73, 1391-96 a.

3. στρεγγας is to be connected partly with κομοὔμενος and partly with ἀγκαθεν, in the same sense of relation to; Matth. Gr. Gr. § 351. Keeping which by night for the palace of the Atridae from above to it—that is, e parte superiori, from its upper part. Compare v. 96. μνεύοις βασιλεῖας, belonging to the palace from within to it, or ab interiori parte; i. e. belonging to the interior of the palace. Eur. Hec. 52. γεραι ὥς ἐκποδῶν χορήσομει ἔκασθι, out of the way of, i. e. relatively to, Hecuba.

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

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a Hence the remark from some unknown hand in the Aldine edition: διὰ τοῦ ἀγαμήμονος τοῦ προλογίζομενος, ὥσι γὰρ ὑπὸ ἄγιον ταΐθαλεν φυλαξ.
of custom; whence they interpret κατὰ δίκην pro more, instar. out supplying any preposition, I would rather understand the accusative to express "the kind and mode of the action," Matth. Gr. Gr. §. 408. and translate it, as in apposition with ἡν κομ., dog's duty or rightful service; i.e. Anglice dog-fashin, or in a way that by right, as we should say, belongs unto a dog. Compare the note on v. 1607. "Δίκη, ea conditio, qua unicumque contingit id quod justum est." Klausen on v. 226 (239), δίκα. Compare Soph. Phil. 1364, Αἰας ἠπλῶν σοὶ πατρός ὑστερον δικὴ 'Οδυσσείως ἔκρων, decided that Ajax was inferior in point of right, i.e. stood on lower ground, in respect of thy father's arms.


7. κάτωδα διέρας, σταφαλίωσαν is, as Scholefield explains it, equivalent to κάτωδα διέρας φθιαω: compare Prom. 465. ἀντόλας ἐγώ διέρας ἠδιαπα, τάς τε δυνάτους δύσεις.—ἀντόλας τε τῶν, and their risings. On this use of the article, see Reiz de Inclin. Acc. pp. 9-22. and Matth. Gr. Gr. §. 264; and compare Prom. 242. Theb. 184. Eum. 2. 7. Suppl. 433.

10. ἀλώσαμον τε βάσω, announcement, to wit, of its being taken: compare Theb. 632. ἀλώσαμον παίειν. Eum. 296. ἦμον δίσμον. On this epexegetic use of τε, which may in such cases be rendered by scilicet, or videlicet, see below on v. 123.

12. ἐντ' ἐν δι'] The distinction to be noted between ἐντ' ἐν here, and ἐνα in v. 16. where the same sentence is continued after the momentary interruption in vv. 14, 15, is that ἐντ' ἐν expresses a definite, ἐνα an indefinite time. ἐντ' ἐν signifies as, just as; first in comparison (see Heyne on Hom. II. III. 10.), though in this sense the Ionic form ἐντ' ἐν is more commonly used; secondly in time, in which sense its peculiar force is to connect two events together as happening precisely at the same moment: as, for example, Πηθείνυς δ' ἐπὶ δυνὶ πολυχλοϊσθεις θαλάσσης Κείρο βαρυστενάχων ... ἐντ' ἐν τῶν ἔπνοι έμπρετ. II. xxiii. 59-62. The most general meaning of ἐντ' ἐν, then, may be best expressed by the Latin simul ac or atque, just as, or just when; whether it be constructed with an indicative past tense, referring to some specified time or circumstance (see below vv. 181. 954. Pers. 851. Theb. 742.)

b See on v. 197. c On the etymology and use of this particle, see Fishlake's valuable edition of Buttmann's Lexilogus, Art. 55. sect. 1.
AGAMEMNON OF AESCHYLUS.

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

It may tend still further to illustrate the distinction between e'te and ὅτε, to refer for a moment to II. VIII. 475. ἦματι τῷ, ὅτε ἤν οἱ μὲν ἐπὶ πρῶμασι μάχονται, where the specification of ἦματι τῷ gives precisely that definiteness to ὅτε, on the day that they, the Greeks, fight—a certain and foreseen occurrence—at their ships' sterns, which e'te alone possesses in II. I. 242. for example, ἐστὶ τῶν πολλῶν ὑπ' Ἐκτορὸς αὐτοφόνου θησαυροoz πάντωσιν, when the day is come that many fall, or for many to fall, by the hand of Hector.

To return now to the text which has occasioned this long note, we may translate ἐστὶ τῶν ἔτει, when the hour is come for me to occupy, and understand ὅτε here to mark the regular commencement of the man's watch at bed-time every night, just as in Odys. I. 192, it expresses the regular recurrence of the wants of the aged Laertes: τῶν οὐκέτα φαελτόκυκι Κρησσοθ', ὅλα ἀπόλαυεν ἐπὶ ὅραν πῆμα πάντωσι Πρέα μὴ σὺν ἀμφιμαντῷ. ὁ οἱ βρῶσιν τε πόσιν τε Παρθενεί, ἐστὶ ἄν μοι καλότες κατὰ γυνὰ λάβῃσι, ἔρμοιον ἀνὰ γονέαν ἀλλαῖον οἰκοπέδου. Thus the force of ἐστὶ τῶν ἔτει ... ἐκλάω τότε ... is not, just when I occupy ... then I bewail ... but regularly as I go to my wakeful bed (ἐννυή being introduced by the same antiphra as κομίφωνας in v. 2.), as surely as there is when I shall have taken my post for the night, so surely do I then bewail, &c. And in this interpretation, the principle of which is equally applicable to all the passages above quoted, we have at length arrived at what Heyne (Execls. II. on Hom. II. XII.) suggests as the actual etymology of ἐστὶ or ὅτε, namely ὅτε ὅτε, as when, or what time as; which, as a simple conjunction, amounts to just as or just when, as we before translated it; and when found in the protasis of a sentence, with a corresponding particle expressed or implied in the apodosis, may serve, like the Latin sicut ... ita, to connect two occurrences either, (1.) in the way of general comparison, or, (2.) in the particular relation of time; viz. as occurring at the same
moment; or as immediately consequent one upon the other; or lastly, as comprised in the same page of history, or in the same conclusion of reason, as two co-existing and consistent facts or truths. This historical and logical use of the conjunctive particles is frequently found in Tacitus, and in Livy passim.

Ibid. "υνετίσλαγκτον ἐνδροσόν ῥ', in quo quis nocu [et sub dio] discurrir. Sic mox v. 338 (319), υνετίσλαγκτος ἐν μάχης πόνος. Ch. 524, υνετίσλαγκτα δειμαρα sunt teriores qui e somno excitant, et discurrere, facient." S. L. Compare also Ch. 751, καὶ ἡμετέρων ἐρθαν κελευμάτων. The word is peculiar to Eschylus.

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

15. τὸ μὴ ...] On this explanatory use of the article before the infinitive (with the force here of ὄστε), see Hermann on Soph. Aj. 114, quoted in Blomfield's Remarks on Matth. Gr. Gr. p. 938. 1. 8. It may be considered as an accusative case serving, on the same principle as what is called a cognate accusative, distinctly to mark the effect, or tendency, of the action expressed in a verb, or proposition, going before. See Matth. Gr. Gr. §. 408.

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

a Compare i Sam. ix. 13. ὡς ἐν εἰσ- ἑλτητε εἰς τὴν πόλιν, ὁπῶς εὑρήθητε αὐτὸν ἐν τῇ πόλει, as soon [or, as surely] as ye be come into the city, ye shall straightway [or, without fail] find him. Eng. Vers. Compare iih. x. 2. ὡς ἐν αὐτῆς ἐπέλθησι, καὶ ἐφήσεις—, x. 5. ὡς ἐν εἰσέλθητε ἐκεῖ εἰς τὴν πόλιν, καὶ ἐπε- τίθητε—.
the operation of the thought, persuasion, or purpose, indicated by this peculiar usage of the verbs δοκεῖν, ἡγεῖσθαι, οὐσθαί, λογίζεσθαι, προμηθέωσθαι, &c. is wholly reflexive: i. e. it concerns only the subject of the main proposition. Thus whilst Eur. Med. 1275, ἄριστα φόνον δοκεῖ μοι τέκνων expresses only the speaker's assent to the proposition τυλίκα, or, at most, ἣμας ἀριστα φόνον τέκνων, δοκέω (ἐμανή) in the same connection would express δοκεῖ μοι ἔμενε, κ. τ. λ. I think it my duty to do so and so. Compare v. 1620, ἄλλο εἰς δοκεῖς τάδ’ ἐρθεν καὶ λέγειν, since you are pleased or think fit; Thub. 650, σὺ δ’ αὐτῶ πῶς γρώθη τίνα πέματεν δοκεῖς. Soph. Oed. Tyr. 485, οὕτε δοκοῦντ’ οὖν ἀποφασκονα, neither satisfied with myself to think evil of Oedipus, nor yet able to deny what Tiresias has said of him: Antig. 1105, καὶ ταῦτ’ ἐπανει, καὶ δοκεῖς παρεικάθει; and do you really approve of this, and recommend concession, as the course which you yourself would think it your duty to take? such, on referring to the context, will be found to be the full force of δοκεῖ in this passage, where we might rather have expected to find λέγειν, in that sense of λέγω, which Hermann on Viger, p. 206. n. 158, has noticed as coming under the same idiom—λέγω, jubeo, I say advisedly, I mention as a thing which I am persuaded ought to be done. In all these instances δοκέω (ἐμανή) has the force of ἀξίω, or of a middle verb with the twofold peculiarity of the subject of the action being at the same time the immediate, and the more remote, object of the action: e. g. I approve unto myself to do, i. e. reflexively, that I should do such and such things: see Matth. Gr. Gr. §. 491. a. 492. b. And on this principle it is, that I would explain a difficult passage of Thucydides, II. 42, (on which, in relation to the matter before us, see Arnold’s note and references,) ἔργα δε’ σφόνων αὐτῶς άξιοντες πεποιθέναι, καὶ το αὐτῷ τῷ ἀμώνεσθαι καὶ παθεῖν μᾶλλον ἡγομένου τῷ ἐνδοτές ἀξίοσθαι, but in action deeming it right to put their trust in themselves: and having made their idea—we might call it their beau idéal—of themselves to consist in actually defending themselves at every cost rather than in seeking safety by giving in, they, &c. Not unlike this in expression, as in sentiment (allowance being made for the different circumstances of the writers,) is St. Paul’s admonition, Rom. vi. 11. οὖν καὶ ἰμεῖς λογίζεσθε ἑαυτοῖς νεκροῦς μὲν εἶμι τῇ

* ἐγγομένοι, literally, having represented (drawn out) themselves unto themselves in the act of, &c. &c.

F 3
NOTES ON THE

ἀμαρία, ἔστιν ὁ ἦς ἐν Χρυσῷ Ἡσσοῦ ὁ Ἱππός ἤμων. In like manner do ye also reckon as due unto yourselves, i. e. make it your Christian estimate of yourselves that you be, &c.

Another remarkable instance, in which ὁσῶς is used with this pregnant meaning, as it is called—the wish, as Shakespear says, being father to the thought—occurs in Demosthenes, against Midias, § 21. b. ed. Buttm. (where see Excurs. v.) ἵνα ὁ τῶν αὐτῶν ὀσῆς ὁμοῦ, because the man that struck thought fit to insult him, which in two parallel passages of the same Oration, § 24. and § 39. is more fully expressed by ὁμοῦ δὲν; as, to conclude with the word from which we first set out, we find δὲν also after δοκῇ, Acts of the Apostles xxvi. 9. ἢ γάτῳ μὲν ὁδὸν ἑυξάμενον ἐκκαθάρισε ἵππον τὸ δέντον Ἡσσοῦ 

17. ἀντίμημον, a term peculiar to the simple pharmacy of the early Greeks, introduced here in accordance with ἄνοιγμα, (as Choeph. 539, ἄνοιγμα ὑπομονῆς) and containing no allusion, as Blomfield remarks, to the surgical operation indicated in v. 818. "Ἀντίμημον; herbas concido; medicamentum paro:" Blomf. Glossa. Ἀντίμημον is here used, not in a strictly parallel sense to Eur. Med. 1176, ἀντίμημον ὁλογράφει μέγαν κοιμῶν, which Blomf. quotes, answering strain with strain, re-echoing; but consistently with its etymology, rather than according to general analogy, in such a way that each part of the compound exerts its own proper force, thus: preparing this singing antidote for sleep. See Heyne on Hom. II. III. 39. ν. δύσπορος, and compare Eur. Hecub. 944. αἰώπορος ἡν. Orest. 1388, ἰδοκοῦμεν. Choeph. 315, ὁ πάρερ αἰώπορος, and below, v. 375, πρόβολος, which the German editors, Schultz, Wellauer, and Klausen, translate filia consiliatrix.

19. διακονομούμενον, administered. "Frequentior hujus verbi usus in voce media, quo quidem in sensu hic etiam accipi potest; non, ut, olim, optimis studiis se exercerint: sed præstat passive accipere, administrati, id. q. διακονομοῦμεν." S. L.

21. φανερός, by the appearance of, &c.—which after a short interval is granted to his prayer. In the next line the Editio Princeps has the remarkable punctuation λαμπρὴ, νυκτὸς, ἡμερήσιον—to mark probably that, whilst the Scholiast's interpretation, ἐν νυκτὸς ἡμέραν ἡμῶν διδοῖς, gives the general sense of the passage

f As, for example, in ἀντίφερον v. 394. and ἀντίκρον, v. 428.

See Matth. Gr. Gr. § 446. 4.
AGAMEMNON OF AESCHYLUS.

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

26. συμαίνω, which has been restored to the text on the authority of the most ancient MSS. and Edd., though Dindorf retains συμαίνει, gives the speaker’s own explanation of his exclamation ἵνα ἴνα, (uttered thus ἵνα ἔχεις, as they stand in the older editions, see Reisig on Soph. (Ed. Col. 1485. (1491)) which Hermann improperly would have placed before v. 22.

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

\[λαμπτὴρ, \text{lux fulgens i Seap. and Malth. Gr. Lex. Compare v. 30.}\]
be regarded as an ellipsis. See also Matth. Gr. Gr. §. 389, h. On the same principle of perspicuity, which led to the prefixing of an adverbial particle (hence called a preposition) to all but the most familiar and obvious relations of time and place, Hermann accounts for the idiomatic use of the old Greek dative ὅκοι as an adverb equivalent to ἐν ὅικη: to which, in further illustration of the same peculiarity, we may add those more antiquated adverbs, πίθοι (ἐν πίθοι) Prom. 272. ἀρμοί (ἐν ἀρμῷ) Prom. 615. and Theocr. IV, 51. ἑσεῖ (ἐν δοῖ or ὅφ) Theocr. XV. i. See also Matth. Gr. Gr. §. 259. The comma, which most modern editors have with Aldus and Turnéle inserted after τάχος, whilst others place it after δῶμοι, I believe had better be omitted altogether; δῶμοι being on the one hand a simple dative, dependent in point of syntax upon παντεῦθεν, whilst, on the other, in sense it is to be referred rather to what follows. Compare v. 1084, πολαύν ἑρυνῶν τίνες δῶμας κύλει ἐπορθίαζεν; Pers. 1050, ἐπορθίαζεν νῦν γόνος.

29. ἐπορθίαζεν κ. τ. λ. to raise a loud shout of acclamation over this torch. Aldus and Robortello have ἐπ’ ἀρθράζων (a typographical error apparently) on the authority of one MS. which has ἐπορθίαζεν—but no such verb exists, and the variation is noticed only as according with the early interpretation of v. 22. in which ἡμερήσουν φῶς πιθ., as we have seen, is tantamount to ἄρθρον ἕγων.—


Ibid.—ἐπερ, not since or inasmuch as, which would be εἰ or εἰ τὸ quidem est, the proposition being certain; but quidem sit, if; or if so be that, which is used when the proposition is doubtful, or at least not taken for granted. Sometimes we find the two united, when a doubt is expressed, which is not really felt; as in Οἰδ. Tyr. 369, ἐπερ τί γ’ ἐτί τῆς ἄλθελας οἴνοις, if there be, as there surely is, force in truth.

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

1 See the Appendix, Note A, at the end of the volume. chori agam. Alludit ad que modo dixerat v. 23. χορῶν κατάστασιν κολλῶν ἐν "Αργεῖ." S. L.
the action, we may suppose, to the word, so far as to imitate at least one part of the functions of a Greek chorus. With φροίμων (contracted from προοίμων, as it occurs Prom. 741.) compare vv. 798. 185. Eum. 142. Suppl. 830.

31. θέσωμαι, ponam\(^k\), I will put to myself, or in accordance with the present context, I will set down or reckon; though it conveys, in fact, an abstract idea, I will consider; as πιστεύω, I create unto myself or fancy, ἤγέωμεν,\(^1\) I draw out or exhibit unto myself, and I am inclined to think ὄρομαι, (middle of the obsolete ὠ, fero) Anglice I take it, all likewise do.

Translate: for I will set down my master's fortunes as having fallen out well, this lighting up of beacons having, as I look at it, thrown the sice-point (a thrice six): and on this pleonastic use of μυ, see Seager's Abridgt. of Viger, p. 58. Herm. on Vig. p. 168. n. 170. Matth. Gr. Gr. §. 389., as also Schell. Lat. Gr. ii. 1. §. 4. and compare v. 1443, δεκα μοι κάρας ήγετώ, where it may be rendered, as here, to my mind or fancy—like, as I look at it—an odious raven.

On the sice-point, which the Romans called Senio (Pers. Sat. iii. 48.), and the throw Venus (Hor. Od. iii. 7. 25.), see Adam's Roman Antiquities, p. 422. and compare the Greek proverb, found, it is said, in the Ἀριστοπαλαβίαν of the comic poet Pherocrates, ἢ τριᾶς εἴξ, ἢ τριᾶς κύδων (δός βαλείω), expressing the same thing as the Latin phrase Aut Caesar, aut nulius. Compare also Epicharm. Stob. lix. p. 289, as cited by Blomfield, Τὸ ἔτε γαμεῖν ομοῖον ἐστι τὸ τρίς εἴξ ἢ τριᾶς κύδων, Ἀτο τάχις βαλείω, and the well-known line quoted in Aristoph. Ranæ, 1400, and found both in Ἱσχ. Myrmid. fragm. 10. and Eur. Teleph. fragm. 14. βιβλακε' Ἀπόλλων ὡδί κεφώ καὶ τισώορα, Achilles threw two of the dice aces, and the third a quare.

\(^k\) "Τέθεαι καὶ τίθεσθαι apud dialecticos idem fere est quod λαμβάνειν, eumere, vel ἐπιτίθεσθαι, quod barbari supponere dicunt, Tullius vero ponere, id est, quasi pro confesso sime, sed τίθε-\(n\)αι fere adjunctum habet eum, quod τίθεσθαι respuit: ut ol τὸ κεφὼ ἐναι τίθεσται, vel τὸ τίθεσθαι, qui vacancy esse voluit," Viger, cap. v. sect. xi. vi. A similar distinction is observable between ταίνω, Xcn. Amph. v. p. 555. and ποιείμαι Eur. Hee. 300. Compare also Thymyd. iii. 56. εἰ τῷ τῇ αὐτίκαι χρυσίμῳ ἵμων τα καὶ ἱδείναν πο- λεμάω τῷ διάειν ἄπνοια, with Thymyd. iv. 106. τῷ κυρίματα πρὸς τῶν φῶτων δίαπον ἐναι ἑανελάβειν.

\(^1\) See the note on v. 16.

\(n\) "Stanleium reprehendit Blomf. quod φροτοφλαν speculacionem, non facis accensionem dixerit. Sin facis speculacionem dixisset, credo, nihil reprehendendum fuisse. Φροτοφλας est facis accensae; hujus observationis seu speculatio est φροτοφλα; quamquam hand negem hoc vocabulum a pristina significacione ad simplicem facis accensionem defluxisse; quo sensu bis apud Rhesum occurrer, vv. 55. 108." S. L.

36. βοῦς ἐπὶ γλώσσῃ μέγας βεβηχέν] A huge ox has set his foot upon my tongue—a humorous application of an old proverb (on which see Blomf. Gloss.) quite in character with the speaker, and reminding us of the golden quinxy, which was said to have impeded the Athenian Orator’s utterance, when he was suspected of having taken a bribe from Harpalus. The obvious explanation of the proverb is to say, that the ancient Greek, or, as Suidas and others assert, the Athenian coinage had the image of an ox engraved upon it; and it is thus that Scapula explains ἐκστρώμονι Ι. ii. 449. &c., which Heyne, on the contrary, understands literally to mean, worth an hundred oxen. This ancient stamp, it must be admitted, is a purely gratuitous assumption, and has been much disputed even in the derivation of the Latin pecunia on the same hypothesis from pecus: see Hussey’s valuable Essay on the Ancient Weights and Money, &c. chap. x. i. "Imago sumta de bove," is the explanation of Klausen, one of the latest editors of Eschylus, "qui ponderè pedis agilem serpentem proculcat"—and with this, fanciful as it may well be thought, agrees that other account of the phrase, given by the old Lexicographers, as said διὰ τὴν ἅχον τοῦ ζῶου. Stanley compares Theogn. 815. βοῦς ἐπὶ μοι γλώσσῃ κρατερῷ ποτὶ λαξ ἐπιβάλουν, ἵκει κυτταλεις καὶ πετασάμουν: and Blomfield, as a slightly different form of expressing the same sense, (Ed. Col. 1051, ὥς καὶ χρυσία κλης ἐπὶ γλώσσῃ βεβακά προσπόλων Εὐμολπιδῶν.


39. μαθῶν, to initiated persons, i.e. to all those who understand me—compare Pind. Olymp. I. 152, φωνάτα συμπερικών· ἐν τῷ πάν, ἐρμηνεύων χαρίζω· νῦ μαθῶν, and to non-initiated persons, or all those who do not understand me; the negative denomination ἄνδρει ὦ μαθῶνει including all who might otherwise be described as οἱ ἐν μη μαθῶνει—agreeably to that well-known distinction in Greek.

o See Herm. on Vig. p. 267, n. 458.
that οὐ denies absolutely, μὴ denies with reference always to some thought, word, or action already expressed or understood. Compare Thuc. Π. 102, καὶ ἐκ τῆς Στράτου καὶ Κορώναυ καὶ ἄλλον χωρίων ἄνδρας οὐ δοκοῦντας μεθανόντος ἐσταὶ ἄξιοναν, unsafe persons, or all such as were reputed not to be sure friends to the Athenian interest, as if it had been τῶν μὴ δοκοῦντας.

Thus in the English universities, Non-graduatei is the general designation of all those who have not taken a degree, and in the army, Non-commissioned of all those officers who do not bear the king's commission.—Blomfield admirably confirms his interpretation of τὼν λόγων, "lubens obliviscor, i.e. me oblitum esse fingo," from Herodot. ΙV. 43: τοῦ ἐπιστάμενος τὸ οἴνομα, τῶν ἐπιλόγων. We might translate it: prudens pratereo; Hor. Sat. Ι. 10. 88: or, in more modern phrase, non mi ricordo.

The Prologue ended, the watchman descends from his post and enters the palace by the open central door, through which Agamemnon afterwards passes in triumph v. 926, and from which, or rather from the γεναικείων πόλοι (a more private door on one side of the central one) mentioned Ch. 878, Clytemnestra makes her appearance at v. 247. Presently after, when the day is now beginning to break, the chorus of twelve Homeric γέραντες, regularly drawn up in rank and file, enter, and, as they advance with measured tread from the door of the Orchestrea to the Thymele in its centre (a space, according to Müller, of from 150 to 200 feet), chanted, in corresponding recitative, the Anaeasts that follow from v. 40 to v. 104. This is the Parados, strictly so called, of which Aristotle's definition, Poet. 12. 7: is Πάραδος μὲν ἡ πρώτη λέξις ἐκα τοῦ χοροῦ, and the Scholiast's, on Eur. Phoenix. 210. Πάραδος δὲ ἐστιν ἄδη χοροῦ βαδίζοντος, ἀδομένη ἄρα τὴν ἱσόθη—in which the terms λέξις and ἄδη may be understood, consistently enough, of the same Recitative. It will be observed that in this Anaeast system, as also in the opening of the Persids and Supplices, the Parοεαι verse occurs nine times: whence Müller imagines that the whole Parados resolves itself into nine short
systems, which were sung off by the three files (στοῖχοι) of the marching Chorus in three successive rounds; the leader of each (πρωτοστάτης) giving the fugue (ἐξάρχω) to the voices of his own στοῖχος. See Müller's Dissertations on the Eumenides, pp. 70–72.


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

43. διδρόνον...τιμή, possessed of an honor, committed to them from Jupiter, consisting of two thrones and two sceptres; vis. of Argos and of Sparta. Δώδεκα—such is Homer's notion always of the kingly office: τιμή δ' ἐκ Δώδος ἐστι, φιλεί δὲ ἦ μυριάτη Ζεὺς. II. ii. 197. et passim.


47. ἤπαρ, undertook; compare Pers. 795, ἀροῦμεν στόλον. and see Elmsl. on Heracl. 503. Porson on Med. 848.
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50. ἐκπατήσας] τοὺς ἐξω τῆς ὥσον δόξον δέον δὲ εἰπεῖν ἐκπατήσας παῖδων, ἐκπατήσας εἰπε, πρὸς τὸ ἀλγεῖ. Schol. Compare v. 148, ἔντειχεν τέκναν σύμφωνα, instead of συμφέστων, v. 1480, ὀμοσφόρως ἐπηφάναιν αὐτῶν, instead of ὀμοσφόρως, Soph. Antig. 793." νεῖκοι ἀνδρῶν ἡώμαιοι, instead of ἤώμαιοι, and see Matth. Gr. Gr. § 446. obs. 1. This Hypallage, as it is called, may perhaps be explained on the principle of attraction, which Matth. Gr. Gr. § 630. h. attributes in part to an "endeavour to connect as closely as possible what is similar, or nearly allied:" as, in the example before us, ἀλγεῖ is placed in close connection with the accompanying circumstance (expressed by ἐκπάτως) which first called it forth, and which accounts moreover for its continued existence. The same explanation applies to Theb. 348, Ἐλαχίοι δὲ αἵματώσαν τῶν ἐπιμαστικῶν, and to Aristoph. Proc. 155, χρυσοκάλλιον πάταγον φαλέων. See further on v. 611. "ἐκπατήσει ἀλγεῖσι παιδίων πρὸς ἄλγεις (ἔνπεικα) παιδίων ἐκπατήσων, ὁ δὲ πόλιος ἀβρέπτος. Sunt qui ἐκπατήσει, q. d. non usitatiss. h. e. ingentibus [Angl. out-of-the-way] cum ἄλγεις junctum velint, ut apud Hippocratem ἐκπατήσω αἴβετα, supra modum ardet; vide Greg. Corinth. p. 267. Sed prior ratio mihi praeclare videtur." S. L.

51. ὑπατοι λέξεων] Either above their nests, the superlative excerting, as in fact included in itself, the force of a comparative, Matth. Gr. Gr. § 464; or rather, as one of the Scholiasts has given the sense of the passage, ὑπατοι ὄντες, εἰπι τῶν λέξεων στροφοδινώντας, whirl about in the air over their nests; ὑπάτος denoting absolutely, on high or in the highest, as in v. 55; and λέξεων being the genitive of the object, or centre in respect of which the airy circles are described. See Matth. Gr. Gr. §§ 337, 338. and compare below, v. 490, ὑπατος τε χώρας Ζεὺς—Supreme in his relation to the country, i. e. chief among its gods. The chief magistrate among the Romans, it is well known, was called by the Greeks ὑπάτος, and so might a British sovereign be termed ὑπάτος τῆς χώρας, in reference to his dominions supreme.

54. πόνων ὀργάλκων—the genitive, again, of the object in respect

7 This example is rather to be referred to Matth. Gr. Gr. § 446. obs. 3. e., as put for νίκοις ξώμαιοι, sc. ἀνδρῶν, not γυναῖκων. So Hor. Carm. III. 29. 1. Tyrreni regnum progeneris, for prog. Tyrrenorum, sc. regnum, not simply hominum.

8 So the Bp. of Lichfield: "στροφοδινώντας, the sweep in circles above their nest; at quam graphique! Simile fere composition est τροχοδινώντων in Pr. Vinct. 882."
of which the labour was undergone; to express which περί also might be used: Matth. Gr. Gr. § 342. Δεμνοτηρίας, keeping one’s bed, Hesych.: hence also, confining, or causing to keep one’s bed, here and in v. 1420.


55. ἦ τις Ἀπόλλων, either, it may be, Apollo; τις having the effect of generalizing the proposition. Compare Ch. 756. ἦ λυμός, ἦ δίψη τις—does hunger, or does thirst perhaps . . . . and Aristoph. Ranæ, 912. Ἀχιλλεία τι, ἦ Νοῦν—Achilles perchance, or Niobe. . . . Compare also Matth. Gr. Gr. § 487, 4. “Vulturum miseretur Apollo, quia augurum Deus; Pan, quia venatorum; Jupiter, quia tyrannorum.” Stanl.

56. ὀλονόδροος, the shrill bird-uttered cry of these strangers, i.e. the shrill cry of these stranger birds; ὀλονόδροος here, like ἡμερόβατον in v. 82. (on which see Blomf. Gloss. and Matth. Gr. Gr. § 446, 4.) being a corrective epithet, serving to limit the application of the metaphor in μετοίκως to those sojourners in the air (ἐναντιοί, v. 51.) who are supposed to be under the peculiar
patronage of some one of the ὀπατοὶ θεοὶ, in the relation doubtless of προστάτης. With this agrees the interpretation also of Klausen: "sola illam proba interpretationem, quae est in Schol. Soph. Œd. Col. 936: μέτοικος, κέχρηται δε και Ἀσκύλου επὶ τῶν οἰωνῶν ἐν τῷ Ἀγα-
μέμνων λέγων οὕτως τῶν μετοίκων, μετοίκους γὰρ ἐπὶ τῶν ὑψηλῶν τόπων τοὺς οἰωνῶς ἄντι τού ἐνοίκους."

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

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

61. ξένος, called also ξυνέστιος, v. 682. (compare vv. 351–2.) who stands in the same relation to the injured ξένος, Menelaus, as the θεὸς ὀπατος in v. 55. to the birds connected with him by the common title of ὀπατος. “Prout de amicitia, hospitii, jurisjurandi, sodalitatis, purificandi jure agebatur, invocabatur Ζεὺς φίλοις, ξένοις vel εἴστιοις, ἄρμοι, ἐπαρχεῖοι, καθάρσιοι. Schol. Eur. Hec. 345.” Blomf.


63. πολλὰ...καὶ γνωσίαι] Angl. many aye! and weary struggles. On this peculiarity in the use of πολὺς with another adjective, see Blomfield’s learned note on Pers. 249. Markland on Eur. Suppl.

v Müller defines the term ἐφίλει—whence ἐφίλει in the Arcadian dialect, though not in the common language of Greece, to be urophox, Paus. VIII. 25. 4. Etym. M. p. 374. r. Scap. Lex.—to be "the feeling of deep offence, of bitter displeasure, when sacred rights belonging to us are impiously violated by persons who ought most to have respected them." Dissertations on the Bumenides, p. 186. Compare Soph. Antig. 1168–76.

w Compare νν. 681, 1638. Ch. 383, Ζεὺς, κατώθεν ἀμφίτευσιν ὀπτερόκαιρον ἄτατοι, Soph. Antig. 1075, ὀπτερόκαιροι Ἀδην καὶ θεῖων Ἐρνέως.

x This should rather have been ἔχωντιος, and ἐφίλειος vel ἐρίειος, domesticus vel genus, dominus vel genus vincere, mentioned as a distinct attribute of Ζεὺς. See Soph. Ant. 487. Aj. 492.
NOTES ON THE


65. ἰπρελείους] Προτέλεια ἀν πρὸ τῶν γάμων τελούμενα θυσίας καὶ διώκειν: Timeus—Sacrifices and presents offered before a marriage: compare Eur. Iph. A. 718. προτέλεια δ’ ἔδει παρὰ σαφῶς ἔσφαλας θεά; ib. 433, Ἀρτέμιδι προτελίζοντι τὴν νεανίδα. Hence in v. 217. προτέλεια ναὸν denotes the sacrifice of Iphigenia which must take place before the emancipation of the Grecian fleet; and hence by an easy transition it is used to express generally any first act or beginning, as here ἵπρελεῖον (μάχης), and in v. 697, ἐν βίατον ἰπρελείου.


70. ἰπρ’ ἰπρών, of the sacred personages to whom no offering is made by fire, which cannot be applied to the Ξεμαυα, or Furies, as Blomfield has proved against the Scholiast, Stanley, Schutz, and others, from Eumen. 106–9 y—but which Professor Scholfield on Eur. Orest. 12. is right, I think, in applying to the Parcae or Fates, whose name he thinks may be as obviously gathered from τὸ πετρωμένον here, as the name of Clotho there is obtained from the words φ οτίματα ζήσα ἐπέκλωσε θεά ἵπνων. In confirmation of this ingenious interpretation, he further adduces from Hesychius the gloss: ἰπρώς ἀρχονταί: which, although of uncertain reference, we cannot err in understanding of those sovereign rulers of unalterable destiny (τεταγμένη μοῖρα) to whose power the gods themselves were considered subject. Compare v. 989. and Prom. 514–18.

71. ὡργὰς άρεικὼς παραθέτει, sc. τις—see examples of this omission in Middleton on the Greek Article, St. John viii. 44: διὰ ναὸς λαλή (τις) τὸ ψείδος, ἐκ τῶν ἰδιῶν λαλεῖ: and on the Future see Matth. Gr. Gr. §. 502. 4. As to the sense of the passage, compare Suppl. 1056. σοῦ δὲ θλυγοις ἄν ἀθλετον, you would (wish to)

soothe one that cannot be soothed; viz. τὴν Μοῖραν, or what is there considered as the same thing, τὴν μεγάλην φρένα Δίως: ib. 1047–9. Ὄργῆς ἀνεισί, stubborn tempests, in the most general sense of the word ὀργή, on which see Griffiths’ note on the Prometheus, v. 378. and the examples there adduced.

72. ἄντρα] Aldus and Turner on the authority of the Florentine MS., read ἄντρα, in which they have been followed by Schutz, and Wellauer, who boldly stigmatises ἄντρα as a reading "sine sensu," and justly repudiating Schutz’s interpretation of ἄντρα, illaœi, translates it in honorati, appealing to Eum. 257, ἐπὶ λάθη φόρδα βὰς ὑπὸ μαρτροφόρος ἄντρας. But whilst all analogy and the authority of τέρας, vindex, Ch. 67. is against the supposition of a passive form ἄντρας, Klausen has made it more than probable, comparing Eum. 780, 793, 839, 845, that ἄντρας in v. 257 is not a nominative agreeing with ὑπὸ μαρτροφόρος, but the accus. plur. fem. from ἄντρας depending upon λάθη and agreeing with ἤμας understood. And if ἄντρα is to be preferred on philological grounds, it certainly paves the way more naturally for what follows in pursuance of this train of thought: But we by reason of a our inglorious aged condition, left behind by the succour that then was sent, are staying at home, leaving each upon his staff to guide an amount of strength no greater than that of a child:—and lastly, in favour of this reading we have the authority of the MS. Guelf. ἄντρα (ἀντα) (though Wellauer claims this on the other side) and of the editors Robortello, Vetteri (Stephen’s edition), Stanley, and Blomfield; not to lay claim to the neutral authority of the MS. of Tricliniù, which has ἄντρα. On the quantity of ἄντρα see Clarke on Hom. II. XIV. 484. A kindred form is ἄντρας, Eum. 385, 839, and, if the reading be correct, Agam. 1398. Suppl. 853.

76. ὅ τε γὰρ …… ἄλαυτον] This whole sentence is but an ἔνεχθρος of the idea suggested by the preceding word ἴσοςαδεῑα no better than that of a child: for both infancy resembles old age, and extreme old age is as helpless as a child.

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

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2 Nouns in -ν τος, it is well known, are derived from the 3rd pers. sing. in -σα of the pret. pass. of verbs, and denote the agent; as nouns in -ντος are derived from the 2nd pers. in -σατος, and denote the action or act of doing; and nouns in -να from the 1st pers. in -ματος, and denote the action, or thing done.

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

b The Farnesian—now styled the Neapolitan MS., because placed in the King’s Library at Naples—collated by Elmsley. Mus. Crit. Cantabrig. vol. II. No. VII.
tainly not so truly descriptive of the youthful marrow within the breast, as Hermann's correction (on Aristoph. Nub. 996, εἰς ἓρμην) ἀνάςων, springing up, which Blomfield and Scholefield have adopted, only writing it ἀνάςων, as the more ancient and tragic form: see Pors. on Eur. Hec. 31.—Ἐνῶς, within, an adverb followed by a genitive, to mark its reference (Matth. Gr. Gr. §. 340), is no doubt the genitive of ἔν, the original form both of ἔν and ἐν. See Matth. Gr. Gr. §. 39. obs. 2. and §. 577.

78. "Ἄρμη δ’ οὖν ἐν χάρα for Mars is not in his province; to wit, ἐν στίγμοις, that region more especially consecrated among the early Greeks to the god of war: compare Eur. Phoeniss. 134, "Ἄρμη δ’ Ἀτταλῶν ἐν στίγμοις ἵλες. The meaning, then, is, as Blomfield has explained it, the martial spirit is not in its proper place—in accordance with the well-known phrase, κατὰ χάραν ἵλες, or μένων, which, Viger remarks (cap. iii. sect. xiii. 10.) Isocrates and others have expressed by the word ἄφορτος (ἵλες or μένων). Compare Callim. Hym. Del. 192, and Xenoph. Οἰκ. III. 3. quoted in Blomf. Gloss., as also Demosth. against Timocr. p. 701. l. 16. Schef. τοῦτον μὲν λίαν, κατὰ χάραν δὲ μένων τοῖς ἄλλωσ ἵλες. With the passage before us compare also Suppl. 749, γινη μονωθεία οἵδεν: οὖν ἐκεῖ ἅρμη: "Ἄρμη: and Soph. Electr. 1242, ἥρα γε μένων καὶ γνωρικῶς ἐν "Ἄρμη ἐκεῖνος. A somewhat similar prosopopoeia occurs in v. 950, οἴδε ...ἀπρός εἰσιν ζεὺς φρένος φιλον θρόνων.

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

ε Χάρα is properly a country, district, or territory; χάρα, which Scapula rightly places before χάρα as the primitive word, is in its most general sense space or room; but in common acceptance a certain extent of space, a place or spot; on a larger scale always than τόπος, a position or site: see Soph. Ed. C. 22–26. Now what a country or district is to its inhabitants, its rulers, or its deities, that by an obvious metaphor, may its proper place (ἐκεῖ, or more generally, ἀπεργησαν και ἄρμων ἐκεῖνον χάρας) be said to be to any individual person or thing. Hence χάρα is not unfrequently found to denote a locus or locale; as, for example, a watchman's beat, or, in general, any limited region within which any thing may be said to have its play: and hence the phrases ἐν χάρα, κατὰ χάρα, in situ, in status quo.
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Ibid. φυλλάς, foliage, and hence by an obvious metaphor, freshness, vigour; see below, v. 935, and on nouns in -as, Blomf. Gloss. on Theb. 146. v. λιθάς.

80. ὁδοὺς στρέψει] See the explanation given of a cognate accusative after intransitive verbs, Matth. Gr. Gr. §. 408; and compare Soph. Aj. 42, τι δήτα πολύναις τήν ἐπεμείπτευ βάσιν; Eur. Phoen. 1379, ἧπεν δρόμωμα δεινῶν ἀλήθειας ἐπὶ.—ἀπειν, an instance of what is technically called σχήμα πρὸς τὸ σημαίνομεν: see Matth. Gr. Gr. §. 434, 1. a.

82. ἡμερόβατον] "Pulcherrimum est epitheton illud ἡμερό-
φαντον, non tantum ut metaphoram clarius definiat, atque a vero somnio, quod noctu apparere solet, distinguat; sed quia senes, apriorationis gratia, interdum versus meridiem in conspectum venire solent, ut ad medium fere noctem dormientium oculis obversantur insomnia." S. L.


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

89. ὑπάτων, χθονίων] This is a mere ἐπεξέγερσις of πάντων, after which follows a sub-division of τῶν ἀστυνόμων δειν; for of all the gods who watch over the city, gods above, gods below, as well those of the air, as those of the Agora . . . i. e. both the deities
who preside over the elements, the mythic divinities of Nature—
—in the Suppl. 24. —called also πειδοιόμοι Theb. 272; and the presiding deities also of as assemblies (ἔγονος Angl. gatherings), the patrons and protectors of civilized society—
—in the Suppl. 24.—designated also as ἄγορας ἐπικύρων Theb. 272. and ἐγώμοι θεοί below v. 494. and Suppl. 169. Compare also the
Herald's salutation, vv. 489—94, in which among the οὐράνιοι πειδοιόμοι τε θεοὶ he addresses Χθόν or Tellus, and the god of
Light (compare Suppl. 212—13.), and among the ἄγοραιοι, or ἄγωνοι, as he by implication calls them, v. 495, ὑπατός τε χώρας Ζεὺς (expressly call ἄγορας Ευμ. 793.), Apollo and Hermes: compare
Suppl. 214—23. That v. 90. contains a correct sub-division of all the tutelary deities, supernal and infernal, may be seen from
Pers. 628—9, κελε χώνας δαιμόνες ἄνοι, τῇ τε καὶ Ερμή, βασιλεὺς τ' ἐπίφανες—whence it appears that the goddess Tellus was at once
χθονια and οὐρανια, and Hermes χθόνιοι and ἄγοραιοι; as, on the other hand, the Sun was at once ὑπατος and οὐράνιος, and Zeus and
Apollo ὑπατος and ἄγοραιος.

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

*Επι ταῦτα ἐφ' όντα τῇ τυραννίδι νόσμα, τοὺς φιλομὴν πεπουλών
[Prom. 224—5.] said, and no doubt thought, the free-born Äschylus.
But Äschylus, happily for himself, did not live to see the Sou-
reign People become no less a prey to the same "green-eyed

— Compare Virg. Georg. i. 21—23. 
Dique Deseque omnem, studium quibus ars tueri; Quique novas alitas non
ullo semine fruges; Quique sati largum caro demittit imbrem: and Pro-
pert. iii. xiii. 41. Dique Deseque om-
nes, quibus est tutela per agros.
— Compare Ed. Tyr. 161. "Arpe-
mu, à κυκλώνη ἄγορας θρόνον εὐκλία
θάνσει.

— And so the Bp. of Lichfield: "Par-
agravia est non tantum adhortatio, con-
solatio, sed et spad medicos delin-
imentum, fomentum; et omne praeceunt
voce φαρμακουμένα et χρηματα, nullus
dubitu quin Äschylus ex consecutione
idearum, quam vocant, in hoc sensu
medio usurpaverit. Simili ratione fo-
menta et solatia junxit Cic. Tus.
ii. 24."
monster,” jealousy and mistrust. How would his spirit have been vexed, had he witnessed that state of things in Athens, which, not thirty years after his death, a brother patriot (Thuc. iii. 43.) has so fearfully portrayed, and which a later indeed, but equally faithful and wholly independent testimony (Aristoph. Ran. 1420–59,) has conspired to place upon the page of Grecian history. Still our poet who had seen the gathering of the “political ulcer,” as Muller describes it, which began to discharge itself, about the date of the representation of the Ὀρεστία, in the party-struggles respecting the Areopagus, had seen enough to know what a political engine, charged (as he would think) with evil rather than good, the powers of dèmeagogic persuasion were capable of becoming: and hence probably it is that the honey-tongued enchantress, Prom. 172, ἀ τ’ οὐθὲν ἀπαρνον τελέσαι δελτυτηρός Πεδω, Suppl. 1040., is stigmatised in v. 374 of this play as ἄ τελέων Πεδω, προβολότης ἀφερον ἀρας, and an hour of insidious design and danger, Ch. 726, is characterized by saying, νῦν ἡρ ἀκράκει Πεδω δολία: compare also v. 857. τούτω μέντοι σκῆψις οὐ δολον φέρει, and Suppl. 623, ἐμπιγόρων ἐπειδαίεις στροφᾶς. If this conjecture be well founded, ἄδελων, which as an epithet of oil might well enough have been rendered pure, or unadulterated, (Stanley compares i. Pet. ii. 1. γάλα ἄδελου) must in its present connection be understood, on the principle illustrated by Blomfield on v. 82, to denote only that the soft rhetoric here intended is not that in general use among the deceitful children of men.

96. πελάφω. "Πελανος, Quidvis ex humido concretum, et proprie Libum." Blomf. Gloss. on Pers. 209 (204).—Suidas: Πέλανος, πέμματα ἐκ παύλης, τούτων ἀλεύρων λεπτοτέρου, εἰς θυσίαν ἐπιτήδεια. Etymol. Mag. p. 659, 15: ἀττικοὶ δὲ λέγοντες πέλανον πῶς τὸ πέτρον, ὡς Εὐρίμηθεν περὶ τοῦ ἄφρων περὶ τοῦ δίδασκας:—and in this most general sense, in which, according to Suidas, it is applied to any gummy or viscous substance, we must understand it here in reference to oil; to wit, with a concretion taken from the interior of the palace;

ζ Ἐσχύλος died B.C. 456. The date of Diocles’ speech on the Mytilenean question is B.C. 427, and of the exhibition of the Ranne, B.C. 406.

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

ι Scapula derives the word πέλανος from πελάνων, to knead or mix, and that from πελαν, fine flour, whence also παύλη and παύλης, Aristoph. Rur. and Vesp.

j Orest. 219–20. ἐκ δ’ ὕμφεξιν ἀδόλον Κτήμανος ἀφρώδην πέλανον ἄρματων τ’ ἐματ’. 
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as if it had been ἐκ μυχῶν βαστιλέως—compare Ch. 1070, ἄνθρος βαστιλεύοντάς, for πάθή ἄνθρος βαστιλεύον—that is, from the apartments of the Matria, the Gynaeceum or Gynaecon, as Blomfield has clearly shewn from Ch. 35. μυχών θάκας, γυναικείωσιν ἐν κλάματι βορὸς τίτων. Soph. Trach. 686. τὸ φάρμακον τοῦτο ἐν μυχώσι σάξεω ἐμί, sc. Δράματαν. Antig. 1293. Eur. Med. 398: to which we may add Ch. 537. and Pers. 524, ής λαβοῦσα πέλανον ἐς οἰκών ἐμόν. From denoting in general any concretion, it is plain that πέλανος may be used to denote a mass or mixture, in a greater or less degree of fluidity; and hence, whilst in Pers. 204. 524. and Eur. Hipp. 147. it signifies a cake, in Ch. 92. χέννα τόδε πέλανον ἐν τῷ μήθη παρθῆς, the context shews that it must be translated a libation; viz. of the ingredients of the sacrificial cake, honey, wine, water and flour: Odysseus xi. 519. Hence also it is used metaphorically, and may be familiarly rendered a mess, Eum. 265, ἔμφθρον ἐκ μελίων πέλανον. Pers. 816, πέλανος αἰματοσταγμῆς. Eur. Alcestis 85. Iph. T. 300. αἷματρόν πέλανον.

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

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

k The following is Wellauer's annotation upon this passage: "λέξεως εἰς καὶ. ἀπ. λέξεως ἐν ταυτῷ βρόχῳ ταινιότες, nam quod Blomf. ibi constructionem huistorum esse ἐν λεξειδίων διάλει ταυτῷ βρόχῳ, id falsum esse et ordo verborum agunt, et sequentia εἰς αὐτοὺς, quod ille dolosus omisit. Conf. Herm. ad Aristoph. Nub. 180. et ad Viger. 772."

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antecedent, in general, expressing some feeling or sentiment, which
displays itself in a consequent action or assertion) as immediately
succeeding each other, either as a natural and expected conse-
quence, e.g. Aristoph. Vesp. 283: or contrariwise, as a wholly
unexpected and incongruous result, e.g. Prom. 777. Soph. OdEd.
Col. 277. 1005. The force of τε, on the contrary, when placed
under similar circumstances, appears to be, to exhibit the respective
actions of the participle and the following verb under one point
of view, as coincident and in effect identical with each other: e.g.
in the text, *having told us... be⁴ thereby a healer of... or more
literally put yourself (have become) in the position of having told
us and so (have become) be a healer of...*—λέξεων being in fact
like παιδων, dependent upon γενοί: see Matth. Gr. Gr. § 559. Thus
τε in this construction performs that epegegetic, or explanatory
part, of which we have noticed one instance in v. 10, and which
we have yet to consider on v. 123, as indeed a striking peculiarity
in the writings of Æschylus.

Very different, however, from this are those constructions of
τε with a τε or καί following, or with an οὖσα or τέ going before,
which, however occasionally involved, are all to be explained in
the ordinary way—in such passages, for example, as Thucyd. I.
133. II. 63. IV. 85. which do not at all bear upon cases in
which τε is found alone, and which therefore are improperly
adduced by Arnold in support of his conjecture, be it right or
wrong, that τε in itself⁴ is capable of denoting simply, “moreover,
also.” See Arnold on Thuc. I. 9. 133. VII. 20.

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

⁴ See this collateral effect of one main
action expressed at greater length by
means of δια, Thucyd. III. 114. καὶ
ἐγὼν αὐτῷ κατέστησεν ἐκ τῆς ἐγένετο ἡ
διὰ αὐτῆς μετὰ τὴν τῆς Ἀθηναίων ἐγένε
τεν ἀπὸ τοὺς τῆς πράξεων ἀδέσποτα ἡ
κάθοδος.

⁴ I say in itself, per se: for that
under certain circumstances τε may
be thus translated, is unquestionable.

Thus in Thuc. II. 29. Θύμης ἔνθε
τέ αὐτῷ ὧν ἔγενε τε τέρνες ἑν κράτει. Ὀλυμπιῶν ἐγένετο, which it
is really surprising that Arnold himself
has not dealt with in this manner,
we best dispose of the difficulty about
the participle by translating, *But Teres
at the same time that he had not the
same name, as Terens, king of Daulia,
was moreover the first man in com-
mand of the Olympos that became king.
But the real question is, could τε have
been translated thus, had οὖ, and not
οὖσα, gone before? or could we, on the
authority of a passage like this, ventу e
to translate the present text, for ex-
ample, *having told, be moreover?* Even
if we could, λέξεων... παιδων τε γενοί
would be a clumsy and unclassical mode
of expressing what λέξων... τ. τ. γ.
would have much more obviously con-
veyed, and Blomfield would have the
credit of having, in this instance, cor-
corrected Æschylus.

G 4
suning the form of soothing hope, drives away from my morbid mind care insatiate of grief.—\textit{Φασοῦειν}, showing, se. \textit{σωτήρ} as \textit{αὔξεῖν} also was used, v. 93: compare Eur. Electr. 1234, \textit{αὖθι δὲ δῆμων ὑπὲρ ἀκροτάτων φαίνοντι τινες δαίμονες ἢ θεῶν τῶν ὑθικῶν.} Soph. Antig. 471, ἰδοὺ τὸ γένεσθ' ὅμων ἐξ ὅμων πατρὸς τῆς παιδοῦ, and see Matth. Gr. Gr. §. 496. 1. — In v. 103, I have, after Klausen, preferred the passive form \textit{θυμόβορον} to the active \textit{θυμοβόρον}, (though either epithet may be applied to a mind \textit{preying upon itself},) as approaching more nearly to the reading of the best MSS. \textit{θυμόβορον}; and recalled the old reading \textit{λύπη}, which is more easily constructed as a genitive after \textit{ἐπιληστὼν}, Matth. Gr. Gr. §. 339. than \textit{φρένα} as an accusative after \textit{θυμοβόρον} (\textit{λύπη}) Matth. Gr. Gr. §. 422.

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

\textsuperscript{n} See Müller, \textit{Dissertations, &c.} p. 59.
AGAMEMNON OF AESCHYLU.

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

104. κύριος εἰμι] “If no longer able to go to war” (vv. 72-5.)—the Chorus resumes, once more addressing the spectators, and in some measure προςλογίζων, for on the sacrifice of Iphigenia hang all the terrific incidents of the Trilogy—I am the very person to tell of the omen of victory that met the Great Avengers. Κύριος, potis, or in this place rather potissimus, occurs in the same sense in v. 171, κύριος ἦχος: compare also v. 847; Eum. 127, κύριον συναφότας, Angl. proper confederates; ib. 325, ματρὸν ἁγιωμένον κύριοι φόνων, Angl. in the case of a mother (slain) the righteous atonement for blood (shed)—κατόφοι αἵων, which might be expressed in Latin by fatale robur, must be understood in connection with δῶσαι to denote that omen of strength, conveyed it might be by any external object that first met the eye, which we find to have been in fact conveyed by the appearance of two eagles (ἀνθρίδων δῶσαι, v. 152): compare Prom. 487, ἐνοίκισας συμβόλοις. Schol. on Aristoph. Av. 721: σύμβολα ἐποίησα τόν πρόστα συναφοτόντος καὶ εἰς ἄσπανθεως προσημαίνοντας: and Xen. Mem. Socr. I. 1. 3. ἵσοι μαντικῶν νομίζοντες οὐλομέν τε ἐχρώτας καὶ φήμας καὶ συμβόλους καὶ τυχίαις, which sources of divination are immediately recapitulated under the two general heads of τῶν ἄρτακας and τῶν ἄσπανθων.

107. έκτελές, perfectus—Pers. 218, τὰ δ' ἀγάθα ἐκτελή γενόσαυται—must here be taken actively, perfector, ullor, in the sense nearly of τελεῖται, vv. 68 and 1458: compare also Ch. 284. Soph. Οἰδ. Τύρ. 1330. In this sense Cyrus was preeminently an ἄγαθος ἐκτελής: see Isaiah xlv. 28. xlv. 1-4.

108. ξύμφωνος αἰών] alata congenita, my time of life: compare Suppl. 47, μορφομοι αἰῶν. Pers. 264, ἦ μακροβιότος ὃδὲ γε τις αἰῶν ἐφάπακη γεραιός, and in illustration of ξύμφωνος, Soph. Οἰδ. Τύρ. 1082, of ἰδ' συγγενεῖς μόνες, and Eur. Herc. F. 1293, συγγενεῖς δύστροφος ἄν, unfortunate from (coevally with) his birth. See also Schleusner on Romans vi. 5: “ξύμφωνος, proprie, una

plantatus, congenitus, una natus, metaphorice ad omnia transfertur, quae in unum coalescunt et sunt arctissime invicem conjuncta." — 'Αλέκω, though it stands somewhat nakedly without an epithet, is more easily explained than αἴων could be, if with Blomf. and Scholef. we were to read ξύμφρων. Translate: for still my time of life breathes upon me from the gods—permits me to be inspired with—persuasiveness of Song, my strength or forte; or taking πειθό, like Ἐλλάδος, ν. 109, as an adjective (Matth. Gr. Gr. § 429, 4.), the persuasive strength of songs: compare Pind. Olymp. I. 179, ἐμοί μεν δι' Ἡμών καρπερφοσαν βηλοσ ἀλή τρέφει: ἐπ' ἤλλοις β' βηλοι μεγάλοι—where the dative ἀλή denotes "the object of the action" τρέφει καρπ. βηλος, for my strength and defence, Matth. Gr. Gr. § 399; and the sentiment is very nearly the same as that which Horace has expressed at greater length, Sat. II. i. 39-56. Compare in particular ν. 50: Ut, quo quiesque valet, suspectos terrett, &c. "'Αλή σεπίσσιμος me de robore quod deorum præsidio homini contingit. Theb. 76. 215. Suppl. 351. 731. 832. Eum. 258." Klaus.


AGAMEMNON OF ÆSCHYLVUS.


117. παμπρέπτους ἐν ἔθρασιν, in very conspicuous stations; in which sense ἔθρα appears to have been a technical term in augury—compare Eur. Here. F. 596, ὅρνων ὑθαν τοι ὅπε ἐν αἰείων ἔθραι. Aelian. Anim. I. 48, οἱ συνώνεται τῶν ὑρίων καὶ ἔθραι καὶ κλαυγγακαὶ καὶ πτέρεις. xvi. 16, ὅρνων ὅπε ἐκέδρον. See Griffith's note on Prom. 492, συνέδρας.

118. Translate: in the act of devouring one of the hare tribe, very big with young, disabled in respect of further running. This sentence affords a curious exercise in philology. First we have βαλεύσα, agreeing, as it is said, in sense with λαγών, implied in λαγίναν γένναν; see Matth. Gr. Gr. §. 434, 1. a. and Obs. 2. But next it is to be observed that βαλεύσα, whilst it is grammatically constructed with λαγών, denotes in fact, as the context clearly proves, a damaged female hare—λαγώς, λαγώς, or λαγός, like λεύκος in Latin, being of that class of nouns, which has been denominated ἐπικεφαλις, or nouns by which under one gender both sexes are signified. From a want of attention to this circumstance, and from a notion probably that γένναν was to be translated prolem (as Ch. 247, γένναν αἰτῶν. Theb. 749, γέννας ἄφετο), and not genus (as Prom. 164, σφενδάλων γένναν. ib. 853. Pers. 933. 946. and Euripides passim)—so that λαγίναν γένναν should be in fact equivalent to λαγώδια—it may have arisen, that all the earliest MSS. and Edd. have the passive form ἐρκύματα, whence φέρματα also has been corrupted in one or two copies into φέρματα. Klausen alone of modern editors has retained ἐρκύματα φέρμαι, which he explains as in apposition with λαγ. γεν. and agreeing with βοσκόματα or χρύματα—the rest have embraced the emendation of Triclinius (Cod. Farnes.) and of Stephen (Ed. Victor.) ἐρκύ- ματα. It is further to be noticed that φέρμαι adds force to ἐρκύματα, precisely as in v. 209, ὅργα does to περιφρόνει—φέρμα being
properly *gestamen*, not *gestatio*, and *ερικύμων φόρμαι*, *saeu valde facundum*. *Δρόμων*, in respect of running; see v. 54. and Matth. Gr. Gr. § 338.


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

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

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

¹ ἐδαγ here, and ἅτα, Ch. 604, are formed from ἑτα, or rather ἑτα, Matm. Gr. Gr. §. 229. Buttmann's Irregular Greek Verbs, p. 56: not from δάγκυ, but the Scholiast's explanation of ΟEd. Tyr. 1055, νοεῖσ πονέγεις τῷ ἐν. συμβιβαζέσ.
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δι' τῶν ῥώτον τοῦτον. Pers. 447, πρόσθε σαλαμίνος τόπον, and Theb. 525, πρόσθε πυλαῖν.

129. ἄναγκας, for which some modern editors read ἄσκεις, is the older and Homeric form, which Wellauer justly remarks that our poet has purposely preferred in this passage; and Eustathius' observation on II. I. p. 65, 28—παρὰ γεὼν τῷ ἀλοχίλαφ εὐφρατεῖ τῷ βέμια χωρίς του ἃ—may with more propriety be referred to Theb. 47. 456. 531.—πρὸς τῷ βίαιον, the same as πρὸς βίαιον, violently. Eum. 5. Prom. 208. Compare v. 371, πρὸς κόρον, insolutely, and see Blomf. Gloss. on Prom. 220, πρὸς τῷ κάρτερον, and Matth. Gr. Gr. §. 591, ε.

130. ὁ λεόν, stands here as a relative, expressing at the same time the quality of the antecedent: ἄγα is Hermann's happy emendation of ἄνα, confirmed by Hesych. ἄγας ζηλόσεσιν. Ἀλόχιλας θρήνου: and Etym. M. ἄγας φίδιος και βασανία: προνύμησι is well rendered by Blomfield processum*: and στρατευτίκα, armed or army-like, (compare ἱπποκορασθεῖς, Ch. 449,) is a purely Æschylean corrective epithet. Translate: which military bit of Troy, being forged of such a quality, let us take care that no entry on the part of the gods cast a cloud upon. Compare Eum. 379, τοῖς ἐνι κρέας ἄνδρι μισος πυκτάτας. Ch. 52, διδόσι καλύκτους λίμους: and with στόμον Τροίας compare Ch. 962, φυλάω λεόν.

In v. 132. Turnébe, Vettori, and the rest of the editors until Blomfield, read στρατευτίκα—which the Bp. of Lichfield translates is expeditionem perfectum, and defends against Wellauer's "στρατευτίκα nihil prorsus est, et passiva vox non esse potest, nisi verbi activi στρατεύομαι," from Xen. Anab. V. 6. 12. ἵππους τῆς χώρας διὰ τὸ ἐσπερικότως ἐν αὐτῇ. Demosth. in Mid. p. 545: ὁ ὀφεὶς μέντοι, πολλὰς δὲ, ἐσπερικομένους ἀνέχας τὰ ἐν ἑλεικία στρατεύει. But στρατευτίκα is the reading of the MSS. Med. Phil. Guelf. Flor. Farm., and of Aldus and Robortello; and, as such, has been preferred by every editor after Blomfield.

* "Protruncis active accipit Hermannus et versit Æschylus. Ipsae in edit. majoris verci inivitatem, veritus ut pro protruncis, protruncus, postem, poti posset: in quod tamen propendet Blomf., idque libenter acciperem nisi viri auctoritate firmasse, si ipse litterae pro protruncis. Neminemigitur caminia extrue pules mihi exacquens est. Dura certe locutio est exerçipi ostium, et aequa dura ostium protruncus (sic), quam tamen quodammodo excusare constatur Schuta. obscuritatem oracul caminus."
† See Matth. Gr. Gr. §. 492. 5. Obs. 1. according to which protruncus might be resolved into protruncus τῆς εσπερικής.
AGAMEMNON OF ÆSCHYLUS.

134. πτανώσων κυβί πατρός, the winged dogs of father Jupiter, e. the eagles—a simple case of apposition (Matth. Gr. Gr. §. 431.) without the conjunctive particle as in v. 123—slaughtering for themselves a poor afflicted animal, young and all, before she had brought them forth:—αὐτόμον, una cum factu, Schol. σων αὐτῷ τόκῳ. Compare αὐτόχθονος, v. 517. αὐτόκοπα, Ch. 162. αὐτό-πρέμυς, Eum. 401. αὐτοῖς συμμάχους, Prom. 221. αὐταῖς ἰδίας, ibid. 1047. αὐτοῖς ἐκεῖνοι ἀνδρὼν κομπάσματα, Thèb. 551. See also Monk on Hipp. 1184. Elmsley on Med. 160, and Matth. Gr. Gr. §. 405, Obs. 3:—πταξ, any timid animal: πταξ, πταξὶς, πταξὶς, δειλός: Hesych.; formed from πτήσω, as μάξ from μήσω, and πλάξ from πλήσω, and πταξ (Eum. 325.) from πτώσω: Blomf. Compare Hermann on Soph. Phil. 1081.

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

138. Wellauer defends the reading of τόσων in this line from Soph. Aj. 185. τόσων, and from δόσων Eur. Suppl. 59, δόσω Troad. 785. Soph. Phil. 558, to which we may add δόσας, Æsch. Pers. 863. —Klausen remarks on ὁ καλά, that Diana was worshipped at Athens and in Arcadia under the title of ἀριάτη καὶ καλλιστή; and that among the Greek poets Pamphos was the first to address her thus: Paus. I. 29. 2. VIII. 35. 8.

u See a similar comparison of a royal house to young eagles, Ch. 247-51.

v Hence the introduction of it in this place by the adversative particle δέ; which sets the one occurrence over against the other, and makes the known indignation, with which Diana regards the one, the exact measure, as it were, of that with which she may be presumed to have regarded the other also.

w See the feelings of a father on this point described, Soph. Òd. Tyr. 1492-1502, and compare Electr. 164. Eur. Hecub. 416.
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139. δρόσους λεπτοίς, the tender offspring; see the next note, and compare λεπταίς v. 861. Such is Wellauer’s singularly happy restoration of the text of Eschylus—corrupted first, as he ingeniously argues, by writing Δ for Λ, into δρόσους δέστοις—then by an attempted correction λεπταίς further distorted into δρόσους δέλποις—and lastly, to avoid the hiatus, written δρόσους δέλποις, as it stands in most of the extant MSS. In δρόσους λεπτοίς we may notice another example of an adjective agreeing with its substantive only in sense, as in v. 118. Matth. Gr. Gr. §. 434. 1.

Ibid. λεόντων] This emendation of another all but hopeless corruption of the text—δητών, or δέτων, Rob.—is due to Stanley, who quotes Etym. M. p. 377. 37. v. ἔρωτ. καὶ Ἀλεξ. ἐν Ὁμ. τοῦ πρόμενος τῶν λεόντων δρόσους κέκληκε, μεταφράζων τούτο—this Homeric phrase, namely; Odyssey. IX. 222, where ἔρωτ. denotes young lambs.—“Sed primus omnium pater elegantiarum Homerus ᾧρην, id est τοῦ τενελος, tenellos agniculos vocavit: χωρί μὲν πρόμονι, χωρί δὲ μέτασταο, χωρί δ’ αὐθ’ ἔρωτι: quasi dicat tā ἔρωτις sive ἔρωτις πρόβατα.” Casaubon on Athenian IX. 8.—“μαλερῶν, vehementium, a maleris, quod ab antiquo μαλα, cum neutrum μαλα, valde.” S L. Compare Blomf. Gloss. Pers. 62.


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

x The same mistake appears to have introduced the corrupt reading δὲ ἀρτύνων, Suppl. 95, where Wellauer is equally happy in his correction, ἄρτετε δ’ ἀρτύνων ἀπ’ ὑφερήμου. Compare Ch. 566, δέξατ’, for which the oldest MSS. and Edd. have λέξεατ’, Λ being written for Δ. See also v. 1258 of this play, where Canter was the first to restore ταῦτα ἐγὼ in place of τάς, λέγω.
tion—is to be sought in v. 138, where περ has been thought to exert its adversative, when in fact it exerts only its affirmative power: see Hoogevens's Greek Particles, Seager's ed. p. 165. The correct translation of τόσον περ εἴρηε is not although so much favouring, but co usque, or catenues benigna, thus far favouring; for περ in strictness qualifies that word only after which it is placed, and—if the surmise be just, that it contains the radical notion of πέρα and περάω, πέρας and περαίνω—τόσον περ is literally thus much, thoroughly or entirely, and hence every whit or fully as much as this, which might otherwise be expressed by εἰς τόσον: Matth. Gr. Gr. §, 578. f. and 586. To the same idiom belongs that post-positive use of οὗτος which will be noticed on v. 695.

142. αἰγί, sc. τὸν πατέρα, is begging of Jupiter; whose the eagles are, v. 134, and whose peculiar province it is to send these auspices to men, Ch. 258–9. Klausen compares ἐξυπήγαρσο, v. 643; the response of the oracle, Herod. vii. 141, beginning Οὐ δόναι Πάλλας Ἀθηναίοις ἔξωφος ἐπειδὴ πολλοὶ λόγοι καὶ μέτα πεπερασθείς, and II. xxii. 220–1. Οὐδὲ εἰ κεν μᾶλλα πολλὰ πάνω ἑκάρτην Ἀπόλλων Προποροκλεόμενοι πατρῶι Δίως ἀλήθειας—unto which we may add Ch. 1 and 306. Τοίνυν, used δεκτικῶσι—to ratify the omen conveyed by these eagles and hare—an auspicious indeed (because χεῖρι ἐκ δομησάṇτος, v. 116.) but not unexceptionable appearance of birds—the particular species of Σύμβολα here intended; see on v. 104. We thus avoid the awkwardness of applying the term στρωθόν directly to the eagles, agreeably to the reading of

γ. See, for example, Hom. II. viii. 242. ἀλλά, Ζεύς, τὰς πέρα μεῖκριναν ἑλάθην ἐκ περ ἐπαν ἐπευκρίνην—grant me though it be but this—suffer though it be but ourselves to escape; i. e. thus much at least; ourselves at least.

2 See Stephens' Treatise on the Greek Expletive Particles, Appendix, p. 145. Hermann considers it near akin to the preposition περ, and translates it ciceror, forme; but it may justly be questioned whether περ ought ever to be thus translated, and it undoubtedly is not its primary signification. If the original notion of περí be, as we may conjecture from its derivative περισσός, in excess, we shall still be led, on the supposition of περ being a kindred particle, to the same interpretation of τόσον περ, thus much, and more, i. e. just thus much; as I would interpret also the passage which Hermann has noticed, Apoll. Rh. I. 251. ἄψε ρεό, ἐκπερ ἐξολεθ. Angl. full late, after all he came, i. e. late certainly, but still—ἀλλ' ὡς.

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

b Compare τοίνυν, Ch. 583, where the speaker is pointing to the statue of Apollo Agieus.

c Δέξα μιδ καὶ τήν νικήν, κατάμοιρα διὰ τὸν χόλον Ἀρτέμιδος. Schol.
one MS. τῶν στρούθων; and in connection with φάρματα we may suppose it rather to have been suggested to the mind of the poet, than, as Porson thought, interpolated by his transcribers, from Hom. II. ii. 311, &c. The metrical objection, which Blomfield first started, may be met by supposing the termination of the line to be trochaic, as we find dactylic concluded, or followed, by trochaic lines in Suppl. 48. Soph. Aj. 194–5. Electr. 123. ÓEd. Tyr. 872. 1097; all of which Klausen has pointed out. Κατά-μορφα, reprehensible; compare ἐπίμορφα, v. 534, and κατάμεμπτων, Soph. ÓEd. Col. 1235: also Xen. Anab. vi. 1. 23, quoted by Blomfield, μέγας μὲν οἶνως, καὶ οὐκ ἰδιωτικός, καὶ εὐθυγ. ἐπιγραφος μέντοι.

144. Ἰησοῦ, Ἰησοῦ, ὁ Ἀπόλλων, ἀπὸ τῆς τοχείας. ἐνοῦ δὲ ψυλῶς, ἀπὸ τῆς λιαίας: Apollon. Lex. Homer. and so also Hesych. Compare Callim. Ημυν. Apoll. 94. 272, Ἰησοῦς. Soph. ÓEd. Tyr. 154, Ἰῆς Δάλει Παύν. Ibid. 1097, Ἰησοῦ Φοῖβε: again Æsch. Philoct. frag. 1. Ἔ θάνατε Παύν. Eur. Hipp. 1373, καὶ μοι Θάνατος παύν Ἀθων. See also Alcest. 92. 220. Ion. 124. 141. Herc. F. 120. Lic. fr. iv.: in all which Παύν is addressed to Apollo. It is in accordance, probably, with the soothing influence here invoked, that the poet has preferred the soft Ionic καλέω.

147. σπευδομένα, depor tertans sibi, Blomf.: compare Eum. 360. σπευδομένα δ᾽ ἀφελέων τινά τάσει μερίμνας. "Σπεύδωμαι in voce media rarisimne occurrere monet Blomf. Σπεύδωται, apud Hesych. ἐρεβίζεται, passivum esse potest. Pro σπεύδωται apud eundem σπεύδωται legendum putat Ruhnken. Sed suadet cum series litterarum, tum ipsa interpretatio παρακάλεσεν, ut nihil ibi sit mutandum." S. L.

Ibid. θυσίαν ἔτεραν, Wellauer translates sacrificium infaustum, referring to Valck. Diatriph. p. 112. and Klausen compares Pind. Pyth. iii. 62, δαίμον  δ᾽ ἔτερος εἰ κακῶν τρίφας ἐθαμάσατο νῦν, which certainly lends no support to the above interpretation, since ἔτερος there is to be taken in close connexion with εἰ κακῶν τρίφας, in malum e versus, which explains in what respect the lot of the person alluded to had become so changed, as to be in fact another. The utmost that this passage can establish is, that ἔτερος may occa-

For this whole passage among τολλας ἀρετὰς ἑνοικον. Ran. 1040. many others, may be applied that e Literally vertens (se); as Tacit. honest avowal of the Aristophanic Annal. vi. 19, magnitudinem pecuniae Æschylus, ἐθεν ἕμφ ἐρήν ἀπομακρύνῃ malo vertisse.
sionally (though I doubt if ever, without assistance\(^f\) from the context) be rendered by *non suus*, or *alienus, strange, unusual*; and this interpretation would undoubtedly suit the present passage, and perhaps also Suppl. 636, "Ἀρη, τῶν ἄρσων θερίζων θερίζων ἐν ἄλοισ, where ἄλοισ appears to possess the same meaning.\(^h\) Compare Eum. 176–7. *ποιτρόπως ἄν δ' ἔτερον ἐν κάρῃ μᾶστορ' ἐκείνου πάσεςας, where Wellauer is no doubt right in proposing *ἐκ κείνου* on account of the metre, and in connecting these words with ἔτερον,\(^i\) which we may then translate *other than he* (Apollo); and so, as being of *quite another character*, when compared with the god of light and gladness, *an evil, or ill-omened demon, genium infanustum*—though still this sense of ἔτερος is altogether relative.

In the passage before us, therefore, there is no reason whatever, why we should not simply render θυσίαν ἔτεραν, with reference to v. 135. θυμέων, another similar sacrifice—the precise nature of which is sufficiently marked in the words that follow: compare Ch. 403–4. Ἡδ' γὰρ λογίων Ἐρμῆς παρὰ τῶν πρότερων φθιμέων ἄτην ἔτεραν ἐπάγουσαν ἐν' ἀτην.


148. νεκτών τέκτων σφώτων, a family worker of quarrels, for worker of family quarrels; see on v. 50.—if it should not rather be translated *a growing worker of strife*; σφώτων expressing, that this leaven of discord grows with the growth of the angry ferment which itself excites: compare v. 107. ξύμφωτος ἀλών. and Joseph. Antiq. Jud. vi. 3. 2. σφώτων δικαιοσύνη, which Schlesner, on Rom. vi. 5, quotes, and translates *constans justitie studium*. οὐ δικαίωμα, reverencing not, or causing to reverence not the character of *Husband*: compare v. 825. φιλάνθρωπος τρόπους.

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

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\(^f\) As, for example, in Tibull. iii. 3. 28, which Huntington quotes in illustration of the above passages. At si Audias aversa non meus amas deus.

\(^g\) See the Appendix: Note D.

\(^h\) Compare Galat. i. 6. ἔτερον εὐαγ-

γέλων. ὅσιον ἔστιν ἄλοιν.

\(^i\) ἔτερον ἐκείνον, so far as the construction is concerned, would express the same thing: Aristot. Rhet. ii. 70 γὰρ δεινῷ ἔτερῳ τοῦ ἐλευθ. Ethics x. ὁ φίλος ἔτερον ἄν τοῦ κόλακος.
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149. παλίνωρος, denuo resurgens ; Well. Lex. Esch. This mode of writing and interpreting this word is confirmed by the analogy of θίρος, Prom. 765. νίρος, Soph. Οἰ. C. 1507. Trach. 896. and has the sanction of the MSS. Med. (as quoted by Butler). Guefl. Flor. Farn. and of Aldus and Robert: compare also Etym. M. p. 648, 27: Παλίνωρος. παρά τὸ δρα γίνεται ἐνεργείως ἀνομα ὀρθός, καὶ παλίνωρος. ἐχρημά διὰ τοῦ ἐ. γράφεσθαι, κάκι διὰ τοῦ ἐ. σημαίνει δὲ τὸ, διοικήματος. On the other hand, the Medicane MS., according to Blomf., has παλινώρος, and Turn. and Vett. and the rest of the editors until Well., with Dindorf also, read παλίνωρος; on which the Bishop of Lichfield: “Retracted: notionem habet παλίνωρος apud Hom. II. γ. 33. ὥσῳ δὲ τίς τε διὰ χρώματα διὸν παλίνωρος ἀπίστη. Sed παλινώρος, vox ejusdem farinae, II. λ. 326, conversionem a fuga denotat, οὐ δὲ κακὸν ἔρμας παλινωρέων: nec alia erit significatio, si disjunctem scribas παλίν όρμον (vid. Heyne). Resiliens in caput Agamemnonis vertit Bl.: recte quidem, sed nec ipse improbat Schutzii emendationem παλίνωρον, et in eam equidem propendeo. Ποτηρίς παλίνωρος est redux ætus apud Apoll. Rhod. ii. 577. ut hic reducem Agamemnonem significabit.” S. L.

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

155. We have now arrived at the 1st Stasimon, of which Aristotle’s definition, Poet. 12, 7, already quoted in part on v. 40, is Πάροδος μὲν ἡ πρῶτος λέξις διὸν χροῶν, στάσιμον δὲ μέλος χροῶ τὸ ἀνειπαίστον καὶ τραχαῦ, i. e. without a continuous system of anapests and trochees. The Chorus has taken its stand in the centre of the orchestra, which place it does not again quit until the conclusion of the play—and now, in the words of Müller, “before re-

1 στάσις μελῶν. Aristoph. Ran. 1281. “The Stasima divide the tragedies into Acts; they form pauses in the action, allow opportunity for the entry of new characters, and indicate perceptible lapses of time. In respect of their intrinsic purport, they serve to impart to the mind that collectness and lofty selfpossession which the ancient Tragedy labours to maintain even in the strongest excitement of the passions.” Müller’s Dissertationes, &c. p. 66.
lating the story of the sacrifice of Iphigenia, turns to Jupiter as the only god by whom the mind can be enlightened, and directed whether it is to abandon itself to further anxiety, or to dismiss all apprehension." "This invocation to Jupiter," he adds, "leads us to the natural supposition, that there was a statue of Jupiter on the altar of the Thymele. In this case, the commencement of the second Stasimon (v. 344 or 356.) with an invocation to Jupiter is doubly appropriate, as well as the general prevalence of the idea of Jupiter throughout all the Stasima of this tragedy." Dissertations on the Eumenides, p. 252.

155. Zeév, διόσ τὸν ἔστιν. Compare Plato, Cratylus, §. 38. ed. Bekker: ἤν μὲν τῶν καλλιστον τρόπον, δὴ περὶ θεῶν άδειεν ἵπτεν, ὡσπερ περὶ αὐτῶν οὔτε περὶ τῶν ὄνομάτων, ἀττὰ ὡστὸ αὐτοί ἱαντοὺς καλοῦσιν' δὴ- λον γὰρ ὅ,τι έκείνοι γε τάληθα καλοῦσιν. δεύτερος δὲ αὐ τρόπος ὅρθοςτον, ἰσόποροι εὖ ταῖς εἴχαις κόροις ἑπτών ἡμῖν εὑχεσθαι, οὕτως τε καὶ όποιοι χη- ροσιν ὄνομαζομενοι, ταύτα καὶ ἡμᾶς αὐτοὺς καλείν, ὥς ἀλλο μηδὲν εἶδοις. Precisely similar to this last sentence, in construction and in meaning, is εἶ τάδε (τῷ θύμα) αὐτῷ φιλον κεκλημένω, if this appellation, Zeus, is pleasing unto him, when called by it: compare Soph. ÓEd. Tyr. 904. ἀλλ' ὁ κρατύνων, εἰπερ δρόθ' ἀκούεις, Zeév. Eur. Trag. 885. Melanip. fr. i. Hor. Sat. ii. vi. 20. Livy, i. 2.

158. προσευκάζων. Εἰκάζεω is properly to liken or compare one thing unto another; Ch. 653. Eum. 49. Hence also, to trace or find a prototype for\(^1\) any thing, as for a copy in its original, an action in its motive, or in general, any effect in its producing cause; and so, to conjecture or account for; Theb. 356. Suppl. 288. Ch. 518. Of its compounds, εὐκάζεω is used wholly in the primary or material sense, to make in the likeness of any pattern or model, Ag. 1211. Theb. 445: ἐκαζάζωn wholly in the derivative or abstract sense, to guess at, hit, or aim at by conjecture; Suppl. 344. Ch. 14, 567. 976: and προσευκάζωn, generally (with a little more pointedness of application than the simple verb,) to liken unto, Theb. 431. Ag. 1996. Ch. 12; but in this passage it appears to express, a little more strongly\(^{m}\), the secondary meaning assigned to εἰκάζωn, viz. to obtain a complete solution of the question εἶ τὸ κ. τ. λ.: Am I really

\(^k\) Compare vv. 351, 682, 723.

\(^{1}\) In familiar English, to father one thing upon another.

\(^{m}\) If ἐκαζάζω, Ch. 518, is to find a motive for this act, προσευκάζω in the same connection would be to bring home, as it were, and fasten the act upon its true motive, as here it is to find its answer for the question in the text, to fit the lock with its appropriate key.
to throw off the groundless load upon my spirits originating only in my own imagination. Translate: I am unable to bring to an issue, consult what guide I please, excepting only Zeus, the doubt whether I ought, &c.—πῶς ἐπωσαθρώμενος, applying every thing in turn as my rule or canon (στάθμων).


165. τρικτήρος, a victor, properly in wrestling. “Τρίκτηρος at ἐπο-
τρικτήρος dicebatur, qui ter dejecterat adversarium—ideo τρικτήρος est
vincere. Unde ἀπρακτός ἐστὶ Ἐσχυλο Choeph. 336. quæ expugnari
non potest;” Salmasius on Solinus, quoted in Blomf. Gloss.—
compare also Eum. 589. ἐν μιν τῇθη δὴ τῶν τρικτήρο
ταλαιμάτων. Οὐ
κειμένοι πε τόνδε κομπάξεις λόγον. The same metaphor is pursued in the
next line: a man zealously calling out Zeus in songs of victory,
i. e. proclaiming Zeus victor.


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

172. στάθμε δ’, a powerful description of the anguish of a
wounded conscience, (μυστικάναν πόνοις) with which compare Juv.
Sat. xiii. 219–23.

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

Pers. Sat. ii. 53.

sudes et pectore levo
Excultat guttas letari prærepidum cor

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

Rob. βλασ τurn., quod receptit Blomfield, qui tamen suscipatur
βλασ… ἡμιν. Schutz. βλασ dedit, quod prorsus sensu caret, sed

178. Ἀχαϊκὸν] The Florentine. and Neapolitan MSS. have Ἀχαϊκὸν here, and Ἀχαϊκὸν in v. 605; and Ἀχαϊκὸν is the reading of Aldus and Robertello; but, with the single exception of Schutz, all subsequent editors have preferred the more modern, and (see Porson on Eur. Hec. 287.) Attic form. See Eustath. on II. xiii. p. 936: ὅτε δὲ, ἵνα κοινῷτερον μὲν οἳ ὀστεροὶ ὡς ἀπὸ τῆς Ἀχαίας, Ἀχαϊκὸν λέγουσιν οἳ δὲ παλαιοὶ βρότους Ἀχαϊκὸν φασι δὲν γράφουν δὲ τῶν δύο ἣ, ὡς καὶ ἄρχαιοι, φασί, καὶ γνωσικοί, καὶ δικαίοι. See also on Odysse. xiv. p. 1764, 56.

179. μᾶλιν ὀστών φέγγων, disparaging no soothsayer; which we must understand with Klausen, who compares Soph. Aj. 1130, ἐγὼ γάρ ἐν φέγγω δαμόνων νόμος, to mean that the particular case of Agamemnon on the occasion alluded to (καὶ τότε), conspiring as he
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did *with external circumstances* to bring about the apprehended result (vv. 145–8.), *cast no reflection upon the prophetic office*, or (it is implied) upon the supremacy of Zeus, under whose permission (v. 142.) the omen was to receive its accomplishment. Such appears to be the *generalising force of οὖν* in this passage, to which we may apply the remark of Matthiae Gr. Gr. §. 487, 4, that in all such cases "*τις seems to temper the expression by referring a person or thing to the whole class to which it belongs*:" compare also vv. 55. 277. 777. Klausen, however, explains this differently: "*οὖν nihil est nisi fortior negatio, valem nullum redarguens pro valem minime redarguens*: *τις apud Graecos sepius rem antea jam commemoratam spectat;* cf. v. 738 (777). Suppl. 59, 902. Soph. Trach. 3:" which to my mind is not a whit more satisfactory than the Scholiast's explanation of Aristoph. Nub. 538, οὖν δὲν ἦλθε: *παράλλεια δὲ τὸ δεν ὅς καὶ παρ' Ὀμήρῳ* οὖν δὲν ἦταν. Θελεί δὲ εἰσέλθων, οὐκ ἔστων.

180. ἐμπαίοις] Taís ἐμπεσούσας. Schol.—Hesych.: ἐμπαίων ἐμπείρον, μέροι δὲ ἐνιστον (so Abresch has corrected ἐνιστον). The former explanation refers apparently to Hom. Odyssey. xxi. 400. κακών ἐμπαίως ἀλήθης, a mendicant involved in difficulties; the latter may very well suit the present passage. Scapula derives the word from ἐμπάζομαι, curam gero, and Blomfield thinks both these may have been formed from an old substantive ἐμα, whence also the adverb ἐμάς, sedulo, omnino. But Eschylus evidently derives it from παῖος, πέριο; whence ἐπανο, πέτα, and thence the *verb* adjective -πῶς, or -παίος. Compare πρόπανα, v. 338.


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


n See the Appendix, Note E.
“Medico sensu, de vasis corporis fame exinanitis, accipit Bl. doctius forte quam verius. Mihi saltem simplicius videtur ad vasa navium referre.” S. L.


183. Χαλκίδος πέρων ἓξων] Blomfield and others who hold the substantive πέρα (Suppl. 262.) to have denoted absolutely the opposite land or shore, would doubtless translate this: occupying Chalcis’ vis-à-vis, i.e. the coast opposite to Chalcis; but if the etymology of πέρα has been correctly traced in the Appendix, (see Note A.) it necessarily must be taken here in its derivative and adverbal sense, so that, literally translated, the text is, having itself by crossing, or across, from, i.e. being over against, Chalcis; just as in Thucyd. iv. 75, we read δαλι βυθων Θρηκων, αυτ ετε πέραν (Θρηκων) εν τη Αχαια. “Exeiv est habitare, aliquo loco degere, commorari; ut ἕξων de urbisibus usurpatum interdum significat situm esse, adjacere; Xen. Anab. vii. 8.” Schutz.


186. δύσορμοι] I follow Wellauer, Dindorf, and Klausen in connecting this with βροτων ἀλα, on which see Matth. Gr. Gr. § 429. We thus avoid the necessity of attaching an unwonted meaning to δύσορμοι—in portu male detinento, Blomf. Gloss.—and may translate the sentence with Klausen, que mortales semper a portu quo tendebant, deducunt (aberrare faciunt). Compare Pers. 448. νησος τυι εστι προσθε Σαλμιους τοσαν, θαυ, δύσορμοι ναυοι.

187. ναυν τη καλ—The insertion of τη here is due to Porson; but there was no necessity to alter ναυν, which suits the metre equally well with ναυν, and which occurs again v. 218.


ο This is Wellauer’s explanation, he, apparently, would now place a also, Lex. Eschyl. Lips. 1831, so that comma after δύσορμοι.
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Suppl. 765. Pers. 112. The Scholiast has noticed an allusion here to Hom. II. ii. 135, \( \delta\varepsilon \delta\vartheta\alpha\varepsilon \sigma\iota\sigma\tau\sigma\pi\varepsilon \nu\varepsilon\varrho\), \( \kappa\alpha\iota\sigma\varphi\alpha\nu\tau\alpha\varepsilon \lambda\varepsilon\omega\tau\alpha\nu\), and Blomfield compares Thucyd. vii. 12. \( \nu\nu\ \varepsilon\alpha \tau\varepsilon \mu\varepsilon\iota\varepsilon\varphi\alpha\rho\varepsilon\varphi\), \( \tau\sigma\sigma\sigma\omega\tau\nu\chi\rho\nu\nu\ \varepsilon\delta\iota\varphi\alpha\sigma\tau\varepsilon\tau\sigma\omicron\nu\nu\), \( \kappa\alpha\iota\tau\mu\rho\omega\mu\alpha\tau\alpha\nu\) Θρήνου).

188. παλαιμήκης κ. τ. λ., occasioning a very long delay; detaining them, as we should say, twice as long as they ought to have been at Anulis. Παλαιμήκης duplo longior; Well. Lex. Ἐσχyll.: hence also πραλόνγυς: "παλαιμήκης pro pammēkē, quam potestatem exserit interdum in compositis pālūn. Hesych.: παλιόςκος. σύντοσίος, σκοπεύος, ξοδόνθης: το γάρ πάλω ἐναχοῦ ἐπίτακοι δῆλοι. Abresch. "Vim tamen ἐπιτακτων vocis pālōn in compositis hinc oriri puto, non quod pro pār ponatur, sed quia repetitionem significet. Cf. Polluc. vi. 164. Valcken. ad Phœniss. 1346. Παλαιμήκης igitur h. l. est praelongus, ob notionem repetite longitudinis." S. L.


189. τριβφ has in all former editions been connected with the preceding line, either in the sense of delay, which more strictly belongs to τριβή; or, in its proper sense, a path or road, as Blomfield translates the passage: multum temporis in itinere ponentes; or lastly, as Klausen interprets it, in the sense of τρηψις, praelongum tempus attritioni locantes. Now that τιθεῖαι may be followed by the dative τριβφ in the sense of occasioning or assigning unto, is plain from v. 66. θύσαις Δαυὶς τιθαις Θρίσαι Θυ θυσίας—but, on comparing the only other passages of Ἐσχύλus in which τριβος occurs, v. 38o, and Suppl. 1042, διδοσας τε Ἀρμονια μοιρ' Ἀφροδίτας ψευδα τρίβοι τε Ἐρώτων, it will be seen that the sense of tīta consuetudo, usus, use or conversation, exactly suits them all. Hence it is most obvious to connect τριβφ with κατέχαων, usu deterbant florem Ar- givorum, or, dropping metaphor, iatio enecedant Argivos. Thus τριβφ, which in this connection is equivalent to τριβοςου, by continu- nal wearing, serves at once to strengthen and explain the meaning of κατέχαων, which Scap. Lex. translates as above, quoting from

p Blomfield suggests the introduction used synonymously, like παλαιμήκης and of τρήσφ into the text, but admits that both τριβδς and τριβή may have been

\( \text{πλάνεως} \): see the Appendix, Note F.
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190. And when, too, for the distressing storm the soothsayer proclaimed a remedy again (ἄλλο) still more distressing to the chief-
tains, alleging the anger of Diana, so that, &c." "Μηδέπερον. Verbum βρῶθω habent etiam Sophocles et Euripides; adjectivum βρῶθω non item. Vox est Homerica, quales multas habet Ἀεσχυ-
lus, e.g. vel proxime sequentem πρόμοσω." S. L.

194. χθόων βάκτρων ἐκρούσσατα. "Sceptris, more indignan-
seniores baeculo (σκήπτρω) se sustinebant. Hinc haculum auctorita-
tis insigne; primum domesticae, mox publicae; et regibus in scep-
trum transit." S. L.

197. ἄναξ δ' οἱ πρώζουσ. The elder king, I say, at length finding
words, spake as follows—the conjunction δε, according to a well-
known usage, continuing the predicate of the sentence commenced
at ν. 177., and at the same time supplying the apodosis to the pro-
tasis begun at ver. 181. and continued in ver. 190. Compare Thucy-
d. i. 11. ἐπεδή δε οἱ κυβάμοι μάχη ἐκράτησαν... φαίνονται δ' οὔτ' ἐπιθέτ' πάση τῇ δυνάμει χρησάμενοι, and above, c. 18. ἐπεδή δε οἱ πόρων κυβάμοι, followed after an interval of ten lines by μέτα
dε την τῶν τυράννων κυβάμοι, after, I say, the putting down of the
tyrants... Arnold further compares ii. 65. iv. 132. ν. ii. 29.

199. δόμων ἡγαλμα, Angl. the pride of my home. "Recte: eo enim nomine immolatam ferunt Iphigeniam, quod καλλιστεῖον repor-
tavit; Eur. Iph. T. 20, &c. Eminvero ἡγαλμα, Hesychio inter-
prete, est παν ἐφ' φ' τις ἔγινοντας." Stanl.

203. πῶς... γένωμαι; How am I to become? the question of one
in doubt and deliberation—as in ver. 754, and Theb. 207. τι γένω-
μαι; what is to become of me?—as if he had said, What must I
do? desert the fleet, and lose my allies? That will be the inevit-
able consequence—for that they should vehemently, nay, very vehe-
mently desire a sacrifice which will make the adverse winds to cease,
even her virgin blood, is in accordance with the will of Heaven—a
goddess demands it, and so let it be—for may it turn out well! With ἐφ' περινήματι, (where we may observe that the dative of the
noun represents the simple form of adverb, with vehement, i.e.
vehemently,) compare ver. 1363. Prom. 944. τὸν πυρὸν ἄπερητικρον.
Eum. 161. βαρῶ τὸ περίδαρον κρόνος ἔχειν. Περινήματι, formed like περι-
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θέμας, Ch. 40. is explained by Photius: ἄραν παρορμημένον. Compare Thucyd. iv. 130. ὁ δὲ θέμα εὔθες ἀναλαβὼν τὰ ὄπλα περισχἐθη ἔχοντε ἐπὶ Πελοποννησίους. Longus iii. p. 76. (as corrected by Blomfield) καὶ Ἕλ ἐν πᾶν ἔργον περισρήσεως, and Maris, (also corrected by Blomfield), Κατσολονισμᾶτα τὰ περιοργα φιλήματα. See also Porson on Eur. Med. 284.

Ib. θέμας, fud est. On this, after distinguishing between (θέμα) divine and (δίκη) human law, Klausen has well observed: "Θέμα majus quoddam ab homine postulatum; non solum ne quem ledat, sed ut sint quos vereatur, parentes, hospites, dix. Hæc ratio oraculis et vaticiniis declaratur. Minuerat Agamemno majestatem Diane, trucidata bestia sacra: jus divinum, Calchantis vaticinio entiumtum, exigit mortem filiæ. Itaque θέμα de ipso vaticinio dictum. Pind. Pyth. iv. 54." (96.)

209. άνάγκασις λέπαδον, the collar of Necessity: Pers. 191. άρμασιν ὡς ἐγκρατείον αὐτῷ καὶ λέπαδὸν ἐπί αὐχένας τάδην. Hesych. λέπαδαν ἔπανεσε πλευρικός, οἷς ἀναδείκνυται οἱ τράχηλοι τῶν ἵππων πρὸς τῶν ἱππών. Schol. Venet. on Hom. II. v. 729: λέπαδαν πλευρικὶ ἔπανεσε, οἷς ἀναδείκνυται οἱ τράχηλοι τῶν Ἰππῶν πρὸς τῶν ἱππῶν. ὡς κόπτον, κόπανον, λέπαν, λέπαδον: that is, as Blomfield explains it, λέπαδον is formed from λεπάζω, decorico, which is from λείζω: Photius makes λέπαδον the same as μασχαλιστήρ.


211. τόδε, inde, or exinde: from that time forward he changed his mind, so as to entertain all-daring sentiments; i.e. to be capable of any thing—as πάντολος is used, Theb. 671. Ch. 430, 597. and πανύφρασ, Ch. 383. Compare also below, v. 1204. ἡ παντότολος. The construction may be either μετέγγει (τὸ or ὅτε) το φρομέω τὸ παντότολον, or τὸ παντ. φρ., that which is all-daring in purpose—the accusative after μετέγγει in either case expressing that which was received into the mind by the change: compare v. 687.


r Compare Thucyd. I. 44. ἐν δὲ τῇ
μεταμαθάνουσα ἐμον, and Suppl. 112. ἄταν δ' ἀπάτη μεταρρυθ. See also on v. 15.

213. βροτός. "Datius additus, ut designetur notio accidens, quae ad principalem pertinet, sed omitti potest. In mortalibus fiduciam procreat inania. Cf. Bernhardy Synt. p. 93. et v. 780." Klausen. This explanation of βροτός appears to me greatly to be preferred to Schutz's gratuitous alteration βροτος, which Hermann also has suggested, and which all the later editors have adopted. Translate, for unto, or in the case of, mortales, &c. &c.—as if it had been for so it is, not universally, (as βροτος κ. τ. ἀ. would have expressed,) but in general with men—the delirium of passion makes them bold. The passage to which Klausen's note refers, v. 817, of this edition, though not strictly parallel, may be rendered in like manner, in whatever instance there is need of, &c. Compare also Hom. II. i. 24. quoted in the note on v. 27, below v. 826. ἐν χρόνῳ δ' ἀποθανειν τῷ τάφῳ ἐνθρόνωσιν. Eur. Orest. 314. καὶ μὴ νοσήσῃ γὰρ, ὅλα ἀσθενεῖς νοσεῖν, καίματος βροτοῖς ἁπορία τε γίνεται. Theb. 438. τοῖς ματαῖοι ἀνθρώπων φρονημάτων ἡ γλῶσσα ἄλλης γίνεται κατάργος, with, or, in the case of some men—and Thucyd. ii. 40. δὲ τοῖς ἄλλοις ἀμαθίᾳ μὲν θράσος, λάγαμος δὲ δηκονόμα φέρει, whereas in all other cases, unto or with all other men, &c. &c.; as also iii. 12. δὲ τοῖς ἄλλοις μᾶλλον εὔφοια πλοῦτι βεβαιο, ἡμῶν τῷ ὑπὸ τὸ φῶς ἔχον παρέχει.


215. ἠλα 8' οὖν. He, accordingly, had the heart, &c. See Monk on Alcest. v. 285; and on the construction of ἀργῶν, in opposition with the entire sentence preceding, Ibid. v. 7. Matth. Gr. Gr. §. 410. §. 432, 5.

218. λεγότας δὲ κ. τ. λ. π. But her prayers and cries addressed to her father; as the Scholiast explains it, πατριφόσιν, ὁ ἐμπαιζόντος ἀπό τῶν πατέρων. Compare Eum. 361. ἐμοὶ λεγομεν, prayers addressed to me. Soph. Elect. 343. τοιοῦτον ἐνφανίσκεται, your chidings of me. Thucyd. i. 77. τὸ ἡπητήρον δέος, the fear of us. Ibid. 69. αἱ ἡπητήραι ἐκπίδες,

8 Compare Hor. Sat. II. 3. 205-10. sc. 2. That which hath made them. Also Shakspeare's Macbeth, Act. II. drunk, hath made me bold.
their hopes of you. iii. 63. ἐν τῇ ἡμερᾳ τιμωρία, for the purpose
of avenging yourselves upon us.

16. Παρ' οὖν ἔθετο, made no account of, set down by the side of,
i.e. reckoned as, nothing: see on v. 32., and compare Eum. 213,

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

Βραβεύς is properly a steward or umpire in a race, or other public
contest, Soph. El. 690. 709. Eur. Hel. 703; then a judge or arbi-
trator in general; Eur. Orest. 1065. 1650. Med. 274. It is ap-
plied, as here, to a military leader, Pers. 302. 'Ἀρτεμιδῆρις δὲ μυρίας
ἱερων βραβεύς.

221. ἄξιος. — "Ἀξιός, Popa, sacerdotum minister qui victimas
feriebat ; proprie vero Coqmis. Hesych."Ἀξιός: μάγυροι, ἱππεῖαι,
θεράποντες, ἀκόλουθοι (Acolythes). Καλλίμαχος. Idem: Ἄξιος ἄκο-
λοντα, ἱπποργής. Διάκοος Ἑλευσινα. Stanl. et Blomf.
"Etymologicalism vocis a Suida propositam ["Ἀξιός: πολίος, πολλὰ
ἐξάκτα καίσεις, ἵππου οἱ μάγυροι] jure ridet Blomf., ipsis tamen melio-
rem non affert. Crediderim esse ab ἅμα (oseh), facere, sensu

224. ἀέριν, up, aloft; a verbal adverb formed, like a verbal ad-
jective, from the third pers. sing. of the perf. pass. of verbs; ἀέριν,
ὑστερα, ἀερίνην. Compare ἀέριν (from ἀέρι, or it may be from ἄφω)
ῥέω, Prom. 1051., and see other instances in Matth. Gr. Gr. §.
256, b.

225. φυλακῶν, which Klausen makes the subject, is rather to be
considered as a cognate accusative expressing the nature and man-
ner, of the action in κατασχέων. Translate, and as, or with a stopping
of her beautiful mouth, to prevent the utterance of curses upon the
family, by violence and the silencing (speechless) force of gags.
Compare Suppl. 432. ὃς δικαίως ἄγομεν ῥηθέων ἁμαρτίων πολνικῶν
πιέλων τ' ἐπιλαξάς ἔρων; as also Eum. 230. δίκαιον μέτεμφε τόδε ἄγωνa.
Suppl. 231. δικάζει τάμπλακαμήθ' ὅταν δίκαιος, See Porson on Eur.
Phæniss. 300. and compare the notes on vv. 215, 275: and for ἄραιον
note on v. 1363.

228. κρόκου βαφάς. Some understand to mean the purple stain

230. βελεις φιλοίκος, with a piteous glance. Φιλοίκος, misericordiam movens; Well. Lex. Ἱσχ. Compare φιλοκιρμῶν, Eur. Iph. T. 345. φιλογαθής, Theb. 917. φιλάδυτος, Suppl. 68. φιλάδυτος, Theb. 180. φιλάματος, Ag. 140. 700. φιλάματος Theb. 199. Ag. 220. φιλόξενος Ch. 656. Suppl. 926. φιλόσολης, Theb. 176. φιλορωμ., Eum. 23—all of active origin and signification; whereas those adjectives, which terminate in φιλος or φίλης, are found almost invariably in a passive sense. With βελει compare below v. 717. Prom. 649, ἱμέρου βελεί.

233. ἀνδρῶνας εὐτραπέζους, well-provided entertaining rooms: compare Ch. 712, ἀνδρῶνας εὐξίνοις δόμιν, and for the derivation of such words as ἀνδρὼν, γυνακών, παρθένων, βοῶν, ἵππων, πτηλών, κέραμων, πιθεῶν κ.τ.λ. viz. ἀνδρὼν, γυνακών κ.τ.λ. οἰκήμα (rather than θάλαμος) or τότον, see Blomf. Gloss. on Ag. 235, and Prom. 667.

234. ἐμελετεῖν.] Our Poet’s authority for thus introducing the

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1 Hesychius, with apparent reference to this passage, has 'κατέχειν κατέβαλεν'.
2 Videtur non tam ad virgineum quam ad regium cultum pertinentis color creceus. Sic apud Pind. Pyth. iv. 413. creceam vestem habet Jason Argonautarum duex. Idem est etiam Darii ornatus, Pers. 660.‘ S. L.

3 Ταῖς χειλέστιν, non est Ἀσκήλυππι: we may truly remark with Klausen, though in the main we still hold the passages to be parallel. He, on the contrary, inclines rather to the Schoenian’s second interpretation, διὰ τὸ ἀφωνητέων.
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virgin Iphigemia among her father’s guests—whence in v. 232 we
find her struggling to speak to them—is to be found probably, as
Klausen has indicated, in Hom. II. 1. 601–4, where (though Heyne
thinks otherwise) we may reasonably conclude that we have a faith-
ful reflection, at least, of the domestic manners of the Heroic age.
Hence, to bring the practice nearer to the divine exemplar, as well
as to distinguish the chaste daughter of Agamemnon from the
adulterers of after times, it is added ἄνευ δ’ ἀταύτων κ. τ. λ. which
Schultz, Blomfield, and Scholefield have unnecessarily edited ἄ
νευ δ’—. Klausen further compares with the subject of Iphigem-
nia’s song Hesiod, Theog. v. 11. where the Muses are represented
as ᾿υμεῦναι Δία τ’ αἰγίοχον καὶ πότινοι Ἡράν, and again v. 36. ταῖς
παρ’ ἀνεύναι τίρποντι μίγας νότον ἐντε Ῥώμην.

235. πρῶτονδον, offering the third libation or cup—and there-
fore, as under the protection of Ζεὺς Σωτῆρ, Ch. 245. Eum. 759.
Suppl. 27—peculiarly happy and fortunate, as is further declared by ἔθνορομ. See Heindorf on Plato, Charmid. p. 93. and the
quoted in Blomfield’s Glossary—ἐκ μεταφόρας ἔρημα τοῦ ἐν ταῖς
συνευσίαις ἱδίου. (Σοφοκλῆς x, ἐν Ναυπλίῳ καταπλέοντι.) εἰκονῶν γὰρ ἐν
αὐτάς κρατήρας τρεῖς, καὶ τῶν μὲν πρῶτον Δίος Ὀλυμπίου καὶ θεῶν Ὀλυ-
μπίων θεοῦ, τῶν δὲ δεύτερον Ἡρών, τῶν δὲ τρίτον Σωτῆρος. Whilst
the third cup was being tasted, or in other words the third libation made
(see Servius on Virg. Ἀen. iv. 57, &c.), some one sang an hymn;
as Blomfield has shewn from Antiphanes in Atheneus xv. p. 692. F.

Aρμόδιοι ἐπεκαλεῖτο, παῖδι ἑδερα, μεγάλην Δίως Σωτῆρος ἄκατον 
γένει τε, and Pherocrates (as he conjectures) Ibid. p. 685. A. Ἁγαθῆς,
καρδιᾶς τρίτον παιῶν, ὡς νόμος ἔστιν.

236. ἐτύμα, she used to celebrate or sing the praises of &c.—φιλος,
fondly, i. e. with a warmth of affection proportionate to the near
relation expressed by φίλου πατρός—φίλου answering unto φίλον, as
ἀκουν unto ἀκουστα and ἀκονσαν Prom. 19. 671. or as σπεῦδων unto
σπεύδων, Ib. 192. ἑκόνθ unto ἑκόντη Ib. 218, &c. &c.

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

w As from Horace’s carna prior potiorque puella, Epist. I. v. 27.
x Soph. Naupl. fragm. 1.
ζεῖ παυσάλωτε, καὶ Δίος σωτηρίου
σωσθὴν τρίτου κρατήρος.

τοῖς ἄκτον properly a skiff, or pinnae; but here, as Eustathius explains it,
φιλην πλοιοειθή, a cup conveniently
shaped for pouring—resembling what
we familiarly term a butter-boat.
AGAMEMNON OF ÆSCHYLUS.

1176.) of Calchas were not exerted in vain. And what though (δὲ) we know not when his fears (vv. 148–50) shall be accomplished?—to those who have suffered, and so become practically acquainted with it, Justice does indeed apportion a knowledge of the future—Justice, that daughter, Ch. 949, and assessor of Jove, Soph. Ed. Col. 1582, who, like Jove himself, has decreed that Experience should be the rightful road to Knowledge, v. 170—but, as to hearing beforehand of its coming, peace be with it (the future) till it comes!—why, it would just amount to so much fretting beforehand—for come it will, as sure as the morning light, transparent in brightness.

In v. 241, where the metre of the Strophe v. 237. shews that something extraneous has crept into the text, I have ventured with Klausen a and Hermann to place δὲ after προκλῶν and eject ἔστι γένοιν ὧν—although, in a more or less corrupted form, these words are found in every known MS. and Ed.—rather than with Blomf. and Scholef., on the suggestion of Elmsley and with the sanction of the Neap. MS., eject the words τὸ προκλῶν; first, because τὸ προστί¬

v. 242 manifestly points to some such preceding expression as τὸ προκλῶν, as its convertible term, and without it would be perfectly unintelligible; secondly, because ἔστι γένοιν ὧν ἠλευσις is, I think, incapable of that meaning which Scholefield has given it, quoniam flet adventus, and scarcely less so of the only other interpretation that I could assign to the received text, τὸ δὲ προκλῶν ἔστι γ. ὧν ὑπὸ, but to hear beforehand (ex quo) from after what time its coming is likely to take place, &c. The change in the same line from ἠλευσις to ἠλόοιν, first proposed by Hermann, naturally follows the removal of the words ἔστι γένοιν ὧν, which with ἠλευσις appear to have been originally a marginal explanation of ἠλόοιν, which at a very early period was by some accident mixed up with the text.

In v. 243, I have adopted the reading of Dindorf and Wellauer, whose note I subjoin—differing from him only in the construction of σῶναρθρόν, which he has better rendered in his Lex. Æsch. σιναρθρός, mater in temporis æqualis; an ἄναξ λεγόμενω, it is true, (as σιναρθρός also would be in the sense which Blomfield gives it, con-

a "Certa mihi videtur emendatio Hermanni, si qua usquam itaque in textum recepi can, ejus apertum glossa semina est vulgata, que omni caret colore poetico." Klaus.
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ne·xus, congruens,) but strictly analogous to such compounds as
ἰσόπροσ, v. 920. ἱσόπαισ, v. 75. ἰσόπρουσ, v. 78. ἰσόνεφος Prom.
549. ἰσόθος, Pers. 50. ἰσοδαμίων, ib. 633. to which we may add
ἀπερικτως below v. 263. as also ἀπερικτος v. 135. and ἀπερηχος v. 517.
Vit. Glasg. Hermann, Blomf. σύναρθρον Schutz. Sed eiusia re-
centiores omnes illam optimorum librorum lectionem prorsus ne-
glexerunt, quam si cum Victoriana comparaveris, patet σύνορθον
legendum esse; quod vel propter sequens vocabulum necessarium
Ald. Rob. Turn. Blomf., qui sic explicat, ut ad τέχνας Κάλχατων
referatur, sed haec nimis longe remota sunt. ανται emendavit Schutz.
αντα sc. δικη Elmsl., sed facilissima est emendatio Hermanni ad
Humb. αναίας. Hoc tamen de diei radiis quinquam intelligere potest,
nisi accesserit aliquid, quod de his sermonem esse significat? hic
unice verum mihi videtur σύνορθον αναίας, simul cum matutinis diei
radiis."

Klausen alone retains σύναρθρον, on which he observes: "σύνορθον
τω, una cum aliqua re erectum, stabilitum, itaque omnino concen-
num. Parum differt a σύμμενος v. 107. — ανται, τέχνας Κάλχατων.
Quae minime sunt nimis remota, modo intelllexeris que interposita
sunt ea esse unius sententiae."

"σύναρθρον + αναίας Obelum opposui, qua locus est corruptus:
Nemo enim mihi persuadebit αναίας hic posatum ad τέχναι Κάλχατων,
v. 240. referri posse. Locum varie emendare conati sunt viri
docti. Elmsl. legit αντα, δικη scil., sed et illud nimis longe abest.
Quidam legunt σύνορθον αναίας, cum matutinis diei radiis; inter
quos sunt Hermann. Well. Dindorf.: sed neoterica est imago istius-
modi. Facilissima mihi videtur lectio quam dedi in Notis Edit. ma-
joris post Schutz. σύναρθρον αναίας, vel ut malum ανα, cum damno
conjunctum." S. L.

244. εὐπραξίας.] Klausen stigmatises this word as "vocabulary vix Gracem," and Blomfield also considers it an anomalous com-
 pound; the common Greek term being εὐπραξία or εὐπραξία, on
which Photius: εὐπραξία' οι πολλοι κομμοι δια του ἦ εὐκυκλοπιδήσ δε
dia του γ. The oldest extant form of substantive derived from
πράσων is πράγος, which occurs six times in the surviving plays

b Εὐπραξία occurs once in Thucydi-
des, III. 39. εὐπραξία, i. 84. iv. 65.
v. 40. viii. 40. κακοπράξια, ii. 60. iii. 39.
iv. 79. viii. 2. εὐπραξία, i. 60. vi. 16.
κακοπράξια, ii. 43. iv. 55. Ἀσχαλίος
has εὐπραξία, Theb. 224, and διπραξία,
Prom. 906. Ευρ. 769: but διπραξία, 
Ag. 759.
of Æschylus, thrice in Sophocles, but only in one fragment of the writings of Euripides. From the same root would come the adjectives ἐπραγος, δυσπραγος or κακοπραγος, a man in good or bad circumstances, whence the verbs ἐπραγεω, δυσπραγεω or κακοπραγεω, and the substantives ἐπραγα, δυσπραγα, the state of one in good, or bad, circumstances, of which ἐπραγα, δυσπραγα appear to have been the purely Attic forms; suggested, it may be, though not strictly derived from the kindred nouns πράξις and πράγμα, which have so generally superseded the use of πραγή and πράγμα. Upon the whole, as a question of philology, it may reasonably be doubted whether we should not with Klausen read πέλωρο δ''..., ε'' πράξις, connecting the adverb however with the verbal substantive πράξις, and not, as he proposes, with πέλωρο; but the transition from πράξις ε'', faring well, to επραγα, well-doing or well-being, is so easy and the license, if license it is to be called, so much after the manner of Æschylus, that I have not ventured to disturb the received text. Τάπ τῶν οὖν, in what is to come next, (referring to vv. 85, 97.) in opposition to τὸ μῆλον, the distant future. Compare Soph. Antig. 611, τὸ τ' ἐπετα καὶ τὸ μῆλον. Cicero de Fin. i. 20, consequentis ac posteri temporis.

245. τόδ' ἄγχιστον. Translate: as surely as it is the wish of us who, as standing in the nearest relation to it, have been left the guardians and defence of the Apian land. This delegation of Agamemnon's paternal authority and care to the γεροντες, the next of kin as it were to his people, though not formally expressed, is conveyed at once to the mind by the allusion to the well-known office of ἑπίτριπος, the Patrois of the Romans: compare Soph. Aj. 562, τοῖον πυλωρόν φιλακα Τεύκρων ἐμφί σοι λείψω—Thucyd. I, 9, ἐπιεργασαστας ἔφουσκες, ὃν ἐπιτήσας, Μυκῆς τε καὶ τὴν ἀρχήν κατὰ τὸ οἰκεῖον Ἀτρέως. Τόδε,—nos, used δεικτικῶς, as in Eum. 389. Pers. 1-7. which compare with the present passage. Αἰαίς, the Peloponnesiaca; compare Suppl. 260-3, 777. Μονόφορον—ἐπειδὴ μᾶς οἱ γερόντες ἐφιλαττον τὴν Ἑλλάδα: Schol.—is here to be translated left
in charge, rather than in sole charge; compare v. 73, τῆς τὸν ἄρω-
γις ἦπολευθήτευς μύνωμεν, and see note on v. 17.

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

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

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

253. ὁσπερ ἡ παρομοία, as the saying is,—ὁ παρόδος λόγος, Basil.
of friends meeting παρὰ ταῖς αἰώνες, or ταῖς ἐδοὺς; as, for example,
χαίρε, Salve, Bon-jour, Good morning!—μητρὸς εὐφρόνης, compare
v. 268. Genesis i. 5, &c. καὶ ἐγένετο ἐσπέρα, καὶ ἐγένετο πρωί, ἡμῖνα
μία, δευτέρα, τρίτη κ. τ. λ., and the examples which Stanley has col-
lected, Soph. Trach. 94–6, A. Gell. iii. 2. Cesar, Bell. Gall. vi. 18.
Tacit. Germ. ii. Blomfield instances the precedence given to
Night in the Greek compound νυξθήμερον (for which ἡμερονύκτωρ is
never found), to which we may add those purely English expres-
sions, by which after the example of our German forefathers we
ordinarily reckon time, S’ennight and Fornight.

255. μεῖζον ἐκπίθος κλώεω, greater than your expectation to hear, i. e.
μεῖζον ἡ ἠλπὶς ἐκτι κλώεω, greater than you expect to hear; see Matth.
Gr. Gr. §. 451.

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

261. τῇ γὰρ,] The Chorus is again becoming incredulous, as the
latent sneer in τὸ πιστῶν (on which apposition see Matth. Gr. Gr.
§. 276.) sufficiently conveys to the ear of Clytemnestra; and hence
her abrupt reply. Translate: Why, what have you to allege as your
credible proof of these tidings? I have one—what should hinder me?—
provided that no deity has played me a trick. Klausen compares v. 460, θέων ψεόο. Pers. 93, δολόμενα δ’ ἀπάταν θεοὶ τίς ἀνὴρ θνατοὶ ἀλύς; and observes, “Dictum hoc est ex ea opinione, quae deos non potestia solum sed etiam sapientia mundum regere opinatur, neque a prudentia et calliditate hanc sapientiam discernit.” τι δ’ εὐχι:—which we find more fully expressed Soph. Antig. 448, ἕνει τι δ’ οὐκ ἔμελλον;—is literally, on the contrary supposition, why not? i.e. what is there to hinder it? wherefore do you doubt it? Compare Ch. 754, πῶς γὰρ οὐ; Eum. 435, πῶς δ’ οὐ; Suppl. 918, πῶς δ’ εὐχι; Hoogeveen and Zeune on Viger, p. 261.

203. εὐπεθεί, persuasive, plausible, as in Ch. 259, σήματ’ εὐπεθεί. Suppl. 623, δημηγόρους εὐπεθεῖς στροφάς, but in a passive sense Eum. 829, σῶ δ’ εὐπεθής ἔμοι, where it probably ought to be written εὐπεθής, as Blomfield proposes on Prom. 341. (333.): compare v. 950, βάρος εὐπεθεῖς.

204. ἀπέρος, without wings, Eum. 51, 250— but, when a is intensive, swift, sudden, coming as it were on the wings of the wind: ἰσόπερος, κοίμη: Schol.—“Ἀπέρος” ἐτοιμος: Herodian on Hom. Odysse. xvii. 57, τῇ β’ ἀπέρος ἐπλέον μίθος. “Ἀπέρος” αἰθριώδος, παρὰ ὑμηρῷ ὁ προσφήση, ἢ ταχύς. Λυσίχαλος Ἀγαμήμων. Hesych.—Blomfield quotes Lycothron v. 627, ἢ γὰρ ἀπέρος αὐτῷ παλαιόντην ἐξεπετα βάσις, where ἀπέρος is explained by ὁμοπέρος; ταχύς; and Pollux, ix. 152, who gives ὅτι τάχυτα as synonymous with ἀπέροφ τάχες, as fast as wings can carry. Klausen, on the contrary, holds that ἀπέρος φάτις can only signify an unuttered thought, suppressed within the ἐρωτειν δόξωτον in opposition to the ἐπειν πτερόντι which escape it. He accordingly translates, Num præsagilio aliqua te inflavit? and observes upon the next line: “Vituperatio inest in eo quod præsagitioni nimis eam confideere ille existimat.”— but compare vv. 458—60. Ἐπίαινερ, hath fattened, hath set you above your former self: compare vv. 567, 1641. Theb. 771, ὀξέος ὧν παχυνθεῖς. Deuteronomy xxxix. 20, ἐνεπλήσθη καὶ ἀπελάκτουσον εὐπάθην, ἐπαχύνθη, ἐπαλάγθυν.

267. πολω...δὲ καί] Porson explains the force of καί when thus subjoined, with or without the interposition of δὲ, to the interrogatives τίς, πῶς, ποί, ποῦ, ποίος, to be Die praeterea quis, quomodo, &c. See the note and examples adduced on Eur. Phoen. v. 1373. It amounts to the same thing, but is perhaps a simpler, and a more generally useful version of this peculiar phraseology, to translate what, how, whither, where, &c. is it that, &c. &c.
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In all such cases, the action or occurrence expressed by the verb is assumed, as known or granted, whilst the copulative serves to link with such action or occurrence some accompanying matter, of inquiry for the most part, or sometimes of aggravation, or other incident. This explanation is in substance the same also as Matthiae's, who, Gr. Gr. §. 620. d. 2. translates the καί, also, and adds that it "then serves to strengthen the question: e. g. τί χρῆ καί λέγεις; 'what should one also say?' with the collateral idea 'if one should say any thing.'"—assuming, that is, τό, λέγεις χρῆ, I ask you τί χρῆ λέγεις; and so in the passage before us,—granting, what they are not very ready to grant, that the city has been sacked, the Chorus further inquires, But when was it that the city was sacked? Blomfield translates; Sed dic preterea quantum temporis elapsum sit ex quo; but, not to mention that we must then have had ποῖον χρόνον, this is not the question answered in the following line.

269. καί τίς] There is a peculiarity to be noted in this καί also, which we may distinguish by the appellation of καί initial, and which, as in the preceding instance, serves in general to connect some accompanying matter, whether of assertion or inquiry, with some preceding statement or supposition; and so, by subjoining what such statement or supposition immediately leads to, from the probability or improbability of the consequence to establish the probability or improbability of the premises. Under this general head, where the καί may be simply rendered and, though its full meaning is, according to that, if so, or, such being the case, are to be classed such hypothetical assertions as Ch. 565, καί δὴ θυρωρῶν οὕτως ἂν δέξαι. Enum. 894, καί δὴ δέξεσθαι; and such conditional inquiries as those contained in vv. 530, 1277 of this play—to which we may add 1. Sam. xv. 14, καί τίς ἡ φωνή τοῦ πομπίου τούτου ἐν τοῖς δωσὶ μου; what meaneth then this bleating of the sheep in my ears? Eng. Vers. and Romans iii. 7, 8.—τί ἐστι κάγῳ ὅτε ἀμαρτώλος κρύφομαι: Kai

1 "'Particula καί, quam sic positam παρέλεγεν Attico Grammatici volunt, minime otiosa est, sed elliptice usurpatur et rediri potest per, ut hoc etiam quaram, vel ut hoc etiam dieram. Exempla quae congruesit Budaeus Comment. L. Gr. pp. 398-419, et alibi, plura sunt que exscribere opus sit, in quibus tamen omnibus καί munquam παρέλεγεν, ut vohui Vir ci., sed ea ratione quam modo indicavimus explicanda est. A pud Xenoph. τι ποτε καί καλύπτω χρῆ; ut hoc etiam quaram, quid operiet vocare? Et Cyrop. VII. ἢ τι καί κλέφωτι, si, ut hoc etiam dieram, aliquid suferuntur. Gregor. καί γὰρ καί αὐτός, ipse elenim ut hoc profierit. Ibid. τί χρῆ καί λέγεις; quid, ut hoc etiam quaram, dicasum? Et sic in reliquis." S. L.

2 See further in the Appendix, Note C.
AGAMEMNON OF AESCHYLUS.

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


[^h]: Here is a dignus vindicis nostis, which the interposition of Ἰραμοῦσεν effectually removes. The skill of the poet is no less observable in the tacit apology offered for a more violent infringement of the unities of the Drama in vv. 642-4.

[^i]: See Matthiae, as cited in the preceding note.

[^j]: In a syllogistic form the argument would stand thus: To believe that Troy was taken last night, we must believe that there has been sufficient time for the news to have been conveyed from Troy to Argos; but this is not to be believed; therefore we doubt your statement. And so St. Paul also argues: To admit the justice of the conclusion attempted to be drawn in Romans iii. 7, we must admit that we may do evil that good may come, a proposition which need only be stated to be condemned: hence the proposed conclusion is utterly inadmissible, and the condemnation of such reasoners is just—ἐν τῷ κρίμα τῷ ἱδικὸν ἔστι. Rom. iii. 8.
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275. ἕπετχελής τε] The first difficulty that meets us in the construction of this intricate sentence, is in the apposition ἕπετχελής τε....λάμπαδος, which has this twofold peculiarity; first, that it precedes the main proposition, Matth. Gr. Gr. §. 432, 5; and secondly, that it contains not any explanation or more exact definition, but simply exhibits the operation of the substantive to which it refers. Ibid. §. 433. Obs. 3. Translate: And, the strength of the onward-sent torch holding out, so as to skin across the sea, the pine wood, &c. A more serious difficulty, however, remains in the absence of a finite verb, to which we might refer the adverbial phrase πρὸς ἡδωνή, and which, so characterized, would naturally lead to the noble comparison that follows. Klausen indeed connects πρὸς ἡδωνή with πορευτοῦ, as Blomfield also had suggested,—translating it, ita ut voluptatem adferat, and comparing Prom. 494. Eur. Med. 773. Iph. A. 1022.—but to me this description appears so much more naturally to belong to the main action of the sentence, that I am inclined to think that the word k πεῖκα may have accidentally crept into the place of some such verb as ζωή, ζῶτη, ἡρήνη, or ὠφήν, in which case the virtual nominative would be πορευτή or πορευτὸς λαμπάς, whose vis viva being such as to bound across the sea, it went joyously on, having transmitted its golden blaze of light, as though it had been a sun, to the station on Macistus. Without venturing, however, upon such a violent alteration of the

k It is not very easy to say whether the Scholast's annotation, μεγάλη πεῖκα ἢχον πυρὸς, contains a mere exposition of ἢχος π. λ., or points to the construction of the whole sentence, with the substitution of μεγάλη for ἕπετ-
tελής, and πυρὸς for πορευτοῦ λαμπά-
δος; but if, as seems probable, the for-
mer be the case, this very gloss may
have possibly led to the introduction of
πεῖκα into the text.

1 Or it might be a present, such as ἵματι, or βαρχα. Compare Thes. 498, 
βαρχα πρὸς ἄλκην.
text, we may still supply ἐγένετο with πρὸς ἡδονήν, it (the torch) was a gladsome pine, or (ἐπορεύθη from πορευοῦ) the pine-wood torch went merrily on, &c. Compare v. 285, where the vigorous torch, not yet becoming dim, is again in almost the same terms likened unto the joyous moon.—Νοτίων πότντον, ἵνα ἐπ’ εὐρία νῦτα θαλάσσης, as Blomfield illustrates the expression from Hom. II. ii. 159.—ὑπερβάλλων. Schol. Compare Eur. Phoen. 654. κισσός ἐν περιστεφῆς—ἐνέργειας κατακόησιν ὁμόθων ἔνωσεν. Here. F. 362, ἐγείρον κράτ’ ἐν πολιτείας διδυμὸν χάμαρι βηρός. The same verb is found in an intransitive sense, to turn back, Soph. Οἰ. 119. πατιστοῦντος δρόμῳ νοτίων. Eur. Androm. 1141. πρὸς φυγήν ἐνσέσαν, Hesych.: Νοτίων, τό κατά νῦτα λαβέναι καὶ παραμεθύσασθαι φημόντα. Ibid.: Νοτίων, ὁ μή ὑπ’ ἔγωγαν, ἀλλὰ τῷ νῦτῳ ἀρχοφόρῳν, ἀνθρωπος, ἄνθρωπος, ἄνθρωπος: Angl., to back out.—Μακίτον, a mountain of Eubea, in the neighbourhood probably of Eretria; which, as Blomfield has shown from Strabo x. 10, was a colony from Macistus, a town of Elis.

279. ὅ δ’ ἂν, But he, Mount Macistus, namely; for it is not necessary with Wellaner and Scholefield to supply σκόπος from the preceding σκοπάω, still less with Heath to suppose that Macistus here is a man’s name. It is thus that Klausen also explains it; and we find a similar prosopopoeia below in v. 290. Παρήκτεν ἀφύκεσθαι, ἵναν, ἔλεης: Hesych. “cum negatione in o τι μέλλων κ. τ. αρτις jungerium: nequaquam cunctanter omisiit.” Σ. L. Compare Ch. 925. 1032. —Ἀφράσματος, inconsiderately. An older form ἀφράσμων occurs Pers. 417. and we find ἥμφημαδόνεσ in Hom. II. ii. 272: but all authority is against Blomfield’s introduction of it here and in v. 1368, and the St. Germain’s MS. Lexicon, quoted Gloss. Pers. 423, has Ἀφράσμων ἀνίκεντος, Σοφοκλῆς.

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

284. γραίας, Aldus has γαίας, which Turnēbo connects with πρόσω; and Porson quotes from Steph. Byza. Γραίας πόλει Ερετρίας. δ’ πολίτης γραίας, as though he approved of Stanley’s interpretation, Graia, of Graian heath. But Blomfield has abundantly vindicated the application of γήρων and γραῖα to things, as well as persons, from Hom. Odyss. x. 184. σάκος γέρων. Soph. Οἰ. Col. 1239, γέρων πίνοσ. fr. 748. γραῖας ἀκάνθης. Theoc. vii. 17. γήρων ἑφαίνετο πέπλος. xxv. 19. γραίαν ἀποτύπωσε αἰγραῖς. Ω. 12. γέρων ὁπ’ ἐρείπασα λέμβος: to
which we may add fromAESchylus γέρων λύγος, Ag. 725: τριγώραν μέθος, Ch. 314. and 805, γέρων φώνος: fr. 305, ὅς λέγει γέρων γράμμα. Stanley himself, εὖ δευτέρων φροντίσων translates γράμμα, ancient.

Ibid. thymi s' σωρὸς σταχθῶν ή κορμῶν: Hesych. Angl. a shock of corn, or a faggot.

292. Αγγαλαγετον, δρομ Μεγαρίδος. Schol.—North of Mount Gerania, to the North of which, again, was the Palus Gorgopis, a small wash or inlet of the Sinus Corinthiacus, anciently called Palus Eschatiotis. See Müller’s Dorians II. 432. Etymol. M. p. 384, 32. 'Εσχατιώτεις λίμνη κεραία μετὰ τῶν Ἰσθμίων. Ἰστερόν δὲ Γοργώπεις ἐκλήθη, ἀπὸ Γόργης τῆς Μεγαρίδος ὄνομαρ, γνωστοῦ Κορμῶν, ὑπὸ ἀκούσαν τῶν τῶν παιδῶν φώνων, περιαγής γενομένη ἐρίζειν ἐκλήθη εἰς τὴν λίμνην. Hesych. Τοργώπεις' Κρατίνου εἰς Πελαίρα. Λίμνην φασών εἶναι εἰς Κορμῶν' εὐληφθέναι δὲ τοῦ Ποιμένος διὰ τοῦ Γόργης ἐμπειρεῖν εἰς αὐτήν.

293. μιχαίριεσθαν.] This ingenious emendation which Wellauer, with less confidence than he might justly have assumed, first suggested as an Ἀθηναίean verb derived from μῆχαρ (v. 191. Suppl. 504.) like τεναρίκος from δεναρίν, has been admitted into the text by Scholefield and is certainly much to be preferred to the other corrections of μη χαρίζεσθαν, that have been proposed— δῆ χαρίζεσθαι (Trellinus)Cod. Farn. μεχαρίζεσθαι Casaub. Stanl. Both. Butl. μεχαρίζεσθαι Heath. Pors. Schütz, as Blomfield also has edited, though he inclines rather to με χαρίζεσθαι Voss. Pears. or lastly, μῆχαρ ἵσθαι, a conjecture of Stanley, which Klauses has adopted, applying bēsōν to the persons appointed to watch on Ἀκιπλαντός, and translating the line exhortata est constitutam cattveram, ut ignis paratio locum haberet. It is true that bēsōs, an ordinance, may be applied either to persons or things: take as examples of the former, Eum. 484. 615. 681. Suppl. 1035. and of the latter, Eum. 391. 571: but here it is much better explained by Blomfield and Scholefield as the law, or regular succession of the fire; in which sense νόμοι also is used in v. 301; compare too Eum. 92. 171. 693. 778. Soph. Antig. 613.—It is indeed to be regretted that Wellauer has not adduced, in support of μηχαίριζομαι, a verb of more unquestionable authority than τεναρίζω— but, admitting it to be genuine,

n “ἄτρομον ἐσχήσαν μηχανός χαρίζεσθαι πυρός, exicitur ut milii quoque gratificaretur ex similibus leges transitissent ignis. S. L.”

n He might perhaps have mentioned δελαρίζω from δελέαρο, itself derived from δέλος, as μῆχαρ is from μῆχος. Scr. Lex. and Eustath. Had the derivative noun from δέλος been δελαρίος, the analogy would have led us to expect a verb δελαρίζω.
it may be rescued, I think, from the imputation of having been created merely pro lacce vice, by a reference to Suppl. 394. where its introduction in place of μῆχαρ ὀρίζομαι (at the same time that it would agree better with the Docheimac v. 404. in the Antistrophe) would greatly facilitate the explanation of a somewhat controverted passage: ὑπαττοῦν δὲ τοι | μῆχαρον ὀρίζομαι γάμου δεσφραον | φυγῇ. For φυγῇ—φυγῇ, Ald. φυγῇ, Rob. φυγῇ, Turn.—read φυγὼ, as Butler proposes, and μηχαρίζομαι, and translate, agreeably to the context, For in truth my star-lit flight is my manoeuvre against an odious marriage. The Chorus is speaking of what they have been doing up to this moment, not, as Wellauer appears to understand the sentence, of what they now intend to do. This surrender of their persons, they argue, is the very thing they have been taking so desperately a step to escape from: let it not therefore be named—μῆχαρ ποτ’ ἄνω γενόμαι ὑποχλὶσθω κράτεσιν ἀρσέων…… ἐξόμαχον δ’ ἐλάμονος δίκαιον κρίνει σέβας τὸ πρὸς θεῶν.

294. πέρισσοι δ’;] Klausen thinks his interpretation of the preceding line strengthened by this plural—but, there being no article to mark the reference as in vv. 279, 283. they send must be taken as a description in general terms; and this agrees better with the indefinite application of ὑπαττεύω— as do also the words, ἀνάθαλοτες…. μέγαν πάγωσα, with the exhortation, μηχαρίζεσθαι θεσμὸν πυρὸς.

Ibid. “ἀναθάλοτες πρὸ ἀναθάλοτας, ut 8. Th. 517 (535), τετράς ἀν-τέλλουσα βριζ, πρὸ ἀντέλλουσα. Sed hæc contractio, in melicis subinde olvia, in senariis raro occurrit.” S. L. Ἀeschylus, it will be seen, is peculiarly careful to avoid that resolution of the long syllable in an Iambic foot, which offends the eye and ear in almost every line of the writings of Euripides.

205. πάγωσαν,] λέγει τὴν εἰς ὅξον λήγουσαν ἄμην τοῦ πυρὸς καὶ ο πάγων γὰρ εἰς ὅξον λήγει. ὅπερ καὶ ἄλλαχοι (Prom. 64.) αὐθάδη γνάθον τὴν

0 Here too, as in the case of μῆχαρ ὀρίζεσθαι; in the text, an error may have been introduced by the accidental or gratuitous separation of an unusual word into μηχαρ ὀρίζεσθαι, or into μηχαρ ὀρίζομαι, whence the received reading might easily be obtained— it being observed, that Ἀeschylus twice uses μῆχας, and never μῆχος. In Sophocles neither form is found: in Euripides μῆχος only, and that but once, Androm. 536. μῆχος ναυῶν.— A curious coincidence accompanies the restoration of μηχαρίζομαι in these two passages of Ἀeschylus, Suppl. 394. and Ag. 304. Dind. The substantive μῆχος— itself resting only upon the authority of Ἀeschylus (see Malby Lex. Gr. in voc.), but of sufficiently obvious etymology and meaning—is found in each of these plays, Suppl. 594. and Ag. 199. and in these alone of all the Greek plays with which we are acquainted, as if purposely introduced there by the great ἐρευνήτων ἄρχον (Ran. 550.) as the voucher and interpreter of its derivative verb.
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Photius: πώγωνα πυρὸς τὴν άναφοράν τοῦ πυρὸς. Εὐρωπίδης Φιλίπ. Pollux, ii. 88, εἰν τῇ τραγῳδίᾳ, πώγων πυρὸς, ἢ εἰς ὅδε άναβομι τοῦ πυρὸς. Compare Prom. 1044. πυρὸς ἀμφήγης βάστριχος. ib. 1083. ἄλικες στεροπής. Ch. 325. πυρὸς μαλερά γνάθος.

Ibid. καὶ Σαρωνικοῦ, of the Saronic gulf also, or in addition to the seas already enumerated, the Αἰγαίον, the Ευριποῦς, and the extremity of the Sinus Corinthiacus. The construction is, as Blomfield has pointed out, δάνει ἐπιβάλλειν, φλέγωνων agreeing with φλεγόμενος μ. π., that is, with φλέγα. See Matth. Gr. Gr. § 430. p. 705. 296. κάτοπτρον πρῶν ἐπιβάλλειν.] such is the reading of the MSS. Guelf. and Farn. (Neap.) and of the editors Robortello and Vettori. Aldus has κάτο πτερνοῦ ἐπιβάλλειν, which Turnèbe has corrected to κάτοπτρον οὗ ἐπιβάλλειν. There can be no reasonable doubt, then, of the authenticity of the word κάτοπτρον ; and yet Canter’s conjecture κάτοπτρον has been all but universally received, from a misapprehension apparently of the accompanying substantive πρῶν, which, as Klausen has pointed out, is applied by our Poet to a strait, or frith, or inland sea, projecting, as it were, into the land, precisely as a promontory, properly so called, projects into the sea, πρῶν (whence the Ionic πρῶν) τῆς γῆς. Etym. M. p. 692, 47. Thus, as in Pers. 132, τὸν ἀμφίβηκτον ἐξαμείφασε ἀμφοτέρος ἄλοι πρῶν κοῦν ἀλάς, it denotes the Hellespont, and in Pers. 879, νάσοι θ’ αἱ κατὰ πρῶν ἄλοι περίελυσαν τὰδε γὰ προσήμενα, οὐά Δέσβας κ. τ. λ. it denotes the Eastern Channel of the Αἰγαῖον, so here it is to be understood of the frith or channel at the upper extremity of the Saronic gulf, which lay between mounts Αἰγιλαντιτῆς and Arachnātės. It is thus that Sophocles also uses it, Laoc. fr. 341. Schol. Aristoph. Ran. 665. (678.) Πόσειδος, ὁς Αἰγαῖον μέθεις πρῶνας (πρῶνος Blomf. Brunck.) ἦ γλαυκός μέθεις (μέθεις deleat Blomf.) εὔανίμου λήμνας: and so also αἴλων, any long narrow cavity like a flute, (αἴλις), is applied at one time to a strait, Prom. 731. Soph. Trach. 100., at another to a valley or ravine, Soph. Scyth. fr. 493. as also to an isthmus, and a canal or trench, Hesych.: and Eustath., who explains it to be, in general, παραμήνη τόσον. It is to be observed, however, that Αἰσχyllus, as his manner was, when he ventured upon an unwonted phrase or figure, has been careful to annex ἄλοιν to πρῶνa Pers. 132, 879. to restrict its application; and this purpose in the present instance is as effectually answered by the

v See note on v. 56.
annexation of ἱππαν. πσρημο, which with it make up one circumlo-

We have now, then, only to translate in connection with πρῶνa
thus shewn to be not incapable of such connection, κάτοπτρν aut
thenticated as above, and again employed by Ἀeschylus v. 808, and
fr. 274. κάτοπτρν εὐθὺς χαλκὸς ἐστ', ὦνος δὲ νοῦ, and to say whether
the mirror-like channel, or, as Klausen prefers to translate, the
streaming mirror of the Sinus Saracenus, is not better poetry, and at
least as good prose, as is to be obtained from Canter’s reputed cor-
rection; admitting which, we must still translate the subjacent
channel, &c., for what promontory it was, that thus κατ’ ἐξωτήρ looked
down upon the Saronic strait, no editor who has adopted this inter-
pertation has ventured to inform us. With respect to κατόπτρν, which
Blomfield adduces as the Scholiast’s explanation of κάτοπτρν, we
may be permitted to add, that it is equally, if not more, applica-
table to κάτοπτρν, constructed here as an adjective, Matth. Gr. Gr.
§. 429. 4. For κατόπτρν, although capable perhaps of an active
signification, is in strictness passive, expressing, if we look to its
termination Matth. Gr. Gr. §. 110, habitual possession of the quality
denoted by κάτοπτρν. Thus κατόπτρν — τὸ κάτοπτρν, or κατ’ ἐφφυ, δν—
may very well denote, a thing much looked into, as a looking-glass;
or, more generally, a thing always in sight—a remembrancer, as it
were, on the well-known principle of Out of sight, out of mind, in
which sense it may perhaps be questioned whether it should not be
taken Eur. Hippol. 30. rather than be translated, commanding a
view of; though this agrees better with the parallel passage adduced
in Monk’s note from Diodorus Siculus, iv. 62. See Heyne’s note
on Hom. II. iii. 42. ἤ οὖν κάτιν καὶ ἔποφυν καὶ ἐπόφυν ἂλλων, where
ἐπόφυν, spectaculum, a gazing-stock, (which Heyne ought not

q “Nescio an Scironidas rupes in
animo habuerc, quae Arachneum monte
tem inter et Megarida recta linea inter-
jacent. Locus, ni fallor, corruptus est,
et ommino Blomfieldo assention versi-
culum deesse, id quod iam diu mihi per-
susum fuit. Nam etiam si aliquid sen-
sus eruci potest, si ante διαφανῶν in-
telligas θήτε, et φλέγουσαν non ad τό-
γον, quod ordo verborum postulat, sed
ad subanduntum φλάγα referas, durius est
hoc remedium, et ne sine quidem mede-
tor importuna isti particula caet.” S. I.

r As it occurs Apoll. Rhod. ii. 545.
We find however ἐπόφυν ἂλας, over-
looking Jupiter, Ibid. and Callim. in
Jov. 82. ἐοὶ τ' ἐπόφυν, Soph. Phil.
1040.—but this is rather to be derived
from the active form ἐπόφυν—as κα-
tόπτρν also, if translated actively, must
be understood to come from κατόπτρν.

a Scapula translates κατόπτρν, e re-
gione, over against, i. e. in full view of.
In any case, it is to be connected with
ναῦν, not with πτέρνα, as Valckenær
renders the passage, with the sanction
apparently of Monk. See Monk’s note
on Hipp. 36, 31.

t Hor. Sat. I. vii. 21. Acres pro-
currunt, magnum spectaculum utque.
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lightly to have rejected for ἐπιφονον suspected or disliked) is in admirable keeping with λόθην, opprobrium, a public disgrace, a scorn of the people, according to Eustathius, who derives λαόθην, by contraction λάθην, from λαός and βάω, and explains it as ἡ ἐκ τοῦ φανεροῦ, or ἡ ἐν κοινῷ, ὃς τινι, διδασκι; to wit, ἡ ἐν μέσῳ βαίνουσα ἐς τινα. Scap. Lex. v. λάθην.

297. εὖ ἑσπηρεν, εὖ — then it shot like lightning, then it arrived at, &c.— the description becoming more vivid, as it hastens to a conclusion.

300. σὺν ἰσαστών, not without a progenitor in — or in respect of, Matth. Gr. Gr. §. 339 — that is, linearly descended from, the fire on Mount Ida: v. 270. Compare Eur. Orest. 310. ἀνάδελφος, ἀπατώρ, ἀφιλος.

301. τοιοῦτος ἐτομοί, Thus have we here, in active operation, the functions, as it were, of so many λαμπαδηφόροι, fulfilled in succession, one after another; but — with this striking peculiarity— the first that started in the race is victor, having run last also. That is to say, in the real contest of the λαμπαδηφορία at Athens, on which see Potter’s Grecian Antiq. vol. I. p. 460. the victor was he who succeeded in carrying his torch lighted to the end of the race; but it might rarely happen that the first who started accomplished this. Here, however, although there was indeed a successive transmission of the torch (ἄλλος παρ’ ἄλλον διαδοχή, i. e. διαδεχόμενος), as usual amongst λαμπαδηφόροι, yet was there no extinction of the light, no fresh start made. No! the fiery courier that set out from Ida, v. 271— the first and last that ran — the same arrived at the victorious goal, v. 290. There was, as the Poet represents it, one continuous blaze of light extending from Troy to Argos.

Τοιοῦτος used here, like a simple οἷς, δεικτικῶς, may very well dispense with ἐτοι, sustained as it also is by ἐτομοί, which of itself is pretty nearly equivalent here to ίδος, See, here are &c., at the same time that it characterizes the readiness and activity exhibited

" Λαμπαδηφορίας γέγονε τριτός ἐν τῷ Κεραικῷ, Ἅθροις, Ὑφαίστον, Προ-

μαδώς. Κεραμεικὸς δὲ τόκος Ἀθηναῖων, οὗ συντέλεσθαι ἂν Ἀθηναῖοι κατὰ ἕμβα-

τραν λαμπαδηφόροις ἔγειρον. Schol. Aris-

toph. Ran. 131. Compare ibid. 1089-

98. Herod. viii. 98. δὲ μὲν ἔδρα λαμπ-

πουδαμον φιναδήσθαι τῷ δευτέρῳ, δὲ δὲ δεύτε-

ρος τῷ τρίτῳ... κατάστη ἐλληνεὶ τῇ λαμ-

παδηφορίᾳ, τὴν τῷ Ὑφαίστῳ ἐπιτελεί-

ουσι. v Hence the many poetic allusions to this custom: Lucret. ii. Ἐν καθολικῶς τιτίς lampada tradunt. Pers. Sat. vi. 61. Qui prior es, cur me in decursu lampada poscias?

w Compare below v. 1236.
in the management of the telegraphic beacons—νόμοι, officia, numera, duties or offices prescribed by any particular νόμος: which in this case is the θεμός πυρός v. 293. where see the note.

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

304. τέκμαρ τοιοθε'.] Here is a pointed reply to the incredulous enquiry in v. 261. τί γὰρ τὸ πιστὸν τέκμαρ; the Florent. and Neap. MSS. have τοιοθεν, so far strengthening Elmsley's opinion, on Òd. Tyr. 734. Òd. Col. 750. and Med. 254. that τοιοθεν and τοιοθέν are to be proscribed in the older Attic poets. But the united authority of Aldus and four MSS. has been held insufficient to overturn the received reading of Prom. 801. τοιοθέν μὲν σοι—. though Elmsley's ingenious proposal τοιοθέν ἐν σοι— might perhaps have been admitted, had not τοιοθέν immediately following rendered the specification of ἐν unnecessary.

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


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

x "τοιοθε' ἔτημοι. Hanc lectionem quia promptae speculatorum alacritati praeterurim illi alteri, quam receptum melius convenit." S. L.
the sanction of Blomfield and of Dindorf. Ἑκχέοις expresses, less
directly indeed, (and for this very reason it is the less likely to
have usurped the place of a more obvious word) yet in effect the
same thing as ἐκχέοις—should you have poured out for ingredients in
the same vessel—and οὐ ϕίλως, in no friendly manner, is vastly more
spirited, and therefore more like Ἀσχύλους.

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

7 Perhaps οὐ ϕίλως ought rather to
be taken with προσεπνέοις, you could
not speak to them as among friends, i. e.
affect to overlook their difference, and
to address them both under the same
relation of Friends (οἱ ϕίλοι); compare
νν. 157, 1258. Ch. 110. τινὰς δὲ τοῦ-
ton τῶν ϕίλων προσεπνήω; ib. 224.
ὡς ὑπ' Ὀρθότην τάδε εἰ ἐγὼ προσεπνέ-
νω;

8 This should rather have been trans-
lated, the vanquished and victorious par-
ties, the Captives and Captors—for it
may justly be questioned, whether the
Participles are here assumed of the
Greeks and Trojans as the subject of
the sentence, and whether they do not
rather (as Middleton expresses it) con-
tain within themselves the assumptive
Copula—that is, whether οἱ ἄλλοι,
those who are captured, οἱ καταραθῶν,
those who are in forcible possession,
are not to be classed under two separate
denominations of Captives or Vanquished,
Captors or Victors, approaching very
nearly to the character of Proper Names,
and consequently excluded from the
operation of the Canon (which applies
only to assumible attributives), as being
in themselves as really distinguishable
as the names of Men, or the names of
abstrac ideas, or lastly, as the distinct
substances of Oil and Vinegar, to which
we find them compared in the text, as
no less incompatible in their essential
properties.
attributives, victors and vanquished, which in strictness should denote one and the same party, are under the circumstances of the case wholly incompatible—not to mention the further improbability, which Middleton has noticed, that under any possible combination of circumstances this two-fold relation should be assumible of the same multitude of individuals. Hence, exceptions of this kind, whilst they violate the letter, do in effect establish the spirit of the Rule; since we find no departure from it, but where from other obvious considerations the sole object of it is as effectually secured.

315. οἱ μὲν γὰρ κ. τ. λ. For the one party embracing the dead bodies, women of brothers and husbands, children of aged men, are each one loudly bewailing, no longer from a free neck, the loss of those that were dearest to them. The insertion of each one in this interpretation is designed to express the force of φιλετάτω πόρον, a death (literally) of dearest ones, i. e. of a some dearest one, which is in the singular number and anarthrous, in order to make the preceding plural distributive; and to show that the voice of general lamentation includes every variety of individual and domestic affliction, briefly yet not obscurely presented to us in the foregoing lines. Heath, Schutz, Butler, Blomfield, and Scholefield, all have removed the commas after φυτάλμιων, and Elmsley on ΟEd. Col. 150, translates φυτάλμιων γέροντες, genitore— but not to mention that the preceding τε... και much more naturally connects φυτάλμιων with κασεινήτων and both with ἄνδρων, φυτάλμιος is not under any circumstances an appropriate epithet of γέρον, but rather of ἄνδρον, or κασεινόν: as Soph. fr. 957. προσπθεὶς μητρὶ καὶ φυτάλμιοι πατρὶ. Incert. Rhes. 920, λέκτροι φυτάλμιοι. Lycephon 341. ἀπεμπολθής τῆς φυτάλμιας χέρος. Compare πατὴρ φυτούργος, Suppl. 592. Soph. ΟEd. Τyr. 1482: τὸν φυτούργον (ἄνδρα) Πρίαμον, Eur. Τυρ. 481: Νηρᾶ, φυτούργον (πατέρα) Θέτιδος Ιφ. A. 949: τὸν φυτοστόρον (πατέρα), Soph. Τρ. 359: τὸν φυτεύσαντος πατρός, Soph. ΞEd. Τyr. 793, 1514. Hesychius has: Φυταλμοῖς: φυτευτικοῖς, γονίμοις— and again: Φυταλμοῖς ζεύς: συγγενής, ἡ οἰκογένεια. The Scholiast: οὗ κατὰ τὸν φυτάλμιον Δία ἐνταῦθα ἡ ἀναθετομένη...
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malaogia, εκ τῆς φύλης γε γίνεται φατάλμοι, ἥχοι φυτισιόρος, καὶ μεταβίβατε, διὰ καλλικοῖα, φατάλμοι. In Soph. Col. 150. ἄλλων ἀματῶν ἄρα καὶ ἄνθες φατάλμοι δυσαίως, it seems to be used in a passive sense, begotten or born; as the Scholiast explains it, ἄνθος φύλης, ἄνθος γενέσθαι, καὶ τοιὸς τυφλῶς πέφυκας.

320. ῥήστες, for which the Neap. MS. has ῥήστες, (though this would seem to be a correction from the accompanying gloss d: διὰ τὸ μετάντως, might be written ῥήστες, contracted from ῥήστες, ῥήστες, and connected, as Stanley and Schutz take it, with νόος—-but, as νοτικληγγεῖος, causing to wander by night, (like wild beasts after their prey,) is here equivalent to a participle, it is better to understand ῥήστες πόνος of the pains of hunger, comparing ν. 982, ῥήστες λόγον, ν. 1592, ῥήστες δῶα, and to take πρὸς ἀματον εἰς close connection with what follows. "Ἀριστον is explained by Blomfield as "jentaculum, potius quam prandium, uti vertunt interpretes;" but from Horace, Sat. I. vi. 127: Pransus non avide, quantum interpellet inani ventre diem durare—to which we may add Sat. II. 2. 7: Verum hic impranai (fasting) mecum disquiret—-it appears that prandium is a correct designation of this first, or break-fast, meal of the day. Compare the Scholiast on Hom. II. xxiv. 124; ἐγερμένως ἐπάνω καὶ ἐπίσωτο ἄριστον Schol. Α. ἡ δικλή, ἄν ἀπαξ νῦν ἐν ὸλάδι, καὶ ἀπαξ ἐν Ὠδυσσέα τὸ, ἄριστον ἐπίσωτο. ὅτι δὲ τὸ ἄριστον τὸ πρῶτον ἐμβρομα. τρίς γὰρ τροφὰς ἀλαμβανον οἱ ἕρωες. Ἐσχ. Palamed. fr. 168. σίτων δ’ εἰδέναι διώμα, ἄριστα, δείστα, δόρατα θ’ αἰρείωθαι (τρία, Dind.) The word, which (with this one f exception) is ἀπαξ λεγόμενον in tragedy, is introduced here in accordance with the time of day at which the present scene is represented as taking place. See vv. 254. 268.

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

c "Vox formata est ex antiqua forma φυτάλη (postea contracta in φύλη) unde φυταλία et φυταλίζει." Blom. Gloss.

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

e On this point, by all means consult Heyne's interesting and instructive note. With regard to the quantity of the a in ἄριστον, Heyne holds against Clarke that in Homer it is short, and accordingly in the passage of the Odyssey referred to by the Scholiast, xvi. 2, where Clarke reads, as in the Iliad, ἐντύσων ἄριστον, he proposes to read ἄριστον τε ἄριστον, the word having originally, he thinks, being uttered with the digamma; and this, he adds, was the opinion also of Knight. V. C. p. 57.

f It occurs in the Satyric Cyclopes, v. 213.

325. ὦς δὴ ἐδαίμονες. This is the correction of Stanley, which it is surprising that Wellauer, who is not satisfied to read ὦς δαίμονες, has not received on the same principle which he has himself so successfully applied to the correction of ἄεττος or ἄεττος, v. 139; the confusion, namely, which might easily arise between the two expressions, when written in the uncial character; so that ΥΣ may not improbably have usurped the place of ΕΥ. Retaining the old reading—only placing a comma after ἄσπαλαγίστης, with Porson, Dindorf, and with Klausen, who remarks, "quamquam est in cogitatione alicquid insolitum, tamen nihil falsi"—we might indeed translate, as1, i. e. in which condition, poor men, they will securely sleep all night: but there is no authority for such a diminuent (ἐποκαρατικόν) use of δαίμονες, whereas ὦς δὴ ἐδαίμονες, but, as crowned with victory, as blessed by their favouring deities, gives a natural turn to the sentence, and leads, by an obvious train of thought, to the mention of the tutelary deities of the conquered country, whom the conquering army must be careful not to offend by an indiscriminate plunder of the places where their honor dwelleth. Compare ἐδαίμων ἄφις, v. 511, and τῶν ἐδαίμων, v. 1271, to which we may add τοῖς δὴ ἄλλοις, v. 910. Eur. Iph. T. 1491, τὸν εὖ εὐρύχορα τῆς σαμωμείας μαίρας ἐδαίμονες δότες. Ibid. 543–4. Ἱφ. τι δὴ ὁ στρατηγός, ὁν λέγοντα ἐδαίμωνει; Ὄρ. τίς; οὐ γὰρ, ὅν γάρ ἐγώδοι, τῶν ἐδαίμωνών. Ἀφάλλατον—whether agreeing with ὑπον understood after ἐδάθοντες, as in that beautiful line of Moschus, 3, 111. ἐὔδομει εὖ μᾶλα μακρόν, ἀτίρμων, ἀγριτερὼν, ὑπὸν, or with ἐφέρόμεν in allusion to

5 Nullo vero distributioni signo observato. Schutz.

b "In ὄς δαίμονες duxit est similitudo ab hominibus minime beatis, pauperibus quibus opus non est fore seque custodiis, aut canibus vigiliis uti. Quemadmodum Juvenalis dicit, Cant. vacans coram latrone viator." Schutz. "Olim putabam hanc Schutzii interpretationem diuorem esse, et recipiens Planii conjecturam ὦς δὴ ἐδαίμονες quam Blomfieldio quoque plu-

nuit. Nunc video nihil mutandum fuisse, mentemque tragicæ optime ex-

pliqueisse Schutzi. Non ablutisit Shakespearius nostri Henr. V. Act. IV. Sc. 2. No, not all these, &c." S. L.

1 Wellauer, till something better may be found, contents himself with altering ὦς to ὦς, "ut sensus sit: sic dormient infelixes."

the night watches (compare v. 859.)—expresses that blissful state of security and ease, which belongs only to those whose warfare is accomplished. Compare Hom. II. ii. 24. ὁ χρή πατρόγων (πᾶσαν ἐπιφάνειαν) εἴδειν βουλαφάρων ἱμάρα, ὃ λαοὶ τε ἐπιστρέφεται, καὶ τόσα μέλη. Theb. 3. Μέθορα μή κομίζω ὑπορ. 327. εἴ σέβεσθαι.] All the earlier editions have εὐσέβοις, which is retained also by Wellauer and Klausen, with the sanction of Hermann on Soph. Antig. 727. and Musgrave on Eur. Phæn. 1331; but see Porson on the last named passage, (v. 1341 of his edition,) "pro εὐσέβεια (θεόν) scripsi cum Valckenaerio εἴ σέβεσθαι. Res quidem ad liquidum perdici non potest; videntur tamen Tragici dixisse εἴ σέβεσθαι θεοῦ, et εὐσέβεια εἰς θεοῦ;" or, it might have been added, εὐσέβεσθαι τὰ πρὸς θεοῦ, Soph. Philoct. 1441, or περὶ θεοῦ, Eur. Alcest. 1148; according to Blomfield's more formal enunciation of the above principle, "aliud est εἴ σέβεσθαι, aliud εὐσέβεια; quorum hoc (ab εὐσέβεια ductum) pie se gerere, illud vero vite revereri significat: quare εὐσέβεια cum accusativo construi nequit, nulla intercedente prepositione." Valckenaer compares Eum. 1019. μετεικἀν ὅ ἐπίθυμ εἴ σέβοται, to which we may add Eum. 545, τοῖς σέβας εἴ προίων, and Soph. Antig. 166, σέβοται εἴ δρομῶν ἐκ κρατοῦ. 329. ὅκ ἂν γ] The force of γε here, which Dindorf, with the concurrence of one MS., has omitted, (under an impression that ἂν may stand as a long syllable,) is to give emphasis to the probability of the contingency expressed by ἂν; which, as Hermann has shown by a most satisfactory induction of instances, itself serves to qualify the absolute negation conveyed by ὅκ. "Prius ἂν hic non pertinet ad ἂνότητα; certum est enim, victores esse; sed ad ὅκ ἂνοι. Quod si abset hoc ἂν, sensus foret: victores non poterunt vicissim vincī. Nunc addita ad ὅκ particula negationem limitat:

k This may be made more clear by considering that εὐσέβεια is simply, to be pious, in heart and in principle; εἴ σέβεσθαι to regard or treat any object, as it arises, in such manner as is due to it. Hence in describing the general character of a man's life, εὐσέβεια is used alone and in the abstract, Soph. Electr. 307. Aj. 1350. Antig. 924; but when such principles of inward piety are represented as drawn out in relation to any particular object, then that outward relation must be expressed, which can only be done by means of a preposition; and thus εὐσέβεια εἰς, τὰ πρὸς, or περὶ τι, to act in the spirit of piety towards, is so far forth equivalent to εἴ σέβεσθαι, to treat piously, or reverently as it may be. We have a remarkable exemplification of this in Soph. Antig. 730-1, where Creon asks, ἢ ἐν ἑαυτῷ ἄνοικτην ἐκλέξεις; and Antigone answers, ὅν ἂν κελέσαμεν εὐσέβεια εἰς τοῖς κακοῖς. 1 Thus if ὅκ ἂν expresses, as Hermann supposes, 'they will not, I expect, they will not, probably, -οκ ἂν γε ἂν is, in all probability they will not, they will not, humanly speaking, &c.
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non facile vicissim victores vinci poterunt:" Herm. on Viger, p. 483. note 283. ἀνθάλακν, which Blomfield, on the authority of Suidas, Eustathius, p. 1268. 12, and Etym. M. p. 73. 43, prefers to write ἀνθάλακνος, is Stanley's ingenious emendation of ἀνθάλακνος, which Wellauer alone has had the hardihood to retain.

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

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

m Add to this, that πορθεῖαν makes the conclusion indicated more true to nature, more philosophically just. Ἡ ἐπίθυμου σολλαβόντα προεικει ἐμπινυγγοῖ— the greedy desire, permitted to gain the ascendancy, must inevitably issue in act.

n Such, I mean, as in our own lan-

guage has been most liberally con-
ceded to the production of new, or the re-production of old terms {verbs, more especially} in a new and technical sense. Hence the familiar phrases, to turn a corner, to double a cape, to near a point, to open a bay, &c. &c.
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a stade, i.e. 600 Greek, or 625 Roman feet, in length; which, when they ran back again to the starting-place, was consequently termed διαλοχ. This term was occasionally employed also as an adjective, as appears from the explanation adduced by Blomfield: διαλοχος ὁ διπτών ἦσαν τὸν δρόμον ἐν τῇ πορείᾳ, τὸ πληρώσα τὸ στάδιον καὶ ἐνοπόστρεφα; and from a fragment of Euripides quoted Gloss. Pers. 694. and Bekk. Anecd. Græc. I. p. 344. where the epithet διαλοχος beautifully characterises that undiscovered country from whose bourne no traveller returns. On the construction of θάρσον κώλον, the accusative of the road after verbs of motion, see Matth. Gr. Gr. §. 409. 4

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

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

W Wellauer connects the ἄν with τί μῆλον only, referring to v. 899, where see the note. Schoefield, on the contrary, holds that it belongs only to γένοτο, referring to Demosthenes against Midias, §. 15, καὶ ἀδίδοις τὸ καταγωγῆσαι, τὸ προσήκοντα ποιεῖν, (on which see Buttman’s excellent note,) and yet he follows Wellauer in connecting θεοῖ with ἀμφιλέξων, in the sense of Dis obniortus. Hermann’s account of this ἄν is, “nihil alius nisi magis dubiam reddid sententiam!” Herm. on Vigg. 507. note 303—from which we are not to suppose that the position ἄν . . . . μῆλον . . . . γένοτο ἄν is rendered at all dubious in itself, but only that it is introduced by the speaker as a contingency to be feared, or doubted, as very likely to be realised. Compare Eur. Hec. 355, ἐπε' ἄνιλον ἐν διεκαύσεις ἐμησε πράσα τῇ κόλας τοις, where the degree of apprehension existing in the mind of the speaker may be estimated from the manner in which she goes on to speak of it as a thing that is to be, δοκιμασίᾳ ἔργῳ μία ἄρσηται, κ.τ.λ. The same particle, in truth, which in v. 329, introduced a desirable event, as matter of hopeful expectation, serves here to introduce an undesirable case, as matter of fearful apprehension. And this supposition of a case, contemplated as actual and issuing in a certain and anticipated result, which in Latin would be expressed by two conjunctive Presents, (see Horace, Sat. I. i. 15—19. II. vii. 24,) whilst a more remote and indefinite supposition, like ei μὴ πέρατ, v. 335, would be represented by a conjunctive Imperfect, is what the writer of the above note has endeavoured to convey by his translation of the text.

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Eum. 280, βριζει γὰρ ἀμα καὶ μαραλεταίς χερές. Eur. Suppl. 1148, οὕτω κακῷ τὸν ἔθει—supposing even no fresh evils should befall them.

'Ἀμπλακέων, having err'd, like ἡμπλακας, v. 1181, and ἡμπλάκειαν, Suppl. 916. in neither of which words is there any variation in the MSS., comes from ἀμπλακεῖον, of which we find the Present infinitive, Soph. Thyest. fr. iii. 2. τῶν ἀμηχάνων δ' ἠρωσ πᾶλον ἔθηκε τοῦ παρὸν τοῦ ἀμπλακεῖον, and the Present participle, Eur. Andr. 948, ἳς ἡ ἀμπλακεισάνα συννοσείν αὐτή ἄθετε. Burney, in the Monthly Review for Febr. 1796. p. 132, would banish the μ from this verb and its derivatives, in which opinion he has been followed by Blomfield on this passage, by Maltby, Lex. Gr. in voc., and by Monk on Eur. Hipp. 145: and Alcest. 247; and it must be confessed that there is some little fluctuation on the part of the MSS., as in Suppl. 230., and some passages, such as Eum. 934. and Eur. Alcest. 247, where the metre compels us to read ἀπλακήματα and ἀπλακέως—unless, indeed, we can believe, with Seidler and Musgrave, that the ā may still be short before μπλ. Perhaps the truth may lie between two opinions, the adoption of one of which would lead us into perpetual conflict with the best MSS., whilst the very mention of the other offends all our received notions of metrical propriety. The etymology of ἀμπλακεῖον appears to be as follows: from πλάζω or, as some with greater reason suppose, from πλέκω, came πλακεῖα, intrigue, embarrassment; fraud, error; whence ἀμπλακεῖα, formed, as Blomfield suggests, Gloss. Prom. 112, "by prefixing α, πλευραστηκός or καθ’ ἵπτασιν, as in στάχυς, ἀσταχύς; ἀνθρώπος, ἀποκρότος; μέγα, ἀμελγα, &c.;" but with the further insertion of an euphonic μ, the better perhaps to distinguish the presence of a intensive from that of a privative; compounded of which, ἀπλακεῖα would denote simplicity, honesty, in which sense we find its derivative adjective ἀμπλάκως, or (as in this sense it ought, I think, to have been written) ἀπλάκως, a straightforward man, explained in the Scholia upon Sophocles by ἅπταρως, a man, in whom there is no shuffling, and therefore no stumbling. From

* Monk must have forgotten all these passages, when in his note on Eur. Alcest. 247, he asserted that there was no such Present as ἀμπλακεῖ. See Blomfield also, Gloss. Agam. 336.

* Quod instar laquei hominem implicit. Scap. Lex. v. πλακεῖα. This derivation is further confirmed by the MS.

Lexicon quoted by Hermann, de Emend. Gr. Gram. p. 18: ἄπλάκωμα ἄμφο-


† Compare Blomf. Gloss. Prom. 1120. But see the Appendix, Note G.
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αμφάλαιος, lastly, a designing, or it may also be a deceived person, (the substantive including, as we have seen, both cause and effect,) came ἀμφάλακις, I percert, I put wrong, or do wrong, or in a passive sense, I get wrong, and so miss of that in respect of which I am wrong, or lose; and in this last sense it is for the most part used by Sophocles and Euripides, but not by Ἀeschylus. Now, if such were the grounds on which the μ was originally inserted—to give a full and distinct utterance to the emphatic α—what wonder is it, if a poet, as often as he wished to avail himself of his privilege of having a short before πλ, should reject the epenthetic letter from a syllable which etymological, indeed, and philological considerations combine to make long, but which other and paramount considerations—the admission, for example, of ἀμφάλακις, Eur. Alcest. 247. Iph. A. 124. or of ἀμφάλακματα, Eum. 934. into Anapastic metre—compel him to make short? What wonder, again, if in such rare instances of poetic license the MSS. side with the rule, and not with the exception, especially when it is found that in all the extant writings of the Tragedians, the exceptions amount only to four; one, as we have seen, in Ἀeschylus, and two in Euripides; to which we may add Soph. Õed. Tyr. 472, κηρὸς ἀμφάλακτον, where Dindorf and Hermann, with the sanction of two or three MSS., Triclinius, and the Scholiast (see Elmaley also) agree in shortening, on account of the metre, what in Trach. 120, where the same syllable is required to be long, they have both edited ἀμφάλακτον. The MSS. indeed, and early Edd. all read ἀμφάλακτον, and Hesychius, by a curious coincidence of error, as it should seem, has: ἀμφάλακτον ἀμμαρχητον. Σοφοκλῆς Τριχύνας; but whilst the sense of the passage requires that meaning which he has given the word (understanding ἀμφάλακτον, perhaps, to be an abbreviation of ἀμφάλακητον) the metre still more imperiously requires that it should be written according to its etymology, ἀμμαρχητον.

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παίεν est offendere ad. Soph. Antig. 855, ἰφήλων ὥς Δίκας βάθρον προσέπαιμασ. Πρόστατος igitur non tantum recentem et improvisum, sed malum etiam eventum significat.” S. L.

337. τοαίτα τοι[,] "Τοαίτα σοι. Farn. τοαίτα τὰν Blomf. male; sensus est: hæc a me accipiatis velim, senes, quamquam mulier sum.” Well. Compare below v. 1632.

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

340. ἐφφόνον, might be translated here, according to the gloss appended to it in the Neap. MS.: φρονίμως, prudently—as in Soph. Gr. ἔφρονες is used precisely in the same sense as ὁθῶς φρονεῖ ibid. 550—but this is perhaps sufficiently declared by κατ’ ἀνδρα σώφρονα, on which see Blomf. Gloss. and Matth. Gr. Gr. §. 581. b. Ἐφφόνον ἑγεῖς will then be, you speak in friendly terms.

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

352. τὸν τάδε πράξαντ’ who hath executed this vengeance; a common use of πράσαι and πράσασθαι, to exact, or require, in the way of legal satisfaction. Compare vv. 683, 781. Ch. 311. Ænum. 624. Phryg. fr. 243. Stob. exxv. 7. καὶ τοῦ θανόντος ἡ δίκη πράσας κότον. We may further observe upon this passage, that, as in Tragic mythology the whole company of gods were but the ministers of Destiny (see on v. 989.), so in any particular dispensation some one deity, as more immediately concerned, was supposed to be the agent of all the rest. Compare v. 563. Soph. Gr. τὰν τάδε εὐπράξαι μέλει. 1329. Ἀπόλλων τάδ’ ἐν Ἀπόλλων, φίλων, ὁ κακὰ κακὰ τελὼν ἐμα τάδ’ ἐμα πάθη. Phil. 1466. εὖθ’ ἡ μεγάλη Μοῦρα κυμάζει, γρήγορα τε φίλων, ἡ παθημάτωρ δαιμόνι. (’Ηρακλῆς), ὃς ταύτ’ ἐπίκαρεν. Eur. Phæn. 1032. φῶνος ἔκ θεῶν ὃς τάδ’ ἐν ὁ πράξας. (sc. ”Ἀρχη φόνοις, v. 106.) compare in the same play vv. 254, 379. 1580, 1614.

353. τείνοντα πάλαι, of a long time holding his bow bent at Paris, so that neither before the time, nor above the stars, should the arrow fall powerless—α μετε ἄστρον βέλος (Eur. Hipp. 531.) a brutum
fulmen; over the heads, as we should say, and beyond the ken of mortals, and without producing the moral effect described in the following Strophe. For the elucidation of the construction, which, more than the interpretation of this passage, demands the attention of the student, see the various examples collected by Matthies Gr. Gr. §. 520. Obs. 2. —from a careful comparison of which it will be seen, that ὡς and ἐπὶς ἰν (and we may add ἐγγέρ αἱ II. xii. 25., and ἢν καὶ, Od. xii. 156.) express a consequence necessarily arising out of the nature or manner of the action which goes before; apart from, and it may be even independent of, any formal and premeditated purpose. And such is the signification also of these particles in the well-known construction illustrated by Monk on Hipp. 643. and Matth. Gr. Gr. §. 519. 6.—with this difference only, that with the indicative mood they denote an actual and immediate consequence of the principal action; but, when followed by ἵν, a virtual consequence, either of tendency or ability; (1) with the conjunctive, in a definite and actual case—e. g. Prom. 10, 654. Suppl. 233. Ch. 556, 987—(2) with the optative, in a case which is merely contemplated as possible or probable—e. g. Xen. Cyr. I. 2. 5. ἐπιμελονται, ὡς ἄν ἐβλέπσωτοι τίνι οἱ πολίται, provide for their citizens being—not in any particular instance, but in their general character as a people—of the best quality: Ibid. §. 10. ἐπιμελεῖται ἐπὶς ἰν ἐφροίρεν, provides—not for their hunting on any particular occasion, which would be ἐπὶς ἐν ἐπιθύμει—but, in the formation of character, for their being hunters, or fond of hunting.

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

* See also Doderlein and Elmsley on ἰν ἐν, Soph. Ὀ. Col. 188. 405.

v Of this we have a remarkable instance in Suppl. 606. ἀλλʼ ὡς ἀν ἐβλέπσωτοι μὴ γηραῖα φρενί, which has been most needlessly altered. Translate: but so, as for me to feel young in my old heart—in a way that bids fair to make a young man of me. Compare also Prom. 10. ὡς ἀν διδαχῇ, so as to learn from it, that so he may learn, &c. and in particular Eur. Hec. 328—31.

w Compare v. 816. ἐπὶς χρόνιον ἐδὲ μενεῖ, βουλευτέον, how, or so as, that in continuance it shall remain well. Xen. Cyr. I. 2. 3. ἐπιμελονται ἐπὶς τίνος ἀρχηγὸν μὴ τοιούτοι βουλέεται οἱ πολίται δειν. κ. τ. λ. how that from the very beginning the rising generation of citizens shall not be such, &c.

* These passages are more particularly dwelt upon, as approaching most nearly in construction to the passage in the text—and because Matthies, who simply translates the ὡς and ἐπὶς, "how," has taken no notice of the peculiarity of mood.
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to the tense of the principal verb) quo fiat or fieret, so as to ensue; and with the opt. quo fieri possit or posset, so as to be able, or likely, to ensue:— the Greek ἄν in the two last cases serving, like the Latin relative, to express the conditional and hypothetical relation of the clause in which it stands, to something which precedes in the sentence, or which at least is present to the mind. —

It is to be observed, however, that as often as any natural tendency of an action happens to full in with the designed end and object of such action, this potential ὄρ or ὅρω ἄν, quo, so that, or so as to, is hardly to be distinguished from the simple subjunctive ὅρ or ὅρω, ut, in order that—see for example Aristoph. Av. 1338. γενόμενον αἰτεῖν ὑπὲρτας, ὅς ἄν ποτείτερος, so as to fly, i. e. that so I might fly, &c. Thuc. vii. 65. τοῦ γὰρ πρώτου κατείνθησαν, ὅσως ἂν ἀπολύσασθαι καὶ μὴ ἔχων ἀναλοῦσιν ἦν χείρ ἐπιβαλλομένη, for the grapnel to slip off, &c. i. e. that so it might slip off, &c. Herod. I. 75. διόφημα βαθείης ὄροσεως, ἠγοντά μηποιεῖται, ὅσως ἂν τὸ στρατεύσασθαι ἔρρημιν καὶ τὸν νότον λάβῃ, so as to take or that so it might take, &c. and, as still more remarkable, I ibid. 99. ταῦτα δὲ περὶ ἑώτων ἐξῆγεν τῶν ἐνεκεν, ὅσως ἂν μὴ ἁρώντες οἱ ὁμάλαις: ... λασπεῖα καὶ ἐπιβολεύοντες, ἀλλ` ἑτεροίδες σφι δοκεῖοι εἶναι μὴ ὄροσι, where the τῶν ἐνεκεν declares the ultimate end proposed to the foregoing measures, (ὅσως μὴ... ἐπιβολεύοντες,) at the same time that ὅσως ἄν closely connects with them

See, for example, Suppl. 718. ἔρχεται κλανές κλάξατο γαὶ ἂν ἄν φίλη—of which Professor Schoefield's explanation is, ἄν ἄν κλάος πρῶτα οὐ φίλη, but which is to be translated too well obeying the rudder, &c. for an unfriendly one—the construction being ἄν ἄν (equivalent to ἄν ὅσα), the ut sit, so as to be, or on the supposition that it is, no friend. Under this head too we may class ὅσως ἄν—Herod. II. 126.

2. Matthie's explanation of this, Gr. Gr. §. 520. Obs. 2. that the latter opt. "continues the wish" expressed by the former, is at variance with the general rule laid down in §. 518. as well as with §. 518, 5. to which he himself refers. We might translate it, quo volare possem, in which case I should be able to fly, &c. Compare Hom. II. vii. 158. εἰ δὲ ἔβδομι, βλήθη δὲ μοι ἑρεθεὶς εἰπ' τῷ κε (ἳδ' ἂν) τόχ' ἀντίσεις μάχ' συνεπιάλοντος Ἐκτόρ.

a The passage may be translated: for this purpose, that so his equals might not see him and so... he offended, and so plot against him, but (that so) he might seem to them, &c. as if it had been δοχεῖ ἂν μὴ ἀφέναι καὶ... λασπεῖα καὶ ἐπιβολεύοντες—which leads me to remark, in further illustration of this use of ὅσως ἄν, that it serves to connect one action or circumstance with another, either as directly consequent, or (see Suppl. 666, 178,) as collateral or otherwise accessory to it, in the very same manner as when a participle and verb are used instead of two finite verbs united by the copulative kal—on which see Math. Gr. Gr. §. 527. 1. and Obs. 1. And the same explanation, mutatis mutandis, applies to the passage in the text, where the bow of vengeance is long and leisurely bent, that so the fatal arrow might not fly either prematurely or wide of the mark, and so be fooled of its purpose.
their first anticipated consequence (ἐτρεπόσ δοκεῖ τοις εἶρναι). Hence, as was to be expected, we may find ὡς and ὅπως constructed (with the conjunctive more especially) almost indifferently with or without ὡς, in the common sense (common in like manner to the Latin quo and ut) of to the end that—the only difference being that, in the one case, the end is simply proposed to the mind, it may be at an unattainable distance; whereas, in the other, it is placed immediately before us, and its attainment anticipated as certain. To mark this difference, then—which, though often perhaps an unimportant, will be found always an intelligible distinction—another useful mode of interpreting ὡς or ὅπως ὡς is, the way to, or the means whereby, &c.—in Latin, quo maxime modo, or eo modo quo potissimum, &c., as Blomfield has well translated the present text, at the same time that he has destroyed the whole foundation on which this translation rests, by the gratuitous alteration of τείνωται into τείνωσι. For lastly, it is important to observe in connection with the subject of this long note, that in the bare fact of having bent the bow there is nothing of such a nature as to ensure a specified result. It is from the manner of doing it (τείνωσι πᾶσι), with slow and deliberate aim, that such a consequence (and especially such a negative consequence) as is here connected with it, may be calculated upon as certain.

354. ἵπ τότε ἄστρων. "Non sum ex iis quia h. l. in suspicionemi vocant: ἵπ τότε ἄστρων Jaculari dici potest is qui sagittam, in volucrum directam, nimis alte supra scopum mittit. Itaque nihil muto, quamvis ingeniosa sit Kennedæi conjectura ἵπ ἄσων. Optime interpretes Gallicus: Mais le trait n'est point parti avant le temps, et n'est se point égaré dans les airs." S. L.


356. δείκτη] This infinitive which Blomfield, followed by Hermann and Scholefield, connects with the following sentence, at the
expense, as Wellauer has observed, of a greater innovation (τοῦτο κάρα κριστεύειν) in the next line, serves in some degree to qualify the homeliness of the term ἔχουσιν, or πληγήν ἔχουσιν, on which Blumfield remarks: "Jovis ictum habent; locutio ex arena desumta; ubi pugil vel gladiator, quem ab adversario percussus est, dicitur ἔχειν πληγήν. Antiatticista Sangerm. p. 111. ed. Bekker. πληγήν ἔχον, ἀντί τοῦ τέτρωμεν. Ἀναξιωπόρος. Terent. Andr. I. i. 55. certe captus est: habet. ubi Donatus: Habet. Sic dicitur de eo qui letaliter vulneratus est." Translate: It is from Jupiter that they are in for it, so to speak (ὡς εἰπεῖν), or as the saying is: this, if nothing else (γε), one may trace out—compare v. 837. τέτρωμαι δικτύον πλίω λέγειν, as one may say, Matth. Gr. Gr. §. 545; and with Δίος πλαγών v. 507. Theb. 608. Soph. Aj. 137.

358. ἔπραξεν, ὡς ἐκάρπεν. He (Jove) has done, as he decreed—compare Job xxiii. 13, 14. The ὡς which stood before ἔπραξεν has been omitted by modern editors, on account of the metre. "Πράσων est simpliciter facere, sed κραίνων est effectum reddere, et præcipue adhibetur in divino quovis consilio perficiendo: fecit ut perfectit, divina sua voluntati effectum dedit. Sic de Apolline Noster Sept. Theb. 802. κραίνων παλαιάς Δαιόν τιναξιολόσαν."

359. ὅτι ἐστιν, denied—the meaning of ὅτι φημι not being, I do not say, but I say, no; or, more correctly, no, say I:—see Zeune on Viger p. 455. Monk on Eur. Alcest. 244. With the sentiment expressed compare Hor. Sat. I. v. 101-3; and with ἀδίκτων, things on account of their sanctity not touched, and consequently not to be touched, compare Soph. Æd. Turt. 891. ἣ τῶν ἀδίκτων ἐστιν ματάκων. Eur. Hipp. 652. λέγειν ἀδίκτων. Hor. Od. I. 3, 24: impie non-tangenti rates transilvun vada.

363. πέφανται, may either be the third person singular of πέφασμα, from φαίνει, Matth. Gr. Gr. §. 193, 6., as Blumfield and Klausen, or the third person plural of πέφαμαι, from φαίνω (whence φένω). Ibid. §. 253, 3, as Stanley and Scholefield understand it. The former verb occurs in Homer, II. ii. 122, τέλος δ’ ἐκπετζαν πέφανται, the latter, II. v. 531, and xv. 563, ἀνδρόν δ’ αἰτιομενον πλέονες σώοι ἢ πέφανται—to which we may add, 3rd pers. sing. πέφανται, II. xv. 140. xvii. 689. xix. 20, 27. Odyssey. xxi. 24. infin. b πέφανται II. xxiv. 254, and 3rd fut. πέφασμα II. xiii. 829, xv. 140.—and this, in the absence of any other authority

b The infin. of πέφασμα is πέφασμα, Soph. Æd. Turt. 692. Antig. 562.
to be obtained from *Aeschylus* himself, may incline us rather in favour of Stanley's conjecture, which, with Scholefield's interpretation *occiderunt*, gives a simpler and more satisfactory version of this obscure sentence, than either Blomfield or Klausen has proposed. Translate: *Nay, they are wont to destroy* (Matth. Gr. Gr. § 502, 2.) *remote descendants of intolerable persons, breathing war to a greater, than a just, degree; i.e. inordinately.*

Ibid. *'Εγγόνους*, which rests upon the united authority of the Neap. MS. and the Scholiast, is further to be preferred, as Klausen remarks, to *'Εγγόνου*, the reading of Vettori and all subsequent editors, because it takes in *the whole* of a man's *posterity*, whereas *'Εγγόνος* is properly a *grand-child*. See Eustath. on II. v. 813: *'Εγγόνος οδη 'Ομηρικός ἄτις, καὶ δηλοὶ νιώνει παρὰ τούς μεθ' 'Ομηρον. Hesych.: *'Εγγονα, τὰ τέκνα τῶν τέκνων.*—and compare Prom. 137. 772. Brunck on Aristoph. Eq. 786. Valckenaer on Phæniss. p. 390.

—*Ἀτολμίτων*, as applied to persons, not to be borne with, insufferable, impious. Scholefield adopts Blomfield's harsh construction, ἄτολ-μίτων *'Αρη, Μαρτιν τερυμ νεφασταριον*; whilst Klausen connects ἄτολμίτων with δωμάτων, as the Scholiast also had done, but, as it should seem, in a widely different sense: *οἱ θεοὶ, φησὶ, πέφασαν καὶ φανεροίς ποιούν τούς ἐγγόνους τῶν ἁσβηγῶν τῶν πνευμάτων* *'Αρη μείζον δικαιος κατὰ τῶν δωμάτων τῶν ἄτολμίτων, ἔχουσι δὴ τὸ δίκαιον μακρο-μένον τοῖς ιεροῖς ὀδοῖς τῶν θεῶν.*—With *'Αρη πνεύμων* compare vv. 1202. 1276. Ch. 34. 952. Eum. 840.


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

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

d Or it may be, ferocious, infuriate, not to be encountered: compare Suidas: *'Αλλήγρα δυσκομομήνυς, Ἐν Ἐγκρα-μάσι* (Anthol. Pal. vi. 74.) παρξεύων ἀνάλητον θρόνος ἑχουσα κάρη. Klausen translates it *intolerabilis*, and compares Pind. Isthm. vii. 11. ἀνάλητον *'Ελ-

ταδε μόχθον: but his version of the whole passage is; *apparet id per post-

eros domorum superserum!*

e "Negat Blomf. τὸ *ἐνω* pro ὧν adhiberi posse, imperativerum scil. pro optativo. Sed alia Nostri loca pretio-

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

373. εἰς ἀφάνειαν] These words are to be connected with ἐπαλέξεις, to shew in what respect there is no help in riches—to ward off destruction.

integra sunt, uti ita usurpatur in precationibus; Suppl. 653. ἡβας δ' ἄνθεος ἀδρεπτῶν ὦτων. ib. 636, καθαιρεῖται δ' ἄνθεος ἀδρεπτῶν ὀνειδίσκης κ. τ. λ. non manifestum exprimit," S. L. The whole of that Ode from v. 655 to v. 705 does indeed exhibit a strange alternation of imperatives and optatives, which it is not easy to explain—but in some other passages which the learned Annotator has adduced, Eum. 545—9, ib. 864, Soph. Electr. 361—4, the imperative excites only its accustomed force, either of injunction, Let this be done, or of acquiescence, Be it so. On examination of the context, indeed, it will be seen that the very same remark applies to Eum. 804, θυμοῖς ὄρατι πόλεμος, as has been made in reference to ἐνα νεκροὶ ἔμπνευτη in the note on v. 331. Compare also Matth. Gr. Gr. § 511. 5. a; under which rule I believe we must class the seemingly anomalous imperatives in the chorus of the Supplices, v. 675—709, which I conceive to have proceeded throughout, on the model of its προφοίω: Ἄγε β' ἄνθεος.

Zeus δ' ἀφέων, in two separate divisions, or keys, as we might call them; one voice, or company of voices, giving the fugue (oleon) and dictating (ξηγουμένων) the substance of what another voice, or company of voices, straightforward gave utterance to in set form of prayer. The chorus, it will be seen, might easily be so cast, as very materially to strengthen this conjecture. The same anomaly occurs in v. 144 of the same play, θεάων δ' ἀνθρώποι δύνα μ' ἐπεδέτω διὸς κόρα, and again, v. 150, ἄδηλη ἄδηλη λύτη πονηροῖς γενείσθω, where the general expression of a wish seems to be modified by the introduction of the particulars, θεάων θεάων, and ἄδηλη ἄδηλη, the former of which we might resolve into θεάων δ', διὸ κἀκεθ' θεάω, δύνα μ' ἐπεδέτω διὸ κ. k. and the latter into ἄδηλη ἄδηλη, ἂν καὶ αὐτή ἄδηλη ἁλοσ π. γ.
374. βιάται δ’, Urget autem infausta suadela, intolerabilis noxe filia consulatrix: Schutz, Wellauer, and Klausen who adds upon προσβουλώματι, filia curam gerens, (Anglice eldest daughter), "Noxa, quæ mentem lesit, prognitit persuasemon suppetitantem argumenta, quibus ad exsequenda noxiæ consilia commovetur aliqus: προσβουλον δήμω, qui populo prospicit, magistratus, Theb. 1006." See on v. 17. ἀντίμοιξων, and compare Eur. Orest. 964. καλλίστως θεά. Alcest. 906. κόρος μονόσκως. Herc. F. 689. τὸν Άντωνιον ἑγώνες γόνον. (Iph. Τ. 1234.) ib. 839. τὸν καλλίστανα στέφανον. This notion of a Prosopopœia is strengthened by the presence of the article in ἀ τάλανα πειθῶ, like ὁ ἄδεικνος λόγος, Aristoph. Nub. 882, &c., and in particular by the Homeric use of ἄνη to denote that temporary aberration of mind, with which, as it is said, quem Deus vult perdere, prius dementat. See II. vi. 536. xxiv. 28. ix. 501.—where we find a splendid personification of this feeling—and, above all, II. xix. 86–137. part of which is worthy to be transcribed: ἑράς ὁ άντικός εἰμι, ἄλλα Ζεύς καὶ Μοῦρα καὶ ἥρωφοις Ἀρμυσίν, οἱ τε μοὶ εἰν ἀγορῆς φρονίμῳ ζυμαλον ἄργων ἄνην θείου ὦ ὦ 'Αχιλλέως γέρας αὐτῶν ἁπτόμουν. ἄλλα τί κε ἔρχαμι; θεῦ διὰ πάντα τελευτᾷ πρόσβα οὐκ θυμάτηρ ἂνη, ἢ πάντας ἄντα μοι ὀλοκλήρωσε. Compare also above vv. 213–14. Blomfield translates προσβουλ. ἀφέρον, quae posteris intolerabili modo consult; and Scholesfield, comparing εἰσφοράσκαι v. 698, mala intoleranda posteris paras. The Scholiast also has: τῆς δ’ ἄνης πειθῶ ἀφέρος—τινω, ἢ βιάζει αὐτοῖς, πρόοναν δὴθεν τοῦ πλουτία τοῦ παῖδα ποιουμένη.

378. σίνος, a hurtful thing or person, a pest or plague, applied here to one supposed to be under the noxious influence above described—τὸν ἄδεικνον φῶς, ὁς καὶ Πάρες, v. 387. The word is not found but in Ἀeschylus, and Nicander Ther. i. βεία κε τοι μορφάς τε σίνη τ’ ἀληφαία δεηρα: see Maltby, Lex. Gr. in voc.; and compare 542. ἡμεδον σίνον ἑσθήματων, v. 711. μέγα σίνος πολυκόνων, v. 695. λέων σίνων. Homer. ΙI. ξι. 481. λίν σίνην, xvi. 353. λύκοι σίναι, xx. 165. λέων δ’ σίνης. Hesych.: Σίνος. Βλάβας. Suidas: Σίνος. Βλάθη (Βλάβασις, MS. Epitom. ap. Reines) καὶ Σινοῦντα, Βλάττεται.—Πρέπει φῶς αὐτολαμπίσει, glares with, or like, a fearfully bright light, accordingly as we make φῶς a cognate accusative, or a nominative in apposition, as in Ch. 320.

f Scholesfield differs, however, from Blomfield, in connecting φῶς with προσβουλώματι, and interpreting ἀφέρος as if it had been ἀφέρον.

Compare note p. p. 106.
380. τρίβω τε κ. τ. λ., by use and hard rubs (ἐν δια δυνώ) he is convicted of being base (drossy)—and justly so, is implied by δικαιωθεῖς; see Suidas: Ἰδικαίωθησαν δίκαιον ἐκρίθησαν. σημαίνει δὲ καὶ τὸ ἐναντίον, κατεδικαίωθησαν δικαίως—since in truth he is no better than a boy running after a flying bird, whilst upon his people he has laid an intolerable affliction—what was sport to him, having proved death to thousands; and (as the continuance of the metaphor in πρόστρομμα denotes) the same course of action, which served to elicit his real character, having pressed most heavily in its consequences upon his country. For the proverbial expression τὰ περόμενα διώκειν, see the examples adduced by Stanley; Plat. Euthyphr. p.4. Aristot. Metaph. iii. Hom. ii. xvii. 75. Persius Sat. iii. 61.—to which Musgrave has added Clem. Alex. Strom. p.317. B. Eurip. ap. Stob. 112. προθύμια διώκειν, ὡς τέκνον, τὰς Δαρίδας—and with this assumption, as it were, of the very character (παῖς δίκαιων ποταμῶν ὄρνης) to which a more formal comparison would but liken the subject under consideration; compare Horace Epist. i. 2, 42. 3, 19. 10. 5. Juv. v. 85. Compare also v. 503.

395. δίμφα, an Homeric word (II. vi. 511.), derived according to Blomfield from δίμητη, the Ionic form of πλάτω, whence also δύμφαλος, and δύμφωρις. Soph. Υ. Ed. Col. 1662.—Suidas: ῥύμφας, ῥᾴδιος, εὐχέρος. It may be translated, passed swiftly, or lightly—i.e. light-heartyly, recklessly; compare Hor. Sat. ii. 6, 98. ἐν θέσεις exsilit—and this contrasts better with ἐλίπητα φλάσα.

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

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

399. στίθοι φιλάνωρες, "vestigia illius qua maritum amare soletat: sic pōdos φιλάνωρ, Pers. 141. (135.) desiderium conjugum maritus

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b δικαιωθεῖς, proves when justly appreciated; when his actual worth is made known.
1 ἤσφαλοι for ἄσφαλοι, Blomf.
2 Compare also Ch. 37—8. Genesis xl. 8. xli. 8.
amantium. Infra 857. (827.) τούς φιλάμωρος τρόπους, mores meos maritum amantis:” Blomf.—Compare διοικήρω v. 148. Klausen’s note here is ‘passing strange’—"στἶβ. φιλ. gressus amatorii, fuga Helenæ cum Paride. Nihil inest in φιλάμωρ de notione mariti, neque ullo modo στ. φιλ. vestigia conjugalis amoris designare potest. —φιλάμωρ v. 788 (827.) et Pers. 136, de nudo amore femine erga marem, et potissimum quidem erga maritum.” Again: “στὶβοι ubique de ipso gressu vel ipsius gressus vestigio: Ch. 210, 228. Prom. 679. Soph. Phil. 29, 48, &c. Ant. 773: nunquam metaphorice de eo quod memoriam excitat.—de hoc solummodo τροπος dici posset, et vix dicitur”—admitting which to be true, we might still translate στ. φιλ. loca conjugalis amoris, Anglice, scenes of wedded love, but Blomfield’s interpretation, which may be expressed in English by objects stamped with the image of an affectionate wife, accords better with the k context, and points more unequivocally to Helen as the nameless subject of the following lines.

400. πάρεστι, κ. τ. λ., she stands before us in silence, an alien, not however—one who from being a friend has become a foe—with a reproachful[1] look; no! with the sweetest expression of face that ever estranged person wore: for (it is added in explanation of πάρεστι) our regret for her that is beyond[2] the sea will[3] straightway conjure up her image to be mistress of the house. The best apology the editor can offer for this unusually free translation of a very difficult and all but desperate passage is that, such as it is, it is the recommendation of adhering more faithfully to the received text of Æschylus, than any translation that has yet been proposed. Στῦχος—

for which the Neap. MS. has στύχας, on the authority, as it should seem, of the Scholast’s explanation: ἄφιξαν ἡμῶν της στύχης—is the pres. part. of στύχημα, which it is more advisable to retain in the Æolo-Doric dialect of the Chorus (see Matth. Gr. Gr. §. 207. Heyne on Il. v. 6.), than with Hermann to read στυχας[4] (στυχάδε),

k Klausen himself remarks upon ἕως λέχος; “lectus quo utebatur Helena, quem nunc reliquis.”

1 Klausen takes ἀλοιδορος in a passive sense, like ἀλοιδορος (Soph. inc. fr. 729.); as ἀφθονος, v. 454, is used in the same sense as ἀφθονος, v. 908.

m Compare Suppl. 42. Δίων πόρτιω ὑπερφέροντιν. Blomfield remarks that, applied to things, διανότιος is used in the same sense: Ch. 352. Thuc. i. 141. n Compare Hamlet, Act. i. Sc. ii. Methinks I see my father..... in my mind’s eye, Horaño. Διάκει. “Future, as a case of probable occurrence.” Matth. Gr. Gr. §. 503, 4.

o Hermann proposes to read πάρεστι στῦχας, ἦτεμος, ἀλοιδορος, ἐλροστος ἄφιξαν (qui aequemam) ἡσύν, applying it to Menelaus—but Menelaus is mentioned for the first time in v. 405; and it is not to him that Helen would still
or to provoke more serious alterations by altering it to συγώσα — "Ἀτιμάσα, which might perhaps have been translated, an outcast from home, castaway, in more forcible contrast with ἀλοίπος, and according to its frequent use — see Ch. 446. Eum. 215. 884. Soph. Ὀδ. T. 670. Ὀδ. C. 428. Aj. 427. Eur. Phoen. 627. Bacch. 1314. Med. 696. — has been rendered by a milder and more equivocal term in accommodation to the meaning of ἀφεμένος, (one that has withdrawn and separated himself,) and must be understood simply to imply, no longer one of us. See an interesting exposition of ἄργυς (outlawry) in the largest sense, Demosth. Philipp. iii. p. 122, 11, &c. — and with the accompanying notion conveyed by παρετει συγώσα, compare Demosth. against Midias, p. 545, 16, and against Timocrates, p. 717, 5—7. — ἄδωσα: Klausen defends the application of this to Helen, from Hom. Odyssey, iv. 442. ἀλοίπος ὄδηγα, Hymn to Ceres, 157. κατὰ πρώτης ὄπωσιν. Ἐσχ. Heliad. fr. 65. ἀφεμένος ἐρωταὶ λίον. Thucyd. v. 110. ἀπορρήτηρος ἀλήθεις. iii. 101, δειμαμελισμένος ἑλοικία — but translates ἄδωσα ἀφεμένων, gratissima omnium que dimisse sunt, which is utterly indefensible. The construction is explained Matth. Gr. Gr. §. 459, 2, and the whole is to be taken less as an epithet, than as a description of class or character in the most general terms. ἀφεμένων: see Lex. Seg. pp. 123, 469. Hesych. and Suidas: ἀφεμένου καταλείποντα ἀναχωρήσαντα, ἀποστάτα, ἀνυλέγοντα. ἵδειν, to look upon, is to be connected with ἀλοίπος — with which the negative part of the description commences, and which after σωσὰν would otherwise be without meaning — as well as with ἄδωσα ἀφεμένων, between which and ἀλοίπος there is an implied opposition, resembling that which is conveyed by what we have termed a corrective epithet, vv. 57, 82.

404. κολοσσῶν, statues, in the most general sense. Suidas: κολοσσῶν: ἄγαλμα — but Hesych. κολοσσῶν: ἄγαλμα ἔπερμεγέθη, ἄφρι-αντες, and so also Etym. M. p. 525, 16, with the following ludi-

appear to be mistress of the house, though in relation to the ἄγαλμα προφητεύτατι the expression δόμος ἀνδρῶν may properly be applied to her. Compare Ch. 628, 664. Eur. Med. 445—6; but on the other hand see vv. 35, 580. Ch. 716, whence some commentators would seem to have been led to apply φάνα, v. 403, to Menedam, wanted to a σώδεια, and looking like a gout.

In the Scholiast, although right in the main, gives a strange interpretation of this word: τῇ παλαιᾷ ἀδῷ σώδεις αὐτῆς τῷ παροιμίαν, καὶ πάρεις ἦσαν ἡμῖν ἑδών ἐξίστη καὶ πολλάκις καὶ ἀλοίπος. ἦσαν νομίζεμεν ἐμεὶ παρεῖναι αὐτῆς καὶ τῷ παρ ἡμῖν τιμή ἀπολαβεῖν.


L. 2
crous etymology—παρὰ τὸ κολάσιον τὰ δοσα διὰ τὸ μέγεθος, ὡς μὴ ἐφικομιώσας τῶν ὀφθαλμῶν ἰχθὺν. Blomfield thinks it an old Ionic word, and compares Theocr. xxii. 47, Herodot. ii. 130, 143, 153, 175, 176.

406. ἄχρινας] ’Αχρίνα τοι ἀπορία, ἄπό τοῦ μή ἐχει. καὶ οἱ πέντες, ἄχρινε (Ionic άχρίνες) των ἐπὶ τοῦ κεφαλῆ ἄχρινι: Hesych. Etym. M. and Eustath.—but Blomfield with much more probability derives it from χάω, εγεο, whence χάσω and χαίνω, (and probably ἤχαίνω πτώχεω: Suid.), χάρος, ἱνορία; Odys. xvi. 35. Herodot. ix. 11, χίαρη, ἄνισα α; &c. &c. a being prefixed as in ἀδηλορε, &c.; see Blomf. Gloss. on Theb. 47. Compare Ch. 301. χρημάτων ἄχρινα. Aristoph. Amphihr. fr. 91. (preserved by Suidas), νόσον βασιθεῖς ὁ ἄλον ἄχριν. The sense of the passage, which, like the preceding, has been variously rendered, is most correctly given by Schutz, whose meaning Klausen appears to have misconceived, and tied down too literally to statues represented without eyes. Translate: for through the want of a pair of eyes in each (so we may express the force of the plural, ἄχρινας, the several wants)—in the absence, that is, of Helen’s eyes to light up each lifeless representation into Helen herself—all their beauty is gone—or if, according to the mythus which Blomfield has noticed, Venus made the human eye, we may transfer the metonymy to our own language, by translating, Venus occupation’s gone: compare Eum. 215. Κύνης δ’ ἄγιος τῷ διπλῷ ἄρθρᾳ λόγῳ. Blomfield himself inclines to Butler’s interpretation: pulcrarum autem statuarum species exosa est vire, et quum aliquod desiderant oculi ejus, earum venustas perit; but in support of the more obvious translation, (as in the parallel passages above quoted,) ὁμοίων ἄχρινας, the want or absence of eyes—and that, in the sense already given to it—see Ch. 671. δικαίων τ’ ὄρματων παρουσία, the personal presence of the host, to give animation to the stranger’s reception.


* Klausen translates πῶς ’Ἀφροδίτη, χίονα—

† Compare Eur. Bacch. 236. ἄσσους

Iph. A. 1364. μέγας δ’ ’Ἀφροδίτη τις ἱππεῖς ’Ἀφροδίτης ἤχασ.

(see) Εὐλαβείν στρατεύει πλεῖν ὡς τά.
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410. μάτης, as it stands here, and in v. 1239, is to be regarded less as an epithet of some one particular verb, than as serving to fasten upon the general character, as it were, of all that precedes or follows in connection with it, the Preacher’s denunciation of Vanity and vexation of spirit! Such, in fact, is very nearly its proper signification; for μάτης, though commonly called an adverb, (Suidas: μάτης ἀλλας, "whatsoe") is nothing else than the accusative of an old substantive ματίς, error, going astray, which, like πέραν or πέραν, whence the analogous adverb πέραν or πέραν, is found only in Ἄeschylus, once in its literal, and once in a derivative or moral sense: see Suppl. 820, φυγάδα μάτωσι πολλοί βίαια διέκρηται λαβείν. Ch. 918, μηδὲ ἄλλοι εἰπ’ ὄμοιοι καὶ παράπω τοῦ σοῦ μάτης. Hence the construction of μάτης, as of δικρύνω, (see note on v. 3,) when used adverbially, is properly that of an accusative in apposition; Matth. Gr. Gr. §. 410—although, like πέραν, (as we see in Thuc. iv. 75, ὁ εἰσιν πέραν,) it soon came to be regarded as a legitimate adverb. Compare Soph. Οἰ. T. 874, εἴπερ, εἰ πολλοί ὑπερπλησθή μάτης, ὁ μηδὲ πάντως μηδὲ συνμέτροντα. Ibid. 1057, τὰ δὲ ἑρήμων βοῦλον μηδὲ μεμνήσομαι μάτης ν. Eur. Hippol. 916. ὃ πολλά ἀμαρτάνοντες θερίζων μάτης, (for which Monk, after Markland, has edited ὃ πολλά μαλάνθωντες—), τι δὴ κ. τ. λ., the force of which appears to be, O much-erring (blind) mortals, weary on you!—or, fools that ye are! in this that follows—why do ye &c. It is not necessary, therefore, with Heath and Blomfield, to supply ἐτί after μάτης γὰρ, and the construction of εἰπ’ ἃν with the indicative βιβάζειν ought never to have been named. See the note on v. 12, from which it will appear that εἰπ’ ἃν, simul ac, just as, or just when, (with which compare ὅσον ὅταν, Soph. Antig. 424,) must be followed by a conjunctive, whether we simply supply ἥ after δοκῶ or σαίρω as suggested by what precedes, according to Matth. Gr. Gr. §. 556. Obs. 2. Translate: for, all in vain!—or, more literally, O delusion!—uniformly as, or with, a man

u As from πέρας came πέρας and πέρας, so from μάτης came μάτως and μάτως, on which see Heyne on Hom. II. v. 233, and compare the only three instances in which it occurs in the dramatic poets, Parn. 57. Theb. 37. Eur. 141. Also ματάς, Soph. Οἰ. T. 891.

v Here in strictness it appertains only to ματαιάθης, but observe, it is descriptive, not of the simple doing of the action of the verb, but of its char-

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

w Compare, as illustrative of this mode of interpretation, Herodot. ix. 57. δεικνύω τόθεν τούτων ὅτι τὸ πράγμα καὶ δια καταλαβώντες, προσεκιντὸ ὁ φιλ, and at the same moment as, or concurrently with, having overtaken, they
fancying that he sees something good, the vision, slipping through his
fingers, is gone not a whit behind on wings following the sight of
Sleep: εἰ τιν' ἰν ή, regularly as there shall be a man, &c. i.e. with
the same regularity and uniformity of occurrence as this common case,
occurs also the "vexation of spirit" which is here set forth. Now
nearly the same thing might have been expressed by εἰ τιν' ἰν δική τις,
just when, or as often as a man is fancying &c., only that this would
have been (if we may so speak) but one of the particulars, which
make up the general case of delusion and disappointment, for
which, as we have seen, μᾶρεν serves to prepare us. It is not
correct to say, therefore, that δική ή is a mere periphrasis of δική,
still less that δικὴ is put for δική—or indeed that, in classical
writers, the participle is ever directly put for the finite verb—
though this appears to be the opinion of Klausen, and of Wellauer,
who refers us to Lobbeck on Soph. Aj. 882. (886.) Hermann, ibid.
179. Seidler on Eur. Electr. 533. (538,) which passages, and (we
may add from Matth. Gr. Gr. §. 556. Obs. 2.) Hom. II. xxiv. 41.
Xen. Mem. II. vi. 25, if they prove anything in relation to the
passage before us, prove that an abbreviated or elliptical expression
may be so moulded by frequent and familiar use, as at length to
acquire an apparent flexibility of construction, which it does not in
strictness possess. For example, Soph. Aj. 179, ἡ χαλκοθωραξ ἐ εἰ
ti' ἐνεάδω μομφῶν ἔχων, bearing, it may be, some grudge, is to be
resolved, as Hermann has shewn, into εἰ τιν' ἐ ἔχουν, μομφῶν ἔχουν; and
the same explanation applies to ib. v. 886, with which compare also
Philoct. 1204.—Eur. Electr. 538. εἶ καὶ γῆν καοίγητος μολῶν,
supposing your brother actually come, is in like manner to be resolved
into γῆν καοίγητος μολῶν (nominativus pendens,) εἰ καὶ ἔμολε. Xen.
Mem. II. vi. 25. εἰ δὲ τις ἐν πόλει τμασθαὶ βουλήμενος, but take the

set upon them—instead of ἵμα τῷ κατα
λαθαὶ, or ἵμα κατάλαθας καὶ προσε
Obs. 2, 3.

x See Matth. Gr. Gr. §. 559. Obs.

y Thus, if εἰτε—ὅς or ἃ ἐτε (ἡτε),
see Buttman's Lexilogus, Art. 55. sect.
1, in its most general sense, expresses
exact concurrence or correspondence
with some specified action or substance;
εἰτε ἰν, considered for the moment as
a conjunction, will express the like con-
currence with something conceived of
as a definite and actual case. On this
principle rests the translation which
has been attempted in the note, and
which might perhaps have more fully
expressed the peculiarity of the original, had it been written in cor-
responding phrase, "tothes quotes with
a man fancying" &c. &c. But see the
construction of this passage, together
with the etymology of εἰτε, more fully
developed in the Appendix, Note. C.

x As εἰ serves only to introduce an
hypothesis here, so we find it used in
like manner as a mere mark of interro-
vii. 1. xix. 2, with which compare
Thucyd. iii. 52. προσφέμεις δὲ αὐτοῖς
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common case of a man wishing &c. into eî dé tîs ēstîn k. t. l., as in the present text, which it most nearly resembles; and on the same principle I would explain also Hom. II. xxiv. 41–3. (on which see Heyne's note, lêon ὅ θε, ἀγρια οἶδεν, ὅπερ, ἕπει ἰρ μεγάλη τε βιγ καὶ ἄγριορος θυμῷ ἵθας, ἐσεὶ ἐπὶ μῆλα βρονών, who, when (he) no doubt (is) under the governing impulse of &c. for the aorist participle may be regarded as a general predicate, expressing (as in the former instances) a common case, a state or habit, to which the attention is first invited by the conjunctive ἔπει, and then the particular application of it confirmed by the illative ᾧ, as might be expected, or as we may presume. See Matth. Gr. Gr. §. 502, 3; and compare, both in construction and meaning, Soph. Εδ. T. 10. τὰν τρόπον καθέστατε; δεισαντες, ὃ στέφαντες; Ibid. 90. οὔτε γὰρ θράυσεν, οὔτε οὔπροθείσαι εἰμὶ τῷ γε νῦν λόγῳ. Thucyd. i. 138. ἦν γὰρ ὁ Θεομοσικῆς βεβαιότατα δὴ φύσεως ἵσχυν διήλθας, καὶ διαφέρωσε τι ἐκ αὐτὸ μᾶλλον ἐτέρου ἄξιος θαυμάζει.


416. τὸ πῦν, omnino, in general; a favourite expression with Æschylus, but more frequently denoting altogether, effectually, or in every sense; see vv. 166, 663, 1134. Ch. 684, 939. Eur. 52, 83, 200, 291, 891: compare, however, Eur. 538, ἐς τὸ πῦν δὲ τῶν λόγων, and Prom. 215, οὐκ ἦσσωσ εἰδὲ προσβλήψαι τὸ πῦν (at all.) Translate: but, in general, unto the confederates that are gone &c. opposed to τὰ μὲν...ἀχθ, with which compare v. 396. πολλὰ δ' ἔτεσεν τὸ δ' ἐνθύσαις (vv. 398–413.) ἰδῶν προσβῆσαι. This opposition it would hardly have been necessary to notice, had not Professor Scholefield, apparently misled by συνορμένοις, (Anglice,
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gone off together,) translated: "His vero (Paridi et Helenæ a Graecia simul fugientibus praeceps dolor domus utriusque; sc. Graecorum et Trojanorum, έσκαρπον pro έσκαρπον posito." Compare v. 423.

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


420. τοι] The insertion of this emendation, at once of the metre and construction, is due to Porson. The Neap. MS. has ους μην γάρ πέμψευ (gl. δόμος) οδην.

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

424. δ χρυσαμιβόδας δ "Αρης] Translate: for the exchanger Mars, of bodies, and holder-of-the-scales in the contest of the spear—σωμάτων, which does not properly form part of the designation δ χρυσ. καὶ ταλαν. "Αρης, serving, after the manner of a corrective epithet, to express more specifically the general notion conveyed by χρυσαμιβόδας, a banker or exchanger; much as the words έν μάχῃ δοράς limit the application of ταλαντώχος, which, while it naturally follows in the same train of thought, no doubt has reference also to the χρύσεια τάλαντα of Homer, II. viii. 69, allusion to which is made, Suppl. 822, σον δ' ἐπίσημον ζυγον ταλάντων', τι δ' ἵππων σίδην θυσιών τέσσερων τέλεον ἔστω; and Pers. 346, τάλαντα βρόχας οὐκ ισορρόπησιν τίχη. Hesych.: χρυσαμιβόδας άργυρογνώμων. Idem: άργυρομιβόδαι κολλιβησιαν.

c See also v. 761. ἤν' ἤπαρ προσ—
d See Matth. Gr. Gr. §. 339. and compare the note on v. 56.
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τραχείτατο: compare Schleusen. Lex. N. T. v. τραχείτης. Stanley, approved by Blomfield, translates: qui pro corporibus reddit cineres; Schneider: qui in praelio vives mortuis permutat; Klausen: qui corpora cum auro commutat (ransoms); and so Heath: "Respicit hoc epitheton morem qui Trojani bellorum temporibus obtinebat, hostium in praelio caesorum cadavera parentibus non nisi pretio redempta reddendi. De Hectoris cadavere Priamo ab Achille divendito [II. xxiv. 478, &c.] nota est historia. Exempa alia suppedabit Feithius Antiq. Homer. iv. 15."

427. βαρύ, "non onustum, sed molestum." Schoef.—a sore burden for, a thing that sits heavy upon the souls of, the friends of the slain, and stirs up the rancorous feelings which are described below, v. 435. We thus connect φίλωσι at once with πεμπει and with βαρύ; and distinguishing βαρύ from δυσδάκτυλον, bring it more into accordance with vv. 441, 452, and with the general use of βαρύς in Aeschylus; pressing heavily; of grave consequence; serious, or severe. See vv. 197, 198. 1631. Eum. 711. 720. 730. Suppl. 346. 415. 650. Pers. 515. 828. Blomfield, on no sufficient ground, has edited βραχύ, the conjecture of Schutz, approved also by Butlere. ψῆμα, ἦ μικρόν τρούμα, κλάμα: Hesych.

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

429. λέθητας εὐθέτων, handy, or well-handled vessels (urns); with an apparent allusion to Homer’s χύροις ἄρματον, Odys. xxiv. 74, and II. xxiii. 92, on which see Heyne’s note, and compare also ibid. 243, χρυσῆς φῶς, and xxiv. 795, χρυσεῖν λάρμαν. The article before λέθητας, as also ἐν in the Antistrophe, v. 446, is not found in the Florentine MS. and has accordingly been omitted by Blomfield, Dindorf, Wellauer, and Klausen, with the sanction also of Hermann. Εὐθέτων, in place of εὐθέτου, has been admitted only by Stanley and Blomfield; but Wellauer, whilst he allows that εὐθέτου may be defended—e. g. "εὐθέτος..."
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de scuto, Theb. 642. de caliga Phæn. fr. 238. bene junctus, bene paratus: hoc loco: bene conditus: apte positum in fine sententiae, urnis antea commemoratis, que ita erant paratae, ut bene conderetur cinis." Klaus.—nevertheless inclines rather to eivitésous, which may very probably have been altered, as he says, to avoid the vitious syntax, tois lebètai eivitésous. Add to this that lebètai, the use of which in the sense of funereral urns cannot have been so well established as to justify the expression γεμιζων tois lebètai, almost necessarily requires the addition of an adjective to limit its general application. Hesych.: Δέβης (read Δέβης) χαλκίως ποδοπο explained' τρίπτων. Suidas: Δέβης' σκέδος μαγικών' λέγεται δὲ καὶ κάθος; compare 1094. Ch. 686. Atham. fr. 1. τῶν μὲν τρίπτων ἐδέξατ' οἰκείοις λέβης, ἀλι φυλάσσων τὴν ὑπὸ πυρὸς στάσιν.


436. πρόδικος, the principals in the suit against Priam, of which we have already read v. 40, and in which, as we shall see, (vv. 782–86,) the gods were the judges (δικασταί): compare Hesych.: Πρόδικος' συνήγορος. Or we may translate, with Blomfield and Wellauer, the guardians or avengers of justice; comparing v. 105, ἀνδρῶν ἐπικελιῶν, and Plutarch's Life of Lycurgus, c. 3: τοῖς τῶν ὄρφανων βασιλείων ἐπιτρόποις Ἀκεδαμίωνοι πρόδικοι οὐνόμαζον, whence Hesych.: προδικεῖν' ἐπιτροπέων. In another sense of the word ἐπιτροπος, πρόδικος denoted also an arbitrator: hence Suidas: Πρόδικον δικαιών ἐπὶ φιλῶν, καὶ διαιτηρήν. 'Ἀριστοφάνης Κεντάορος' Ἠγὼ γὰρ, εἰ τι σ' ἱδίην', ἐδίκω δικεὶν δοῦναι πρόδικον ἐν τῶν φιλῶν τῶν σῶν ἐνι: and Hesych.: Δίκη πρόδικον' ἡ πρὸ τοῦ ἄχθημα εἰς δικεῖν ὀμολογουμένην. The construction, it may be useful to observe, is φθονέρων δὲ προδ. Ἀτρ. ἄγιος ἱφέρει, spreads, or steals upon the public mind: compare v. 259, χάρα μ' ἱφέρει. Soph. CEd. T. 786. ἱφέρεις γὰρ πολὺ.

439. ἐμορφεῖν, beautiful even in death: τὸ δὲ εὖμ. πρὸς πλείουν
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οὗτος προσέθηκεν. Schol. Compare David’s lamentation, 2 Sam. i. 23, Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: LXX. Vers. Σαουλ καὶ Ἰωάννας οἱ ἡματμένοι καὶ δραίοι οὐ διακεχαρημένοι, εὐπρεπεῖς ἐν τῷ ζωῆς αὐτῶν, καὶ ἐν τῷ θανάτῳ αὐτῶν οὐ διεκαρημένοι.

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

442. ἐπὶ κρός, solitum negotium, vicem agit; for it does the work of, i.e. is equivalent to, a public act of imprecation; nearly as Blomfield translates. Compare v. 1382, μίας ἀστῶν, δημόσιον τ’ ἄρας. v. 1587, δημόφρεις λουσίμου ἄρας.; and with ἀστῶν φόρεσ, voc promili, v. 907, φημι δημόσιον μέγα σβένει.

443. μενε δε] Compare vv. 100. 120. 240, &c.—The construction is & μενε δε μεν μεριμνα, ἑκοῦσι τι νυκτηρεφέσ, the latter clause being in apposition with the substantive, and subjoining an explanation of it: compare Thucyd. iii. 40. νυκτήρων ἀπαντῶν ἀνθρωπίνος, on which see Arnold’s note. Klausen compares with νυκτηρεφέσ τι, caliginosi aliqua, (Hor. Od. iii. 29, 30.) ἀσφλες ὀδόφοι, Ch. 52. νυξ ἀσφαλες, Ἰb. 65. Suppl. 86–89. 92–94.


448. παλιντυχῇ, conversa fortuna utentem, as Klausen has well rendered it, marks the point both in the sentence, and in the history of the individual who is the subject of it, from which his reverse of fortune commences; and ought not to have been rejected by Blomfield, Wellauer, and Dindorf, for Scaliger’s needless correction παλιντυχεῖ h. Τρις (ἐν τριψει, see note i, p. 106.) Blov, in the

* Blomfield has given a different order: μεριμνα μοι μενε ἀκούσαι τι (sic) (Gl. ἐνατία δουτυχεῖ), an attempted correction, no doubt, of Trierlinius.
wear and tear of life, as life wears or ruts on, more fully explains χρόνος, iusto tempore tandem, with which compare v. 125, and see Wunderl. Obs. Crit. p. 57.

449. ἄμαυρος] On the etymology of this word, see Blomf. Gloss. Pers. 228: "ἄμωρ est manu radere (puta arenam) et adequare, ab ἄμω—hinc ἄμαυρον est quidquid cum solo equatur." Here accordingly, and Ch. 853, εἴ ἄμαυρας κληδόνος, it means low, obscure—τιθειν᾽ ἄμαυρον, they lay low, or bring down; compare Hesiod, 'apiro. 323, μεία τά μν μαυροῇσι θεολ—but in v. 527, and Ch. 157, εἴ ἄμαυρας φρανός, it expresses downcast, afflicted; by the very same metaphor which the Psalmist employs, Ps. cxix. 25: My soul cleaveth unto the dust.

Ibid. ἐν δ' αἰώνως, κ.τ.λ.: compare a parallel passage, Eum. 560–65, from which we shall be led to translate ὅπις ἀλά, no help for him (see v. 376); though it might also signify no help in him, as in v. 370, ἐπάλης πλοῦτον. Hesych.: "Ἀἰῶνος ὀφανῆς. ἀνατόργος.


451. τὸ δ' ὑπερκόπτως, κ.τ.λ., cum magna populi invidia laudari grave est, is the interpretation of Wellauer, referring to ξῷν κόψῃ, v. 441; though in his Lexicon he has rendered ὑπερκόπτως, immodice, in accordance rather with the general sense of the passage, and with the gloss annexed to it in the Neap. MS.: ὥον τὸ λίαν, ἀπόκτως; and equally good is Klausen’s version: bene audire cum ɪra ejus quem dicentem audimus. Blomfield reads ὑπερκόπτως—the conjecture, as he tells us, of Pearson, Grotius, and Voss; but the passage which he adduces in support of it, Ch. 134, οἱ δ’ ὑπερκόπτως ἐν τοῖς σοῖς κακοῖσι, χλιοῦσιν μέγα, is not a case in point; since there the subject of the sentence is active, whereas here it is passive. With κλίνω εἴ, bene audire, laudari, compare Eum. 430, κλίνω δικαίως μᾶλλον ἢ πράξαι θέλεις. Prom. 868, κλίνω ἀναλιπτικός μᾶλλον ἢ μακρόφονος.

452. βάλλεται γὰρ δόσως] The editor cannot in any words so well convey his own sense of this passage, as by transcribing Klausen’s admirable comment upon it. "Ejicitur enim oculis a Jove fulmen—insignis et audax datiivi usus, sed justus. Inspici et inspiciendo gubernari res humanas a superis, communis est Graecorum cogitatio. Ab hac inspectione tum auxilium expectatur, (Suppl. 144.) tum posna, ut Theb. 485. Ζεὺς νεκταρ ἐπίθοι κοταίνοι, et Ag. v. 879. (916.) θεῖον μὴ τις πρόσωθεν θαματος βίλοι φθάνω. Vides ibi invidiam ex oculo divino ferientem: videas Prom. 356, Typhonem, qui torvum ex oculis splendorem fulgurat, εἴ ὁμάτων δ’ ἔστρωτε γοργον.
πῶν σὲ λας: aliamque oculi potestatem, Prom. 903. μωδε κρισαιρονθεὼν ἐρωσ ἀφετον ὄμμα προσδράκοι με. Apparet ex his optime dici posse Jovem ex oculis deijicerem fulmen, potest (posse) jam etiam dici oculis deijicerem.” See further on v. 916.

454. κρόνο, I decide for this or that result—hence I give the preference to, or approve: compare Suppl. 396. κρόνε σέβας τὸ πρῶθ τεών. Eur. Med. 641, ἄπολέμονε δ’ εὖνας σεβιζονα’ ἀφεν ρων κρῶνο λέχη γνωρικῶν.


459. αι δ’ ἐπηρνῶμ, but whether correctly, who can tell? or, behold now, is it not a divine illusion? see on v. 262. On this mode of interpreting τοι—as a means here of calling attention to the expression of an unfavourable opinion, Is there not reason to fear &c. which μὴ with an Indicative hazards upon a past or passing transaction; Matth. Gr. Gr. § 520. and § 608. Obs. 3.—see the explanation given of τοι and ὅ in Stephens’ useful little Treatise on the Greek Expletive Particles, pp. 49, 50, and compare in particular the examples adduced under this head, Eur. Med. 344, οἴκτειρε δ’ αἰτούσι καὶ σοῦ τοι παθένων παθη πεφύκας τε δεις δ’ ἑστὶν εὔνοιαν σ’ ἐχειν, behold, thou thyself art &c.—Soph. Phil. 821, &c. καρα γὰρ ὑπηράζεται τάδε. ἐδρος γ’ τοι νῦν πῶν καταστάζει δέρας—for, see, his head is sinking downwards: profuse perspiration, observe, is running down in drops over his whole body. Wellauer’s interpretation, adopted by Schoefield, amounts to nearly the same thing—only he has not sufficiently marked the interruption after τοι ἀδει, by which the structure of the sentence is suddenly changed. Compare vv. 479, 480. and Eum. 524. ή πῶλος, βροτός δ’ ὄμοιος, and it is the same with every mortal man—instead of ἣ βροτός.

461. τοι ἀδει παίδεις, Who is so utterly childish, or elipt of understanding—φρεν. κεκ. mente larsus, Blomf., who quotes Theogn. 223, κινώς γ’ ἀφεν ἐστι, νόν βεβλαμένος ἐκθλοῦκ. On the construction of the Infinitive after ἀδει, thus far, (which might here be expressed

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2 Constructionem illustravit Blomf. ex Theogn. 223. Peculiariter etiam dicitur κατασθαλ de frumento vitioso atque corrupto, sive roso, ab animalibus quod οῦτος κακουμένος dicitur a Theophrasto C. Plant. iv. c. ult.” S. L.
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by the Latin usque adeo) see Matth. Gr. Gr. §. 532. d. who compares Eur. Orest. 566. εἰ γὰρ γυναῖκες εἰς τὸν ἡγούμενον βράζων, ἀνδρας φονεύειν, and observes that ὁστε, which might be substituted in most cases of this kind, (e. g. Theocr. xiv. 58. εἰ δ' οὕτως ἄρα σοι δοκεῖ, ὁστ' ἀποδικεῖν, where ὁστ' ἀποδικεῖσθαι contains an exephegesis of οὕτως,) would necessarily express a consequence; whereas the Infinitive alone subjoins only a further explanation of something that has been left indefinite. Compare the construction of vv. 443.1635.

465. γυναῖκας αἰχμα κ. τ. λ. It is quite in character with a woman's speech—i. e. with woman's weakness; compare Ch. 630. γυνακεῖαν άτολον αἰχμα—before ocular proof had, to go with the stream in assenting to what gives pleasure. Too easily persuaded, the female division attaches itself to this or that party with hasty step; but with no less hasty decline a rumour set on foot by women dies away.—Schol. ὃ δηλω οὖς ἣ τιμή περιφραστικός ἡ γυνὴ ἢ ταύτῳ γυναίκα εἰσεῖν καὶ ὁδον αὐτῆς ἐκδίκασθαι—“quod nec plane falsum,” observes Klausen, “ nec omnino verum: de definitione enim vel descriptione non cogitandum est, sed de descripto fine, de quo ὁδον semper dictum a tragicis: alteram illum significationem a philosophis accipit.” But, whilst Klausen interprets ὃ δηλως ὁδος (the feminine term) of the range or compass of a woman's mind—“valde enim credulus ambitus mentis muliebris movetur cita mutatione”—I certainly follow the Scholast in applying it simply to all that comes under the predicament of (that ἀρτισαλων ἐν δομα, as Thucydides would call it) γυνή, or Woman. At the same time, I believe this peculiar expression (with which compare v. 1119. σους θεσπεσίας ὁδοῦ), to have been adopted here in preference to the more common circumlocations, τὸ δηλων γεῖνος, or δομα, (Matth. Gr. Gr. §. 430.) the better to introduce that peculiar notion of a division, which in Latin and English

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

m Compare χρόνος, v. 343.

n “πιθανὸν ἄγαν ὃ δηλως ὁδος. h. e. sexus muliebris, si vera est hæc lectio ὁδος. Speciosam est Bl. conjectura ὁδος, nescio an satis certa ut in textum admitter rem. Shakespearei locum bene continit Symmouius, Hamlet Act. iii. Sc. 2: For women hope too much, even as they love, And women's hope and love hold quantity. In neither ought, or in extremity. Vérteterim: valde ad persuadendum accommodata muliebris definitio, seu opinio, cito grassans distribuitur, seu spargitur in populum, sed cito etiam extinctus perit rumor a mulieribus excitatus.” S. L

o A somewhat similar expression occurs in St. Paul's 1. Cor. iv. 3: εἰς ἀλλαχιστὸν ἐστιν ὑπακοὴ τοῦ δρόμον ἀνακοίμω, ἢ ὑπὸ ἀνθρώπων ἡμερὰς—Eng. Vers. Man's judgment—in connection with the present, πρὸ τοῦ καιροῦ τι κρινεῖτε, ὃς ἐν ἑαυτῇ ὁ Κύριος, ib. verše 5: which time is elsewhere called ἡ ἡμέρα τοῦ Κυρίου ἡμῶν, ib. v. 5.
phraseology the words irre pedibus in sententiam alienius, and to come over to this or that opinion, at once suggest to the mind; and for the association of which with ἐπινέμεται, although in itself a less familiar term, we are not without authority from Grecian history: see Thucyd. i. 87, and compare Soph. Ωd. T. 495. οὐτε ταῦτα ποι ἔμαθον πρὸς ὅνον δὴ βασανῷ ἐπὶ τὰν ἐπιδικοῦν φάτιν εἰμὶ Οἰλίπηδα—where, agreeably to the Scholiast’s interpretation: τῶν πράγματος κρίσις χρησάμενος, τοῖς λεγομένως πιστεύον κατὰ Οἰλίπηδα, Ι understand εἰμὶ ἐπὶ to mean, I shall accede to the declaration of our national Oracle (Tiresias) respecting ΕΩδίπος. Hesychius has ἐπινέματος ἐπιλέθων—referring, it is probable, to Thucyd. ii. 54. ἐπινέματο δὲ ἄθροι μὲν μᾶλλα: but here, as Blomfield remarks, and in the other passages which he has adduced, Callim. Hym. Dian. 78. ὄμοι κάρης φιλός ἐμπροσθείσα κόμην ἐπινέματι ἀλώπῃ, and Herodot. v. 101. τῷ πύρ ἐπινέματο τῷ ἄστι ἄστα, to which we may add Herodian. lib. vii. εὐμαίρωστα γὰρ τῷ πύρ ἐπινέματα τὰς πόλεις αὐτῶν, the verb may possibly come from νέμω, passo; ἐπινέμεσθαι, despysi, despopolari. It is ἅπαξ λεγόμενον in Tragedy; and that, if the view that has now been taken of it be correct, in the sense of προσνέμεσθαι or προσνέμειν αὐτῶν: see Scap. Lex. who quotes from Plutarch, προσνέμειν αὐτῶν τῷ Καίνῳ, σε Κακίναια ποτίσθυμοι αὐταῖς, and προσνεμήθαι τῇ φαραγί, in tribun ascritus.


472. εἰς οὖν ἀληθεῖς] Eter.. . . . ete, observes Matthiae Gr. Gr. §. 617. 5. are sometimes accompanied by οὖν, either in the first clause Ἀσχ. Ag. 474. 816. Blomf., or in the second Soph. Phil. 345, or in both, as Plat. Apol. Socr. c. 23. οὖν μοι δοκεῖ καθὼς εἶναι ἐμὲ τούτων οὐδὲν ποιεῖν, καὶ τηλικῶνδον δοτα, καὶ τοῦτο τόθομα ἔχοντα, εἰτ' οὖν ἀληθεῖς, εἰτ' οὖν ψεύδοσ, with which compare Ch. 683. εἰτ' οὖν κομίζειν θύσα μεσίται φίλων, εἰτ' οὖν μετόικοι, εἰ τῷ πᾶν ἀεὶ ἐξίον, δάπεδω, οὐκετάμει τάσις πόρθμενσιν πάλιν. What effect is produced by this accompaniment, he has not noticed; nor has Hermann on Viger p. 515. n. 311. A careful consideration, however, of the above passages will shew that the οὖν in every case exerts its conclusive power; by inviting particular attention to the clause in which it stands, as connected with the preceding context much in the same way as a con-
clusion with its premises. Thus, in the passage before us, we may translate whether they are indeed true—true, that is, as we may reasonably conclude from the fact of such an apparatus being employed—and in v. 812. whether he is indeed dead—whether I am speaking, as you may conclude from my having just spoken of him in the past tense, of one that is dead—which might otherwise have been expressed by el kal 

θαυμάζομαι, if indeed I am speaking of one that is dead—kal, conformably to what has just been implied, from which the οὖν also draws an according inference. The passage from the Chóephoræ, which differs from the rest in that it is the opening of a new sentence, we may simply translate, Whether, then......or whether......in either case—and under the circumstances, the double οὖν implies, the one is as likely as the other—to thou bring back word accordingly: and not very different from this are the words attributed to Socrates—whether concluded to be true, or whether, as some are just as likely to conclude, it is a mienemer—it matters not (he argues) in my view of the fact; I have this great name, and must act worthily of it. On the whole, it will be seen that the particle οὖν, in its most general sense, expresses accordance—whether it be the strict and logical accordance of a conclusion with its premises; or the more general accordance of an effect with its producing cause; or lastly, the analogous (and it is often a faintly analogous) accordance of something following with something spoken of as going before. Εἴρει οὖν, consequently, introduces a supposition which, whether right or wrong, has at least some previous foundation to rest upon, and may therefore, in general, be

* More literally, whether on that accounts true, or set down as a lie—and here again, instead of the second εἴρει οὖν, we might have had εἴρει kal, and the case is unaltered supposing it even an untruth—as also in the Choephoræ, εἴρει kal, and in like manner if... do thou in this case also, bring back word.

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

* Hence its use, after a short digression, in resuming a previous train of thought, and, as it were, re-constructing a broken sentence according to its beginning—much as, in English, we use the word however—e.g. Plat. Apol. S. c. 23. εἶ δὲ τῷ ὑμῖν οὖν ἀκούεις ἔχει—ἀκούει μὴ γὰρ εἰργάσῃς. εἶ δὲ οὖν, but supposing it to be as I have stated, then &c.; and to this head belongs also Soph. Antig. 722. εἰ δὲ οὖν, φιλεῖ γὰρ τὸ τούτο μὴ ταύτῃ βίεσθαι, but take another view of the case I have supposed, for it does not often happen precisely as it stands here (τούτῳ)—on which see Math. Gr. Gr. § 617. b. Compare further, Plat. Apol. Socr. c. 15. Bekk. οἷον δοκεῖν μνήμην μὴ φθάσῃ καὶ νομίζειν καὶ διδάσκειν, εἶτε οὖν κακά εἴρει παλαιά; ἀλλ' οὖν δια-μονάδα γε νομίζον κακὰ τὸν οὖν λόγον—whether then... still then—whether it be (as you say) new, or old, still in that (your own) case, &c.
rendered whether it really is, as there exists this or that presumption for supposing the case to be—whereas ηὑρε alone hazards only an unsupported conjecture. Take for example the only remaining passage above quoted, Soph. Phil. 345. λέγοντες, εἰς ἄλλης εἰς ἄρ’ οὖν μάρτυς, ὡς οὖν κ. τ. λ. saying—whether truly, or whether it was, as from the mention of Ulysses (in the preceding line) you will anticipate, falsely—that, &c. where the use of ἄρ’ οὖν, as we might expect, so to conclude—i. e. just as was to be expected—afores a remarkable illustration of Hoegoeven’s distinction: "οἷς est illatium, οὖν conclusionem." See the use of these particles further explained in Stephens’ Tretizie, pp. 101–112.


475. κῶν] Compare Theb. 494. λιγνου μέλαιαν, αἰθόρν πυρὸς κάστα—who with ξύνωρος, v. 1613. ὁ δυσφυλῆς σκότος λυμὸς ξύνωκος, and Ch. 598. παντόθυμον ἔρεασ ἄτασι συννομοὺς βροτῶν. "Bene pulvis dicitur ξύνωρος, vicinus, quia ibi est pulvis, ubi desinit luti humor." Klausen. Compare διφάνω κῶν, Soph. Antig. 246. 429. In what follows, Wellauer rightly places the opposition between κῶν and κασφι. The dust, which I see advancing with him, tells me that, as not without speech, so neither (as you will have it) lighting up a flame of mountain wood will he communicate with us by the smoke of fire—i. e. that, whilst we shall have more than the silent testimony of dust—on which see Theb. 81. ἀθροι λόγως με πείθει φανερ’ ἀναβοθ’ σοφῆς, ἀτμος ἀγγελος—i t yet will not be, what you consider (see v. 462.) the uncertain testimony of fire. Κασφι πυρός, Blomfield translates ignis splendore, but gives no authority for this interpretation which is both more spirited in itself, and more in character with the context. A more recent editor of the Agamemnon
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(Dr. Kennedy of Trin. Coll. Dublin) who has adopted it, adduces the doubtful support of Apoll. Rhod. iv. 139. Pind. Pyth. i. 43. Nem. i. 35., and notices a similar use of *A aura* among the Latins: e. g. *luminis auras* Virg. Georg. ii. 47. *Æn. vii. 660. auri per ramos aura refusit, *Æn. vi. 204.* which Servius interprets splendor, comparing Hor. Od. ii. 8, 24. *tua ne retardet Aura maritos.* The etymology, we may add, of *kantos* (κάπνος or κάπω, το πνεύ, whence κάπως and καπνός, Eustath.) favours the metaphorical translation, gleam of fire, gleam of gold, beauty, &c.

478. ὑπὸ ἡλισίας] "Φλαξ ὑπὸ ἡλισίας intelligendum videtur de igni forte fortuna in saltu exorto."—Klausen: who thinks that this may be the *thion ψφίνη* intended in v. 460.

This ingenious explanation derives great confirmation from the introduction of the idiomatic *oii to please you, for your information or comfort, as you say or think*—on which see note on v. 32. and compare το σώ, v. 531—and from Thucyd. ii. 77. καὶ ἐγείρεσκε φλαξ τοσαίτη, δὴν οὐδεὶς πο ἡ ἡ ἐκεῖνων τὸν χρόνον χειροποίητον εἰδιν ἢ δὲ ἔφε ἐν ὄρασιν ἔλεος τριφθείσα ἐν' ἀνέμων πρὸς αὐτὴν ἀπὸ ταῦτα μένου τὸρ καὶ φλόγα ἀπ' αὐτοῦ ἀνίκε—where the stress that is laid upon the limitation χειροποίητον, *made by the hand of man, points to this spontaneous ignition of mountain forests as a natural phenomenon, which the Greeks would be sure to call *thion τι.*

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


487. oū γάρ ποτέ ἐπικούν] nuncquam enim credidi; see Blomf. Gloss. on Prom. 710. and compare Eum. 561. τὸν ἄγχους ἄγχους ἔδωκεν ἄγχαν τῶν λέπαν. Suppl. 329. Pers. 741. Eur. Heracl. 931. Helen. 1619.—ἐξήκυτοι, below v. 841. Soph. Antig. 390. Phil. 869. ἄγχοι is, properly, to speak confidently; to make bold to say;—whence also its frequent signification, to boast; to vaunt oneself; Suidas:

s Another reading of these two passages is *oras.*
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αἰχθέν κανόνα— the ground or radical idea, according to Buttm. Lexil. art. 21 § 10, being to speak aloud, as in εἰθεσθαί and ἀπειλεῖν: see v. 1468. Prom. 338. Eur. Alcest. 95. Heracl. 333. The phrase οὖντ' ηῆξον, I never expected, therefore, is in principle to be classed with οὖν φημ (v. 359.) I negative; οὖν ἢ, I would have you not; οὖν ἀδιάω, or ἄκαθον, I think it meet, or right, that you should not— on which see Hermann’s Appendix to Viger, sect. iv. p. 711.

488. μεθέχειν μέρος] Compare Ch. 291. κρατῆρος μέρος μεταχείν, and see Matth. Gr. Gr. § 325. Obs. 1.

491. λάπτων μηκερ', casting, say I, no longer— "nunc utinam ex adversario servatur denuo factus," as Klaussen well conveys the sense of the original— to be distinguished from ο долл' λάπτων, which would have contained no more than a simple predicition of the fact; or, at most, the habit; as in Eum. 132. εὖν μέριμναν οὖντ' έκλειπον πίσων, Hor. Od. iii. iv. 60: Nunquam humeris positurus arcum. See Hermann on Viger, p. 458. n. 267. "Ωθ ηεγατ rem ipsam; μη cogitationem rei. Hine fit, ut oδ absolute dicatur, nec pendet ex alio vel addito vel intellecto verbo, οὖκ ἄτι ταῦτα. Μη contra non aliter dictur, nisi aut addito aut intellecto verbo, quo cogitatio, suspicio, voluntas significatur." 'λάπτων εἰς ημᾶς δήν—the allusion appears to be to Hom. II. i. 48–53.

492. ἄλας κ. τ. λ. Translate: sufficiently on the banks of the Sca-mander came he in unkindly mood— ἀνάρσιος; as applied to persons, denoting ungenial, unfriendly; see the different Scholia on Hom. II. xxiv. 365, οτί τοί δυσμενεῖς καὶ ἀνάρσιοι ἐγρήγοροί εἰσιν. ἀνάρσιος ἀδικοί. ἐχόριοι. ἀνάρσιοτος τῆς γνώμης. oppositum τῷ ἔριποι.—from all which (as from Heyne’s interpretation οὖκ ἀραστέοι, ἀμφότεροι, dissidentes, infesti) we might suppose the word was derived from ἄρω; and so Scap. Lex. and Eustath. on Odys. x. p. 1664. Ἀνάρσιοι. οὖς οὖκ ἂτιν ἀραστήθην ὅ ἂτιν ἄρειστάθην καὶ φιλοσοφήτων: Hesych.: Ἀνάρσιοι άνάρσιοτοι, πολέμιοι. ἀνά τοῦ μὴ συναρμοσθήναι τοῖς ἥθοιν: but Timaeus Lex. Plat. and Suidas derive it, like μετάρσιος, from ἄρω. Ἀνάρσιος. δ οὐκ ἂν τις ἄρατο. ἄδικα: and so also Hesych.: Ἀνάρσιοι δῆδαστακτόν, ἀκαταφόρτητον, ἀδικον, ἀνάρσιοτοι. Compare ἄρως. Persons whom there is no pleasing— literally, whom there is no fitting or pairing with— οὐ οὖκ ἂτιν ἄρσιν (from ἄρω), or (if ἄρσιν from ἄρω), whom there is no bearing with— the general sense of the word being in either case the same. Hence probably its twofold etymology— of which the former, I think, is to be preferred, as more easily lending itself to the application of ἄνάρσιος, unkindly alike to persons and to things.
Theocr. Id. xvii. 101, where it is applied to a hostile invader, and Id. ii. 6. ὅπερ δὴ τραχύν ἀνάρασις, where it might be expressed in English by unkind! or disagreeable creature! As applied to things, Herodot. i. 114, iii. 10, 74, ix. 37, it expresses disagreeable with an accompanying notion of indignity or unfitness; as we find it also in the only other instances in which it occurs among the Attic poets, Soph. Trach. 641. δὲ καλλιβάς τάχι θύμων ἀγιός ὁ δὲ ἀναρικὸν ἀχών κακαὶν ἀπάνεσιν, and 853. οὖν ἀναρικῶν οὐ αὐτῷ Ὠμπλέους ἀγαθέους ἐπέμελοι πάθος ὁδειάσα—where the Oxford Sophocles has εἰκάρσιος, Achill. Conv. fr. i. 2, Dindorf, fr. 146, reads καὶ ἀνάρασις, from Stob. xxvi. 1.

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

u Hermann’s interpretation of this is: quod ne ab hostibus quidem insignis Herculis malum gementum venit. I would translate: such as in respect of disagreeable—by way, or in point, of indignity—a genitive of reference, Matth. Gr. Gr. §. 339.


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

x More especially if ἐναρέω be supplied, as in such cases it probably ought to be supplied, to make out the construction. We may observe, further, that the renewed address ἔναρει Ἀπόλλων, v. 494, agrees better with a recurrence to the 2nd pers. after ἔσθε preceding than with a continuation of it after ἦςα.

γ See Wellauer: “ ἔσθε ἀνάρασις Marg. Ask., sed nihil forte ἀνάρασις alius vocabuli glossæs est, anapæstum retinere malum, quam in religiis aliquid mutare.”

z See Matth. Gr. Gr. §. 110, and note on v. 296.
friendly or unpleasant character, may be thought almost to require the accompaniment of ἐλθε to limit its application to that passage in the ten years' siege, which the poet appears in these two lines to have had more immediately in view: see II. i. 43–48. Ἄς ἔφευρ' εὐ- χόμενος τῶν ὦν τίλιν ἄνοις Ἀπάλλων. Βῇ δὲ κατ' Οὐλύμπου καρύνων χεώμενος κύρ, Τόξον ὄμοιων ἕχων, ἀμφιβοῦσα τε φαρέττηρ' Ἕκλαγεν ὦν ὥρ' ὁ δ' ὄστιν ὑπ' ὅμων χαμόμφων, Αὐτοῦ κυριεύοντος ὁ δ' ἦε νυκτὶ ἐοικός. Ἐξετ' ἔπετ' ἀπάνευθε νεῶν, μετὰ θ' ἕων ἔξεκε.

*Ibid.* Παρὰ Σκάμανδρον, “alongside of the Scamander.” Matth. Gr. Gr. § 588. 5, like παρὰ Σκαμάνδρον πόρον, Ch. 366. (compare also Prom. 531. 810. Pers. 303.) conveys a more general designation of locality, than παρὰ with a dative, as in Theb. 392. βοῦ παρ' ὄχθαις ποταμίων, where it marks the particular position of Tydeus, with difficulty restrained from crossing the Ismenus.

493. καὶ παύωσις] This ingenious correction of the Florentine MS., which has καὶ ΠΑΥΩΝΙΟΣ, first suggested by a learned writer in the Classical Journal, and adopted by Professor Scholefield in his second edition, is greatly to be preferred to the common reading κασαγώνος, which, if with Heath, Schutz, Maltby, and Klausen, we resolve it into καὶ ἐπαγώνος, adjuvans in certaminibus ludorum, leads to an awkward tautology in the next line; or, if with the Scholiast, Bohnfield, and Wellauer, into καὶ ἀπαγώνος ἀπόμαχος, belli certamine iberos, introduces an equally awkward variation of meaning in the simple word ἄγωνος—granting even that it may be applied to warlike contests, which the single authority of Soph. Aj. 105. ἀλ' ἐνα ἐξ ἐδράνων, ὅπως μακραίων στηρίζει ποτὲ τῆς ἄγωνος σοκάλι is insufficient to establish; since it there refers rather to Ajax's long absenting of himself from the assemblies (ἄγωνες) of his brother Greeks; compare below, v. 814. With παύωνος, which follows in admirable keeping with σωτηρ, and contrast with ἄνδρων, as above interpreted, compare vv. 99. 817. 1166. 1215. Suppl. 1067. εὗ ἔχει τειων κατασκευῆς.

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

*a Compare a similar representation, Eum. 297. ἡθοι, κλάοι δὲ καὶ πράσαλθεν ἐν θεῖο.
place of assembly, an ἄγων, which in most of the old Greek cities probably lay in front of the palaces of the ἄνεστες. It is only there that the altars of the gods of the ἄγων could stand; and from the snamenti in the Parodos (vv. 88–91.) it is probable that they were visible. In the essential particulars these gods are identical with the ἄγωνοι θεοί, which are not gods of battle, either in the Agamemnon or in the Supplices (vv. 189. 242. 332. 355.), but gods of assemblies, (from ἄγων, in its original signification), as can be proved from Homer and Hesiod, (according to the genuine reading of Theogn. 91.) whence the ancients themselves explained the ἄγωνοι θεοί of Eschylus as ἄγωνοι.

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

495. τιμάορον] Ἱμαθόρον—by contraction τιμὰρος, βαισθόεις, Hesych.: τιμαρίν, βαισθείν. καὶ τιμὰρος ἕ έκδικησίς. Suid.—an avenger, one that gets him honour upon his adversary; ἵστο τοῦ τιμὶν δήσιμ, (ἢσιν, ἢσα, δύοις), as Blomfield has noticed, comparing Apoll. Rhod. iv. 1309. ἱσσάσας, Διήθησιν τιμάρον, with apparent reference

b Or ἄγων: Apollon. Lex. ἄγων ὁ τότος, εἰς ἐν συνάγωντα. II. xviii. 376.
c Hence it is called θεῖος ἄγων, the sacred place of assembly. Hom. II. vii. 208. on which see Heyne's note, and compare II. xviii. 376. where the same words describe the actual council-chamber of the gods themselves. Compare also Theb. 230. μῆκος ἐμὸν κατασκήνων λίσσων θεῶν ἄνεσιν παντὸς.
d Probably, a gathering, (ἄγων from ἄγω, applied first to the object, next to the place of attraction; and lastly, to the crowd of spectators gathered, and still gathering, thick around.
e See II. xxiii. passim, and Scholl. on II. xxiv. 1.
f καὶ τοῖς ἀγάλληθοι ἄγωνοι θεοί, τῶν ἄγωνοι. Eustath. on II. ω'. p. 1335. 58. Nor is this incompatible with Hesych.: ἄγωνοι θεοὶ τῶν ἄγωνον προτάσσεις: which Blomfield translates, Dii qui certaminibus present. Compare Theb. 272. τοῖς πολιορκήσσοις θεοῖς, πεδίωμοι τε πκάρος ἐκρικόνιον.
g More especially addressed v. 494. h Τιμάορον, uncontracted, does not occur in Sophocles, nor in Euripides but once. Dan. fr. ix. 4. Stob. 75. p. 452. In the more rare signification, a patron or befriendor, in which it occurs here, we find it Pind. Ol. ix. 124: compare also τιμὸρ, Suppl. 43.


500. σεμνοι τοῦ δάκοι] See the note on v. 176.—Δαμονές τ' αντίλαιος, is addressed to the statues of certain deities (among them Apollo ἀγωνεύει, v. 1044.) standing on the proscenium, or stage, in front of the palace, and facing the east: see Müller, as before, and Hesych.: 'Ἀντίλαιος θεοί: οἱ πρὸ τῶν πυλῶν ἱδρύμενοι. Εὐρυπίδης Μελάργη. fr. xxiv.) Compare Theb. 449. προστάτηρια Ἀρτέμιδος εὐ- νοιαισι. Soph. Trach. 209. τὸν ἐφαρέτεραν Ἀπόλλωνα προστάτην. Electr. 637. Φαθίς προστάτηρης, on which the Scholiast observes: ὅτι πρὸ τῶν θυρών ἱδρύτατο, and so also Hesych. and Phot. Lex. Προστάτηριος Ἀπόλλων ἅπει πρὸ τῶν θυρών αὐτῶν ἱδρύσατο. Σοφοκλῆς. 'Ἀντίλαιοι οἱ αἰς τὴν αντίλαιον ὀρῶντες. Schol.—ἀντίλαιος, ἣνοι πρόσφοροι. Eustath. on Π. ζ. p. 1562, 37, who remarks that it is an Ionic compound; the aspiration of ήσος being rejected as in ἀπηλώτης, on which Suidas and Lex. Segnius. p. 424. 25: Ἀπηλώτης ἐν τῷ πί, καὶ αντίλαιος, καὶ πάντα τὰ ἰμα το ἰσογ. καὶ ἡ ἐπιστ. ἀπέρι παρὰ Ποσειδίνιῳ. It occurs once also in Sophocles, Aj. 805. οἱ δ' ἐσπέρον ἁγκώνας, οἱ δ' ἀντίλαιοι ὄρετε' ὄντες,—and once in Euripides, Ion 1550. ἀντίλαιον πρόσφορον ἐκφαίνει.

501. εἰ σου, if on any occasion—a form of obtestation, on which see Blomfield’s note—is Stanley’s correction of ἦ σου, and is consistently enough followed by φανδροίν τοισίδ' διμασί, eyes pleasant here, or on this occasion; a phrase equivalent to νῦν, or καὶ νῦν, as εἰ σου is to εἰ ποιε. Klausen remarks; "τοισίδε. δευτεροκε δε τεμ-

1 It is thus also that τὰ σεβάσματα ἰμῶν, Acts of the Apostles, xvi. 23, should be translated; not your deviations, Eng. Vers., but the objects of your devotion—as in the Margin, gods that ye worship. Compare 2 Thess. ii. 4.

1 The Neapolitan MS. has ἦ σου— with the gloss: διναστις, λογος—and τοισίδ' διμασίαν. On the accentuation of τοισίδε, see Elms. on Eur. Med. 1362.

505. καὶ γὰρ οὖν, for so it is right to greet him — the οὖν (see note on v. 472.) expressing according to what has been said, and so briefly recalling the words τοῦ ἐνσαυσάσθαι, as the subject of the proposition καὶ γὰρ πρὶν, which might otherwise have been the commencement of an entirely new sentence. Καὶ γὰρ2—answering to etenim in Latin, as ἄλλα γὰρ to enimvero—is an elliptical expression, which may be rendered in English by and that, because—or, and why? it is &c. See Matth. Gr. Gr. §. 615. Καὶ γὰρ οὖν differs from καὶ γὰρ τοι, with which Viger, c.viii. sect. vii. 26, connects it as an equivalent phrase, only in being less positive and precise3—καὶ γὰρ οὖν, for even so it is—καὶ γὰρ τοι, for surely thus it must be—etenim profecto, vel sane; as Hermann renders it.


512. τίσθαι—Πάρμα γὰρ. Klausen invites attention to this close

k See Matth. Gr. Gr. §. 400. 5; and compare Pern. 400.

m If the etymology of γὰρ be, as Stephens supposes (Appendix, p. 153.), γάρ and ἡ, the καὶ, thus rendered emphatic, and very nearly corresponding to our English yea, may be supposed to add something of a confirmatory nature, which the illative ἐστι at once connects in the mind with what has just preceded. Thus καὶ γὰρ οὖν πρέπει, yea, and it is meet and right so to do—or, yea, and the connection (of the two propositions, as it were of cause and effect) is obvious — it is meet &c.

n This is, as we might expect—οὖν, sic fore, ad hunc modum; accordingly; but τοι (old dative of δ) or τοῖς sic, adeo; in the way which has been laid down. Compare Stephens’s Treatise, p. 49 and Appendix, p. 143.
connection of Agamemnon’s honours with the fact of his having avenged himself upon his adversary—a connection, as he adds, so inseparable in the minds of the early Greeks, that it even shews itself in the composition of their words: see, for example, the note on v. 495. On the construction of this line, the Scholiast observes, ἀνά καίναυ τὸ οὔτε ληπτέον καὶ εἷς τὸ Πάρις· συννακοῦσται γὰρ ἐκ τοῦ ἐπαγομένου. Compare below v. 1370. Ch. 294. as corrected by Hermann and others, δέχομαι δ’, (or δέχομαι τ’) οὔτε συνλέειν τινά, and see Erfurdt on Soph. Aj. 628. Elmsl. on ÓEd. T. 817. Markl. on Eur. Iph. T. 1368. Schweighauser on Herod. v. 92, 26. Herm. in Classical Journal, No. XXXVIII. p. 277. “Συντελέσαι. Socius. Qui eodem tēleit est.” Blomf.—Compare Theb. 251. δ’ Συντελέσαι (θεόν πανάγμος, v. 220.) μὴ προδότης πυργόμαστα. Ib. 773. Συντελέσαι πόλεος. Soph. Antig. 733. θύμης τήσθ’ ὁμόπτελις λεός, and ÓEd. T. 222. ἄστοι εἰς ἄστοις τελή, on which see Ruhnke on Timæus, p. 251. Wellauer and Klausen render it universus; the latter explaining his meaning by reference to Theb. 245. αὐτὴ σὺ δούλιος κάμη καὶ σε καὶ πόλιν. Perhaps in this instance it is to be considered as a compound adjective employed to improve the sound, rather than the sense, of the original: see Musgrave on Eur. Orest. 964. καλλίστας θεά, and Matth. Gr. Gr. §. 446. Obs. 3. a. who notices under this head, Soph. Autig. 985. ὁρθόνοις πάγοις, for ὀρθός. Ib. 1016. ἔχομαι παντελέσαι, for πάσαι. Trach. 823. παλαιόφατος πρόφοι, for παλαί. In this case it may be expressed in English by neither Paris, nor his Country to boot. Suidas and Harpocrate notice the word only as it occurs among the Orators: Συντελέσαι οἱ συνδαπανώτεροι καὶ συνισκέφωτες τὸ δὲ πρώγμα συντελέις καλίται. Τὸ δράμα τοῦ πάθους—Compare v. 1534. Ch. 313.

516. τοῦ ἄνοιγεν, that which he carried off, properly as a reprisal—as Herodotus i. 3. on the authority of Persian annalists, actually represents Paris to have carried off Helen, in retaliation for the rape of Medea—but it may here mean simply as a prize. See the Scholl. and Heyne on Hom. II. xi. 673. ἄνοιγεν ἐλανόμενον, and Brunck on Soph. ÓEd. C. 858. καὶ μεῖζον ἄρα ῥύον ἄνοιζες τάχα θήσεις ἐφάσφομα γὰρ οὐ ταύτας μόνον. Compare also Suppl. 314, 412, 728. and Soph. Phil. 959. φόνον φόνον δὲ ῥύον τίσο τίς, where the Scholiast, referring to the above passage of Homer, has ἐνίχθρον, ἄμειζθην ἐκτίω: and so Hesych. and Apollon. Lex: ῥύοςι τὰ ἐνίχθρον.
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ράμφα. The verb ῥυσάξω, Angl. to distress, and hence to carry off by violence, occurs Suppl. 424. Phin. fr. 237. (Athen. x. p. 421.) Eur. Ion. 523. 1406; and the adjective ἀρμοστῶσι, inviolate, Suppl. 610. Prof. Schoelesfield translates τοῦ ῥυσιῶν, his pledge, in which sense the word occurs in Apoll. Rhod. i. 1531 and understands it of the gage or caution-money deposd by the parties before the trial of a law-suit. Heyne prefers the Etymologist's explanation το κατεχόμενω, (as from ῥυσθαί, servare, custodire,) to what he has also proposed, τὸ ἔληστὼν as from ἔρισιω, because in this the v is short, whereas in ῥυσθαι (Exc. iv. on ll. i. 141,) it is long—but on this point see Buttm. Lexil. art. 53. §. 8.

517. αὐτόγονος,] Angl. land and all; sc. σὺν αὐτῇ χθονί—αν ἄπαξ λεγόμενον, like αὐτόγονος v. 135. and αὐτόκυρος Ch. 162: but just as in v. 135. the poet declares his own meaning by subjoining to αὐτόκυρος the words πρὸ λόχου, and in Ch. 162. by prefixing σχίδα to αὐτόκυρος βλήτη, so here he has studiously given us a word, πανῆλθρον, in connection with which we can scarcely fail to interpret the passage: he has swept away (mowed down) his father's house, involved in one common destruction with the land itself—or in other words, utterly ruined land and all.

It is idle, therefore, to object that there is no other authority for αὐτόγονος, and wholly unnecessary with Blomfield to read αὐτόγον' ὅν—although, if this were admitted, we might undoubtedly translate, without any violent extension of the ordinary signification of αὐτόγον, αὐτόγον' ἔθρον, ab ipsa terra demessuit (cum solo aquavit. Blomf.) which interpretation would still be strengthened and confirmed by the accompanying πανῆλθρον, much as in Eum. 401. ἐνομάαν αὐτόπρεμυνον is by the annexation of ἐς τὸ πῶς. Still this would greatly detract from the spirit of the present text, and there is yet another objection to the change. The accumulation of the possessive ὅς (itself of very rare occurrence in the tragic poets) upon the possessive σαρφός, is at once unnecessary and inelegant—as may be seen in the very first authority for it which Blomfield

9 Compare the notes on vv. 56. 424. 524. 546. 596. 786. and take as further illustrations of this self-interpreting principle in the writings of Ἐσχυλος, Ch. 675. στείχοντα ὡς αὐτόφορον, αλ- κεία εὐχή, ἐς Ἄργος. Eum. 401. ἐνε- μαν αὐτόπρεμυνον, ἐς τὸ πῶς, ἐμοί; in which sense (Angl. root and branch) Sophocles also uses αὐτόπρεμυνος. Ἄν- τις. 714. τὸ ἄντιτείνων ἰαυτόπρεμυν' ἰάβιλαν.
AGAMEMNON OF ÆSCHYLUS.

has adduced, Theb. 639. καὶ θεὸς γενεάλοις καλεὶ πατρὸς γῆς ἐπι-
πτής λιτῶν τῶν ὑπο γενέσθαι, and again ib. 647. καὶ τόλμω ἔβας πατρὶς

Yet Wellauer—quantum mutatur ab illo Hector!—remarks:

How Æschylus obelo notavit Glass. (Porson), nec alibi haec forma ex-
stat; quare non improbabili est Blomfeldi Æmendatio Ætologia


Yet the Bp. of Lichfield: “Pulchram hanc Æmendationem Blomf. in textum libenter recepi, nec video cur Ætologia

non eque significare positum cum solo, atque Ætologia. Ætologia
certe nulla analogia [auctoritate] defendi potest; nam Ætola-

κτόνοις, non Ætologia, legendum esse in LycoPhr. 714. monuit

Blomf., nec alibi simile composum novi præter κατάθηκος apud

Hesiod. Χρύ. 617. quod jaundiu in hâc Ætologia mutatum est.”

Ibid. ἢδηνα, vicitur, demessuit; Stanl. Schol: ἢδηνα, ἢκεφρ.

κοινῶς ἔν δέ ἢδηνα, ἢκεφρ. ἢδηνα ἔν καὶ ἢ ἰδείς. καὶ Ἔρωτιᾶς ὅτε παρ’

ἀκολ. ὡς ἅνθρωπος κατὰ ἡμῶν—see Orest. 128., where Porson and Dindorf


τῶν μισθῶν τῆς ἀμαρτίας: Schol.

521. ἑνύμνασεν. “Vox Æschylus plerumque in malam partem

accepta; Pr. Vinct. 585. ἐβην με πολύπλανοι πλαίναι γενιμάκασεν.

ibid. 592. Ἡρά στυγνος πρὸς βίαν γεματήσατο. Euripid Hippol. 112.

in homam, γεματά τὰ πρόσφορα.” S.L. Eur. Seyr. fr. i. 3. μιμος

ἀυτῆς πλευρα γεμιζέις χολῆς;

523. ἢδηνα ἢκεφρ. The Florentine MS. has ἢδηνα ἢκεφρ. which Klausen

alone retains, and translates Num novistis vos inteluisse hunc lexum

morbum? but ἐπίβαλος, compas, is one that has hit the mark which

the accompanying genitive expresses; see Timaeus p. 116: Ἐπί-

βαλον] οἱ ἐνεγκώμοις βαλλοντες η οἱ ἐνεγκώμοις [with the examples in

Ruhnken’s note]; Suidas: Ἐπίβαλος ἐπισεπτικός, ἐπιτιχώς: and


95. χρημάτων ἑπίβαλος, Archippus (Comic poet) Etym. M. p. 357.


vii. iii. οὐτίνα τῶν θεῶν ἑπίβαλος ἑστας ἐνεδρίους. Sometimes, but

Wellauer appears at a later period
to have decided in favour of the text as
it is—for in his Lex. Æschyl. we find

" αὐτόχθονος, cum ipsa terece.‖ Ed.

Lips. 1830. * " Ἐπίβαλος, qui aliquid molitur,

adequat studet: ἑπίβαλος, qui adaequatus

est, tenet, possidet." Weselion on Dio-


exit. p. 48.
more rarely, it is found in a passive sense, as Blomfield has shewn from Apoll. Rhod. i. 694. πῶς γὰρ δὴ παρά ποιοσιν ἐπίθεσολε ἀνερθῇ, to which we may add Theocr. Id. xxviii. 2. γυναικὼν πῶς οἰκοπελίσεσθω σῶς ἐπίθεσολε—and in this sense, hit, hit upon, or attained to, it is to be taken here, as appears from the explanation πενιληγμένον v. 525. Translate: then were ye overtaken herein by a pleasing pain—ἀπ’ ἰρέ, as it now turns out, ye were—ye were all the time—ye were and knew it not—see Matth. Gr. Gr. §. 505. 2.

524. πῶς δὴ] Blomfield, after Schutz, places the mark of interrogation after these words, as in Eum. 202. 601. Eur. Hel. 1246; but this necessarily leads him to adopt Schutz’s further innovation πενιληγμένοι, in the following line. Translate: How, I pray you, informed shall I be master of this saying? i.e. “what information must I first receive in order to comprehend your meaning?” To this virtual question the direct answer is, “the information contained in these four words, τῶν ἀντερθων ἰμφρα πενιληγμένοι;” which, however, we may go on to translate, In that you were smitten with a love for them, that love in turn: the construction being in fact διάδιαθες πενιληγμένοι, i.e. διάδιαθες σε πενιληγμένοι, Matth. Gr. Gr. §. 548. 2. Or we might translate, more in the form of question and answer, How, pray, in point of information am I to master this saying? Smitten, &c.—whereby διάδιαθες is made more Ἀeschyleo to limit the application at once of πῶς, and of δεσπόσω in this novel sense of the word; of which no other instance occurs: see Prom. 208, 930. Soph. Trach. 363. and Euripides passim—and in a slightly derivative sense, Ch. 188, πῶς γὰρ ἔπλασεν υἱῶν τῷ ἄλλῳ τῷ σωμα δεσπόζεσθαι φησίν.

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

528. στόγος στρατοφ] Rather than with Wellauer and Schoelefeld on the authority of Soph. Electr. 749. interpret στρατόφ, the people, in direct opposition to its meaning in v. 526, I have not hesitated to adopt Blomfield’s proposed punctuation of this line, and trans-

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

u Klausen observes upon v. 525. “πενιληγμένοι conj. Tyrwhit. At non omni exercitui haec res agenda erat cum choro, sed preconii: δεσπόζεσθαι πενιληγμένοι.”
late: Whence came upon you this distress of mind, an abomination to the victorious Army? Compare vv. 530. 1380. Ch. 392, καὶ πῶς; quomodo enim id esse possit? Viger, c. vii. sect. xi. 7: see also Porson on Phen. 1373. Translate As how? How so? or Why, how could that be?—according to Scholefield’s improved punctuation of the line, which, in v. 1277, has been adopted by Pauw, Butler, Blomfield, and Wellauer, with the concurrence also of Dobree on Aristoph. Plut. 1021, and which ought in like manner to have been introduced here. An emphasis is thus thrown upon ἐπεις τιμᾶς—as in v. 1277, upon ὑμίνων ὀφεστίων—in the absence of the sovereigns had you any to be afraid of? v and with this agrees the reply in v. 531—much better than with the question καὶ πῶς ἐπεις, And how came you to fear—In very deed (ὅτι), as you just now observed, even death had been matter of much thankfulness. Τὸ σῶν—compare Soph. Aj. 99, ὡς ἐκ τοῦ δίκαιον ἐγὼ. Plato Sophist. p. 233, τὸ σῶν δὴ τοῦτο, σχολὴ ποι' αὖ, κ. τ. λ. Herod. i. 86, τὸ τοῦ Σελίων. Thuc. iii. 47, τὸ κλέων: —and see Matth. Gr. Gr. §§. 280. 283. 432. 5. Κοιράνων is the reading of the Neap. MS., and so Canter had corrected the text of Vettori and preceding editors—τὸ ἀπόντων τυράννων. videtur scribendum κοιράνων, quod et in Eurip. Iphigenia posteriori (v. 1080.) olim reposimus, et in alio ejusdem versu, quem e Dietye (fr. xviii.) citat Stobæus, Serm. xlii.,” See Blomf. on Prom. 994. Gaisford on Iph. T. 1081.

533. τὸ μὲν τις ἐδὲ λίγεσθε] This is the reading of the Florent. and hanc στρυγμονάλωρ poetae artificio. Scorsim fangamius stare Clytemnestram, suis cogitationibus unice occupatam, dum haec cum praecune loquitur Chorus; in quibus latentis mali indicia tímide ac tecte profita, ita ut neque Clytemnestra audiat, nec præco nims claré intelligat, quæ tamen a poeta cum spectatore communicanda erat, ut miníum ejus ad sequentia prepararet.”

534. τὸ μὲν τις ἐδὲ λίγεσθε] This is the reading of the Florent. and

ν To understand the force of this question, see v. 245. Klausen reads καί πῶς—with this whimsical note: “Vulg. καὶ πῶς, quod sensum vererit; tum enim mirum videtur praecoon, quod absente regis aliquid timemitur chorus. Quod mirum esse non poterat; reges enim Graecorum sunt tutores populi, non carminice.”

καὶ πῶς, is Stanley’s correction of ἐδὲ πῶς, the reading of Vettori, and of the Neap. MS. “Insigne est per totum
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Neap. MSS.: yet, after Vettori and Canter, Klausen is the only editor who has permitted it to stand. "Particulam ἃς huius sententiae interserendam viderunt Stanleius et Heathius, sed male collocavit uterque; hic scilicet ἃς λίγειν, ille ἃς λίγειν: ἃς, legentes. Repone ταῦτα ὅς ἃς πολλῷ χρόνῳ, ut vs. 516 (502):" Pors.—but Porson himself afterwards preferred τά μέν τις ἃς λίγειν, and this is the reading also of Wellauer, and of Dindorf; though Wellauer appears to object rather to the presence of ὅς, than to the absence of ἃς.

Were any change to be made, Stanley’s has the recommendation of offering the least violence to the MSS.; but, with Klausen, I am inclined to believe that it is unnecessary; though Klausen’s translation, by the way, partim laudes—rather laudaveris or laudaverit aliquis—can belong only to ἃς λίγειται τις, when preceded or followed by ἃς. The optative, as the mood which expresses the speaker’s own thought, is used without ἃς in the most general and indefinite expression of a wish; Matth. Gr. Gr. §. 513; why not, therefore, in the most general form of expressing a bare notion or supposition of something that might be, which the introduction of ἃς would tend to define more particularly, just as it serves to reduce the broadest possible statement of inclination, I would, or Would that, within the tangible limits of certain actual circumstances, expressed or understood. Compare Matth. Gr. Gr. §. 514. c. §. 515. Obs. and see further on vv. 601. 1011. 1342. 1478.

We have only, then, to substitute for Klausen’s partim laudes the more exact equivalent to τις ἃς λίγειν, laudare poteras ὅς, and we may translate the passage: But of these things, spread as they are over a long space of time, (sc. ἃς π. χ. γεγονότα,) some one might perhaps speak favourably of ὅς, that they have fallen out well; others again one may be, might find fault with—speak of (καί) as to be blamed: com-

x Compare the use of ἐποδόμη without ἃς, Angl. I would have, or could wish that—my virtual inclination or heart’s desire is to—Matth. Gr. Gr. §. 509. a. Acts of the Apostles, xxv. 22. Romans, ix. 3.

y Compare Horace, Ep. ad Pis. 316: Dicat Filius Albini, si de quinque remota est uncia, quid superet? Poteras (rather, as Bentley reads, poterat) dicens; Triens: Angl. Possibly he might say; we will suppose him to have said. On the same principle I would explain another remarkable expression in the same studiously accurate writer, Od. I. 37. 4: nunc Salutaribus ornare pulvinar Deorum Tempus erat dapius, sodales. Angl. Now were it a time to, &c. i. e. the present occasion is one on which we might have a Public Thanksgiving,—to be distinguished from that more precise and practical admonition, which alone is properly addressed to his boon companions, Now’s the time to make merry, &c.

z Compare vv. 430. 561.
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pare v. 143. and Ch. 830, επιμούσων ἄραν. On the construction ταύτα...τὰ μὲν...τὰ δὲ, see Matth. Gr. Gr. §. 289. 8, and on the exegetical use of the infinitive, as in εὐπτεύως ἔχειν, ib. §. 532. d.


537. σπαρναὶ παρῆθεις, "Σπαρνάς, rarus; formatum a σπείρω:" Blomf. Hesych.: Σπαρνὰς σπανίους, ἀραιοῖς, δεσπαριμένας. Callim. H. Dian. 19. σπαρνών γὰρ, ὅτι "Ἀρέμου ἠστὸν κάτειν." Photius: Σπαρνών σπάνων, σύνων Πλάτων. Παρῆθεις, accessus, landings a, as Schutz and Schneider interpret it. "Vocem πάρηθεις sunt qui de parāpho (Athen. v. 203.) interpretantur, de foris (Anglice, the gang-ways, or hatches,) in utroque latere navium prope remiges. Ita Schol. παραδρομάς ἐπὶ τὸν καταστράματα τῶν νεῶν. Tum vero Æschylus non potuisset non uti ipsa voce πάρῳθος, ut certo declararet quod vellet: nec apte addidisset σπάρνας." Klausen. This line appears to be a mere ἔπειθήμα of the preceding.

Ibid. τὶ δὲ—nay, what were we not bewailing, what not in the habit of receiving as our day’s portion, i.e. day by day? Schoefield, following Wellauer’s interpretation, translates Qua parte diei non gementes, quippel his incommodis carentes? but there is an awkwardness in thus detaching of λαχώτας from the negation on which the whole question—what hardship, in short, did we not encounter?—evidently turns; and ἡμασὶς μέρος much more naturally connects itself with λαχώτας, than with the distant τι. The participles, which as in v. 410, appear to stand in the place of finite verbs, serve, in point of sense, to connect what is here said with the subjects of the action b expressed by the substantive παρῆθεις, under those particular circumstances (the incidents, namely c, of their sea-voyage) which have just been described; whilst, in point of construction, it is an obvious σχῆμα πρὸς τὸ σημιαύσμα to make them depend upon ἔμεν, as virtually expressed in the speaker’s de-

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a For the purpose, namely, of passing the night, or bivouacking: see Thirlwall’s History of Greece, vol. 1. p. 219. Mitford’s Hist., Ch. II. sect. iii.

b See note z, p. 81.

c This appears from what is said in v. 539, τὰ δὲ αὐτὰ χέραν.
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description of the past condition of himself and others. Compare Matth. Gr. Gr. § 557. 3.

539. τὰ ὅπερ κ.τ.λ. I agree with Klausen in thinking that the comma ought to be omitted after προσθη, not merely because (as he says) the καὶ is to be referred to πλεῖον, but because, without the addition of πλεῖον στόχος as its predicate, the sentence is incomplete. Εἰπαῖ γὰρ—this is subjoined as an explanation, par parenthéseis, of πλεῖον στόχος: and then follows in direct line ἐξ οὐρανοῦ γὰρ κ.τ.λ., enlarging upon the general subject of the sentence, τὰ ἐνα χῶρῳ γεγονότα. Compare the passages which Wellauer has adduced in defence of the second γὰρ—against Casaubon who wished to read ἐξ οὐρανοῦ δ’ αὕτη, and Pearson and Heath who proposed ἐξ οὖρ. δεῖ, the reading of Schutz and Blomfield—below, vv. 730–34. Suppl. 483–86. Eur. Suppl. 842–44.


546. εἰτέ πνοντος—εἴδοι, as when the sea might be slumbering, &c., i.e. such as it was, say when the sea, in British seamen’s phrase, had turned in for his meridian nap—a definite and recurring period (see on v. 12.), which, as the above translation is intended to convey, is fixed on in the prosecution of the supposition εἰ λέγοι τις—, and therefore introduced in the optative (or rather, potential) mood. Thus εἰτέ, ἢ or ὡς ἢτε, serves, like ὅτι in v. 545, to tie down a

a χῶρος, Angl. by land, i.e. on the land; see note on v. 27.

e That δρόσος admits of the most extensive application, appears from v. 1357. φωλίας δρόσου. Eum. 904. ψώνιας δρόσου, &c. Hence we have ἐξ οὐρανοῦ δρόσοι, the dews of heaven and on the part of the earth (ὡς γὰρ, or γῃθε, Eum. 904.) meadow dews, or damps, λειμώναι, or ὑ λειμώναι; for which Blomfield, after Schutz and Botha, has edited λειμώναι.

f Compare also ὅσοι καὶ Πάρες, v. 388.
general description to particular facts: *Again, if one were to describe a bird-killing winter, such for example as the snow on Mount Ida used to occasion, of intolerable severity; or heat, as it was, say when, &c.* ἄφες καὶ ἀκεφάλης is a corrective epithet, restraining the boldness of the metaphor ἐν μεγαλάμβανοι κοιλάως, which Blomfield rightly derives from the meridiatum of the ancient, and siesta of the modern, inhabitants of southern Europe; comparing Theoc. Id. i. 15. οὐ δέμος, ἐὰν ποιμάν, τὸ μεγαλάμβανον ὦν δέμος ἀχμῶς Τυρίδεων τῶν Πάνω δεδοκάμες. Ἡ γὰρ ἀπ' ἄρα πληροῖ ταύτα κεκαμάκα φέρεται. Ibid. viii. 22. Σμιχήθα, οὐ δὲ τὸ μεγαλάμβανον πόδας ἐξαρκεῖ, Ἀνίκη δὲ καὶ σάφες ἐν αἰματοιασι καθεύδει. Callim. Lav. Pall. 72. μεσαμεράντ' ἐν' ὰφ' ὃ ὀργὴ καθαρία.

549. παραίχται δὲ?] This δὲ follows, not in opposition, but simply in further speaking to what precedes; as might indeed be expected from the repetition, in such cases, of the same or similar words: see on ν. 197. Translate: *It is gone by, I say, to the dead indeed—opposed to ἢμων δὲ τοῖς λαοῦσιν, v. 554.—to the extent of never more caring even to rise again: τὸ μὴν, which subjoins the measure, as it were, of the movement expressed by παραίχται, being in fact equivalent to ἄνωτε μὴν: see on ν. 15.*

551. τοὺς ἀναλοβέτας] “Οἱ ἀναλοβέτες ii sunt, quos ad verbum nostrates senatores, cum de casibus militaribus loquuntur, expended vacant.” Σ. Λ.


556. ὡς κοσμάω ὃ π. λ., so that—go where we will—flying over sea and land, we have good reason to boast unto, or in the face of, this bright sun (v. 489): the armament of the Greeks, &c. These which as Wellauer has noticed, are the very words of the said reasonable boasting, ought not to have been separated from it, as in almost all the editions they are, by a full stop after ποταμίων.

* Hermann quotes this line on Soph. Philoct. 1084. συ τοι κατηίωντα, which he translates deerevisti. Angl. hast thought met for thyself.
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559. λάφυρα, exutia: τὰ ἐκ τῶν πολεμίων ἐτὶ ξένων λαμβανόμενα: τὰ δὲ τεθοῦσαν αὐτῶν σκέλα λέγεται: Suidas and Hezych. Compare Theb. 278. πολεμίων ὁ ἐσθήματα, λάφυρα δένω διωρύσκει ἄριστος δόμως. Inc. Rhes. 180. καὶ μὴ λαφύρων γ’ αὐτῶς αἰρήσε ταρα. Θεοίσων αὐτὰ πως ἐλέγετε πρὸς δόμως. Γάνος, quicquid voluptatem affert; Klausen: gaudium, oblectamentium; Scap. Lex. Compare v. 1359. Pers. 483. ἀφι Κρηταῖος, or rather Κρηταῖος γάνος, as in Lycophr. 247, where Τσετζές: γάνος, νῦν τὸ ὅσφρος ἀλλαχοῦ τὸ γαλά. Ibid. 615. ἀμέλειον γάνος. Eur. Suppl. 1150. Αἰσθήσεως γάνος. Iph. T. 634. ἀνθρισσόμενον γάνος ἔπειθες μελίσσης. Bacch. 261. 382. βάτρος γάνος, on which Etym. M. p. 221, 21. γάνος—ἐπὶ ϝτοι τὸ πόμα τὸ λαμπρόν: see Maltby, Lex. Gr.: “γάνος, latitiae; splendor; item, quod in quaque re venustum est.” From all this it will be seen that the particular interpretation of γάνος must in every case be determined by the context; whence, as it cannot stand alone, we may observe in passing, that ἀρχαῖον must on no account be changed into ἀρχαῖος, as Blomfield has edited on the suggestion of Porson. Advers. p. 157. Here we may render ἐπάνω. ἀρχ. γάνος, have hung up as—i. e. to be—an antique ornament, or gem; an embellishment of olden time. Θεοίς, which Valck. on Eur. Phoen. 88. would alter into θεῶν, is unto, or in honour of the gods—and δόμως is constructed, as in v. 27, and Theb. 278.


565. ἡδῷ] Toûν’ ἐστιν, ἀμάξει. Schol. Translate: for it is a thing ever young unto the aged to learn well: i. e. the old are always young enough to learn what is good. On this construction of the infinit. without the article, see Matth. Gr. Gr. §. 541. Obs. 1., and compare v. 174.

568. ἀναλύει μιν, is H. Stephen’s emendation of ἀναλύειςαμεν, the reading of the MSS. Flor. and Farn. (the latter of which has the gloss: ἔγεν ἐπαναίωσαμεν;), whilst the poetical Cento, entitled Χριστός Πάσχων, in which is found a corrupt transcript of this and

some of the following lines, has ἀνήλθασα μὲν (v. 70.), as also ἀλαμγοῦν (v. 78.) in place of ἀλαμμοῦν v. 576—on which see the note on v. 29.

570. ἄλων ἦλιον τ' ἀνάταισιν, for ἦλιον ἄλως. ἦλιον τ' ἀνάταισιν, which in regular course would be ἦλιον ἀνάταισιν τε. The τε, like the Latin que, when thus irregularly placed, will be found to attach itself always to an emphatic word, common to both members of the sentence, and upon which they may be said to hinge: see, for example, Hor. Od. II. xix. 28: sed idem pacis eras mediusque belli; Ib. III. iv. 11: ludo fatigatumque somno; and compare v. 513, (οὖ) Πάρεσ γάρ, οὖτε συντελεῖς πόλις.

571. καὶ τις μ' ἐνίπτων, and somebody chiding me said—the allusion is to vv. 461–69, and the indefinite τις is used, a little scornfully we may suppose, in the sense nearly of ὁ δείκησα, a certain person: see Matth. Gr. Gr. § 487, 11.; and compare Theb. 402. τίχ' ἐν γένοι εἰτέρω ἀντίης ἡ νοῦς των. Soph. Aj. 1138. τοῦτ' εἰς ἄγιον τοῦτον ἐρέστησα των. Antig. 751. ἦδ' οὖν λαμβάνεισα, καὶ ἄθανον ἐλήμενον των. Arist. Ran. 552, 544. καθάν ἦκε των. ἐρέστησα των ἄθανον. Ibid. § 487, 3.—Ἐνίπτων κακοῦν. ψέγειν. λαιδορέων: Hesych. Another, and perhaps more ancient, form of this verb is ἐνίσσω: see Passow's Lexicon, and compare Hom. II. iii. 438. μὴ με, γυναί, χαλκούσον ὅνειδεσι τιθην ἐνίσσω, xxii. 407. ὅνειδεσιν ἐνίσσων, xxiv. 238. ἐπεσε' ἄλοχον ἐνίσσων, and 768. εἶτις με καὶ ἄλος ἐνίπτω. Etym. M. p. 342. derives it from ἐνίπτω; Blomf. Gloss. from ἐπεσε, ledo; and also Ruhnk. Ep. Crit. i. p. 40, and Heyne on II. iii. 438.—but Buttman. Lexil. art. 21. § 21, has shewn the great improbability of its being a compound verb; whilst, in relation to ἐνίπτω, I relate, declare, of which another form ἐνίπτω, noticed also by Heyne, does indeed occur (e.g. Pind. Pyth. iv. 338, ὅδεις ἐνίπτων ἄπιθαι), he has most ably argued, that this verb and ἐνίπτω, I reproach, are not only separated by usage, but that most probably they are not at all akin to each other. "The appearance of their being so," he tells us, "arose from the false supposition that ἐνίπτων means to address or speak to—

1 This supposition, as Buttman has shewn, derives considerable support from the analogy of τέπτω, of which all the tenses (τέπφω, τέπτυται &c.) have the τ, whilst the present τέπτω, from which they might be thought to have sprung, is not found but in writers posterior to Homer. The same observation applies to the Homerice verb ὅσσομαι, whence (not from ὅσσαι, which nowhere occurs) ὅσσαι, ὅσσησαι, ὅσσηται &c. From ὅσσες, in like manner, may have come aor. 2. ὅσσω, ὅσσε, ὅσσεσαι, and ὅσσεσαι, perf. 2. ὅσση, whence ὅσσα. See Lexil. 21. §§ 18, 19.
which it never does, but governs always the accus. of the thing only; whereas ἐνίσχω, if we consider in it merely the idea of to say, to speak, has always the meaning of to speak to—and hence it governs regularly the accus. of the person only. The Pindaric ἐνίσχω for ἐνίσχω is distinguished also by the same construction, governing, as we have seen, the accus. of the thing: and since ἐνίσχω, I say, bears exactly the same relation to ἐνίσχω as τικω does to τίκω, we can acknowledge it in Pindar in each sense as genuine, without mixing it up etymologically with the Homeric ἐνίσχω, I reproach. For the improbability of the one being akin to the other is completed by the form of the word; as the ú here is radically long, and hence also the verbal substantive of the one is ἐνισχή, of the other ἐνισκή.” See Lexilogus, art. 21. § 20.


574. ἐφανώμην] Observe here the peculiar force of the Greek imperfect, I was being convicted—whence the meaning of the line is, the tendency of such remarks was to show that I was mad (v. 461.); but still I went on sacrificing. See further on v. 772, and compare Matth. Gr. Gr. §. 497. c. Also on φανομαι ἄν, I am convicted of being, I evidently am, to be distinguished from φανομαι εὖ, I appear to be, see Matth. Gr. Gr. §. 549, 5. Πλαγκτός, Hesych.: πλαγκτός παράφορον καὶ τεπληγμένα τὴν διάνοιαν: πλαγκτον ἄνδρον, τὰς φρένας βεσλαμένον, πλακόμενον. Suidas: πλαγκτής ἢ πλακώμης: compare Prom. 483, ἀποστόλεις φρένων πλακά. Eum. 330, παραφορά φρασοδαλή. —After this line, which the author of the poem already alluded to has altered, as his purpose required, into λέγων δὲ τοῦ ἐπιλαγκτον οὖν ἐφανώμην, follows at v. 75, πιστεύει τῷ φέροντι θε- σκελον φάτω—a line sufficiently applicable to the Annunciation of the Blessed Virgin, but which, with Wellauer and Klausen, we must think it indeed surprising, that Hermann (de Vers. spur. p. 11.) should deem not unworthy of being admitted, even on this slender authority, into the text of Aeschylus.

577. θλαικῶν εὐφημοῦντες—κομμωτέσι, raised with acclamations,

This is the case also with ἐνθύμει, Hom. II. vii. 447. Od. ii. 137. xi. 148. —a future, which it is surprising that Buttman should not have derived at once from this ἐνίσχω for ἐνίσχω, rather than from an aorist ἐνίσχων, whence the infin. ἐνισχήν, and fut. ἐνισχήσω. Lexil. 21. § 15.
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at the same time extinguishing—i. e. as they were extinguishing &c. This is, no doubt, the meaning of the passage, as Butler has given it; but εὔφημος, which he connects with κοιμάωτες, as equivalent to κοιμ. ἐν εὔφημῳμοις, I have preferred to connect with ὀλονγοῦν ἔλασκον: compare ὀλονγοῦν εὔφημοντα, v. 28. Ἁδακείν λέγειν, φθέγγεσθαι. Hesych.: compare v. 834. Eur. Andr. 672. Electr. 1213. Inc. Rhes. 724. Κοιμάωτες φλόγα—Blomfield compares a line of Phrynichus; ἐπεκτείνειν τὸν λόγον κατακαμίας, Athen. xv. p. 700. Pollux vii. 178; Stanley: sopitos suscitat ignes, Virg. Æn. v. 743.

579. τὰ μάσσω, the longer part; more; compare Pers. 440, κακῶν κρύστοναν ἐς τὰ μάσσων. 708, τὸ μάσσων βιότος ἦν ταχῆ πρόσω. Prom. 629, μῆ μον πράκτορον μάσσων. From μακρός, or rather from the subst. μάκος, (or from an old adj. μακός,) came μακάων and μάσσων, μακάστος: see Blomf. Gloss. on Pers. 446. Matth. Gr. Gr. §. 131. Obs.


587. ἐν δόμους εὗροι] H. Voss proposed to read ἔν δόμους, Schutz ἔκδουν εὑρόσει, of which Butler approves. Blomfield translates utinam inveniat—and so also Wellauer: “utinam veniat, i. e. utinam celeriter veniat, ut inveniatk”—but far the best explanation is that proposed by Matth. Gr. Gr. §. 529, 3; to suppose an ellipsis, namely, of ὡς or ὅτι, and to connect εὗροι, as an optat. in the oratio obliqua, with ταυτ᾽ ἀπέγγελτον, which is thus made to include both a direct message or bidding, ἵκεν ὅτι τάχιστα, and a report of what

k And so the Bishop of Lichfield: sine quadam secleriis conscientia. So. leona evit locutio, nisi ita interpreteret."
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Clytemnestra would have the messenger represent her to have said, whilst yet—so true to nature is the conception of the present scene—she dare not say it otherwise than indirectly, as in v. 593. We may translate: *carry back this word to my husband—to be here* with all speed, object as he is of his people's love; and that, when he is come, he will find &c. Matthiae notices under the same head Soph. Phil. 617, ἐπισκέπτο τὸν ἄνδρ’ Ἀχαλος τόνδε δηλώσων ἄγων, οὗτο μὲν μάλιστ' ἐκόλουσον λαβών, εἰ μὴ θλοῖ δ', αἰσχρα. Angl. he should think indeed—and this were most to be desired—with his own consent; but if not, &c. See further on vv. 601. 1011.

590. σημαστήρων, sigillum; σφραγίδα τῆς πρὸς τὸν ἄνδρα εἰςῆς. Schol.: but Klausen understands it literally of the seal upon the king's treasury, which he argues from v. 883 to have been in the custody of the queen. Perhaps both meanings may be included under the general expression, having broken seal of no kind, or in no respect; accordingly as we compare it with μάλιν oὐτῶν φέγγων v. 179, or with Soph. Antig. 393. ἡ παρ’ ἐλπίδας χαρὰ τοικὲν ἄλη μῆνος oδήν ἠδέν. Compare Eur. Iph. T. 1372, δεισον δ’ σημαστὴρων ἀσφραγισμένον. Hyph. fr. xii., εὐσημα, καὶ σα, καὶ κανεσφραγισμένα. Herodot. ii. 121, 32. τῶν τι σημαστρίων ὀντῶν σῶρ, καὶ τοῦ οἰκεν θεόν κεκλειμένων. Hesych.: σήματρια’ σφραγίδας. Harpocraten: ‘Ἀσφραγισμος: τὰ ἑα’ ἠμῶν λεγόμενα ἀσφραγίσματα’ σημεία γάρ ἢς ἔχειν τὰς σφραγίδας. Sophocles has σημαστρία, Naupl. fr. 379, 6., but in another sense of σημεία’ σύμβολα, watch-words.”

593. μάλλον ἣ χαλκοῦ βαφάς] Translate—any more than I know how to dye brass: see the note on v. 230, and compare v. 929, εὖμαραν βαφάς, a means of dying garments. Ch. 1013, πολλὰς βαφὰς φθάνοντα τοῦ ποικιλματος. The general sense of the passage is well expressed by the scholiast: ἀδύνη ό νυκ οἴδα τὰς βαφὰς τοῦ σιδῆρου, οὕτως οἴδα ἠδόν ἐτέρον ἄνδρός— and it is really surprising that Welkauer should follow Schutz in translating χαλκοῦ βαφάς, vulnera ferro inflictata, (or, as he should rather have translated, ferri immersionem, Anglice fleshing, or imbruing of the sword in blood,) of which Clytemnestra's ignorance, as Klausen justly remarks, could no

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1 Compare v. 835. καὶ τὸν μὲν ήκεῖν, τὸν θ’ ἐκπεφέρων—and that one should be come, another—Also v. 600, ἐξεῖν, v. 660, ἐξεῖν, will presently be here; see Matth. Gr. Gr. §. 221. iv. 1. §. 504. 2.

more be presumed, than her professed unconsciousness of conjugal infidelity. Porson remarks that the author of the Χρυσός Πάνθεων reads χαλκος in this line, (as also τως προς ανδρος—in the mouth, namely, of the Virgin,) and this change was proposed by Pauw and Abreusch, whose interpretation of this passage, as given by Blomfield, is: "non magis novi voluptatem ex alio viro, quam scio aris tinturam, i.e. rem qua feri nequit; vel, si χαλκος legitur, magis quam aris tinturam; ferrum enim aqua tintum stromavon accipit, non item aris; etiamsi Proclus in Hesiod. Op. 142. et Eustath. ad II. A. 236. tradunt aris apud veteres calidum in aquam frigidam demersumuisse, quo durius fieret."

595. ὀς γυναικι γενναία] Translate—particularly for a noble lady; —and compare Matth. Gr. Gr. §. 388. a, as also §. 628. 3 e. Two constructions, in fact, appear to be united—οὐκ αὐτῷς γυναῖκι γενναίη, and ὃς πρέπει γιν. γ.—all which we may perhaps express by translating, is, as we might expect from such a character, no disgraceful boast for a noble lady to utter.

596. αὕτη μὲν οὖσα κ.τ.λ. Wellauer translates: haec sic tibi, si intelligis, verbis sententiam ipius clare interpretantibus artificiose rem suam explicavit: and not very different appears to be the interpretation proposed by Scholesfield: "οὖσι εἴτε σοι εὔπρεπῶς μαθεῖν. λόγι, τορ. ἐφωμ., sinea quibus intelligere non potes." It is clear, however, that οὖσα has nothing whatever to do with εὔπρεπῶς, any more than εἴτε has to do with λόγου. Αὕτη μὲν οὖσα belongs to a summary form of words, by which Ἀeschylus loves to dismiss one subject, whether person or thing, and pass on to another: compare v. 919. τοῦτοι μὲν οὖσαι· τὴν ξένην δὲ τήρει—so much for that: but this stranger—v. 1415, ὃ μὲν γὰρ οὖσος· ἢ διὰ το—Ch. 453, τὰ μὲν γὰρ οὖσα ξένη, τὰ δὲ αὕτοις ὁροῖς μαθῶν. Eum. 453, ταύτην μὲν οὖσον φροντίδος ἐκτεινάσαι λέγω, γένος δὲ τοῦν ὃς ξένην πεῦκει τάχα. Theb. 422, τούτῳ μὲν οὖσα εὐνοικεῖν δοιν̣ θεοί· Καπανείς δ᾽—. Again, the meaning of τοροίν οὖσαν—which, if with Blomfield we were to read λόγου, might be rendered, according to Wellauer's translation, clear interpreters of thought, to wit, words; see Bernhardy, Synt. p. 128, and the Schol.: ἀκριβεῖς λόγους καὶ ἐξητητικοῖς—is determined by the

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n "Proverbialia sua locutione, a re äddovētro comparationem ducit. Haud magis novi voluptatem ex alio viro, quam tinturam aris; h e. quam qua ratione aris, ad instar lanae, colorum tingendo bibat. Sunt qui interpretantur de ratione aris, tanquam ferri, per immersionem indurescendi. Nos nostra tene- mums." S. L.
more Æschyleo") annexation of εἰσπρήσω, sitly, conveniently. Translate therefore: She indeed thus far has been speaking to you, whilst you, as it were, through clear interpreters, have been aptly ascertaining her meaning: but do you now tell us, Herald—compare below, vv. 1010. 1025. Μανδάνωρί σοι, to you ascertaining the while—i. e. whilst you, on your part, were &c.—a collateral circumstance, expressed by means of the participle, Matth. Gr. Gr. §. 557. 1. Klausen connects τοπ. ἵππω. with εἰσπρήσω—"ita ut decet claros interpretes, omnino perspicue. Sententiam tibi summa perspicuitate exhibuit regina"—which might perhaps be allowed, but for the necessity which it would impose upon us of connecting v. 597 with εἶνη, overlooking and almost annihilating μανδάνωρι. Pers. 247, Περσενών πρέπει μαθείν, which Klausen quotes, cannot surely form any apology for such an interpretation.

601. οὐκ ἐσθ' ὅπως λέγεσμ.] Monk on Eur. Alcest. 117. has illustrated, but not explained, this construction, by adducing Alcest. 52, ἐσθ' οὖν ὅπως Ἀλκρετίς εἰς γῆρας μέλας; Εἰσχ. Prom. 291, οὖν ἐσθ' ἐν μελέτω μοίραν νείμαμι ἡ σοι. Ch. 172, .ordinal ὅστις πλην ἐμοῦ κείρεται ἡμ. See Elmal. on ÓEd. C. 1172, and the examples added by Matth. Gr. Gr. §. 515. Obs. and §. 528. Obs., from a careful comparison of which with the use of ὅπως ὅπως already explained on v. 353, it will appear that the omission of ὅπως with the optative, in cases like the present, is to be attributed to the indefinite generality of the proposition, whether interrogative or affirmative, in which such omission is found. Thus οὐκ ἐσθ' ὅπως λέγεσμ—it is impossible that I should report, &c. is a general assertion of its.

ο That εἰσπρήσω, on the principle noticed on v. 517, and again exemplified in v. 673, καλαγοῖ κατ' ἱγνοῖ, was designed to help out both the construction and interpretation of τοπ. ἵππω, as the dative namely of the instrument, will be seen to be very probable on an inspection of the examples given in the following note: "Si sanus est hic locus, ita verterim. Hac quidem ita locuta est tibi discenti, vel audienti, orationem speciere, speciosam, clari interpretibus. Tu hac audis, sed non intelligis. Nos clares interpretari possemus. Locum sic ordinat Schol. "οὗτος εἰκὸν τοῦ εἰσπρήσως μανδάνωρι λόγον τοπ. ἵππω, sine quibus intelligere non potest:" quae constructione vereor ut probari possit. Daivum vel vel instrumenti post μανδάνωρι legimus apud Eur. Hec. 602. Herac. 5. Fragm. Alexandr. xviii. 1; item apud Soph. ÓEd. C. 403; nunquam vero, quod sciam, perorsa; sed semper genitivum, additis ἰππας, ἰππας, ἰππας vel πρός, Soph. El. 350. ÓEd. T. 398. 924. ÓEd. C. 13; nonnunquam etiam sine preposizione, Antig. 723. ÓEd. 565. Lenis est emendatio Schutzii legentis τόροντι 8' ἵππη, ut sit oppositione inter μανθ. σοι quod de precense dicit Chorus, et τοπ. ἵππω, quod de seipso. Top. ἵππω λόγον, quod legit Blomfi., fatoe mihi quidem videri niniim ponderis haberet." S. L.

v Compare the note on v. 1572, ἵππως ἵππη.

q Compare Hermann on Soph. Aj. 1200. (1222.)
AGAMEMNON OF AESCHYLUS.

being impossible under any circumstances to report &c.; but Aristoph. Nub. 1181, οὐ γὰρ ἐσθ' ὅπως με ἡμέρα γένοι; ἢ ἡμέρα δύο is a negation of the possibility of a particular circumstance which has just before been affirmed to be true, and should be translated accordingly, with greater definiteness of application, for it is not possible that one day can be two days.

Again, Prom. 291, οὐκ ἔστιν δεῖ κ.τ.λ. means, there exists not one to whom in any conceivable case I should assign &c.—and the same explanation may be given of Ch. 172, no one in the world but me can be imagined to have cut it off;—though this, in the train of ἐξορίζον τὸν ἔστιν παρὰ διόγκων, Ch. 170. belongs rather like v. 587, to Matth. Gr. Gr. §. 529. s.—but Eur. Heracl. 972, οὐκ ἐστιν τοῦτον δεῖς ἢ κατακτᾶναι means, there lives not the person who under the peculiar circumstances just before described should put this man to death, i.e. who, supposing the notion to be entertained, is likely, or would be found to carry it into effect.

Compare in particular, among the passages referred to by Matthiae, Hom. I. vii. 48, ἦ δὲ ὑμίν μοι τι πίθων; would you now, I wonder, hearken unto me in a matter I have to propose? II. xxii. 348. ὅπως οὖν ἔστι, ὅς σύς γε κύκες κεφαλὴς ἀποδέχεται, Anglice, who by any possibility should—i.e. of whom it can be for a moment supposed that he should—ward off &c.; and nearly resembling this, in the train of a wondering speculation, πῶς ποτ' ἔστω, πῶς ποτ' ...πῶς ἢ ἡμέρα κ.τ.λ. Soph. Phil. 695, οὐκ ἔχων των ἐγχώρων κακογείτονα, παρ' ό ἀποκλισινεῖς, having not so much as a single native of the isle, with whom he might—i.e. with whom we can conceive it possible that he should—bewail &c. Eur. Iph. A. 1210, οὐδεὶς πρὸς τὰδ ἄντειναι βροτῶν, no mortal man would—i.e. can be supposed to—have any thing to say against this: Soph. OEd. C. 1172, καὶ τίς ποτ' ἔστω, ἢν γ' ἔγιναν ψεῦσμη τι; and who in the world is he, to be (γε) one whom I (emphatic) should

More literally—for there is no way for (διάκρισιν) one day to be two days; but the position of ἢν would indicate that it belongs rather to the proposition με ἡμέρα γένοι; ἢ ἡμέρα δύο. One day will under certain circumstances have become, i.e. may be, two days; and this is confirmed by the reflected question οὐκ ὄντων; and reiterating, πῶς ὄντ', εἰ μὲν πῶς γ' ἢ μὲν ἄλλη γένοι; ἢν γράφῃς τι καὶ τίς γραφή; where in strictness ἢν is inadmissible: see note on v. 899. We may then translate, Under no circumstances can it be true that &c.: as in the text, Under no circumstances could I tell, or can I imagine myself telling &c. Prom. 291. To no person living would I, or am I disposed to &c. &c.

3 See more particularly on v. 1342, πώς τίς φράζειν.

Different from this, again, because still more positive and precise, is that which immediately follows in the same play, v. 977. οὐκ ἔστι θρησκευόντων ἐδραίη, there lives not the man that shall deliver him out of my hands.
be conceived " to find any fault with? — Plat. Euthyd. p. 292, E. τις ποιητήρια, ἐκείνη, ἢ ἡμᾶς εἰδούρας νοώσεων; which should—i.e. which is conceived of as able or likely to—make us happy? to be distinguished from what immediately follows, p. 293. A. τις ποιητήρια, ἢ ἡμᾶς, ἢν τούτους ἄν καλῶς τὸν ἐνδομον βλαβωμένον; which having realised we should (actually) pass &c. or, which, if we could obtain, we should then &c. Matth. Gr. Gr. § 515. Obs.

To return, now, to the text of Ἐσχύλος—we may translate:

*It is impossible that I should report pleasant things which are false, for friends to enjoy for any length of time: where, first, it is to be observed, that the direct reference expressed by the dative φίλους—*with an eye to my friends, (Matth. Gr. Gr. § 387,) τὸ, or ἄστυ, καρποφόρου (αὐτοῦ,) to wit, that they should enjoy &c.—connects this object with the preceding action in the same form of immediate and anticipated consequence, which we have already seen expressed by what we have termed the potential use of ὁμοῦ ἐστι, for to; so as to be able, or likely, to. Secondly, ἦς τὸν πολὺν χρόνον, Anglice "for long, or a length of time,"—i.e. a space of time assumed to be long; just as τὰ ἄρειθα καλὰ, false good news, are "good news assumed to be false"—is to be noticed as a familiar illustration of Bp. Middleton's theory, that "the Greek Article is in all cases the Subject, and its adjunct the Predicate of an assumptive Proposition, of which the Participle of Existence, expressed or implied, is the Copula." See Doctrine of the Greek Article, Chap. ii., and compare Theb. 283, ἄντριάς ἐξ ὑποτικοῦ τὸν μέγαν τρόπον, Anglice, "in great style"—*in the way, that is, of greatness, or of great men; whereas without the Article, the subject of this assumptive proposition being withdrawn, μέγαν τρόπον, great fashion or greatly, would become a mere adjunct of ἄντριάς.

603. πῶς δὴ ἄν, How, then, are you to contrive so as, in having told us good things, to have hit upon (telling us) things which are true? as if it had been written πῶς δὴ ἡμᾶς πρακτίσω, ὁμοῦ ἐν κ. τ. λ., which potentially we may express by: How then might you, telling us good things, tell us at the same time things which are true?—and

u One, that is, whom I should be thought either to have found, or to be likely to find fault with—accordingly as we suppose ὁτικοῦ, which is in oratione oblique, to represent ὁτικα, or ὁτικά, in oratione recta: see Hermann's note, and compare Matth. Gr. Gr. § 529. 2. Perhaps under the indefiniteness of the inquiry both these senses may be included—and the translation is designed to carry both.

v Compare below v. 968, τῶς πολλάς ὑπάρχει, Anglice the fulness of health.

w This too we might express in English phraseology by "what may be called a long time."
this is but another form of expressing a wish; as πῶς ἄν afterwards came to be considered: see Matth. Gr. Gr. § 514. c. Τέχνας, which is Porson's undisputed correction of τέχνης, might possibly of itself be followed by ταξιθαγή, Matth. Gr. Gr. § 328. Obs.—but it is better, as Wellauer proposes, to repeat εἰπὼν with it.

604. σχισθήναι δ', for, when divided, these things are not well concealed: i.e. when good tidings are not true, it is not easy to conceal it: τάδε, sc. τοῦ εἰσείν κενά καὶ ταξιθαγή: compare Soph. Οἰδ. C. 808, χωρίς τοῦ εἰσείν πολλὰ, καὶ τὰ καλὰ. Professor Scholefield's punctuation and version of this line has been adopted, in preference to that of Blomfield: namque hae a te modo disjuncta satis sufficiente, appare: which he further explains in the words of Panw: dum falsa a veris separas, facile appare quid velis nobisque dicturam sis. This appears to be the meaning also of Wellauer's remark upon these words of the Chorus, "ab interpretibus (he tells us) non intellexisse,"—"qúmodo igitur fieri poterit, ut bona narrans, vera dicatas. i.e. quum mendacia pulchrafore dixeris, vera non possunt bona esse, ideoque te mala nuntiaturum esse intelligo."

605. ἄνηρ ἀφαντος] It is surprising that ἄνηρ has been so long permitted to stand in this line, instead of ἄνηρ (Matth. Gr. Gr. § 54.) which is here required by the sense, as in Ευμ. 757, Ἀργείως ἄνηρ ἄθη, ἐν τε χρήσαιν ολκεὶ παράφοι, alike by the sense and metre —and which in both passages, being clearly distinguishable as the subject of a proposition whereof the neighbouring adjective is the predicate (Matth. Gr. Gr. § 277. b.) renders the omission of the copula (ἦν) of less importance: compare Soph. Phil. 212. ὥς ἔκθεος, ὅλη ἔντοπος ἄνηρ. Theb. 509. ἔχθρας γὰρ ἄνηρ ἄθροι, τῶν ἵππων: τρία, and see the note on v. 508. and below v. 638.

607. ἀναξιός, having set sail: ἀνάγεσθαι ἀπαίρειν, ἀναγωγή: ὁ τῶν ἵππων ἐκποιέων: Suidas. Compare Hom. Il. i 478, καὶ τῶν ἐπάντων ἀναγωγήν ἐν ἂνθρώποις, iv. 71. vi. 65. vii. 69. &c. In the opposite sense, but more rarely occurring, we find κατάγεσθαι, and καταγωγή (Thuc. vi. 42.) In the next line, στρατέου depends upon καὶ καὶ ἄρθος.

x Blomfield remarks that πῶς ἄν with an optative, in the sense of unnamam, though common enough in Euripides, is more rarely to be met with in the older Tragedians, and that he knows no other instance of it in Eschylus. πῶς ἄν with an optat. occurs Ag. 1165. Suppl. 226. 227. 509. Pers. 243. 788.—but in every instance, not in a really optative, but in a potential sense.

γ The Neap. MS. has ταξιθαγή τῶν. x This might be a correct translation of ὅνες εἰσερχόμεις ἐστί τοι ἐν ἐμι, but not of ὅνες εἰσερχόμεις γέγραψα, which should rather be had εὐκλεῖα κελαῦτα flent, or evadunt.
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610. συνρόμως ἐφήμισο, hast concisely worded, or expressed in few words. Ἐφῆμι, in its proper and primary application, is a voice, or utterance: Suppl. 696. ἀγὼν τις ἐκ στομάτων φερέσθω φήμα φιλοφήμι με. Ch. 1045. μὴ ἐπιθετεῖσθε στόμα φήμας ποιητάς. Theb. 866. πρῶτον φήμης, (before they break silence.) Soph. Phil. 846. βαὼς μου, βαῶν, διὰ τίκνων, πίπτει λόγων φήμαι—whence φήμιζομαι here, and in Hesiod. Ἑρ. ii. 382. is simply to clothe in words, or give utterance to. Next, in a larger sense, it is applied (1) to a vox divina, a prophetic voice or message, Hom. Odys. ii. 35. xx. 100. Soph. Cæd. T. 86. 475. 723. Trach. 1150. Eur. Hipp. 1056. Arist. Av. 720.—whence Hesych.: φημίζει τοὺς μαντείτες: see below vv. 1128, 1140. Ch. 558. ἢ καὶ λοξίς ἐφήμισε—(2) to a vox populi; a town’s talk, or tidings; prevailing opinion or report; below v. 907. Ch. 730. φήμης ὑφ᾽ ᾧ ἐγγείλαν οἱ ξίνοι. Suppl. 760. ἀλλ᾽ ἐστιν φήμη, τοῦ λίκνου κρίσεως κυνῶν ἐνα. Soph. Electr. 65. 1066. 1109. Trach. 204. Eur. Phen. 1218. Iph. A. 426: and from this last meaning it is that Euripides has deduced that singular application of the verb, ἢ ἐφήμισεν παντήρ μου, Iph. A. 1356. on which see Markland on v. 130. καίρῳ παῦσ᾽ ἐπεφήμισα. (betrothed). The same explanation, mutatis mutandis, may be given of the sister-form φίμας v. 612. and its derivative verb φαρίζων, Soph. Aj. 715. Cæd. C. 139. and Eur. Iph. A. 135. 936—in which last play the use of φαρίζων is in fact identical with that of φημίζων, ibid. 130. 1356.

611. πότερα γὰρ] Translate: Ha! did you learn this from himself alive, or, he being dead, was it a rumour spread by other navigators? A definite verb is expressed in but one clause of the sentence, and, as the natural consequence of apposition, is in strictness applicable to that clause only; in the other we must supply one that will suit the sense. This is technically called Zeugma, Matth. Gr. Gr. §. 634. 3. On the same principle of apposition and attraction it is, that an adjective, referring equally to two substantives, generally takes the gender and number (supposing them different) of that

a See Buttm. Lexil. Art. 86. §. 5.
which it stands nearest to; and that sometimes even, as we have seen on v. 50, an adjective falls into the case of a substantive nearer to it than its own.

With πότερα γὰρ, which Stanley would have altered to πότερα δ', compare Pers. 239. πότερα γὰρ τοσούλακαν ἀγίῳ διὰ χρονῶν αὐτοῖς πρέπει; Well! (to proceed) have they &c.? below v. 615. πῶς γαρ—Why, (what kind of storm must it have been?) how say you that &c.?

618. χωρίς ἰτιμ θεών] sc. ἰτιο: separate be the worship of the gods—the Supplicatio, as it were, of the Romans; a day of public thanksgiving and rejoicing: compare vv. 306. 342-3. and the Scholiast's explanation: ἥγον ταῦτα λέγοντες ἄγαμοι τούς θεοὺς. Professor Scholesfield translates θεών, Deorum sc. quibus bona, et quibus mala nunciare cura est: and this interpretation of the passage—the gods have each his own honor exclusively—may derive some confirmation from what is said in vv. 1038, 1042: see also Stanley, Heath, and Blomfield. We find δίκα similarly constructed in v. 1336, and χωρίς, Soph. Οἰ. C. 808. χωρίς τό τέ εἰπέν πολλὰ καὶ τα καλὰ, and in a line preserved by Suidas, which Hermann assigns to Ἀeschylus, χωρίς τά Μυσών καὶ Φωναϊδών ὄργανα.

621. ἐν τό δημοσ, one common wound—unum et publicum vulnus, not as Blomfield translates, unum vulnus, nempe publicum, which belongs rather to ἄκοι ἐν δημοσίῳ τε—the Article, as we have seen on v. 601, assuming itsd Predicate; and the accompanying adjective ἐν being predicateg, not of the public affliction as one thing, opposed to a multitude of private losses as another—for this opposition is sufficiently marked by μὲν and δὲ—but of the public, as one uniform and general loss, opposed to particular bereavements, as many and sundry kinds of death. The sentence from πολεί μὲν—το τοιών δὲ μεῖνοι, v. 625, where the construction is changed, proceeds in apposition to φέρῃ ἀπευκτὰ πόματα.

622. ἐκκαθοπτατα] ἐκκαθοπτετα, Schol. exterminated, or driven out of—with the accompanying notion, as an unclean thing; such as we know a dead body to have always been accounted; Genesis xxiii. 4. Levit. xxii. 4. Numb. v. 2. Thucyd. i. 126, 134. Eur. Alcest. 22.


c Compare the well-known idiom πολλὰ καγαθα, many and those good things.
d See Middleton's definition of the Greek Article: chap. ii.
e Compare Mattich. Gr. Gr. §. 277. a. and b.
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Hipp. 1437-8. on which see Λelian in Suid. Lex. v. Φιλήμων, and Eustath. on Il. xvi. p. 1081, 19. and Od. xxi. p. 1932, 12. With this solitary instance in which the verb ἐξαγίζεται occurs, we may compare Soph. Οἰδ. T. 402. κλαίων δοκεῖ μοι καὶ σὺ, χῶν ἔσωθες τάδε, ἄγαλματίσω, on which Hesych.: ἀγαλματίζω· διόκσει, ὅπος ἔγος ἐλάων, φυγαδεύον. τινὶ δὲ, ἐπιτείμα. See also Herodot. v. 72, and vi. 91. Suidas has: ἐξαγίστως ἀκάμαρτος, ἂ ποιητός: and with this explanation agrees Demosth. c. Aristog. p. 798, 6. τοὺς πονηροτάτους καὶ τοὺς ἐξαγίστους ὑμομαχομένους. Hesych.: Ἐξαγίστως ἀκάμαρτος, πόρος: but Hesychius has also: ἐξαγίστα· πάντα τὰ λεπτά καὶ ἀφοσιωμένα, ἵ περι ὑπὸ τε ἐκκοίμησθαι τῶν λεπτῶν. ἔσοδοι δὲ ἐγνά ἀπέδρον: with apparent reference to Soph. Οἰδ. C. 1526. ὅτι ἐξαγίστα, μὴ ἔκακται λάγῳ, on which see Brunck’s note. To remove this seeming contradiction, we must have recourse to the most general meaning of ἄγος which, like the Latin word sacer, (see Arnold on Thucyd. i. 126, 7.) denotes “something set apart or devoted to some god, whether for good or for evil”—or, as Arnold on Thucyd. i. 71, 20. explains ἄγος to be a term applicable both to holy things, and to things that may be used or handled holily, i.e. without profanation; consequently, things profane; so the neuter ἐξαγίστα may be applied to things, the removal, or use, of which would be accompanied with an ἄγοι—things, consequently, of a mysterious and unapproachable sanctity. Thus considered, the explanation given by Hesychius is perfectly consistent with the following equivocal gloss of Harpocrata: ἐξαγίσται ἄντι τοῦ, λίαν ἐναγής καὶ ἄμψεις ἄγοις. (Anglic e charged with ἄγοι.) Indeed, the term ἐξαγίστος, or ἐναγής, would have been equally applicable to the holy apostle St. Paul, when, under the vow of the Nazarite (ἅμαρ) Acts xxii. 26. and to those wicked conspirators among the Jews, who “bound themselves under a curse (ἀνέθεμάτισαν ἐναύος) saying that they would neither eat nor drink till they had killed Paul.” Acts xxxiii. 12. j. The

f On the variation of the breathing in this word, Elmsley on Οἰδ. T. 402. observes: “Veteres scilicet ἄγος aspero spiritu notabant, quæ vox in hodiernis cod. semper, ni fallor, levigatur. Manus tamen asper spiritus in derivatis, ἄγος, ἄγος, καθαρίζω.”

This notion may suit ἐξαγισθέντας in the text, followed as it is by διέλθη μάκτην.

h Literally, things made a curse, not in themselves, but in effect, or in their general relation to others: compare, in construction and sense, Theb. 433. φλίτη δὲ λαμπάδι διὰ ἁρπῶν ἀκολογείσθαι, made, i.e. represented as, an implement.

Compare the use of ἐναγής, Soph. Οἰδ. T. 636. τῶν ἐναγῆς φιλῶν, (sc. τῶν ἐν ἡμής] μέγα ν. 652.) sacramenti testim gione inhereum, Elmsley, with Thuc. i. 126. 12. ἐναγης καὶ κληριμόν τῆς θεῶν.

It is an epithet, in fact, equally applicable to ἀναθήματα, consecrated persons or things, and to ἀναθήματα,
simple form ἄγιζο, consecr., occurs Soph. Εd. C. 1495. βούθητων ἑστίναι ἄγιζον— and so Pauw and Butler interpret ἐσγαθέθης, "con-
secratum, morti scilicet, ut piacularis victimæ:" compare Eur. Aleest.
75. κρόνο γὰρ οὗτοι τῶν κατὰ χθονε θεῶν, δὸν τῷ θ' ἔγχος κρατῶν ἀγίας τρίγα (Ωάνατος loquitur): also Orest. 40. σφαγάς θανάτου μήπερ πυρὶ καθήμεναι δέμας. Soph. Antig. 1081. δῶσῳ σπάργαμα' ἦ' κινές καθήμε-
σας, ἦ δῆρες—where Boëckh: "καθαγίζεων est consecrare, et, de mor-
tuis dictum, justa persolvere."

623. δυσλή μάστιγι, nehemete flagello; Blomf.: but we may un-
derstand it literally of the double thong, or two-tailed scourge, which
from Soph. Aj. 241, μέγαν ἵπποδέτην ἰπτήρα λαθῶν, πατεὶ λεγοφυ 
μά-
στιγι δυσλή, appears to have been in well-known use, at the same
time that, with Stanley, we apply it metaphorically to fire and
sword: as δυσλής μαράγων. Ch. 375, is applied to a double afflic-
tion that follows. Compare also Prom. 682. Theb. 608. Soph. Aj.
Locr. fr. 14. 5.

624. δίλοχον ἀπῆρ, duplicem calamitatem, sc. publicam et privatam;
Blomf.—the metaphor being suggested, as Klausen remarks, from
Homer's representation of warriors carrying two spears—ξυνωρίδα, a
pair, properly of horses or other animals, drawing together; Hesych.:
ξυνωρίς: ἄρμα ἵππων ἐξεγεμένων. Suid.: ξυνωρίς: συνυρία: from συνα-
ερο, Eustath. p. 573. 36—not, as Hesychius explains it: ξυνωρίδα
κυνη ἐπὶ τῶν ἡμῶν: ὁρὸς γὰρ ὃ ἡμῖνος. In this primary sense it is
found in two beautiful lines of Ἀeschylus, (fr. 298,) preserved by
the Scholiast on Π. xvi. 542: ὅπου γὰρ ἵπποι συνυγώσασι καὶ δίκη, ποία
ξυνωρίς τῶν καρπουρία; hence it is metaphorically applied to any
thing that draws or holds together; as a yoke (Hesych.,) or a fetter,
Ch. 982, πῖθας τε χειρῶν καὶ ποδῶν ξυνωρίδα: and generally, to any
pair of things or persons; as in the present passage, Soph. Εd.
Seir. fr. ii. 2.

625. σφαγίων] This correction, first proposed by Schutz, has

or ἀνάθεμα γεγονότα, accursed persons or things; on which Zonar. ad Can. iii.
p. 263: οὐ τὰ ἀνάθημα προσαγόμενα τῇ Θεῷ χωρίζονται ἀπὸ τῶν καυμάων καὶ ἀνάθημα προσαγόμενα οὕτω καὶ ὁ ἀνά-
θεμα γεγονός (Rom. ix. 3. Gal. iii. 13.) εὐφύστατα καὶ ἀποδιδοῦται ἀπὸ τῆς τῶν
πτωτῶν διαγόρεων.

k Compare also a comic application of the word Aristoph. Plut. 681. ἐπείγα τὰύτ' ἦμη πρὸς σάκκαρ πωδ', he reverent-
ly swept them into a sort of bag.

1 "Locum hanc absimilium habet Shakespearius noster, Hen. VI. Pars
prima, p. 75. Edit. Malone: But if you
from upon this proffer'd peace, You
tempt the fury of my three attendants,
Loan famine, quartering steel, and
climbing fire." S. L.
been all but universally received in place of σεσαγμένων, which Butler indeed retains and translates *tot congestis calamitatibus*; but σάττειν, as Blomfield has shewn, is not congrere but onerare or *farcire*, Anglice, to load or stuff with; Alexa in Athen. vii. p. 322. D. τορόν τα σάβον, ἄλιν τ', ἡ' ὀργάσῃ. Herodot. iii. 7, σάβαντες ὀδα. Aristot. Prohl. 21, τα δὲ συνεχῶς προσφερόμενων σάττει μὲν καὶ πληροῖ τὴν ἐπιθυμίαν. Ibid. τα δὲ ἐγγεία σειστόμενα οὐδὲν μείζον γένεται. Lucian: κεράμοι φάμφορ σεσαγμένων. Xen. O Econ. σάττειν τὴν γῆν —and σεσαγμένων is no less requisite than τοιᾶδε σημάτων to identify this with the protasis of the sentence beginning ὅσα ἴσευκτα πήματ' ἐγκελος φέρῃ. On the construction of the genitive here, and in v. 627, see Matth. Gr. Gr. §. 344.


629. πῶς—συμμι[τώ] Ἡγώ am I to—set about, what immediately follows in act—the "conjunctivus deliberativus," as it is called, to be distinguished from πῶς ἂν τύχομε, how shall I be able to, how might I best, attain an end proposed, (v. 603,) and both from πῶς φράσαιμ, how ever should I? i.e. how can I be supposed to—? (v. 1342.) The speaker, whom we may suppose to be labouring here under strong conflicting feelings, once more breaks abruptly off; his thoughts, naturally enough, reverting from the general to his own particular case.—*χειρὼν Ἄχαιόν, the storm of,* i.e. which befell, the Greeks; compare v. 104. The introduction of this genitive, we may suppose, has led to the unusual construction οὐν ἄμφι θεός, where we should rather have looked for θεός, as in v. 300, οὐν ἄσπανν ἑλαυν παῦς. Still the dative θεος, as in v. 616, δαμά-

νον κόσμοι, more distinctly expresses through the agency of the gods, than θεός, which we might have rendered on the part of the gods.
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632. τὰ πιστ' ἐκζάλην, exhibited pledges, i.e. gave open proof of their confederacy, by wrecking &c.: compare Eum. 672, καὶ τὰς αλαχίας μένος στήριξεν τὰ πιστά—also πιστεύματα and πιστόματα, pledges; below, v. 847. Ch. 977-9. Eum. 214.

636. αἱ δὲ, κ. τ. λ., and they, being violently butted against each other by a typhonic tempest, accompanied by a storm of pattering rain—κεροτυφώμενα is Porson’s correction of κεροτυφώμεναι, which (see Preface to Hecuba, pp. 5, 6.) is inadmissible both on metrical and on philological grounds. χειμάων τυφῶ—Schutz, Blomfield, and Dindorf read τυφῶ, but, on account of σὸν ζάλη γὰρ ὀψερ., which is connected with it as further descriptive of the tempest in question, the old reading τυφῶ is to be preferred, and it may have been from a desire to shew that the whole sentence τυφῶ σὸν ζ. τ. ὄμ. was designed to characterize χειμάων, that a comma was inserted after χειμάων in the older Edd. Compare Suppl. 560, τυφῶ μένων. Hesych.: Τυφῶν: ὁ μέγας ἄνεμος. Τυφῶ: ἀρτί τοῦ Τυφῶνος. Σοφοκλῆς. Suidas: Τυφῶν: κεραννός βίαιος, πολύς, καὶ πνευματάδες. ἡ πνεῦμα καπνώδες, ἐφθαγός ἀπὸ νέφους. ἠγέται καὶ διὰ τοῦ τοῦ τυφῶν: and again on Aristoph. Ran. 848: τοὺς γὰρ καταγιωβόμενα διάμοι τυφῶν λέγουσι: compare Schleusn. Lex. N. T. v. τυφῶν, and Blomf. Gloss. Prom. 362. Soph. Antig. 418. Eur. Phæon. 1154. Aristoph. Lys. 974. Nub. 336. Eq. 511. ζάλη. Hesych.: ζάλη: συστραφὴ ἀνέμων μεγάλων: Etym. Eustath. and Phot. Lex. MS.: ζάλην μεγάλην ἄλλον: whence Suidas is to be corrected: ζάλην μεγάλην ἄλα: ἀπὸ τοῦ σφόδρα (ἐὰν) ἀλλισθαί. Τινὲς, ἄνεμος λάβος, πνεῦμα βορεῖδος. Τινὲς, ζάλην τὴν χαλάσαν: compare Prom. 371, πυρπνὸν ζάλην. Soph. Aj. 352, φωνὰς

m The Bishop of Lichfield would still retain the comma, and read τυφῶ. "Accipio hanc tamquam epexegetam τοῦ χειμάων. Τυφῶς est ventorum vehementes conceptio, vel quod Lucretius vocat v. 1225, nunc violenti per mare venti, quod in orientibus regionibus nostrates adhuc vocant sermone vernaculo a typho. Histor. Theogn. 868, 'Ex δὲ τυφωνέος ἑτερ' ἀνέμων μένος ἕρθαν ἀνέμων. Ζαλῆ est fluctus maris vehementis, ἀπὸ τοῦ ζεῦ τῆς ἀλα. Ex his duobus igitur tempestas confusa est, ventorum turbido ut concitatio maris, imbratus commotis."
NOTES ON THE

ζῶντως. στρόβος, a whirl, or whirling: Hesych.: στρόβους συστροφαι.
— but in Suppl. 457, ἵστω στρόβον τόνα τε, συλλαβάς πέλεων, it
means a girdle. Compare στρόμβος, Prom. 1085, and στροβίνων,
v. 1185. Ch. 203. 1052. Πομένος ακού: "improbus pastor dicitur
ventus, ut qui hue illuc dissipat naves, quae sibi ducendae

640. ἄνθων νεκρῶς, παντικὼν τῇ ἐρείπίων, budding with dead bodies of
Grecian men, Matth. Gr. Gr. §. 396, and full of wrecks of ships,
Ibid. §. 352—another instance of Zeugma, but of a simpler kind
than that already noticed on v. 611, inasmuch as the same verb is
here connected with two distinct substantives; with the one in its
literal, with the other in a slightly derivative sense: compare
Herodot. iv. 106, ἐσθίσα δὲ φορέων τῇ Σαλαμίδο ὁμοῖα, γιλώσαν δὲ
ἐδιψά. We may thus account for the change of construction,
AESch. p. 22, to avoid which Professor Scholefield would con-
nect νεκρῶς, in a similarly extended sense, at once with ἄνθων and
ἐρείπίων. On ἄνθων νεκρῶς—with which compare Lucian, Nigrin.
16, τῶν δὲ ἔρημος ὁ χῶρος γενόμενος...ἄνθει πολλὰς τε καὶ ἐφιάλεις ἐπιθυμοῦν,
and De Dom. 9. οὐρανὸν...ἀνθῶν τῷ νυμπ. Lucret. v. 1441.
Tum mare velivolum florebat navibus pandis—Klausen observes:
"plerumque res quaeriam eo efflorescere dicitur, quod ipsa insigne
procereavit: velut κοκυττίου ἐπανδίων, Ch. 150. πολλὰς ἐπανδίων
πάνους γε δύονος, Theb. 951. Hoc loco de iis quae in ponto apa-
rent, ipso tamen auctore." Ἐρείπια, rudera: compare a parallel

644. θεὸς τῆς This second τῆς, on which see Elmsl. on Aristoph.
Acharn. 569, and Soph. Æd. T. 1100. Pors. on Hec. 1161, serves
more particularly to define the τῆς preceding: some one—some god,
that is, not man.

645. τούχη σωτηρί, for σώτερα; compare Theb. 225, εὐπραξίας
σωτηρίων. Matth. Gr. Gr. §. 429. 4. Instead of ναϊν θελον, Canter,
Porson, Dindorf, and Elmsley on Æd. T. 81, read ναϊν στελοῦν,
Blomfield, after Stanley and Casaubon, καυστελοῦν—which he sup-
poses first to have been confounded with its synonym καυσθελοῦν, a

—Thus: "ναυσινάρα ἐρείπίαν non ab νεκρῶς petendum est: frateram putas,
ipso νεκρῶς pendere potest, sed a vo-
cabulo ad sensum accommodato, quod a
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then corrupted into nαυςδολούσαι, and finally changed into ναῦν δέλουσα— but Wellauer rightly translates δέλουσα, labeus, propitia; comparing Ch. 19, γενός δὲ οὕμαχος δέλων ἐμαι. Suppl. 144, δέλουσα 3' αὐτὸς δέλουσαν ἀργά μ' ἐπιθέτω δίδο κόρα—and with the construction ναῦν ἔφεξτο, compare Eum. 409, βρέτας τε τοῦμον τόθ' ἐφημένον ἔσω. and 446, ὁ τόν ἐφημένην βρέτας.

647. ἐξοκελλαί, Anglice, to dash up; Suidas: ὀκέλλει· προσορρεῖ, ἐκρίττεται. εἰρηταί ἐπὶ τῶν ὑμῶν. καὶ ὀκέλλοι (Aristoph. Ach. 1159.) προσορμίζου (rather προσορροί). κέλλεως and ὀκέλλως— see Blomf. Gloss. Prom. 191, who remarks that the latter form is used by prose writers—is properly a transitive verb, navem adpelleare, as in Herodot. viii. 81, (which Blomfield quotes in explanation of it), οὶ μὲν δὴ ἄλλοι ἔλληνες ἐπὶ πρόμην ἄνεκροτοντο, καὶ ὀκέλλον τὰς ναῦς, rowed astern, and (so) thrust their ships ashore; compare ν. 675. Soph. Trach. 804, ἐν μέσῳ σκάφῃ βέτες σφε πρὸς γῆν τίνος ἐκλάτησιν μᾶλλον βρυχάμενον στασιμότατον. Eur. Electr. 139, "Ἀργεί κόλασα πόθ' ἀλάταν. —but, by an obvious omission of the accus. ναῦν or ἐπιτῶν, it is oftener found in an intransitive sense; Eum. 10. Suppl. 16. 330. Eur. Hipp. 140. Iph. A. 167. ὀκέλλων occurs Eur. Iph. T. 1379. and ὀκέλλως, Eur. Troad. 137— both with an active signification.


ο This is Heath's, and Brunck's correction of κραταίλων. Musgrave proposed καραθάλως, and this is preferred by Maltby.
NOTES ON THE

μὴ πρῶκαμε τόθε βουκολούμενος πόνον. ib. 91, τόθε πομαίνεσ εἴμαι
ιστερ. Pind. Ol. xi. 9. τὰ μὲν ἀμφότερα γλῶσσα πομαίνεσ ἐθέλει. Theocr.
xi. 80. Πολόφαμος ἐπομαίνει τῶν ἔρωτα μονοσίδων ἦμα. Σποδούμενον
διασκεδασθέντος δίκην σποδοῦ. Schol.: compare Theb. 809. κατεσφο-
ζημίνοι. "Per quamvis non intelligo cum Stanl. in notis et Blomf.
plane mortui, quod nescio equidem an satia recte dici possit; sed
tantum afflicti, laborantis, sicut dixerat Sept. Th. 192, (210.) neol
Hipp. 1238, spodómenos μὲν πρὸς πέτραν, metaphora sumpta est a
minutis pulveris vel cinerum particulis, quae facile dissipantur et in
unum congregari nequeunt. Vertas igitur, in partes minutas, cine-
rum instar, redactus. Id ssepe fit tundendo vel verberando: hinc
Hesychii interpretatio: Σποδούμενον· τυπάμενον, καὶ τὰ δμοια. S. L.

654. ταῦτ' ἡκελίν. Wellauer objects to this, which is the reading of
Stanley, Pauw, Schutz, Bothe, Blomfield, and Scholefield: "Male;
boc enim foret τὰ αὐτὰ ἡκελίν, ἃ ήμισ ἡκελίν"—but why not resolve it
into ἃ ήμισ ἡκελίν ἐκεῖνοι δοξάζοντο; Taìn', however, is the reading of
Vettori, Porson, Dindorf, Wellauer, and Klausen.

655. Μενελαών γὰρ οὖν...ἐλ ἢ οὖ] "Oὖ often expresses the
state of mind which we are in during inquiry, whilst we are still
searching after the truth, and our opinion is as yet undetermined."
Stephens' Treatise &c. p. 111. According to this view, we may
translate: for as to Menelaus, now, (the subject of inquiry, vv.
598—614), first and foremost expect that he has by this time arrived
—in the interval, namely, since the herald left the army, v. 519—but,
however that may be, if... ., there is reason to hope that he
soon will have come back to his home—πρῶτον τε καὶ μάλιστα...ἐλ ἢ
οὖ, may be compared with that well known phrase in Thucydides,
μάλιστα μὲν...ἐλ ἢ μὴ, as the thing most to be desired—but if not that,
them &c. Μηχανάς Δίος, by some contrivance or other on the part of
Jupiter—see Porson on Phoeniss. 423, and compare Soph. Εδ. T.
962, ὡς οὖν τὴν ἱλήμον, ὡς ἑωκεν, ἐφθατο.

662. Here follows the third Stasimon, (see on v. 155),—the
second Act, as we should call it, being concluded by the departure
of the herald with the message of the Queen, v. 585. Clytemnestra
had quitted the stage, after v. 593.

9 "Εμεῖς δὲ γιαμμεν αὐθεκόλεγναν
apud Nostrum, Suppl. 520." S. L.
1ρ "Ιστορεί, ποιστ, ἄρα ἐποιοῖ. Hesych.: Ιστορεῖ μαρτυρεῖ, μυθεῖ, ἐπωτῆ, ἐφῆ, S. L.
AGAMEMNON OF AESCHYLUS.

* Tis por' ἀμύμαξεν—" Vexatissima erat in Scholis questio, utrum
nomina φῶτα, fuerint, an θέοι. Priorem sententiam tuentur Stoici,
de quibus fusius D. Augustinus, de Dialectica, cap. 6. Posteriorem
Pythagorei, quibus annumerantur Ἀeschylus et Pythagoreorum se-
quaece Academici; ut Plato in Cratyro, et epitomator ejus Aleci-
nous, c. 6. Porro cum ipsa nomina naturae rerum quibus attri-
buuntur apte congruant, idcirco Pythagoras eum, quicunque fuerit,
qui rebus nomina imposuit, omnium sapientissimum esse duxit.
IAMBL. c. 18: ἔ τὸ σοφῶτατον; Ἀριμῖδος 8. Δεύτερον δὲ τὸ [malim
Ant quis primus, quod summa sapientiae Pythagorei visum est, om-
nibus rebus imposuit nomina?" Stanl.

664. μὴ τις, may it not have been some one—or, more clearly to
express the rising thought,t which μή, when thus employed, dis-
cards or deprecates as soon as formed, I hope, not some one whom
&c.—see Matth. Gr. Gr. § 608. a. Obs. 3. and § 614; and compare
Theb. 208, τί οὖν; ὁ ναὸς ἅμα μή εἰς προφανεῖς φυγάων πρόμηθην εὑρε
μηχανήν σωτηρίας; Soph. Electr. 446. ἥμα μή δοκεῖς λυτῆται αὐτή ταῖ
tοῦ φῶσον φέρεται; Antig. 632, ἃ παῖ, τελειών ψήφων ἅμα μή κλῶν τῆς
μελλοντίμου πατρὶ λυπητέων πάρει; where Hermann: "ἄρα μή idem
propemodum est, quod μή solum, nisi quod ἄρα μή paullo fortius:
ultrumque est suspicantis id factum esse, de quo sermo est."u
Slightly different from this is the example given by Matth. Gr. Gr.
§ 614. Plat. Phaedr. p. 64. C. ίησούμεθα τι τοῦ θάνατον εἴναι; τάνι γε,
ἐφη, ἅμα μή ἄλλο τι τῇ τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγῆν; don't
we hold that it may be something more than the liberation of the soul
from the body? 8

665. προσπάθησον] Blomfield well compares Eur. Phoen. 636, ἄλος
δ' ὅνομα Πωλυνέκι πατηρ ἔδει τοι διὰ προσποιητικοὶ ἐπώμικι. On
this mode of reasoning ἔστε τοῦ ἄθωματος, Aristot. Rhet. ii. 23, 29,
see Elmsl. on Bacch. 508 v—ἐν τίχῃ, feliciter; Butll., Anglice hap-
pily. "Semel tantum alibi apud tragicos hanc constructionem
offendi, idque in loco non plane gemello, Soph. Ed. T. 80, ei γὰρ ἐν
τίχῃ γε τῷ Σατύρῳ βλέψ. Non igitur temere rejecienda est Stanl.
conjectura, οὐ τίχῃ, h. e. non fortuito, sed προσποιή." S. L.

8 See Prom. 459, ἄριμφιν ἡμᾶς
σοφομικῶν.
9 See note on v. 491.
10 See also Herm. on Viger, p. 488.
11 See also Herm. on Viger, p. 295.
12 Hooegeeven on the particles
ἄρα μή, ἅρ' οὖ.
NOTES ON THE

667. τῶν δορίγματον, the spear-wedded or spear-connected — compare Virg. Æn. vii. 318, indicated by Stanley; Sanguine Trojano et Rutulo databere, virgo, et Bellona manet te pronuba. Γάμψε, any relation by marriage; see v. 686; Soph. ÒEd. T. 70, a brother-in-law; Eur. Iph. A. 986, a son-in-law; compare Phæn. 427. Hiph. 635 w. Androm. 359. 642. 739.

670. ι εί τῶν ἀβροτίμων προκαλύμματων, coming forth of the luxurious priced coverings in front of her bridal chamber — compare v. 1145, though καλυμμάτων there is rather to be interpreted of the bridal veil. Klausen remarks that these nuptial hangings or curtains (προ- καλύμματα or παρακαλύμματα) were at a later period known by the name of παραστάματα, and that they were suspended on the inner side of the door, as appears from Pollux, x. 7, 32. and Sagittar. de januis vett. c. 24. He remarks also as matter of wonder, that no mention of them is found in Homer.—Instead of ἀβροτίμων, Salmasius, Exerc. p. 78, proposed to read ἀβροπίνων, on the authority of Lycothron, 863. μήθ᾽ ἀβροπίνου ἀμφιβάλλεθαν πέπλους, coupled with the preceding remark of Tzetzes: γύναικες, δ' Λυκόφρον, ὃι τών μὲν λείες ἀν' Λαύχυλον κλίπτεις—and this reading has been received by Porson, Dindorf, and Blomfield, who compares Eur. Iph. T. 814, εὐπήρειοι ὑδαῖς: but with ἀβροτίμων compare ibid. 1148, χαλάς ἀβρόπλουτον εἰ ἐρνῃ.

672. γίγαντος] Blomfield interprets earth-born, connecting the winds with Tellus through Astræus the son of Eurybie and Crius, the son of Tellus, and quoting from Hesiod: Αστραῖος δ' Ηδι άντι- μους τέκε καρπεροθύμους, αργέσεων Ζέφυρον κ.τ.λ. Klausen, on the contrary, makes it a simple epithet, descriptive of the great strength of the winds; quoting Theb. 424, where the term is applied to Capaneus, and Hesychius, who, with reference perhaps to this very passage, has: γίγαντος: μεγάλου, ἵσχυρος, ὑπέρφυος.

673. πολλάνθροι τε φεράσπιδες, and many warriors—as if it had been πολλοὶ ἄθροι φεράσπιδες x; see on vv. 17. 374.—like so many hunters following after the fleeting track of the ears, (sailed) when

w See Monk on this passage (v. 631.)
x The Neap. MS. has ἀβροτίμων, with the gloss: τῶν λαοὶ τιμίων.
y 'ἀβροτίμων. Sunt qui malint ἀβροπίνων ex conjectura Salmasii ad Solin. p. 78. Ἀβρόπλους erit delicate cultus, h. e. tenerabilis; ἀβρόπλους, delicate teutus. Ut ut legereis, notabis Æschylum verbis insolentioribus ab ἀβρός compositis delectari; e. g. Pers. 41, ἀβροδιαιτος. ib. 541, ἀβρόγνος. ib. 543, ἀβροχίτων. ib. 1073, ἀβροβάτης.

S. L. This may sufficiently account for the remark of Tzetzes, even though ἀβροτίμων be permitted to stand.

z Compare Theb. 849, διδυμάροα κάκ' αὐτοφῶν.
they meanwhile had landed on the leafy shores of the Simois, to wage a bloody contest. Ἑλάτω, the reading of Heath, Schutz, Butler and Blomfield has been adopted in preference to πλατῶ, principally to avoid the forced interpretation of κελάντων, proposed by Wellauer and adopted by Scholefield and Klausen, eorum (Paridis et Helenæ), qui navem, non amplius consciendam, appulerant ad Simœntis ripas. The participle κελάντων, it is plain, conveys no definition of certain persons, but only of certain circumstances, relating to some subject to be gathered from the context, where no mention whatever is made of Paris. But refer it in sense to πλατῶ—i.e. understand it to relate to the fugitive party—and the construction is plain enough. The participle (Matth. Gr. Gr. § 557.) expresses a collateral circumstance of the principal action, the pursuit—and with what looseness of application the best Greek writers indulged in this use of it—inasmuch that had more than one person been said to have sailed in v. 671, even κέλαντω (the reading of Porson, Blomfield, and Dindorf) might have been applied to the persons so mentioned—may be seen in a well-known passage of Thucydides, ii. 3. 20: ὅπως μὴ κατὰ φῶς βαρ- 
σαλευτέρους ὰσι κριτικῶν καὶ σφίστων ἑκ τοῦ ἔρωτα γίνονται, ἄλλον ἐν 
μιᾷ φοβίᾳ ἔοικεν τοῖς ἑσσίνας ὰσι τῆς σφετέρας ἐμπερίας τῆς κατά τὴν 
πόλιν: on which see Arnold’s note. Ἀεικυφιόλους is the emendation of Panuw, and has been very generally received in place of ἀεικυφιόλους, which Maltby, however (Lex. Gr. in voc.), recognises as “vox inter Ἐσχυλι ἀπαξ λεγόμενα recensenda.” Stanley, Blomfield, and Scholefield have preferred Pearson’s correction αἰεικυφιόλους—but αἰεικυφιόλους, which is found in the Neap. MS. with the gloss: αἰεικυφιόλους, is more likely to have been altered on account of the metre into αἰεικυφιόλους—and with it we may compare αἰεικυφιόμενος, Pind. Nem. iv. 118, αἰεικυφιόμενος Orph. Hym. 50. αἰεικυφιόμενος Meleag. 110. ἀεικυφιόμενος and ἀεικυφιότα Ch. 825. Suppl. 856. Soph. Aj. 226. Eur. Hippi. 537.

678. κῆδος ὀφθώσασεν, a κῆδος (Anglicc, perhaps we might be permitted to say, a wo-man) rightly so called; or, in every sense of the word—a woe b; as in Ch. 469, ἢ διὸ  ἁπέρα κῆδη. Theb. 984, δύσονα κῆδε ὀφθώσασε—A relation by marriage; as in Suppl. 330, κῆδος ἐγγενές τῷ πάντι. Herop.: Κῆδος, κηδεία, πύνθος, λόγη, τρόμος, σνυ-
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681. ἀτίμωσιν, is Canter's ingenious restoration of the text, which had been corrupted into ἀτίμωσιν ὑπῆρκοι, as it stands in Vettori’s edition, whilst the Neap. MS. wholly omits the ὑπῆρκοι, and supplies ἐνὶ to govern ὑπηρετᾶς. Translate: intending after a time to require at their hands the dishonouring of the Table and of the sacred ties of social and domestic life, unseasonably celebrating, as they did, the bridal song, in the case of the nuptial hymn which then (in that particular instance) devolved upon the relations to sing.

τυπίρο χρόνο, after a certain succession of time; i.e. at some future period, supposed to be determined, but known only to the Avenging Power (μῶς)—whereas ἐν τυπίρο χρόνο would be (indefinitely) in after time; as in v. 1636. ἐν τυπίροις ἡμέρας, in days to come; at some time or other: see the note on ν. 501. Praisogmēna—applied here to that Supreme Power “to whom vengeance belongeth,” and to whose purposes all Time is one eternal Now—takes a double accusative after it, as in v. 781; ἀτίμωσιν, with which compare Ch. 435, παῦς δ' ἀτίμωσιν ὑπῆρκεν, and the people of Ilium v. 678, to whom ὑπῆρκα is to be referred. Ἐσφάνως is an ἄπαν εὐφόρον, which Wellauer translates clara voce; but Blomfield, with better reason, modo ineffabilis; in the same sense as ἀφάνες, or (see Maltby’s Lex. Gr. in voc.) ἀμέτρως, ἐκτότως. Ἐπιβρέπεσις, to incline towards as a balance, and hence to befall, is properly a neuter verb, as here and in v. 1005, to which we may add Hom. II. xiv. 99, ἡμῖν ὑπὸ στροφὸς ἐπιβρέπει—but, from its occasional use in a transitive sense, as Theogn. 157, Ζεὺς γὰρ τοῦ τῶν θεών ἐπιβρέψει ἄλλοτε ἄλφ, it signifies also to apportion, or assign (properly speaking) by weight; see v. 240, and Eum. 888, οὐ τὰν δύσκαις τῆς ἐπιβρέπεσις ἡμεῖς ὑπήρκειν. c This paraphrase—which might have been made yet more purely English, by translating: the Table and the Fireside—has been substituted as the nearest equivalent to the Ζεὺς ἄνεστοι of the Greek; by which (see the note on v. 61.), as by the Roman Lares and Penates, we are simply to understand that impersonation of something peculiarly sacred, which not the Athenian Orator’s conception of Holiness herself—τοῖς δεῖς δόξαις, ἀνεφεύρο ἐστι, τὸ σεμον καὶ τὸ δαϊμόνιον, (Oration against Midias, s. 36.)—can so forcibly set before the mind as that phrase without a parallel in any other language, the Englishman’s Fireside, or, in one magic word, his Home.

d Compare v. 125. χρόνον ἀγρεῖ.
AGAMEMNON OF AESCHYLUS.

687. μεταμαθάνυσεν 8, But learning now a song changed, from what it then was, to one of much weeping, the aged city of Priam, we may suppose, is greatly wailing, crying "Paris! Paris! Oh! disastrously-married!" when we consider that all along she has been struggling with a life of much weeping indeed, in the midst of her people's piteous blood—i.e. the bloodshed of her citizens; as Klausen well explains the force of μελετον αίμα; while he justly repudiates the introduction of φίλον—as Hermann proposes to read the line, αἶνα, φίλον πολίτων—as incompatible with the notion of blood poured out upon the ground.

Πολύθρον v. 689. describes, by a sort of Prolepsis not uncommon in the Tragic writers, the effect produced upon its substantive ἦν νον by the action of the verb μεταμαθάνυσεν to unlearn and learn anew. In v. 691, it is emphatically repeated with ἦν, (which Hermann has well detached in this form from the corrupt reading παμπρόσθην;) to strengthen by this collateral consideration—her having been all along in the midst of many sorrows—the truth of what had just been stated as a probable or conceivable case (μέγα ποιστένι): see the explanation of the particles ἦν and ποι, Stephens’ Treatise, pp. 34, 37, 43.

Τὸν αἰνολέκτον, infelicitatem istum maritum! that man that was married in an evil hour! an accusative used in exclamation, whether of sorrow or anger; Matth. Gr. Gr. §. 410. The true principle of this construction, as also of Soph. Α. 726, τὸν τοῦ μανήτο κατοβολευτον ἐπιτατον ἡμών ἄποικολοιτες, and Eur. Iph. A. 1354, oμ με τὸν γάμον ἀπεκδεξάμεν ἰσοφονά, appears to be this. The Article, as we have seen on v. 631, assumes its predicate; so that κυλησοκοιαστὶ: ἡρίν τὸν αἰνόλεκτον δίστα, ομ[--] αἰνόλεκτον, is in fact equivalent to κυκλ. Π. ὅς αἰνολέκτον ὑπηρ., παρ. Orph. Arg. 885. πάντων αἰνολέκτον (ἤ Μῆλεμι). Add αἰνολέκτον v. 378. αἰνολέκτον, Ch. 315. αἰνόμορος, Th. 904.

8 Compare v. 1214, and see Matth. Gr. Gr. §. 446, obs. 2.

h Blomfield has quoted παμπρόσθην ἦν, which Scholefield also has received; but the introduction of the Article in this place is, on more than one account, objectionable. Stanley, after Casaubon, reads παμπρόσθην. Bothe παμπρόσθην, Schutz παμπρόσθην.

or λέγωνα, i.e. λέγω, αλογοντες αυτοι,—as we find it expressed at length. Eum. 508, μηδε τις (αιμις) καλησκειτω, τοντις ητος θρουμενος, δε δια, δε θρονου τ' Ερινων: compare also ν.1439. 1448. Suppl. 212, 217. Eur. Tr. 470. Παμματας, i.e. αιμις προσθε ας καλας explains it, Anglice every way, or all the way, before, may derive some confirmation from the analogous compounds, (most of them equally rare) παμματαιος, ν. 376. παμμισην, Pers. 729. Soph. Aj. 916. παλλευος, Eum. 352, παγονος, Suppl. 85. παινομοι, Ch. 875. παμμυλος Soph. Ant. 614. παμμυλος Eur. Hel. 1359. παμμαται, Med. 1091.

'Αμφι μελεων αμα might be translated, quoad effusum sanguinem, Anglice, as regards or in relation to; as in Suppl. 246, ευκηκας αμφι κασιευν ανευδη λόγων, and Theb. 843, μεριμνα δ' αμφι πτωλων, the only instances in which Αeschylus uses αμφι with an accusative in nearly the same sense as it is used with a genitive or dative; see ν. 62. 859. 862. 1037. 1046. 1106. Prom. 182. 702. Pers. 8. 168. Theb. 1012. Suppl. 391. 615. 806.—but it seems better to render it, versata cum, Anglice engaged in or amidst; as in Theb. 103. ποτε, 'ε μη νων, αμφι λιταν (or λιταν') ξομεν: see Matth. Gr. Gr. ν. 583.c. and Viger, c. ix. sect. i. t.

695. ἀγαλακτον ουτως] Anglice, a foster-brother, just so k—i. e. just like one of the family; see this idiomatic use of ουτως, Homerice αυτως, ably vindicated and explained by Heyne on Il. iii. 220, and Buttman on Demosth. Orat. ag4. Midias, ν. 21. b. ἐν συνοικια τινι καὶ διαριθμω ουτως ιδια (just a private party): and compare with the examples which Buttman has given, Theb. 1056, πρωμοβεν ουτως. Soph. Aj. 1206, κειμαι δ' αμεριμνος ουτως. Ἐδ. T. 1427. τοιουτω άγος ακαλυπτον ουτω διεκυμνα. Thucyd. ν. 2. ημεις δε ουδ' επι αλωνων αμωνοσαι ουτω ιελων ερχομεναι (but neither are we marching against a city that is absolutely unable to protect itself). ib. ν. 104. και ου πανταπισαι ουτως δλογως δρασωνωμεναι (and it is not so utterly without reason that we are confident). Hor. Sat. ν. 2, 46: haud ita pridem (Angl. not so long ago). ib. 3. 283: quid tam magnum? ib. 6. 1: modus agrinis non ita magnus. Also St. John’s Gospel iv. 6. ἐκαβετο ουτως επι τη πηγη, in Scottish phrase, just sat himself down on or by the well; as, lastly, in the Scottish ballad: “We are na fou, we are nay that fou.”—'Αγαλακτον. Hesych. : 'Αγαλακτος η αμωδηλος. 'Αγαλακ-

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1 Soph. Phil. 759, i.e λε δνττυνε σε. "ουτωσ similitudinem introduct, ut alae
2 Klausen translates: Hta leonem v. 388." Let the reader make his homo quidam nutritit &c.—and adds choice.
AGAMEMNON OF AESCHYLUS.

699. γεραρός, elderly persons; compare Suppl. 667. γεραρόσιον preterbutadadкос γερασίαν ἰμαλαίαν. Eur. Suppl. 42. ἵκετεύον σε, γεραών, γεραρόν ἵκετεύον: but γεραρόν, dignified, (ἔτιμον. Apollon, Lex.), Hom. Π. iii. 170. οὔτα ὧν γεραρόν βασιλῆς γὰρ ἀκρὶ ἐσκε. ib. 211. γεραρώτερος ἦν ὄθυνσεν—so that the Tragedians would seem to be in favour of the derivation γέρων, γεραών, &c. from γέρας; not γέρας from γέρων. Klausen, on what authority I know not, calls γεραρός (as also νεαρός) an old form of comparative, (senior,) which, when again augmented, becomes γεραρώτερος.

700. πολέα δ' ἐσκ', is Casaubon's correction of the common reading ἐσχ', which is found also in the Neap. MS. with the gloss: πρόστεσχ', προσθεσθε, and in the Scholiast, who remarks: το σαίνων πρὸς το φαιδρωτὸν καὶ το ἐσχ' ἄποδώνειν. It is probable that, on account of the rare occurrence of this form -σκον in the Attic poets, the κ may at a very early period have been changed into χ: see Matth. Gr. Gr. 217. Obs. and §. 199, where it is remarked that verbs thus augmented are never mere imperfects or aorists, but have always a frequentative sense; whence, probably, the termination of frequentative verbs in -σκε. Compare Pers. 655. θεομήστωρ δ' ἐκείλησκεν Πέρσας. θεομήστωρ δ' ἐσκεν. Soph. Antig. 963. παῦσεκε— and with πολέα (πολλάκις) Suppl. 745. πολεὶ μελαγχίμωρ εὖν στραφ. Matth. Gr. Gr. §. 123. 1

702. φαιδρωτὸν ποτὶ χείρα σαίνων ὑπ.] The comma, which is found in all the editions after χείρα, had better be omitted—or, if inserted at all, inserted after σαίνων ὑπ.—since ἀνέγκαια does not depend upon σαίνως, as Wellauer appears to have thought, but is the dative of the occasion, or exciting cause of the action: Matth. Gr. Gr. §. 399. Translate: fasting upon the hand and wagging his tail, when moved by his bodily wants; and compare v. 767. ὦ φαντασίμων μακρὰς περισσάμοινες ἀνέγκαιας. 'Οσ ὃταν ἀμφί ἀνκάτη κόντες ἀληθένιον ἵστα σαίνωσ'. Nossis Antho-

1 Dindorf and Klausen retain ἐσχ', which the latter connects with ἰδέαν and translates: habebat id quod justum est infantis, comparing Ch. 990. ἐξει γὰρ αἰσχοντῆρος ἰδέαν—but this is extremely forced: it were better to supply after ἐσχ', (ἓιτέρῳ) with ἰδέαν following in apposition (if you choose to translate in strictness) id quod justum erat infants munus; or quemadmodum infantem esse habere debeat. See note on v. 3.

2 See his Lex. Ἀσχ. "σαίνων, inertere," with a reference to this passage.
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AS. iv. v. 6. σαινις κιν' ου εστινσα καλ οικοφυλαξ σκληροκαμα. Soph. inm. frag. 700. (Athen. vii. p. 277.) σαινιντυς σφαιριν την κεκτημεν, where we see that the object of the verb σαινιον (on which see Blomf. Gloss. Theb. 379.) follows in the accusative; whence its metaphorical use, as a transitive verb, (1) with persons, in the sense of striking upon the senses or feelings; Soph. Antig. παιδ公民 με σαινις φιλογγος. Eur. Ion. 685. ου γαρ με σαινις βιοσασα. Rhes. σαινις μ' έπιχυχας φρακταρια, (compare Eum. 253. ωςη βορεταλων αλματων με προηγελε): (2) with things, in the sense of crouching under, and so endeavouring to avert, or avoid; Theb. 383. σαινινι μορον τε καλ μιχρη άφυχη. ib. 704. ιν ουν ετε αν σαινινεν δελτρον μορον; Εαιδρωνός, Angl. smooth-faced, Blomf.: compare Eur. Orest. 894. το δ' ομη αει φαιδρωνον έδιδον. Soph. Εει. C. 319. φαιδρα γονι αη ομματων σαινις με προσετιχουσα. Pers. 97. φιλόφρονον σαινινα.

705. έδος το προς γε τοπης] Blomfield who translates έδος, insoles, justly adds that it is very rarely, if ever, found in this sense, and instances in a parallel case Pind. Ol. xi. 22, το γαρ έμμενεν ουτε αλυμων διλοης, ουτε έριβρωμοι λιοντες διαλεξαντε αν έδος, and again (Lex. Seguier. p. 386, 28.), έμαχων δι κρόης τα συγγενεις έδος—to which we may add Prom. 184. Pers. 649. Soph. Aj. 595. Antig. 705, 746, and Eurip. passim. *Έδος occurs, in fact, but this once in Αeschylus, once in Soph. Phil. 894, θαρει τοι συννηθες ορθωσει μ' έδος, and once in Eur. Suppl. 341, πολλα γαρ δρασας καλα, έδος τοβ εις έλλειπας εμεθειαμπν, αει κολατης των κακων καθεστανα: in both of which passages its use is remarkable, as denoting an outward act which habit had made a part, as it were, of the man's nature (σύνησε)—for the words of the last speaker also are immediately preceded by άς τοις έμοισιν ουκ προσφερον τροσιον φευγεν τα δεικται, and followed by ουκοιν' απαυγαν δυνατων έστι μοι πωνους: Eur. Suppl. 340-44.

It would seem, then, that as έδος, a man's disposition, or more strictly, manner, conversation, or character, is but the aggregate—mathematically speaking, the locus (and this definition will take in the primary meaning of haunt, in which the plural έδοσ is generally used)—of his individual actions or habits (έθη) o; so, conversely,

n This is Hermann's correction of έξελεξαμεν—and it derives no little confirmation from the present text.

See Aristot. Ethics ii. 1. η 3' έθη αει έθους περισχεται, έθεν και τον έκχει, μιαρν παρεκτιμουν ανα του έθους.

Also Quintil. Inst. vi. 2. έδος, cujus nomine, ut ego quidem semito, carrier, sermo Romanus: more appellantur: atque iade pars quoque illa philosophi

o
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Tho may represent any characteristic act, or (with reference, again, to the locus of all such points) any single point in the general character: and, to return now to our text, we may translate accordingly—but after a time he displayed a specimen of temper quite in character with his parents, or parentage; compare v. 573, κάρπα πρὸς γενεακός.

The particle γε—which thus invites attention to what so peculiarly belongs to the animals in question, as to be their prevailing practice (Tho), and so, in fact their (Tho) acquired or second nature—is the suggestion of Bothe, proposed in the first instance to fill up the metre, and strongly confirmed by Ch. 419, ἕ ταύτερ πάθωμεν ἄχρι πρὸς γε τῶν τεκμηρίων, which Klausen compares, although he has not yet been induced to admit γε into the text. Wellauer has edited πρόσθε, which Dindorf also has received; whilst Blomfield and Schoefield, adopting a different arrangement, read τοκεῖον, and in v. 706. τροφεῖαν, on the authority of the Neap. MS., which here, as elsewhere, exhibits Æschylus as corrected by Triclinius.

Χάριν τροφός γὰρ—is Pearson's correction, adopted by Dindorf, Wellauer, and Klausen, as well as by Heath and Butler, in place of χάριν γὰρ τροφός, a transposition frequently made in the older editions from a needless anxiety to have γὰρ in the second place; whereas, by placing it third, (to say nothing of the metre,) we give the important word τροφός its due prominence in the sentence: for by way of returning thanks for its education—which same notion might have been more briefly expressed by τροφεῖα γὰρ ἐμείδησιν or πληρῶν, Theb. 477, or by τροφός γὰρ ἐκτίς, ib. 548.


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§ Such, for instance, as in English we sometimes hear familiarly expressed by, a bit of temper.

§ See the note on v. 130.

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710. οἰκίας, the family, or household, in the largest sense; not the domestics, as the word ordinarily signifies, in contra-distinction to οἰκεία, relations, a man's own people: compare Ch. 737.

712. ἵππος τε ἄρας, a priest as it were—because a divinely-appointed (ἐν θεῷ) minister—of evil: compare v. 1202, Ἰδών μητέρα. Theb. 574 (applied to Tydeus), ἤρωνος κλητῆρα, πρόστολον Φώνη. Eur. Orest. 261 (spoken of the Furies), ἄννων ἱερία. Alcest. 25. θάνατον εἰσορᾶ πᾶλα, λειψθανόν. Προσερήφθη is Porson's correction of προσετάφη, which is found in all the older editions, and in the Neap. MS.

714. παρ' αὐτὰ δὲ—]Translate: Now parallel to these things, i. e. in the same very manner, I would say that there came to the city of Πιείων the spirit indeed— i. e. one breathing the spirit (see v. 210, and Theb. 705, δαίμων λήματος ἐν τροπαίῳ χρονίᾳ μεταλλεύσας τῶν ἐν τῇ θαλαμοτηρίῳ πνεύματι)—of a settled calm; but she (Helen), quiet ornament of wealth as she was outwardly to look upon, in the soft glance of her eyes, half-open, half-concealed, inspiring the soul-piercing flower of love, yet in the end occasioned all the consequences of her marriage, fatal settler and fatal companion that she was, sped to the house of Priam under the guidance of Jupiter, patron and avenger of social rights, a woeiful bride! a Fury!—as Blomfield well translates νυμφόκαλλον—although, as he adds, it may be translated also sponsis defenda (Angl. the bane of brides), in the same sense as Horace has: Praelia conjugibus loquenda: Od. iv. 4, 68.

The correctness of the version that has here been given to a passage of difficult, and, but for the parallel story that precedes it, of doubtful interpretation, mainly depends upon the right construction of the participle παρακλίνοντα, which Wellauer, Dindorf, and Klaussen detach altogether from the preceding context; Wellauer trans-


* It may be necessary here to state, that in strictness μαλακῶν δύνατον μίλος follows παρακλίνοντα, while the apposition δι᾽ ἐρ. ἐδός describes the effect produced by the operation of these side glances, "coquet at once and cox."

t "Huic loco contulit Elm. Med. 1385, πεφέρα τελευτάς τῶν ἐμῶν ἔλεγμοι. Cf. etiam ib. 308. sq. πεφέρα δὲ ἐγώ σὺ καὶ λυγροῖς ὑπόκατον, τετραχός δὲ κῷδος καὶ φυγᾶς ἔμας ἡμοῦ." S. L.
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lating it, as applied to Helen, 
reflectens ab indole priore, et ad pejus conuersa; whilst Klausen applies it in an active sense to a literal Erinnys—"paraklínovne" reflectens statum felicitatis et laetitiae. Cf. v. 425. (448.) Soph. Electr. 488. sqq." Blomfield, on the contrary, has "Paraklínov. Oblique flecto, sc. ὀμμάτων βλέπον. Aristoph. Pac. 979. καὶ μὴ ποιεῖ γ', ἀπεροὶ αἱ μοιχεύμεναι δρόσοι γυναικές. καὶ γὰρ ἐκεῖνα παρακλίνατα τὰς αὐλεῖας παρακλίνουσιν καὶ τῆς προσεχή τῶν νοῶν αὐτάς, ἀναφορώντως, i. e. (parakl.) portas calculum alterum aliquam utque aperientes, uti interpretatur Wesseling, ad Herodot. iii. 156, δύλων τι παρακλίναντες, portas scilicet. (Eurip. Iph. A. 857. eodem sensu dixit πύλας παραλίφας, sicut etiam Aristoph. Pac. 30.) et sic Helena palpebras"—and this I believe to be the true interpretation; but, in point of construction, Blomfield would have done better, if instead of separating paraklínouσα from what follows, (apparently, as a nominativus pendens), he had allowed the comma of the older editions to stand, and compared Eur. Aleest. 204-6, where we find δὲ following a participle under precisely similar circumstances, παρεμένη δὲ χιψάθα ἄλων βάρος, ὅμως δὲ, καίστε σμηροφρονέων ἑπιθύμησαι" τί, διότι πρὸς αὐτὰς βούλεται—but relaxed, as she is, as to the wretched weight of her hand', yet, although having little breath still left in her, she wishes nevertheless &c. Παρ' αὐτά, Scholefield improperly renders statim—a meaning which par' αὐτὰ τάδικαμα, Demosth. Mid. p. 523, 7, acquires only from the context τῆν τιμω- ρίαν ποιεῖσθαι—whilst Wellauer, who gives the correct version similiter, retains the wrong reading πάρασια, which Hesychius explains by παραχθήμα, εἰδές, παραντικα (Angl. at once, straightway, forthwith), as Suidas also: Παρανόταθαν αὐτίκα, ἀπὸ τοῦ πάρασιν χρόνον.


"Ἀκακιάων' λαών κεκοσμημένον. Schol.: but Blomfield rightly derives it from οἰκων, and that from οἶκο, silence; on which see Buttm. Lex. art. 13. 1. Hesych.: "Ακακικ' ἡσύχως, μαλακώς, βραδεώς. Λαυ.

"Τριὶ παραλίφας τῆς θάρασ, ἵνα μὴ μ' ἤρπ. Schol. τῆς λεψιν τῆς χειρὸς παραλίφασθαι. Anglice, though her poor hand hangs listlessly by her side. Dindorf, after Matthiae, reads this passage differently. Perhaps, as Heath proposes, χειρὸς ὀθ. B. should be taken in apposition, and χειρὸς referred to the supporting hand of Admetus (v. 201.)—but this does not affect the construction now before us.
NOTES ON THE

Segueier. p. 371, i. "Ακασκα ἐγεχα, βραδία. Κρατίως Νόμου. "Ο προσβύται πάντα γηράλιν, σεχτροίσιν ἀκασκα προβάττες. The insertion of ὦ after ἀκασκαίου is due to Porson. It is required both by the metre and sense, and yet might easily be lost in the MSS., as Wellauer observes, before the Λ in ἀγαλμα.


725. παλαιότατος...γέρων λόγος] See on v. 284. and add to the examples there adduced, Terent. Adelph. v. iii. 18: Vetus verbum. Cic. de Fin. ii. 16: Proverbium contritium vetustate. With the sentiment that follows, compare Theb. 769, πρόπρυμα δ' ἐκβολοῖς ἡφεῖν άνδρῶν ἀληθητῶν ἄδησον ἀγαμεροτηθεὶς. Pind. Pyth. iii. 1105. (190). ἄδησον οὔ ἐν μακρὸν άνδρῶν ἔκχειαν, πολὺς εὖ τ' ἐν ἐπιβρδίας ἐπιτηδεία, and above all Longinus on the Sublime, §. 44, indicated by Doree, χρωμίσατα δὲ ταύτα ἐν τοίς δίοις νεοτοποιεῖται, κατὰ τούτα σάφειος, καὶ ταχὺς γενόμενα πρὸς τεκνοποιήθαι ἀλαζόνως τε γεννήσαι, καὶ τύφων, καὶ τρυφήν, οὐ νοθῇ ἑαυτῶν γεννήματα, ἀλλὰ καὶ πάντω γνήσια—see vv. 728. 733. 744.

731. τὸ δυσοφείς γάρ] The emphatic word δυσοφείς has been rightly restored by Pauw, Heath, Schutz, Blomfield, and Wellauer to the place where both the sense and metre require it to be, before γάρ—see on v. 705. Translate: for it is the impious act that brings forth more acts after it, all bearing their family likeness—and, it is implied, the impious act alone; whence follows, in connection with this general purport of the sentence—for the lot of well-ordered families has a goodly succession for ever: compare Λυμ. 534. δυσοφείς μὲν ἐβρος τίκοι ἀς έτύμως· εὖ δ' ἴεινιας φρενῶν ὁ πάσης φίλος καὶ w The μῆδι which follows μέτα (used here adverbially), in succession, serves to sustain it, much as γάρ might have done; whilst the δέ sets, as it were, over against the fact just mentioned, the general observation upon it, which is expressed in the above translation. Or, if any opposition be intended, it is implied that though the succession be multiplied, yet is the family likeness not diminished.
AGAMEMNON OF ESCHYLUS.

736. The following strophe and antistrophe have been variously arranged in different editions, but in none without considerable alterations of the text, suggested for the most part by an attempt to improve the interpretation, rather than the metre. Klausen, who has the merit of having proposed the simplest and most satisfactory emendation of ἄνω in v. 738, is the only editor who has attempted to extract a meaning from the words φῶς κότων v. 739, which he translates lumen infensus, comparing ἄρας ἄνω i.e. θερασίων ἄνω v. 741, and explaining it "de lumine, cujus splendor est terribilis et perniciosus, vel de igne divitias destruente, vel de die infusto." In support of this interpretation he refers to v. 378. φῶς ἀνυλαμφέ, and Ch. 61-65. ῶθη δ' ἐπισκοπεῖ δίκαι ταχεία, τοῖς μὲν ἐν φόει, τὰ δ' ἐν μεταχώρια ἁγίων μένει χρωνίζοντα βρισκέ, τούς δ' ἀνατος ἔχει νύξ—a passage which, with Ch. 320. σκότῳ φῶς ἰούμητον, may be thought to lend at least an equal support to that conjecture of Casaubon, φῶς ἁγίων, which the present editor has ventured to receive into the text. For the rest, the reading of the MSS. and older Eds. has been faithfully adhered to: although vv. 740-748 might have been brought into more exact conformity, by changing in the former τὸν into τὰν, and in the latter προσέβατα into προσέβατε.

* His note is worthy of being transcribed at length: "Libri ἄνω contra metrum. Herm. conj. οὖν ἄνω: (Panw. ἄνωτα): at tum antistrophe etiam mutanda, neque tamen omnia sibi respondent. Itaque scripsi ἄνω, vestigium rarius his vocis usus agnoscebas, qui apud Homerum notissimum a posteris magis magisque reiectus est. " Orcus cum conj. Homer est quando factum erit. certius definies quam ἄνω e. conj. quando fecit factum erit. Hoc ἄνω ἐκὰ ἐφή βδι. Tatt. 417. Cf. Il. 221. 323. [xxiv. 296.] Thiersch. Gr. Gr. 321. 4. In tragicis ἄνω εόν cum conj. Theb. 338. ἐτέλει ε. conj. Soph. Antig. 1016. Oed. Col. 1226. εόν cum conj. Ant. 710. (cf. Herm.) Ed. Tyr. 198. Ed. Col. 1443. Aj. 496. In quibus locis εί sepe a libraris mutatum in ἄνω, et ita haud dubie hoc nostro ἄνω in ἄνω. y Excepting only the ejection of τὸν after προσέβα, which Dindorf alone has retained (with marks of something lost), and which probably originated, as Bloomfield and Klausen suppose, from the division of the word προσέβατον. z This might be supported by Soph. Trac. 844. τὰ μὲν ἐντι προσέβαλε, (se. τὸν νῦν) apprehended, laid hold upon—but I know no instance in which δαίμων, thus figuratively applied, is found as a feminine substantive.
as Hermann has proposed. Of ἑρά, as it stands in v. 739. I can give no better account than Klausen has given—that it is the accus. plur., used adverbially, and that it serves by a sort of ἐκτίθεσις of the notion already conveyed by νεάζουσαν, to connect with that participle the accusatives that follow, as the forms of evil in which the old ἐδρα is found to exhibit itself anew—springing up is the shape of affections to mankind, (which happen) sooner or later, when the appointed time shall have come, anew, i.e. under new forms and &c.—or, it may be, newly, suddenly, by an unlooked-for change— in the light (i.e. where, or when there was light, Matth. Gr. Gr. §. 377.) darkness, and &c.—compare a similar use of νεάζο (properly an intransitive verb, Soph. (Ed. C. 374. Trach. 144. Eur. Phen. 713. 1619.) with an accusative following, expressive of its effect, Suppl. 103. ἰδέσθαι δ' ἐν ἐδρα βρότων, οἷα (οὐ παθή) νεάζει πυθίμην δι’ ἀμόν γόμω τοῦ δόλλως. With τό το ἐστι, Angl. at some time or other, compare Eur. Andr. 852. ἔμφροις θεοί ἔπαισαν πᾶσιν βρότοις η τοῦ ἣλβον ἢ τότε—and with τὸ κύρων, the appointed time of vengeance, Eur. 542. παρὰ γὰρ ἐπήσται κύριον μένει τέλος. Suppl. 732. χρόνῳ τοι κυρίῳ τ' ἐν ἡμέρᾳ θεοῦ ἀνίκων τοις βρότων δόσει δική.

Μελαινας μελάθροισιν—compare Ch. 52. ἀνήλιοι, βροῦστυνγείς βυθάρι καλύπτοντες δόμων. Eum. 379. τοῖς ἐν κρέας ἄνδρι μύσος πεντάσω, καὶ δυνατά τοι ἄχλιν κατὰ δόματοι αὐτάται πολύτονος φάτος. Ἐθα- μένων, by an obvious σχῆμα πρὸς τὸ στιγμιότερον, agrees with ἄρω expressed in the periphrasis ἄραν ἄρα: Matth. Gr. Gr. §. 430, 5.

744. δοκάτον, smoky; ἕγγον πενθροίς καὶ εἰδελίης: Schol.—“in lowly sheds with smoky rafters;” Milton’s Comus, quoted by Blomfield. It is strange that Klausen, who ridicules this interpretation, should have overlooked the obvious opposition which follows in vv. 746, 749; and passing strange, that he should apply Δικα δὲ λαμβαίνει κ. τ. λ. to the terrible manifestation of Vengeance (the same, as he represents it, as φῶς κύρων v. 739. and φῶς αὐλολαμβάνει v. 378.) in the blackened houses of the impious and overbearing, v. 742—seeing that this antistrophe is as manifest an amplification of the words ὀδών εὐθυδίκων v. 734. as the strophe is of τὸ δυνατήτες ἔργων v. 731. That solitary line, we may add, of Sophocles it may be, Δικας δ' ἐξελαμφεν δόσον φάνοι, which Klausen bas erroneously sum ex Sophocle affirm Theophilus ad Autolyc. ii. 54. p. 258. Alter, si est So- phoclis, ex alio loco petitus est.”


b Dindorf observes: “Priorem ver-
quoted in connection with Aj. Loer. fr. 11. eî deîw ἐδρασας, ἰδενά καὶ παθῶν σε δεί, is much more applicable to the shining light of the path of the just, than to the murky appearance of the day of retribution. Compare also St. Matthew's Gospel xiii. 43. τότε οἱ δίκαιοι ἐκλάμψαν ὁ δὲ ἦλιος. 'Ἐναίσιμος (ἐν αἰσθήμα, or κατ᾽ αἰσθήμα ὑπὲρ αἰσθήμα, ξών) "qui in suis sese continent finibus, neque quidquid facit, nisi quod justum et aptum est sorti sibi a superis concessum." Klaus. Ἡσυχ.: τὰ καθήκοντα, προσήκοντα εἰδῶς. 'Ἐναίσιμα' ἀγαθὰ καὶ καθήκοντα. Schol. Venet. on II. xv. 598. ἐξαίσιον δικαιον καθάτων δὲ ἐναίσιμα, τὰ καθήκοντα καὶ δίκαια. Eustath. on Od. xvi. 363: γροθὴ β' οἴνων ἐστὶν ἐναίσιμων, οὐ γ' ἀδύματοι: ἐναίσιμων λέγει τῶν δίκαιων καὶ κατὰ δέμον ζωντα. Compare ἐναίσιον Soph. Ἐμ. C. 1482. ἐναίσιον below v. 885. Eur. Alc. 1077.

745. χρυσόπωστος, sprinkled with gold, gildedc; Blomfield compares Herodot. viii. 120. τῆρη χρυσοπάσταρ. Σῶν πινόν χειρῶν; compare Eum. 315. τῶν μὲν καθαρῶν χειρῶν προσέμεθα εὖ οὕτως οὐδ' ἤμων μίν εἴρησα. ὡς εὖ ὀλεθρῶν, χειρῶν φονίας ἐπικρύπτει—Hor. Sat. i. iv. 68. at bene si quis et vivat purus manibus. Ἡσυχ.: πίνου ρύπος καὶ τὸ δῶμα: Soph. Ἐμ. C. 1259. Eur. Electr. 305.


755. μῆθι ὑπέρβας κ. τ. ὑ. without having either overshot, or turned short of, the right measure of compliment. Suidas: 'Ὑπερήμαρα ὑπερβηθήσαν. Πολίκη (i. 25.) Κάρμαν τοῦ τῶν Πάχυνον, ὑπέρβην εἰς Ἐκλεμ. compare Dobree on Aristoph. Plut. 689. With ὑποκάρμαν compare the use of κάμπτει, v. 333. Xenophon, quoted by Blom-
field (περὶ κυψη. v. 16.) applies it to the doubling of animals in the chase.

757. τὸ δοκεῖν ἐλαῖ, the semblance of truth; outside show. "Errant qui apud Ἀσχύλωμ in Agam. 798. πολλοὶ δὲ βροτῶν τὸ δοκεῖν ἐλαῖ, προῖτον, sic intelligunt, τὸ δοκεῖν προῖτον τὸν ἐλαῖ. Hic enim omittit articulus non poterat; sed τὸ δοκεῖν ἐλαῖ, quam locutio etiam alibi inventur, est esse videri, i. e. species sinceritatis." Hermann on Viger. p. 703.

763. ἀγάλαστα, un-laughter-like; compare Ch. 30. ἀγάλαστος ἔμφοραίσ, Anglice, no laughing matters. Translate, doing violence to their lack-laughter faces, or as Blomfield paraphrases it, forcing a smile into their unwilling countenances. "Lex. Seguier p. 337, 6. ἀγάλαστος: ὃ μὴ πρὸς ἐγκάκτου ἐπινεῖωσ, καὶ ὃ στυγνός. ἔστι δὲ καὶ τέτρα Ἀθηναίων ὄρεστη λεγομένη. Ἀμφίλος δὲ φ新形势 καὶ φρήν ἀγάλαστος. Plin. N. H. viii. 18. Feroni Crassum, avum Crassi in Parthis interemti, nunquam risisses; ob id Agelastum vocatum. Vid. Ruhnken. ad Homer. H. Cer. 300: " Blomf. Gloss.—ἐγκάκτους (sc. τὸ χαῖρον) ὑμωπροτρεῖς—ut ridentibus arri dent, ita flentibus adsident humani cultus. Wellauer was more blind than Schütz, when he wrote "ἐγκάκτους est datīvus, quod Schützus non vidit."

764. προβατογυμνῶν] Anglice, a judge of cattle; applied here (on the same principle, Klausen suggests, as ποιητήν λαόν) to a judge of character in general. Compare Jacaltr. fr. 224, 5. ἤχο δὲ τούτων βυθῶν ἱππογυμνωσα, Angl. a knowing turn for these things: ἱππογυμνώμων ὥς δοκιμαστής. Lex. Seguier. (quoted by Blomfield) p. 499: φυσιογνώμω, a physiognomist; Cic. de Fato, c. 5. Hesych.: γνώμων συνετός. Σοφοκλῆς: compare below v. 1095. Xenoph. Mem. i. 4, 5. In its most general sense, γνώμων is an index; hence applied to the gnomon of a dial, and to the teeth of animals (γνώμονες or φασιτῆρες) which indicate their age. Hence Etym. M. p. 236, 49: γνώμων ὁ ὅδοις τῶν ἄλογων ἱσών. ἰδιοὶ καὶ προβατογυμνῶν ιηρότει, ἀπὸ τοῦ τῶν χρόνων διαγνώσκεσθαι. See Kuster's excellent note on Suid. Lex. v. αξιολήτωρ.

AGAMEMNON OF ÆSCHYLUS.

769. οὐ γὰρ σ’ ἐπικείμενοι] Butler inserted this σ’ on account of the metre, and it has been received by Wellauer, Schoefield, and Klausen; but Blomfield, after Bothe, prefers οὐ γὰρ ἐπικείμενο, the conjecture of Pauw: compare, in point of construction, Prom. 625, μήτων μὲ κρίνεις τοῦδε, διὸς μέλλω παθῶν. In the following line, in place of ἀπομονώσων, which Elmsl. on Med. 102, proposes to alter to ἀπόμοιωσάς τ’ ἰσθα γεγρ. οὐ’ ε’ κ. τ. λ., I have ventured to read ἀπομοιώσων, (which Blomfield also had suggested) and translate: you were set down under the head of very unwise (persons,) and as one that did not well manage the rudder of his intellects. With this construction of ἀπομοιώσων, compare Soph. Od. T. 411, ὡς’ οὐ Κρέοντος προστάτων γεγράφομαι, and on its indefinite application without the article, see on v. 59, and Matth. Gr. Gr. §. 271. Obs. ἀπόμοιωσον, a Musis alienus, Angl. an illiterate person: Eur. Med. 1089, γένος οὐχ ἀπομοιώσας τὸ γενικόν. Ion. 526, φρενόν ἄροσας καὶ μεμοίρασας έλεον. Alcest. 760, ἰμῶν τ’ ἐλκτῶν. Hesych.: ἰμῶνα’ ἄρος, ἀπαθήτης. Οἶκα νήμων—compare Theb. 3, οἶκα νομοῖν.

772. θάνατος ἐκφώνων, is Canter’s universally received correction of θάνατος ἐκφωνών, which offends alike against the metre and the sense. “Mox quod sit αὐτρικτι θυήκοιν, visi satisi intelligo. Verrunt hominibus ad mortem destinatis.” Blomf. Translate men under the fear of death, or death-bound—and understand by it men who, as St. Paul expresses his own case, had the sentence of death in themselves, (2 Cor. i. 9.),—men going out, as it were, upon a forlorn hope—men, as regards the means, in a way to perish, though in the end, as we learn from v. 775, the great part of them perished not. Compare the use of ἀπολλύμεθα in three parallel records of a

e "κόρτ’ ἀπομοιώσας ἢσσα γεγραμμέ-νος. Cic. pro Sext. Roscio, c. 27: Et simul tibi in mentem venit, facito, quemadmodum vitam hujusce dephix-eris: hunc hominem ferum atque agrestem fusce &c." Stani. “Meta- phora est a pictura ab infesta manu ducta, quae vulsum hominim daturque, et pro urbano atque liberali aspectu ferum atque agrestem representat.” S. L. According to this view of the passage, we must translate: you were pictured to my mind (compare note on v. 32) after a very disagreeable fashion; i. e. as a very disagreeable person; which leads us nearly to the same sense as we have already obtained—at the price, however, of a change in the text. Compare οὐ φιλός προσενέκτως v. 312, where see the notes; and, as yet more apposite, Soph. Ed. C. 277, καὶ μὴ θεὰς τιμῶντες είη τοις θεοῖς μόρφας ποιήσας μεθομάσω. Angl. rule the gods at night (παρ’ οἴδαι), represent them to yourselves as nothing, in their portions or characters.

f The Neap. MS. has θάνατος ἐκφω-νων—but this is entitled to no more consideration than its reading of the next line, ἀνδραῖον ε’ θυήκοιν οἴματις. See note on v. 775.
passage of Scripture History, Matth. viii. 25. Mark iv. 38. Luke viii. 24: καθ’ ἡμίρας ἐστεθήσετε, 1 Cor. xv. 31. ἐποιήσασθε γὰρ, καὶ Ἰδοὺ ἐστίν, 2 Cor. vi. 9: Soph. OEd. T. 1454, ὑπὸ ἐκτίμησιν, τοὺς μὲ ἐκκλήσια, ἑαυτῶν, Eur. Phæn. 884, σὺ χρ’ αὐτὸνα συγκατασκέπαστε πᾶσιν, εἰ μὴ λόγον τούτο ἐμοί εἰςίσταται. Aesch. 633, τὸν ἐνυπάλευτον χρὴ σο’ ὁ̂, δὲν ἐπηλύσας ἐγὼ. Thucyd. iii. 57, οὖνεστε ἰθηκὰ τὲ κρατησόστερον ἐπιχαλλόμεθα, καὶ νῦν ἐν τῷ ἡθελεῖν ἡσυχώμεθα—from all which examples of present and imperfect tenses, expressing the virtual tendency of an action or condition, commenced indeed, but not effectually completed, we may learn how to interpret, to our caution at once and comfort, those terms of awful interest, under which all mankind are classed in respect of “the second death”—οἴς σωζόμενοι καὶ οἱ ἀπολλόμενοι, 2 Cor. ii. 15: with which compare Acts ii. 47. 2 Cor. iv. 3.

774. οἶκ ἂν ἀκρας φρενὸς, not from slight, or superficial, sentiment—non ex superficie mentis, ex ima mente, as Blomfield explains it, comparing Eur. Hec. 242, οὗ γὰρ ἄκρας εἰρήνας ἤσανοι μου—nor without liking; but in perfect sincerity and good-will. It might well be thought surprising, that Klausen should have arrived at the directly opposite interpretation, “non ex intima mente;”—“cui gaudio,” he adds, “turbato, neque integro et penitus percepto, opponit poëta οἶκθ’ ἀκρας”—but the wonder ceases, when we find him first objecting to the received interpretation, that “ἄκρας always describes the summit, not the surface,” and then arguing from Soph. Aj. 285, ἄκρας νυκτὸς—Angl. when Night had reached the zenith; at the top of the night, i.e. at midnight;—that ἂν ἄκρας φρενὸς expresses from the middle, i.e. the inmost heart! His other quotation καρ’ ἄκρας, funditus, Ch. 691, might have served his purpose better, had the words in question been καρ’ ἄκρας φρενὸς—but there is a wide and obvious distinction between that which is thrown off from the summit, (ἀν’ ἄκρας,) and which is assumed, in consequence, to have effected but a slight and superficial lodgement; and that which takes such entire possession, as to go through from top to bottom (καρ’ ἄκρας.)

775. ἐφρων] The indefinite ἐς, which in most editions is found after ἐφρων, and which, if retained, would give a general expression (see on v. 55.) of pleasant in a measure, of a pleasant sort, has been omitted—first, because this sense is not at all required; secondly, it is omitted in the Florentine MS.; and lastly, because it appears to have originated in the same spirit of unnecessary correction, which in the Neapolitan MS., where it is found, has sub-
stitted παραξύνοντες for παραξύντες, v. 758. προσεύκειται for προ-
σκύνηται, v. 761. and interpolated εὐ in v. 773, which in that MS.
only is ἄνδράς εὐθύσκων κομίζων.

778. οἰκουρόντα, keeping at home; compare Soph. Οἰ. Ed. C. 343.
καὶ οἶκον οἰκουρόσιν, ὥστε παρθένοι. Phil. 1328, κρίσιος οἰκουρῶν ὅφει
—derived from οἰκουρός, ("cujus est ὅφει in οἰκοῦ.") Klaus.) a house-
keeper, or person waiting at home for another; whence it has passed
also into the notion of lying in wait for another; see below, vv. 1192.
οἰκουροῦν, Soph. Trach. 542. Translate therefore—which of your
citizens has been unjustly, and which unreasonably (unjustly) occupying
your city during your absence.

783. φθοράς, stands here, as accusatives often do after neuter verbs,
to denote the effect or consequence of the complete action
ψῆφους ἐθεντο, they gave their votes, or voted. Compare the notes on
vv. 215, 225, 275, and Matth. Gr. Gr. §. 433. Obs. 3, and translate:
For the gods, who try causes not according to the representations of
the tongue, but from the real merits of each, unanimously placed
their votes in the fatal urn, the effect of which was, the slaughterous
destruction of Ilion. "Φθορας ψήφους ἐθέντο dictum est pro φθοράς
in Classical Journal, xli. p. 422 sq." Wellauer. 'Αὐροβήνθισιν ὅτι is
an ἁπλος λεγόμενον, for which Blomfield reads ἀνδροκήντας, on
the authority of Ch. 889. Eum. 248. 956. Suppl. 679, and Eur.
Suppl. 553.—ἀλατρόν τευχος: the ἄμφορας ἐναρρό, the opposite
vessel to which was the ἄμφορας ἐλεύ; see Schol. on Aristoph.
Vesp. 89, and compare Eum. 742. Blomfield quotes from Phry-
nichus, Harpocrates. Lex. v. καθισκος: ἵδου, δέχον τὴν ψήφον, ἵ κα-
θισκος δὲ σοι, ὁ μὲν ἀπολύων ὀφεῖ, ὁ δὲ ἀπολείμα τί.
Lycurgus

8 See below, πήδημι βρούσας, v. 795.
Matth. Gr. Gr. §. 408.
9 τι άνδροβήνθισιν. Quid hoc sit, vix
intelligo. Τιμοθῆς est semi-mortuis,
πενθὸς τεκές mortuius, χειμοθῆς τοια
frigore mortuis; οἰκοθῆς [v. 1341.]
πρὸς famine mortuis; άνδροθῆς igitur
debetat valere ab homine mortuis sive
occisus; sed, si vera est lectio, nihil
aliud quam active significare potest,
mortem hominibus inferens, seu mortu
tas. Inque in Blom ein hendationum
άμφοραδίσθης, εὐκαλείς hominibus, prop
pende, qua voce, ut monuit Vir ch.,
Noster delectari videtur. Ch. 827. Eum.
248. 954. Suppl. 672." S. L.

P 4
against Leocr. p. 168. Reisk.: καὶ δυοί καθίσµων κεµένων, τοῦ µὲν προδοσίας, τοῦ δὲ σωτηρίας, τὰς ψήφους φιέρεθαι κ.τ.λ. Ovid Met. xv. 41: Mos erat antiquus niveis atrisque lapillis, His damnare reos, illis absolvere culpa. Tunc quoque sic lata est tristis sententia; et omnis Calculus immitem demittitur ater in urnam.

786. οἷς προσῆκε χεῖρός, there approached the expectation (only) of a hand—no actual hand. The boldness of this expression is sufficiently tempered by the subjoined explanation τὸ πληροµένον, not being filled—"dativus effectum designans; ita ut non impere tur." Well. and Klaus.

788. ὕποι, live, and are mighty; Psalm xxxviii. 19: compare Muagrave on Soph. ÒEd. T. 45, and 481: Antig. 457.

791. ἐπίσει καὶ—inasmuch as we both have wrought for ourselves vindictive snares—instruments, that is, of Divine vengeance: see the note on v. 352, and compare vv. 346-52. Πάγας διηνά, παγίδας: Schol. Heath and Blomfield read ἐπιρκόσαν: see the note on v. 451.

793. διηµάθηναι, has laid even with the ground; see the Scholiast on Hom. II. ix. 589, πόλιν δὲ τε πῦρ ἀμαθέοι: ἀμαθεῖς, ἀμαθὸς τοιε, δὲ Ἀλαχύοις εἰπὶ τὸν διαφθείρειν ψυλῶν τέταχε, περὶ τοῦ Ἀκταιφύος λέγων (Jaculat. fr. 225.) τὸν διηµάθηναι ἀνθρα δεσπότηρν: and compare Eum. 936, καὶ μέγα φονοῦντι ἐχθραῖς ὀργαῖς ἀµαθήναι. Ἡπισκόπος is but another designation of the Grecian monster, to wit, the armed host concealed within the horse, as Klausen explains it, comparing Lucret. i. 470: nec clam durateus Trojanis Pergama partu inflammasset equus nocturno Grajugenerum—but it may be doubted whether πύριον ἀροίς is to be referred to that host, prosiles eis equo, (as he translates it,) ἵπποδεν ἰχθυμένοι, Hom. Odyssey. viii. 515; and not rather to the monster-horse itself, bounding over the Trojan wall (like) a blood-thirsty lion, v. 796, according to that passage of Ennius which he has quoted from Macrobius, vi. 2: nam maximo saltu superavit gravidus armatis equus, qui suo partu ardua perdat Pergama. ἀσπιδοστράφος is the reading of the Neap. MS. in place of ἀσπιδηστράφος, on which Wellauer observes: "de forma ἀσπιδηστράφος dubitans Blomf. ἀσπιδηστράφος mavult, sed non possunt librarii


1 Having sprung (with) a leap: § 408.

795. ἀμφὶ Πλειάδων δόσω, sub Autumni finem; as Blomfield translates, and adds that this constellation rises about forty-four days after the vernal, and sets at about the same interval after the autumnal, equinox. Common opinion, he further tells us, referred the taking of Troy to the beginning of summer; but our Poet, Klausen well suggests, wished to account for the tempest which has been described in vv. 630-51, and see Hesiod, Opp. 617: σὺν Πλειάδων σέλενος δ’ ἔρμον Ὁριὸνος φεύγοντων εἰ ἀπειδέα πόστον, δὴ τὸτε παντοὶς ἀνέμοις δύνασθαι καὶ τότε μερικός νῆμα ἐχειν ἐπὶ οὐσίᾳ πόντῳ. Compare ib. 382.

799. τὰ ̀δ᾽ εἰς τὸ σὺν φράσομαι] Translate: but what you said in reference to your own feeling towards me (vv. 754-8.) I remember, having noted it—or it may be, I remember to have heard, i.e. have not forgotten—and I hold the same opinion, and you have me on your side: then follows a parallel passage to vv. 757-67. Klausen compares Soph. Trach. 814, ἐνυγγοφείς σειώσα τῷ κατηγόρῳ, and 1165, μαστέα κανά, τοῦ πάλαι ἐνυγγορα.

803. καρδίαν προσήμενοι, besetting the heart; Casaubon, Pearson, Grotius, Blomfield, and Scholastic, prefer to read καρδία, as in Pers. 880, τὰδε γὰρ προσήμεναι—but the text may very well be understood of the insidious advances and oft-repeated aggressions of the venom of ill-will. See Matth. Gr. Gr. §. 409. 4. b.

804. πεπαμένῃ, in place of πεπαμένῃ, is the correction of Porson, and of Blomfield, who quotes Ch. 191. Eucl. 177. and Lycothr. 355. ὅσο δὴ κεραίαν ἄφθονον πεπαμένῃ—where Tszetzes: πῶ, τὸ κτώματι, πάσω, πέπακα, πεπαμένῃ. ἔδιν ἐν μ. γραπτόν κἂν οἱ μεταγραφαὶ, οὐκ οἶδ᾽ ὅτι παθόμεθε, δῦο μ. γράφωσι.

807. εἶδος κ. τ. λ.] Translate: From my own experience I would call—for right well do I know it—a mere mirror of friendship⁸, a shadow of a shadow, men that seemed to be exceeding kind to me.

⁸ With this apposition compare below, vv. 865-70.
It is better to arrange this passage thus, with Blomfield and with Klausen; than, with Dindorf and Scholefield, to connect ὅρμλας κάτωπτρον with ἐξεπίσταμαι, whereby the force of εἰδῶλον σκῖας is greatly weakened; or, with Wellauer, to retain the old punctuation, and translate: expertus loqui possum; probe enim scio speciem tantum familiaritatis, umbraque imaginem fuisset eos, qui maxime benevoli videbantur—in which case εἰναι, or rather δίναι, would be wanting after ἐξεπίσταμαι: for δοκεῖν τι εἰναι must not be separated1; see on ν. 757. With εἰδῶλον σκῖας Klausen compares σκῖας διὰρ, Pind. Pyth. viii. 136. εἰδῶλ᾽ ἢ κούφη σκῖα, Soph. A j. 126. κατον οὐ σκῖαν, εἰδῶλον ἁλῶς, Phil. 946. σκῖας εἰδῶλον, Tygro fr. 587, 6.


814. κοινῶς ἄγανας δίνεις, I understand, with Wellauer and Klausen, to mean having instituted a general debate, or contest of opinions, in full assembly3. In illustration of this, Klausen aptly

1 Wellauer appears from the above translation to have viewed this differently.
3 Or it may mean, as the Dublin editor Dr. Kennedy suggests, having appointed public meetings, we will in full assembly consult, &c. See the note on ν. 494: and on the established phrase προτίθειν ἐκκλησίασ, consult Hemsterhuis on Lucian Ne crym. 19. vol. i. p. 482. Hermann on Soph. Antig. 160. “Potest quidem αὐτὸν de verborum certamina dici, sed tum fere semper additur λόγων. Soph. El. 1492, λόγων γὰρ ὑμῖν ἐστιν ἀγαθ. Eur. Androm. 233, εἰς αὐτὸν ἔρχεται λόγων. Itaque h. l. intelligo de ludis solemnni more ob felicem reditum Diis instituendis, de quibus in concione (ἐν ταυτικότεροι) agendum erat.” S. L. The objection may be valid, but the proposed interpretation does not suit the context.
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compares Suppl. 366–9, where we find the sovereignty of Argos again represented as a mixed Monarchy; agreeably to Thucydides’ description of the Heroic age of Greece: πρότερον δὲ ἦσαν ἐπὶ μητέος γέρασι πατρικαὶ βασιλείαι. B. i. c. 13.

816. ὅπως ... μετε] “Vix observarem in re notissima recte se habere futurum mevi, nisi vidissim Stanleium rescribere voluisse mevi.” Noster Suppl. 444. ὅπως δ’ ὁμοιον ἀλή μὴ γενήσεται, δέ κάρτα θύειν. Pr. 68, ὅπως μὴ σαυτῶν ὅσκιες ποτε. Ch. 263, σιγάθ’, ὅπως μὴ πέμπσεται τοι.” S. L. See the note on v. 353.


819. πύμ’ ἀποστρέφαν νόσον, to avert the evil of the disorder: “πύρμαν τρέφαν νόσον vulg., sed νόσον πύρματος nihil est; contra πύρμα νόσου dixit Soph. Philoct. 765. νοσιντων πύρμα, Eur. Suppl. 227. πύρμα ἄπερ, Soph. Aj. 363: palmaria igitur est Porsoni emendatio in Advers. p. 138. ed. Lips. πύμ’ ἀποστρέφαν νόσον, quam non potui non recipere cum Blomf.” This from Wellauer is the highest praise—and worthily is it bestowed. Klausen alone of modern editors has attempted, by a very forced interpretation, to defend the old reading, which is found in all the MSS. and earlier Eds.

821. δείκων πρώτα δεξίωσοµαι] Wellauer, in his Lexicon Aschy-leum, renders δεξίωσοµαι, dextra sublata aliquem solutare; alicui preces fundere—but for the latter meaning he gives no other authority than the passage before us. Hence, as δεξίωσοµαι always signifies I take by the hand, speak kindly to, or welcome, with an

accus. of the person, and sometimes a dative of the thing—see Soph. Electr. 976. Inc. Rhes. 419. Aristoph. Plut. 753. Hesych.: Δεξιότατ’ προσάγεται. Suidas: Δεξιότατ’ αιτιωτικ’ προσάγεται, ξυνο- δοχί, φιλορροικία—δεξιόσωμα here apparently be rendered, with some little license of expression, I will first greet myself with a sight of the gods, or I will first take my welcome at thev hands of the gods: see below, v. 1287, ἐπιζευγμα ταύτα.

826. ἐν χρόνῳ ἀ] The δι annexes here, as it often does, an explanatory sentence, which accounts for οὐκ ἀλοχυνοῦμαι. Translate: for in time shyness, or their hesitation, wears off with people; see the note on v. 213.

832. κληρόνοις πολεμούν, Angl. cross rumours (see on v. 552) is Stanley’s universally received correction of ἡδόνας, the reading of Vettori, and the Neap. MS.: and the evidence of v. 843 is decisive for it.

833. καὶ τῶν μὲν σκέπων, τῶν δ’ — and that one should have come with one misfortune, then another should be the bearer of another still still worse misfortune, announcing them to the family. Hesych: λάσ- κευν. λέγειν, φθέγγεσθαι.

838. ἐπλήθον, abounded: compare Ch. 1057. Soph. ÒEd. C. 377. 930. Trach. 53. Eur. Here. F. 1172. Vettori and the Neap. MS. here again agree in reading ἐπλήθον, multiplied, which Klausen defends, and supplies τῶν βάσατον. Porson, Blomfield, Dindorf, and Wellauer (Lex. Æschyl.) read ἐπλήθον, as the metre requires in Pers. 421, αὖται δὲ νεκρῶν χοιράδες τ’ ἐπλήθον, where most of the older MSS. and Edd. have ἐπλήθον. Maltby, Lex. Gr. in voc., thinks that πληθῶν is scarcely to be found in Greek poetry: see below on v. 1337.

839. τρισάματος τῶν κ. τ. λ.] Translate: truly a second three-bodied Geryon, (three-bodied Geryon the second), in ample measure above, not to mention that below him, might he have boasted of having received a triple cloak of earth; to wit, having died once in each form — i.e. three times for any other man once. With this agrees the interpretation of Klausen, and of Bothe, Voss, and Blomfield, who well defends the application of χθόνος χλαίνα to the grave, from Theognis, 420. καὶ κύλωθεν πόλλην γαϊν ἐφεςάμενον. Simonid. Ep. ev. αὕτη ἐθάληθη οὐκ, Πετρίνη γέν ἐπιστρατεύς. Theocrit. Ep. ix. ὄσειν κείμαι ἐφεςάμενος. Æschylus himself in Anthol. iii. 5.

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Τὸ γὰρ μὴν ὑμῖν οὐκ ἔφθυσσα, ὡς ἔργα ἡμῶν ἡμῖν ἐπικῶνται; Ἀνθ. p. 322. τὸ πλεῖον γὰρ ἐπικῶνται; Χενοπ. Συγγ. vi. 4. 6. κοινῇ γὰρ ἐπικῶνται: and last, but not least, from Hom. II. iii. 57. ἦς καὶ καὶ δύο θεῶν ἔσοντο χρήσις: where see Heyne’s note. Τὸν κάμνα γὰρ οὐ λέγω—I do not mention, or take into account, that vast extent of the earth beneath, of which we are elsewhere told, ὅτι δὲ σάματι γὰς πλούτος ἡμισυγή ὀστάτην τὸν κάμνα γὰρ οὐ λέγω—Theb. 949: compare Ch. 989, Αἰγίσθων γὰρ οὐ λέγω μῦρον. Eur. 866, ἔναντι δ’ ὀδοὺς οὐ λέγω μάχην. Theb. 273, ὅδ’ ἐπὶ Τιμήμων λέγω. Wellauer alone, retaining the old comma after χθονός, translates: posset, tanquam alter Geryon tricorpor, saepius sibi tripex in terra (nec quod sub terra est Geryonis corpus, non dico corpus contigisse gloriam): comparing with πολλῆ, in this sense, πολλάς v. 844. and πολές, Theb. 6: and with οὖ λέγω, I shun, or depurate, as of evil omen, Eur. 866. Soph. Electr. 1467, e’ δ’ ἐπετα νύμοις, οὐ λέγω. This would appear to have been the interpretation also of Schutz; but Schutz reads τὸν κάτω, and includes τρίμοιρων also within the parenthesis.

847. κύρως, potis vel proprius; quem penes est rei cujusvis κύρως (sc. ἡγοῦσα, Ἡσύχ.), dominus—the owner, or holder, or ratified of our mutual pledges of conjugal fidelity; compare Eur. 214, ἡμεῖς τελείαι καὶ Διὸς πιστώματα: also Ch. 658, τοῖς κυρίοις δοματίων. ib. 689, Soph. Aj. 734. Εἰ. C. 288. 1041. 1643. Electr. 919, ἦ δὲ νῦν ὅπως πολλάς ὑπάρξεις κύρως ἡμέρα καλῶν.


850. ἀμφίλεκτα πῆμα, controversial troubles—i.e. the evils of a disputed succession, as explained in what follows—to wit, your risk

on the plains of Troy; and if (the possibility that) popular tumult should form some desperate scheme. Wellauer (Lex. Eschyl. in v.) renders ἄμφιπλεκτα utrinque imminentia; and Klausen interprets it as "mala quae num eventura sint dubitari potest; itaque mala que minantur, etsi non certo instant;" but compare below, v. 1556, ἄμφιπλεκτος δὲ κράτει, and in the parallel case of Eteocles and Polyneices, Soph. Antig. 111, νεκίου ἦς ἄμφιπλογόν: also Eur. Phoen. 500, ἄμφιπλεκτος έρις. Med. 537, ἄμφιπλογόν ὄργας ἀκροαστά τε νείκη. Βούλην καταρρίψειν, which Scholefield also translates "consilium projectum, h. e. cecum et temerarium, iniret," I understand with Blomfield, (who ought surely to have taken the same view of Theb. 1028, καὶ κύκλων βολά), to be but a variation of the established phrase κίνδυνον ἀναβρέψα, on which see Photius and Suidas, and compare Herodot. viii. 50. Thucyd. iv. 85. v. 103. vi. 13. and other authorities given in Blomfield's note on Theb. 1030. And this interpretation, though not free from difficulty, appears to me less forced than that of Schutz and Butler, approved by Wellauer and Klausen, ne senatum diercerent. For, to say nothing of this abrupt and unexamined introduction of the term Βούλη, as applied to an Homeric Council of Elders—Βούλην καταρρίψαι, thus explained, would not be τῶν πιστώτατα λακτίσαι πλην, under which general expression are conveyed the dangers that in case of Agamemnon's death would await his family, and the speaker herself in particular: see v. 851. Wellauer, however, observes: "sub Βούλη illi intelligi videntur, qui absente Agamemnone imperium tenent; iique sunt πιστώτες, si Agamemnon mortuus est. Infinitivum autem λακτίσαι a σύγγνων pendere, perspicuum est."—and this construction of v. 854, whether a comma be inserted or omitted after βποροίας, is certainly much to be preferred to Blomfield's ne consilium iniret, eum qui cecidisset magis conculcandi. It is worth mentioning here, that Abresch proposed to read ὑ καταρρίψειν, which may derive some confirmation from Eum. 26, λαγώ δίκην Πενθέι καταρρέψας μῷον: compare below, v. 1575.

857. κατεσβήκασι, "exauruerunt: quum v. 890 (927), et Theb. 584. κατασβίσει sensu transitivo dictum sit. Intransitiva significatio perfecti usitate est in iis verbis, quorum aer. 2. eandem habet, ut ἔσβη, defect, evasuit." Klaus. Was it in ignorance of this prevailing analogy, that the following attempt at correction was made in

r This reading has the sanction of the Bishop of Lichfield.
the Florentine MS: κατστήηκας. 'Επιστοντι, gushing; compare Eum. 924, ἐπιστόντι βίων τύχας ὀνησίμου γαῖας ἐξακρήβασε φανδρὸν ἀλών σῖλας.

859. τὰς ἄμφι σοι κ. τ. λ.] Translate: weeping throughout the night-watches that were kept on your account, unheeded always—i.e. she took no note of time. Λαμπτηροκία, Wellauer renders by ignium incendendorum observation, and observes "λαμπτηροκία ἄπημλητον non sunt, signa per incuriam non exhibita, quod cum Heathio putat Blomf., sed signa, quae negligebantur, i.e. non incendebantur, quia incendendi causa nondum aderat." But, ingenious as is this interpretation of ἄπημλητον, τὰς ἄμφι σοι λαμπτηρ. are evidently words of a more private and domestic character: compare below ν. 862. Λαμπτηροκία, which is an ἄτοχα λεγόμενον, is literally a holding or keeping up of those λαμπτήρες, night lamps, which were ordinarily extinguished when the family retired to rest; see Suidas: λαμπτήρες οὶ καθαν τῶν ὀλίκων φαίνοντες λύχνου: and compare Ch. 536, πολλοὶ δὲ ἀνήλιοι, ἐκφευράντες σκότος, λαμπτήρες ἐν δόξαις. Soph. Aj. 285, ἄκρας νυκτός, ἤνχυ᾽ ἐστεροί λαμπτήρες οὐκείτ᾽ ἐδού. 'Απημλητος' ῥήλημανος: Hesych and Suidas; 'Ἀπημλήτα' ἄπροοντα, ἵππημανα, ἀφριττοῖς: Etym. M. Blomfield compares Xenoph. Cyrop. v. 49. οὐδένα ἐκὼν ἀπημλήτον παρήλειν, and for the verb τιμεῖν. Eur. Iph. A. 731. Iph. T. 311.

It is surprising that Professor Scholefield should have so utterly overlooked the peculiar collocation of ἄμφι σοι, (with which compare ν. 958. Ch. 507, τῶν ἐκ βυθοῦ κλασμάτων σώζοντες. Eur. Hec. 1267, ὁ Ἐρμῆς μάντις, and Orest. 363, ὁ ναυτίλως μάντις), as to translate: Te propter iugen s per noctes, cum accendebantur lucernae.

NOTES ON THE


863. πεῖνα τοῦ ξυνείδοντος χρόνου, more than the measure of, i.e. more than could possibly happen in, the time that went along with my slumbers, or, with me sleeping. An equally bold expression occurs in Soph. Ο. T. 1082, οί δὲ συγγενεῖς μήνες με μκριὰ καὶ μέγαν διάρκειαν, where Hermann translates οἱ συγγενεῖς μῆνες, (my co-temporary months), qui mecum fuerunt, i.e. vita meae mensae; vita meae cursus ac perpetuas; and compares Eur. Herc. F. 1293, συγγενεῖς δόστρομον ἔν, (unhappy from the hour of his birth), qui perpetuo infelix fuit. Compare also Soph. Ο. Τ. C. 7, χόρον καὶ χόρον μακρός. Phil. 1453, χαϊρ’, ὑ μέλαθρον ζύμφρουρον ἔμοι, and as involving a similar personification of Time, Prom. 981, δέλ’ ἐκδιάκυκτα πάνθ’ ὀγνίσκοντο χρόνος. Soph. El. 781, διὰ’ ὅ προοπταῖον χρόνον διήγε μ’ ἀλλ’ ὡς ἆνθηομήνην. Ο. Τ. C. 609, ὁ παγκόρτης χρόνος. and 617, μυρίας ὄ μηρυμες χρόνος τεκνώνται νύκτας ἡμέρας τ’ ἱσ. 864. ἀνεβήνυφ, properly un lamented; but it occurs in an active sense, as here, in Eum. 912, τὸ τῶν δικαίων τῶν ἀνεβηνυφι χρόνος. If a comma be placed, as in most editions it is, after φερεῖ, ἀνεβήνυφ can only be rendered, as in Blomfield’s Glossary, unsubdued by grief; but Dindorf and Klausen have very properly removed the comma, which served only to interrupt the sentence τῶν ἀνεβηνυφ φερεῖ λέγουσιν ἄν. It is possible, however, that there may be a lurking equivocation here, as we shall find below in vv. 880, 942.

865, &c.] Translate: I will hail my husband here (as) dog of the Home-stand; main-stay of Ship; ground-pillar of lofty Roof; only-begotten child unto a Father—and compare with this last expression the Apostle’s description of “the excellent glory:” καὶ ἐθεασάμεθα τινὶ δόξαν αὐτοῦ, δόξαν ὡς μονογενεὺς παρὰ πατρόν: Joh. i. 14. Σταθμῶν τῶν τῆς θεᾶς παραστατῶν, ὁ μάνδρων, ὁ τῶν ἐδρα ἀναπάνταϊ τις. Hesych. Πρόωνοι, a stay, or fore-stay; ὁ προνταμμένος καλεῖ: Suidas; see Schol. Apoll. Rhod. i. 564: πρόωνοι, τὰ ἕκατέρου μέρους τοῦ ιστίου ἐπὶ τὴν πρώμαν καὶ τὴν πρώμαν εκτείνεμεν

* Compare v. 872.  
\v* Compare v. 588, ὅμως τῶν κόσμον.
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σχέωνα: quoted by Blomfield, who compares Callim. Ep. v. 4. and Hom. II. i. 434. iων θ' ιστοδῆκα πελάσων, προτόνοιοι ύψεινες. Ποδήρας, fitting, or appertaining unto, the feet; see below v. 1565; also reaching to the feet; see Suidas: Ποδήρας ἐώς τῶν ποδῶν χιτῶν: and Eur. Bacch. 833, πέπλοι ποδήρας: and hence reaching to the ground; as here. It is a compound of άρα, as Blomfield has shown, whence also άμαξήρας v. 1017. πισύρης, Ch. 268. λειψής, Pers. 1056. λειψής, Eur. Phen. 1541. τοξήρας, Inc. Rhes. 227. ἐφύρας, Hippocr. p. 13. 6. ed. Basil.

868. καὶ γῆν] The simplest explanation, perhaps, that can be given of this offending καὶ, which Blomfield would get rid of even at the sacrifice of the whole line, is that it connects the two proximate figures—child of his affection unto Father, or unexpected sight of land to Sailors, as coming more immediately under the same category; nay as, in fact, identical. Compare, as illustrative of this use of the copula, Hom. II. viii. 233. Τρῶν ἀθ' ἐκατόν τε διησποιαν τε ἐκατόν ομορθος ς' ἐν πολέμῳ. xix. 147, παραγέχε- μεν, ὡς ἐπιεῖκες, η' ἔχειμε, παρὰ σοι. Eum. 524, τίς . . . ἡ πόλις βροτος θ' ὁμοίας ε' τ' ἀν σέβοι δίκαι; Thucyd. i. 82. διεξέσθαντον ἐτῶν καὶ δῶν καὶ τραίν. Xen. Mem. I. ii. 27. τίς μὲν γάρ αὐλητής, τίς δὲ καὶ καθαριστής κ.τ.λ.

—also, the Latin phrase "unus et alter:" Anglice, one or two.

The same version, nearly, must be given to καὶ—or, again,—if we adopt Klausen's ingenious explanation: "Duplex est harum appellatum, quibus cumulat Agamemnonem, ratio: primo recensentur res tales, quibus omnino opus est, ne damno affiliatur res aliqua; deinde tales, quae in ipso periculo salvo reddunt. Illa sunt utilissima, sed hac etiam latiora; disparantur utraque per καὶ."

w "στύλος ποδήρας. Στύλος et στύλη κατεκτύμ, illud columnam denotat. Στύλος φυλ. dicuntur filii apud Eur. Iph. T. 57, στύλος γὰρ φυλ. εἰπα ποδεκές ἱσορροπεῖς. [compare ib. 50.]. Ποδήρας autem quodvis significat a capite ad pedes, h. e. a summo ad imum, pertingens. Sic ποδήρας δασκός, συγγενες qui totum corpus protegit; στυλί ποδήρας, vestis ad pedes demissa. Itaque h. i. στύλος ποδήρας est columna, lignum quem quod sumnum fastigium percurrit sustinens, a summo fastigio ad terram usque pertingens; columna principalis, qua sublata cetera corruant necessce est. Cui quam aptissime comparetur Agamemnon, satis patet." S. L.


γ Compare below v. 971, καὶ πότερος εὐθύτορον κ.τ.λ.
871. τερπων διά, for a delightful thing it is in every—and therefore, in any—case to have escaped from trouble: τάναγκαίων, quicquid corrigerre est nefas, Hor. Od. I. 24. 20; compare vv. 209. 1005. 1034. Prom. 195. 515. In the next line τοι νῦν is Schutz’s correction of τοίχων: compare v. 865.

873. φόνοις δ’ ἀνίσητα, Absit autem insidia: let no offence be taken at this; for many are the previous ills that we have endured—which may well be thought to balance our present prosperity: compare below v. 890. Νῦν δ’ ἴμοι—here Klausen suggests, we may suppose the speaker to kneel, as intimated below in v. 889.

876. πορθήτροα] Valckenaer, on Eur. Phen. 1518, proposes to read πορθήτροσ, whilst Butler and others understand it of the injurious foot, with which Agamemnon is represented to have overthrown the standing pillar of Troy*. Professor Scholfield’s interpretation, however, has more point: “Meminerit lector Clytemnestram jam partes agere, et ridicula grandiloquentia amorem suum profiteri: conferat autem Aristoph. Equit. 782, κατ’ αὐτόν μαλακός, ὥσα μὴ τρίβῃ τόν ἐν Σαλαμίν.”

877. αἰς ἐπίσταται τέλος, to whom has been assigned as their office, to &c.: compare v. 1169. Ch. 760. γραφεύς τροφεύς τε ταῦτα εἰς ἐπίσταται τέλος. Eum. 743, ὅσοι δικαστῶν τούτο εἰς ἐπίσταται τέλος: and see Arnold on Thucyd. i. 58. 3. The Neapol. MS. has ἐπίσταται τάδε.

880. ἐν δύμω ἀνεπτυτοι] This is so worded, that whilst the speaker means into a home that he does not expect, the hearer may understand into his home, a thing beyond his hopes: see on v. 942. In the next two lines we find another intimation of the same secret purpose, in words which ostensibly refer only to what Agamemnon had said in vv. 813–19.


* “Frigidiusculus est hic versus, adeo ut insitium esse putet Bl.; cui tamen vix accedo, causam enim continet, quapropter Clytemnestra tot cari-
tatis imagines cumulaverit, ideoque vix abesse potest.” S.L.

* Hor. Od. I. 35. 13: Injuriae ne pede prorupserat stantem columnam.
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889. χαμαιπτεὶς βοῶμα, with abject mouthing (cognate accusative); οἱ βάρβαροι γὰρ γυναικεῖα τοῦ βασιλείας εὐφημοῦνται: Schol. Klausen compares Soph. Aj. 1227, τὰ δεινὰ ρήματα χανεῖν.


895. ποδοψηφότρων] ὅπως μεταφορᾶς πέτλων, δέ ό τούτο τόδες ἐκμάστοστες λαμπροτέρους ποιούσιν οἱ τοίτους ἐκπλήνωστες συνεχέσττε. ποδοψηφότρων γὰρ κυρίος τοὺς λέγοντες εἶδον ό τὰ υπὸ τοῦ πόδας ἀπλῶς πέτλας ὁπως εἴρήκε: Schol.—τῶν ποικίλων, gaudery, here and in v. 905, a general term, including the ποικίλα κάλλη of v. 892 (mentioned as εἴματα v. 890, ὄλφυρες v. 915, and πορφύρα v. 926); but used also to designate a particular species of dress: see Theocr. Id. xv. 78, τὰ ποικίλα πράτων ἄθροισαν. Aristoph. Plut. 1199, ἔχουσα δ' εἶθες αὐτή ποικίλα. Hesych.: Ποικίλον ἱμάτιον ξυλαρφίουν. Photius: Ποικίλον τὸ διωνυσικῶν ἱμάτιον (tragicam pallam, Blomf.) οὕτως ἔλεγον.

899. εἰ πάντα δ’ ὅσ πρᾶσσουμ αὐτ] Wellauer, after Hermann on Viger, p. 507. note 303, translates this: οἱ omnia sic perficiere possim, bono animo ero: and compares (1) v. 334 of this play, which is not parallel to the present passage; unless indeed, with Reisig, we were to connect αὐτ with εὐδαρσης ἐγώ (εἰν), (2) Eur. Androm. 771, εἰ το γὰρ ἂν πᾶσχοι τε ἅμιχανοι, ἀλλὰς οὐ σπάνως εἰκονιστάς, where Dindorf very properly omits the ἂν; (3) Eur. Phen. 724 (736), εἰ νυκτός αὐτοῖς προσβάλωμε ἂν ἐκ λόχου, where Dindorf and Porson, with a majority of MSS. and Edd., read προσβάλλομεν. Blomfield, to avoid the conjunction εἰ...ἀυτ, which after Porson he considers
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a solecism, has adopted the reading of the Neapol. MS. ἀνεχθέρειν, and made the whole line expressive of a wish. But Klausen’s observation upon this passage is at once the shortest and the best; “Recte se habet ἀν: si in omnibus ita me habere potero.” Translate: and, for my own part, if I may always—or, if I am likely always to—fare thus, (i.e. as I fare now), I am content: and compare Matth. Gr. Gr. §. 524, 3.


902. εἴδω θεοὶ δείσας ἂν] Wellauer and Klausen read this line interrogatively, (as does Dindorf also,) and connect άν with ἵστω—Did you under the influence of terror make a vow to the gods that you would &c.—but the propriety of this construction may well be questioned; and, comparing v. 932, it seems much more obvious to translate, with Blomfield and Scholefield, Under the influence of terror might you have vowed, or, which amounts to the same thing. You have made a vow to the gods in a moment of terror, it may be, to do this thus! to which lurking sneer—δ’ ἵστω τάδε: compare Hor. Sat. i. 2. 106: positum sic tangere nolit; and see the note on v. 695—Agamemnon very naturally replies, No! if ever man did, well-knowing what I was about, have I uttered this determination. Compare with this use of τέλος, a fixed end, or purpose, Prom. 13. σφώ μὲν ἐντόθι δ’ ἵστ’ τέλος δή. Eu. 544. κύριον μὲν τέλος. Theb. 157. τοι δ’ ἓν τέλος ἐτάγει τέλος; ib. 260. αἰτομικόν μοι κοῦφοι εἶ δοὺς τέλος:

b Compare, however, Matth. Gr. Gr. §. 535. 7: a. referring to which the Br. of Lichfield observes upon this passage: “His ego de causis nihil in textu mutavi; sin aliquid necessario mutandum, pro πράσσομεν &c legerim πράσσομεν exemplo Porsoni ad Pharniss. 736. pro προσβάλομεν &c reponemus proσβάλομεν.”

c Compare the note on v. 533.

d See Matth. Gr. Gr. §. 515. β.
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904. τὶ δ' ἢ δοκήσει σοι] Translate: Why, what would Priam, think you, have done, if he had achieved so much? I think he would very likely have walked on gaudy foot-cloths (v. 895.) The ἢ in each line belongs to the infinitive, ἐφέσα (supplied from v. 902), and βροι: hence every editor after Stanley has restored δοκεί in each, though Vettori and Canter read δοκή, and the Neap. MS. δοκη.

906. αἰσθάνεται] is the correction of Casaubon, Pearson, Pauw, Blomfield, and Scholefield; and of Elmsley on Eur. Heracl. 1598. The same correction also had been made in the Neap. MS., which has αἰσθάνει. Wellauer, Dindorf, and Klausen prefer the old reading αἰσθάθι, which supposes the speaker to be interrupted. The Scholiast observes on μὴ νῦν: καθ' ὀμάλαιῳν ἀναγωνισμένον τὸ νῦν, καὶ ἂν οὖν τόνον, ἦν ἢ ἄνει τούτου, δὴ: see Blomf. on Theb. 228.

907. φήμη ἐπιμέρους] Schol.: ὑπὸ τοῦ ἄλλου φημίζομεν, ὡς καὶ Ἡσίοδος φησι (Ἐργ. ii. 385.) φήμη δ' ἀοτρία πάμπαν ἀπόλλυται, ἡ οὖν πολλοί λαοὶ φημίζουσι, θεὸς νῦ τίς ἢ ὅτι καὶ ἄνη: vox populii, vox Dei; see the note on v. 610.

This and the following lines afford a good specimen of that spirited repartee, which here and there enlivens the stately march of Grecian tragedy; and a free translation may serve to show the use of the little particle γε, in hanging one remark upon another. And yet, it cannot be denied (τοι), the voice of the People has great weight. Yes, but he who is not an object of envy, is not an object of admiration. It surely is not a woman's part to love contention. No, but even defeat becomes the fortunate. Is this, I wonder, (the being defeated,) the mode of winning in a contest that you yourself approve of? Καὶ σὺ—do you, as one τῶν ἄλβων, (compare τῶν εὐθαμάτων v. 1271.)—an argument ad hominem. "Nam tu quoque ejusmodi victoriam anas? i.e. ut vinci ut patriae; nam _tDio ad nihil referri potest, nisi ad τὸ μικᾶτα." Well.

912. κράτος μέντοι, victoriam certe: Anglice, victory however, or

* Compare Thucyd. i. 121. μὲ νίκῃ ναυμαχίας.

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at all events—no matter, that is, of what kind, so that it certainly (τοι) be victory, and nothing else (μετ')—do you voluntarily concede to me. Blomfield and Scholefield read μετ' τοι, which destroys the particular emphasis intended to be thrown upon the word κράτος. Compare Hermann on Viger, p. 490. note 296; and p. 539, notes 337-339.


Πρόδουλον ἐμβασιν πόδον, literally, the servile in-step of my foot, i.e. the things into which my foot steps, and which, as shoes, perform a servile office: compare Eur. Bacch. 740. εἴδες δ' ἐν ἡ πλεύρῃ ἡ δίκηλον ἐμβασιν μιστόμεν' ἄνω τε καὶ κάτω. Herodot. i. 205. γεφύρας τε ξενιγῶν ἐπὶ τοῦ ποταμοῦ, διάβασιν τῷ στρατῷ. Kennedy, who cites these examples, connects the religious scruple of Agamemnon with the purer principle laid down in Exodus iii. 5, and discernible in the ceremonial observances of the Levitical dispensation, ibid. xxx. 19; and in the festa nudipeda, noticed by Tertullian Apolog. c. 40, and said by Josephus Bell. Jud. xi. 15. to have been of Jewish origin. To the same principle he refers that precept of Pythagoras (Jamblich. xxiv. 10.) αὐτόδητος θεό καὶ προσκύνει: and the custom

In v. 907. the emphasis is thrown upon the assertion which ye introduces in connection with the preceding remark. Certa tamen vos populi multum volet: would be Hermann’s translation of it.

6 “Πρόδουλον ἐμβασιν πόδον. Ad ἀρβύλας per appositionem additum, ut vox minus nota per notiores explicari possit; ut in Sept. Theb. 471. δω δὲ παλλὴν, αὐτοῖσι κύκλον λέγων. Πρόδουλον autem, quod vox apud tragois alibi non legitur, pro simplici διόλος ponitur; ut πρόδουλον Pr. V. 781. pro simpl. διόλον ponit, πρόδολος Soph. El. 1429. idem fere quod δῆλος, προκαλύπτων, Med. 1147. προλεῖπεν, Hec. 101. Quod ad mereum spectat sollem ponendi, quod faciabunt accusati, ne sc. strata fadarentur, multa congregis vir doctissimus Th. Gataker Advers. Miscell. ii. 19. Sunt qui arbitrentur ab Agamemnone ideo hoc factum, ut majorem Deorum reverentiam ostendas, sicut Moses apud ardentem rubum Exod. iii. 5: sed re-pugnat contextus, qui potius diligentem patremfamilias exhibet parcentem opibus suis, ac Deorum quidem invicem ob niumum sumptum metuentem, sed non eos, cultoris ritu, hoc tempore aduentem.” S. L.
observed by the Roman matrons, when offering their vows to Vesta, Ovid. Fasti, vi. 397: compare also Seneca, Med. iv. 2. 13. Juvenal Sat. vi. 159. Sueton. Vit. August. ci. 10.

915. σὲ τῶν θεών, *with these things* (δεικτικῶς) ; or we may supply τοῖς ἔμβαταις, which is immediately suggested by the preceding ἔμβασιν, and which we may suppose the poet to have preferred to the feminine σὲ τῶν εἰσὶ, sc. ταῖς ἀφθάριαις, both as the more familiar term, (see in the second quotation from Suidas on τὰς καλούμεναις ἔμβαταις) and to guard against misconstruction arising from the proximity of the feminine substantive ἀλουργῖς, which depends upon ἔμβαινοντα.

Heath however, Schutz, Blomfield, Wellauer, and Klausen read σὲ τῶν θεών, whilst Dindorf retains the old reading σὲ τοῖς δὲ, which, like that of the Florent. MS. καὶ τοῖς δὲ, appears to have originated in the full stop after πῶς, which Dindorf, and Klausen also retains. It is surprising that Blomfield who was the first to remove the full stop, in which he is followed by Wellauer, should not have perceived that, for this very reason, he ought not to have changed βάλεως into βάλη— a change, from which Wellauer very properly dissents. See Matth. Gr. Gr. § 518. 5. Hesych.: 'Ἀλουργίς, πορφυροῦν. 'Ἀλουργοφόλεσ (l. ἀλουργίδες) πορφυρίδες. Suidas: 'Ἀλουργίς πορφυρὰ χλαδίσ. Etym. M. p. 70. 23: 'Ἀλουργίς ἐκ τοῦ ἄλι ἄλι, καὶ τοῦ ἔργου, ἢ ἀπὸ θαλασσίου κόχλου γυναικίνη καὶ ἐγκακώνη, ἢ λευκώνη πορφύρα. καὶ ἀλουργίς, πορφυρία: compare Aristoph. Eq. 967, ἀλουργίδα ἔχουν κατάστατον: Schol. πορφύραν χλανίδα. Chamaeleon in Athen. ix. p. 374. L. καὶ ἐθάρει ἀλουργίδα καὶ κραστεθά χρυσά.

916. τὸν τίς] Translate: test, walking with these on purple cloths, some envy at the sight on the part of the gods should smite me from afar— ἐμματος φθόνος, offence of the eye; or envy conceived by the eye; compare Soph. Antig. 795, βλεφάρων ἵμηρος ἐξεικνύον νύμφαι, the lust of the eye for his beautiful bride, i.e. desire conceived by the eye; and see the note on ν. 452, as also Blomf. Gloss. on Pers. 368. (362.) τὸν θεῶν φθόνον.

917. πολλή γὰρ αἰδώς] Translate: for I am quite ashamed to play the tenderling—sc. σωματοθεόρω, to be one that, as we might say, kills himself with kindness. According to this view σωματοθεόρω expresses generally, in cute curanda nimium operari; to be tender of one's self; to spoil one's self by too much fondling; and so Heath

h Compare below, ν. 921. Eum. 297, καὶ δὲ καὶ πρόσωπων ἀν θεός.
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would seem to have understood it, only that his translation, corpus lustu corrupere, does not sufficiently mark the distinction to be made between ordinary compound verbs, and this extensive class which, formed by means of the auxiliary verb (-ω) from compound nouns, denote I am, or act in, a certain character, and which therefore, though introducing always a complex idea, are, in effect, to be considered as simple verbs—e.g. Hom. Il. iv. 3, νίκαρ ἐφυκότει, poured out nectar, as one would pour out wine; or as cup-bearer, served up nectar; Plutarch’s Life of Alcibiades: κατοικοφόροις τὴν πόλιν, he brought utter ruin upon the home of his country. Klausen, on this principle, translates σωματοφθορέω, perdere, but omits to state from what interpretation of σωματοφθόρος he deduces this simple meaning; and when he adds “σωματοφθορέω ποσίω δικτύν ὑπὲρ ἐφυκότει, Hom. II. iv. 3: cui additur φθείρωνα, ut οἰνών βοηθητικών όμοιας, Theb. 24. cf. v. 976 (1015),” he might seem rather to have adopted Schutz’s conjecture δωματοφθορέω, which Bloomfield in some measure confirms by the analogy of ὀλεθροφορέω, Herodot. i. 196. Plat. Legg. xi. 929. D. and which might be translated, as above, to play the prodigal; to be wasteful, or to waste. Casaubon’s conjecture στραματοφθορέων, although it has had the good fortune to be sanctioned by Stanley, Porson, Butler, and Maltby, will not now obtain much consideration; though in support of the substantive σωματοφθόρος, it must be confessed, we can adduce no higher authority than that of the analogous forms ὀλεθροφόρος, Eur. fr. inc. xlviii. 1. μητροφόρος, Anth. Epigr. ἀδ. 633. πολιτοφόρος, Plat. Legg. ix. 854. C. to which we may add a curious line from Manetho, iv. 232, σωματοφθορούρητος, ἢ ἐμπαλι σωματοφορός.

Vettori, Canter, and the Neap. MS. read τὸσιν—the last with the gloss: ἀνθρα ἄλη, which is worthy of the gloss preceding, σωματοφθορέω (gl. τὸ σώματα φθείρεων τῶν ὑπὸ χείρας) and to this corruption, probably we owe the ν ἐφελκυτικῶν, which Dindorf very properly omits, together with the comma after σωματοφθορέων, for ποσί belongs in part both to the verb and to the participle following.


923. ἕκατερον, picked out, choice, select; compare Eum. 400, τῶν
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925. κατέστραμμα, I am reduced. The Scholist notices a various reading here: κατέστραμμα, ἄλλως καθέσταμα, ἀντὶ τοῦ κατέστραμμαν; which the Neap. MS. wishing apparently to bring nearer to the received text, has κατέστραμμα, with the gloss: ιωσκιβώ, κατέστραμμα.


930. ὅκος δ' ἵσαρχει τῶνδε Πορσον, who first removed the colon
from ἃπαξ to where it now stands, after ἵχεω, was the first also to read οἶκου, in which he has been followed by Schutz, Blomfield, and Dindorf. But this, as Wellauer observes, is an unnecessary change, if we only supply οὖν before ἵχεω, as we find it expressed in Eum. 228, οὖν δὲ ἥχου ὅστις ἵχεω τιμᾶ σέθεν, where ἵχεω serves, as in the present passage, to strengthen and sustain the notion conveyed by the preceding verb: compare Matth. Gr. Gr. § 559, b. Taking οἶκος, therefore, in the sense rather of household, than of family, and referring τῶν to εἰμάτων πορφύρα βεβαμμένων, (unless, indeed, we suppose it, like τῶνθε in v. 915, to be used ἡντικῶς,) we may translate: And there is a houseful of these things for us with permission of the gods, O king, to keep; and what poverty means the family knows not. Klausen translates: suppetidat domus deorum ope, ut earum (vestium) aiquas habeamus: but, in support of this unwonted meaning of ἵχεω, he adduces no better evidence than Soph. Electr. 919, ἢ δὲ νῦν ἰσως πολλῶν ὑπάρξει κύρος ἡμίρα καλῶν.

933. προεκχέστητος, it having been proposed, i.e. (in connection with ἃν εὔχαμεν, I would have vowed) had such a thing been proposed to me in some oracular temple¹. The correction δ' εἰμάτων, for διεμάτων, in v. 932, is due to Canter; and μυχανωμίη, for μυχανωμίης, in v. 934, to Stanley.

934. κόματρα, wages for bringing; Blomfield compares διδάκτα, Theoc. Id. viii. 86. σώστρα, Herodot. i. 118. iv. 9. μήντρα, Thucyd. vi. 27. and Pollux vi. 186: ιατρῷ μὲν σώστρα, τῷ δὲ παιδεύοντι διδάκτα, καὶ τῷ φέροντι κόματρα, καὶ τῷ μηνύοντι μήντρα, καὶ τροφῇ θρήστρα.

935-41. Translate: For, whilst the root exists, abundance of leaves are wont to come to (visit) the house spreading over it a screen from the dog-star Sirius; and when you, the stem of our family tree, have in like manner come to your domestic hearth, on the one hand by so coming you announce (bring with you) warmth in winter; and, again, when Jove (the course of nature) is preparing to bring forth wine out of the sour unripe grape, then only is there a refreshing coolness in the house, when its lord and master is familiar with (frequenting) his home.

In the first of these lines there seems to be an allusion to a

¹ "χρηστηρίον pro substantivo accipi, non pro adjective cum δόμωs jungendo. Itaque verterim: si hoc (redi-
man's spreading vine, or fig tree, or olive tree, as scarcely less familiar to the Greek's conception of Home, than we know it to have been in oriental countries: see 1. Kings iv. 25. Psalm cxxviii. 3. Micah iv. 4. Zech. iii. 10. Σειρίων κυνός—see Hom. II. xxii. 29. Hesiod. Opp. 585. 607. Hesych.: Σειρίων κυνός διήνυς Σοφοκλῆς, (fr. 941.) τῶν ἀστράφων κύων. Δοματίτις, domestic, is the feminine form of δοματίτης, a local noun, as Blomfield justly classes it, comparing Steph. Byzant. v. Χώρα: ἀπὸ τοῦ χώρα, χωρίτης, ὡς ἀπὸ τοῦ έδρα, ἐδρίτης, ἀπόρα ἐσπερίτης: to which he adds Δεμβρίτης, Σταυρείτης, ἀστίτης, Sophoc. in Steph. v. Ἀστυ—ἀσπιτίτης, ibid. v. Ἀσπίς—ἀζίτης, Apoll. Rhod. iv. 1487. τιμιτίτης, Eur. Alcest. 577: and he might also have added πολίτης, ἀπλίτης, ὀρίτης.

Instead of μολὼν in v. 938, Schutz reads δόμος, Blomfield μολόν—and this elegant conjecture has been adopted by Dindorf; but, with Schoefield and Klausen, I follow Wellauer: “nihil mutandum; sensus enim est: quum tu domum redis, rediens (i.e. ipso tuo reditu) estivum furem adfueris: qui sensus quum exprimendus est μολῶν repetendum esset, non poterant non poni genitivi, quanquam ad subjectum referuntur.” To this we may add, that as the words σοῦ μολῶν est establish the first point in the parallel, answering to what was before expressed by βίζεις οὖσα, so σημαίνεις μολῶν κ. τ. λ. complete the comparison set forth in φιλάθλε ἅπα κ. τ. λ.

Again, instead of Ζεύς ὅτι in v. 939, Wellauer and Klausen have adopted Porson's emendation Ζεὺς ὅτι, whilst Blomfield, Dindorf, and Schoefield wholly omit the particle; and, no doubt, it might be omitted without prejudice to the general sense of the passage, but as an archaism, and on the authority not of the earlier Eds. only and MSS. of Æschylus, but of Homer, who makes frequent use of δε...τε, more especially in descriptive comparisons like the present—where the τε serves to accumulate line upon line, like so many finishing touches from the great master's pencil—it may, in the judgment of the present editor, be permitted to stand. Nor will

ι Δοματίτις λατίς, Anglice, one's own fire-side.
κ "σημαίνεις μολῶν. Veniendo. Non omnia placet μολῶν post σοῦ μολῶν, sed nec placet emendationes quas VV. DD. proponebant. οὐδενις μολὸν duriusculum videtur; δόμοι nimirum abscondit a ductu litterarum. S. L.

ι See the Appendix, Note C.

m Compare a similar relic of the Greek of Homer's age, Herodot. iii. 83, ἐν τούτῳ δὲ ὅπερ ἄλλων τῆς ἄρχῆς ἐκ' τε ἐν' οὗδεν ὅμων ἄρχασιν. Thucyd. i. 104, ἐνορμίσθηκαν τῶν τοὺς Ἀκαδεμανονίαν ἄρη φ' τε ἐξαΐσαι εἰ τῆς Πελοποννησίου—where the τε has been universally allowed to stand, though we elsewhere find the same phrase modernised; e.g. Herodot. vii. 148, ἐνι λόγῳ δὲ ταύτῃ τάδε ὑπαγομεν ἐκ' τε στραφηκα τα καὶ ἡγεμόνων τῶν Ἑλλήνων ἔσωσιν. Thucyd. i. 113, ἐπενθάδε τοποθητεύοντες ἐφ' ἅ τούς ἀνδρας κοιμώμενοι. Ibid. 126.
it be without its use, if, on the above principle, it makes the clause \(\delta\rho\alpha\nu\ \delta\varepsilon\ \tau\varepsilon\upsilon\chi\ \Z\epsilon\nu\) an essential part of the sentence preceding; and not, as might at first sight be supposed, and as Blomfield and Scholefield have actually made it, the protasis of a new and distinct sentence, in which the apodosis should commence with \(\tau\omicron\'\ \xi\omicron\nu\). For, lastly, it is to be noted that \(\tau\omicron\'\ \xi\omicron\nu\, \text{now then}—\text{i.e. then and not till, or only then, as above translated}—\text{has no reference to} \delta\rho\alpha\nu, \text{but only to the circumstances expressed in v. 941. It is, in fact, an anacolouthon; for the natural termination of the sentence, as begun, would have been} \psi\upsilon\chi\omicron\ \phi\omicron\epsilon\omicron\iota\sigma\iota\sigsigma\, \text{or} \sigma\nu\mu\alpha\iota\omicron\iota\omicron\iota\sigma\iota\sigsigma\ \mu\omicron\lambda\omicron\omicron\nu.\}

\section*{942. \textit{tèleia}}] Agamemnon is to understand by this, \textit{Patron of Marriage}, as suggested by the words \(\alpha\upsilon\phi\omicron\omicron\upsilon\delta\upsilon\zeta\ell\epsilon\iota\omicron\upsilon\upsilon—\text{on which see Ruhnck, on Timeaus, p. 225. Heyne on Hom. II. ii. 701. Hesych.:} \tau\ell\epsilon\iota\alpha\iota\upsilon\upsilon\upsilon\upsilon\upsilon\zeta\iota\upsilon:—\text{whilst Clytemnestra means, accomplishing, in connection with \(\tau\alpha\zeta\ \iota\omicron\nu\alpha\upsilon\ \iota\omicron\nu\zeta\iota\upsilon\zeta\upsilon\zeta\iota\iota\iota\iota\zeta\iota\iota: \text{compare below v. 1403.} \textit{Z}e\upsilon\zeta\ \tau\ell\epsilon\iota\alpha\iota, \text{Jupiter perfector vel promibus: see Ruhnck, on Diodor. Sic. v. 73: \textit{προναιν} \delta\upsilon \textit{προ\epsilon\iota\nu\pi\omicron\upsilon} \delta\upsilon\zeta\upsilon\upsilon\iota\iota\iota\iota\iota\iota\iota: \textit{D}i\upsilon \ tau\upsilon\zeta\iota\upsilon\nu\iota\iota\iota\iota\iota\iota\iota \textit{και} \textit{H}rr\upsilon \textit{tèleia:} \textit{Suida}, v. \textit{T}êlêia: \textit{H}ρα \textit{T}êlêia \textit{kai} \textit{Z}ê\upsilon\zeta \textit{T}êlêias \textit{etmònto} \eta\upsilon \tau\iota\upsilon \gamma\omicron\omicron\omicron\omicron\omicron\upsilon, \delta\upsilon \textit{prontain} \bupsilon \tau\iota\upsilon \gamma\omicron\omicron\omicron\omicron\omicron\upsilon. \textit{T}êlos \delta\upsilon \delta\upsilon \gamma\omicron\omicron\omicron\omicron. \textit{D}i\upsilon \textit{kai} \textit{P}rò\textit{têlêia (v. 65.):} \textit{ekalêito} \eta\upsilon \textit{theia}, \delta\upsilon \textit{pro} \tau\iota\upsilon \gamma\omicron\omicron\omicron\omicron\omicron\omicron \gamma\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron. \textit{Compare Eur. 214,} \textit{H}ρα \textit{tèleias} \textit{kai} \textit{D}w\upsilon \textit{piotômas: fr. 319,} \textit{H}ρα \textit{tèleia, Zê\upsilon\zeta \epsilon\iota\nu\alpha\iota \dual\upsilon\iota\alpha\rbar. \textit{Virg. Aen. iv. 166. \textit{Ov.} Heroid. vi. 43.}}

\section*{944. \textit{τάπτε} μου κ. τ. λ. Why, I wonder, is there a vision flitting before me, here immovably seated in front of my foreboding heart, and why does my Muse, unbidden, unengaged, play the Diviner's part? and why not spit away these evil omens like so many unmeaning dreams, and—re-assure myself, or some such phrase, we might have expected to follow; but the construction is changed for—cheerful confidence take its accustomed seat in my soul? so that \(\textit{ἀποττώνας, I having abominated, stands as a nominatus pendens, in apposition with what the conclusion of the sentence was intended to express.} \textit{It is not necessary, therefore, with the Neap. MS. and Klausen to read} \textit{ἀποττώνας, or with Porson, Blomfield, and Dindorf, to adopt Casaubon's conjecture} \textit{ἀποττώνας.} \textit{Προστατήριος is properly applied to the statue of a tutelary deity; e.g. Diana, Theb. 449, προστατήριος 'Αρέμιδος εὔνοιαστι (with which}}

\footnote{Compare Shakesp., \textit{Romeo and Juliet}, Act v. Sc. 1. \textit{If I may trust the flattering eye of sleep, My dreams pre-} \textit{sage some joyful news at hand: My bosom's lord sits lightly on his throne}}. \textit{And all this day an unaccustomed spirit} \textit{Lifts me above the ground with cheerful thoughts.}}

\footnote{Compare the note on v. 275.}
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compare Soph. (Ed. T. 161), and Apollo Agyeiis, Soph. Electr. 637, Φοίβε προστατηρεῖ, where the Scholiast: ὅτι ἐπὶ τῶν θυρῶν ἱδρυται: and so also Hesych. and Phot. Lex: ὅτι ἐπὶ τῶν θυρῶν αὐτῶν ἱδρύνοντο. Ἀμαρσθο, acting gratuitously; and hence, it may be, discharging a thankless office; as in Ch. 733, λύπη ἀμαρσθο ἐστι σοι ξενοπρόσω. Euripides uses the adverb ἄμεθι, gratis, fr. 89, 4. λαβεῖν ἀμαρσθέ: also, in the sense of impune, Troad. 409, ὡς τῶν ἁμαρσθή—where Dindorf reads, as in v. 329 of this play, οὐκ ἄμαρσθε κ. τ. λ. In v. 950, ἐκεῖ, seats itself, is Casaubon's correction of ἐκεῖ. See Buttman's Irregular Greek verbs, p. 129.

951. χρόνος δ' ἐπεις, sc. ἐντέω, ἐπει κ. τ. λ.—compare τῶν (ἐντέω) ἔτε, now's the time, Theb. 705. Suppl. 630, and see Hermann on Soph. Aj. 789. Translate: for it's a great while since, with cables all imbedded in the sandy shore, the naval host wasted its freshness, at the time when it had set out with the intention of dropping anchor under the walls of Troy—such appears to be the full force of the words ἐν' ἰλιομ ἄρρο, had taken a spring for, i.e. had sprung, so as to come down under Ilium; instead of which we might have expected, as Casaubon actually proposed to read, ἐν' ἰλιον, had arisen against Ilium. In v. 952 the common reading ἐνεμβάλοις is justly repudiated by Schneider. Gr. Lex., Hermann, Wellauer, and Klausen as a "vox nihilii." The word ἐμβάλων, in the sense of a bolt or pin p, is found in Eur. Ph. 114, ἀρα πώλαι κλήθροι χαλκάθερ' ἐμβάλον τε λαυδέαν ἀρφιὸνος ὄργανον πείχευεν ἡμοσταῖ, and in the sense of a joist or architrave, Bacch. 590, ἧτο τε λάυτα κίοσων ἐμβάλα διάσθαμα τάδε: whence we might with Stanley and others read ἐν ἐμβάλοις, but Aeschylus appears to have preferred the other form, even where, as in Pers. 415, ἐμβάλων, in its most familiar sense of heaks, might at first sight have been expected: compare Thucyd. ii. 76. τό προέχει τῆς ἐμβάλης, the head of the hattering-ram; and vii. 40. τῶν ἐμβαλῶν τῆς παρακείμην—though Bekker, Haack, and Dobree prefer there to read ἐμβαλών, in vii. 36. Hence, and more especially if with Wellauer, improving upon Tyrwhitt's conjecture ἀκτάς, we read ἀκτὰς—as the sense, to say nothing of the ἀκτὰς λεγομένων, ἀκτὰς q, would seem to compel us to do—we must either

p Suidas has 'Ἐμβάλων' μογλολ, ἀκατάλληλον, ἐν Ἐπιθηρέα. (Anthol. Pal. vi. 236) ἐμβάλων χαλκοπυρία, φυλάλων τεῖχεν ἐνθ. Ἀρσιστιφαίος ἐμβάλον τε φαιν' χρυσάτων ἔχειν αὐτών. Pollux mentions it in the sense of a linch-pin; and in Theophratus, Hist. Plant. it occurs as an horticultural instrument, a dibble.

q 'Ἀκτᾶς, cujus loco Flor. ἀκτὰς habet, non alibi existat, et quamquam cum Both. et Blomf. in ἀκτῶν muta-
adopt Casaubon's correction εἰν ἐμβολαίς, and translate as Wellauer proposes, together with the cables' fastenings in the sandy shore—to wit, of Aulis; compare vv. 184–90;—or with Schneider, Hermann, and Klausen read ἐμβολαίς. And this I have preferred, on account of the confirmation which it derives from Pers. 396, εἴη δὲ κύσις ἦς διδός ἐνεμβολή ἔσωσαν ἄλοιβ βρόχων, with simultaneous dipping of each plashing oar—following which, as my best guide in the interpretation of a doubtful and difficult passage, I have ventured upon the free translation already submitted to the student: compare Hom. II. i. 436, ἐκ δὲ εἴη ἄλοιβ, κατὰ δὲ προμηθείον ἔφεραν.

958. τὸν δ’ ἄνευ λύρας, But still my mind keeps singing the sad dirge of the Fury &c.—see the note on v. 626, and with the construction of the article, for which the common reading was τὸν’, compare v. 859. Ὅμως is Stanley's correction of ὅμως, and Ἐρμόνδας Porson's correction of Ἐρμόνδας—the readings of Vettori, and Canter, and the Neap. MS. Τὸν ἄνευ λύρας, unaaccompanied by the lyre, mournful, rather than unmusical, discordant; see Valckenier on Eur. Ph. 1034 (1028) ἄλοιβ ἄμφι μοῦσαν ἄλοιβάντας τ’ Ἐρμόνδας, and compare Soph. Οἰ. Λ. 1222. Μοῖρ’ ἀνιμάναιος, ἄλοιβο, ἄχορος. Eur. Hel. 185, ἄλοιβον ἔλεγον, Iph. Τ. 146.

963. πρὸς ἐνδικοῖς φρεσκ’ τελεσφόροις] Scholefield translates ad mentem justa quidem volentem, sed exitum timorum habituram—but τελεσφόροις is not opposed, but added as an epexegetes, to ἐνδικοῖς. Translate: my heart, I say, whirled about amid thoughts justly-enter- tained, as (or, and) it might have been with τε] tending to sure accomplishment*: and with this frequent use of ἐνδικοῖς, well-founded, just or reasonable, compare Ch. 330, γός ἐνδικοῖς. Eum. 135, ἐνδικοῖς ἐνέδω. Theb. 673, τίς ἄλοιβ μάλλον ἐνδικότερος; Suppl. 590, τίν’ ἐν θεῶν ἐνδικοτέρους κεκλομάν εἰλόγως εἰ’ ἔργος; Soph. Οἰ. Τ. 1420, τίς μοι φανείται πίστις ἐνδικοῖς; and 1014, πρὸς διες οὐδὲν τρέμων. In v. 962. οὕτω is Casaubon's correction of οὕτωι: and κεὰρ follows in apposition with σωλόγχα, as Klausen has well explained: "κεὰρ. κεὰρ, minime nominativi absoluti, sed appositione additum est κεὰρ

veris, non video quid sint φάμματα ἑκατοντα."

Well. "Quid sint φάμματα ἑκατοντα nescire se profitteret Wellauer. Mihi quidem videtur esse naves in arenoso litoris Argolidis dispositae, antequam ad Trojanum profiscereetur exercitus." S. I.

ἡ" ἐνεμβολή, Sic dedimus post Schneider. ἐμβολὴ enim est in primaria significatio injectio; ἐμβολος, rostrum navis. ἐνεμβολος, Stanl." S. I.

α̑ς τελεσφόροις, having an end; in the same sense in which it is said in St. Luke, xxii. 37: καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει.
vocí σπλάγχνα, ei cujus amplior est sensus, ea quæ disertiæ rem exprimit. Neque enim apti poterat σπλάγχνα κυκλούμενα, quia displiecit imago viscerum circumcactorum: hec dicuntur κελαμονυσθαι (Ch. 413.) vel tale quid." He then compares Hom. II. viii. 48. xiv. 227.

965. εἶχομαι δὲ τάδ' εξ' εμᾶς] The common reading of this line is εἶχομαι δ' ἀπ' ἐμᾶς τι, which Wellauer, Dindorf, and Klausen have allowed to stand as corrupt, whilst others have very slightly improved it by proposing τιν', or τάδ', in place of τι. Blomfield alone, on the authority of the Florentine MS. which, omitting τι, has εἶχομαι δ' εξ' εμᾶς, has restored the line to something like agreement with v. 953, by editing εἶχομαι τάδ' εξ' εμᾶς: and this agreement the present Editor has endeavoured to render more exact, by inserting two more letters which, on account of the similarity of termination in εἶχομαι δ' and εἶχομαι δὲ τάδ', may easily have been omitted through an oversight in copying. If this last reading be approved, it may possibly account for the resolution of ἀκ. into ἀκε., for the sake of uniformity in the Strophe; as this corruption, again, when received into the Edd., may itself have suggested another; the substitution, namely, of ἀπ' εμᾶς for εξ' εί, in the mutilated line εἶχομαι δ' εξ' εί., to which some other word, most probably ἔτι, appears to have been added, to make it of the requisite length. Heath and others, who have substituted παρόψεων in place of παράθεσιν in v. 953, leave the present line, of course, untouched. Ψόθη in v. 966 is H. Stephen's correction of ψόθη: compare below v. 1052, καὶ τάδ' οὐκ ἔρεις ψόθη.

968. μᾶλα γε τοι κ. τ. λ. ] Translate: Doubtless, in every sense of the word (μᾶλα γε), is the limit of the fulness of health and wealth an insatiable limit: for—it cannot rest until it has been pushed to the utmost extreme, and, as extremes meet—disease presses close upon it as a next-door neighbour—such appears to be the general purport of this passage, in the interpretation and arrangement of which hardly any two editors are agreed. The commonly received reading of v. 968, is μᾶλα γάρ τοι τὰς π. β., which would seem to be

one correction of a mutilated line (compare v. 983), as the reading of the Neapol. MS.: μαλα γε (γαρ superscribed) τοι δη τας π. manifestly is another. I have therefore, according to the suggestion of Wellauer, adopted γε as the original reading, and introduced the article τοι, which he thinks may have been merged in the τοι preceding; so that the line is now a double dochmiae, answering to the antistroph, (the penultima of ἐγείλασι being shortened, as in Ἀργιείων v. 190); and the construction is, as indicated in the translation, μαλα γε τοι τὸ τ. π. ν. (τίρμα ἐστὶν) α. τ. In the arrangement of the next verse (Anap. Dim.) two syllables have been generally thought to be lost after γαρ, where Blomsfield accordingly suggests the word δεί, and Klausen δομος: but the metre, and the sense alike, would lead us rather to suppose some such word as ἓν wanting after ἀνθρωπον: and in this supposition the present Editor rejoices to find himself confirmed by the authority of the learned Bp. of Lichfield, whose MS. note on this line is: "ἀνθρωπον εἰ τερμα, sic dedimus, quia deest vocabula, e. g. πως vel δη, vel ἐγὼ, vel ἓν: in Stanl. nullum defectus signum apponitur." Among these suggestions the most plausible perhaps is δη—not only because it would bring the line into the most exact agreement with the Antistroph, but because it might most easily be lost, or even purposely omitted after the particles preceding, and because we actually find it in the Neapol. MS., thrust up, as we have seen, into the line above, in order to make v. 969 a Parecmiac like v. 984, where the same MS., omitting ἀν πάλιν, reads προπήροισ ἀνάφοις μέλαν αἷμα | τις τ' ἄγαλμασιν ἐπαιδέων.

972. The lacuna in this passage, of which the Antistroph apprises us, has been placed between the words ἐπαινοει and ἐπαινοεὶ by every modern editor but Klausen, who, being unwilling to detach ἐπαινοει from v. 973, where both the sense and the corresponding word ἐπαινοεῖ in v. 988, would seem to call for it, supposes a whole line, corresponding to v. 986, to have been lost after v. 976. No line, however, can be supposed more exactly to correspond with οὗτος τῶν ὅρθοδοχών, than καὶ πότιμος εὐθυποτῶν as it stands in all

v The probable object of this correction was to reduce the line to an Anapaestic form, and so far it is an argument for the present arrangement of vv. 969, 970. Blomsfield and Scholfield, after Burney, make the 3rd line of this Strophe a Dactylic hexameter; but the commencement of a new metre in v. 971. (as again in v. 974) is not without its use in preparing the hearer, or reader, for a new and distinct illustration of the subject in that and the two following lines.
the Edd. The present editor, therefore, has adopted a middle course, and exhibited the passage as he conceives it may have caught the eye of a transcriber, who has thereby accidentally entailed upon the Edd. of Æschylus a loss, equivalent to that of a whole line, of which the earlier editors, including Stanley, appear not to have been at all aware. "Ερμα, scopus submarinus; Blomf.: who quotes Eum. 564, τὸν πρὶν ἄλμον ἔρματι προσβαλὼν ὄλκας. Ἀνακ. in Hesych. in v. ἄσιμων ὑπέρ ἔρματων φορέωμαι. Herodot. vii. 185. Harpocrat. and Phot. Lex. (as corrected by him) ἔρματα ἀ ὀφαλος πετερ. Suidas has "Ἐρμα: λίθος μέγας: ἔρμαν ὀφαλος πετερα. Ἀντι- φων, καὶ Ἀνακρέων, καὶ Ἄριστοφάνης: decidere jactu Cæpit eum ventis....Jactatur rerum utilium pars maxima; sed nec Damna levant.

974. "τὸ μὲν, utum e multis ejiciens pro reliquis. Ad hoc τὸ μὲν respectit τὸ δὲ v. 944 (983.), adjective positum, quum substantive dictum sit τὸ μὲν." Klaus. This interpretation of πρὶν, in front or rather in lieu of—i. e. as a composition for; compare Juv. Sat. xii. 33—52—is greatly to be preferred to that which supposes it to be separated by thesis from βαλὼν, (the meaning of which is sufficiently explained by the addition of σφ. ἀπ’ εὐφέρτου), and it has the further advantage of making the corresponding part of the opposite picture, προσάρσου άφρος v. 984 (which might at first sight appear to have been needlessly introduced) more uniform and exact: compare the note on v. 1135. On v. 977, Klausen has well observed: "Logicum hujus sententiae subjectum est δεκόνος βα- λών, et proprie dicendum erat οὐκ ἔδωκε δόμον. quia vero hoc nun- quam ex ejus δεκόνος vel consilio vel vi profiscici potest, pro activa structura intransitivam elegit poeta, postea voce ἐπόντες ad activam rediturus." It is to be noted, however, that the nominative to ἐπόντες is δόμος, which we must not with Klausen understand too literally of the ship, but rather of the thing signified, from which, as usual in such cases, transition is made to the sign, or figure, in the words that follow—not buried its hold under water: compare Thucyd. i. 50. τὰ σκάφη μὲν οὖν ἔδιχθον ἀνδρωμένον τῶν νεών ἀς καταδύ- σεων where see Arnold’s note. With the construction of the sentence δεκόνος βαλών κ. τ. λ., Blomfield compares Theb. 681, άφρον δ’ ὀμαίμους θάνατος ἀδ’ αὐτοκόπου, οὐκ ἴστι γῆς τούδε τοῦ μάσσατος. Suppl. 446, καὶ γλώσσα τοξεύσασα μὴ τὰ καίμα, γένοιτο μῆνιν μύθου ἀν θελετήριον, and Matth. Gr. Gr. §. 562, 1.—and with the sense of the
passage, Theb. 769, πρόσπρωμα δ' ἐκεῖλαν φέρει ἄνδρων ἀλφηστάν τοὺς ἀγαθοὺς παρακώθεις.

980. πολλαὶ τοῖς δόσεις.] Translate, often, doubtless—and compare νν. 700. 844. Theb. 6. Ἐφεκτέλης δὲ εἰς πολὺς κατὰ πτῶλης ὕμνοις ὑπ' ἀστῶν. Ἀμφιλαφῆς, ample enough to fill both hands; see Ruhnk. on Timeaus, Lex. Plat.: ἀμφιλαφῆς πολύ καὶ ὄφθαλμοι. ἑστὶ δ' ὅτι καὶ ἀμφίσκιον: Hesych.: ἀμφιλαφῆς πολύ, διαφέλες: Suidas: ἀμφιλαφής: μεγάλη, οἴον ἀμφιλαφής, ὅτι ἀμφισκιάς χερῶν λαμβάνοντας αὐτής ἐστιν. Ἐπέτειος, annuus; or rather, in this place, in annum durans» (supplying the whole year round); as Blomfield translates it, comparing Herodot. iv. 26. ὥσπερ μεγάλα ἐπετείους ἐνιστελλόμενος. to which add Hom. Odys. vii. 99. ἐπιστανόν γὰρ ἑσθενον. ibid. 117. τῶν δὲ πάντων καρπῶν ἁπλωτυν, οὐδ' ἐπιστέιτε κεῖματος, οὐδ' ἐρευς, ἐπετήσως. Νῦν αἵλεσαν χώσου ἱγον καθίστησαν. Schol. “Aoristos posuit, quia haec omnia pro re gesta ut exemplum protulit poetae.” Klaus.

983. τὸ δ' ἐπὶ γὰρ ἄπαξ πεσοῦν θ., is Porson’s emendation of this line, approved by Wellauer and Klausen, who ingeniously enough account for the corrupt reading πεσόνθ' ἄπαξ, by supposing πεσοῦν to have been accidentally transposed together with the initial letter of διασαιρων, which, they therefore argue, must have originally stood next to it. Compare a parallel passage Eum. 645–9. ending with των ἐπιθέσεων οὐκ ἐποίησεν πατὴρ. Prom. 173. μελετέουσι πεσοῦν ἐπαιδεύσων: below, ν. 1387. ἐπιθέσεων Ἐρημίων ἀημάτων. Soph. Aj. 582, οὗ πρὸς ἅτρού σοφοῦ θερήναν ἐπόδας πρὸς τοιῶν πέραν. Blomfield quotes Hom. Od. xix. 457. ἐπατείας δ' ἡ οἰκεία κελαίνων ἐσχέθην: where the Scholiast observes: ἄττοιον ὅτι ἀρχοι ἑστρέφεται ἡ διὰ τῆς ἐπατείας ἐπειδή ἑπατεία, ὅτε καὶ Πηνόμος ἐπὶ τοῦ Ἀσκληπίου μαλακαις ἐπατείαις λέγει.

986. τὸν ὄρθοδαχ, him that knew the right way to, &c. vis. Escolapius; see Pind. Pyth. iii. 97–104. “Hujusmodi compositis delectatur Eschylus: ὄρθοδοχος, Prom. 18. ὄρθοστάθην, ibid. 32. ὄρθοδοχος, Eum. 963. ὄρθοδοχος, ibid. 994. ὄρθοδοχους, Ch. 32. ὄρθοδοχος Ag. 700. ὄρθοδωτεια, ibid. 1215.” S.L.

988. ζεῦς ιδέαν τὴν ἐπαναλεγμ. VII Vulgo aet' ἐπανασεβ. Illud aet' nemo explicavit nisi Bothius per vicissim, quia læsus Jupiter læserit Escolapium. At neque hic Jovem læsit, sed Orcum; neque omnino commoda ejus vocis ratio reperiri potest. Adversatur etiam metro, w Eς ὀλίγων ἐπετείον, εὐελισ ἐπετείος, εὐελιστίος, ex anno in annum, solemnis. nunis, h. e. ex anno provenit; vel potius, quotannis: nam etios est annus, S. L.
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quod brevem requirit syllabam, si recte junximus strophae v. 934. (973), id quod probatur responsione syllabarum ἐπαυνεῖν et ἐπαυνεῖν, ut ἀλμαῖνεσσαν et ἀλι' ἀντλάωσαν v. 651. (677.) et 664. (693.); νωσαύνερ τοι καλύφησαν v. 647. (673.) et 660. (689.). Itaque legendum censeo ἄναπαυνεῖν, cohibuit, coercuit:” Klausen—who refers to Schneider’s Lexicon in defence of this use of ἄναπαυνεῖν, he put to rest, i.e. to death, and compares ἐκουάδμη Soph. El. 509, to which he might also have added ἐκωάζει, Ed. T. 961. It is impossible, however, that we should follow Klausen in his translation of the whole sentence: “neque cunctanter eum, qui mortuis vitam restituere scivit, cohibuit Jupiter.” If, therefore, we agree with him in ejecting κατ’ on account of the metre, we are no less constrained with Hermann and others to introduce κατ’, as indispensable to the sense; which, if we understand ἄπλως—as Blomfield well explains this kind of ἀποστοφίσθης, comparing Prom. 983. Soph. Ed. T. 82, 318. Æd. C. 98, 146. El. 323. Eur. Iph. T. 1201. Iph. A. 1256. Aristoph. Plut. 427. Valcken. on Herodot. p. 469—will be: No one! nor, were it otherwise—i.e. as Wellauer translates, were it the will of Heaven that the dead should rise again—would Jupiter &c. The only remaining difficulty will then be in the words ἐν’ ἐκλαβεία γε, for which Hermann on the mere authority of the Scholiast’s explanation: τὸν Ἀσκληπιον γὰρ ἐκεραύνωσεν ἀναστήσαντα τὸν Ἰππόλυτον, ὅστε μὴ βλαβήναι, proposed to read ἐν’ ἀβλαβεία—this, which is the actual reading of the Neapol. MS., has been adopted by Blomfield and Wellauer, who agree in connecting these words with ἄντικει, though Blomfield only has ventured to place them in v. 987. This construction, however, as well as the sense which Wellauer elicits from it—neque Jupiter eum, qui rem bene perspectam habet (Æsculapium) prohibuisset, quominus mortuorum aliqueum ad integritatem reduceret—is so very forced, and the interlinear gloss: γε (videlicet), which has crept into the text of the older Edd. and is found in the Neapol. but not in the Florent. MS., so much more obviously connects them with the main action of the sentence, that whether we retain ἐν’ ἐκλαβεία, or admit the correction ἐν’ ἀβλαβεία, we shall in either case do well to translate, according to Prof. Schoefield’s interpretation of the Scholium: ὅστε μὴ βλαβήναι, pre cautione, Angl. as a precaution—to wit, that the law of mortality might not be infringed.

989. κὰ τε ἐν ἐκεραύνεια κ. τ. Λ.] Klausen’s translation of this obscure sentence, on which most commentators are silent, is: nisi fines
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a diis præscripti me cohibuissent, ne fines meos ultra proferrem, sane hac palam professus esset: to which he adds: "µoípa, sors cuique assignata. Hanc distribuunt dii certis finibus circumscripsum, quos ultra proferre nemini licet. Quibus quum ratio reddatur, cur nihil de his curis regi dixerit chorus, non potest hac sors certis circumscripsum finibus ad quenquam referri, nisi ad chorum. Hic e finibus egressus esset, quos ei assignaverunt superi, si haec professus esset:" —all which, though more ingenious, is not more satisfactory than Scholefeld’s meagre interpretation of the text: Quod nisi fatum a Diis constitutum prohibuisset aliud fatum, quo minus opem ferret, ego tulissem, et cor linguam prevertens haec effudisset.

Adhering more closely then, than these learned editors have done, to what the student will in general find to be his safest guide, the writer’s own collocation of his words, we shall see that there is an opposition intended between that τεταγμένη µoípa fixed Fate or Destiny, to which (see Prom. 514–18.) the Father of gods and men himself was thought to be subject, and the same µoípa, as in a lower and more limited sense administered by the gods — with which interpretation of the words ἐκ θεῶν, compare below v. 1441. ἐκ γυναικῶν. v. 1467. ἐκ χερὸς, Ch. 286. τὸ γὰρ σκοτειῶν τῶν ἐνεργῶν βέλως ἐκ προστροπαίων ἐν γείνῃ πεπτωκότων. Eur. Hipp. 532. τὸ τὰς Ἀφροδίτας (βέλος) ἵρσιν ἐκ χερῶν Ἕρων, ὃ Δίως παίσ: to which we may add, as recognising no less distinctly, than the present passage, the existence of an Originating and Designing, together with an Administering and Executive Power, Eum. 391. ἐμὸν κλῖνον θεῷν τὸν µοιρόκρατον ἐκ θεῶν δοθήντα τίλεων. Translate therefore: But if unalterable Fate had not restrained fate in the hands of the gods, i.e. the power of the gods, that it should lend no assistance—and understand the allusion to be to the very remarkable silence of the Oracles, of Calchas, &c. &c., respecting the fate of Agamemnon on his return home; in consequence of which the Chorus is discouraged from giving vent to, or in any way acting upon their suspicions.

996. ἐκόλαυστενεῖσεν, to work out, to unravel. "Metaphora sumpta

x It is a satisfaction to the editor to find that the Bp. of Lichfield has made very nearly the same distinction, although his general interpretation of the passage is different. "Μoípa τεταγμένa de fato quidem ipso, µoípa de futuro eventu divinitus constituto intelligo; ut sit sensus, Nisi vero fatum prohibuisset me de futuro rerum eventu divinitus consti-
e τολύτη, sc. glomo lane, quam qui conglomerant, τολυπεϊν dicuntur, ut apud Homerus Penelope, Od. T. 137; unde ἐκτολυπεῖν est expedire, evolvere; sed et tullupēn idem aliquando significat, (est enim a τέλω), Od. Ω. 95. ἐπεὶ πόλεμον τολυπεῖσα, quo in sensu nos quoque, eadem metaphora servata, vernacular diciturus to wind up the war, to wind up an affair, cum de beli aut negotii cujusvis fine loquimur. Ὄρμην πάνθος τολυπεῖσα, dicit auctor Rhesi v. 744. pro conglomerare. “S. L. Add in this latter sense Hom. II. xiv. 86. τολυπεῖν ἀργαλέως πολέμους. xxiv. 7. ὁπότα τολυπεῖσα σὺν αὐτῷ καὶ πάθει ἀλγεία, where Eustath.: ἢ τολύπη, ἑρίων σφαῖρα ὃθεν τὸ τὰ τὸ πολλὰ εἰς τέλος ἐν συνεκφαλαίοις, τολυπεῖν λέγεται: in the former, Hesiod. Sent. 44. χαλεπών πάνων ἐκτολυπεῖσα, whence Hesych.: ἐκτολυπεῖσας τελείωσαι. Suidas: ἐκτολυπεῖσας ἐργασάμενος, καὶ ἐκτολυπεῖσαν τελείωσαι. 997. ἐκπυρωμένοις φρένος, my mind being in a flame; compare Theb. 289. μέριμναι ὡσπροούσι τάρβοις. Eur. El. 1121. ὡσπρεῖς νείψα νεά. Etym. M. p. 413. 5. ὡσπρεῖς κυρίω τούς ἀνθρώπους φυσάρ. Phot. and Suid. ὡσπρια (Hesych. ὡσπραι) φωνητήρες, ὅθεν οἱ χαλ- κεῖς τὸ πόρο φυσάωσι. 998. εἰσα κομίζου καὶ σὺ] Translate: In with you! you too—: “sensu vere medio, non sine contumelia dicitur, ut nos Anglice dicimus, take yourself off. Prom. 392. στῆλον (asso with you), κομίζου, σαζε τὸν παρόντα νοῦν. Suppl. 949. κομίζου δ’ ὃς τάχιστν ἐπὶ ἀμαίνατον. Nec prætercedundum est poëta artificio in conccinmanda Clytæmnestrae persona, quæ jam in scenam reedit, postquam Agamemnonem in domum super tapetes duxisset, eoque absentem animi sui superbiam manifestius prodict.” S. L. 999. ἀμφίτορος, might be connected with ἄθρηκε, and rendered, as Wellauer explains it from v. 1006, not unkindly towards you, (to wit) in that he has given you ἄρχαιοπλοῦτους διεσποράς—but it much more naturally connects itself with δύμων κακονόν ἐναι χρωμίζων: since Jupiter hath decreed that you, all anger being dropped between us, should be a partaker with the family (see Matth. Gr. Gr. §. 385. 1.) in religious ablutions—to refuse a participation in which we know from Soph. Æd. T. 240. to have been one of the strongest possible indications of anger and hostility. This is also Klausen’s interpretation, who compares Suppl. 975. ἤν τ’ ἐκδελεα καὶ ἀμφίτορ βίζει λαὸν ἐν χώρῃ τάπεσθε, φίλαι δύμικες, and whose admirable commentary upon the following line is here subjoined at length: οὐκ ἦν ἡμῖν πλέον ἔτι παύειν αὐτόν να. T Add Pharn. 1636. κόμιζε σωτήρε, ἀντιγόνη, δύμων ἐστώ.
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``κοινωνία χερσίδων. Ιτα τοία δὲ χερνυσ φρατόρων προσδέχεται; Eum. 656. ubi precedit poioi baiwdox chrēmeow τοις δημοιοι: Soph. ΟEd. T. 240. μην ἐν θεοιν ἐλεύθεροι μηνε δήμως κουλν ποιησχαι, μητε χερσίΔως νικευον. Vides ubique hanc aquam, quam manus lavantar, jungi cum rebus sacris ad aram pertinentibus; itaque non esse vulgarem sed lustralem, quam lavatur is qui sacrum facturus est. Si tota civitas tale sacrum commune facit, omnes cives haec aqua lavantar; si tota domus, omnes qui ad familiam pertinent, tum ingenui tum servi, omnesque conveniunt ad aram communem; quæ in civitate vocatur popularis, δήμως; in domo κτήσιος, quia ipsis quæ possidet floret domus. Δicata haec ara est Jovi κτήσιος, Suppl. 445. Tale sacrum nunc, quum redierit rex paterfamilias, in ædibus institutur (v. 1019), ad quod et Clytaemnestrae et Cassandras, ut in familiam haec recipiatur, conveniendum est."


1005. εἱ δ’ οὖν—] The opposition here can only be to the last word θυγ, Angl. perforce; on which a certain stress, therefore, must

...
be laid: endured to be sold, and sorely against his will, no doubt, handled the yoke. But however, supposing a necessity to be laid upon one to submit to this condition, there is much comfort in having aboriginally-wealthy masters. Blomfield compares Soph. El. 1393: ἄρχαιωποιν πατρὸς εἰς ἐδῶλαι. Lysias de Bonis Aristoph. i. p. 322. ed. Aug. φαντάζεθα δῆ καὶ τῶν ἄρχαιοιποι πολλὸ ἐφευρέμενοι, καὶ τῶν νεωρτη ἐν δόξῃ γεγενημένοι: and quotes, after Stanley, Aristot. Rhet. ii. 32. διαφέρει δὲ τοῖς νεωρτη κεκτημένοις καὶ τοῖς πάλαι τῷ ἥθε, τῷ ἀπαντα μᾶλλον καὶ φαυλότερα τὰ κακὰ ἔχειν τοὺς νεωρτηποὺς: ἄσπερ γὰρ ἀπαι δεναία πλούτου ἕτοι τὸ νεωρτηπὸν εἶναι.


1010. σοὶ τοι—. To you, doubtless—i. e. it is to you that—she has just been speaking, in terms plain enough. This remark we must suppose addressed to the vacant look with which Cassandra, not noticing Clytemnestra, stares wildly towards the Chorus.

1011. ἐντὸς δὲ ἀν ὦσκα] Translate: but being caught, it would seem, in the toils of Fate, you will do well to obey; supposing, that is, you are for obeying—but you would be disobedient, perhaps. And, first,

a Compare again Soph. Trach. 249: κατελεξεθ,' ὡς φοτι αὖστδ, ὡς έλεδέρας, ἀλλα' ευποθείς.


c To the same effect Stanley translates v. 1012: obseserius, si modo obses queris (MS. eratos nihii); forsarn vero haud persuadeare: and Schutz, still more happily: obseserius sis; nisi forte de tectas obsequium—as Stanley altranslates v. 1361: gaudeite, si gaudeote veitis. "Obiter addo, formulam πείθει ἀν, εἰ πείθεια, qua res ut vale debite profertur, non dissimilier esse illi, quam sepe usus est Homerus, sed illa semper in re præterita, ut Iliad. γ. 180. Deid aor, ἠδὲ ἔκει καυχάτως, εἴποτ' ἐκείν γε. Aliar exempla vide apud Heynium ad eum locum. Cujus formulæ, que perdifficilis explicatu est, hic videtur sensus.
on this polite and peculiarly Attic use of ἀν with the participle, and with the optative, to soften assertion or command, and to give an expression of conjecture, or of modest indefiniteness, to the most definite fact or circumstance, see Matth. Gr. Gr. § 515. d. γ. § 599. c. and add to the examples there Thucyd. i. 73. ἐπερ ἐσθι μὴ κατὰ πόλεις αὑτῶν ἐπιτελώντα τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἂν ἄτων πρὸς τοὺς πολλὰς ἀλλόις ἐπιβοηθεῖν: compare also the notes on vv. 329. 334. 902.

Next, on the peculiarity εἰ πιθοῦ, if so be that you would, i.e. are minded to, obey—which we might also have expressed by, if obey; i.e. if obey be the right word to apply to you; if I am so to conceive of what you may possibly do—see the notes on vv. 534. 601, and compare below v. 1361. ἡς Ὁδ' ἐχόντω...χαίρω! ἂν, εἰ χαίρω!, εἰώ δ' ἐπεύχομαι, on the understanding that things are as I tell you, you may rejoice, if such be your pleasure, but, do as you please, for my part I exult over it. The same representation of what is merely conceived as passing in the mind of the person addressed, is conveyed by ἄπειθοις, which therefore stands as it were in oratione obliqua, without ἂν; see Matth. Gr. Gr. § 529. 4, and compare § 515. Obs. where the learned Author seems hardly to know what to make of the optative in three nearly similar instances, Suppl. 727. Soph. El. 800. Eur. Iph. A. 418, in all of which it may be explained, on the above principle, as used “in order to intimate something, as said or thought by another:” see § 529. 2. and 3. and compare the note on v. 587.

The passage which Blomsfield quotes from Soph. Οἰ. T. 936, τὸ δ' ἔτος οὐξέρω τάχα ἂνδιοι μὲν, πῶς δ' οὐκ ἂν, ἀσχάλλοις δ' ἕσως, (on the right reading of which see Hermann’s excellent note), is not strictly parallel to the present; but might well be substituted for it among those examples given by Matth. Gr. Gr. § 515. Obs., “where in two clauses standing in similar relations,” so as to form in fact but one continuous sentence, “ἀν is used only once with the optative εἰ.” Hermann indeed, whom Matthiae has followed in thus

esse: si unquam fuist, quod nunc non est amplius (Anglice, if indeed he ever was) i.e. si recte dixi potest fuisse, quod etsi sae factum est dissimile, ut fuisse unquam vix credas. Est enim habe locutio dolensinm, non esse quid amplius: ut vim ejus Germanice sic expressas, leider nicht mehr. Paulum immutavit Melesager epigr. 32. "Ἡ καλὸς Ἡρώκλειτος, δὴ ἂν ποτέ. Qui versus non erat conjecturis tentandus." Hermann, Appendix to Viger xi. p. 758. Compare Eur. Orest. 17, ὀ κλεῖνος, εἰ ὦ κλεῖνος, ἔγα- μενων.

d See the Appendix, Note H.

e "Recto enim omittitur hic particula in altero membro orationis, quod ita comparatum est ut pro parte ejus
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disposing of the passage before us, would make it in like manner a continuous sentence by supplying μὲν—"paolo apertior esset sensus, si, quod omissum est, μὲν additum esset: πείθομεν μὲν ἂν, εἰ πείθομεν, ἀπειθοίης ὦ ἤρως"—but, not to mention that Hermann (see his Appendix to Viger, xi. p. 758.) would further alter the character of the whole passage by changing ἐντὸς into ἐκτὸς, this explanation is manifestly inapplicable in v. 1361, where the complete sentence would be ὑμεῖς μὲν χαίρων ἂν, εἷς χαίρων, ἕγω δὲ ἐπείχομαι: nay, and Hermann himself appears to have repudiated both his conjectural reading and interpretation, when, as quoted by Klausen, he remarks on this same passage, "sine conditione dictum ἀπειθοίης, quod id putat futurum esse chorns." Herm. de partic. ἂν. lib. iii. cap. 6.


1015. ἔσω φρενών λέγοντα, speaking within her comprehension;—"ita loquens ut intelligat Cassandra," Scholefield; after Wellauer and Blomfield, who compares v. 1023. Klausen, after Bothe, prefers to translate: quum prudens diecam (speaking advisedly, or sensibly), for no better reason than that, as he says, "ἔσω φρενών semper de ejus mente dicitur, qui id agit quod indicat verbum: ita ἔσω φρ. γράφειν, Phil. 1325."

1016. τὰ λῃστὰ τῶν παρεστῶτων, the best course under the present circumstances; compare Blomfield's note and glossary on Prom. 224 (216) κράτιστα δὴ μοι τῶν παρεστῶτων τὸτε ἐφαίνετ' ἐναυ.

1018. ἑπαλαῖων τὸντε] Scholefield translates hic ante fores—and this is certainly the best translation, that has been proposed, of

sententiae, cui additum est ἂν, haberi possit. Eschylus Agam. 1058. πείθοι ἂν, εἰ πείθοι· ἀπειθοίης δ' ἤρως." Herm on Elmsl. Med. v. 310. p. 358. But the question is, can it be said that ἀπειθοίης δ' ἤρως forms any part of the conditional proposition ἔσω δ' ἄν ὁδα... πείθοι ἂν? no more, it should seem, than that ἕγω δ' ἐπείχομαι forms part of the (direct indeed, but still) hypothetical proposition, χαίρων ἂν, v. 1361. with which compare Soph. ÓEd. C. 724–6.
this much controverted passage, though it may still perhaps be a question whether it should not be, sic ante fores, (see note on v. 902), or in one word sic circumforaneum—understanding by that word, not circum fora, but circum fores tempus terentem. Clytemnestra, it is plain, is speaking a little scornfully, and with an implied sneer at Cassandra; much in the same spirit, as we find her saying to Electra: ἀναιμίαν μὲν, ὡς θουκα, ἀδ στρέμει τοῖς γὰρ πάροις Ἀγαθος, δε σ’ ἐπειδ’ ἐς μὴ τοῖς θυραίας γ’ οὖσαν αἰσχρέως φίλον. Soph. El. 516–18, from a comparison of which with Antig. 579, ἐκ δὲ τοῦτο χρή γυναῖκος ἔνα τάσσε, μηδ’ ἄναιμαν, and with the present passage, we might be led to suppose, though still in the absence of any positive authority, that θυραῖα was a received term among the Greeks for idler; as opposed to that character of οἰκουρία, good housewife, which has found a place even in an Apostle’s summary of feminine worth: σεφρονίας, ἐγνατίας, οἰκουρίας, ἐγναθίας, ὑποστηρικτικίας τοῖς ὁδίοις ἀνθρώπου, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημήσῃ: Epistle to Titus, ii. 5: compare Eur. Med. 216: τοῦ μὲν ὀμμάτων ἄρο, τοῦ δ’ ἐν θυραίω—where the Scholiast: τοῦ δ’ ἐν θυραίω: τοῦ ἐν τοῖς οἴκοι τῶν ἔτεοι συμεχόντας φαινομένοις, παρὰ τὸ ἱσοκρατεῖν, ταῖς ἐπεράσεις μὴ ποιομένοις. Translate: I certainly, whatever she may please to do, have no leisure to play the idler here, or rather, to waste my time in this idle fashion, at the door; and compare below vv. 1162. 1240–41: also on the construction, οὕτω σχῆμα πάροις ἐπὶ (ἐμῖ) θυραῖα τῆς τρίβεος, see Brunck on Soph. El. 480. Elms. on Herac. 693, and Med. 1207. Matth. Gr. Gr. §. 537. §. 556. Obs. 3, and compare below vv. 1166–8.

Io 19. ἵστας μησομαφάλων, the central hearth; i.e. the altar of Hercean Jove, as Blomfield has shewn from the Schol. Venet. on II. xvi. 231: ἐκλὲ ἐν μέσῳ τοῦ σκαν Ἐρεχθείου Δίας βομβίς ἐδραίτω, μεσερ-κείου καλούσι τὸν Δία: and Virg. Æn. ii. 512. Ædibus in mediis nudoque sub ætheris axe Ingens ara fuit—μεσόμαφαλος, in the very centre of the house, as Delphi was held to be of the earth; Ch. 1036. Theb. 747. Soph. Æd. T. 480. Eur. Orest. 331. 590. Phen. 244. Ion, 462. With respect to the construction, Klausen considers ἵστ. μεσ. genitives of place, on which see Matth. Gr. Gr. §. 377. 1; but it will make a more pointed opposition between

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f On this supposition ἱθυραία, considered as a substantive, (and not greatly differing from the English, street-walk-er,) will denote a woman who habitually ἰθυραίας ὀλυνθή, Soph. El. 313, or θυραίως ἔχεται, Trach. 533. Angl. goes door-wise or door-ward, i.e. to the door; see Matth. Gr. Gr. §. 446. 8.
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the mention of domestic arrangements within, and the invitation coldly and carelessly given to the stranger who stands without, to connect ῥὰ μὲν with these genitives in the sense of quod attinet ad,—
and translate: for, as regards the family altar, the victims are already placed for fiery sacrifices—i.e. (see Homer passim) to be offered, and then roasted on the fire—unless indeed we prefer to translate: the victims of, i.e. devoted to, the central Hearth, as Klausen explains σφαγάς πυρός, maecatitionem igni hostiam decernetem, ignis gratia institutam: but this last explanation is certainly very forced.

1021. ὥς ὀδυνομε ἄνισαι, ὥς ἡμῶν, for, unto, or with us, (see the note on v. 213), as never having expected, i.e.—and this accounts for the haste—inasmuch as we never expected, that we should have this pleasure. “Τρεῖδ εἶν ἥμαρ, ἅν νοσ ὁπτίους esse gratiam. ἥμαρ πρὸ beneficio, gratia a Diis concessa: ut v. 566, (562), ἥμαρ τῷ ἑπλῆκε δῶς τὰ ἐκπράξασα.” S.L.


1030. πρὸς αἰματηρον κ. τ. λ., ἀπὸ τῶν στρεπημένων ὑποζυγίων, ἂ σοκ ἐκκουτα τὸ χαλινῳ ἀφφηξε μετὰ αἰματος: Schol. Compare Prom. 1009.

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καίνισε, καὶ καίνισε σε, ἀλλητικῇ: quod prætermissum non oportebat in Edit. Kuster." Abresch. "Καίνισον γγόν est, novum jugum sus-
cipe; h. e. discere ferre recens jugum. Aliud i est καίνισεν, a καίνι
occido, Choëph. 485, (492.) μύρσην δὲ ἀμφίβλητον, ὃ ἐκάλυσαν." S.L. Εὐκόνο, for which Aldus, Turnébe, and Vettori read Εὐκόνο, is found in Robortello's Ed. as the correction of Sophianus.

ιὼ γαία μαία. Hoc vero loco nihil amplius averti potest; certa sunt omnia et decreta: itaque transisse hæc vox videtur e designatione Telluris in exclamationem hoc loco pariter atque Eum. 841 et 874, οἱ οὶ δά φεῦ: ut in his non cogitetur de Tellure, minime vero eam significationem vox amiserit, sed ipsa ea posita sit, ubi ratio fert. Ita apud nos in vulgari sermone sæpissime usurpantur exclama-
tiones, quibus subest sensus de quo non cogitatur hoc temporis momento. Fit hoc potissimum in mutilatis virorum sanctorum nominibus, quorum ratio parum differt a vocibus ποσοὶ et δά." Klausen.

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1 This may well be questioned; whether with Klausen we interpret, quos ex novis more in le usi sunt, or with Blomfield prefer to read—des ekainus. Compare Hebr. ix. 18: θεῖον οὖν ἣ πρότη
μενοι.
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1037. ὀνοτότσεας] Hesych.: 'Ὅτος εἴσερνει: as it is also explained in the following line. "Casandrae exclamanti ὀνοτότσει, Τῇ ταῦτ’ ὀνοτότσει; inquit Chorus, Quorsum istud ὀνοτότσει effere? Pari modo 1316, (1274.) ΚΑ. φεῦ, φεῦ. ΧΩ. τι τοῦτ’ ἔϕευξας, Quare φεῦ exclamation? Sic ab ὅ ὅ, quod ἑαυτοτυχίας est, finxit Aristophanes verbum ἀλάς; ab at ἄλλη, lugendi particula, fit ἀλάς." Stanl. Compare Eur. Hel. 370. βοῶν βοῶν δ' Ἑλᾶς κελάδησε κανωνότσεν.

Ibid. λοξίον, "Lexias Apollo in iis sollemmodo rebus appellatur, quæ ad oracula et vaticinationes pertinent: quod facile percipitur comparatis Indichus in Tragicos. Itaque nomine respici hanc artem probabilè est. Derivant hoc inter pretes a λοξός, ambiguitatem designatum existimantes: potius a vetusta vocis λέγεως forma Dorica vel Phocica vocabulum esse derivandum existimo." Klausen.


1042. oδὲν προσήκοντ'—, although he has nothing to do with attending upon lamentations. On this restrictive use of the particle, see Matth. Gr. Gr. §§. 555, 566, 567, and compare with the present passage Ch. 689, τοῖς κυρίαισι καὶ προσήκοιν. Eur. Orest. 771, οὗ προσήκομεν κολάζειν τούτῳ, Φωκίων δὲ γῆ. Suppl. 472, προσήκοντ' οδόν Ἀργείων πόλει. "In voce γόος semper inest cogitatio lugendi de mortuo, nunquam nuda querele vel lamentationis notio: id quod rationem reddit eam qua dicitur ὡςα γόος με τιμῶ, Suppl. 116, in quibus satis fortis inest oppositio." Klausen.

1044. ἀγναίρ] is Hermann's correction of ἀγνεῖρ τ', (the reading of Turnèbe, Vettori, and Stanley), confirmed by the Medicean Florent. and Neap. MSS. and the Edd. of Aldus and Robortello, which all exhibit it more or less corrupted, and by Steph. Byzant. ν. Ἀγνεῖρ: καὶ ὁ Ἀπόλλων ἀγνεῖρε, καὶ ἀγνίατης, τουίηται ὁ ἐφόδιος, τῷ Ὄρνητης, οἱ Καρναπεία Καρναπείας, Καρναπείας, Καρναπείας. Hesych.: Ἀγνεῖρες: ὁ πρὸ τῶν θυρών ἐστώς βιωμὸς ἐν σχῆματι κιόνων. Harpocrat.: Ἀγνεῖρες: ὁ πρὸ τῶν θυρών ἐστώς βιωμὸς ἐν σχῆματι κιόνων. Casandra non otioso cognomine, sed etymologiam respiciens; quippe τὸ ἀγνεῖρε ἁπ’ τοῦ ἀγνεῖρε derivari videtur. Multus est in hisce allusi-

1045. οὗ μόλις, Hermann on Viger p. 422. note 251. translates non parum, and compares Eur. Helen. 334, θελόνων οὗ μόλις καλέσ, non parum volentem vocas—where it seems much more obvious to connect οὗ μόλις with the verb, and translate: a willing person you have no difficulty in summoning to attend you—and Eum. 854, θυραιός έστω πόλεως, οὗ μόλις πάρων, where, whether we translate with Scholefield non agrē, i.e. abunde, or more in accordance with the Scholiast’s interpretation, οὗ μακρὸν satis in promptu, Angl. easily to be found, there certainly is no such opposition intended, as Hermann’s translation, approved by Wellauer, conveys: foris bellum esto, sed satis vicinum. In the present passage, therefore, translate literally: for thou hast wrought an easy destruction—and understand it of the facility of volition and operation, with which our Poet has elsewhere invested his conceptions of Divine Power: see above v. 358. Suppl. 99, βίων δ’ οὖν’ ἐξοπλίζει, κ. τ. λ. ibid. 598, πάρετι δ’ ἐργον ὄς ἔτος. Eum. 650. τὰ δ’ ἄλα πάντ’ ἄνω τε καὶ κάτω στρέφων τίθητω, οὔτε ἄσβινων μένει: and compare Eur. Hippol. 1441, μακρὸν δὲ λείπεις ραδίως ὀμιλῶν—where Dindorf, I think, has adopted the less probable reading, λείπως.

1047. δούλῳ περ ἐν φρεντ[is] is Schutz’s ingenious emendation of παρ’ ἐν, the reading of the Medicean MS., Aldus, and Turnèbe; for which Vettori and Stanley substituted παρ’ων, and Robertello, after the Neap. MS. παρον. Klausen, alone of modern editors has ventured to retain παρ’ ἐν, which he would translate—though, as he

nesiae, ex toibi Απόλλων όμων κληξιν αὐτοτοίχος," Porson on Eur. Orest. 584.-
1 οὗ μόλις, non sìx, id est omnia, pro nes. Cf. Eum. 864." Klausen.
himself admits, on no better authority than the analogy of παρ’ οίδεν, (v. 219), ita ut nihil, Angl. at nought—ita ut umum (Angl. at one with) "de eo, quod arctissime junctum habetur. Manet divinum servili menti inseparabile. Sicelcit quae mens divinum semel concepit affiliatum, nullo infortunio ita frangitur, ut eum animitat."

1054. μοσόθεον  "Queri possit, utrum μοσόθεον active an passive significet. "ADEDOR, δεσπυγίς, exponeit Schol., quae ipsa verba in utramque partem accipit possunt. Ex analogia tamen active videitur accipiendum, ut μοσόθρηκες, μοσόθρικες, μοσότροφος, &c." S. L. Wellauer also, Lex. Αeschyl. in v. renders μοσόθεον, Deorum otor; which Klausen, on the other hand, objects to as a term unheard of in the Heroic age, and compares Theb. 653, ὁ θεομάς τε καὶ βέοι μέγα στῦγος, Ch. 1028, πατροκότων μέση καὶ βέος στῦγος. Soph. El. 289, δύσεον μέσημα—to which he might have added, v. 1564, δύσεος πατρις, Ch. 46. 525, δύσεος γαστή. Eum. 73, μοσόματ’ αἵρων καὶ βέον Ὀλυμπίων. Theb. 691, Φοίβῳ στυγηθέν πὰν τὸ Δαιον γένος, and 702, βεοῖς μὲν ἢδὲ πῶς παρημηλήμεθα.

1055. αὐτόφωνα κακὰ τε κάρτανα Dindorf, followed by Klausen, has supplied the syllable that was wanting in this line, by editing αὐτόφωνα κακὰ κακ’, ἀργάνα,—and supposing this to have been the original reading, it is easy to account for the omission of the letters ΚΑ, in a line where they ought to have been repeated four times consecutively. The conjunctive particle, however, which is here inserted on the suggestion of Pauw and Hermann, is scarcely less necessary to the sense, than to the metre; and the reader of Greek Tragedy needs not to be reminded of the close connection that he must have observed between αὐτόφωνα in κακά, crimes wrought by a kindred hand upon a kindred person, and ἀργάνα, deaths by hanging—the usual mode of suicide among the unhappy females involved in them. As regards the interpretation of the whole passage, Lachmann’s construction of αὐτόφωνα κακὰ κακ’ ἔτοι λει as the nominative before συννόστασι (συνιτι), is to be preferred to that pointed out by Matth. Gr. Gr. §. 422, and adopted by Blomfield and Wellauer; first, because it obviates the necessity of changing ἀργάνα, with Wellauer into ἀργάνα, or with Stanley, Blomfield, and Scholfield into ἀργάνα; and secondly, because from Ch. 216, καὶ τίνα συνόσισθι μοι λαυμένη βρότων; σύνιτι Ὀρεστὴν πολλά σ’ ἐκπαγκυμένην—a—


n Klausen appears to have forgotten this passage, when in his eagerness to up-
which we may add Soph. Phil. 1293, ὥς θεὸς ἥνιστερες. Eur. El. 43, σάνοδε μοί Κύπρεις, and Hec. 870, ἥνεκα μὲν γὰρ, ἢ τι βουλεύοις κακῶν—it would seem that συνιστορία is more correctly rendered witnesses, than conscious to itself of.

There is an awkwardness, however, in Lachmann’s proposed punctuation after μὲν ἄνω, as well as in the interpretation of v. 1056, in apposition with κακὰ κἂν τάρανα, which we may avoid by translating: A godless one rather, (sc. στέγης, in answer to her own question πρὸς τοῖς στέγης; v. 1050), witness many sad family murders and suicides, a human slaughter-house, and floor dripping wet. Ἄνδρος σφαγείων, literally, a man’s slaughter-house, on which see Etym. M. p. 737, 41: σφαγείων τὸ ἄγγελον, εἰς τό αἷμα τῶν σφαζομένων σαρκῶν δέχοντα. Suidas: σφαγείων τὸ τοῦ αἷματος δεκτικών ἄγγελον, ὥς εἶναι ὅ πωλεῖν ἄμων: (Odys. iii. 444): and with this use of ἄνω to denote one of the species Man as distinguished from a Beast, compare Ch. 534, οὔτως μάταυν ἄνδρας ὑψαῦνε ἀπέλευ—as also Soph. Antig. 710. ἀλλ’ ἄνδρα, κέι τις εἰ σόφος, τὸ μαθήμαν πολλ’ ἀσχολῶν αὐθέντος κ. τ. λ., ib. 721, τόν ἄνδρα. Hermann on Viger, n. 66. Πείθαναν βαστίρων—"Ipsa Agamemnon interlocutionem suam Ulyssy exponens, Odys. Χ. 419. inquit: δέσεδον δ’ ἀπον αἴματι θεον." Stanl.


1058. ματεῖει δ’ ὧν ἀνεμφήτος φώνων, but her search is (for those), hold Lachmann’s interpretation: conscia sunt multa mala domesticorum societate mala, suspenduta, esti: he writes—"alioqui neque ferri potent sì ptōs, neque ipsam συνιστορία, quod accusativum non magis regere potest, quam siete lawe." Καρδίτα, Kennedy, agreeing in this view of ἄνδρος—which Klausen, unwilling to apply to Agamemnon, labours hard to apply to Aresus, whom he for that purpose supposes to have been murdered by Thyestes—translates more literally: The human victim’s name, and blood-stained pavement! "Mibi praeplaus ἄνθρωπος-γείων (a man-shambles house) uno verbo, quod coniecta Symmensionis." S. L. v "Adjectiva in -hros semper fere active significant, ut δραστήριος, σωτηρίος &c.; h. L. tamen passive usurpatur πέθαναν βαστίρων, solum sanguine conspersum; eius exemplum vix alibi reperies." S. L. Compare in a passive sense Soph. Ed. C. 487, δέχονται τὸν ἱερὰν σωτηρίον, and in somewhat of a middle sense σωτηρίον; conservativum, self-consistent, characteristic, Eur. Orest. 123—"θὰ ἥκῃ καὶ μισθὸς νεκρὰς natures" of Juv. Sat. xii. 240.
whose murder she shall discover—a remark which serves, in some degree, to restrict and explain the force of the preceding comparison; see the note on vv. 56. 30. Ἄραες, for which the MSS. Med. and Guelph., and the editors Aldus and Bobartello have ματὸνες, is the reading of Vettori, Stanley, Porson, Schutz, Dindorf, and Klausen; whilst Blomfield, Wellauer, and Scholefield, on the solitary authority of Turnèbe, read ματὸνες—of which Wellauer indeed asserts ματὸνες to be but a corrupt impression. In the latter part of the line we meet with the following variations: ὡν ἂν ἐφαρκησε, Med. ὡν ἂν εὐρήσῃ, Guelf. Rob. ὡν ἂν εὐφη, Ald. ὡν ἂν ἀνευρήσῃ, Turn.—from which Porson gave ὡν ἄνευρήσῃ, adopted by all subsequent editors. Compare, in point of construction, Soph. Antig. 635, καὶ σῶ μοι γνώμαι ἐκεῖν κριντὸς ἀνάριστος, αἰὲ γὰρ ἐφαρκησα. Ali. 658, κρῖνω τῷ ἐχθρὸς τοῦργον ... γαῖας ὤρκες ἐνθά μὴ τιν ἄφησε. Matth. Gr. Gr. §. 529. 4.

1061. κλαυόμενα τάς ὑφή.] Translate: See here are children bewailing their bloody slaughter, &c., and compare with the construction v. 301, where see the note. “In voce τάς magna inest emphasis, quasi tam plane ante oculos sisterentur, ut digito eos indicare posset.” S.L.—Scol.: φαντάζεται γὰρ ὅτι τὰ σώματα τῶν ἀνθρωπίνων παῖδων θυστρῶν.

1063. ἡ μὲν ... ἡμεν.] Translate: Be assured of this (ἡμεν), we were already informed of your prophetic fame; but prophets we need none—to interpret for us (see v. 1071.) matters of general notoriety: compare Ch. 777, κακὸς γε μάρτις ἂν γνωθί τάς. Soph. Antig. 631, τάς ἐπώμενα μάρτισς ὑπέρτερον. ἡ μὲν—for which Dindorf, Blomfield, and Scholefield, have after Porson edited ἡ μὲν, Angl. yes, be assured— is a well-known Homeric form of asseveration; (see Heyne on II. i. 77, on which Hesych.: ἡ μὲν μοι ἄνειροι μοι) and either in this form, or as one word (ἡμεν or ἡμεν), this reading is found in all the MSS. and earlier Edd. In the following line, where Porson, Blomfield, and Dindorf, without any MS. authority have edited ἡμεν, Aldus and Turnèbe have ἡ μὲν, Bobartello ἡμεν, Vettori and Stanley ἡμεν. Schutz only has edited in both lines, ἡμεν—ἡμεν, and Wellauer ἡμεν—ἡμεν.


r See Stephens' Greek Particles, pp. 85-87; and compare Prom. 73. 167. 907. Theb. 531.
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1068. φιλον.] The necessity of introducing the υ ἐφελκυντικόν, which has been done by every editor after Pauw, though sanctioned only by the Neapol. MS., is obviated by arranging the lines as Klausen has done—with the further advantage of making v. 1075, as the sense would seem to require it to be, a distinct lineb; and of avoiding the awkward terminations ἀλὰ δ"—, χείρ' ἐκ—v. 1076.

1069. ἀλὰ, help, assistance; see note on v. 449, and compare Prom. 545. ποῦ τὶς ἀλὰ; τὶς ἐφαμερίων ἄρης; Theb. 76. 215. Soph. Κ. T. 189. 218. Eur. Phoen. 281, ἀλὴ σφόν ἀλὰ. Hesych.: ἁλὰς δόναμε. ἰσχύς (Angl. strength, or a strong-hold). ἡ ἠλέξους, ἡ μάχη. Ἀλεξίλας Ἀγαμέμνων. It is much better to understand it here in this general sense, than with the Scholiast to refer it to Orestes; or, with Klausen. to Menelaus.


1072. τόδε γὰρ τελεῖ.] Translate: What, will you do this thing? the husband that has lain by your side, first welcome with the comforts of a warm bath, then—how am I to tell the end? And yet why should I not go on?—for soon will this be. Yes, she is putting forth hand after hand out-stretching—or out-stretchingly, i. e. in out-stretched fashion. The reader has here submitted to him a very rapid sketch of that forth-coming scene on which the main interest of the drama turns, but which the laws of Ancient Tragedy forbid to be openly revealed save to the prophetic vision of Cassandra. He must not therefore look for that fulness and distinctness of expression, which he would meet with in a more formal description; but must content himself with an outline, every way worthy of Ἐσχyllus, and in which the leading figure

a Compare below v. 1089, ταῦτα δ' ἐρα ἐτέλεσ.

b Persius has expressed the same thought, Sat. iii. 43—ce intus Palleat infelix, quod primum nostri miser.

c Compare Ch. 670, καὶ ἔκει ἑλέη, καὶ πάνω ἀλληλεγγύαι κυπέλλω, κ. τ. λ. "Antiqui balneis non in dieis singulis uentabantur, sed vel a bello reversi vel alio quamquam labori magno transacta. Testis est Artemidhron i. 68: Πάλαι μὴ γὰρ εἶπος εἶπεν πονηρὰ τὰ βαλανεία, ἔτει συνεχῶς ὀλόγοιν οἱ ἀθρατοί, μιᾷ ἕλοις τοσαῦτα βαλανεία, ἄλλα ἔλοιπα ἀναγκάροις, καὶ μεγεῖος παναγεῖος τῶν ἔλοιπῶν. Ἀγαμεμ-

C "Antique balneis non in dieis singulis uentabantur, sed vel a bello reversi vel alio quamquam labori magno transacta. Testis est Artemidhron i. 68: Πάλαι μὴ γὰρ εἶπος εἶπεν πονηρὰ τὰ βαλανεία, ἔτει συνεχῶς ὀλόγοιν οἱ ἀθρατοί, μιᾷ ἕλοις τοσαῦτα βαλανεία, ἄλλα ἔλοιπα ἀναγκάροις, καὶ μεγεῖος παναγεῖος τῶν ἔλοιπῶν. Ἀγαμεμ-
(ὄργιμα) cannot easily be mistaken. We proceed now to particulars. The punctuation, which is a little different from that of preceding editors, has been adopted with a view to improve the spirit of the passage, as set forth in the English translation; and, so far as the construction after τάδε γὰρ τελεῖς is concerned, is borne out by vv. 1513–17. With ὑμῶδεσθον (ἐπιξ λεγόμενον) Blomfield compares Theoc. Id. xviii. 19. Ζανός τοι θυμάτηρ ἕν τῶν μίαν ὕψη τῶν χλαῖων. With φασίνωσα, having cheered, or gladdened—not in the literal sense of φασίνωσα, Ch. 759—compare vv. 505. 1085. 1196. Ch. 565. ἐποτείνεις δὲ χεῖρ, is the reading of Schutz, Porson, Wellauer, and Dindorf; and it is probable also of Aldus, Turnèbe, and Bobertello—though the printed editions of the two first of these have προτείνω (an abbreviation, perhaps, of προτείνειν), and the last προτείνεις δὲ χεῖρ—is the asterisk probably being, as Welauer suggests, a typographical error for the apostrophe. Vettori and the Neapol. MS. have προτείνεις δὲ χεῖρ, which has been preferred by Stanley, Blomfield, Scholefield, and Klausen; but see προτείνειν χεῖρα, Soph. Trach. 1184. Phil. 1292. Eur. Alcest. 114. 1117. όργεων χεῖρα, Soph. OEd. C. 846. 1130. Eur. Phoen. 103. 1710. Med. 902. Heracl. 844.—χεῖρ, for χεῖρα, in v. 1076. is the correction of Porson, received by Blomfield, Dindorf, and Klausen, and sanctioned by the Florent. and Neapol. MSS.—both of which MSS., however, have ὑγεύματο, an attempt at metrical correction which might as well have been spared.

What remains to be said upon this verse shall be given in the words of the Bp. of Lichfield, who translates: Manum vero post manum protendit, Clytemnestra sc. appetens ferire: and adds, "Nihil mutavi, quoniam sine causa a Mstis sensum satis idoneum fundentibus discedere nolo. Sed non praetereunda est Hermanni conjectura a Blomf. recepta, προτείνεις δὲ χεῖρ ἐκ χειρὸς ὑγεύματα. Cui quidem ansam dedit Schol.: διαδέχονται δὲ ἄλλοις τοις ὑγεύμασι τῶν χειρῶν λέγασθος καὶ καταίμηστα. Ad vocem ὑγεύματα conferit Blomf. Ch. 423, πολλὰ πλαγίᾳ δὴ ἦν ἰδεῖν ἐπαυσυνεργηθῇ χειρὸς ὑγεύματα. Sed licet elegans sit ista emendatio, nec Mstis confirmatur, nec cum precedingibus omnino cohaeret, in quibus omnis sermo de Clytemnestra, nulla Εγισθίι mentione facta; quod vidit Welauer."

1078. ἐπαγρίμιασι, clouded over, obscure: from ἄργους, albigo, a disease of the eye, whereby the cornea contracts a whiteness: see Galen, Introd. c. 15, "Ἀργγείων ἄστιν, ὅσον κατὰ τὸν τῆς ἵρους κύκλον καὶ
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tο λεύκωμα, ἐνίοτε δὲ τὸ μέλαν, ἢκος γίνεται στράγγυλον καὶ ὑπόδεικνον. Eustath. on Odysse. β', 11. p. 1430, 60: "Ἀργειός, μόσος ὁμάτων δέφι οὖν ἄργεια κατὰ Διδύμων τὸ ἐπὶ ὀφθαλμῶν λευκώματα· ἄν μὴν τῇ Ἀλκήνῃ ἐν τῇ, Πρόσθεν δὲν ἐπάργεια: Prom. 499—compare also Ch. 665, and Hesych. v. Ἄπαργειος: ἐπάργεια λέγεται τὰ δύματα, ὅταν ἴ τετυφλωμένα ὑπὸ λευκώματων καὶ πάσα ἐκ τῷ τυφλὰ καὶ ὀφθαλμιστή σῶτος ὑπολείματα.

1079. παπαί, papa, an exclamation of surprise; but, like ποτεί (see the note on v. 1035), originally a vocative plural from πάπας, on which see Eustath. on Il. 9. p. 565, 4: ἀνταύθα δὲ χρήσιμον καὶ τὸ Ἀρρήνου, εἰπόντος ἐν Βεσυνικεῖος δι’ ἀνωτέρες εἰς τὰ άκρα τῶν ὀρῶν οἱ Βεσυνῖοι ἐσκόμιον πάπαν τὸν Δία καὶ ἄτιμον τὸν εὐφόρον ἐμολάσας καὶ Ἡροδότου (iv. 59.) τὸ, καλεῖται Ζεὺς ὑπὸ Κενοκόην ὀρθότατα Παπαίος.

1080. δέκατον τε γ’ Ἅλων] This is generally printed interrogatively; but the emphasis thrown upon τε requires it rather to be affirmative, and it is found so in the old editions. "Ἀλλ’ ἀρέσεις ἴσπειος—Εσχίν. de Fals. Leg. p. 35: τοῦτο δ’ ἀρα ἴν ἄρα ἀρχήν καὶ λογία τούτω. Et sic sepe págis in Sacrifs Litteris." S. L.

1082. στάσις δ’ ἀκόρσος γένει] Translate: But let the sisterhood, of Furies (see v. 1157), unsated with the family of Atreus shun over the sacrifice of Clytemnestra by stoning: compare above vv. 575–8. With this interpretation of θύμα λεύσιμον,—which Blomfield after Heath translates, “sacrificium lapidatione dignum; i.e. cædes Agamemnonis, lapidatione Clytemnestræ vindicanda”—compare below vv. 1377. 1587. Theb. 199, λευτήρα δέμου δ’ οὐ β’ φέρει μόρον. Eur. Orest. 614. Bacch. 356. Heracl. 60, λεύσιμος δίκη. Orest. 50. 442, λευσίμοι πετρώματι. 863, λευσίμοι χερί. Ion 1234, φανερά θύματα νερτέρων, συμφορὰν μὲν ἐμφ’ βίοφ, λεύσιμοι δὲ καταφθαρέι δεσποινικ. ibid. 1239, θανάτου λεύσιμον ἅτα τι: in all which passages λεύσιμος preserves its simple meaning, stony orstoning; although poetically applied, in the same sense as Pope, quoted by Kennedy, has said in his Windsor Forest: “The clamorous lapwings feel the leaden death.” With στάσις, properly a political party or faction; then, like κῶμος v. 1156, applied to any company, and restricted here by κατολοιπάτω—compare Ch. 114, τὸν ὕδατ’ ἄλον τῇ δροσιάδε στάσει; 459, στάσις δὲ πάγκους ἀδ’ ἐπήρροθη: Eum. 311, ὅσ ἐπινιπιμ στάσις ἀρα.

v "Per στάσιν omnino intellige cœtum Furiarum; quod ex Chori responso patet. In volat Erran enim relatio est ad στάσιν, quam hic respicit Cassantum Furiarum; quad ex Chori responso dra." S. L.
AGAMEMNON OF AESCHYLUS.

"Ακόρετος, for ἀκόρετος which offends against the metre, is the correction of Hermann; and it is followed by γένει, just as ἀμύρνος is by θόος, v. 630—on which see the note on v. 629. Compare a parallel passage Theb. 953–5, τελευτᾷ δ’ αἰθ’ ἐπιλάλαξεν ὅραι τὸν ὄξυν νόμον, τετραμένου παντρότηρ φυγῇ γένος.

1086. κρυσταλλωθεὶς σταγόνων] "Bene contulit Symmionsius Tragicum nostratem, Massinger, Emperor of the East iv, 4: My blood within me turns, and through my veins, Parting with natural redness, I discern it Changed to a fatal yellow. Nimiram in meridionalibus Europæ partibus, cum pra timore sanguis a facie ad cor refuit, vultum relinquuit luteum, non ut in nostris regionibus album. Itaque vultus exsanguis, qualis in metu vel in mortis articulo esse solet, non est ex albo, sed ex flavo, pallidus. Hinc Hor. Epod. x, 16: Tibique pallor luteus: et Od. iii. 10, 14: Nunc tinctus viola pallor amantium. Nihil igitur aliud vult Chorus quam se non minus pallere, quam qui in bello hasta vulnerati cadunt." S. L.

1087. ἂτε καῖρα, is Dindorf's ingenious restoration of an almost hopeless passage, which having been first corrupted, as seems probable through the accidental substitution of ΔΙ for ΑΙ, into ἂτε καὶ δια, as we find it in Robortello's Edition, has undergone the further corruptions of ἂτε καὶ δορία, Ald. Turn.: ἂτε καὶ δορία, Vett. Butl. Well. w: ἂτε δορία, MS. Neap.: ἂτε καὶ δορί, Casaub. Stanl. Schutz. Blomf. Scholef.: ἂτε καῦροί, Pauw: ἂτε γὰ δορί, Hermann. Translate: which at the fatal moment, arrested by the hand of death, finishes its course together with the bright rays of setting life. With this sense of καῦρος, critical, mortal, compare below vv. 1259. 1310–11. Eur. Phcen. 1430, τετραμένους δ' ἑθοῦσα καῦρας σφαγὰς ὀμφαγ. Hom. II. iv. 185, οὐκ ἐν καυρῷ δὲ τὴν πάχν βαλεν. viii. 83, μάλωτα δὲ καῦρον ἔστω. Hesych.: καῦρα: θανάσιμα. Suidas: Καῦρωτατα: ἐπικενδυότατα, θανάσιμα. Πτώσιμος, caducus, fallen (see v. 620), or, falling down dead, is here not unaptly applied to a failing or sinking pulse; when the blood begins to "lie in cold obstruction," and death speedily ensues: v. 1089. Stanley, Schutz, Blomf. and Scholef. have edited πτωσίμος, which rests upon no better authority than the conjecture of Casaubon, which first introduced it—though it

w Wallauer has since adopted DindoR's reading of this passage: see Lex. Æschyl. v. πτωσίμος.

x Klausen translates: quaelatellis affusa finem facit una cum occidentis veste radis: and adds "πτώσιμος ut de effuso dictum puteremus non magis oportet, quam in loco Theb. 834: κακὸν με καρδιαν τι πεπεζυτει κρίος: πτώσιμον: est quidquid caduum est, hoc loco circum. fuzum. Signum moris est frigor in aer pertinus; idem sensus in terrae."
might be rendered in connection with ἄτε καλία, which at the fatal moment, or which proving fatal, to persons fallen (alain) is coincident with &c. retaining in v. 1088 ἕξαναίτει. the reading of Aldus, Robortello, and Turnèbe. Instead of ἕξαναίτει, however, Vettori, Stanley, and the Neap. MS. have ἕξαναίτει—and, as this agrees exactly with πολυτείνει v. 1099, every editor after Porson has preferred ἕξαναίτει, on which the Bishop of Lichfield observes: "Ἐξαναίτει—vox nusquam, ni fallor, obvia, idem valet quod συντελεῖ. Hesych. : συνετελεσα ἐπίλεσα ὶ. Idem: ἕξαναίτας: συναντεσας. Idem: ἀνύτει τελειούτην. Primus veram hujus loci constructionem vidit Symmronicsus, qui legit ἄτε καὶ δορὶ πτωσίμος ἕξαναίτει βιον δυστὸς αὐγάς, ac vertit, which paces away together with the rays of setting life; suppressor ὄροι. Monet enim vir doctissimus apud Atticos ἄνυτει, cum compositis ἕξαναίτει, κατανύτει, ἕξαναίτει, plerumque hoc sensu usurpatur. Stephanum itaque ad Soph. Electr. 1451, φίλης γάρ προβιενου κατήνυσαν, locum male vertisse docet; ibi enim κατήνυσαν esse, iter confecisse, ut recte explicat Brunck. ad locum: elliptica locutio προ κατήνυσαν την ὄροι εἰς οἶκον φίλης προβιενου  ואי.“ Quin ipsum συναντεσάν eosmod modo positum apud Plutarchum legitimus, in Alcib. p. 208: εἰς τούτο καιρὸν συνήνυσε, subandi τὸν πλοῦν. Adde etiam Eur. Hippol. 743, ἐπὶ μελόσπορον ἀκὰ ἀνύσαμα.”


1092. μελαγκέρων] This is the common reading, and it is found in Turnèbe's Edition and the Neap. MS., but there appear to have been two various readings—μελαγκέρων, instead of which we find μελαγκαίρων, MS. Guelff. and Ald. and μελαγκέρω, Rob.—in reference to which the Scholiast remarks: τὸν μελαγκέρων ταῦτον λαβοῦσα τὸ μηχανήματι τῷ διὰ τῶν πέπλων τύπτει, εὖν δὲ γράφεται, μελαγκέρω μη-χανήματι τύπτει αὐτῷ τοῦ κεκρυμένω. "Ἀλλοσ, τῆς μελαγκέρου βοῶς.

1 See, for example, Eur. Orest. 89, ἀλμα γενεθλίων καθήσατο. Electr. 1164, and Arnold on Thucyd. i. 136. 19. κατα- täβε καθησαν. 2 See Hermann also, note on v. 1443: αἰμα γενεθλίων καθήσατο. Electr. 1164, and Arnold on Thucyd. i. 136. 19. κατα-
With this choice before him, Klausen, after Casaubon and Schutz, prefers μελαγκήρω, and translates: nigro cornu instrumento: but to the objection, which he makes to the received reading and interpretation—"μηχάνημα nihil est nisi instrumentum, minime instrumentum callide et artificiose paratum"—we have only to oppose the authority of Aeschylus himself, Ch. 980, τὸ μηχάνημα, ἰεσμόν ἀδήλῳ πατρι, πίδας τε χειρῶν καὶ ποδίων ξυναρίδα. Translate: having artfully caught him, with his dark horn, in some dress or other, she strikes—and see! he falls in a vessel full of water. I am describing to you what is happening in an assassination bath. The introduction of the word μελαγκήρων, Angl. black-horned, that he is, like the introduction of δρεγομένα v. 1076, and εὔμορφοι v. 439. (where see the note), adds life and interest to the picture, which, though purposely veiled, as we have already noticed, from the spectator’s view, is described, just as it presents itself to the imagination of the Pytho-ness, with all the minute, unstudied, accuracy of an eye-witness. The insertion of ἐν before εὔμορφοι, where it was required both by the sense and metre, is due to Schutz. Δολοφόνοι λέθητοι τόχαν, Angl. an occurrence in a bath, the scene of a foul murder.

1098. κακῶν γὰρ διὰν] Translate: for by means of threatened evils, verbose trickeries inspire a dread of Oracles. This, one might think, was in itself a sufficient argument for reading the preceding sentence interrogatively; yet, as it happens, τις is found only in the Florent. MS. and Heath was the first to receive it—nay, and Dindo’s still prefers the indefinite τις, and makes the sentence affirmative. In v. 1098, the earliest MSS. and Edd. have διά, the Neap. MS., Vettori and Stanley δε ἂι—whence Hermann has extracted the true reading διὰ: compare vv. 433. 1424. 1456. "Πολλαπλασιάς τίγχαν, faelicie multis verborum ambagius involuta; ut sunt oraculorum pleraque. Sic Eur. Med. 675, σοφότερ’ ἢ καὶ’ ἄνθρα συμβαλλειν ἐπ. Noster Prom. 661, αἰστοτόμοις χρησμοῖς ἀσήμους δισκρίτως τ’ εἰρημένους." S. L.

1102. ἐπεχέναι, having poured it in upon the sufferings, which (in the language of ancient poetry) fill the cup of Agamemnon; Schol. συναναμίζαι τῷ τοῦ Ἀγαμήμονος (πάθει) καὶ συγκεράσαι: compare v. 1364, and observe a similar expression v. 1228, ἐφήναι κότη, will make an ingredient in the cup of her wrath. Blomfield...
and Wellauer question the authenticity of this word, but it is found in the oldest MSS. and Edd., and the only variation is ἐπεγχίοσα, MS. Neap. Vettori, Schutz, and Stanley—whence Seidler, de Vers. Doch. p. 14, proposed to read ἐν ἄηεα σά. "Ἐπεγ-
χίοσα. Mihi quidem sana haec videtur lectio. Hujusmodi com-
positis delectatur Ἀeschylus. Sic ἐπεγχίοσα, supra 838. Ch. 649,
ἐπεχωρεῖν, Pers. 401. ἐπεμβάινειν, Theb. 634. ἐπενδιδόειν, Ag. 1386.
ἐπεθορεῖται, Pers. 359. ἐπεζηρχεῖσθαι, Prom. 876. ἐπεζηρχάζεσθαι, Theb.

1104. οὐδὲν ποτ' ἐν μή ξυναθωμάην, supply πράξεσαν—to do nothing else but die with you; compare Pers. 209, ὅ ὅ οὐδὲν ἄλλο γ' (ἐποίησε) ἃντις δὲμας παιρεῖχα. It is generally thought that Apollo is the person addressed here, as in ν. 1050, with which compare also ν. 1243—but, on account of ξυναθωμάην, it seems more obvi-
ous to refer ν. 1103, as Stanley does, to Ἀγαμήμονον; to whom more recent allusion has been made. Τι γάρ; supply ἄλλο, with the Scholiast: τί γάρ ἄλλο; and compare Ch. 16, οὐδέν ποτ' ἄλλο. Eur. Orest. 188, δειν' τί άλλο; Bos' Greek Ellipses, p. 16, v. άλλον, where Schwelbelius remarks: "Nec minus in elegantia formula τί γάρ; Græcos imitati sunt Romani. Sic Hor. Sat. I.
i. 7. Quid enim? concurritur. Phædrus III. viii. 8. Accipiens, quid enim? cuncta in contumeliam. Ubi quidem observandum, pro contextus ratione, æque ac apud Græcos, modo τό ατιον, causa, modo ἄλλο, aliud, commode subaudiri." Under the former of these heads are to be classed those passages, in which Hoogeveen, Greek Parti-
cles, p. 539. xviii., more correctly supplies καλέν, and renders τί γάρ; quidni, Angl. why not? or what for no?—such, for example, as Eur. Orest. 482, τί γάρ; or, as we find it more fully expressed, Phæn. 895, τί γάρ πάθω; Angl. what should ait me?—in which sense Ἀeschylus appears to have simply used τί μή; Ag. 653. Eum. 203, (some read τί μήν;) as in speaking of a fact, and not mere supposition, he uses τί δ' οὐ; πώς δ' οὐ; and once only, πώς
gάρ οὐ; see the note on ν. 261. Under the head of those passages, again, in which τί γάρ; may be rendered quid enim? Angl. for why? or what else? come Ag. 1206. Ch. 880, οὐχ' ὅτι ἀρξάν δια-
pεπραγμάτευ' τί γάρ; Iphig. fr. 86, οὐ τοι γνωικόι δεί κυδάζεσθαι τί γάρ; —whilst slightly different from these also are those instances, in which Hoogeveen would translate τί γάρ; quid igitur? Angl. What then? or How say ye? e. g. Eum. 211, τί γάρ; γνωικός οἶτις
Agamemnon of Aeschylus. 265

Andra vosphilos; Ibid. 678, ti gar; proes ymow pous trideo' amou-fos dos.

1107. nymon anomo, Angl. a song and no song; a strain but not of melody. "Multus est Aeschylus in hujusmodi antithesis. Sic infra 1525 (1516), dharov charov, ut et Prom. 545, et Ch. 43. apolo poul, Eum. 457. vases anaes, Pers. 680. apolemos politeow, Prom. 904. Sic etiam Eur. Hec. 612, nymphi r' amoufou, parthenon r' aposthenov." S. L. Add apemon ymem, Soph. Oed. T. 1314. Eur. Hel. 696. gamos, ou gamos, Hec. 149. apolemos politeow, Hecr. F. 1133. charov charov, Iph. T. 566. poron apoeron, ibid. 897. apofonon filon, Orest. 163. This is technically called Ozymoron; which is, as Blomfield has shown from Quintilian iv. 5: quem hoc ipsum, quod dissimile rationi est, ratio coegerit, cujusmodi sunt, quam tacent, clamant: nihil habentes, omnia possident b. See 2 Cor. vi. 9, 10.


1108. acoperos boias, feci, talainas—] The oldest MSS. and Edd. have fei talaivas, which Klausen retains and arranges the construction thus—olai xovna agdon (thorei) blon amphi. kai poi, stoiono xai proei "Itnu "Itnu, acoperos boias fei talaivas, Angl. with incessant wail, Woe's her! as Kennedy translates; and this is still perhaps

b Kennedy traces the origin of these expressions to the Homeric Doxai, II. iii. 39. mpetr eimi, bluemper, Od. xxiii. 97. &c. He quotes also from the Latin, nempor innerbat, mentes dementes, sepulturam insepuram, &c. and Milton, Paradise Regained, iii. 310: numbers numberless. Add Isaiah xxix. 9. lii. 21: drunken, but not with wine.


1112. περιβάλλοντες οἱ πτεροφόροι δέμας γάρ] This reading—excepting only the position of γάρ, which Hermann and Dindorf have restored to what appears from the Strophe to have been its original place—rests upon the united authority of the Venet. Florent. and Neap. MSS., which editors in their attempts to make this line agree with v. 1102. have not sufficiently attended to. The exclamation in v. 1111, is evidently of a different nature from that in v. 1101. Enviable nightingale! is the impression intended to be conveyed. And this "accessory limitation" (Matth. Gr. Gr. §. 556.) is contained in the annexed clause: the gods having invested her with a winged form, to wit—which might, no doubt, have been expressed by περιβάλλοντο γάρ οἱ πτ. ἃ., but then these words would not have been so closely connected with the main proposition, nor the meaning of the exclamation ἦ γαρ λεγέιας μόροιν ἀρδέας, so clearly restricted to what the context requires it to be—happy, for that the gods have invested her &c. On the supposition, therefore, that Ἀρσενίρχος wrote περιβάλεται, it is not very difficult to account for the successive substitutions in its room of περιβάλλοντο γάρ, Med. περιβάλλοντο γάρ, Ald. παρεβάλλοντο, Rob. περιβάλλοντο, Turn. Vett. Stanl., and every subsequent editor but Schutz, who reads παρέβαλλον, and Blomf. περιβάλλον—nor need we wonder at the disappearance of γάρ from the fifth place in the sentence, when it had been already introduced (perhaps by actual transposition) in the second. There is a propriety, however, independent of the metre, in its position after δέμας—as appears from Stephens' explanation of this

a Dindorf, for example, prefers the membra postea: πτεροφόρον δέμας γάρ intolerable hiatus proposed by Hermann: οἱ περιβάλλοντο. περιβάλλοντο οἱ πτ. ἃ., whilst Klausen has given the following disjunct Compare the note on v. 410.
particle, Treatise, p. 153: "γάρ, for, or sometimes since, because, is compounded of γε and ἄρα. ἂρα marks the inference; γε serves to single out, by the force of contrast, those objects which possess the quality on which the inference is founded, from those which do not possess it." See also Matth. Gr. Gr. § 615.


1115. πόθεν κ. τ. λ., "Descripition divini furoris, qui vatem corripit. Correptionem designat vox ἐπίσωστος, divinam originem et moderationem θεοφόρος, furorem ματαίος. Quibus additur δώς, quia suam ipsius mortem præsagitt miserat. Τὰ δ'—, δ' explicativum, reddens rationem eorum quae antecedunt." Klaus. Τὰ ἐπίφοβα, Angl. every thing that is terrible; compare Suppl. 194, (if the reading be correct), τὰ χρεῖ ἔπη, and see Middleton on the Greek Article, Part I. ch. iii. sect. ii. § 2. Aldus, Robert, and Turnèbe, have εἰς φόβοι: Vett. and Stanl. ἐπιφόβοι: the Florent. and Neap. MSS. ἐπιφόβα (sic).


1122. διέθρητον φίλων, destructive of friends, fatal to your kindred; see this construction explained Matth. Gr. Gr. § 344, and compare below v. 1136. πολυκατείχες βοτῶν. v. 1409, γυναῖκος τὴν ἀναμνήσθην.


† See Porson on Eur. Phoen. 463, Elmsl. on Bacch. 1098. On the other hand, Thiersch Gr. Gr. § 261. 7. infers from its almost total disappearance from written monuments, that in the New Atticæum the breathing was already inaudible; and adds, that "its restoration in spite of MSS., especially in compound words by the aspiration of the preceding letter, is a bold experiment." This Porson has not done in Orest. 89, κατημένοι: but see Gretton's Elmsleiana Critica, part i. p. 173.
NOTES ON THE

 Akukoi, ep heis avo. Avo de to spheidein. doug a πρότη. Kai
Ompos de to avo avs heis Oik avo phousos, (II. iv. 56). "Avo-
ten, ad fastigium perducere: quae notio modo ita consideratur, ut
prematur fastigii vel finis cogitatio, velut v. 1048 (1088); modo
ita, ut exhibeatur perducendi ratio. Itaque h. l. de alendo
et educando, cujus fastigium positum est in sanitate et maturis
viris corporis. Το ρανς respicit fluviurn alentem." Klaus. After
this verse, in the three earliest Edd. and the MS. Guelf., follows
the Choephore, beginning with v. 10, τι χρημα λειψαω; κ. τ. λ. the
title of the Agamemnon being still continued, and no intimation
given, except by Robortello, of the existence of an hiatus, and
change of drama.

1127. "καχερονιας δοχθα ex emendatione Casauboni Blomf., quia
δοχθα sit tumulus, δοχθα ripa; sed utrumque vocabulum proprium idem
significat; collum ad ripam sitam (satum) ut Pers. 465. (Soph.
Trach. 524.); deinde autem loquendi consuetudo ita tuit, ut altera
forma magis ripae, altera tumuli significacionem indueret; ita tamen
ut altera alterius vim interdum haberet, sic 'ισημων προς δοχθων, ad
ripam Ismeni, Eur. Suppl. 655." Well.—Klausen adds, on the
other hand, Soph. Antig. 1132, Νυγονων ορίων κυστήρες δοχθαι.

1128. "In fine hujus versus interrogationis signum posit
Blomfield., quia τι non posit pro δεi poni; sed δει θημιστω est quod
dixisti, τι θημιστω quid dixeris.s." Well. "Θημιστω fortius est quam
θημιστο. Hoc dicere, affirmare, illud declarare, denuntiare significat;
frequentativa enim sunt plurima in ισω exunctia, itaque θημιστω
est θημιστο sevis dicere. Sic Achilles de Iphigenia plane sibi pollici-
cita ait Iph. A. 1356, δι θημιστω πατηρ μοι. Hic pro plane declarare
ponitur, ut et 1145, et supra 615." Pro vaticinari quidem sumi
potest Ch. 551, τι και λοξυς θημιστων; sed et ibi in eodem sensu
rem plane declarandi intelligi potest." S. L.

1129. νεογνος ανθρωπων μαθοι, Angl. any new-born babe might
know. Blomfield and Schoefield, after Schutz, insert τι before
ανθρωπων—which Blomfield indeed imagines to have originated in
an accidental confusion of τι with τι (ανθρωπων), and therefore has
ejected from the text—but μαθοι is novissee poterat, which agrees
better with the indefinite generality of the proposition, than μαθοι
τι, noverit, or agnoscer poterit: see the notes on vv. 534. 601.

ε τι τοις...θημιστω, he should have compared above v. 1084.
added in reference to the present passage, is quid sit hoc...quod dixisti:

h See the note on v. 609.
AGAMEMNON OF AESCHYLUS.

Odyss. vi. 300, ἡ δὲ ἄρθρον ἐστὶ, καὶ ἀν ποίες ὑγίειαν νήπιοι—Angl. and a child (if you ask him) will lead you to it; anybody can shew the way to the palace of Alcinous. See Matth. Gr. Gr. §. 515. Obs.

1130. ἵνα, sub pectore, intus; adverbially, as in v. 913, it signifies infra.—Δέγγαρι φωσφ., compare v. 760, Δέγγαρι λήσης, and v. 1442, καρδιοδηκείον. In v. 1131. the word κακά has been ejected, as a mere gloss after μενωά, by Schutz, Hermann, Blomfield, and every succeeding editor.—ἐρωμένας, sc. σοῦ. "genitivus designans id, unde proficiscitur aliquid." Klaus.


1137. ἄκος δὲ οὖν ἐπίθρηκσαν, for they averted nothing as a remedy—or it may be, they supplied no remedy—against the city, for its part, being affected (circumstanced) even as it is; whilst I—τὸ μῆνεν, Hermann, de Ellips. et Pleonasm. p. 212, proposed to read τὸ μη, which Blomfield has received; but erroneously, as Hermann

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1 Thaúmata is the reading of the Neap. MS., and of Blomfield, after Auratus, Tyndall, and Schneider Lex. Gr. Pauw and Schulte have adopted Canter's conjecture, πραθμάτα.
1 And so Wellauer and Klausen.
1 Aristot. Pol. ii. τὸ προσπολεμοῦν μέρος. Ἀσκηνί τ. Παρασπερβ. 618 τῆς πόλεως προσπολεμοῦται.
1 "ἄκος δὲ οὖν ἐπίθρηκσαν, nullum remedium sufficiere at ad &c." S. L.

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m Compare below v. 1255, πράξασαν ὡς ἕρωτιν.
has subsequently shewn in an elaborate note on Viger p. 454. n. 265. See also Matth. Gr. Gr. §. 609, where the use of μὴ ὁδὲ with the infinitive, after a proposition or word of a negative tendency is restricted to those cases only in which the infinitive itself is specially negated; whereas, if the infinitive is not negated specially for itself, but only by means of a (virtually) negative word preceding—such, for example, as ἄκος here, ἵσχόμην Soph. Ο. Ed. T. 1387. παρῆλθε Trach. 226—the simple μὴ is used.

1139. θερπώνων, “Mentem inflammat, sc. afflatu divino;” Blomf., who defends this compound against the emendations that have been proposed—θερπόν ὥς, Canter. θερπόν ὅτι, Musgr. θερπόν ὅτι, Klaus. “hoc genus omne”—by the analogous form, φαιδρόνους v. 1196, and who further supplies ἵσχαριν as the accusative after βαλόω, comparing Eur. Cycl. 574. εἰς ὑπνον βαλέις (σαντόν). The same is also the interpretation of Wellauer, though somewhat doubtfully proposed: “nihil mutandum, sed ἵσχαριν aut (ante or ad) βαλόω supplexandum videtur.” See Matth. Gr. Gr. §. 496. 1. “Recepta Blomf. conjectura τὰδ’ pro τάχ’, sic interpretor: ego autem, ardens animi (divino furore correpta), hae humi projectam. Tāde: ostendit hic, δεικτός, quae max project, v. 1227 (1231) sqq.” S. L.

1141. καὶ τίς σὲ κακοφρονῶν] The common reading of this line was καὶ τίς σὲ καὶ κακοφρονῶν—but the second καὶ, which is not found in the Venet. and Florent. MSS., has been very properly ejected, and Schütz’s correction κακοφρονῶν introduced into the text by every modern editor but Klausen; whilst Dindorf and Wellauer alone continue to read the sentence interrogatively. An interrogation certainly seems to be out of place between ἐφημισα—τέρμα δ’ ἀμηχανῶ: and it was this false punctuation probably, that first suggested the word κακοφρονῶν as the infinitive after τίθησι, answering to which the Neap. MS. has βαίμων τοιε ἑπεξηρῆσι ἐμπτώνων. ἀπεξηρῆσι ἐμπτῶνων: compare Suppl. 650, ἡν οὖτε ἂν δόμος ἰχος ἐπὶ ὄραφων μιανότα μιανότα βαρῆς δ’ ἐφῆς. Pers. 515, ὅ δυσπόνταα δαίμων, ὅς ἤγαν βαρῆς ποδοῖν ἐνήλιου. Eum. 368, μάλα γὰρ οὖν ἀλομένα δύσκαθεν βαρύσεῖ σαντόν βαρύσεῖ σαντόν ἐνήλιου κακόμακον κακόμακον κακόμακον. Soph. Ο. Ed. T. 1300, τίς ὁ πνεῦματος μεῖζον δαίμων τῶν μακάμων πρὸς σῇ δυσδαίμων μοιρά σῇ. Antig. 1347, τὰ δ’ ἐπὶ κρατι μας πῶς δυσκόμακον εἰσήλθατο.

1146. νεογέννων νῦντες δίην] “Respicit antiquum morem, quo novae nuptiae caput involutum erat flammeo, boni ominis causa, ut perpetuo, inquit Festus, maneret cum viro. Tertio die sine velamine prodeunti sponsae dabantur munera que inde ἀνακαλύπτερα dicta


1148. ὡστε—κλάξων πρὸς αὐγάς] Translate: so that, after the manner of a wave, there should dash up to light an affliction much greater than this of mine, vv. 1141–3. This correction of Auratus, κλάξων for κλέων, has been universally received—see Hom. II. xiv. 392. ἐκλόσθη δὲ δῆλασσα, where Heyne: "κλάξων proprie non est alluere, sed Latinarum undare, fluctus ciere, et κλάξεθα fluctibus agitari. Inde est fluctus allidere, inundare"; quo fit ut obvia vel alluantur vel undis obruantur. Apollon. iv. 608, εἰδ' ἄν δὲ κλάξωι κελανής ἅτα κλώμη ἡγωνα, et i. 541, ἐπὶ δὲ ρόθα κλώϊσθω, advoltebantur, alluebant: πρὸς αὐγάς—for which Auratus unnecessarily proposed to read πρὸς ἀκράς, and Blomfield πρὸς αὐγάς—is added more Ἑσχyleo to restrict the application of the metaphorical wave of affliction: compare Eur. Hec. 1154, ἐν' αὐγάς τοῦ θεοῦ λευσσουσαι πέντεν. Orest. 822, μελανδετον φῶς ἔριος καὶ αὐγάς ἀδέλου ἰδεῖν. "Subdit Interpres ᾿Eschyli Britannus [Edit. Oxon. 1827.] quisquis is fuerit vir doctrinae et ingenii non vulgaris, notulam quae lectioni αὐγάς apprime favet. Ait enim ille singularum hujus metaphorae felicitatem illis ignotam fore, qui fluctus quasi ad solem orientem se convertere videri nescierint: De hoc judicent, qui solis ortum inter navigandum viderint." S. L.

And hence its more familiar and domestic use, Angl. to soose, or rinse out, with water; to cleanse or wash away: Eur. Hipp. 653, ἀγα ροτοί νασμοῖαι ἐξομήρξαμεν ἔστα κλάξων. Iph. T. 1193, ἀδάσσα κλάξω τάντα τάναυράων κακά.
1151. καὶ μαρτυρήσαι,—And bear witness to my (that I am) closely scenting out—"συνδρομεῖς de cursu canis indagantis semper cum vestigiis congruente: συντρίβεται, congruere, in unum conciliari, fr. 286. Soph. Trach. 295. 880:"

Klaus. Or we might translate: bear witness concurrently, or conspiringly, with me, whilst I scent out &c. as if it were συντρίβουσα, running along with me: compare the note on v. 1572. Hesych.: συνδρομεῖν: συνθέωσιν, συνθέωσιν. Photius and Suidas: Σύνδρομος: σύμφωνος. Ῥωμηλατοῦση—Poll. Onomast. ii. 74: Ῥωμηλατείν, τὸ τά ὅσα ἐλέειν, καὶ Ῥωμηλάτῃν κόνα, ἡ τραγῳδία.


1158. ὅμοιος β' ὄμοιο—πρώταρχον ἀπὸν, And they sing a song of the crime that was the first beginning of all; for in its turn they loathed the brother's bed that shewed no mercy towards its defiler: i.e. they reprobed the unnatural cruelty, whereby the injured Atreus avenged himself upon his guilty brother—"exigit autem Interdum ille dolor plus, quam lex ulla dolori Concessit;" Juv. Sat. x. 314. I thus agree with Klausen in referring πρώταρχον ἀπὸν to the murder of Thyestes' children p by Atreus, and not, as Blomfield and others after Schutz have done, to the murder of Myrtilus by Pelops—not however, because (as Klausen argues) that would have been insufficient to entail the divine vengeance upon the whole family; for to this argument the united authority of Soph. Electr. 505–15, and Eur. Orest. 1546–8, stands directly opposed; but first, because Aeschylus has not made express mention of Myrtilus, which both the later Tragedians have been careful to do; and secondly, because the words ἐν μέρει β' ἀπίστωσαν


p Compare Ch. 1068–72, παθοῦσαν καταρρεῖταις δ' ἀδελφ' Ἀχαίων παλαιστεῖν πρῶτον ὀπήρθεαν μῆκος τῶν τάλαντος [ἐν Κάσσαν ἀνήρ.]
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have much more the air of an explanation of the preceding context (see vv. 826. 1058, &c.) than of a continuation of it—although the Aorist, and more especially ἄπειπτυσαν, might undoubtedly be taken in the same connection with the Present (see Matth. Gr. Gr. §. 506.), and εν μέρει, Angl. one after another, be not inapty applied to the alternate voices of the Chorus of Furies: compare v. 321. Ch. 333. Eum. 198. 434. 586. and see an actual exemplification of this in the First Ode of the Eumenides, as arranged by Müller. "Difficile dictu est utrum δυσμενέως sit recti an accusativi casus. Lectus Atrei haud injuria hostilis, sc. exitialis, dici poterat Thyeste, qui cem conculcaverat, sed et Furies eadem de causa Thyestes infensae dici possint. Nescio tamen an praestet cum eivís conjungere; ita enim epitheta plurumque apud poetás poni solént." S. L. Compare Eur. Orest. 619, καὶ τοῦθ᾽ ὁ μυθωσεών Δείγον τὸν λέον τό πνέρεως τειλ. 1162. ἤπειδομαίνει, "Exemplum horum prophetarum, qui cum libris a Bacide vel Museo repetitis domos divitum adire solebant, ubi pro prædicendis rebus futuris parvam acceperunt mercedem, habes Arist. Av. 960—90. Cf. Plat. de Republ. ii. 364. C: ἄγριται δὲ καὶ μάτσεται ἐνὶ πλουσίων βίοις ἰδιότες:" Klaus. Compare Soph. Æd. T. 387—9. Antig. 1055—63. "Θυρικόντως ὁ τοῦ ἐπαυγόν ἕνα κόπτων τάς θύρας: Phrynichus App. Soph. p. 42. 32. Inter modos tibiis aptos Tryphon apud Athen. xiv. p. 618. C. recenset ὑποκοπικόν τὸ δ' αὐτὸ καὶ κραυσθύρων, cani solitum dum fores pulsabantur." Blomf. Gloss. Φλέδων, nugasæx: Hesych.: φλέδων φλαναία καὶ οὐλάδων, εὔθης. Etym. M.: ἀπὸ τοῦ φλέδώ, δὲ καὶ φλάδω λέγεται, γίνεται φλαδών καὶ φλαδονέων. 1165. καὶ τῶν ἐν ὄρκοις, πῆγμα] This correction of Auratus, πῆγμα for πήγα, has been received by every subsequent editor—but by Canter, Stanley, Schutz, and Blomfield, with the further unnecessary substitution of ὄρκοι for ὄρκοι. "Ορκοῖ πῆγμα γ. π., jurisjurandī pactum valide ratum; ut γενναία δύν, Soph. Aj. 937, genera h. e. fortis, gravis calamitas." S. L. "Παιώνων, salutare, constructione junctum cum eo quod ὄρκω apposittum est, quia etenus repiscit ὄρκων, quatenus hic πῆγμα habetur. Cogitatio hæc est: quidnam cuiquam salutis continget ex eo, quod equidem me angusto jurisjurando vinculo obstringam?" Klaus. 1166. θανάμαξ ὃς τὸ σου] "Usitatio esset accusativus et cum seq. conjunctor, sed cave quidquam mutes; exquisitor enim est con-

In either case, perhaps, it may be better to translate ἄπειπτυσαν as a present, they have spit away from them.  r Compare Matth. Gr. Gr. §. 437.
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1167. ἄλλοθρον πολιών] Stanley, who with the older Edd. places a comma after πολιών, connects these words with the preceding, and translates, trans mare educatam in urbe aliena lingua utente; but Klausen, after Hermann and others, has pointed out the true construction: "Accusativus ἄλλ. πολιών pendet a λέγουσιν. Solet quidem in tali constructione verbo λέγειν addi adverbum; hujus vero vis hoc loco inest in iis quae sequuntur, ἀπερ ἐλ παρευμάτοις."

1170–71. This arrangement of these two lines is due to Hermann, and has been adopted by every modern editor but Dindorf, who retains the former unmeaning collocation of v. 1171 in close connection with v. 1169, and of v. 1172 with v. 1170. The Neap. MS. has made the same transposition of vv. 1170–71, but only to create "confusion worse confounded"—for it makes Cassandra sak μᾶν καὶ θεός περ—, and the Chorus reply προτῷ μᾶν κ. τ. λ.

1172. ἄφονετα γὰρ] Translate: Yes, for every one in the days of his prosperity carries himself more delicately—is more fastidious.


1174. ἡλθέτην νόμῳ, venistis ex more; vel uti mos est. This correction of all the MSS. and Edd. which have ἡλθετον νόμῳ, rests upon the authority of Elmsley. "Secundam personam dualem a tertia diversam non fuisset, primus indicavit Elmaleius δ μαρότης ad Aristoph. Acharn. 733. et deinde multa Tragicorum et Aristophanis loca correxit ad Eurip. Med. 1041." S. L. But had Butler's early conjecture δοῦ, adopted by Blomfield and Scholefield, been indeed the original reading in place of νόμῳ, it is utterly inconceivable that ἡλθετον (which Wellauer, Dindorf, and Klausen, still retain) should have been so universally substituted for ἡλθέτητι; and Elmsley could not have remarked, as he does, upon his numerous corrections: "In his omnibus nihil metri refert, utrum ultima syllaba τον sit, an την." See note on Eur. Med. 1041.

1176. ἵππημένη] "Ita ad verbum Jurisconsulti nostriates, seized of, quotes possessionem alicujus rei significare volunt." S. L.


1183. ἀστραβά, is whirling. Hesych.: ἀστραβάν ἀπορεις ἀστραβάς ἐκφώνεσ: compare Ch. 202, οἷον ἐν χείματι ηντολα οἴος ἀστραβώναθα. 1051, τῶν σε δάκτη—ἀστροβούσι;

Ibid. ἐφήμιοισ] That this corrupt word has crept into the text in consequence of the alliteration of the word immediately below it, appears from the reading of the Venet. MS. ἐφήμιοισ and the Neap MS. ἐφημιοισ—yet Klausen observes: "ἐφήμιοις vox ab omnibus interpretibus rejecta, dubia sive auctorialitate sulta, tamen fortasse non spennenda, siquidem in ea inesse potent sensus mandandi et suscitandi; mandant enim imagines ille cantum Cassandræ. Tum eadem est vocis radix, quæ vocabuli ἐφημιοιση, Soph. Phil. 1134. Pind. Pyth. vi. 20, quod designat mandatum; ipsaque vox ἐφήμιοι altera forma vocabuli ἐφήμιοι, a quo derivatum esse patet ἐφημιοιση. Alioqui probarem ἐφημιος, accidens, ab ἐφημιοι, Ch. 385. Eum. 902. Pers. 393."

1185. ἀνείρων προσφερεῖσα μορφ., compare Prom. 449, ἀνείρων ἀλεξικοῦ μορφαῖς.


1187. χεῖρας κρεών πλῆθοντες, "manus adimpleti carnibus. Ita
semper plēthw usurpatur \( ^\text{1} \) ab Æschylo in voce activa (sensu medio) Pers. 264, plēthouν νεκράν...Σαλαμίνον ἀείκα. 412, ναυσύνον πλῆθουσα καὶ φώνον βροτοῦν. Ch. 582, ποντία τά ἀγκαλία κυνδυλλων ἀντίων βροτοί πλῆθουν. Μηθννύνετε, passive, dixissent Soph. et Eurip. Post πλῆθουν τε leviter distinxui, ut oikeias βορας ad creōn per appositionem referri possit." S. L. Rather translate, having their hands full of their own flesh's food—i.e. of sustenance consisting of their own flesh: compare below v. 1209, and see Matth. Gr. Gr. §. 416. Obs. 1.

1192. οἴομε, τῷ μολοντι δεο. ἐμφ, Angl. woe's me! to him that has returned master mine, or master of me; for it is my fate &c.—compare the note on v. 14. V. 1194, Commander-in-chief of the fleet, and Conqueror of Troy (though he be), he knows not &c. On v. 1195, although it may depend in part upon λέξασα, must at least be repeated with τεύητα, (οία λέξασα, οία τεύηται), the nominative to which, as Klausen has shewn, is μακρῇ κίνων, suggested by the preceding words. Δέξασα κατείνασα—as every editor after Canter has corrected the old reading κατείνασα—after having said and spun out, is an obvious εν διὰ δοῦν για λέξασα μακράν, or μακράν λέξαν ἐκείνασα—see v. 885, to which the speaker here alludes.

1198. τοιώτα τοιλµ, so bold are her designs! The ordinary punctuation of this line was, τοιώτα τοιλµ δήλου—which Tyrwhitt was the first to correct: see also Elmsley on Eur. Heracl. 387, who proposed to read ἕστα in v. 1199, or, as still more Æschylean, τοιώτα τοιλµ δήλου ἄρεσεν φονεύει. Εἰςαν τι νυν κ.τ.λ.

1199. τι νυ—τίχοιµ' ἄν; what odious monster shall I be right in calling her? Compare v. 603, Ch. 315, τί οι φάμενοι, ἡ τί πέζας τύχωι' ἄν; 997, τί νυ προσέκατο καὶ τίχω μαλ' εὐστοµοῖ; and see Matth. Gr. Gr. §. 553. 3. Obs. 1. Note, Monk on Eur. Hipp. 828.

1200. ἀμφίσβαιναι, Hesych.: Ἀμφίσβαινα εἴδος ὅφεως μακροκόφαλον, ἵσταμαι, τὴν οὐρανον κολεῖβεν ἡχόν καὶ ταύτῃ ποιλάκει τὴν πορέαν ποιούντον, ὅπερ τινὰς ἀμφισβητεῖτων μὴ δύο κεφαλάς ἦκεν. Blomfield quotes from Nicander, Ther. 372, τόν ἐν μετ' ἀμφισβαιναν ἐλίζων καὶ μυθούσιν Δήνεις ἀμφικρίζον, αἱ γὰρ ἀνημίβησαν Ἀμφίσβαινα. Ἀμψιβλοῦ γὰρ ἀμφισβητήσατο ἀμφισβητήσατε γένεσιν Νοστιμάν ἀν' ἀλήθων. Lucan ix. 719. Et gravis in geminum surgis caput Amphisbæna— and compares Ch. 994, μύρανα γ' εἰπ' ἔχων' ἐφαν', on which see his Glossary (v. 981).


1342. λέισαν, ού γανακά, τῆς Τυρσηνίδος Σκῦλλης ἔχουσαν ἄγριωτέραν φύσιν. Αναξιλας in Athen. xiii. p. 558. A. (adduced by Blomfield) Τῆς γὰρ ἡ δράκαν’ ἄμκτος, ἡ χιαμαρα πυρρηνός, Ἡ Χάρυβδος, ἡ τρίκλαρος Σκῦλλα, ποντία κῦων, Σφήγξ, ὀβρά, λέαν’, ἔχμινα, πτηνὴ β ’ Ἀρπινῶν γένη, Ἐν’ ἑτερολόχῳ ἀφύκει τοῦ καταπτώσου γένους;


S. L. v Thus explained, θόνσαν may be conceived more Ἀeschyleo to restrict the boldness of the expression Αἴδου μητέρα, so as to bring it nearer to the more obvious designation, δρομάδα (θωίδα) των Αἴδου ὑπ’ Βακχάν, which we meet with in Eur. Hipp. 550: see the note on v. 130. It may justly, however, be doubted, with Wellauer, whether v. 1202, which he translates quippe que Oreo immolat et amicing bellum infert, is to be understood to contain a new designation, apart from the preceding; and yet we need not, with Klausen, make it a mere extension of the last similitude, but rather, translate, frantica Mother of Death that she is, and an implacable curse in her breathing, i. e. in the spirit of her mind w, towards near relatives. Compare above v. 1080, and v. 648, where we should have done better to print with Dindorf Αἴδου πώντιον, Angl. a watery grave. In place of ἄραν, Blomf. and Scholeif., and Wellauer after Lobeck on Soph. Aj. p. 341, have adopted ἄρρη, the correction of Butler, who compares v. 364, ἄτολμητον Ἀρι πνεύστων μείζον ἢ δικαίωσι —but Dindorf and Klausen rightly retain ἄραν, on which Naeki, quoted by Klausen, observes: ἄτοπον τι’ ἄραν φ. πτ. nova et a praecedentibus diversa his verbis Clytemnestrae appellatio contin- u. The reading of the most ancient MSS. and the Edd. is τεθυμέον, for which Porson and Dindorf have edited τεθυμέον, from τοῦχον.

netur. Igitur ἂρας scribo, vel scribi posse, si eui ita placeat, concedo, ut alibi (v. 724.) Erinnys vocatur Helena; mihi ἂρας sufficit: ἀντωνω affum autem ἂρας rectissime, h. e. nulla libatione placabila; vulgo enim placabiles putabantur. Denique φάλας acuendum est atque erigendum pronunciando." Compare below v. 1219. Ch. 692. Eum. 417. Theb. 70. 695. 833.

1203. ὦς δὲ ἐνωλάκησα, "Ut vero exclamavit! Plerique hec referunt ad exclamationem Clytemnestrae, post cædem Agamemnonis patratum, tanquam fusis fugatique hostibus. Nec male, modo intelligas ἐνωλάκησα proleptice usurpari de re tam clare a Casandra praævita, ut eam tanquam perfectam videat." Nescio tamen an potius respiciat simulatum Clytemnestrae gaudium ob res bene gestas et reitum Agamemnonis; quod suadet mihi quoadmodo, non tantum ἐνωλάκησα in sensu præterito positum, sed sequentis in presenti, δοκεῖ δὲ χαῖρειν. Quin de ipsa Clytemnestra dixerat 572, ἀνωλάκησα μὲν πολλαὶ χαῖρες ὦν." S. L.


1207. καὶ στὶ μ' εὖ τάχειν, is the correction of Auratus for καὶ στὶ μὲν—t the reading of the older Edd. and the Neap. MS.—to which Klausen justly objects, that in this sense τάχεσ might have stood alone, but τάχει only with the preposition εἰς, or στὶ. The γ', which Blomfield and Dindorf have ejected in v. 1208, adds a forcible emphasis to διαγο, Angl. a true, yea a too true, prophetess; as below v. 1221, καὶ μὴν διαγὰς γ'—and yet, aye! but too well, do I know how to speak Greek? Compare the phrases καὶ μάλα, καὶ πάνω, καὶ εἰς πολὺ, Thucyd. ii. 65. iii. 98: where see Arnold's note.

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1212. ἐκ δρόμου πειδὼν τρίχω] Angl. I am off the course, I am quite out; see the same metaphor a little differently applied Ch. 514, πυθέσαι δ' οἴδον ἄτρ' ἔξ οἴκον. 1b. 1022, ὁσπερ ἔξ οἴκον ἡμιστρόφοι δρόμον ἔξοτέρων. Prom. 883, ἔξ δι' ἄτρομον φύρωμαι λύσσης πνεύματι μάργρα.


1215. ἀλλ' εἰπεν Παιών—] "Hinc satis appareat precedentia non a Casandra de revera siendó, sed de bona ac fausta ominando accepta esse. Comprime linguam tuam, o infelix, ut fausta omittas. Atqui, respondet illa, Παιαν minime convenit huic sermone. In Pæanibus ita non silebant, ut fausta omnia precarentur: supra 28, θλισθημόνοι εὐφημούντα τοῖς λάμπαθι ἐπορφίζεσθεν. Theb. 250, ἢ' ἐκούσας εὐγματον, ἐπειτα σι' θλισθημόν ιερόν εἰμενη παίαν ισον. 617, ἥλισαμον παιών ἐπεξηγήσας. Cf. item supra 1051. ἢ δ' αὔτε δυσφη- μοῦσα τὸν θεὸν καλεῖ, οἰδεν προσήκοντε ἐν γόοις παραποιείν. S. L. With this use of παιών a well-omened song, or hymn—which we must suppose here to be personified, or rather to represent (like Παιών in v. 144.) the god of pæans, as of healing, and in general, of joy and gladness—compare Ch. 342. Psychost. 264. θεοφιλεῖς ἐμάς τέχνας παιών εὐφήμησέν: and see the note on v. 626. Blomfield on Ch. 337. remarks that παιών was the Ionic, παιῶν the Doric, form of the same noun; and maintains against Duker on Thucyd. i. 50. Wass on Thucyd. vii. 44. Valeknaer on Schol. Eur. Phoen. p. 113, and Ruhnken on Timæus Lex. p. 203, that the Attic writers invariably use παιῶν and παιώνιζω in speaking of a song or shout. See his note on Theb. 254, which holds good so far as Sophocles and Euripides are concerned; but παιῶν occurs in Aristoph. Thesm.

2 Παιών is found but once in Sophocles and that in the sense of healing—Philoct. 832, ἢς τοῖς παιώνι παίωνιζε in speaking of a song or shout. See also Aristoph. Plut. 936, Ἄσκλη- πιον παιώνις εὐφήμους τυχόν.
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1035, γαμηλίας είν παϊών, and παιωνίς, Ἀesch. Niobe, fr. 147, 4.
Aristoph. Eq. 1318. Pae. 555.

1216. οὖς, εἰ παρέστατ’ γ’, Not, if it (what you say) shall indeed
be realised, or come to pass. Porson, Blomfield, and Dindorf have
adopted Schutz’s conjecture εἰς παρέστατ’—but Wellauer (in oppo-
sition, as it has happened, to his own printed text, Ed. Lips. 1824.)
justly argues: “vulgata lectio necessaria est; εἰ παρέστατ’ λόγος est:
si id, quod dicas, praecens aderit, i. e. si factum erit; quod simplici
παρέστατ’ non exprimitur.”

1218. τίνος πρὸς ἄνδρός] Such is the reading of the Florent. MS.,
adopted by Schutz, Wellauer, and Klausen, and confirmed by v.
1220; yet the great majority of editors, including Porson and
Dindorf, have preferred τινὸς—putting thereby an unmeaning and
unnatural question in the mouth of the Chorus, who, by their own
confession v. 1212, comprehend no part of what Cassandra had
said vv. 1190–1205, but require to be distinctly told who is the
murdered person v. 1213, and who the murderer, below vv. 1344.
1360. 1369–72.

Ibid. τοιῶν ἄρχων. Schutz, Blomf. and Scholef. have edited ἄρχων,
the conjecture of Auratus approved by Canter; but Ἀeschylus uses
ἄρχων only in the sense of a pollution or curse, not a polluted or
cursed thing; see Suppl. 375, 376. Theb. 1017. Ch. 155. Eum.
168—and with ἄρχων, an affliction (applied, for the most part, to
some deed of violence), compare vv. 414. 1066. 1451. 1550. Ch. 586.
635. Theb. 948. 973. Compare also v. 1341. Ch. 911, καὶ τῶν
tοῖνυν Μοῖρ’ ἐπάφοις μόρον. Pers. 268, ο’ ἐπιρρύονθε κακά.

1219. ἦ κάρτ’ ἀραν παρεσκόπεσι] This is Canter’s simple and satis-
factory emendation of the common corrupted reading ἦ κάρτ’ ἀρ’ ἐν
παρ., for which Heath proposed ἦ κάρτ’ ἁγιαν, approved by Hermann
and Wellauer, Abreasch ἦ κάρτα γάρ, whilst Blomf. and Scholef.
have adopted Porson’s elegant, but overstrained, correction ἦ κάρτα
χρησμῶν ἄρ’ ἐμῶν παρεσκόπεσις. Translate: Truly you were, i. e.
(Anglice) you must have been, paying little attention indeed to the
curse of—if the Chorus understands her, as appears from the
next verse; but the speaker may be supposed to have meant in
allusion to v. 1202, the curse, or Fury, described in—my oracles.
With regard to the construction, παρεσκοπεῖν, to look wide of, would
no doubt be followed by a genitive of the mark, as in Suppl. 452.

* See the Supplement to Preface to Hecuba p. 25. ** Compare Matth. Gr.
Gr. §. 505. 2.
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κάρτα οὐκέτας τοιὸν ἔγνω παροίχομαι, which Blomfield has quoted; but here, in the sense of παραφθέντως or παραφέν-, to overlook, to look at lazily and listlessly, it is properly followed by an accusative: compare Hor. Sat. I. 3, 25, cum tua pervideas oculis male lippus inunctis, cur in amicorum vitii tam cernis acutum?

Klausen has edited ἦ κάρτα ἀρ' αὐτ—, which he refers to the Chorus' second misapprehension, in relation to the murderer, as before to the person about to be murdered. "Possit aliquis," he adds, "scribere ἀμαρασκότας levissima mutatione, qua satisfaceret etiam Porsonianae religioni, cui disiplicet media versus dipodia ex uno vocabolo composita. Quod quum non intolerabile existimem, et tarditatis aliquid habeat longior illa vox, equidem leviori etiam mutatione scrípi ἀρ' αὐτ—, quod sensui aptissimum est." The Florent. MS. has παροσκότης, the Neap. παροσκότης, corruptions entailed upon the text by the introduction of ἄν.

1220. τοῦ γὰρ τελοῦντος] Translate: I ask, because I perceive no provision of one that shall execute it; i. e. I see not by what human means it is to be accomplished. Μηχανή, Angl. means, for doing anything; contrivance, or, as applied to the actual instrument, machinery, apparatus: compare below v. 1580. Theb. 209, μηχανή σαφτησά. ibid. 1041, μηχανή δραστήρια. Eum. 646, μηχανή λυτήρια. Suppl. 462, μηχανή συζωμάτω. ibid. 936, πύργων βαθεία μηχανή. Myrm. fr. 123, 3, ἐδόθη τοι μηχανή πτερώματι—and for τοῦ τελοῦντος see a good note by Griffiths on Prom. 27, ἐ δοκήσων γὰρ οὗ πέφυκεν πώ, and Matth. Gr. Gr. §. 268.


See Sapp. Lex.: "παραφέν, consi- ventibus oscilia præterea, non animad- verti; Synes. ἕνας ἄνθην αὐτόν ἠδὲ παρεδέθη, ἡ ἀκολούθα παρέχουσα. Item, perperam aspicio, Aristot. de Insomni.: το γὰρ παροβῆ, καὶ παρακοόν, ὅποιον ἀληθῶς τι καὶ ἀκούσωτα ἄστρα, οὗ τοῦτο δὲ οὔ ὄψεσαν."  

See Porson, as before, on Esch. Suppl. 244, καὶ τέλλα πάλα ἐπεκάκης δύσασαν ἰν, on which Wellauer ob- serves: "totum illam Porsoni regulam omnino non magni faciendum, et ad Eschylum non adhibendum esse, recte demonstravit Herm. El. Metr. p. 112. sq.": and Schoefield: "Wellauerus eam sensum assentior, ut Porsoni regulam, de pedibus tertio et quarto nonquam in- tegra voce absolvendis cauteis ad Eschylum adhibendum putem." Compare Hermann on Soph. Ged. C. 373.

Add Iph. A. 65; πάλα "Ελληνε, adduced by Bothe.
cistam Sangerm. p. 97, ἔλλην γυνή. Eustath. p. 1077, ἔλλην ἄλη-
Cyne. ii. 4. ἔλληνα φωνήν: sed is locus pereram adductus est, hoc
enim ait Xenophon, χρή δέ τὸν μὲν ἄρκτωρν ἐπιθυμοῦτα εἶναι τὴν φωνήν
ἔλληνα, τὴν δὲ ἡλίκιον περὶ ἕτη ἐλεοῦν, ubi satiss patet "ἔλληνα cum τὴν
φωνὴν minime judendum esse. Quid vero ad retium observation-
em valeat Graecae linguae peritia, aliis explicandum relinquo."
S. L. "Εἰσίστασαι, ex emend. Marklandi ad Eur. Iph. T. 341,
receperunt Glasg., Elmsl. l. e., et Blomf., sed ita sensus perver-
titur; si enim ἐπίστασαι legitur, versus sequente ad verba καὶ γὰρ τὰ
πρὸ suppleendum erit ἐπιστάσαι, quod ineptum est." Well.
1222. καὶ γὰρ] Translate: why, so do the sure words spoken at
Pytho, but still they are hard to be understood.
1223. πανταῖ, δέων τὸ πῦρ] "Lineolam duxi post τὸ πῦρ, ut sen-
tentia abrupte terminata significetur—aliter importunum et loco
motum videretur istud δὲ, quocircum δέως pro δὲ μοι voluerunt Stanl.
et aliī. Nec displexit tamen Hermanni conjecturam legentis, δέων μοι
πῦρ ἐπείρχεται τῶς: sed libentius recipercem δέων τὸ πῦρ μ’ ἐπείρχεται
tῶς, nam ἐπείρχεσαι cum accusativo non raro conjungitur." S. L.
1224. τὴν ἑγὼ, ἑγὼ] "Notanda est ultima syllaba τοῦ ἑγὼ in histu
Vid. Seidler. de Vers. Dochm. p. 90. Hoc ut recte fiat, histus in
ictum cadere debet." Blomf.
1342, λέωνα, οὐ γυναική. Electr. 1162, ὄρεια τις ὡς λέωνα (κλυτα-
μηστρα) τάξει κατάραν.
1228. κάμοι μεθολ ἐνθόθει κόρη] "Quid sit κάμοι μεθόλων, ipse
satis docet in sequentibus, ἐπείρχεται δίγυος κ. t. l. gloriam enim,
ferrum in virum acuens, ceadem illi rependere, quod me secum ad-
duxerit. Hæc est merces Agamemnonis, sed et θεός με τὴν τάλαναν
hæc est mea merces, quam mox immissicit irae seu vindictae sue,
eorum ritu qui, cum medicamentum parant, varia admissent phar-
maca. Est autem cædes nostra tanquam medicina, quam Cly-
tea mnestra irae sue adhibitura est." S. L. With this twofold
application of the words, we may translate, she will throw my guerdon
also into the cup of her wrath: compare the use of ἄμωσος, v. 949,
and see the note on v. 1102. Then—remembering that a Pythoness
is speaking, and comparing vv. 1065. 1076. 1093.—translate: she
is exulting in the thought, as she whets a knife for her husband, that
the return she makes for bringing me here is—death! Wellauer,
after Hermann, has edited ἐνδόρειον—which is the reading also of the Neap. MS.—removing the stop after κόρφ, to avoid the Asyndeton, and supplying ὅστε before ἄντιστασθαί: but Klausen well observes, "In hac jactatione exhibenda ipsa (ipsius) oratio Cassandrae magis concitata est, neque mirum quod deest copula prope ἐπεξεργαζε. Tota hec sententia tanquam exclamatio profertur."

1231. ἐμαυτὸς καταγγέλω, in mockery of myself. "Mei ludibria; qua me ridendam exhibet; nullam enim fidem vaticiniis meis veni. Hunc esse verum hujus loci sensum ex 1270-74 (1237-41) satis apparat." S. L.


1233. σὲ μὲν] These indeed—addressing her prophetic staff, and suiting the action to the word—I will destroy to pave the way for my own destruction: away, ye garlands, and perish where you have fallen: thus will I requite you. "Quum non nisi damno affecta sit a munere suo, damnum jam ejus signis retribuit." Klaus. The common reading of v. 1234 is, ιν τις φόβορον πεσών τις ἀγαθῶ διὰ ἀμείβων, which Jacobs has most happily corrected as above; and so Blomf. and Klausen have edited, whilst Schoefl. has adopted another conjectural emendation, second only to this, πεσών τις ἀγαθῶ διὰ ἀμείβων. "Πεσώντα γ'. Bene additur particula, quia in cadendo positum coronarum exitium." Klaus.

1235. ἄλλην τιν' ἀπε] This is Stanley’s correction of ἄλλην τιν’ ἀπε—which Dindorf retains, as he retains also ἀγαθῶ διὰ ἀμείβων in the preceding line—and which might indeed be understood to convey on the part of Cassandra a strong denunciation of herself, as Naéke and Klausen explain it, comparing vv. 375. 1089. 1197.

1 The Neap. MS. has: σὲ μὲν (gl.) 2 See Blomf. Gloss. on Theb. 238 πρὸς τὴν ἑνωθή ἑνωθήν οὐχον λέγει, (252), οὐκ ἐσθόρον σεβὸν ἁνασχήσει σχένουσα τῷ ἑνωθή ἑνωθία.
NOTES ON THE

Soph. Antig. 533. Eur. Androm. 103, &c.: but the context seems rather to require ἄγης, which may have been altered through misapprehension of the construction—make some other woman rich in respect of misfortune—on which see Matth. Gr. Gr. §. 351, a. b. and compare Jactatr. fr. 225, 2, πώνον πλουσίωτα. Eur. Orest. 394, ὁ δαίμων ὦ ὦ με πλοίοις κακῶι}. Schutz, Blomf., and Schoef. have edited ἄγεις, which Schoef. suggests may have been first changed to ἄγης (as Porson gave it), and then to ἄγης. In Askew's Marginal readings a further alteration is found, ἄλης τε, ἄλης—which Blomfield justly condemns, as greatly enfeebling the sense.

1237. ἐποπτεύοντος δὲ με, but having first seen me, i.e. but not till he has seen me; compare v. 1392. Suppl. 368, ἐγὼ δ' ἄν σοι κρανώμι ἐποπτεύοντος πάρος, δοσός δὲ πάσι τῶν δικοῦσαν πάρι. For no better reason, it would seem, than to uphold the full stop that had crept in after ἔωθι, Heath, Schutz, Porson, Butler, and Dindorf have edited ἐποπτεύοντος, which is also found in the Neap. MS., and which they suppose to be addressed to Apollo; but this, as Wellauer and Klausen have observed, is inconsistent with what precedes in v. 1236, and follows in v. 1242.

1238. καταγελάμενον μέγα φίλων ἐν', greatly laughed at by friends, (by) foes, without a dissenting voice—all in vain! or oh vanity! see the note on v. 410.—μεγά, for μεγά, is Hermann's easy emendation, adopted by Wellauer¹, and in some degree confirmed by the frequent occurrence of this word, after verbs or participles, at the end of an Iambic line: see, for example, Ch. 137. 255. Eur. 12. 115. Soph. Óed. T. 1023. 1078. Antig. 1168. Aj. 1385. Phil. 59. 574. Eur. Bacch. 640. Antioch. fr. xxi. 2. Archel. fr. xviii. 2. Dict. fr. ii. Compare also Brunck on Soph. Óed. C. 865. The same sense might indeed be extracted from the common reading, by translating μεγά φίλων, together or along, i.e. alike, with friends; but the Asyndeton in this case—with which compare v. 317. Soph. Antig. 1079, ἀνθρώπων γυναικών σοις δόμους κοιμάμας—is greatly to be preferred; and the distinction which Klausen would have us observe between μεγά φίλων and ἐν ἐξήθρών, is a forced and puerile conceit, utterly unworthy of Eschylus: "Optime se habet

¹ On the subject of this form of dative see Elmsley on Eur. Med. 466. me hoc omnati irrisari inplee ad amicit, qui haud ambigue nimice erant.
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Asyndeton, (irrisam inter amicos, ab hostibus,) quo sibi opponuntur Cassandrace amici et hostes, idem agentes in vexanda virgine misera. Eleganter vero distinctin poëta: inter amicos auditur irrissio, hic illic prolata; sed ab hostibus, qui nihil sentiunt miserationis." With οὐ διχοφόροις, compare vv. 338. 786. Suppl. 605, ἔδιξεν Ἀργείους οὐ διχοφόροις. 982, ἐτεὶ σωτήρες οὐ διχοφόροις.


1242. μάντων ἐκπράξεως ἐμὲ, sc. odo, having made an end of me in my prophetic office; having unmade me, as before he made me, prophetess; see vv. 1169. 1236. "Ἑκπράξεως, ἵππη pro ulionem exigere, hic pro conficere ponitur; ut Eur. Hec. 515. πως καὶ ψυχῇ ἐξεπράξεται; ὅς αἰδεύμενος; Soph. ΕΕ. C. 1648, οὐ γάρ τις αὐτῶν ὄντε πυρφόροι θεοί κεραυνύς ἐξεπράξει." S. L.

1244. βασιλεύ πατρόν δὴ ἀνεττὶ, But in place of my father's altar, i. e. instead of being slain before an altar as my father was; see Virg. Αμ. ii. 550: Hoc dicens altaria ad ipsa trementem Traxit, et in multo lapsantem sanguine nati, &c. Juv. Sat. x. 267: Et ruit ante aram summi Jovis, ut vetulus bos, Qui domini cultris tenue te miserabile collum Prebet, ab ingrate jam fastiditus aratro. Com-
pare a similar expression, Ch. 250, oυ γὰρ ἐπέλεγεν θῆραν πατρόφων προσφερέν τοις σκηνήμασι—applied to the unhatched brood of a slaughtered eagle.

Ibid. ἐπέλεγον, lanonia mensa, Sueton. in Claud. c.15; Angl. a chopping block. Hesych. ὑπείρων (ἐπίσκοπον) ἔλεγον ἑφ' οὐ τὰ κρέα τι- 

βίντες ἔκπονον, οὐν τὸ κράκοπτον (κράκοπτον) ἐλεύνον. Ἐτυμ. Μ. : Ἐπείρ

ων ἔλεγον ἑφ' οὐ κρέα κάποιον, τὸ νῦν ἐπίκοπον παρὰ Ἀριστοφάνει καὶ 

Δημοσθένει. Stuides: Ἐπείρων ἡ μαγειρικός κορμός, ἑφ' οὐ τὰ κρέα 

συγκόπτουσιν. Ἀριστοφάνης (Acharn. 317) ὑπὲρ ἐπείρων τιλίως τὴν 

κεφαλὴν ἔχουσι λέγειν. Εἰ μὴ λέγω, φησί, δίκαια, τῆς κεφαλῆς ἀφαίρεθαι.

The older Edd. have ἐπείρων in one word, which is found also 

in the Neap. MS, with the absurd gloss: ὑπαντῶν, διάδοχον ἐμοῦ τῆς 

κεφαλῆς.

1245. κοπέισθαι, “genitivus absolutus, omissō ἐμοῦ, ut v. 1137. 

(1131).” Well.—but the change of person makes that passage 

scarcely parallel. Perhaps an opposition of words, as well as of 

meaning, may have been intended between βωμὸς πάτρων, and ἐπείρ

ων ἐμοῦ, or ἐμοῦ, κοπέισθαι κ.τ.λ., with which compare below v. 

1293. Auratus proposed to read κοπέσαν, Abresch κοπέσθαι, which 

has been adopted by Porson, Blomfield, and Dindorf; and this may 

derive some confirmation from v. 1114, ἐμοὶ δὲ μὴ μίμησι σχημάτος. 

Πρόσφαγμα, a sacrificial offering—expressing here the act (πρόσφαγμα), but 

more commonly the victim—occurs in Eur. Hec. 41. 265. Iph. T. 


Schutz, after Casaubon, has needlessly edited προσφάγματι.

1246. ἄτιμοι γ'/ ἐκ θεῶν, without honour on the part of the gods, i. e. 

in this particular context, unavenged; compare Ch. 295, πάντων 

ἄτιμου κάφιλου. 408, ὅμωσαν ἄτιμα. 485, παρ' εὐθείαν ἐσοὶ ἄτιμοι ἐν 

πνεύμα κυναγοῦ ἄγεων. Theb. 1024, ἄτιμον ἐκφορὰς φίλοι ὑπὸ. Soph. 

Ced. C. 51. οὐκ ἄτιμος ἐκ γ'/ ἐμοῦ φανεί. Yet Abresch quotes from Har- 

pocratie the authority of Demosth. Philipp. iii. p. 70. for the use of 

ἀτιμός in the sense of ἀτιμώρφητος, ἱππολ. καὶ ἄτιμος, φησί, τεθάν
to τοῦτο δὴ λέγει, καθάρων τῶν τούτων τινα ἀποκτέινοντα εἶναι : 

and Stuides, v. ἄτιμος, has: ἰδία Δημοσθένης εν Φιλιππικοῖσι τῶν ἀτιμώρφητον λέγει 

ὁ̂ν, ὁ τῶν ἄτιμων ἀλών. But see Kuster's note, ed. Oxon. vol. i. 

p. 640.


23. e Demosthene, quod in eo non legi-

tur, pro mensula culinari, in qua earnes 

construeantur, verum est apud Dom. 

ἐπείρων, quod auctor Etymologici cum 

ἐπείρων confudisse videtur." Reiske's 

Studios, p. 238, ed. Schef.
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1248. φίτυμα,] Hesych.: Φίτυμα' τέκνον, γέννημα. φίτυν· φυτών. Eustath. on II. III. p. 313. φίτων· πατήρ. Suidas and Phot. Lex. MS.: φενώσαι· γενήσαι. ἐπὶ τοῦ πατρὸς τίθησιν· ἐπὶ δὲ μητρὸς ὀδεῖται, ἀλλὰ γεννήσαι. λέγει δὲ καὶ τὸ γέννημα φίτυν Ἑπούλως Ἀττολίκως· καὶ τὸ φίτων τῶν βοῶν.


1250. κάτεσθι, shall come home from exile; see Porson and Musgrave on Eur. Med. 1011 (1015). 'Θάρσει κάτεσθι τοι καὶ ἐν πρὸς τέκνων ἔτι. Ἀλλους κατέξει πρόσθεν ἡ τάξιν ἐγώ, καὶ compare below vv. 1578. 1618. Ch. 3. as explained by Aristoph. Ran. 1165, φενύων δ' ἀνήρ ἦκε τι καὶ κατέρχεται, Eum. 462, κατόπιν κατελθών, τῶν πρὸ τοῦ φενύων χῷρων.

Ibid. θρηκῶσαι, to crown, or complete, as it were with a coping, or parapet. Hesych.: Θρηκύλε· τὸ ἀνάστασαν τοῦ τέκνου, ἐφ' ὁτ καὶ ἡ στήγη κεῖται. The word is of frequent occurrence in Euripides, once in a metaphorical sense, as here: Troad. 489, θρηκμὸς ὑδαίων κακῶν: compare also Herc. F. 1280, δῶμα θρηκόωσαι κακῶι. Blomfield compares Odyss. vii. 87. περὶ δὲ θρηκός κυνόντος, and xiv. 26, ἐθρηγκασσαν ἀχίρων, where the Scholiast: θρηκός λέγεται ἡ ἐπὶ τοῖς ὀικοῖς στηφάνι. After this verse, in the Edd. of Stanley, Schutz, Porson, and Dindorf, as also in the Neap. MS., follows ἄξιον νῦ— an alteration occasioned by the unaccountable insertion of v. 1251, ὅμωμεν γὰρ ὅρκος ἐκ θεῶν μέγας after v. 1257, whence it has been restored by Hermann to what the context points out as its proper place, with the approbation of Blomfield, Wellauer, Scholfeild, and Klausen.


1253. τὶ δήτ—, I follow Schutz and Wellauer in placing the note of interrogation after ἄσωστινω, and not after κρίνει v. 1256, as it stands in most of the editions. Translate: Why then, if my Avenger will presently be here (v. 1247), do I lament, lingering in
this manner, or lingering here (see note on v. 1018.), as if it were
my abiding home? Since, in the first place, I have seen my native
city, Ilium, faring as it has fared, and now, in the second place, they
that became masters of my city are coming off thus, in the good plea-
sure of the gods—I will go and brave my fortune, I will submit myself
to die; and lo! I welcome these as the gates that shall admit me to
Hades:—τὸ πρῶτον, which should in strictness have been followed
by εἰς ἑαυτῷ, stands here in the place of μὲν followed by δὲ—οὐχὶ ἀπάλ.
might be translated, are thus parting with it (τὴν πόλιν), i.e., are thus
foregoing their recent advantage, as Klausen explains it; or, if we
supply εἰς ἑαυτῷ, are thus changing fortune, are coming to this pass, or
end—sic defunguntur, as Wellauer renders it.—πρῶτον, in the most
general sense, I will fare as the gods decide for me; Angl. I will
take whatever comes.

Ibid. "Κάτωκος. Propendeo in Schutzii interpretationem, ante aedes:
languet enim omnino usitatior significatio, incola. Sed, cum κατοι-
κεῖν sepe de hospitibus vel inquilinis dicitur, fortasse pro inquilina
(a sojourner) accipi potest: unde vis orationis ex oppositione accedit.
Sed quid ego inquilina hac ita lamentor, quae viderim patriam meam
urbanum Ilii passam quae passa est? De hoc sensu verbi κατοικεῖν de inqui-
Pluribus supersedego." S. L. "Κάτωκος. Ante aedes Schutzius, quem
sensum nescio an ferre possit. Conjuxerim autem κάτωκος ὅσε, in-
cola hoc loco." Blomf. Gloss.

1260. ἀσφάδαστος, without a struggle. "A σφαδάζω, de quo verbo
Gloss. Pers. 199. Soph. Aj. 831, καλὸ δ' ἄμα Πομπηίου Ἐρμην χόδο-
νυν εἰ με κοιμία καίν ἀσφαδάζω καὶ ταχεῖ ποδόματι. ubi Schol.: ἀσφα-
δαστο καὶ σταυρισμὸν μὴ ἔχομεν, αὐτὶ τοῦ συντόμῳ, καὶ παρ Ἑυριστίδῃ (fr.

Ibid. "ἐβίβασομαι, facilem mortem afferens; quod alii dixerunt
ἐβίβασας." Ibid.—"Εὐθώσως illum spectat, quam toties optabant
veteres. Αἱμάτων hic in plurali, ut infra 1494 (1483). Ch. 64. 262.

1264. θεσπάτων] "Θεσπάτων βοῶν dixit, qua se ultro offert ad im-
molandum; quales memorant historici plus semel." Stanl. "Victi-
masigitur, ut voluntarium sui obligationem significaret, non con-

k Such appears to be the force of δὲ, which more naturally connects this line
with what precedes, than with what follows. Accordingly, I have transposed
the stops after κατοικεῖν and πρῶτον.

1266. ὦ, ἔσως, χρόνῳ πλέων [Dindorf retains here the common reading οὐ δὲ ἐσως χρόνῳ πλέω, which Klausen explains by "οὐ χρόνῳ πλέω, sc. ἐστί, quod modo dictum in oū ἐστὶν ἀλήθεια. Nihil lucanum erat, quod tempus lucamur. οὐ πλέω ἐστὶ dictum est ut oūδὲν πλέων ἐστὶ, nil amplius est, nihil fructus percipitur; χρόνῳ, i.e. μελλόντει, cunctatione, dilatatione." Schutz and Blomfield have edited χρόνῳ πλέων: Pauw, Heath, and Scholefield χρόνῳ πλέων, but easier and more easily explained, than these is Pearson’s correction χρόνῳ πλέων, adopted by Wellauer, who translates: "non est mihi tempore, i.e. retardando, magis effugium; i.e. retardare quidem mortem possum, sed non effugere: confirmatur hoc sequente Chori et Cassandrace sermo." Compare Elmsl. on Ed. C. 63.

1267. ὄ δὲ ὡστασ τοῦ] Translate: No! but he that goes last has the advantage in respect of the delay; Matth. Gr. Gr. §. 338: πρεσβεύεις, takes precedence, properly as an elder; Photius: πρεσβεύεις: προτίμων. Εὐρυπίδης (Hipp. 5. Alc. 283. Rhes. 941): compare Ch. 488, οὖδε πρεσβεύω τάφων. Ευμ. i. πρεσβεύω θεών τὴν πρωτόμαν ταῖα. ib. 21. Παλλὰς προναία δὲ ἐν λόγοι πρεσβεύεται. Ch. 621. κακῶν ἢ πρεσβεύεται τὸ ἄμφων λόγῳ. Compare with the sentiment Eur. Orest, 798, τῷ χρόνῳ δὲ κερδαιώς, Angl. you will be gainer by the measure of the delay; Matth. Gr. Gr. §. 400. 8.

1271. οὖδεις ἀκούοι — "De nemine hoc dicitur, qui felicem adeptus est sortem. Noli in his reprehendere Chorum, quod solamen quo se erigit Cassandra, infringat: potius quam hoc, inest in hoc versus sinceram miseratio.” Klaus.—The present collocation of this and the preceding verse, which were formerly read in inverted order, is due to Heath, and has been adopted by every succeeding editor, except Dindorf.

1275. εἴ τι μὴ φρενῶν στόγος, Nisi si fuerit—if there be not—with an implied supposition that there is. “Inest in haec dictione quæstio comitate urbana prolata. Non diserte quaeritis, sed cupit

1 Πρεσβεύει is sometimes found in the same sense as πρεσβεύεται: e.g. Soph. Ant. 720. Eur. Heracl. 45.
tamen scire, num quid novi horribus e nova calamitate presagita conceperit.” Klaus. Hence the note of interrogation is more properly placed after ἰδεῖς, than as Blomfield has placed it, at the end of the line: and the same remark applies to Kennedy’s translation, Why shoult’st thou wo, if not from inward horror?

1276. φῶς, instead of φῶς, is Canter’s correction, adopted by all subsequent editors, and recommended by the Neap. MS. which has: φῶς.

1277. καὶ πῶς; As how? or How can that be? see on v. 530. The smell you feel, is of sacrifices on the domestic altar.:—τάδε ἔτι, literally, it smells, or there is a smell, here; the verb being put impersonally; see Matth. Gr. Gr. §. 376. Dobree on Aristoph. Plut. 1021, reads τάδ’ ἔτι.


1283. ὅτι τῶν δυνατῶν Translate: Be assured, I am not uttering cries of distress, like a bird at a thicket, in affright and to no purpose! Dead though I shall be, bear witness for me of this, when &c.—i. e. bear witness that my looks and exclamations of horror (vv. 1273-5.) were not without their meaning, when you see the enactment of those successive scenes of blood, which to my prophetic sense give the palace the air and appearance of a charnel-house (vv. 1276-8), and so do justice to my memory as a true prophetess; compare v. 1287, and see above vv. 1161-4.
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1287. ἐπιξενοῦμαι ταύτα δ'] Translate: And this good service on your part I welcome myself unto, as one that is at the point to die. ἐπιξενοῦμαι, hospitio excipior, is here, like δεξιώμασαι in v. 821, to be taken in a middle sense, hospitio vel patrocinio memet accipio; Angl. I make myself at home—ἐπιξ. ταύτα, I make free to ask this of your friendship or hospitality. It is thus that Butler first proposed to translate: haec munera hospitalia moritura posco; and Klausen: "testimonium hospitale requiro monitura; ἄπόξεως est qui hospitium relinquit (v. 1249), ἐπιξενοῦσιν qui in hospitium intrat, in hospitio habetur; ἐπιξενοῦν habere, ἐπιξενοῦσθαι haberi in hospitio; ἐπιξενοῦσθαι mediis sensu, sibi parare hospitium vel rem hospitalem. Hospitis est ferre testimonium ei, quem exceptit, quocum vivit: itaque ἐπιξενοῦσθαι dici potest de requiring hospitum testimonium." The Scholiast has ἐπιξενοῦμαι φιλοιμαί. Hesych.: 'Επιξενοῦσθαι μαρτυρώσθαι, πορεύεσθαι. Σοφοκλῆς Ἀχαίων Συλλόγως, καὶ Ἀλεξάδος Κρήσοις. Ιδεμ: Ξενοδόκους ἐποδέχομεν ξένους, καὶ μαρτίους. Ιδεμ: Ξενοδοκοῦμαι μαρτυρομαι, where Ruhnken: "Apollon. Lex. MS. Ξενοδόκους Ξενοδόχος, ὁ τῶν ξένων ἐποδέχομαις, ὁ δὲ Πολυδρος Ξενοδόχησέν τε δαίμονας ἀντὶ τοῦ ἐμαρτύρησέν καὶ ἐν τῇ Ὀδυσσείᾳ (xviii. 63) Ξενοδόκοις μὲν ἄγω ἐδοξέοις τινα λέγειν, ὁ

m " Ἀλλας. Sic praedae restituit Hermannus, probante Bl., puncto etiam post φόβος, quod est in Stn., sublato. "ἈΣΣ' ὅς Stanl." S. L.

n To the introduction of ὅς θανατοῦ, thus interpreted, there is this objection, that either we must understand it simply to convey the intelligence of her death, as being, i.e. inasmuch as I shall be, dead—which, after the plainest possible intimations of this fact, is utterly inadmissible; or, if we translate as to one dead, we anticipate and thereby destroy the force of the pathetic appeal that follows in v. 1287, ὅς θανατοῦν.

[The text continues with more academic discussion and analysis.]
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"Jam vero si quis a me quaerat, unde putem hanc significacionem τοῦ μαρτυρεσθαι ad ξενοδοκεῖν triah possee, dixerim eo fonte ortum quod, qui hospites accipient, fidem mutuuo dare atque accipere solent, nonnunnquam etiam pro iis oppignerati sunt reipublice. Itaque, cum praecesserit Casandra ad Chorum provocatio, ut ei mortua testes essent eorum quae ipsa dixisset, h. l. ἐπιξενοῦμαι de ipsius fide Choro invicem oppignerata accipio. Vos mihi jam mortua testes estote hoc me praedixisse, cum Ἐγισθυμ et Clytemnestram mortuos videbitis; ego vero jam moribunda, tanquam hospes, vos invicem obtester, meamque fidem vosib oppignerho, hoc ita eventura esse. Bene autem addit ὁς θανωμένη, nam moribundos futuri præcios esse credebat omnis antiquitas." S. L.

1289. [ἢσιν ἵ δι θρήνον] Hermann proposed to read ἱσινων θρήνων, and Wellauer thinks the present reading so flat that some epithet or other must have originally stood in the place of ἱσινων ἵ. It may be rendered: But once more do I wish to utter word or lamentation of mine relating to myself—and the ἱσινος, or word of imprecation, which follows, partakes very much, as Klausen has remarked, of the nature of a θρήνος, or funeral dirge, to which there may possibly be some allusion intended in v. 1416. Ἐμοὶ τῶν αὐτῆς—αὐτῆς, Edd.: αὐτῆς, Elmsl. and the Neap. MS.: and so Blomf. Well. Scholae. Klaus and Dindorf have edited. "Αὐτῆς reponi jubes Elmsleius, cujus magna est auctoritas: ne id faciam, suadent loca ubi ἑαυτοῦ cum prima et secunda persona manifesto conjungitur; Plat. Phedon p. 177: διε ἡμας ἀνέρεσθαι ἑαυτοῦ. ib. p. 207: ὃπως μὴ ἕγω ἃμα ἑαυτῶν τε καὶ ὑμᾶς ἐξαπατήσας οἰχήσωμαι." S. L.

1290. [ἡλίῳ δ' ἐπεύχομαι κ. τ. λ.] I have no better explanation to give of the construction and meaning of this intricate sentence, than the following which is due to Klausen, and which has the good fortune to be uninumbered with any of the conjectural emendations that have been most freely lavished upon the text.

"Ἐπεύχομαι duplici sensu cum dativo jungi solet, tum invocandi, ut τοιαίτ' ἐπεύχοι θεοῖ, Theb. 279. (add Soph. Phil. 1470. [Ed. C. 1024], tum imprecandi, ut v. 459 (482); illud dei, hoc hominis ratione habita. Utrumque hoc loco junxit poëta; deus, qui invocatur, est sol; homines, quibus imprecatur Cassandra, sunt ultiores: utrique dativo casu positi. Id quod imprecatur, additur accusativo posi-
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1293. δούλης] "genitivus appositus illi ἔμοι, quod latet in τοῖς ἔμοις. Tota sententia explicantur notio τίνων ὑμοί: idem ipsis reddatur! utinam tam facile, quam me servam occidere possunt, eos etiam interiérat uto l!" Klaus.—It is not, however, so much in the facility, as in the indignity of their deaths, that she prays for an unsparing retaliation upon her murderers: I having died a slave’s death—compare below vv. 1465. 1489–93.

The whole passage may now be translated thus: And unto the Sun do I address my prayer, with last gaze on his brightness, for my avengers in wrath to make the like return unto my murderers, for a slave’s death, an easy achievement—ἐφαρμός χειρόμενος following in apposition with the sentence δούλης θανάτοις: compare below v. 1373, and see Matth. Gr. Gr. §. 432. 5.


1295. κιά τις ἄν τρέψεως, any shadow will, i. e. is found to be sufficient to, overturn—is Porson’s correction of σκιά τις ἄντρέψεως, which, if permitted to stand as in the old Edd., for ἄντρέψεως, would express—not as a matter of actual experience, but only as the speaker’s own conception or thought—any shadow might, or, as Kennedy not very accurately renders ἄν τρέψεως, were sufficient to overturn; see the note on v. 534.

Ibid. εὶ δὲ δυστυχεῖ Πorson edited δυστυχεῖ, in which he has been followed by Dindorf and Klausen; but—not to mention the improbability that, after εἰ, δυστυχεῖ should have been altered into

v It may perhaps be doubted, whether this should not rather have been rendered, ut occisoribus meis infrisen partier reddant—τίνων ὑμοί νῦν φῶντον, supplied from φῶνεῖν, or τὸ διαοῦ from διαφόρης.

q Compare, for example, vv. 1259. 1434. Ch. 856. Eum. 979. Theb. 481.
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δυστυχώς, as we find it in the MSS. and old Edd.—the sense of the passage requires ὁ δὲ δυστυχώς, (as Blomfield has ventured to edit it), and what if they are adverse—why then, a wet sponge &c.; and this most general form of supposition, we have seen on v. 410, is expressed by ἐπὶ δὲ δυστυχώς (ἵπτοι), which is the reading also of Welling and Scholefield.

1296. σπόγγος, a sponge; used by the ancients to wipe down tables, and boards for painting or writing, as Blomfield has shewn from Hom. Odys. i. 111, ὁ δὲ αὐτῷ σπόγγωσι πολυτρήτους τραπεζάς νίκην. Eur. Hel. 262, ἐὰν ἔξαλεφθείς ὣς ἄγαλμα. Pel. fr. iv. τῶν ἀλβών οὐδὲν οἴδαμοι κρίναν βρότοις, ἔν γ' ἔξαλεφθείς ὑπὸν ἢ γράφει τεθ. Sueton. Aug. ii. 85. "Alludit ad pugillares quos alibi ἐπιστο λεγον, nec inconcinniter: Pugillarium enim usum ante Trojanam tempora suisse incen nimus apud Homerum, inquit Plinius, N. H. xiii. 11. Quod in his tabellis scriptum erat, spongia inducta ad libitum debellant: hinc illud Aristidis, Εἰ τί γὰρ ἠμῶν λαλήσατε, οὐδὲν δὲν τῆς Στηριχόρου παλιψίας, ἀλλὰ σπόγγος ἵπτον. Quod et in proverbium transit." Stanl. In this proverbial sense it seems best to interpret the line before us—a moist sponge with its discharge is wont to destroy the painting, or writing: so that the train of thought suggested by the previous reflection εἰμαροῖς κειρώμασι, is that "man, at his best estate, is altogether vanity," and that, easy as is his fall from prosperous to adverse circumstances, a yet more fatal change hangs over him. "There is but a step between him and death:" from a state of adversity the work of a moment is sufficient to reduce him to a state of absolute nothingness—and this last change, the speaker adds, I deplore much more than that: τὰταὶ sc. τὰ δυστυχώς, (ἄνγε ἔξαλεφθείς ὑπὸν ἢ γράφει τεθ.', ἔκεινω, τῶν εὐπροφήτων πραγμάτων, ἀ σκά τις ἄν τρεῖςειν. So the editor understands v. 1297, which has been variously interpreted—by Schutz: "miserrabilior Cassandrar videtur in hominibus cita malorum oblivio, quam bona fortune fragilitas"—by Blomfield: "res prospera in adversis longe facilius mutantur, quam in prosperas adversae; atque hunc rerum adversarum statum magis deplor, quam instabilem prosperitatis conditionem"—by Butler: "multo magis deplor statum rerum humanarum, quam cadem mihi imminentem."

1298. τὸ μὲν εὗ πρᾶσσειν] Wellauer alone retains πρᾶσσειν, for

† Rom. 789, ἥν ἐγγόρφην σὺ μνήματι τῶν δήλων φρέναν.

ψ Πsalm xxxix. 5.

† s Sam. xx. 3.
which Porson was the first to restore the older Attic form πράσσειν, as also δικαστὸν, for διαρροῖν, v. 1642.—άκροστον, (here) unsatisfying; that of which one can never have enough. Stanley aptly compares Herodot. vii. 49: εὐπρεπῆς γὰρ οὐκ ἔστι ἄθρωπος οὐδεμιᾷ πληθώρῃ.


Blomfield, after Casaubon and Schutz, has edited δικτυλοδεικτῶν—a needless departure from the received text and meaning, which appears to be, as Wellauer interprets it: ab Ædibus, quamvis divitiis, nemo fortunam accedentem arcet, eamque intrare veta." There is much reason, however, and propriety in Klausen's interpretation of the passage: that as, on the one hand, the desire to be rich and prosperous is insatiable, so, on the other, no one ever thinks that a man's prosperity has actually reached its acme—no one dreams of danger lurking beneath the invisibilia, or warns the prosperous against any longer setting foot therein. Thus the whole of this introductory sentence will bear a direct reference to the particular case that follows: καὶ τάδε, to this man, accordingly—compare oôs καὶ Πάρις κ. τ. λ. v. 388—in the first place...and in the second place... but now, if on entering the home of his ancestors &c. &c.

1301. μητὴρ ἔσκλησι, τάδε φωοῖν] This is Hermann's correction of the old reading μητή τὴν ἐπανάληψε τάδε φωοῖν, received by all subsequent editors, but for the most part with the comma after τάδε, whence Blomfield, on the suggestion of Dobree, has transferred it to ἐσκλησι, comparing Ch. 314, δράσαντι παθένει, τρεχάνων μόνου τάδε φωοί: see also vv. 198. 1309. "Vulgam lectionem servavi, ut

a We may add, that δικτυλοδεικτῶν would in any case have required the Article τῷ—which might indeed have been introduced after βροτοῖς, for which Pauw first substituted βροτοῖσιν in the received text.

v Hor. Od. II. x. 8.
metro satisfacerem. Ea enim est lex versus parsemiaeci, ut finalem anapestum puncto dispesci non sinat, ne tardior ad aures veniat. Conferat mihi aliquis velim omnia legitima systemata. Qui igitur legunt μηκεν' εσιληθης ταλη, φωνης, parsemicuacum faciunt tragicis ignotum." S. L.


1306. και τοισι θανουσι θανων] Translate: and having died unto the dead—i.e. as the poet goes on to explain himself,—by way of satisfaction for other deaths, shall thereby give the finish to misfortune in the family of Atreus—such appears to be the meaning of this passage, as happily restored by the conjecture of H. Voss, (received by Blomfield and Klausen), έγαν τε κρανει, which seems at a very early period to have been corrupted into ἐγαν τε κρανει, whence, no doubt, was entailed upon us the common reading ἐγαν επικρανει, which the Venet. and Florent. MSS. have endeavoured to amend, by wholly omitting the obnoxious ἐγαν: see above vv. 375. 743-1159. 1250, below v. 1494, and compare in particular Ch. 400–4, ἀλλά νόμος μεν φωνης οταγόνας χωμίας ει πέδον ἄλλο προσαντε αιμα- βοα γαρ λωγιν Ίωνος, παρά των πρωτερον βαβυλινων δεν ετέραν ἐπάγου- σαν επι ἄγη. ibid. 1075, ποι δευτα κρανει, ποι καταλήξει μετακομισθειν μονον άγη; The construction and interpretation of τε will thus be seen to be the same as in a preceding passage vv. 97–9, where see the note; and πωνας follows in apposition to the clause τοισι θανουσι θανων, like ἀρογαν in v. 216.

1308. τις άν ουκ εξαρατο] This ουκ, inserted by Canter and received by Blomfield, is needful at once to the metre and the sense; blood will have blood; &c. Compare Soph. Electr. 1420, ποις αλαρον γαρ αλαρον εσπερον των κεινουτων οι παλαι θα- ραντες.

w Compare that powerful passage in St. Paul's writings, Rom. vi. 10: δ γαρ δειδανε, τη αμαριας δειδανεν εφα- παρις (He died unto, or because of, Sin,) and observe the collocation of the original words, the force of which is not easy to express otherwise than by such words as, and dead for the dead—as when it is said, sweetes to the sweet; blood will have blood; &c. Compare Soph. Electr. 1420, ποις αλαρον γαρ αλαρον εσπερον των κεινουτων οι παλαι θα- ραντες.

x It is thus that Hermann also would correct the line, omitting ἐγαν, and reading πωνας θανουσαι επικρανει—but, as Blomfield justly observes, "ista vox (ἐγαν) non de nihiloe irrepsit."
and its omission, if not accidental, may probably have arisen from a misapprehension of the word ἀσώβι, used here in an active sense, as in Herodot. i. 105, τῶν πλείων Ἐκνεύων παρεξελιθτών ἄσώβων, ἀλέγοι των ἀυτῶν ὑπολειπθέντες ἐκκυκλήσαν τῆς Ὀθρανίης Ἀφροδίτης τὸ ἱππό: which Blomfield has compared. Translate: who of mortal men would not pray that he had been born in an inoffensive (humble) lot, when he hears of these things?—agreeably to what the Chorus had said in vv. 451–7. "Ἄσωβι h. l. est idem quod aliquando innocens apud Latinos: Tacit. Hist. i. 56. Hordeonius Flaccus, legatus consularis, signis, pavidos, socordia innocens. Sic Hist. i. 9: innoventer agere. Annu. xiv. 51: segnum innocencei. Cic. Tusc. Quest. v. 14: Innocens is dicitur, non qui leviter nocet, sed qui nihil nocet. Itaque δαίμον ἀσώβι pro innocua, h. e. humili seu ignobili, sorte ponitur, mali tamen non obnoxia; cui opponitur splendida Agamemnonis fortuna, cui nec nihil, nec leviter, sed gravissime nocere contigit, Trojam scil. evertendo; mox damnis ingentibus rerum gestarum gloriame compensare." S. L.

Schoefield, on the authority of Porson on Aristoph. Eccl. 363, has edited τίς ἄν ὁδό τε ἐξ. Klausen thus summarily cuts the knot, which preceding editors had laboured to untie: "Vulg. βροτῶν contra metrum. Scripsi βροτῶν, quod facile cum illo permutavit librarius."

1311. This, and the two other Trojanic lines that follow (vv. 1313–14), I agree with Klausen and Müller in assigning to the Coryphasus, who also in vv. 1337–8 closes the consultation which he had himself proposed in v. 1314. Dindorf, like Stanley and the preceding editors, has prefixed the word HMIXOPÎON first to this one, and then to each pair of verses from v. 1313 to v. 1337: but to this Klausen justly objects, in a note on v. 1455 (1511), "non nisi ibi disparantur hemichoria, ubi diferunt mores vel consilium, velut Suppl. 1018. Theb. 1066 sqq. Ubi præterea inveniuntur, ortum hoc est ex errore, et vel universo choro restituenda, vel alter distribuenda oratio. Verum vidit hoc loco etiam Ddf."
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Blomfield, Wellauer, and Scholesfield assign v. 1311 to Ἑρωδης α., v. 1313 to X. β., v. 1314 to X. γ., and the twelve following distichs to twelve more speakers, in order to make up the number of fifteen persons, which Hermann, De Choro Eumenidum, Diss. 1, and the Scholiasts on Eum. 575. Aristoph. Equit. 586, assert to have been the Chorus employed by Ἀθηνά. But that this assertion has been too hastily made and received, will be seen in Müller’s learned and ingenious Dissertations on the Eumenides, I. A. a. pp. 55-57.

1314. κοινωνίαμεθ᾽ ἄν] Porson proposed κοινωνίαμεθ᾽ ἄν, which is indeed an indispensable correction, if with Blomfield and Scholesfield we read the line interrogatively; see Matth. Gr. Gr. §. 516. Obs. 1. and compare v. 603. But for this there is no reason whatever—and the question then arises, whether the Optative is equally indispensable in the sentence, as it stands in Dindorf’s Ed., ἄλλα κοινωνίαμεθ᾽ ἄν τοῖς ἀμφοῖς βουλεύομασα (Angl. but we will find means, if you please, to concert safe measures). To this my reply is, I think not—and therefore I have ventured to retain the Conjunctive, with Wellauer, who makes no remark upon it, and Klausen, who simply observes: “κοινωνίαμεθ᾽ ἄν, vestigium usus Homericici, cujus ratio posita est in liberiores particulae ἄν tractatione.” Translate: but come, let us concert, an it may be, safe measures—and understand ἄν, on the principle pointed out by Matth. Gr. Gr. §. 515. Obs., to express the conditional relation of the leading member of the proposition (κοινωνίαμεθὰ) to another (ἄν ποιείς γένηται) which is present to the speaker’s mind—or say that ἄν, as we have seen it in vv. 329, 334, 1011, simply gives an hypothetical expression of probability to the implied contingency of the proposition κοινωνίαμεθ᾽, Angl. let us concert if we can—so that the proposal now becomes more pointed and more practical: but come—to concert, as we best may, safe measures! as if it had been ἄλλα ὅτις ἄν κοινωνίαμεθ᾽, on which construction see the note on v. 3537.

1316. κηρύσσειν βοήν] Angl. to cry, To the rescue!—to cry, Help! or for help—whence βοή is used indifferently for the shout or din of

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“1336. ἄλλα κοινωνίαμεθ᾽.—Frigidum hoc et nature repugnans, dum regem auxilium invocantem audiant, Chorum quid agendum sit deliberare. Hec est ne senibus quidem digna cunctatio; at gemellum habes locum apud Eurip. Med. 183, ubi Chorus auditis puonorum, quos Medea trucidat, ejunationibus similiter deliberat. Cf. item Hippol. 780 sqq. Orunt hoc apud utrumque poëtam ex necessitate sibi imposita, ne Chorus scena exiret; quam quidem legem cum suis laborare incommodis uterque sentiret, inam tamen contra natura ipsius fidem sibi servandam constituerunt.” S. L.
war, conflict, tumult, as in the well-known Homeric epithet βωμ ἅγαθος, and Suppl. 682, δακρυοφθαλμὼν "Ἄρης βοῶν ῶ' ἐνδημων ἐξοπλίκας; and help or succour, as in Hom. Odys. xxii. 132. ἃ φιλοι, ὥν ἵνα δὴ τις ἄν υἱς δραστεύον ἀναβαίνῃ, καὶ εἰποι λαοῖς, βοή ὅ ἐκτείνα γένοντο, and Suppl. 730, εἰ δρασάτωμεν βοή. Hence also χανθένυ is to run to the cry for help, or to the battle-cry; and therefore to assist, or sometimes simply, to march out to battle; compare Arnold on Thucyd. iv. 4: πρὶν ἐπισυνηθίσατ. Translate: to make proclamation unto the citizens of Help—or, that they give help—this way, to the Palace!

1318. καὶ πράγμα ἀλέγχιν, and convict the murderer of his deed, while yet his sword is dripping—ἐὰν νεφρὴν, i.e. ἐὰν τῷ ἔφει δένοι νεφρὸντο, coincidently with the sword’s being newly-bedewed with blood, "Νεφρῆντοι ἔφος est gladius recenti cede stillans; composita enim in μέτος (Angl. streaming) non semper passive significant; e.g. ἀγροίτος, Prom. Vinct. 432. ἐμφάνιτος, Eum. 905. αἰματοθήσωρ. Eur. Iph. A. 1515. Cædem igitur reprehendere volunt εἰς αὐτοφθάνῃ, gladio percussorum recenti sanguine adhuc madido." S. L. It is strange that Wellauer, Lex. Æsch. in v. should translate νεφρήσιτον, recentis districtus, in which sense the poet would surely have used νεφραθήκη as in Eum. 42, νεφραθὴς ἔφος ἔχοιν'—and yet more strange that he should have written upon this passage: "non de gladio Clytaemnestra recente cede cruentato sermo est, sed de stricto Choreutaram gladio:" improving upon which, Klausen observes: "De Clytaemnestrae telo neque ἔφος dixisset poeta, quia seire omnino non poterat Chorus cujusmodi telo usa esset, neque apta esset ambiguous particula σῶν"—whilst neither of these editors have sufficiently distinguished between the use of ἔφος ἔφει, cum gladio2, (Angl. sword in hand), which is of itself equivalent to districto gladio, and the simple Dative of the mean or instrument, with which that "ambiguous particle σῶν" would clearly be inadmissible. See Matth. Gr. Gr. §. 396, &c.


1321. φρομμιθζωνας γαρ] Translate: for they are preluding (set-

2 Compare below v. 1519, ἔφος δακροφός, Angl. with tearful eye, in a flood of tears. Cic. de Orat. ii. 40: Si et ferro interfectus ille, et tu inimicus ejus cum gladio cruento comprehensus es in illo ipso loco, et nemo praeter te ibi visus est?: . . . quid est, quod de facinore dubitare possimus?
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ting out), like men enacting specimens of a Tyranny in the state; i.e. what they are now doing is a sample of what we must expect to follow an usurpation of the government by Ἀγισθοὺς: see below, v. 1604. Blomfield compares Prom. 842, σῆμερα σοι τάδ' ἐστιν τῆς ἐμῆς φρονεῖ— to which we may add that well-known description of Pausanias, under circumstances not unlike the case represented in the text, Thucyd. i. 130: ἠργοι βραχεῖς προσδύλου ἄ τῇ γράμμῃ μελλόνως ὁσπίνωτα ἦμελλα πράξειν.

1323. οἶ τῆς μελλόνως κλίσις] Angl. whilst they spurning delay—or, in the language of the poet, trampling the honor of a Procrastination down to the ground—Compare a similar personification, or rather canonization, of an abstract quality, Eum. 885, ἁλλ' εἰ μὲν ἄγρον ἐστὶ σοι πειθοὺς σίδας: and with πῆδον (for which Hermann needlessly proposed πέδοι) πατούσθη, compare Ch. 641, τὸ μὴ βίως γὰρ οὐ λαξί πηδον πατοῦμεν. Eum. 110, καὶ πάντα ταύτα λάξι ὅρῳ πατούμενα.

The Florent. MS., instead of τῆς μελλόνως, has τῆς μελλούσης—the Venet. and Neasp. MSS. μελλούσης, without the article—the last with the ridiculous gloss: τυραννίδος δηλοῦσθι: but Trypho περὶ τραπέζων (see Mus. Crit. i. p. 49. περὶ ὀριστοποιίας) has; καὶ παραφρασάν, χρωσά ἀπὸ τοῦ χρυσοῦ' οὖν ἀνάμαιναι καὶ παρ' Ἀλεξίλεο Μελλό. χρωσίζων ὅτε τῆς μελλούσης χάριν: whence Blomfield first proposed to read τῆς μελλούσης χάριν, which might indeed be defended by v. 361, ὅσοι ἄδικως χάρις πατοῦθ', but, being an unnecessary departure from the text, has left the only true τῆς μελλούσης κλίσις—"the well-ripen'd fruit", that is, "of wise delay"—to Hermann, whose correction has been universally adopted.

1326. τοῦ δράκωντος]—Blomfield’s interpretation of this line, approved by Wellauer, is: "ἐστὶ καὶ τὸ βουλεύσαν πείρα τοῦ δράκων, quoniam mortuo succurrere non possimus, at saltam de interfectoribus ejus consilium ineamus;" but greatly to be preferred to this is that proposed by Scholfield, who on Eur. Hec. 502, Ἀγαμέμνονος πέμψαντος, τὸ γίναν, μέτα, observes: "sic illicet metā se. Simillime adhibetur peri in Ἀesch. Agam. 1330. quem locum longe aliter quam Blomf. verterim: Qui aliquid facturus sit, eum etiam (prius) deliberare decet de (re gerenda). In quibus jam istud καὶ minime otiosum est."

a "Ut melλω pro μέλλησις, sic καὶ pro κίμησις diceant Dorienso, teste Hesychio." Blomf. Gloss. b Compare Psalm vii. 5: yea, let him tread down my life upon the earth, and lay mine honour in the dust.
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There is a difficulty however, remaining which Scholefield has not noticed in his edition of Eschylus, and that is—how are we to reconcile this with the next speaker's remark, which seems much more naturally to chime in with the preceding interpretation? Now thus much may be assumed, that we cannot in reason interpret τοῦ δρόμος in a different sense from τι δρῶν in v. 1320, the proposal of which has been eagerly seconded by the two last speakers, and from which it is obvious the present, as understood by the following speaker, means not to dissent. Let us see, then, what can be made of v. 1325, in which I am far from thinking with Klausen that τυχών λέγω is put for τυχεῖν λέγω. The remark seems rather to be referred to the original invitation of the Coryphaeus (v. 1314) that they should advise together—thus: I know not what advice to hit upon and give—i.e. to tender at a venture. The man who is for doing behaves among other things to have advised on't—i.e. his mind must at once and completely be made up; a sense of the Aorist, on which see Matth. Gr. Gr. § 506. 1. and compare § 503. c. The καὶ—used, as in that well-known phrase ἄλλος τε καὶ, especially, to particularise—will thus incidentally denote that previous consideration is an essential property of decisive action. Compare Thucyd. ii. 40.


1329. ἢ καὶ βίων τείνεστε—] Angl. Shall it be, that all our life long—so Canter has corrected the text. "Vulg. τείνεστε, quod defendit Both., vitam interfectum et quia dictum contendunt pro: vitae gratiam perdentes." Crederem ego hoc, si probari posset, ita dictum esse βίων, quod videtur designavisse nihil nisi vitam vel victum. βίων τείνεστε est: per omnem vitam que restat." Klaus.

1332. πεπαύθα, more mild. "Πεπαύθα est in primaria significacione, ad concouerandum facilior—α πέπων, quod a πέπω, coquere, unde matura seu mitia poma πέπων dicuntur, quibus opponnuntur acerba. Peademyt iigitur h. l. erit mitior, h. e. dulcior, tolerabilior." S. L. Blomfield compares Eustath. on II. β'. p. 211, 12: δήλων οὗν δι πέπων κυρίος πάς κάρπος, φασιν, οραίος τοι φαγεῖν: and on II. ά'. p. 883. 33: πέπων—δήλων καὶ πέπων καὶ ἡ πεπαύθα γίνεται,

* So the Neapol. MS. τείνεστε (gl. d Anglice, more easy to digest, or ήγουν τράχον τινά τῷ βανάτῳ παραδιδόντες τὴν ἡμῶν.)
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γανὶ δηλαδή μήτε πῶς γεραιᾶ, μήτε μὴν ἐν ἀκαλή. χρῆσαι δὲ τῆς λέξεως ἐν τῷ. Νῦ, πολλαῷ, μεσοκόψη, πεπαιῶρε: Ἀειχ. Phryg. fr. 244, ἀλήθ' ἐκεῖνοι ἤν πεπαιῶροι μάρων. Musgr. on Soph. Οἰ. C. 450 (437), χρῆσαί τινα. Εὐμ. 66, ἐξωθοῦς τοις σοις οὐ γενήσομαι πέντας. Soph. Trach. 728, ὧργῇ πνεύμα. The word is not found in Euripides; but its derivative verb πεπαιῶ, I soften or ripen, occurs Herac. 159, ἢν πεπαιῶς. fr. inc. εὐκ. 3. πεπαιώσῃ ὑμῖν ὑποξίσειον.

1333. ἢ γὰρ] Translate: What? shall we on proofs derived from groans speak positively (Angl. like an oracle), as though the man were really dead? or it may be: shall we necessarily conclude (divine) from groans, as though, or, to the effect that—the genitive absolute proclaiming as a matter of fact, what an accus. abs. would have put forth only as the speaker’s own impression, or conjecture: see Elmal. on Herac. 693. Add.


1337. ταῦτα, sc. γράμμα. This opinion to approve on all hands I crowd together—so we may render πληθόμαι, the correction of Porson and of Dindorf, which is here used by the whole Chorus speaking of itself, with the same propriety as the active voice is applied by another speaker to the Chorus of Furies, Ch. 1057, ὅπερ πληθούσοι δή. Πληθών then, like ἀνόμων (short, Eur. Troad. 1304. Bacch. 984: long, Hecub. 155. Rhes. 776), has its penultimate sometimes short, as in Pers. 421; and sometimes long, as here and in a parallel passage, Suppl. 604, ἰδίῳ κρατοῦσα χειρ ὑπὲρ πληθῶσει,

e Kennedy's translation of this line, dence of these groans hazard surmises therefore, is objectionable on more than one account: Yet shall we on the evi-
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where Wellauer indeed has edited πληθώνεται, (as here also he retains πληθύνομαι), but where all the oldest MSS. and Edd. have πληθύνεται: See also Maltby's Lex. Gr. v. πληθύνω, and the note on v. 838 ε.

By adopting this reading, explained as above, it will be seen that we gain another argument in favour of Müller's opinion, already noticed on vv. 39. 104, that the Choréutae were only twelve in number. The Chorus, which had for a time (vv. 1313–36.) resolved itself, as it were, into a special committee, now resumes (to borrow a parliamentary phrase) under the presidency of its speaker; and it is well arranged, that, while suiting the action to the word (πληθύνομαι) they rally round their leader—for the purpose, as it would seem, of carrying their determination into effect—they are naturally brought back to the place where the renewed action of the drama requires that the Chorus should be: see the notes on vv. 104. 155.

1338. τρωάως Ἀτρ. εἰδ. κυροῦνθ' ἀποκ, literally translated would be: clearly to ascertain Atrides' state as, or in respect of, how it is; with which compare Soph. Aj. 103, ἴ τοῦ πιθὴρτον κινάων ἑφόρον μ' ἀποκ; ibid. 890, ἀμενθών ἀνδραὶ μὴ λεύστες ἀποκ—in respect of where he is, or of his where-about; as Shakesp. Macbeth, Act ii. Sc. 1: "Thou sure and firm-set earth, Hear not my steps, which way they walk, for fear Thy very stones prate of my where-about." Expressed at greater length, the sentence would be τρ. Ἀτρ. εἰδ. κυροῦνθ' ἀποκ, κυρεῖ, clearly to know Atrides to be as he is, i.e. to know the certainty of his present situation; and this may be allowed perhaps to be equivalent to τρ. Ἀτρ. εἰδ. τὸ, πῶς κυρεῖ; to know Atrides in respect of the question, how fares he? (Anglice, in respect of how he fares) but it is scarcely correct to say with Blomfield and others, that κυροῦθ' ἀποκ is a simple enallage for ἀποκ, κυρεῖ: nor is the Scholiast's interpretation as correct in point of expression, as in giving the general sense of the passage: εὑρεν διαφόρας ταύτην γνώριμα, τὸ μαθὼν, ἐν τῇ (ποιὰ) ἑστὶ καταστάσει ὁ βασιλεύς: see Matth. Gr. §§. 611. 623. 1.

† See the reference in his Lex. Eschyl. Lips. 1831, which contains his latest readings. In his edition of Eschylus Lips. 1824, we find πληθύνεται.

§ Πάντωθεν πληθύνομαι might be translated, so as to yield a sense not very different from the above, I am strengthened or supported on all sides—as the Bishop of Lichfield translates it: Ad hanc sententiam laudandam plenus ferox. "Πληθύνομαι. Numero aures; sed in hoc loco viuwetur significare, multitis argumentis urges;" Blomf. Gloss.
Compare, as applied to a notorious fact— in which case the emphasis properly falls upon the verb, and the connection expressed by the participle may in its turn be sometimes left to the reader or hearer to supply—Soph. Ód. T. 1376, ἑλαστοῦν, ὅπως ἑλαστεῖ: not unlike which are the constructions noticed by Matthiae Gr. Gr. §. 480. Obs. "τραπέζα. Perspicue. Lucide. Hesych. : τραπεζής, σαφές, ἀληθής. Eumen. 45, ἰδία γὰρ τραπέζη ἐπὶ. Soph. Aj. 23, ὅμοι γὰρ αὐτὸν τραπεζής. Formata est hic vox a tráve, perfrō, unde τρήτε, τρημα &c." Blomf. Gloss.

1339. καρπός, ex re; according to the occasion, or as my purpose required.

1342. πημονή ἀρκύσταταν, vengeance, set up like hunting nets; an expression equivalent indeed to the net-ground of his vengeance, as the English translator Kennedy well conveys the spirit of the original, but no more requiring that with Stanley, Schutz, and Blomfield, we should alter πημονή into πημονής, than it is requisite, with Blomfield and Elmsley on Eur. Med. p. 150, to read ἀρκύσταταν. Translate: For how else should one... hedge up calamity as a net-ground to a height defying escape by leaping? and compare Eur. Orest. 1422, ἐς ἀρκυστάταν μηχανῶν ἐμπλέκειν. Med. 1278, ἐγὼ ἔσώμαι ἀρκέων θέσεων: also Pers. 99, εἰς ἀρκυστάτα τόθεν οὐκ ἔστω ὑπὲρ θνητῶν ἀλφαματα φυγαμ. Eum. 112, κοίφας ἐκ μέσων ἀρκυστάτων ὕδατων. Soph. Electr. 1476, τίνων ποι' ἄνδρῶν ἐν μέσῳ ἀρκυστάτων πέπτωχ' ὁ τῆλημ; Hesych. : ἀρκυστάτα-ον τόποι ἐνθα αἱ ἀρκεῖ πήγαρνται. Pollux. v. 32: ὅ δὲ τόπος ἐν φ' (αἱ ἀρκεῖς) ἴστανται, ἀρκυστάται.

Πῶς τις φράξει—Angl. how ever should one, i.e. how can one be imagined to &c.? but in Eur. Orest. 694 (for example) σμικρόφων γὰρ τὰ μεγάλα τῶν ἧποι τις ἐν πάνων; the question is more practical and precise: how can one &c.—see Matth. Gr. Gr. §. 515. Obs. and add to the examples adduced there, Soph. Phil. 895, τί δήτα δρόμῳ ἐγὼ τούθεν γε; Angl. What then, I ask myself, should I do next?—where it is matter of surprise to me that Dindorf should have adopted Schaefer's conjecture τί δήτα δρόμῳ ἐγὼ τ. γ.; in which words there would be no indication of that abstraction of mind, which makes Philoctetes inquire τί δέ ἐστω, χαί παῖ: ποί ποι' ἐξῆς λόγο; and Neoptolemus, still in abstract mood, reply to his own, rather than to the other's, question: οὐκ οὔτε χρῆ τάπορον τρέψει ἐστοι. Here too the speaker propounds the specious argument,

h Add Eur. Electr. 758. Rhes. 40. enough—I know not how to shape my course—but we may translate it: I

1 The meaning of this line is clear
with which for the present she is contending only against an internal monitor, in the shape of an abstract and general question (πῶς γὰρ τις...φράσεις;) from which she presently returns in v. 1344, to the actual circumstances of her own particular case.


1345. νείκης.] This is the correction of Heath, adopted by Schutz, Wellauer, Dindorf, and Klausen; whilst Blomfield and Schoefield retain νίκης, the reading of Vettori and the Neap. MS. Translate: But to me this fighting-out of an old feud has come not without having been long ago considered, but with the maturity of time. “Neique palaiss. Veteris simulatiss. Hanc lectionem primas proponit Heath. auctoritate fretus Suida ex Etymol., apud quos: Neique ἡ φιλονεκία: et favet Hermannus ad Soph. Aj. 955. Locupletiores auctores desiderat Bl., sed ex vulgata lectione νίκης non video quomodo sensus commode eruri possit.” S. L.

1346. ἐστηκα δ’ ἕνθ’ ἐπαικο—] Such is the reading of the Venet. and Neap. MSS., confirming Schutz’s correction of the older Edd. which have ἐπαικο—. As regards the interpretation of the line—and now that all is over, I stand where I struck the blow—Müller’s ingenious dissertation on this passage is worthy to be transcribed at length. “The suffrages,” he says, “are given in twelve Iambic distichs (v. 1315–38). The second proposal is carried by a considerable majority, and is confirmed by the last voter, probably the same person (the Corypheus) who moved the debate (v. 1314); for the offices of ἐπισφοβιζων and ἐπικυροῦν usually fell to the same individual. The next moment the Gerontes are inside the Palace: that is, the interior of the Palace—the Apartment containing the silver laver, the corpse of Agamemnon enveloped in the fatal garment, and Clytemnestra still standing, with the bloody weapon in her hand, on the spot where she struck the blow—is wheeled upon

know not what turn to give that bewildering thought; the simple word ἰδρύμα being the word of one who is thinking aloud, and feeling within himself that he should do something, without yet knowing what, or when, or how he is actually to do. Hence he speaks abstracdy, i.e. in the purely imaginative or conceptive (as we may with equal propriety designate, what is commonly called the optative) mood.

1 Compare below v. 1371–2.
the stage by means of the machine called ἐκυήλημα. The expression, ἵστηκα ὑπερ στίχοι ἡμασά, shews that Clytemnestra, although wheeled out by means of this machinery, is still to be imagined within the apartment: of course, therefore, the Poet would have us conceive the Chorus to have forced its way in, although in fact it was still outside." Diss. on the Eumen. I. A. a. § 7.


1348. μὴ ἀμύνασθαι] The commonly received reading here is μή ἀμύνασθα, but if this was found in the original, how are we to account for the appearance of the other in the Venet. Florent. and Neap. MSS?—following which I have restored μὴ ἀμύνασθα, with Klausen who remarks upon it: "Aptissima est haec eudicom lectio, quia propulsatio erat simplex actio, ereptio securis et ictus Clytemnestre instinctus; φιώγει vero bene tempore præsenti positum, quia longius patet hec notio." Compare Thucyd. ii. 91, ταύτῃ μὲν οὖν οἱ Πελοποννησιοί ἐκράτωσαν τε καὶ ἐφοίτησαν τὰς Ἀκτικὰς ναῦς.


1350. περιστιχίζω is Canter's correction of περιστοιχίζω, with the sanction of the Neap. MS. "Περιστιχίζω est, In ordinem circumponente, a stiξ quod ipsum a stiξω, unde [stοίχος, stοιχίζω] περιστοιχίζομαι apud Demosth. Philipp. A'. p. 43 : καὶ κύκλῳ παραγι μέλλωντας ἢμᾶς καὶ καθημένους περιστοιχίζεται." S. L. Περιστοιχίζεται.—ἐκ μεταφοράς τῶν κυνηγητῶν, κατὰ γὰρ τὰς ἐκδρομᾶς τῶν θηρίων ὀρθὰ ξολα
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1354. νεκρῶν σωτήρος, the Zeus Sωτήρ of the dead; see the note on v. 235, and compare Suppl. 157, τὸν πολυζωοφάτον Ζήνα τῶν κεκρηκότων. Ibid. 230, κατεὶ δικάζει ταμπλακῆμαθ', ὡς λόγος, Ζεὺς ἄλογος ἐν καμούσιν.

Ibid. εὐκταίους χῶρον, a voice offering; meaning here the third blow—τρίτην, sc. πληγήν supplied from παλὼ δὶ νυμ δίσ— but alluding to the third libation; on which compare Epig. fr. 49: λοιβὰς, λοῖς μὲν πρῶτον ὄραον γαμοῦ Ἡμας τε... τὴν δευτέραν γε κράσιν ἔρουσιν νέω, τρίτην, διὸς Σωτήρος εὐκταίαν λίβα. 1355. τὸν αὐτῶν θυμὸν ὅρμαίει] "Cave cum Stanleio interpreteris vomit animam; rectius verteris est ut animo, secundum illud poëtae, ὅρμαινε κατὰ φρένα καὶ κατὰ θυμὸν. Vid. Theb. 390." Blomf. Connect αὕτω with πεσών, and understand the drift of the remark to be: Thus having fallen he is left to the workings of his own mind—with some allusion, possibly, to the Homeric ὅν θυμὸν κατέδωκ, though this applies more particularly to the working of melancholy. Kennedy translates: Then falling so, in his indignant spirit fierce passion he conceives—much as ὅρμαινε expresses the fiery and impatient spirit of the war-horse, Theb. 394, ὁταῖς βοῦν σαλπτεγος ὅρμαινε μένων.


k Compare in Homer μασσιν: ἅγους δὲ γνώμ. The construction in the note to which Blomfield refers in the above extract, sc. κάλα αὕτων μεθήκειν αὕτων, is as unnatural as it is unnecessary.

1 Add from the Odyssey, ἀλλὰ δὲ αἷμα δύσμορος ψυχῆς: and see Bultmann’s Lexilogus, art. 85. 5. 2.
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Eustath. ad H. H. p. 683, 45. το κελαινύ&alpha, δ έρεμον ή Τραγούδι

1358. δ έυσώδης γάρς σποροτός] ' Preclara est haec emendatio
Porsoni. Δισσηδονοι γάρς sunt imbres a Jove missi ad sata in viridi
stipula lactentia, ut loquitur Virgiliius, reficienda. Γάρς, de re omni
qua quis γάρς fauit dictum, de quovis liquore preceipue dicitur; Pers.
475, αμφί ηρεμαίναν γάρς δέθει πινάκτες. Ibid. 607, αμπελών γάρς.
ξούδης μελίσσης ανθεμάρρυνον γάρς. Δισσηδονοι γάρς autem hic ut
αύλα δισσηδος apud Pind. Pyth. viii. 137. Σποροτός est i. q. apud
Div. Matth. xii. 1, τα σπόρωμα, σατα, [Angl. corn-land]. Subaudt
autem h. l. δρος vel γάλ, ager satus, terra satas. Σπόρωμα, cum
accentu in antepenultima, significat sationem a. sementem: eadem
est ratio verborum δρος et δρως, τρόγγως et τρόγγως; haec rem
factam, illa tempus faciendam significant." S. L. The old reading was
ài δέ νότο γάρς. el σποροτός, (Neap. MS. γάρς. el σπόρωμα), in place
of which Wellauer and Dindorf, after Hermann, have edited δέ
νότο γανι σποροτός—the former objecting to Porson's emendation:
"verbum finitum desideratur"—whilest Klausen, with much more
reason objecting to the verb thus introduced, without authority, in
an intransitive sense m, reads γάρς, and observes: " γάρς, voluptate,
interpretamentum νότο apposittum, ut φεύστηκτεν voci πηκάνην, v.
1297 (1342): γάρς vide v. 537 (560). Intelligendum est: δέ
νότο γάρς γαίες καίρες σποροτός."

It is for the reader, then, to choose between Porson's δισσηδότης,
and what may possibly have come from Αeschylus, δέ νότο—on
which Klausen remarks: "νότος, ventus pluvius: ita νοτίος έττεξ
παγάς, Prom. 401. νοτίων γάμος, Danaid. fr. 38, qui locus nostro
Met. i. 264: madidis Notuse volat alis:" and Stanley: "νότος hic ideam
est quod νότος, humor; unde Auster, uvidus ventus, Νότος dictus:

m "Γάρς, el libri sine sensu. γανι conj. Herm. Cuius vocabuli vim activam
esse existimo, ut γανιτέρτεs θεός Suppl.
1019. Itaque scripsi γάρς." Klaus.
The passage here referred to is fre μαν
άτατμας μεἀρας, θεός γανιτέρτεs,
in which it may be a question whether
with Stanley we should translate γανιτέρτεs, celebrantes, as from γανιτάμια, or
with Pauw, lect, as from γανιτά—so
that θεός should follow fre. In either
case, however, the verb, like γανιτά γανε
μαι and γανιτώ (whence γανιμαι and
γανιόμαι) is active. It is remarkable
that Wellauer in his Lex. Αeschyl. gives
no interpretation of this γανιτέρτεs, whilst he
renders γανι and γανιναι alike by latari.
A. Gell. ii. 22. Inde etiam, quod Euripidi Ἱρραθει, Aristophani νοτικει, ex observatione P. Victorii, Var. Lect. xxvi. 8."

1362. εἰ δὲ ἰη πρεπόντων ὄντες—] The difficulties that attend this perplexing reading, which is found without any variation in all the MSS. and Edd., have not been unnoticed among modern critics. Wolf on Demosth. ag. Leptines, p. 217, ventured to assert that ἰη πρεπόντων was neither more nor less than ἰη πρέπων—but this, Blomfield and Wellauer very justly object, could only be asserted of ἰη τῶν πρεπόντων. Schoefield, however, conceives that he has found a parallel case in Ch. 350, βασιλεῖς γὰρ ἡ, δφρ' ἦσθ σ, μόρμον λάχος πιπλαίτων κερόν πεισδιπτόν τε βάστρον: "ubi piplátōn est eis tōn piplátōn": but surely this is a license too great to be conceded even to Choral Greek, and it would be much better as well as more agreeable to the context to make piplātōn depend upon basileis: for, while you lived, you were king over persons filling the kingly office, i.e. a king of kings. Compare the note on v. 59, and Math. Gr. Gr. § 271. Obs.: in accordance with which we may translate the present passage, Yea, and if it appertained to things fitting to be done—i.e. if it were at all a fitting thing, if ever it were proper—to proceed to make liberations over a corpse n—so may we render the force of ὄντα ἐπιστάθειον o, the vagueness of which expression in the subject of a contemplated rather than present action, may account for the introduction of a corresponding vagueness in the predicate, πρεπόντων, Angl. of a becoming nature or character—whereas, in more precise and positive terms, the same proposition would have been: εἰ δὲ ἰη πρέπων (ἐν τῶν πρεπόντων) τὸ ἐπιστάθειον μετρῆσθαι, but if it were proper to pour &c.

It may be worth while to notice Stanley’s proposal, approved by Blomfield and Wellauer, to change πρεπόντων into πρέπων—receiving which and, with Hermann and Wellauer, placing a full stop after μὲν ἄν, we might make the construction of all the three adverbs the same, and translate: Yea, if it were fitly done, to make liberations over a corpse, it would in this case have been justly done,


o Literally, to act so as to make liberations. We may supply ἐπιστάθειον ὄντα καὶ ἐπιστάθειον—as we find these acts united in Ch. 149, τω ἄν ἐπιστάθειον ἱστε' ἐπιστάθειον χως.

x 3
nay done with more than justice. Such nicely-balanced sentences, however, are more after the manner of Euripides than of Aeschylus; and εἰ δ' ἦν προφάτωρ, as above explained, expresses much the same thing as εἰ δ' ἦν προφάτωρ. Compare the note on v. 769.

1363. ὑπερδίκως μὲν οὖν, Nay in strict rule of justice does this man. after having filled the cup with so many deadly evils in his house, himself drink it off on his return. This highly poetic mention of the Κρατίπ, or cup wherewith libations were wont to be made, is naturally and obviously suggested by ἐπιστέεθιν v. 1362, as also by vv. 1353–4: compare the note on v. 1228. Αραλὼν, accursed, or rather in an active sense entailing a curse, of which character were the sacrifice of Iphigenia vv. 226, 1497, and the fatal offence of Atreus vv. 1472–5. 1479: compare Soph. Οἰ. T. 1291. Eur. Med. 608. Ηρ. 1413. Iph. T. 778. Klausen ridicules the above interpretation of ὑπερδίκως summo jure, which, he contends, can only be (in the language of the proverb) summa injuria; and, strange to say, appeals to Soph. Αj. 1119, τὰ σκληρὰ γάρ τοι, κἀν ὑπέρδει τῇ ἔκκερνι, in support of that unaccountable interpretation, which he has contrived to fasten upon the text: Si a suis ceditur aliquis, justum hoc est, ino justitie defensio. Blomfield compares ὑπεργήρως, v. 79, ὑπερμεκρός, Prom. 944. Heyne on Pind. Πyth. x. 67. ὑπερ- δίκων Νέμεσιν.

1366. διαμάζομεν σοι] Wellauer, Dindorf, and Klausen place the comma after γλῶσσαν, but see the note on v. 1166, and translate: We wonder at you, (viz.) how bold (you are) in tongue, to be uttering, or for one that art uttering &c.

1368. πειράσει μου, may be taken affirmatively, but it is more in accordance with the spirit of Clytemnestra’s mind at this juncture to translate: Try me, as you please, as though I were a silly woman; but I tell you—compare below v. 1634. Ch. 513, δαίμωνος πειρόμενος. Soph. Οἰ. T. 360, οὕτως εὐνόμα πρόσθεν; η’ κεφαλα λέγειν; Eur. Πηρ. 1018, κακῶν έλεοσόνων πειρόμεναι. Ινο fr. xiv. 7, τῶν τρόπων πειρόμενον.

1369. ἀρετῇ καρδίᾳ προς εἰδώλας, with heart undaunted in the face of your knowing it—unabashed, that is, by a circumstance which might naturally have been expected to strike terror into a guilty conscience.

p With this we might compare Shaksp. Macbeth, Act. i. Sc. vii: If it were done, when 'tis done, then 'twere well it were done quickly.

q Blomfield aptly compares from Shaksp. Thus even-handed Justice Commands th' ingredients of the poisoned chalice To our own lips.
AGAMEMNON OF AESCHYLUS.

This is a peculiar use of the preposition πρὸς, which Matthiae has not noticed, further than as it comes under the general notion of comparison, Gr. Gr. § 591. γ. As πρὸς, in general, indicates a nearer and more direct relation than εἰς, so it is frequently used to mark a strong contrast between two opposites, by confronting them, as it were, or setting them one over against the other. See, for example, Thucyd. i. 69, βεβουλευμένοι πρὸς οὖ διεγερθέντες. Ibid. 70, καὶ μὲν καὶ δοκεῖν πρὸς ὑμῖς μελετᾶτα, καὶ ἀπόδημται πρὸς ἑνδημαστοὺς, ii. 76, ἐλέγον πρὸς πολλοῖς. Ibid. 97, ἐν πρὸς ἔν.

1372. νεκρὸς δὲ τ. δ. χ.] Angl. and a corpse by this right hand—
"quasi dixisset, fovevēc esto τῆς—" Schoef. This construction, on which see Matth. Gr. Gr. § 375, appears to be so plainly indicated by the subjoined epexegetic ἐγγον δικαίως τέκτων, and adds so much to the spirit of the passage, that it is really inconceivable how Blomfield, Wellauer, and Dindorf have been led to prefer Abreschi's punctuation νεκρὸς δὲ, τῆς δὲ χ., whereby all the genitives are made to depend upon ἐγγον.

1375. ἑδανός, catabale. Hesych.: ἑδανός ἑδανίμα, βρότσμα. ἑδανός: βροτίως. Ἀλκήλως.—Πασαμένα, having tasted, from an obsolete present πώ, whence πατέω, I tread, and πατιόμαι, I taste, eat, an Ionic and poetical verb, aor. 1, ἐπισάμην, infin. πασαμέα, perf. πιθαμε; to be distinguished from ἐπισάμην, infin. πασαμέα, perf. πιθαμε, from the obsolete παμέα, I acquire. "That these forms (πασαμέα and πασαμέα) belong to each other, is proved by identity of usage (e. g. Herodot. i. 73. and ii. 47. ἐπισάμιντω καὶ πατιόμαι τῶν κρενών;) as well as by the exact analogy of δακτιόμαι, δάκτισθαι." Buttman's Irregular Greek Verbs, p. 199.


1 Of this near relation we have a remarkable instance in those well-known words of St. John, ch. i. 1. ὁ ἄγγεις ἐν πρὸς τῶν Θεων, closeted, as it were, with God; i. e. in close converse, or intimate fellowship with the Father. It is on the same principle, too, that the Oration of Demosthenes spoken at, or in the face of, Lecines is entitled πρὸς Λεκτίνων—ποτ κατὰ Λεκτίνων.

2 Forson, Blomfield, and Dindorf prefer Abreschi's correction ὄρυμενος—in support of which may be quoted Suppl. 421, τὰν ἔκαθεν ἐκβόλας δυτηθέως ὀρυμέαν.
NOTES ON THE

γνώϊς. ὑψωμένων (sic) gl. κυμάτων γεγονός: as in the next line also: τοῦ ἐσπερίου, gl. έσπερίος. With regard to the interpretation of this passage, Klausen well observes: "Cibus quivis et terra, potus omnis et mari repetitur, mari dicto pro aqua omni. Omnis enim aquae rex est Neptunus, cujus nomen Ποσειδῶν nemo a potu divellet."


1378. ἀπὸνὶν, ἀπίταμες] "Prostranisti, jugulasti", sc. maritum, metaphoris a pecudum mactatione petitis, interpretatur Schutz, quod sensui apprimere convenit. Sed verbo rarius obvivo vereor ut ἀπὸ πρὸ de accipi possetu. Pro re quidem in compositio nauraturn: ut in ἀποδιόνων, referre, ἀποδοκιμάζεων rejicere, ἀπατεῖν τεροσερε, ἀποκρίνεσθαι respondere et similibus; quam notionem si hic admissas, ἀποδιέκειν erit resupinare, quod fiebat in victimis mactandis, quas primum (αυ τρίφου) resupinare solembat, deinde ἀποθεμητομένου, quem ritum his verbis Noster fortasse respeserit." S. L. Compare Eur. Herc. F. 1204, παρεὶ ἀπὸ ὄμματων πέπλου, ἀπόδιες. 'Ἀπίταμες, from ἀποδίμων: Buttmann's Irreg. Greek Verbs, p. 236, "The common form in both Epic and Ionic writers is τάμων: yet the aor. ἔταμων is found in the Attics, and was probably one of the older Atticisms, e.g. Thucyd. i. 81. Eurip. Hel. 1240." Compare also Matth.
Gr. Gr. §. 193, 2. note, and §. 251. τέμω. It is singular enough that the Flor. MS. has: ἀπέταμες, and the Neap. MS.: ἀπέτημες.

1379. ἀπότομος δὲ ἔσει.] The common reading here is ἀπολίς, but ἀπότομος which every modern editor has received, on the suggestion of Hermann and Seidler de Vers. Dochm. p. 172, is required by the metre, and scarcely less by the context, the force of which we may represent by translating: Thou hast cast off, thou hast cut off, and an off-cast from thy people shalt thou be. "Θρίμοις ἱσχυρὸς, γενναῖος, ἀπειλητικὸς, δυνάτος. παρὰ τὸ βριθέπτησιν μάρον, τὸ δῆλοι τὸ ἀγαθόν ἡ τὸ μεγάλος καὶ ἱσχυρός, γίνεται βρίμος, καὶ πλεονασμὸ τοῦ διβρίμος: Etym. M. p. 613, 23. See Blomf. Gloss. on Theb. 457. 795.

1383. οὐδὲν τόδ', Angl. nothing of the sort. Voss's conjecture, οὐδὲν τότ' ο' —, adopted by Blomfield, is a tempting alteration, on account of the νῦν μὲν preceding, and the frequent use of τότε in retrospective reference; often, it may be, as vaguely introduced as in those English phrases, t'other day, that other time, on a former occasion &c.: see the examples which Blomfield has adduced, Ch. 975. Eur. Med. 1401. El. 1203, and add to them Soph. Aj. 650. Eur. Alcest. 915, &c. It is not probable, however, that τότε in such a position should have been universally abandoned for a less obvious reading; I therefore adhere to the text, and translate: although you made no such show of hostility to this man here, who &c.— where the relative clause itself is sufficient to render further specification unnecessary. Compare Soph. Aj. 1136, ἐν τοῖς δυκασταῖς, κοικὶ ἐμοί, τόδ' ἐσφάλγη.

1384. οἷς oυ προτιμῶν κ. τ. λ., who making it (the sacrifice of his own daughter) of no more account, just as if it had been the slaughter of a beast, although he had abundance of sheep in fleecy flocks—so it is better, with Heath and Wellauer, to render v. 1385, than with Butler and Blomfield to take μῆλαν in apposition with βοτον. Blomfield interprets νόμεμα, pastio; and ἐβοκον, quae vellera nutrit.

1389. Θρηκίων ἄμματων] Such is Canter's ingenious and undisputed restoration of the text of Ἀισχυλος, which, by the accidental substitution in the first instance of Λ for Α, had been gradually corrupted into Θρηκίων τε λημμάτων: see above vv. 185. 635, and compare the note on v. 139. Eum. 905. ἄμμον ἄμμα. Soph. Aj. 674, δεινῶν ἄμμα πυρεμάτων.

1388. Porson's correction, χρην for χρῆ, in this line has been uni-

v "Opponuntur νῦν ἐμοὶ—οὐδὲν τότε hujusmodi, per se stare possit, cum Bl. τέθ' συμπ. Itaque et si νῦν τὸδε, nihil τότ' in textum recept." S. L.
versally adopted—Ought you not to have been for banishing him....? or is it only when you take cognizance of my doings that....? "Εντικοσος, non tantum auditor, sed cum potestate judiciali; juxta Virgili-anum illud, Αν. vi. 567: Castigatque auditique dolos." S. L. Yet we find it denoting "auditor tantum," Ευμ. 732, διε σενενθα τηου επηκοου μιν. Ch. 980, των' επηκοου κακων. Eur. Heracl. 120, των' επηκοου λογων.

1390. ληγω δε σου κ. τ. λ.] Dindorf has edited this passage as it stands in the old Edd., ληγω δε σου τουαν' απειλειν, ως παρεκκειασε-νης εκ των' ομοιων χειρι νικησαντι εμου' αρχειν—which, although Klausen endeavours to extract a meaning from it, "aio vero, me tibi talia minitiri, qualia sunt ejus quae parata est, equabilis ratione eum, qui vicerit, mihi imperare," is beset with so many difficulties, that hardly two editors agree in their punctuation and interpretation of it. To me it seems necessary only to remove the comma after απειλειν, and introduce it after σου and after ομοιων, in order to obtain this easy interpretation: But I tell you, taking with you the assurance that I am equally prepared to utter such threats, to command me (emphatic) when by force of hand you have conquered me—where the words, taking with you the assurance, are designed to express that the fact thus proclaimed is intended rather to regulate the conduct of the person addressed, than to account for the scornful remark of the speaker, in which case we must have had ως παρεκκε-ιαση, as Wellauer and Scholefield have actually edited; the former translating it: jubeo autem te, nam et ego ad similes minas parata sum, victoria vi reportata mihi imperare. In other words, the absolute clause ως παρεκκειασης κ. τ. λ.—in which εμοι must necessarily have been introduced, had there not been an εμοι immediately following—is to be connected with the dependent proposition σε, χειρι νικησατα, εμοι' αρχειν, and not with the principal verb ληγω—and Wellauer, without altering the text, might have translated accordingly: jubeo autem te, pro certo habentem et me paratam esse &c. Compare a very remarkable construction, analogous to this, in Thucyd. ii. 83: ἐπειδή μετοικαναρεπαλαυτας τον ἐνων αυτους, παρα γην σφων κομιζομενων, και, εκ Πατρων της Ἀχαιας προς την ἀντιπαρασιτεραν (repeat σφων from the preceding clause) διαβαλαντων επι Ἀκαρνανιας, κατειδον τους Ἀθηναίους ἀπο της Χαλεκδος και του Βοιων ποταμον προσπλησαντας σφης.

1395. μεγαλωρυγις, great of purpose, high-minded. "Hujusmodi compositis delectatur Æschylus, qua apud Sophoclem et Euripi.
dem rarius occurrunt. Μεγάλασος, legitur apud Eum. 791. Μεγαλογιμικά, Infra 1528. Μεγάλαυγος, Pers. 533. Μεγαλίγγορος, Theb. 565. Μεγαλόστενος, Prom. 412. Μεγαλοσχήμων, ibid. 408.” S. L. Περίφρονα is here equivalent to ὑπόγροφον, as also in Suppl. 757, περίφρονες ὡς ἄγους ἀνεφέ αὖν μεμαργομένοι κυνοθρασεῖς.

1396. ἀσπερ ὁν ψονολίβης τίρα, Angl. Even as was to be expected under the circumstance of (kindred) bloodshed—ut decet in erueto statu; Klausen, who instances the case of Orestes, Ch. 1021–62. See above on v. 1186. Ψονολίβης, blood-stained, blood-bedripped; Eum. 16,4, Ψονολίβης θρόνον.

1398. λίθος, fatw; so Porson has corrected the old reading λίθος from Soph. Antig. 1022, ἀνδροφόρου βεβρώσει αἵματος λίθος; but Blomfield prefers λίβος, a drop, whence λίβη Ch. 448, ἐγουήκερα γελουσος ἀνεφίλον λίβη. In the latter part of the line, the old Edd. have εὐπρέπους τίσεως, which Hermann supposes to have been corrupted from εὐπρέπους ἀρίστου. The Neap. MS., however, has εἰς πρέπειατ ἀρίστου—and this, after Klausen, I have received into the text, without thinking it necessary with him, and with Dindorf, who prefers εὐπρέπους, to substitute on account of the metre ἀρίστου, on which form see the note on v. 72. Translate: the fatness of blood, i.e. thick, rich blood—or it may be a thick stain of blood—on your face is clearly to be seen, unavenged; compare Eum. 385, 839, in both of which passages ἀρίστου means without honour, dishonoured; but the transition from this to its present signification is easy and obvious: see above on v. 1246. “Εἰς πρέπεια, clare apparat, ut εὐπρέπους, clare conspicus, Suppl. 722.” Klausen; who rightly understands the allusion to be, as Abresch had intimated, to v. 1357.

1401. τύμμα τύμμαται τίσα, Angl. to pay off blow with blow. The old Edd. and Neap. MS. have τύμμα τίσα, where the final syllable of τύμμαται having been accidentally lost in the τι- following, was first restored by Stanley, and the infinitive τίσα by Blomfield, who aptly compares Ch. 312, ἀντὶ δὲ πληγῆς φονίας φονίαν πληγήν τριστὸ.

w The oldest form of this word appears to have been λίψ, whence the old accusative λίσαι, Thucyd. i. 6; λίπα μετὰ τοῦ γυμνάζοντα ἔλεγχον. Another form is λιβάς, whence in Pausanias, viii. 19. § 1. Λιβάς ἠλευμένοι. Analogous forms to these are, λίβας, λίβος, λιβάς.

x Dindorf and Klausen agree in making vv. 1378, 1399, like vv. 1377, 1398, double doxologies. According to the present arrangement vv. 1378, 1399 are lamb. Dim. Beach, as before we have vv. 1375, 1396. Iamb. Dim. Acat.

1402. καὶ τὴν ἀκούσεις] Bothe and Blomfield, on the suggestion of Stanley, have edited ἀκούσεις, which is not only unauthorized, but unnecessary. Clytemnestra is still speaking in the same imperious tone as in v. 1390—This too that you hear has the solemn sanction of my oaths. "Ομοιον, juxjurandum, ἐρως, id quod juxjurandum aucto-
ritatem conservat. Θίμης, quicquid divina auctoritate constituatur. Juxjurandum constituit humana voluntas, confirmat divina aucto-
ritas. Ceterum hie ἰρκ. Θίμης nihil est nisi solemnis affirmatio." Klausen. See by all means Buttmann's Lexilogus, art. 84.

1403. μὰ τὴν τίλειν—, I swear by that just Power that has per-
fected, i.e. fully avenged, my daughter—see on v. 942, and compare in point of construction vv. 1122, 1136: see also Theb. 695, τῆλεν ἀφή. Ibid. 832, ἐ μελαια καὶ τελεία γένεσε Οἰδίπου τε ἀφή. Eum. 382, ἐνίχνω σε καὶ τελείων. Soph. Aj. 1389. ὀλύπακον τοῦθ' ὁ πρεσβεύων πατήρ, μητέρας τ' Ἐρών, καὶ τελεσφόρος Διή. Eur. Med. 1389, ἀλλὰ σ' Ἐρών ὀλίσθη τίθεν φοινίκι τε Διή. Klausen prefers to interpret τὴν τίλειν διήν (sic), simply as the complete justice that has been done to &c.; but on the following line he well observes, "ἀτην (better ἀτην)'Ἐρών δ' certius definiunt rationem juris modo com-
memorati. Quum enim in pernicem intrusa sit Iphigenia, decet eam Furiam, quae ex hac pernicie oritur, adiipiendi potentiam ultrimem.'

1405. οὗ μοι φόβου—, I have no expectation of frequenting the palace of Fear—i.e. in plain terms, of living in daily fear—so long as Ἐγισθος.... for he—The boldness of the expression φόβου μι-
λαθρὸν ἐκπαιδεύω, which as a mere periphrasis of fearing could scarcely have been palliated by a comparison with v. 1323 (where see the note), is in some degree restrained by the connection in which it stands—the notion, which the poet has thus embellished, being simply this; that where Ἐγισθος is master of the house (so

" Dindorf also has edited thus; but in the next line Ἀτην, and in Eur. Med. 1390, Διήν. Kennedy translates: By Disce, who my child hath well avenged, By Ate, and Erinus, pore's to whom This victim I have offered—

"Οφθαλμοὶ δέωμε αὐξ ὧρα. Αὐτ. 76. citas Musgravius apud Blomf. Con-
tendem est autem hæc nimis turgide ab Ἀσχυλο πroferri, ipsemque orationis
colorem aliquid in se habere, cujus simile habu faciliter reperias. Neotericis magis convenit ista prosopopoeias. Ad
sensum contuit Elmal. Heracl. 996, δικαίον τὸ λοιπὸν μὴ ἐνυπονοεῖν φόβῳ. Sed
hoc minus audacter dictum est quam
gρίφνου μεταθροτηρίσαι. S. L. " Nove
domum metus intrare dixit pro metu-
AGAMEMNON OF AESCHYLUS. 317

Klausen rightly interprets v. 1406), there Fear cannot dwell. Ἐμπατείν, to frequent, or have familiar ingress; to go in and out—which in Greek writers also is familiarly expressed by two verbs: see Eur. Phoen. 534, πολλοίς ἐς ἑαυτοὺς καὶ πόλεις εὑρακονσ ἐς ἑαυτὲς καὶ ἑαυτὰς ἐς ἑαυτὰς τὸν τόν χριστόν. Acts of the Apostles, i. 21, ἐν παντὶ χρόνῳ, ἐν ὑπακοὴ καὶ ἐξήλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς. ibid. ix. 28: ἦν μετ' αὐτῶν εἰσπρονόμενος καὶ ἐκπρονόμενος: and compare in particular Isaiah i. 12: τικ γάρ ἐξετήσαν τὰ τὰ τῶν χειρῶν ἡμῶν; πατέρων τῶν αὐλῶν μου οὖ προσβῆσον. Eng. Vers.: who hath required this at your hands to tread my courts? The Florent. and Neap. MSS. have ἐμπατείν, but this is no doubt a correction. On the construction ἀπό ἐμπατείν, see Elsmal. on Eur. Med. 750. Hermann in Classical Journal, xlv. p. 413.


1406. ἐτος ἐν αὕτη πῦρ] Compare, as applied to Orestes in a similar sense, Ch. 863, ἢ πῦρ καὶ φῶς ἐπ’ ἀκουερήμα δαῖμον ἄρχας τε πολισσόμοιν ἐξει, πατέρων μέγαν ἐδέσον.—ἐπ’ ἀστίας ἐμίς: so Porson first corrected the reading of the older Edd., and of the Neap. MS., ἐφ’ ἐστ. ἐμίς.

1408. οἴτος γὰρ ἡμῖν ἁστίς] May there not be an allusion intended here to the word αἰγίς, egis, as contained in Ἀγασθος?—a name which to Grecian ears would convey an omen of good, at least as readily and intelligibly as the name Ἀςα, an omen of evil; Soph. Aj. 493-5. 914: compare the note on v. 1539. With ἁστίς, as here applied, compare Suppl. 190, κρίνεσσω δὲ πύργου βωμὸς, ἀβραμηνόσ σάκος.

1409. κεῖται κ. τ. λ.] Translate: He is laid low, wronger that he was of me his wife, darling of Chryseis, and I know not how many more, beneath the walls of Troy. It is strange that any one should ever have thought of interpreting γυναικός τῆςδε of Casandra, mention of whom follows in v. 1411. "Malim cum Abreschio γυναικός τῆςδε pro ipsa Clytemnestra δεικτικῶς accipere, non minus ob sequens ἢ τ’ αἰχμ., quam ob Xραν. μελ., ita enim opponuntur, νυμντήριος et μελεγμα, ut se spretam ac profidam, Chryseidas illas ac Casandram dilectas queratur. Qui de Casandra interpretantur, ad
id forte ducentur voce ἀναστήριος, quam tamen aequae Clytemnestrae convenit. Λυμπάμηνος enim apud Hezych. est aelciaum. Suid.: Λύμη βελάθη, φθορά, ὄβρυς. Itaque ἀναστήριον cui Agamemnonem vocat Clytemnestra, ut qui ὄβρυν ipsi, sive aelcia, intulisset dum captivas deperiret." S. L.


1413. ναυτίδων δὲ σέλματων ἱστορίβης] The force of δὲ here, which in Latin would be expressed by necnon, may perhaps be conveyed by translating: well-known, too, about the mast and on the seamen's benches. By some such periphrasis only can we convey the meaning of this ἂπεξ λεγόμενον, ἱστορίβης, on which Heath very justly remarks: "nauticum videturuisse conviciun, cujus ratio, quod in talibus sepe accidit, nobis hodie non satis est perspecta." Scholefield compares Juv. Sat. vi. 101-2: hac inter nautas et prandet, et errat Per puppem, et duros gaudet tractare rudentes. Compare also—in illustration of the construction whereby σέλματων depends, not (as Heath explains it) upon δὲ understood, but upon ἱστορίβης—Juv. Sat. v. 105: vernula riparum. 'Ιστορίβης: "al- luzio, ni fallor, ad ὀικορίβης, i.e. domesticae servitutis assuetus famulu; non ἄλογος, tiro: nunc in laudem ut fidelior; nunc sequius, ut humilior et in illiherali patientia." Stanl. See Eustath. on Il.
AGAMEMNON OF AESCHYLU.


Schutz, Porson, Dindorf, and Klausen have received Pauw's conjectural reading, ἵστριπθεις—but, if this were the true reading, how are we to account for the introduction in all the MSS. and Edd. of a much more questionable word? and if we are to translate ἵστριπθεις, pariter versata, Angl. equally conversant with—may we not ask, equally with whom? If with the common sailors, must we not also read παρίλοιος? or if with Agamemnon, should we not have expected ἐν in place of δε?

1414. ἄνεμα δ' οὐκ ἐπραξ.] Translate: nor have they fared amiss, i. e. unworthily of themselves: "ἄνεμον, id quod debitum honorem derogat, immittit; τόνως ἀτίμοι, Suppl. 562. Cf. Prom. 195, οὕτως ἀτίμοι καὶ πικρῶς αἰσχραῖται." Klausen.

1416. τῶν ὅστατον—having sung her last (song) a death-song—on which circumstance is founded the preceding comparison to a swan, which Martial. xiii. 77. calls Cantator cyrenus funeris ipse sui.


1417. κεῖται φλήτωρ τοῖσδε, is lying as his paramour, i. e. by his side; whilst to me she has brought in, in respect of lying, a dainty embellishment of my luxurious pleasure—so it seems best to interpret κεῖται in connection with εὐθής following, although it was rendered differently in v. 1409. Φλήτωρ. Hesych.: ἐφαρμος. Strabo (as quoted by Blomf.) x. p. 484. τὸν μὲν ἐφάρμον (οἱ Κρίτης) καλοῦσιν κλεον, τὸν δ' ἐφαρμος, φλητωρα. On the masculine termination -ωρ, with a feminine application, see above, vv. 111. 645, and compare Blomf. Gloss. on Prom. 90. v. παμῆτωρ.

Εὐθής, the genitive of reference, Matth. Gr. Gr. §. 337 &c., is

1419. "In reference to its interior structure"—to borrow the words of Müller on the Eumenides, Diss. i. B. pp. 65, 66.—"we have designated the following Ode Koμματικά:" which expression, derived from Koμμώς, he has shewn from the Scholiast on Eum. v. 139, to have been by the ancients themselves applied to such Odes, although Aristotle has made no express mention of them—"probably," as Müller argues, "because these portions of song belong to the older form of Tragedy, as the monodies gained more ground in the later age of the art." "The affinity," he adds, "between these Commatica and the Commi and Stage-odes, as also their radical difference from the Stasimon, is evident from the very fact of their insertion into the main course of the action. The Stasima divide the tragedies into Acts... On the contrary, the Commatica, and the species allied to them, are component parts of the individual

a See note 1. p. 100.
act or section, (so that they might often be replaced by dialogue, of which indeed they do but form a lyrical climax, as it were,) and as such contribute essentially to the conduct of the action by their lively expression of will and purpose, passionate desire, conflicting or accordant inclinations and endeavours."

The metrical arrangement and distribution of the lines, in which no two editors have entirely agreed, is that first proposed by Butler; with the exception only, which Blomfield also and Scholfield have made in their adoption of it, of assigning the short systems of Anapests vv. 1426-8. 1460-4. 1484-8. 1509-17. to the whole Chorus: so that on the supposition of four systems having been lost, answering respectively to those which we have marked συντ. Α'. στρ. Β'. συντ. Ε'. στρ. Ζ', it will be seen that of the four parties to this animated scene of conversational Recitative—Clytemnestra, the Corypheus or Grand Chorus, and the Semi-chorus Α'. and Β'—each speaks six times; in corresponding pairs, namely, of anapestic systems, and lyric strophes.

1419. τίς ἔν...μεθάνι] Angl. Who or what can come, or is for coming, i.e. will please to come? an inquiry made under certain definite circumstances, so as to imply a virtual wish, Oh! that some would come—see Schaefer on Soph. Οἰ. C. 1100, τίς ἐν θεῶν σου τῶν ἄρτων ἄρδρι θεόν δοῖ; and compare the note on v. 603. Matth. Gr. Gr. §. 513. Hermann, On the particle ἔν, iii. §. 10.

1421. φέροντι ἐν ἡμῖν, bringing upon us, with the accompanying notion, to abide with us—see Porson on Eur. Med. 629, οὗτ' ἄρτων παρέσωκαν ἐν ἄνδρασιν.

1426. ἵδο, ἵδο παράνοιας Ἑλένα] So, with Hermann and Wellauer, have most modern editors corrected this line which, as it formerly stood, was ἵδο παράνοιας Ἑλένα. Canter and Schutz edited παράνομος, Porson παρὰ νόμους.

1429. τών δὲ τελείων πολύμνων, ἀποράσιον, And now thou hast occasioned the shedding of a crowning, much-to-be-remembered life—sc. ψυχήν: τελείον denoting at once by way of finish, to crown the whole, and pointing to that precious life (ἀνδρός τελείου v. 941.) without which a Grecian family was held to be but a Δόμος ἰμαλῆς (Angl. half a house), II. ii. 701.

\[5^5 \text{ Πολυμνάστος. Mutilum ambitus.} \\
\text{Ψυχήν subaudient cridi: Agamemnonis silicet, vertunque illustrem. Ego potius spererin polynastor έπιρ de contentione ob Helenam inter procos.} \]
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"Ἀπρήσιον" is the reading of Stanley, Casaubon, Pauw, Schultz, Porson, and Blomfield, in place of ἄπρησιον, which might have been translated, thou hast crowned thyself (as with flowers), in which sense we find this verb in Theb. 951, ἦδο πολλοῖς ἐπανδίπτας τόνος γε δόμονος, and Ch. 150, ὑμᾶς δὲ κακυτοῖς ἐπανθίζεις νόμος, παιῶν τοῦ θανόντος ἐξαιρομένα, where the Scholiast: ἐπανθίζεως στήσει ὃς ἀνθρώποις. This sense, however, although consistent enough with τελεῖαν, does not so well accord with the preceding context. I have therefore ventured upon the above alteration, which may derive some support from v. 1633, ματαια γλώσσαν ἀδικίαν ἑπανθίζους, to which we may apply Phrynich. App. Soph. p. 7. (quoted by Blomfield): "Ἀπρησίαν" τὸ ἀποβηθηκέναι τὸ ἄνθος. καὶ ἀνεργητικὸν ἐπὶ τοῦ ὀνόματος τίθης, ἐπανθίζους: whence in the middle voice ἄπρησιον, thou hast caused or procured to be shed.

After this line, which they hold to be incomplete, Seidler and Hermann, followed by the German editors, Wellauer and Dindorf, and with some slight variation by Klausen, suppose four lines to be wanting in order to make up a system of Anapaests beginning with v. 1426 and corresponding to vv. 1509–17. Verse 1430, which they make the beginning of a new Strophe answering to vv. 1518–20, Wellauer and Dindorf have edited thus: *πολύμαστον ἄπρησιον αἵμα ἀνατόν: Wellauer observing "δὲ ἀλὸς vulg., sed DI, quod ex sequente AI natum est, sensu metroque postulante, ejicere non dubitavi: ornasti, textisti te nobili sanguine, non extinguendo. Hec quum vulgo juncta cum verbis ἐν δὲ τελεῖαν legerentur, sensum aut nullum viderunt interpretes, aut conjecturis inferre conati sunt."


1438. ἄφυταταρος, inconsistent, rugged, intractable, untoward; see the authorities which Blomfield has adduced, Aristoph. Nub. 1366, ἐγὼ γὰρ Ἀραχίδον νομίζω πρῶτον ἐν ποιηταῖς, ψόφοι πλέων, ἄφυταταρον, στόμφακα, κρήπονταν. Xenarchus in Athen. ii. p. 63. F. φθίνα δόμος, Ἀστυπάτεια δικαστών κεχρημάτως Τύχαις.

1439. ἐμπίπτεις, is Canter's correction of ἐμπίπτεσ, adopted by
Porson, Blomf. Schoef. and Dindorf. Wellauer and Klausen, after Hermann, prefer ἐνεχροτείς—on which see Buttman’s Irregular Greek Verbs, p. 213. v. Πνεύμ. Hermann further proposed, as necessary to the metre, to read διφωνιαστι, and so Wellauer, Dindorf, and Klausen have edited.

1441. κράτος τ’ λογόφ...κρατότερος, and with strength exhibiting no less spirit in the hands of women, heart-rending thing to me! prevails. The insertion of τ’, on account of the metre, is due to Hermann, and has been very generally received—"quia et sensus et favet," says Wellauer, "et ante et facilius excidere potuit." On the same principle, indeed, we might equally advocate the reading of Pauw and Heath κράτος γ’ ισοψ.—but the copulative may also have been intentionally omitted, in order to furnish an apodosis to the sentence which, as it now stands, must be taken, not as a formal address, but as a mere exclamation of terror or surprise at the sight which fancy has conjured up, vv. 1443–55. Compare above, v. 344. 'Εκ γενακών, by the agency (see note on v. 989.) of women, viz. Helen and Clytemnestra; through whom no less evils had now befallen Agamemnon and Menelaus, than had previously occurred in the House of Tantalus to Atreus and Thyestes, v. 1440. Καρδιόθετον is Abresch’s universally-received correction of καρδία δεκτών. Blomfield compares θυμοθάνης and δηθώμος (v. 718); see also θυμομάστος, v. 123. δήμα λύπης v. 760.

1443. ενι τ’ σώματος, For perched upon the body—this accounts for the abrupt exclamation in v. 1439—to my fancy like an odious raven, he—the Evil Dæmon, as plainly appears from v. 1447–9; and yet Porson, Blomfield, Wellauer, and Dindorf, have all followed Schutz in changing σταθεῖς into σταθείσα, which they would refer to Clytemnestra.


1444. ἐκφώμος, lawlessly; contra legem, Well. Lex. Æsch.: but it may also signify, inharmoniously, out of measure, out of tune;

c Klausen translates: Ostendis mihi potentiam tiam in similitudine morum muliebrium positam; and adds "Neque ostendendis, apparendi, latet in particulis eis. Intellige κρατότερος κρ. εκ γ’, ita regis mulieres, ut appareat ex his, in his. Mulieres esse sorores Helenam et Clytemnestræ satis paenit. In similitudine morum utrusque buja potissimum coenit chorus genit potentiam: aufidigitur structura junguntur κράτος καὶ διονυσίου."

1447. τῶν τρίπαχων, the well-gorged, or over-grown Demon of this family—as if it had been τῶν ἀγανακτών, Theb. 771: with which compare also Suppl. 616—20, λεκτίνην Ζηρός κόπων μέγας προφερόνων, μήποτ᾿ εἰσόντιν χρόνου πόλιν παχύναι, εξικόνων αὐτικῶν θ᾽ ἀμα λέγω διπλοῦν πίσομα πρὸ πόλεως φανῶν ἀφίχαναν βόσκημα πημοῦς πίλειν. The propriety of this much-questioned epithet—suggested, as it would seem, by the preceding, and in some degree illustrated by the succeeding context—is sufficiently vindicated by other poetic descriptions of the manner in which these Evil Demons and Furies prey upon their human victims: see, for example, above vv. 1155—8. Enn. 264—6, ἀλλ’ ἀντιδοῦναι δεὶ σ’, ἀνὰ τῶν τρεῖρων ἄρημάν τε μελίν πελατών: ἀνὰ δὲ σοῦ βοσκῶν φεροῖμαι πώματος δυσπότως. ibid. 302, ἀναιματον βόσκημα δαιμόνων, ἐκιω. and 304, ἐμὸ τραφεῖς τε καὶ καθαρω μένοι, καὶ ἴσων με δαισεῖς, οὔτε πρὸς βουλῇ σφαγεῖς ἕμοι τ’ ἀκούσει τόδε δεκτὸν σέβον.

We need not, therefore, in violation at once of metre and of sense, suppose τριπάχων to be derived from πῆχυς, a cubit; nor yet have recourse to alteration, easy and unobjectionable as (unless it be on account of πελατῶν following) is Blomfield’s conjecture τριπάλων, which Klausen has admitted into the text, remarking that the letters χ and λ are very frequently confounded by transcribers, as in v. 1094. of this play Aldus has printed χεῖρως for λέβητος, and in Scylx 49. we find Νοχίρος for Ωλίρος. Wellauer, indeed, objects to the derivation of τριπάχως from παχός, but it is not easy to say why, if from πῆχυς we find τριπήχυς and τριπάχυς, we should not from παχός derive τριπάχυς and τριπάχως.

Scholastic, agreeing in this formation of the word, assigns it nevertheless a very different meaning: "τριπάχως, a παχός, potest esse valde gravis, ut τριγύρων, τριπάλως, τριπλιστός, &c. sed rectius forsan Stanl. per tres generationes gravis. Cf. Choeph. 1055—60. (1068—73). Theb. 741 (744)."

1450. νίφη, is Cassaubon’s obvious emendation of the common reading νίφε, adopted by Stanley, Schutz and Blomfield, but objected to by Wellauer as adding nothing to the sense, and because
it ought to be νείρα (as Klausen has edited), which would introduce too wide a departure from the text. If however it be, as is probable, a purely Epic word, we need not wonder at its introduction in this place in the Epic form. "Νείρα. Ίνθ᾿οινα παρ᾿ ευσιν. Χικερία. κολλά ἐσχάτη, Hesych.: εκεῖνοι γα νείαιρα, Hom. Ι. Ε. 539. νειαῖρη δ᾿ ἐν γαστήρι. Vid. Foesii Οἰκονομ. p. 426." Blomf. Add II. xvi. 465. νειαιραν καὶ γαςτερα, where Ernesti would read νειαιρην, as we find it in Pollux ii. 209, καὶ κάτω κολλα, ἀν ὁμηρος νειαιρην καλεῖ—

but see Heyne's note.

Musgrave on Rhes. 790. quotes the authority of Hesychius for both νείρα and νείρας, whence we should at once have obtained νείρα—but on referring to Schrevelius' edition of Hesych. A.D. 1668, I find only: Νείρας κολλα, κολλα ἐσχάτη. Νειράν εἰσχέραν, ἐπιχοτον: whence it is plain that νειρά, or rather νείρα, like νειαιρη was properly an adjective, though νειαιρα seems to have been early established as a substantive—as it may very well be construed in the above passage of the Iliad, τὸν βαλε, νειαιραν κατα, γαςτερα. Suidas has only: Νειαιρατος, ἀνεχοτον τῆς γαστρος.

The sense of the passage is well expressed by Schutz; Ev enim auctore fit ut sanguinem lambendi dira libido in viscervibus eorum qui ex hac gente orti sunt, seu posterorum Tantali, alatur, ita ut prius quam antiquus dolor cessaverit, novus cruer manet.


1453. ἀνεῖ, you speak of—a sense which properly belongs only to the radical verb ἄνω, I say; whence αὖς, a speech, narration, or mention; and, from its derivative sense of frequent or honorary mention, ἀνεῖ, I praise; see Buttman's Lexilogus, art. 11. p. 59, and compare v. 98, ὃς καὶ ἰδωνδο, καὶ θίμει αὐνεῖ. Ch. 190, ὅπειρ μὲν ἀντίκρου τὰς αἰνεῖς.

1463. ἀράχης, a spider, from ἄραχης, of which noun we find also two masculine forms, ἄραχυς Suppl. 886. and ἄραχης, Hes. Opp. 13. τῆ γὰρ τοι νεὶ νήματι ἀράχηστος ἀράχης. Hesych.: ἀράχην: ἀπὸ εὐθείας, ἄραχης. Αἱχύλος Λαῷ (fr. 111.)—as in Latin also we find both aranea and araneus. Suidas and Etym. M.: ἀράχης, θηλυκός, τὸ ὀφθαμα, ἀράχης τῇ ἀράχης, ἀράχης τῇ ἀράχης, παρὰ τὸ ἀραῖῳ ἤρως ἤρως. τῇ ἀράχης, καὶ παρὰ Πινδάρου, καὶ παρὰ Καλλιά.

a vv. 750. 1454. 1518.
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θηλυκός δὲ Σωφοκλῆς Ἴνεξφρ (fr. 269) Πάντα Ἰ ἐρίθων ἄραχνιν βριθή. To the same effect Blomfield cites Servius on Virg. Georg. iv. 246: “Sciendum, majores animal ipsum masculino genere appellasse hic araneus; retia vero, quæ faciunt, feminino genere.”

1465. κοίτας τάνθ᾽ ἀνελεύθερον] These words depend not upon ἄμοι μοι, but, as Wellauer and Klausen have shewn, upon the preceding κοίτας—the Semi-chorus taking up, as in v. 1429, the words of their Leader. We might, however, have looked for a better explanation than Klausen has given of ἀνελεύθερον: “hei mihi, hoc cubitu vis acta; sc. quo prostratus est necessitate coactus.” Translate: Woe is me! in this ignoble bed (thou liest) &c. compare below v. 1511. “Ἀνελεύθερος, servilis, libero indignus.” Well. Lex. Aisch.

“Ἀνελεύθερον, Indignum. Ita Terent. Adelph. iii. 4. 3. illiberale fucinus. Cic. de Orat. i. 32. Res ad cognoscendum non illiberalis.” S.L.

The Neap. MS., both here and in v. 1489, has κοίτας τάνθ᾽ ἀνελεύθερα, with the gloss: ἀνελεύθεροι, ένυλικοῖς.


1469. τοὺς ἐπιλεξῆς] I agree with Dindorf and Klausen in thinking that nothing is lost after this verse, as former editors have supposed, not so much it should seem from the difficulty of interpreting the passage as it stands, (though there certainly is some difficulty in this,) as from a desire to make this system of verses of the same length as that which follows from v. 1492 to v. 1501. This object, however, as we shall presently see, may be more readily attained by rejecting vv. 1492–3. Meanwhile in the present verse, which in the older Edd. was μὴ ἐπιλεξῆς, Hermann’s correction μὴ δ᾽ has the sanction of the Neap. MS.; and reading, with every editor after Pauw, ἐπιλεξῆς, we may translate: but say not that I &c.—the primary meaning of this deponent verb being, do not make your reckoning or account, do not set it down: that &c.; see Buttman’s Lexilogus art. 76. § 7. Hesych.: 'Ἐπιλεξάμενος, ἐπιλεγμένος. Ἐπιλεξάμενος, διαλεγεῖς, ἐνθυμηθεῖς: and Suidas: Ἐπιλεξάμενος, ἀναμνησθέντας, ἀναλογισμένος: (Dionys. Halic. Ant. Rom. i. c. 39.) ‘Ο δὲ Ἰακόπης τῶν ἄριστῶν τῶν βοῶν ἐπιλε-

Compare γεγραμμένος v. 770, and the well-known use of γράφεσθαι, to take down, or cause to be taken down, for oneself in writing—as a memorandum, deposition, or indictment: Matth. Gr. Gr. § 472. e.
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ξέμενος (Angl. having told over unto himself). Kai 'Ηρώδοσον:
(v. c. 30. 5.) 'O de επιελέξαμεν φάν, ἵνα αὐτοῦ κατελθὼν οἱ φυγάδες εἰς τὴν πόλιν, ἀρετὰ τῆς Νάξου. 'Αστι τοῦ ἀναλογοσύνου (Angl. having reckoned, or calculated). Κείται δὲ καὶ ἄτι τοῦ, ἀναγνώστω. 'O de εἱρότακε τὰ γεγραμμένα, καὶ ἐπιελέξαμεν ἐλέγχει τὸ πάν, ὡς ἔγραζεν.

Compare also Suppl. 49, δι' ἐπιελέξαμεν — whom having named, or recounted, among my ancestors &c. Hesych.: Ἐπιελέξαμεν ἐπικαλέσαμεν.


1472. δριμός, sharp-savour'd, of a sharp temper, or wit—a word, as Blomfield remarks, foreign to the dignity of Tragedy; insomuch that, except in this instance and Ch. 391, δριμὸς ὁμώς, we find it only in the Cyclops v. 104, ὅδε ἄνδρα κρόταλον, δριμὺ Σαῦρου γείος. Homer has used the expression δριμεία μάχη. II. xv. 696, and Theocritus δριμεία χόλη, Id. i. 18, τάμους δριμέων, xi. 66.

Ibid. Ἀλάστορ, an evil spirit, applied, like κακοδαίμονες, both to an evil demon and to one supposed to be under an evil influence: compare Pers. 354, φανέρος Ἀλάστορ ἡ κακὸς δαίμων ποδεί. Suppl. 415, τῶν πανώλεκτων δεινῶν βαρών ἀτρόμων θρεμάς, ἀλάστορα, ὃς ἐνδυκτὸν τόν καταθύμει ἔλεγεν. Eum. 237, δείχνοι δὲ προμεμοὶ Ἀλάστορα. Hesych.: Ἀλάστορες πικρὸς δαίμων. Idem: Ἀλάστορες παλαικρόνα, οἱ μάρσασαν ἐνεχάζοντες, ὃς ἡ μέγα ἄμαρτοντος. See further in Blomf. Gloss. on Pers. 360, and 983, where he gives the true etymology of this much-controverted word. "Ab ály, mentis error, delirium, venit álácio, decipio, unde álacum, ὃ ἀπατῶν καὶ κομπατής, álástor, qui in errorem perniciosum trahit, álástos, qui in errorem perniciosum inducitur; unde error ipse, et deinceps omnis calamitas, álástos dicebatur."

1474. τὸν ἀπόρρικτον, has retaliated upon this man—i. e. has made Agamemnon's life the satisfaction for the lives which Atreus took away—having offered up an adult upon the previous sacrifice of Thyestes' children. Compare with this metaphorical use of βῶνο,
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1476. ὡς μὲν ἀναίροντές εἶ σὺ] Schutz first added this σὺ, which seems to be required, not more on account of the metre, than to mark the distinction between you, Clytemnestra, and the cooperating Daemon with whom she wishes for the moment to identify herself. Otherwise we might read, as Wellauer proposes, ἐςι, which transcribers would be very apt to contract into the common Attic form.

1478. πῶς; πῶς:] These unknown, and as yet unexplained, interrogatives are to be received, it seems, on the testimony of one solitary sponsor for their admission into the language of Ancient Greece. "Πῶς Sicula vor, inquit Well."—contentedly proclaims Professor Schollefeld; "Forma est Sicula. Well."—echoes Klausen: but for the proof of this, we find only Marcus dixit; ita est—"πῶς πῶς ad Marg. Ask. inventit Buttlter, quod recept Blomf., sed quum πῶς sicula (sic) vox sit, qualibus usum esse Æschylum constat, nihil mutaverim." Well.

Ibid. παρρόθεν δὲ κ. τ. λ. Translate: but on his father's part, i.e. in consequence of his father's transgression, an avenging evil spirit may very possibly have been a participator in it—παρρόθεν, entailed, as it were, from his father; compare Soph. Antig. 2, ἰδὲ ὡς τίς τῶν ἄντροις ὑποῖον οὐχὶ νῦν ἐκ τῶν τελεὶ;

1480. βαζεται δ''—, For black Mars reveals ἐν kindred blood-sheddings (see note on v. 50); to which excess of violence even now also proceeding he will give free course to the congealed current of the devoured children's blood—so we may extract a meaning from this difficult sentence, of which preceding editors have well nigh despaired. Ἀματα, in the plural, of itself generally denotes blood shed by violence; so that we might have rendered ὑμοσπ. ἐπτρ. ἀμ. streams of blood-shed among near kinsmen—compare Ch. 66. 284. 932. Eum. 167. 253. Suppl. 265. In v. 1482 Bothe, Butler, and Blomfield read ὅλον on account of the metre, but this is not necessary, if we suppose the line to be Versus Prosodiouc.)

* γένος, esse poterat, might be or may be conceived to have been; γένος, fuit, may or will have been; was, it may be. —

a Stanley compares v. 374, βαζεται δ'' ἐν τόλμων πειδώ. —

i On the same principle, apparently, we find gladit, Juv. Sat. iv. 96. x. 123, and cultri, Juv. Sat. x. 269, used to express respectively the butcher's knife, the assassin's sword.

the penultimate of "Arps being long as in Theb. 244, τούτῳ γὰρ "Αρπα
βόλησκεν φῶς ἂρεσ. ibid. 344. 469. Pers. 86. Ibid. ἢποῖ δὲ καὶ—
for which Schoefield, in part adopting Butler’s conjecture, has
edited ἢποῖ δικαύ—although hastily condemned by him as a reading
"nullo sensu," may be defended and explained, on nearly the same
principle as in v. 939 we have retained ἔταν δὲ...τε, Angl. and
when, again—or yea, and when—. Literally translated, they would be
to which point, let me add, as at other times so now also pro-
ceeding—the δὲ more suo inviting attention to something further,
which the καὶ conspires to specify as an actual and according
exemplification of the spirit of the preceding remark.

Compare two amusing instances of this pointed and particular
application, by means of δὲ καὶ, of a general sentence preceding,
Soph. Aj. 1142–7, ἱδὶ τοῦτ’ ἔκδον ἄνθρ’ ἐγὼ γλώσσῃ βρασάτ’...οὔτ’ ὅλῳ καὶ
σὲ καὶ τὸ σεὶ θάνην στόμα κ. τ. λ. ibid. 1150–8, ἐγὼ δὲ γ’ ἄνθρ’ ὅπωπα
μαρίδισ πλέει...ὅρῳ δὲ τού  με, καύτος, ἃς ἢμοι βοκεῖ, οἴδεις τού’ ἄλλος η
σὺ, μῶν ἤμεν; ἁμαρτιάν; see also Griffiths on Prom. 973, καὶ σὲ ὅ’ ἐν τοῖς
τούτων λέγω (Angl. and you too—yea, and you—); Arnold on Thucyd.i.
153. 9.

Ibid. προβαίνων] Vettori, with the Venet. Florent. and Neap.
MSS. has προβαίνων—which might perhaps be allowed to stand, if
in the Strophes v. 1459. we were to read βροσόνων—the verse being
Epionic a minore, with a Molossus preceded by an Iambic Syzygy.

1483. πάχαν κυνοβάρα, the devoured children’s congelation, might
well be thought an harsh and unintelligible expression, had not
ὁμοσ. ἐπίθ. αἰματων immediately preceding furnished a sufficient
cue to the interpretation of πάχαν, as applied to an old stain of
blood which, according to a well-known superstition of every age
and clime, is now to stream afresh; and had not the similar com-
binations ἐπιφόροι ὀμωστροφοι, ἄηνος αἰματόλοχος v. 1449, with many
others which might be adduced, warned us to take the adjective
κυνοβάρα with some latitude, as in general relating to the devoured

κ “δὲ κ. τ. λ. Varie tentant vesti erudit. Conjectura alim a me
editae insitentia nunc quoque leguerim δ
τοῦ δικαυ προβαίνων Πάχαν κυνοβάραν
παρέδει. Urgeter autem a sedere in
scelus cognatis sanguinis effusionibus
miserandus ille Mars, antiquus Tanta-
lidarum Genius, qui quidem ulteriorly
procedens grumti, seu sanguinis, fuisse aut
a Thyestes comissi pamong dabiti. Sic Eur.
Androm. 1106, τὴς πάροιδ’ ἃμμιστι
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children—in which sense also we must understand the words παιδίων μόριον, Ch. 1068. Similar licenses of expression are to be found in Latin: e.g. Virg. Aen. ii. 576, sceleratas sumere penas, Angl. renumance upon the wickedness of Helen, the same as fœminea pena, ibid. v. 584: again ulterior flamma, Angl. the flame of Revenge in the breast of Aeneas, ibid. v. 587. Πάχνη, pruina, (προϊνή, sc. πάχνη), δρόσος πετυχανία: Timaeus, and Photius Lex. MS. Ἑπείον ἐκ γῆς ἐκ θαλάσσης ἀνεφεβία ἕρματος ἐφ᾽ ἡλίου μὴ κατεργασθῇ, παταφυκῇ δὴ, πάχνη καλεῖται : Suidas, from Laertius in Zenon. Citt. Segm. 53. The old Edd., it should be remarked, have πάχνα.

Ibid. παρείξει[...]


1493–3. These two verses, which Seidler De Verss. Doehm. p. 408. holds to be spurious, I have after Dindorf inclosed within brackets—being unable to persuade myself, with Wellauer, that the παρίστη connects what follows with the preceding remark of Clytemnestra, vV. 1468–75. Even if with Schutz, Butler, and Blomfield, we venture to substitute οὐκ in place of παρίστη, we shall find it hard to establish any thing like a logical connection in the sentence; whether, with Blomfield, we further substitute for δολαίος Dobree’s proposed correction δολάων, answering, as it would seem, to ἀνελεύθερον; or, with Butler, inclose vV. 1494–5. in a parenthesis, so as to introduce an opposition between οὐκ and ἀλλά in v. 1496. But let us omit these two supernumerary and, in all probability, supposititious lines, and the connection is close and obvious. Clytemnestra, now no longer attempting to exculpate herself as having been merely an instrument in the hands of a

= So Pers. 209, ό δ’ οὐδέν ἄλλο γ’ ἢ πτέρας δέως παρείξε.

n. This appears to be the opinion also of Klausen, who objects not, in the case of Αμφατης, to the Antistrophe being longer than the Strophe, and on v. 1484. remarks: “Denuo luctu victus querebatur fundit chorus. De quibus quorum primo ad designatam culpam necis respondebat Clytemnestra, nunc justitiam facinoris probatur arripit vocem ἀνελευθερον.”
higher Power, again takes refuge in the great Heathen principle of Retaliation; and, more successful in this, is emboldened once more to avow, and triumph in, what she has done: compare vv. 1339–45. 1371–3. 1403–4. 1522–3.

1494. δολιαν ἄρην, Angl. a treacherous blow. "In hoc dicto videitur laterae indicium, Æschylum quoque eam rettinuisse fabulum, quæ per simulatas nuptias eum Achille habendæ Aulisæm vocatur Iphigenia. Probabile est hæc, quæ petita erat e Cypriorum libro septimo, in tragedia Iphigenia exhibuisset poetam." Klausen. To the same effect the Bishop of Lichfield: "Si dolo, inquit, interceptus est, nomine idem Iphigeniam filiam mean dolo etiam mac tavit? Eam enim, ut est apud Eurip. in Iph. A., nuptiarum praetextu cum Achille celebrandum ad Aulisæa adduxit. Hinc patet, ut obiter moneam, minime recipiendum esse lectionem δολίων pro δολιαν, a cl. Dobreo propositam et a Bl. in textum receptam."


1497. τὴν πολύνεκτων τ' Ἰφιγενείν] I humbly agree with Klausen in thinking that Porson's criticism on Eur. Med. 822, however just and good in itself, might have been spared in reference to the present passage, of which he too hastily says: "dele inutilem copulam et legem πολυνεκτηντ'"—a correction, which on his authority has been most needlessly introduced into the text by Blomfield and Scholefield, nay even by Wellauer and Dindorf. See the note on ν. 123, and compare in particular ν. 9, ὅ Τηρείας φάτω, ἀλλοιμίων τε βάζω, ν. 205, παντογένους θυσίας, παρθένου θ' αίματος, ν. 1377, τόδ' ἔπειδον δύος, δημοθρόσου τ' ἄρας. Suppl. 60, τάς Τηρείας μύρος οἰκτρός ἀλόχου, κυριηλήτων τ' ἀράμους—in all which passages the copulative occupies precisely the same position, and subjoins in plainer terms the same sort of explanation, or expansion, of the subject of the preceding clause.

In what follows, we might still further, perhaps, adhere to the common reading, so as to retain, ἄνἄξια, and yet to Grecian ears exhibit the words ἄξια δράς τα ἄξια πάρχων in that close apposition
in which on every account it is most desirable to place them, if we were to arrange the lines, as Wellauer has done, τὴν πολυλαντίνος ἵνα ἰφγέιειν ἂν—ἀξία δράσας ἄξια πάσχων—but the ἄν—whether accidentally or designedly introduced after ἰφγέιειν, and (if by design) whether intended to bolster up the sense, or metre, or both, I cannot but think more detrimental to the spirit of the passage, than it is beneficial to the letter. I therefore read with Dindorf and with Klausen—ἵνα ἰφγέιειν ἄξια δράσας ἄξια πάσχων,—and suppose that in regard to the Proper Name the poet has here availed himself of that poetic license," by which it is admitted he might, had he been so minded, have written πολυλαντίνη; whilst I interpret v. 1496 in the sense which Hermann first pointed out, as ἄξια δέαν δραμάντων πάσχων,—in which sense it belongs to that peculiar phraseology, of which, to borrow the words of Griffiths on Prom. 19, ἀκαυτον σε ἄκουω,—"no one is likely to be reading the" Agamemnon, "who has not already met with many instances, which are to be found plentifully in all the tragedians:" see, for example, in that play vv. 192. 218. 671, and in this v. 526. Compare also vv. 358. 514. and below vv. 1501. 1534.

The whole passage may be translated: but now that even as unto the off set from him that I had reared, the much-lamented Iphigenia I mean, he did what was meet, he is suffering what is meet, let him utter no proud boast in Hades, since by a murderous death he has paid for just (μέτι) what he did first, or set the first example of—in some such way must we here interpret ἵπτεν, as from ἵπτω princeps vel auctor sum; on which primary sense, (more familiar in the compounds ἵππαρχος, προπαρχος, and κατάρχος,) see Matth. Gr. Gr. §§. 335. 336. and Buttman's Irregular Greek Verbs, p. 33, and com-

ο It seems obvious to object to Klausen's apology for this—"se solit quidem corripi ultima syllaba in voce ἰφγέιειν, ut Eur. Iph. A. 90; sed poterat Ἀeschylus in Anapastis uti forma Dorica posita pro epica ἰφγέιειν"—that we find ἰφγέιειν, below v. 1525, in an Anapastic line with its final syllable short. But it is not in Anapastic systems only that the Attic poets appear to have allowed themselves certain, not very easily defined, licenses with regard to the final syllable of nouns ending in —see, for example, Thes. 685; κακῶν δὲ καλὰρχῶν ἀθρῶν εὐσκελῶν ἐρίζω, with the other instances adduced in an able Review of Professor Scholfield's Ἀeschylus, Philological Museum, No. ii. pp. 220 &c.—nor is the inconsistency even, observable in vv. 1497. 1525, without a parallel in Ἀeschylus. Thus in the Persæ v. 29. 'Ἀρτεμίδης has its penultimate long; but short, ibid. 302, and long again, ibid. 971. Φαραὼδης v. 31. has its penultimate long; but short, ibid. 957. ν Matthia notices under the same head καθηγεῖται τίνας, to be the first, to make a beginning, Plato, Laches p. 182. C: to which we may add ἀνηκατομένων τὴν λέξαν, having first suggested the attempt, Thucyd. iii. 20. Compare also ib. iv. 76. vi. 99.
AGAMEMNON OF ESCHYLUS.

pare Thucyd. i. 49: ἐφ' ἓ (καναχία) αἱ Ἀττικαὶ νῖνες παραγεγράμεναι τοῖς Κερκυραίοις, εἰ πι τίεῖταιν, φῶς ἐνε παρείχον τοίς ἐννοιοις, μάχις δὲ οὐκ ἥχον. ibid. 52: καναχίας οὖ διανοούμενοι ἄρχειν ἑκόντες, and 53: ἀδικεῖτε, ὁ ἄνδρες Ἀθηναίοι, πολέμου ἄρχοντες καὶ σπουδᾶτε λύσσεις. ii. 12: ἦδε τῇ ἡμέρᾳ τοῖς "Ελλησίων μεγάλων κακῶν ἄρξει: in all which passages, as also in those where (as in Thucyd. i. 93. vi. 54. &c.) it denotes precedence of rank, or office, the verb ἄρχειν may be resolved into ἄρχον εἶναι, as we find it expressed in Soph. Aj. 934, μέγας ὁ ἡμέρᾳ ἄρξειν ἄρχον χρόνον πτήματοι—compare Pers. 353, 409. Eur. Med. 1372. Hipp. 410. Troad. 990. Hel. 425, and as more immediately parallel to the passage before us, Soph. El. 529, ἐρέις μὲν οὐκ ἠν γέ μ' ὅπε ἀρξάται τι λυπηρῶν εἶναι σοῦ τόδε ἐξέκειναι ὑπὸ: where we may translate ἄρξαται τ.λ. having started, or begun with, something offensive: whether we take λυπηρῶν τι adverbially, or resolve the construction into ἄρχον τινα λυπηρὰν ποιοῦσα τι.

Wellauer, indeed, (Lex. Ἀσχ. v. ἕρων) derives ἕρξεν from ἕρω; but the indic. aorist of this verb is ἕρξα, as we find it in Theb. 924, being in fact an abbreviated form of ἕρξα from ἕξο, whence fut. ἕξω and by transposition ἔρω, as also aor. 1. inf. ἔξα and ἕξα, below nn. 1513, 1629, and part. ἔξας and ἕξας v. 1534. See Matth. Gr. Gr. §. 249, who holds with the grammarians that ἕξω, in Doric pronunciation μῆδω, is the radical word, from which by transposition came ἕρω or ἕρω; and that from the transposed future ἕρξω, a series of derivative words were formed as from a present ἔργω: Ibid. §. 234. Buttmann on the contrary, with less show

9 This appears to be the passage to which Buttmann refers, as the only instance in which ἄρχει is used by the Attic writers in the sense of to begin—although the reference is incorrectly given to Soph. El. 532, where, oddly enough, ἄρχει does occur, but in its common acceptance I rule. It will be seen, however, that in neither passage is there any exception to its most general meaning I am first, I take the lead—either absolutely, or in some particular sense denoted by an accusative following—whence, in a slightly derivative sense, it came to be used either as an active or a neuter verb, with the same license as we familiarly employ the English verbs to start, to originate.

2 This construction of ἄρχειν with an accusative is analogous to that of νικᾶν in such phrases as Eum. 432, ἄρκους τὰ μὴ δίκαια μὴ νικᾶν λέγω, Angl. not to carry or prevail in, on which see Matth. Gr. Gr. §. 409, 3. The analogy holds also in their intransitive use: compare, for example, Soph. Antig. 233, τέλοι γα μέντοι δέδο ἐνδυναμετὰ μοιλέων with Eur. Hipp. 410, ὅ δ' τε γεναιον δόμων τὸς ἔρω, ἤρετα, γέρων ἂν κακῶν.—sc. ἔρξε τὸ τούτε γέρων ἂν κακῶν. Angl. originated the occurrence of this evil—to be distinguished from Thucyd. ii. 18. καὶ ὅ χανάω ἄρχειν γέρων πάσαν, Angl. and the winter season was commencing—it was beginning to be Winter. Compare also in the Orators προεξενῖσκον τι or τι, Angl. to patronise or warrant a person, or thing.

3 Hesych.: ἠξετε πράττει, οὖν.
of reason on his side, derives  ῥεξε from ἢρω: Irregular Greek Vverbs, p. 221.

1503. εὐπαλαμόν] The MSS. and Edd. previous to Porson have εὐπαλαμόν, in violation of the metre, but in strict accordance with the analogous compound ἀπαλαμὸν (Apollon. Lex.:) ἀμήχανος. παλαμαὶ γὰρ αἱ μυχαὶ. σημαίνει δὲ καὶ τὸν ἄνευρον ‘Ως δ’ ὢν’ ἀνὴρ ἀπαλαμὸν —Hom. II. ν. 597: Hesych.: Ἀπαλαμὸς ἁθενῆς, ἀμήχανος. Suidas also has: Ἀπαλαμὸς ἄνευρος: and Εὐπαλάμος όμων ἀντί τοῦ, εἰ διαπερισσᾷν, ἢ συντεταγμένων Τίκτονες εὐπαλ. όμων (Schol. Aristoph. Eq. 527.) Hence we may translate εὐπαλαμόν, in the sense nearly of εὐπερημ. εὐπεργ. εὐχερῆς &c., handy, of a ready turn, dexterous, clever; παλαμάσθαν γὰρ οἱ Ἀρτέμιδος τὸ διὰ χειρὸς ἐργαζόμενα. Εὐτυμ. M. p. 647, 50: παλάμαθαι καὶ χείρες, καὶ αἱ τέχναι, Hesych.: and Suidas παλαμῶν τέχνων, ἢ χειρῶν: παλαμάσθαι τεχνάζομενα: καὶ Ἀπαλαμός παρ’ Ὀμήρῳ, δ’ ἄνευρος.

1504. ὅτα τράπασμα] Elmsley on Eur. Heracl. 595, proposed to read ὅτα, as also ὅτα for πά τις τράπασμα δε; Ch. 409: but whatever may be said of the latter passage, the change is wholly unnecessary here, where the object of the action in τράπασμα manifestly is the accusative εὖν. μερίμναν. I am at loss (by) which way to turn myself for a ready device—or, without altering the original collocation, in respect of ready counsel, which way to turn, whilst the house is falling. "Ὅτα Εμαλ. ad Heracl. 595. ut opinor, citra necessitatem: ὅτα est quonam, whither; ὅτα est quanam, which way. Plato Parmen. p. 135. C. quum supra dixisset, oūδε ὅτα τρέψει τὴν διάνοιαν ἔξει, μόνο sub-jungit, τί οὖν ποιήσεις φιλοσοφίας πέρι; τῇ τρέψῃ, ἄγροιομενῶν τούτων; ubi jure nihil mutavit Heindorfus. Distinctionem, quam inter τοῖς et τῇ statuit Hermannus ad Herc. Fur. 1236, non intelligo. Quod vero dixit Porsonus ad Hecub. 1070 (1062) πά τι et quietem et motum significare, utinam etiam probasset. Omnino notent tirones τῇ dativum esse pronominis obsoleti πός, sicut τῇ pronominis δε, et cum οὖδε subaudito concordare; τοῖς vero ejusdem pronominis est dativus genere masculino. Sic apud Latinos quo, quae. A πός formatur adverbiuμ πόσε II. π’. 442, ut ab .onclick, .onclick &c. non autem a ποῦ, quod ait Apollon. de Adv. p. 607. 23. Quæ de his adverbis protruit Burneius (Monthly Review, April 1799, p. 439), docta sunt, sed non satis enucleata." Blomfield.

Ibid. πῖννοννος] Wellauer and Klausen, acting on the suggestion of Blomfield, have edited πῖννοννος—but the present participle certainly agrees better with the succeeding context, and Buttmans
notion† that the old present πέπω need not be supposed to have fallen altogether into disuse, even when from ἐπέποι had arisen a lengthened present πέπεπο, seems both reasonable in itself, and the best means of reconciling the conflicting opinions of Hermann and Elmsley on Eur. Her. 77: on which see the Classical Journal, vol. xxxviii. pp. 284–7.


1507. δίκην δ’—] "Pulcherrima, si rite intelligatur, allegoria: Fatum, seu Parca, vindicatam jam adversus alium crinem alii cotibus acuit; h. e. novo Clytemnestrae facinori novus jam ulti paratur. Δίκη cum ferro quo acuit, Orestes autem cum cote, qua ferrens acutum redditur, comparatur; quia Moïra cum tanquam vindictae instrumentum adhibitura erat." Schütz. The correction δίκην, for δίκη (Neap. MS.; δική), is due to Aratus; θραύσει, for θήρης, to Hermann; θραύσαι, for θράμβως, to Pauw. We may translate: yea and Fate is whetting the edge of Justice for (i.e. to avenge) a fresh matter of wrong upon other and fresh whet-stones. Πρώμα, like the Latin res, is not unfrequently found in this forensic sense; compare Eum. 278, 470, 477, 482, 488, 575, 584, 630. Suppl. 356. Eur. Orest. 782; and for δίκη βλάβης, Angl. an action of trespass, see Demosth. αγ. Midias, p. 522, 26: δίκης ἴδιας μοι προσήκεν αὖτί λαχεῖν, τῶν μὲν ἱματίων καὶ τῶν χρυσῶν οὐκάνων τῆς διαφθορᾶς καὶ τῆς περὶ τῶν χρυσῶν ἀπάνθησι ἐπήρεαις, βλάβης, ἵνα δ’ εἰς τὸ σῶμα ὑβρίσθην ψηλά, ὑψέος. Compare a similar description of that Power "to whom vengeance belongeth," Deut. xxxii. 41 v: If I whet my glittering

† Irregular Greek Verba, pp. 213–14.
u Compare Cic. ad Attic. ii. 7.
v Sept. Vers.: ὁ θεὸς χάριαν ὁ δ᾽ ἀνατρείξει, τὴν ἀμφοτέρων ἀντίστροφον ἄστερον ὑπερτρέψατε.
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sword, and mine hand take hold on judgment, I will render vengeance to mine enemies; and Psalm vii. 13: If the wicked turn not, He will whet His sword: also Ch. 646, Δίκαιος δ’ έρειδεται πυθμέν’ προχαλκεύει δ’ Άρα φαράγγορος’ τίπνου δ’ έπευσφέρει δόμασιν αλμάτων παλαιτέρων. —Θείων’ έδειν’: Hesych. Idem: θείαν’ ἀκόντ’ λέγουσι δι’ θείων: compare Eum. 859, αιματρόδα θείανα, σπελεγχύων πάλιν ν’ άνων. Soph. Aj. 820, σιδηροβρότα θείαν νεφελών.

1511. δροιτας, a bathing-tub, a vat; compare above vv. 1093-4. Ch. 999, νεκρον ποδίσυπον δροιτας κατασκήνωμα. Eum. 633, δεδεμένη δροίτα, περίοις λουθρά κάπι τέρματι φάρος παρεσκήνωσεν. Blomfield further quotes from Lycophron v. 1108, δροίτας, (just before described, ibid. v. 1103, as θερμήν λουθρών στήνην), and Nicand. Alexiph. 462, δροίτα, where the Scholiast: έγονεν εν σκάφη βερμού δίατος, εν πυλή. Elsewhere it signifies a coffin or funereal urn; being, according to etymologists, ἕκ δρυς εἰς οἶκον πετομείνη. See Etym. M. p. 288, 3. Δροίτα’ έπειός. ἤ δε Αιτωλός φησί, τὴν σκάφην εν ἣ ευθρεντεῖ τά βρέφη. Παρθένος δὲ, τὴν σώρον, καὶ Δισθύλος. Eustath. on Od. xii. p. 1726, 11: Καὶ δροίτι δὲ, φασί, πύλος κυρίως ἡ ξύλη, ὡς ἀπὸ δρύων. ής ἡ χρῆσις παρ’ Δισθύλῳ ἐν Ἀγαμέμνονι. εἶ δὲ δα δυφόργου γράφεται ἡ δροίτα ἐκεῖ διὰ τὸν οἶκον, οὐ γαλλεία ταῦτα τὴν θεωρητικά ἐμφάνειεν αὐτοῖς. συγκέκριμαι γὰρ ἐκ τοῦ δροίτα’ ἵνα ἣ κυρίως δροίτα, πύλος ἡ λάρναξ ἐπὶ τεθειός.

Ibid. χαμεύναν, a pallet, a lovely bed. Suidas: Χαμεύνης ο’ χαμαι ευναζόμενος. καὶ θηλυκός, χαμεύνης ταπεινή κλίνη. Ἀριστοφάνης (Αν. 816): Οὕς ἐν χαμεύνη πάνυ γε κεριάν γ’ ἔχων. Hesych.: Χαμεύνης στεβάς, καὶ ταπεινή κλίνη, καὶ χαμεύνης, ό χαμαί κοιμώμενος. Pollux x. 35: Τῶν ἀδαφοτήρων η χαμεύνη καὶ τὸ χαμεύνιον. ἐν γονω τῷ σατυρῷ Σκίρων Εὐριπίδης φησί: Σκίρων χαμεύνη σύμμετρος Κορνιλάος παῦδος: compare also Rheus. 9, λείπε χαμεύνας φυλλοτρόπους. ibid. 852, τί δ’ ἐν χαμεύνας πολεμίων κατ’ εὐφρόνη τῆς άγαλ καταλείπει; Theocr. xiii. 33, πολλοὶ δὲ μιὰν στοράσαντο χαμεύναν. It is a contraction of χαμαινή, as χαμαίνης is of χαμαινής, Hom. ll. xvi. 234. The νῶν which followed δροιτας in the older Edd., has been omitted by every editor after Schutz, with the sanction of the Venet. and Florent. MSS. It originated, no doubt, with the Neap. MS. See on v. 775.

1518. τίς δ’] It is not necessary with Stanley and others to alter ἵπτομενοι άνοις (the reading of all the MSS.) into accusatives after ἵπτων, which may be taken in a neutral sense, Angl. shooting or darting, as we find it in Suppl. 547, ἵπτετε δ’ (sc. έπιστεν’) ο’ Αχιδος δ’ αλας. Translate: and what funeral oration over the godlike man,
amid tears alluding to him, will be afflicted in sincerity of heart—
láptως, sc. ἐν αὐτῷ, aiming or pointing at him; or it may be λόγος
látων αὐτόν, hitting at him, (Angl. hitting him off) with words; as
we find it expressed in Soph. Aj. 501. "Ἐντυμόνω ἂνοι ex
Stanleii conjectura Schutz. Blomfield, vtm poeticam infringentes;
ἄνοι ἴσος ποιεῖν dicitur." Well. "Lessum funebrem intellige, qui
jam tum Heroicis temporibus frequentabatur. Cf. Hom. Il. Ω. 725
squ. W Hine posten apud Graecos λόγος ἐπτυτάς, apud Romanos
oratio vel laudatio funebris. Veram esse lectionem τίς δ' ἐπτυτάς
ἄνοι—, satis mihi patet ex Clytaemnestrae responso, quæ dicit
'Non ad te pertinet hujus curae mentionem facere; a nobis occisus
est, et nos eum sepelieimus.'" S. L.

1519. χεὶν δάκρυσε] The old Edd. have δακρύων, for which Butler,
Blomf. and Schoef., with the concurrence of the Neap. MS., have
edited δακρύοις; Porson, Schutz, Wellauer, Dindorf and Klausen
δάκρυσα—which, when written ΔΑΚΡΥΣΑΙΝ, might easily be mistaken
for ΔΑΚΡΥΟΙΝ.

1525. Ἰφιγένεα τινε—] So every editor after Stanley has corrected
the old reading Ἰφιγένεαν ἵνα—.

1527. πατέρι ἀντίσωσα, having advanced to meet her father. "Ἀν-
τίσεως pluralque supplicandi notionem habeat, cum accusativo sēra
subaudito; Soph. Phil. 809, ἄλλο ἀντίσεω, μὴ με καταλάθησα. El. 1009,
ἄλλο ἀντίσει...κατάλησας ὅργην. Aj. 492, καῦ ἀντίσεω. Eur. Iph. T.
1053, ἄλλο ἀντίσε καὶ λόγοι πείσμηρος εἴρηκε: sed nescio an alibi
apud Tragicos cum eas usurpetur pro occurrere. Apud Nostrum
nusquam alibi legitur. Semel pro occurrere, sine casūx, Soph.
Œd. T. 192, φλέγει με περιβόησας ἀντίσεως. Semel pro nancisc,
cum genitivo, Soph. El. 869, τάφου ἀντίσωσας. Cum accusativo,
cum genitivo, Suppl. 272, ἀντίσωσιν γονάτως, prehende genuām.
Apud Herodotum pro obviam ire, occurrere, cum accusativo jungitur,
i. 105, σφαίν ἀντίσωσα δόρω τε καὶ λιτήσαι. ii. 141, ἀντίσωσι τῶν Ἀρα-
βων στράτων." S. L. In this last sense we must understand it

w Add Ch. 335, δῖκαιος ἐπτυμόμεθα δρώνει. Ibid. 343, ὕψως ἐπτυμόμεθα.
* It may be questioned perhaps whether ἀντίσεων can be said to stand here
without a case following, since μὴ may depend at once upon the verb and par-
ticiple.
* Here too, it is probable, we should
read with Blomfield as quoted on v.
1529, βδῆς καὶ ἄντισεων, γονάτων ἔτι
χεῖρα βιολίσα: so that this passage,
instead of standing alone, should rather
have been added to Iph. T. 1053, above
given. Dindorf, however, has edited
βδῆς καὶ ἀντίσωσιν γονάτων, ἕτερ τοις β.
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here: see Buttman’s Lexilogus, art. 22. §§ 2–4, and Matth. Gr. Gr. §§ 328. 383.


Ibid. φλόγαν] “φλόγαν vulgat. corruptum, ut videtur, propter falsum in v. 1536 (1525); corretix Abresch.” Well.

1530–4. Translate: This dishonour has come upon Agamemnon in return for dishonour done unto his family (v. 1495.) in the slaughter of Iphigenia: and it is difficult to decide between the two cases. There is that despoileth a man laden with spoil, and he that killeth maketh full compensation for it; yea it remains, whilst Zeus remains in time—an ordinance, that is, (allowance being made for the heathen’s conception of eternity), for ever—that a man receive according to what he hath done. δὲν ἢ γε. compare a similar expression, Soph. Ε̲Ω. T. 523, ἄλλα ἥξαθε μὲν δὴ τοῦτο τὸ σπέρμα.

In v. 1532 we have two particular illustrations of the great principle asserted in 1534, of which we have had repeated mention, and which is the more worthy of observation as being in truth the basis of all Religion, Natural and Revealed. With respect to the construction of ἄριον ἄρειν, some allowance must be made for the studied conciseness of a pithy and proverbial saying, intended to convey to the ear that as surely as a man robs, he is robbed in turn; even as “whose sheddeth man’s blood, by man shall his blood be shed:” see, however, Matth. Gr. Gr. § 271. Obs. and compare above, vv. 39. 59. Compare also Soph. Ε̲Ω. C. 1025, γνώμῃ δὲ ὡς ἁχαὶ ἡ καὶ σ’ ἔπλε ηπωθ’ ἡ τύχη.

Klausen—who makes ἄνειδοθ the subject both of this and the preceding verse, and translates “ἀριον ἀρειν, afferunt afferentes; i.e. ignominia afferunt novas ignominias, quae denuo novas allatūre
sunt"—objects that φέρει is incapable of that interpretation (aufert) which most editors have assigned to it, and which, it must be admitted, does more properly belong to the middle φέρεται. Yet that the received interpretation, as given above, is the correct one, will be seen from a comparison of Theb. 351, ἄρσαγαὶ δὲ διαδρόμων ὄμαν. μονες' ἐκμολεῖ φέροντο φέροντι, καὶ κενὸς κενὸν καλεῖ: and as regards the use of the active φέρει, there may possibly be an allusion to the established phrase ἄγει καὶ φέρειν, on which see Suidas and Lex. Seg. p. 206, 14: "Λιγεν καὶ φέρειν ἀντὶ θοῦ, ληστεῖν καὶ ἁρπάζειν. ἠγεντο μὲν τὰ ἐνφυτα, ἐφάρητο δὲ τὰ ἀφύθα: and compare an ancient law quoted by Demosth. against Aristoc. p. 639, 5: Καὶ ἐκ φέροντα ἢ ἄγουτα βία ἄδικος ἄδικος ἀμνομένος κτείνῃ, νησίωτε τεθαναι. Compare Soph. Ο. 927, οἰδ' ἐλκόν οὐτ' ἄν ἤγαν.—'Ἐν χρονῷ, per seriem secundum, Schoef.: Angl. throughout all time; see the note on v. 502. It is surprising that Blomfield should have written: "Interpretes minus recte agunt, quum congregunt μῷοντος ἐν χρόνῳ Δίος. Constructio est μὑρει δὲ, μὑρ. Δ. ἐν χ. παθ. τὸν ἐξ. (quod monuit etiam Musgr.)"—and not less surprising that Wellauer should have added: "Quum μὑροντος ἐν χρόνῳ Δίος sensu caret, durissima autem sit constructio quam Blomf. proponit, non disiplicet Schutzi conjunctura ἐν χρονῳ, quae vocabula sepe confunduntur."

1534. θέσμον γάρ] "Post γάρ cum Symmionsio plenius interpuni, ut hac, γρωμικὸς dicta, cum precedentibus cohaerent: sic enim divina legi constitutum est." S. L. There is some force in this interpretation, and it agrees well with Hesych.: θέσμον δίκαιον, and Suidas: θέσμον νόμιμον—nevertheless, to preserve the connection between this and the following line, in which there would otherwise be too great abruptness, it seems better to translate: for who can drive away from his home a brood of curses expressly ordained to dwell there?—a succession of ills, that is, which according to an eternal and immutable ordinance are engendered in direct descent from a primeval curse: see note on θέσμος, an ordinance, (such as that just mentioned) at v. 293, and with γονὼν ᾱταν, compare above, vv. 728—33.

'Αραίων is Hermann's ingenious and invaluable correction of the common reading ᾱτον—"in quo explicando," Blomfield might well say, "frustra desundat interpretes."

1536. κεκάληται γένος πρὸς ἀγα, The whole race of the Tantalides is glued down to misfortune: "πρὸς ἀγα πρεαλα Blomfieldii emendatio pro προσάψαμ, de qua si quis dubitet, is videat omnino Pors. ad
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1537. ἐς τῶν ἐνίθης...χρησμῶν] Supposing, as the German editors suppose, nothing to be wanting before this verse, the obvious nominative to be supplied to the common reading ἐνίθης ἃς γένος—so that Clytemnestra would reply to the last remark of the Semi-chorus, It has in truth fallen under the terms of this oracle, so that I can well believe what you have said of a constant succession of evils that shall stick fast to the family; and I accordingly &c. There

* The hope alas! seems desperate. On referring to Wellauer’s Lex. Ἐσχ. v. κόλλαω, we find the passage quoted "Ag. 1547. κεκόλληται πρὸς θη,” but no explanation given, either there or under its proper head, of the word θη, which, whilst it introduces a much more violent alteration of the text than Blomfield’s ingenious substitution of ATAII for A+AI, adds nothing, so far as I am able to understand it, to the sense. In the second volume of that Lexicon, published a year later than the first, we find indeed "προσάψαυv, adiueare, (rather adiueere, adiueare, as Klausen translates it,) Ag. 1547, κεκόλληται γένος προσάψαυv”—but still we dare not hope: for in his Preface to the whole, speaking of the last edition of the Fragments of Ἐσχύλος, Wellauer—"qui quantum debuerit Ἐσχυλος, quantum ipse debeant, under simili circumstantiæ writes Professor Schoefeld, ‘non opus est predicare”—Wellauer steps out of his way to say: “de Germania loquor, nam Schoefieldium non moror.” How impossible not to be reminded in all this of these lines of Horace, Epist. ii. 1. 86–9. "Jam Sallare Numa carminis, qui laudat, et illud, Quod mecum ignoraret, solus vult scire videti, Ingeniis non ille faves plagidique sepolitis, Nostra sed immaxn, nos nostroque luidus odi.
is no necessity therefore in this case, with Casaubon, Stanley, and
Schutz to read χρησμός, and translate: *In maritim meum vere ce-
cidit oraculum:* in which sense, indeed, the presence of the Article
would be indispensably requisite—nor yet, with Canter and others
to read εὐθύς: *Vere in hoc oraculum incidisti:*—nor lastly, with
Klausen to supply ὁ λόγος, τὸ χρῆμα, or τὸ πράγμα, and translate:
"pervenit res (perventum est) cum veritate in hanc vaticinationem;
i. e. vera hac vaticinatio e ratione rerum nostrarum effecta est."

But supposing, as we did on v. 1419, that two whole systems
have been lost between v. 1536 and v. 1537, corresponding re-
spectively to στρ. ετ. and στρ. ετ.'—then, though an apposite nomi-
native to εὐθύς may undoubtedly have been contained in the con-
cluding words of HM. B', yet I would rather look to what (as in
the preceding *hiatus* after v. 1445.) we may presume to have been
an enlargement, first by the whole Chorus and then by HM. B',
upon the topic just introduced by HM. A', for a more lengthened
exposition of divine counsel and dispensation; which, in accordence
with Heathen notions, would exactly be described by their signi-
ficant term χρησμός. It is true that in vv. 1535–6 there is an im-
plied *prediction*; but this, as has just been hinted, does not take in
the whole meaning of χρησμός, which in the religious system
of Ancient Greece corresponds very nearly with the Scriptural
term προφητεία, Angl. prophecy, or (in its most general sense)
revelation: see, for example, *Prom. 873, τοιῶθεν χρησμόν ἂν παλαι-
γενὴς μνήμη ἐμοὶ διὰλεκτε (subjoined to a long and circumstantial
account of things that should hereafter come to pass, and includ-
ing many distinct prophecies);* and compare above v. 1219. Ch.

It is on the supposition, then, that something* originally pre-
ceded to which, with more propriety than to any thing contained
in the present context, we might refer χρησμόν, that with Wel-
lauer—who observes: "εὐθύς-χρησμόν Cant. Heath. Herm. recte;

* Blomfield, on the suggestion of
Burney, has filled up the *hiatus* we
are supposing, by repeating *to didem
verbis* the systems marked in this edi-
tion στρ. ετ. στρ. ετ. '; but certainly in
these systems there is nothing whatever
to which we can refer the remark of
Clytemnestra, whether we read εὐθύς
or εὐθύς—and to carry the reference
back over ten or twelve lines (as Blom-
field himself proposes) to v. 1534 or
v. 1536, is but to add to the difficulties
of the present text. This objection, it
will be seen, does not apply to the rep-
etion of στρ. ετ. and στρ. ετ. v. 1484–
91: see on v. 1492, and note (n) p. 330
NOTES ON THE

loquitur de iis, quse postremo vaticinatus erat Chorus, Orestem\textsuperscript{b}
ultorem obscure innuens"—I have adopted the slight correction
\textit{τειθήσεται}, which both makes Clytemnestra here, as in vv. 1433, 1446. 
1468. 1521. and even in v. 1494, address herself more immediately
to the Chorus; and, translated most literally, affords the best pos-
sible sense: \textit{With truth on your side have you gone into\textsuperscript{c} this Pro-
phecy: and for my part under this persuasion I 

1539. \textit{Πλεισθενίδων}] "Nunc Plisthenidae dicuntur ut v. 1518
(1573). idem qui antea Tantalidae v. 1390 (1440), et Pelopide
v. 1516 (1571). Quum Atreus pater diserte dicatur Agamemnonis
v. 1506 (1561), Plisthenem in majore quopiam loco in generis
tabula ponendum esse apparat, ut aut Pelopis pater aut fillius ab
Æschylo habitus sit. Puto filium, et id revera esse ex antiquissima
fabulae forma repetitum. Pelopis proles imperium suum anget,
transfert ab Elide in Argos et Mycenas, ut nunc penes eam sit
summa in Peloponneso auctoritas; hanc auctam potentiam (\textit{πλείων
σθενών}) vocabulo \textit{Πλεισθενίον} designatam reperire mihi videor."
Klausen.—This is ingenious, and not incompatible with those
traditions of early Peloponnesian History which we meet with in
Thucyd. i. 9. See further on v. 1572.

1540. ὅρκους ἰθυμένη, Angl. having sworn unto, i. e. having made
a solemn covenant with—in which sense this phrase is of frequent
occurrence in the historical books of the Old Testament; see, in
particular, Joshua ix. 15–20, and compare 2 Sam. xxi. 2: com-
pare also Eum. 762, ἔγω δὲ χόρα τῆς καὶ τῷ σφ’ στρατῷ ὄρκωμεν. 
ibid. 768, τοῖς τάμα παραβαίνουσι νῦν ὄρκωματα. Thucyd. ii. 71: λέγο-
μεν υἱῶν τὴν γῆν τὴν Πλαταιάδα μὴ ἀδικεῖν, μηδὲ παραβαίνειν τοὺς ὅρκους,
ἐὰν δὲ οἰκεῖν αὐτοῖς καθίστης Παυσανίας ἐδικαίωσεν. iii. 59: προφερό-
μενοι ὅρκους οὐδ’ οἱ πατέρες υἱῶν ὄμοςαν. v. 18, 9: ὅρκους δὲ ποιήσασθαι
Ἀθηναίοις πρὸς Λακεδαιμονίους. ibid. 30: παραβάςαοι τε ἔφασαν
αὐτοὺς τοὺς ὅρκους, καὶ ἦδε ἀδικεῖν στὶ οὐ δέχονται τὰς Ἀθηναίων σπουδάς.
ibid. 40, 41.

Ibid. τάδε μὲν στέφοντες, in the past indeed to acquiesce—τάδε (δευτε-
ρός), what has occurred thus far; compare below vv. 1626. 1629.

\textsuperscript{b} See vv. 1247–52, and compare be-
\textsuperscript{c} Compare a similar abstract use of
the verb ἔπεξάληθα, Thucyd. i. 22. δοὺν
διάφορα, ἀκριβέστερον ἐπεξαλεί
βον, Angl. having to the utmost of my
power accurately investigated, or gone
out in quest of truth, concerning each
particular. Ibid. iii. 57, καὶ ταῦτα, ἐ
Λακεδαιμόνιον, τούτου ὑπεκα ἐπεξάλθωσι.
Angl. we have gone out into, i. e. fully
entered or gone into, these statements.
AGAMEMNON OF AESCHYLU S.

With this use of στέργω, compare Prom. 11. ὃς ἀν ἃπαξη τὴν Δῶρ

1541. δὲ λοιπῶν κ. τ. λ.] Translate: but that, for what remains,
he departing from this house do affect some other family with suicidal
deaths. Two constructions are united in this passage; the sense
being, Having covenanted with the Evil Genius of the House of
Plisthenes, that I on the one hand, do . . . . and he on the other,
do . . . . I am ready to perform my part, sc. στέργων τάδε. Αὐθέν-
tαις, suicidal—in that extended sense, which has been noticed
above on ν. 1555. Compare Eum. 212, ἰδαμος αὐθέντης φῶνος.
Eur. Herc. F. 839, αὐθέντης φῶνα. ibid. 1359, ὀρᾶς δὲ παῖδον ἡνα μι
αὐθέντης ἐμῶν. Iph. A. 1190, τοὺς αὐθέντατας: and see a forcible
application of this term to those Boeotians who sided with Xerxes
against their own countrymen; Thucyd. iii. 586. Elsewhere in
Euripides, Andr. 172. 615. Tr. 655. Rhes. 873, αὐθέντες resolved,
as we have seen on νν. 17. 374.) into its component parts, denotes
the identical, or actual, murderer; as does also αὐτοῖς, Soph. CEd.

Eur. Suppl. 443, ὅπον γε δήμος αὐθέντης χθόνος—where Markland,
Valcknaer, Porson, and Musgrave agree in restoring εὐθύνης—
presents a singular anomaly, of which the following account by
Theodore Gaza in his Treatise περὶ μνών, is quoted by Markland
from Budæus, Comment. Ling. Græc. p. 813: "hoc vocabulum
olim tantum significasse τὸν αὐτόχειρα; postea vero, et supra mille
anos, αὐθέντης Græce hoc significare coepisse, quod apud Latinos
auctor significat. Id quod ideo dicit factum, ut Græci unam dic-
tionem habèrent quae plane respondet dictioni Latinae, hoc est,
hinc nomini auctor; vel, ut apud eum legitur, αὐτόρ. Inde Αὐθε-
νίας, auctoritas; quod verbum in Pandectis sœpe legitur, &c."

d Griffiths on Prom. 11. notices a si-
milar use of ἄγαντως: Aristot. Eth. Nis-
com. ix. 10, ἐπικεφαλὴν δὲ καὶ ἄλγις
ἐφέσω τοιχῶν.

e On the same principle, doubtless,
we may explain Lysias' application of
the same word to the Thirty Tyrants,
which Suidas appears to have thought
irregular: ἀναδίδως ὁ αὐτόχειρ, ἢ ὁ αὐτῶν ἀνωφέρων. Διὸ παρ' Ἵσιοκράτεις αὐτ-
θέντης. Lysias ἔνας αὐτὸ ἔξατον ἐκ
τῶν Χ., κατοι. δὲ ἔτερον εἰρήκατον τοὺς
φίλους. Ὅ γὰρ αὐθέντης ἦλ τὸν αὐτό-
χειρα σημαινει.

f "Auctoritas, atis, f. authority, do-
minion, power, jurisdiction, auctoría,
jus et dominium super re aliqua legi-
time acquisita: Cic. in. Top. c. 4."

Fac. Lex. To the above interpretation we might add, as applied to a writer,
right of authorship; and conversely, as applied to his writings, authenticäti-
(y authoritarian) or authority. Compare He-
sych. Kóροις τοὺς, αὐθεντικὸ γραμ-
ματον.

1546. καλληλοφόσωνoch] So Canter has corrected the common reading ἕκαλληλοφόσων, where it is probable the δ crept in by mistake for one of the three succeeding letters ΛΛΛ,—and so led to the exclusion of the rightful copulative which, as Blomfield and Klausen have noticed, has respect unto the preceding τε—so that, the two conditions being taken in close and inseparable connection, the sense of the passage is: I am quite content to have but a small portion of goods in possession, and withal to have removed from the house self-slaughtering acts of madness; i. e. provided always I shall have removed &c.—the very interpretation to which Wellauer, who strangely enough objects to καλληλοφόσων "sensus non fert," would conduct us by reading πῶν ἀπόχρη, μόνον ἄληλ., a violent alteration for which all that can be said is, "probabilius certe est violentissima mutatione Erfurdtii ad Soph. Philoct. 475: πῶν ἀρκεί μοι μανιας μελάθρων ἄληλοφόσων ἀμφιλούση." Well. Ἀπόχρη, it sufficeth, is an ἄραξ λεγόμενον in Tragedy; but Blomfield has adduced from Aristophanes Av. 1603, ἔμοι μὲν ἀπόχρη θαύτα, καὶ ψηφίσομαι: to which add Plutus 482, νῦν δὲ δῷ ἀποχίσομαι μόνο. Hesych.: Ἀπόχρη ἐξαρκεῖ. Suidas: Ἀπόχρη: δομική ἀρκεῖ. Ἀποχρῶν ἐξαρκέω. Ἡρωδωτος.

1548. Αἰγισθος] "Ἀγισθι personam, quanquam in ipso dramatis fine, miro cum artificio depinxit Eschylus, in rebus prosperis inolentem, suam ipsius sceleras speciosas retributionis nomine obtegentem, quin et divinam quoque justitiam secum facere fingen t, et adversus imbelles senes, quod pravitatis et ignaviae certissimum est indicium, jactantius se ferentem." S. L.

* It may justly be questioned whe- this should not be written ἀποχρῆ, it so written in the present text: see Mus. Crit. N. VI. p. 285. as from ἀποχρῶ. Elmsley would have
AGAMEMNON OF ÆSCHYLUS.


1556. αὐτοῦ τ' ἄδελφον, is the old reading here, for which Blomfield, Wellauer, Scholefield, and Klausen have edited αὐτοῦ τ' α., and Dindorf αὐτοῦ δ' α., as Elmsley had proposed on Eur. Med. 940; where see his note. To this alteration Wellauer, a little less absolutely than is usual with him, objects: "αὐτοῦ δ' ἄδελφον scribuit Eumsl. ad Med. 940: vix recte; nam quum δε in ejusmodi dictionibus aliqui describendo inservire solet, hie vix ei locus esse potest; Thyestes enim Choro satis notus est." But then he goes on to say: "quarе pro τε, quod sane ferri non potest, γε scribi velim; argumentum enim indicari debet, cur tam turpe Atrei facinus fuerit; quemadmodum duobus alis locis, nostro similibus, quibus item δε reponit Elmsley, Eur. Med. 940. πατρὸς νέαν γυναικα, δεσπότης γ' ἐμήν, et Eur. Androm. 25. Ἀχιλλέως παιδί, δεσπότη γ' ἐμήν."

Despite, however, of this universal proscription, I hold αὐτοῦ τ', as it stands, to be the true, and only correct, reading. Divested of the particulars into which Ægisthus enters, in order to explain (ὡς τομῶς φράσαι) his reasons for rejoicing (vv. 1548–53) at the vengeance that has fallen upon Agamemnon, the historical fact would be: ἀτρείν γαρ, ἄρχων τήσει χῆ, θεϊστην αὐτοῦ ἄδελφον, or simply ἄδελφον, ἀμφιλεγόμεν ὑπὲρ κράτει, ἡμηριόμενον κ. τ. λ. Now if to the mention of Thyestes, supposed to be well-known—as will be seen, from the examples which Elmsley has collected, always to be the case when a person is addressed or described under a two-fold designation—the narrator wished to append a double relationship (also supposed to be well-known) father to me, brother to him, he would express this by πατέρα μὲν ἐμὸν, or (suppressing μὲν) πατέρα τὸν ἐμὸν, αὐτοῦ δ' ἄδελφον—or, as Elmsley has noticed, it might be πατέρα τ' ἐμὸν, αὐτοῦ τ' ἄδελφον, at once my father and his brother; the only difference in the two cases being that, where μὲν and δὲ are used, the connection must be maintained by placing the two relations in immediate contrast with each other. There does not,
however, appear to be any reason why under one Article two relations should not be included in the one case as well as in the other; and therefore why τε, as well as μόν, should not occasionally be omitted in the former member of the sentence; viz. when the presence of the Article limits the application of both members to one and the same person. Elmsley's rule, therefore—"Quod si τε non est in priore membro, non potest esse in posteriore, nisi hujus subjectum, ut vocant, diversum sit a subjecto prioris"—is to be received, I think, with this limitation; and ingenious as is his interpretation of Eur. Iph. Α. 1455, πατέρα των ἀμν ἡ στύγει, πόσων τι σῶν: "Lego πόσων γε σῶν, maritum scilicet tuum quem odisse non debes:" it will be seen, on referring to the context, that Iphigenia is not so much appealing, as he supposes, to her mother's sense of propriety, as reply to her question ἡσ' ὅτι καν' "Ἀργος δρώνα σοὶ χάρων φίλος; Is there any thing I can do in Argos to gratify you? Do not hate one who is my father, and your husband—the emphasis being, not as at other times upon the distinct relations father, husband, but upon my—do not hate my father, if you would gratify me. And so it is in the present passage: Thyestes who was my father, (to make my story plain to you) and his brother—and therefore I retain αὐτοῦ, since the clause in which it stands is not reflexive, but only incidentally thrown in as the speaker's elucidation of his own narrative. In Latin it would be: Thyestem, qui frater meus, ut perspicue loquar, et ipsius (Atrei) frater erat—where the introduction of the reflexive pronoun αὐτοῦ, sui, is plainly seen to be inadmissible.

Ibid. ἄμφιλέκτος δὲ κράτει, being disputed, or called in question, in the matter of dominion; see the note on ν. 850, and for the construction of κράτει, Matth. Gr. Gr. §. 400. 6. Hesych.: 'Ἀμφιλέκτος' ἄμφιβολος. "Referunt poetae Thyestem dedisse operam Ἀερόπε ut ejus ope potieretur ove aureo vellere pradita, quam possidebat Atreus (Eur. Electr. 720. Orest. 812.) Hac ove aurea vix quid-quam designatum esse potest, nisi divitiae Atridum, inter quos Thyestem ovium gregibus abundare dicit Homerus (Il. ii. 106.)

b "ὅς ποτερ φράσων respicit eam, quae procedit, disertam patris urbisque et filii urbisque mentionem." Klausen. Compare below νν. 1561—3, an equally express mention of this relationship—τοῦκ δόος δόος πάρτρ Ἀτρέβι... πατρὶ τῷ μοῖ—Kennedy translates, very nearly in the spirit of the original: For Atreus, ruler of this land, his sire, Drose (in plain terms to tell it) mine, Thyestes, His brother too—

1 "Cum ambigua ueteretur potestate, h. e. ut vertit Schützius, cum de potestate inter se contendereus." S. L.

1558. προστρόπαιος, One that has turned in for refuge and for religious purification; a homicide, whose hands are yet stained with blood; Hesych.: Προστρόπαιος φονίς, μαρδός, αἵμαι μεμισθενός, καὶ πρὸς τινα τρεπόμενοι δεσποτείς καθάρετες: see Eum. 236, δίχον δὲ πρεποιμενῶς ἀλάστορα, καὶ προστρόπαιον ὧν ἀφοίβησαν χέρα, ἄλλα ἀμβλυῶν ἢ ἄρθρησθε προστρεμμένον τε πρὸς ἄλλους ὄνοικος καὶ περεύμασι βροτῶν. ibid. 445, οὐκ εἰμὶ προστρόπαιος, οὖν ἐχεῖ μόσος πρὸς χειρὶ τήμη τὸ σὺν ἐφημίζῃ βρείναι: and compare the story of the Phrygian Adrastus, Herodot. i. 35. Hence it is used to denote, generally; a suppliant. Hesych.: Προστροπαίων ἐκτενευόμενοι καὶ ἁπάντων. Προστροπ' ἔκτειν. Suidas: Προστρόπαιος: προστρεμμένος, ἱκτής, παρακλήτων. Σοφοκλῆς (Aj. 1173) βάκτε δὲ προστρόπαιος, ἐν χειρὶ ἐχον ἱκτήρον δηναυρόν: compare also Ch. 287. Eum. 41. 234. Soph. (Ed. C. 1309. Phil. 930. Eur. Heracl. 1015. Herc. F. 1161. 1259. Ion. 1260. and Blomf. Gloss. on Pers. 220, v. Προστροπ'.


1561. αὐτός] This is Blomfield's emendation of αὐτοῦ, which with Scholfield I have adopted, as introducing the least change where some change would seem to be indispensable; and which, though Wellauer professes not to understand it, obviously enough contrasts the fate of Thyestes with that of his slaughtered children: he thus far found that safety which he had sought, that he did not himself stain his father's floor with his blood: but, by way of hospitality, this man's impious father &c.—ξένα, for which the Neap. M.S. most needlessly reads ξένη with the gloss: φιλοξενία, is an accurate case in apposition with the sentence that follows, παρίσχῃ δαίμον π. κ.: see Matth. Gr. Gr. § 432. 5.

It must be admitted, however, that Hermann's proposal ἀυτοξένα δὲ—, to which Wellauer rather inclines, is a very plausible reading: since ἀυτοξένοι are defined by Eustath. on Il. iii. p. 405, 33. to be:

j Compare note on v. 849.
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οἱ δὲ προγόνοι μὲν ἂτων, αὐτοὶ δὲ ξίνων καὶ ἀπαλωσάνες δεόμενοι. ὅπως Ἀγαμήμονι ἐν Ἀδρικῷ: and this was precisely the case of Thyestes after his return from exile, as it was also of the Danaids the descendents of the Argive Io; see Suppl. 356, εἶ ὡς ἄνατον πράγμα τοῦτοι ζῶσιν.

Klausen alone ventures to defend the common reading: "αὐτοὶ, ibi, ubi nunc jacet Agamemnon. Gloristhus hunc ibi jacere, ubi Atreus, vita quidem fratri concessa, epulas nefarias paraverit, ut pro ludibrio illud vite donum habendum esse.

1562. προδότης μᾶλλον ἡ φίλας, with more eagerness than good-will; zealously rather than sincerely. Schultz, most unaccountably stumbling at these words, and at the repetition of the name of Atreus, wished to reduce two lines "at one fell swoop" to one: ξίνα δὲ τοῦτο δύσθεος πατὴρ πατρὶ κ. τ. λ.


1565. τὰ μὲν ποδῆρη κ. τ. λ.] The interpretation of this passage, as it stands, has been thought so desperate, that whilst every kind and degree of correction has been hazarded on v. 1566—from Blomfield's ἔκρουτ' ἄνωθεν ὡς, to Cassaubon's ἔκρουτ' ἄνωθεν θείς ἀνδρακῶς καθημένοις, and Tyrhwillt's ἔκρουτ' ἄνωθεν ἀνδρακῶς καθημένοις—others, as Hermann and Wellauer, have adopted the milder alternative of supposing something lost, in which, amongst other helps to the construction, a new nominative might have been found for the subject of the succeeding sentence. This latter difficulty, however, will not appear insurmountable to those who observe (1) the distinct portions of the narrative τὰ μὲν ποδῆρη, sc. κρέα...ἀπεικόνισα δὲ αὐτῶν, sc. παυδίων κρέων...., (2) the significant change of tense ἔκρουτ', ἔσθε—which plainly enough indicates that, whilst one party was breaking bread, as if about to eat, another was actually eating— and lastly that the whole is subjoined as a graphic representation of the scene which had just before been declared to have occurred between two parties, who are there expressly mentioned: τοῦτο δύσθεος πατὴρ πατρὶ τῶμ. ...παρέσχε δοῖνα παυδίων κρέων. Let this be
borne in mind, and without any alteration of the text we may translate: *The parts near the feet, indeed, and the extreme comb-work of the hands* k Atreus sitting by himself was busied in breaking off from the parts above, whilst such portions of them (his children’s bodies) as could not be recognised, Thysestes in his ignorance having straightway taken, eats food unsalutary, as you see, in its consequences to the family.

Κτίνας, the teeth, quills, or prongs of any forked or comb-like instrument; and hence, by an obvious comparison, the fingers of the human hand. Schol.: κτίνας τοὺς τῶν χειρῶν καρποὺς καὶ τῶν ποδῶν. *Εθρέπτων ἀνωτέρω — a translator might have found some difficulty in the interpretation of ἀνωτέρω, at which Blomfield chiefly stumbled, had not Blomfield himself furnished a clue to it in his own most appropriate explanation of θρέπτεω: “θρέπτεω diecchantur coqui panem, quem in vinum vel jus concidebant; et ipsa panis frusta θρέπτεω, intrita: [quare si in hoc versus malis legere, puncto post κρεών in virgulam mutato, ἀναθητῇ ἄνωθεν ἀνδράκας καθημένω, non refragabor.] Harpocrat.: *Εθρέπτων ζωμοι* 1 (Angl. corps, morsels;) ἦσαν ὑμῖν βεβρεγμένοι, οὓς ἐποίους εἰς σκόφν, ἄρτους διασκευάζως καὶ φακῆς ἑπτεδάσων. Hesych.: *Θρέψας θραίνοις, κόψαι, κλάσαι.* — ἀνδράκας, viriliss, Angl. man by man, singly, separately; Neap. MS. gl.: ἀντὶ τοῦ καθ ἑπτόν. Hesych.: ἀνδράκας κατ’ ἄνδρα ἕνα ἐκατον, ἑπιφρονικός, ὥσ’ εἰπέν καθ’ ἑνά, ἢ κατ’ ἄνδρα. Suidas: ἀνδράκας τὸ κατ’ ἄνδρα, χωρίς.

Klausen—who reads καθημένος, and takes credit or having bestowed the slightest at once and most satisfactory correction upon this most unfortunate of all Iambic lines—observes upon ἀνδράκας: “Vox repetita ex Homero Od. xiii. 14. [Ἀλ’ ἄγει’ οἱ δόμων τρίποδα μέγαν ἢ λέβητα ἀνδράκας]: a viris singulis. Virorum notionem omnino neglexit Ἀσκυλύ, dicens de disjunctis singulis digitis: καθημένος, colocatos, ἄκρως κτίνας. Proprie καθημ. est considentes, sed neglecta est sedendi notio, ut in Ἰσόπ., v. 279 (293).”

k Compare the story of Harpagus, Herodot. v. 119: τὸ αὐτί μὲν ἀκολούθη καὶ ἀποτελέσει κατεστάλη τὰ τρίποδα μέγαν ἢ λέβητα ‘Ἀσκυλύ καθήμενος λεύκησεν’ ἀκρωδίας ἐν τούτῳ τῶν ποδῶν τῶν ἀνδράκων. From this last clause Blomfield was led to propose the alteration, ἀνωτέρω — on the same principle another might introduce from the same chapter the particulars of the recognition, here briefly indicated by the single word ἐκεῖνος.

1 See Schleusen. Lex. N. T. on ψάμμων, Joh. xiii. 25, &c.: “est deminutum a ψώμι, quod omne frumentum rei excutientis atque sive panis sive alius excutere.” Compare also Ps. cxlvii. 17: ἐκτελεθησαν οὐκ ἠτίθεν ὅτει ψωμί· E. V. He casteth forth His ice like morsels.
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1569. ἐνίγνως, "seero agnosceus; hoc enim valet ēri h.l. Sic Soph. Antig. 960. κίνως ενίγνω μανίας ὑπομν. τὸν θεὸν ἐν κερυμίας γλῶσσαις. Ibd. οὐ καταλαγὼν, h. e. οὐ καὶ ἀλογα, ὑπ' ἔκτον δι' ἀγαθείς. Angl. unhallowed." S. L. See note on v. 744. "Εναίγομαι: and compare Thucyd. iii. 82, ἰσφαλεῖα δὲ τὸ ἐπιβαλλότασθας, ἐπιστροφής πρόφασις εἰθογος, where the ēri implies "to take after thought, to advise oneself over and over again for the sake of security."

1570. ὑμένεξ, κ. τ. λ.] "Increibile est quam paucis verbis hic quam multa dicantur; suspiravit, recidit, carnes quas commoder evomuit. Tribus verbis pinguntur atrociissimus dolor, terror pene examinans, nausea qualis ex cognito humanum carnum essi consequi debetbat." Schutz. The Neap. MS. has ὑμένεξ ὁν. πίνητε δ' ἀρδο σφαγῆς ἓρων, as H. Stephen also had printed it; with the exception only of ἓρω, which Wellauer retains, "ut jugatur ἀνεμών σφαγῆς, genitivo partem, ut solet, significante," and by which, it is probable, the intonation of the actor's voice would distinguish the particip. ἓρω from the gen. plur. ἓρως. Every other editor, however, has preferred ἅρω, and Klausen remarks: "ἀμπίτειτε, impetu surgit, [Angl. bolts up], abripit sece ab illa carne [strage], ἅρω σφαγῆς. Displicet ea interpretandi ratio qua scribitur ἅρω σφ. ἓρων pro ἀνεμών σφαγῆς. Sufficit vomendi mentio: invenustum est commemorare quidnam evomeruit." The correction ἀμπίτειτε δ' ἀρ. σφ. ἓρων is due to Stanley. Canter had proposed ἀμπιτείτε δ' ὑποσφαγηγήρων.

1572. λάκτισμα δειπνου] There is a difficulty in the interpretation of these words, as well as in the construction of τιθεὶς ἄρα, in the solution of which hardly any two editors have been found to agree. "Τιθεὶς ἄρα: pro ἐρώμενον. Sæpius monitum Ἀeschylum τό, ἀίδημη, κυπᾶς ussurpasse." Stanl. "Λάκτισμα τιθεῖς conjungit Casaubon

m How much depended upon this, son's humorous note on Eur. Orest. in order to guard against ridiculous 273. mistakes in the delivery, see in Por.
AGAMEMNON OF AESCHYLYUS. 351


These “second thoughts,” it will be seen, bring Bp. Butler’s interpretation very near to Bp. Blomfield’s; the only difference being, that in the one case the abomination in question affects the moral, in the other the physical sense. But neither of these learned Prelates has shewn how λάκτυσμα admits of being interpreted an abomination; nor has Professor Scholefield, who adopts Schutz’s explanation above mentioned, adduced any instance of the word δείπνου involving, like πτέρεσια for example in v. 390. 680, an inherent notion of sanctity, which one might kick at, or trample under foot; vv. 372. 856. 1595. Ch. 643. Eum. 110. 540.

Klausen’s interpretation of the passage is: epularum hororum jungens cum exsecratione, ut ita intereat omnis Plisthenis proles: without any further explanation of the construction than: “ἐνδίκως πτέρεσι, uno jure jungens:” which, although in fact no explanation at all, has yet suggested to me the word, by the right application of which we may unlock the meaning of a sentence conceived, it will be seen, and constructed in a manner peculiarly Æschylean. ἐνδίκως is, I believe, ὡς τακά lýmptos—and though the analogy of ἔν δίκη, Theb. 444. Eum. 610, with which compare ἐν δίκη, below v. 1586. Ch. 987. ἐνδίκως, ibid. 463. 988, may be allowed to justify Wellauer’s interpretation, justē, Angl. with good reason—I would rather connect it here, in meaning and construction, with ἐνδίκως, an advocate or helper (Eum. 761. Suppl. 726.), and comparing the construction of Suppl. 310, καὶ ταῦτ’ ἔλεγα λάτας τοῦν δικάλλος ἐμοί, and, as yet more fully expressed, Ch. 542, κράω δὲ τοι νῦν ὅστε ἑν-
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κάλλως ἐπέμενε, translate: trampling the banquet under foot concurrently with—i.e. so that the action should make common cause as it were, and cooperate with—the curse, so perish all the race of Plisthenes! Or, to keep still closer to the original—where τιδος although more immediately connected with λάκτωμα, is yet, as the collocation might seem intended to shew, materially influenced by έπεμενε—we may translate: making the act of trampling the banquet under foot plead together with the imprecation &c. the action not merely being “suited to” the words, but strongly enforcing also, and like an eloquent advocate making the ears ring with, their significant emphasis. Compare a somewhat similar application of the synonymous term έποίηυμας, above v. 802: and, in point of construction, v. 770. (in which I now perceive that I ought not to have made any alteration), Soph. Οἰ. C. 277. and Thucyd. iv. 10. μὴ ἔρθῃς αὐτῷ πάλιν οἴδας τῆς ἀναχωρήσεως (on which see Goeller’s learned note): from a comparison of which it will be seen that τιδος (έπεμεν) έπεμενες is equivalent to τιδομενος έπεμενες, Angl. making it unto himself, i.e. in the present context, making it serve his purpose—as an advocate or helper (more έπεμενες); agreeably to the distinction noted in note k, p. 73.

The translation of v. 1573 is given in capital letters, to shew that these are (in oratione obliqua) the very p words that fell from Thyestes, when, as Αγιαθυς relates v. 1571, he invoked on the descendants of Pelops an intolerable end—μόρον ἀφετρόν, Ch. 441. And they are worthy of especial remark, inasmuch as they both prove that our poet, who here represents the race of Plisthenes as co-extensive, and in fact a convertible term with the Πελοπίδα, held Plisthenes to be, if not the father, at least the son of Pelops—so

p From a want of attention, it would seem, to this circumstance, and from a wish to avoid the appearance of tautology in vv. 1571-73, the Edd. previous to Porson have a full stop after ἀφετρόν, and in the next line οἴδας ἔλησαν, to which barbarism the Nesp. MS. gravely attaches the gloss: ἀνατέλεσα. Musgrave, in like manner overlooking the connection between the direct οἴδας ἔλησαν, and the indirect οἴδας ἔλησαν κ. τ. λ., proposed to read ἔλησον. q In either case, it is notorious, a departure is made from the received genealogy of this family, to explain which we must suppose that there was an elder as well as a younger Plisthenes, and that what some relate of the latter, (supposing him to have been the father, when in fact he was the brother of Agamemnon and Menelaus), an older tradition assigned to Plisthenes, son of Pelops, and actual, though not reputed, father of Atreus and Thyestes. “Schol. Hom. II. β' : οἴδας ἄτρεβας δὲ κατὰ τὸ μὲν σῶν ἰφίσκοις ἄτρεβας καὶ ἀτρέβας παιδις τοῦ Πέλονος, τῇ δὲ άληθεὶς Πλήσην καὶ Πληςθὸν ήσ αὐτῶν τινος το σοι καὶ Παρφίρης ἐν τοις θυμικάστοις. Ἀλλ’ ἦνες Πλήσην δὲν τοίς Πλήσην (κ. τ. λ.), μηδὲν καταλήπας ήγ. καταλήπας μηδὲν ἔβοι, νέοι πάνω άνατρεβάντες
that the term Plisthenide no less than Pelopidea, should take in both branches of the House of Tantalus, (v. 1440)—and in themselves, moreover, exhibit a truly awful conception of that mysterious Power, which impels Thyestes, as if under an evil spell (v. 1439), to curse himself no less than his brother; and so to entail upon the families of both those alternate acts of vengeance, which end not with the murder of Agamemnon, but are yet to be developed in the succeeding portions of the Trilogy. Compare a similar imprecation in the mouth of Eteocles, Theb. 689–91, ἐκεῖ τὸ πρῶτον κάρπον ἐπισπέρμην θεὸς, ἵνα καὶ ὥρον, κύμα Κακοῦν λαχῶν, Φοῖβο συγγηθήν πῶς τὸ Δαίμον γένος.


Klausen argues from this passage that Thyestes must have continued to reside in Argos after the events above related, and therefore must have obtained possession of the kingdom by the murder of Atreus, (which he accordingly includes among the πολλὰ αὐτόφονα κακὰ mentioned in v. 1055), and kept it, until dispossessed and again driven out by Agamemnon. But though it seems obvious enough to supply from v. 1574 Agamemnon as the nominative to συνεξελαύνει, yet, as the main subject of this apologetic speech is the provocation given by Atreus, and passing mention is made

of Agamemnon in vv. 1554, 1561, 1568, 1574, 1579, only as atomizing for the intentions of his father's hand, v. 1553, it is certainly safer to connect this with the banishment spoken of in v. 1557, than to refer it to another distinct occurrence of the same kind, for the very existence of which we have no better authority than what Klausen would extract from Homer's transmission of the royal sceptre of Argos, II. ii. 106: 'Ἀπεθεὶ δὲ θυγατέραν ἐκεῖ πολύμερη θυγατέραν, αὐτὰρ ἐὰν θυγατέρας ἀγαμήμονες λείπει φορῇ, πολλὴς νήσους καὶ Ἀργεῖ πατρὶ ἀνίσοσαν.'

We may add that, if Agamemnon were indeed the subject of the present sentence, it would not have been necessary to make special mention of him again in v. 1579; and further, that it is antecedently improbable that the poet should have made the discrepancy of age in Agamemnon and Egesthous so glaring as this supposition would represent it.


1582. ἰδόντα, now that I have seen, after having seen—a more distinct and forcible enunciation of this circumstance, connected as it should be with καθαύνεivas, than if with Pauw and the Neap. MS. we were to read ἰδόντα, having seen—which might possibly be understood to mean, when I shall have seen.

r Granting even all that Klausen would collect from this passage, it does not follow that Ἑσχύλος must be tied down by it, or forbidden to tell his story in his own way. It was not from Homer, we see, nor yet from Hesiod and others who make him son of Atreus, that he derived his knowledge of Πελοποννήσου. But can it indeed be granted that Homer's brief statement affords any real support to Klausen's fanciful hypothesis, that Atreus died by the hand of his successor, and not, as the insertion of θυγατέρας would rather lead us to suppose, by the appointed hand of Death? His successor too in what? in the possession, not of the mere sceptre of Argos and Mycene—this would, no doubt, descend to Agamemnon—but, as Homer himself and still more as the concurrent testimony of Thucydides, i. 9, inclines us to believe, of the Imperial Sceptre of Lord Paramount of "all Argos," and Head of the House of Pelops, which would of right be held by Thyestes while he lived—in that remote district of the Peloponnesian where, whether banished thither or not, we find Thyestes located, Hom. Od. iv. 517: on which Eustathius observes, δὲ θηλῆς ἀγών φασίν οἱ παλαιοὶ δει, κατὰ τὸν ἱστορικὸν Ἀνδρόνκεα, ὑφαστάτα τερπὶ Κύ-θρας εἶναι, ὕπερ, φασίν, ἢ Θυσίαν ὑψι-κεριν.

s Klausen appears to have forgotten his own version of v. 1577, when he remarks on v. 1607: "Dolum efficere omnino melius decet multierum quam virum, et in hac re necessarium erat, quia, si aduisisset Egesthous in conspectu Agamennon, suspicionem es concepisset omnique eum nocendi occasione privavit." Compare v. 1608.
AGAMEMNON OF ÆSCHYLUS. 355


It cannot, I think, be conceded that both these passages are parallel to the present text, inasmuch as in the former ἐν κακοί, plainly to be distinguished from ἐν κ. τούτω τῶν πέλας, is altogether reflexive—whether with Brunck we understand it to mean evilly situated, i. e. under circumstances of affliction; or, as is more probable, evilly occupied, i. e. exercising itself in vituperation; τουαῖτραν γλ. ἐν κ. such an abusive tongue. And in like manner I incline to trans- late here: Ægisthus, insolut under criminal circumstances", i. e. that a man should insolently triumph in the evil that he has done, I do not approve of: compare Soph. Antig. 482, ἐβρίζει ὑ, ἑτεὶ δεδρακεν, ἤδε δεντρά τοῦτοι ἐπαχεῖν καὶ δεδρακίαις γελάν.

Wellauer agrees with Hermann in thinking that a line has been lost after v. 1583, in which there may have been a conjunction εἰ or ἑτεὶ to form a protasis to the apodosis in v. 1586: but the abrupt- ness of ᾧ φημι—is in some degree softened by the pointed oppo- sition in which it stands to φημ in v. 1584, where every editor but Wellauer has adopted Pauw’s correction τόδε φημ for τόδ’ ἐφημ. Perhaps, with Bothe, Blomfield, and Scholefield, we might place a

1 Add Soph. Aj. 1092, ἐν θανοῖσιν ἐβρίζοντος.
2 Ἴν αὐτον ἐβρίζοντος.
3 So Kennedy:

Ἀγίαλος, I respect not customly When linked to criminal purpose; but thou sayest &c.

Ἀ 2
note of interrogation after v. 1585; but without it we may translate with an emphasis on σὺ and τὸ σῶν κάρα: But you—you say, you gladdly killed this man (v. 1552), and again (δὲ) that you were the sole contriver of this piteous murder (vv. 1575. 1585.)—I say that in strict justice your head will not escape at the hands of the people, mark you well, executions and stoning, or in the shape of stoning: the sentence having been begun, as if σὺς ἀλέξεσις δημος. κ. τ. λ. had been intended to follow, and the φήμι ἐν δικῇ τὸ σῶν κάρα having been introduced only in answer to the parenthetic φῆς ἐκώ κ. τ. λ., which might have been otherwise expressed by σὺ δ', ἄνδρα γὰρ τῶν ἐκώ κατάκεισας μόνος τ' . . . ἐβολεύσας, σὺς ἀλέξεσις κ. τ. λ.

1585. ἔσπακτον, piteous; Neap. MS. gl.: ἐξον ὑπότου. "ἔσπακτον ex emendatione Cassauboni Blomfield., quia ἔσπακτον non alibi existat; sed hanc nullam esse mutandi causam, quam vocabulum analogiae non repugnet, aptumque huic loco sensum habeat, quisque intelligit. In lexicis male deest." Well.

"ἔσπακτον φόνον, miserandam cedem. Non alibi legitur hæc vox, sed non ideo Ἀσχυλο το est abicienda; quot enim alie hac de causa abiciendae essent! ἔσπακτον et ἔσπακτον passim leguntur, et ipsum ἔσπακτον apud Nostrum in hac tragedia v. 1196, (1188.) Quidni igitur ἔσπακτον?" S. L.


v "In fine versus Glasg. Schutz. punctum habent, interrogationis signum Both. Blomfield., sed colo interpungen-
dum est, ut in Vict., aut commate; incipit enim hinc apodosis." Well.

w See the note on v. 1082.
AGAMEMNON OF AESCHYLUS.


Arnold on Thueyd. iv. 32. 12, having noticed that the Thalamii were the lowest rank of rowers, adds, "Thus much appears from the joke in Aristophanes, Frogs, 1106. (1074. Dindorf.) and from the allusion in Ἀeschylus, Agamem. 1607. (1628. Schutz). But a clear understanding of their position and arrangement depends on the solution of that hitherto unconquerable problem, the construction of the ancient Trireme." See Potter’s Grecian Antiquities, vol. ii. c. 18.

1591. σῳφρονῶν εἰρήμενον, when it is commanded that he be wise, i. e. when he is bid to learn wisdom; Neap. MS. gloss: προσταγέν αἰτή. "Nominativus absolutus, qui sollemnis est in usu participantium a verbis impersonalibus descendentium." Klaus. See Matth. Gr. Gr. §. 564.


"Ἰατρομάντες, qui ex divino afflatu artem medendi callet; ut Apis, Suppl. 263. et ipse Apollo, Rem. 62. Vides Agisthnum hujus medicinae mentione irrideres Chorum." Klaus.

1594. οὐχ ὁρᾶς ὅρων τόδε; Angl. Have you eyes, and see not this? —compare Prom. 447, οἱ πρῶτα μὲν ἄνθρωποι βλέποντες ἔθανον μάτην, κλόουσες οὐκ ἡκούσαν. St. Matthew’s Gospel, xiii. 15, διὰ βλέποντες οὐ βλέπουσιν,
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καὶ ἀκούστης οὐκ ἀκούστης, οὐδὲ συνούσι. St. Mark, viii. 16. οὐδὲ-μον ἀκούστης οὐκ ἀκούστης; καὶ ἐκτὸς ἄτομοι οὐκ ἀκούστης;


Ibid. μὴ πάσας μογῆς, lest, having suffered thereby, you be distressed. The Scholiast on the above passage of Pindar (MS. Göttingen), whether by accident or design, quotes this line with παῖσας in place of πῆσας—and on no better authority than this has Porson proposed, and every succeeding editor but Klausen (who justly prefers παῖσας to πταίσας), and Schoefield (who will not give up πῆσας for either), adopted, πταίσας—which, if it had been substituted for πῆσας, or even παῖσας, in an unknown quotation adduced by the Scholiast as parallel, might indeed have been hailed as a fortunate correction, but by which all that we gain here, is to make the text of Ἀeschylus more nearly resemble the text of Pindar.

Klausen translates: "παῖσας, ne, si pede feris stimulum, vulnere accepto dolorem sentias: which, if we omit the needless particular si pede feris stimulum, is a most satisfactory interpretation of μὴ πῆσας μογῆς. Schoefield—with the sanction of the Neap. MS.: πῆσας (gl. παθῶν), and of Buttmann, Irregular Greek Verbs, p. 199—ably defends πῆσας thus: "A verbo antiquo πῆβο* effluxit, opinor, πῆσα (unde πήσωμαι, πείσωμαι) ἔπησα (unde πῆσας) ἔπαθον, πήμα, &c. Mīrīr VV. DD. qui, quia Schol. ad Pindar. citat παῖσας, hac sola auctoritate, quæ nulla est, πῆσας in πταίσας mutant."


1596. γώνα. "Satis absurde Wellauer. hæc ad Ægisthum refert, quem, ut vult ille, Chorus acerbe γνώάκα vocat. Negat enim Cly-

* Buttmann makes no express mention of πῆβο, but see Matth. Gr. Gr. §. 246. "The fut. πῆσαμαι," he remarks, "is uncertain. It occurs here and there as a various reading, e. g. in Herodot. 9. 37. Xen. Cyrop. 7. 3. 10. See also Schweigh. Index to Polybius."
tæmnestram esse in scena. Immo, hac ipsa de causa Chorus eam alloquitur, quod, dum ultima illa loqueretur Ægisthus, ipsa in scenam venisset." S. L.

To the same effect is Klausen's excellent comment upon this passage: "Ægisthum aspernatus jam denuo ad Clytamnestram se convertit chorus, exprobrans ei adulterium, quod patet ex ea auctoritate, quam de reginæ consiliiis se exercuisse jactat Ægisthus; nondum patebat e mera benevolentia Ægisthi, quam memoravit Clytamnestræa v. 1358 (1407). Augeri hac re Clytamnestrææ scelus satis apparit, chorumque antea nihil certi de hac re novisse inde patet, quod nihil in omnibus ejus lamentationibus et conviciis adversus reginam prolatis dicitur de adulterio, sed loquitur nonnisi de ipsius ceadis improbitate v. 1370–1492. (1419–1547). Quod ad Ægisthum hanc orationem dictam esse putaverunt editores novissimi, qui mulier appellatus sit, ut apud Homerum Ἀχαϊῶν οἶκ ἐν Ἀχαιοῖ: id statui nequit, tum quia, si hoc designaturus erat poeta, dicendum erat ἀιδηχῶν, tum quia odiosa est eadem cogitatio chori Ægistho ter repetita: nam si hoc Ægistho dicuntur, idem fere continetur et v. 1528 (1583) sqq. et v. 1541 (1596) sqq. et v. 1549 (1604) sqq.: ut minime procederet oratio, id quod misere langueret. Præterea ea cogitatio, qua adulter dicitur mulier polluens viri lectum, quam pulcherrimam censet Wellauerus, mihi et inepta videtur et invenusta."

Ibid. τοῖς ἰκονωσ. Klausen ably defends the use of the plural here, but labours when he would make it the accusative after ἀιδηχῶν" ἀμα: "Dicitur Agamemnon, et numerus pluralis eum habet sensum, ut augeat vim dedecoris: dehonestans eum qui is est ut e praecio veniat [recens adeòmerit]: talis enim eo majore recipiens est honore, quia labor viri mulieres domi sedentes alit (τρέφει γάρ ἄνδρος μόχθος ἡμεῖς ἑσώ). Pluralis pro singulari ponitur, ubi unum designandum est esse universi aliquid in conditione ejus de quo sermo sit, ut Eur. Herc. F. 455. Omniumque eorum, qui sequuntur Agamemnonem e bello reversi, honor in ejus honore posuit est, ut hac etiam ratione pluralis explicari possit. Cf. Bernh. Synt. p. 61. Quod ab οἶκουρὸς accusativum pendere putaverunt interpretes, hoc fieri nequit. Οἶκουρὸς est ist, cujus est οἶκον ὁπος, qui domus limites tenet; itaque quod intra hos limites positus

Compare also Ch. 304, τὸ μῆ... διοικοὶ γυναικῶν ἄδει ὑπηκόους πέλεισ... τῇσεία γάρ φῆμι (Ἀγγελαδίων).
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est, accusativus voci adjunctus designare potest; minime id quod extra. Itaque jungendum est οἰκονόμος κύρις, custodiens lectum, ut πάλιν οἰκονόμως, civitatem habitare, v. 741. (778).”

Better far than this would it be to translate with Wellauer: domi expectans eos, qui ex pugna rediissent; see the note on v. 778—and better still to suppose with Scholefield an Anacoluthon in v. 1597, so that the Chorus—instead of simply exposing the unnatural conduct of one who in the social relation of οἰκονόμος might have been presumed to be most faithful to “the absent on military service, by asking, Woman, did you to those who were just come from the battle-field, you who were left in charge of their homes—(ἵστασαι ταῦτα, do these things, or some such termination might have been expected)—interrupts itself to ask, did you commit this double crime, dishonour at once your husband’s bed and concert this destruction for a distinguished general? It is unnecessary, therefore, with Stanley to read τοῦτ’ ήκοστος, although this correction has been adopted by Porson, Blomfield, and Dindorf: nor is it indeed easy to conceive how, if τοῦτ’ ήκοστος was the original reading, τοῦτ’ ήκοστος came to be universally substituted for it.


“Ἀρχηγῆς dicitur ea res, unde origo alius cujusvis rei dicitur.

* This, as the printing is intended to shew, is the correlative term in the relation spoken of; and as such being assumed, like οἰκονόμος and ἄδρος, to be general and well-known, it is on the principle indicated by Klausen expressed in the plural, answering to our English descriptive term party, though in fact Agamemnon alone is meant. See Matth. Gr. Gr. §. 293.
Idem fere quod alibi φραγγός. Eur. Hipp. 881, κακῶν φραγγὸν ἐκφαι-
v. 31. Hebr. ii. 10. xii. 2.

1601. ἀπὸ φθοργῆς, " Vocis vocie locutiones ἀπὸ φωνῆς, ἀπὸ κραυγῆς,
Ed. C. 929 (936), τῷ νῷ ἄμωλας κατὰ τὴν γλώσσην λέγω. Infra
v. 1633 (1614), ἀπὸ φωνῆς κακῆς." Blomf. Compare with the last
two passages, ἀπὸ γλώσσης, above v. 782.

1602. ἦπιος ἱλάμασις, senseless barking; compare below v. 1643,
760, ἱλαντίων ἱλακτών. Iph. T. 293, καὶ τῶν ἱλάματα—‘ ἦπιος edd.
pl. e.g. ἦπιος Jacob. Schutz. Butler. Sed praestat, ut opinor, ἦπιος ἦπιος.
Scilicet Orpheus fera corda mansuefacta: tu vero etiam
Blomf., quod opponatur Orpheo fera corda mansuefacto: sed
nihil ejusmodi continetur versus precedentes, cui opponatur, ἦπιος
Jacob. Legrand. Schutz., quod fere verum puto, nisi aliud quid
latet; nam vulgata ferri non potest.” Well.

Klausen alone attempts to explain ἦπιος, to which the Neap.
MS. annexes the gloss: ἦπιος, but his explanation is not a little
forced—’ ἦπιος dictum de omni quod mite est et lenae, deinde quod
mitem facit, quod mulctet: ἦπια φωλά (Soph. Phil. 698), quae
doiores leniunt. Ista Orphicorum potissimum carminum aptum cognom-
men est ἦπιος: quae ironice etiam chori verba ἦπια dicit Εὔσηθος,
simul vero ἱλάματα. Tu incantationes tuas latratu perfecturus es.”

1603. ἄξιος, shalt be led captive b; in direct opposition to ἔγγος, as
the effect produced by ἐξωρίας is to the effect denoted by χαρός, and
the inarticulate and unmeaning gable expressed by ἦπιος ἱλάμασις
utterance (φθοργή) to the clear and melodious voice of Orpheus.
Yet Klausen, who like Blomfield has not been
sufficiently careful to complete the contrast, would render ἄξιος tibi
abdacturus es. "'Αξίς. Languent hunc, si ἅξιος activo sensu accipiatur.
Passive, vis additur orationi, q. d. Orphei quidem lingui habes con-
trarium: ille enim omnia ducebat prae letitia delinata cantu ejus;
tu vero, cum omnem irritaveris insulsis latratibus, ipse abducere
(incarcerem scil. 1630. [1592]): victus autem et in custodiam traditus
mitior forte apparebit, ut ferre captivitatem mansuescat.” S. L.

b On this form of the fut. pass. see Matth. Gr. Gr. §. 494. ii. and Monck on
Eur. Hipp. 1458.
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1606. οὐκ ἔτηρ] On this repetition of the same negative, indicative of great excitement in the speaker, see Matth. Gr. Gr. § 609. p. 1081. Erfurdt and Hermann on Soph. Ant. v. 5. Reisig on Ὁ Ἑδ. C. p. 239; and compare Soph. Trach. 1014, οὐ πῦρ, οὐκ ἐγχος τις ἄνησμον οὐκ ἀποτρέψει.


1608. §. The Neap. MS. and Vettori's Edition have §, for which Canter proposed to read ἰν, Schutz §, and Porson §, the old Attic 1. pers. sing. contracted from the Ionic form ἰα, on which see Matth. Gr. Gr. §. 216. 4. Buttmann's Irregular Greek Verbs, p. 85. This correction has been universally adopted by later editors, and is confirmed by Chl. 523, οὐ', ἐ τέκνον, παρὴ γάρ—where the oldest Edd. have πάντα. Compare Elmsley's Preface to Soph. Ἑδ. T. p. x. Hermann's ditto p. vii. &c.

1611. ζεύγο βαρείας] "Ad βαρεία subaudium σείραις Abresch. et Dorvill. ad Charit. p. 323. ἀνάγκας, ἀρας, vel σειραῖς Elmsl. ad Heracl. 886. πληγάς Pauw., quod vero similius est, si cogitamus Ἀγησθυμ hæc dicentem simul manum movisse, tanquam ferimentam." Well. It is more obvious to supply the cognate substantive ζεύγλαι, as Klausen proposes from Prom. 462, καὶ ζεύγα πρῶτος εἰς ζυγόις κυώδαλα ζεύγλαις δουλεύσατα: but, whatever else the word may be, σείραις is manifestly inadmissible on account of the negation that follows. The threat might be expressed in English by translating: but whoever shews himself an unruly animal, I will make wheelhorse in a Heavy (coach) &c. Πεθαίνω, subject unto Man, tractable; as a horse, or other domestic animal—compare Soph. Antig. 350, λαοὺς ἄνων ἡ' ἵππον δείξεται ἀμφίλοφον ζυγὸν οἴρκου τ' ἄδημτα ταῖρου περιμομοίων ἄνυρ.
AGAMEMNON OF AESCHYLUS.

Ibid. obris μη σειραφόρον. "Accusativus designans eam conditionem, quae efficitur eo quod declarat verbum: ut non sit funalis lasciviae equus: σειραφόρον, equus funalis d, jugalibus additus, cui minor est trahendi labor." Klaus.

Pauw proposed obris μω σ., which has been adopted by Porson, Blomfield and Dindorf, and might be translated in no respect, methinks—see note on v. 1443, and compare above v. 1604. But an accompanying mental negation is here required for the better introduction of the following sentiment ἀλλ' ὁ δυσ. κ.τ.λ. and this is precisely the effect of μη subjoined to σ., which in English may be expressed by, in no respect a trace-bearing corn-fed colt, no! but &c. "κριθῶν. Hordeo pastus lascivio. Schol. interpretatur, πιόνα ταῖς κρι- θαῖς καὶ τρυφώνα, Pollux vii. 23: τὸ μέντοι ὑπερμετόπληθον καὶ ὑπερ- κεκορισθαί, ἀπὸ τῆς μάζης, ὑπερμετόπληθον ἔλεγον οἱ παιαινοῦντε, οἱ δὲ νόοι κριθῶν ἀπὸ τῶν ὑπεργείων. Δυσχίλοις μὲν γὰρ εἶρηκεῖ, Σειραφόροι τε καὶ κριθῶνα πῶλον. Συφυκλῆς δὲ, "Εἴπε στοι κριθῶνας ἐν ὀνοῦ. scribe κριθῶνας. Apud Pollnecem legitur κριθῶν et κριθῶνας." Blomf.

1612. δυσφάλει σκότῳ] This is Stanley's correction of the common reading δυσφάλης κότῳ, adopted by Heath, Schutz, Porson and Dindorf; whilst Blomfield, Wellauer, Scholesfield, and Klausen prefer to read with Pearson and Voss, δυσφάλης σκότῳ—"quod mutationis facilitate," says Wellauer, "sese commendat, quamquam alterius lectionis sensus praestare videtur." In neither case is the alteration violent; but in favour of δυσφάλει it may be observed that, not the collocation only, but the sense demands that this epithet should belong to σκότῳ, since it is not with darkness in general, but only with the odious and unnatural darkness of involuntary confinement, that the notion of hunger is associated here and in v. 1592. Compare Soph. Β. Ed. C. 1258, τῆς ὁ δυσφάλης γέρων γέρωνι συγκατάσκοιν πίνοσ.

1615. ἀλλὰ σῶν γενή] Plausible as is Heath's conjecture ἀλλὰ ὑν—, which Blomfield imagines to have been corrupted, first into ὑν, and then into σῶν—there does not here appear to be sufficient cause for departing with Schutz, Blomfield, Wellauer, Dindorf, and Klausen, from the received reading ἀλλὰ σῶν—to which the Neap. MS. has annexed the gloss: σῶν δηλούστε. Even Wellauer admits: "Possit quoddammodo vulgata defendi hoc sensu: quidni virum interfecisti ipse solus (id autēs sepe significant, v. Elmsl. ad

c Compare Math. Gr. Gr. §. 446.  
d Anglice A louder; compare the note on v. 811.  
Obs. 2.
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Aristoph. Acharn. 500. Heindorf. ad Plat. Parmen. p. 220) sed tectum nullius...?" Nor is there any weight in the objection which he notices: "Sed Ægisthus ne adfruisset quidem cædi videtur"—since sōn γυνη ἴστερει implies no more than that a female accomplice struck the fatal blow, which, but for his cowardly spirit, should rather have come from the hand of the now vain-glorying Ægisthus. "Nullam video causam cur quicquam mutetur. Consilium Agamemnonis interficiendi susceperat Ægisthus, ut ipse testatur; cædem ipsam patraverat Clytemnestra. Utriusque igitur facinus erat, idque conjunctim admiserant." S. L.


1620. ἐνιά δοκίς, since you are pleased, or think fit to—see note on v. 16.


Klausen, after Bothe, places this line also in the mouth of Ægisthus, who is thus made to call upon his body-guard—δορυφόροι ὁπάνες, as these same λοχίαι are called, Ch. 769. By this distribution, we avoid the necessity of supposing a line lost after the present verse; but vv. 1620–21 hang even worse together than vv. 1621–22, which Schoelesfield, after Vettori, unites in the same speech of the Chorus; and the objection which Klausen makes to the present arrangement, that the Choreutæ here are not soldiers, is sufficiently obviated by what follows in v. 1622, with which compare v. 246—to say nothing of the obvious applicability of the term λόχος to any Chorus, or company, whatsoever: see Theb. III. Ἰδεῖ τε παρθένων ἱείτον λόχον. Ἑμ. 46, θαμαστὸν λόχος εὑρεῖ γυναικῶν. ibid. 1026, εὐκλῆς λόχος παίδων, γυναικῶν.
So far as we can gather from the text (vv. 1623. 1642), it would appear that Ægisthus is here unattended; nor is it improbable that he should be so, in the very moment of his triumph, v. 1548e.

1623. πρόκοπτως, districtus, habilis; Angl. with handle straight before you, ready for use or action. Suidas: Πρόκοπτων ξων τὸ ἔφος, ἀντὶ τοῦ, γυμνόν. Eur. Orest. 1478, ὃ δὲ ἔφος πρόκοπτων ἐν χερών ἔχων. Compare Shakesp. Macbeth, Act ii. Sc. 1. Is this a dagger which I see before me, The handle toward my hand?

Blomfield's explanation, "cujus capulo (κώπυ) manus est admoda," would apply rather to πρόκοπτως, Angl. with hand on hilt. "

1624. δεχομένος κ. τ. λ. Translate: To willing ears dost thou say Die of thyself—We take you at your word to die—and compare in point of construction the examples adduced by Matth. Gr. Gr. §. 388. e. See also Hermann on Soph. Aj. 168.1. "Verbum θανεῖν arripint ex ore dicentis, omenque accipient eum revera moriturum esse, quod dixisset οὐκ ἀνασωμα θανεῖν; quod genus augurandi ad κληρονομα seu κληρονομιομα pertinebat. Cujusmodi erat dictum illud τὴν κατὰ θανεῖν Ἔλα juveni Mitylenae de ducenda uxore, a pueris in trivis trochos versantis, oblatum Callim. Epigr. ii. Et illud apud Cic. de Div. i. 46, L. Paullus a filiola sua dictum, Persa perit. Tum ille arctius puellam complexus, Acicpio (δίχρως), inquit, mea filia, omen. Erat autem mortuus catellus eo nomine. Sic Id. de Div. ii. 40. Cauneas interpretatur pro Cave ne eas." S. L.


This last example, with which compare the phrase ἐλεύς ἡγχός,
might seem to countenance Stephen’s conjecture ἀλούμεθα, were it not for the change of Voice, which (see v. 339. Ch. 551. 933. Eum. 475. Suppl. 395. 397. Prom. 780. Pers. 7.) reduces it to the level of ἀλούμεθα, the reading of Canter and Dindorf, to which there exists this manifest objection, that it makes the supplementary or explanatory clause, subjoined by means of δε, contain only an unmeaning repetition of what has just preceded; for ἀλούμεθα is nothing more than δεχόμεθα, as ἀλούμεθα also would be equivalent to δεχόμεθα.

With Blomfield, therefore, and Scholefield I have preferred Schutz’s correction ἱρώμεθα, age vero interrogenerus—and translate: but let us ask the interpretation of the omen at the mouth of Chance, or let us inquire of Fortune how it is to go with us—the allusion, in either case, being to consulting an Oracle or Soothsayer. Compare Theb. 506, θίλουν ἐξοτισησαυε μοιρας ἐν χρειᾳ τίχῃ. Ch. 890, εἰδὼμεν ἢ μικρῶς, ἢ μικρῶμεν. Hom. Od. VIII. 133. δεῦ, φιλοι, τὼν ξαυνὸν ἱρώμεθα.

1626. δυστηρον θεός] This beautiful emendation, proposed by Schutz, in place of δυστηρον ὁ θεός, is abundantly confirmed by Pers. 821, ζεσις γὰρ ἐξανθοῦσι ἐκάρπυσον στάχυν ἄτης, ἀδειν πάγκλατον εξαμάθ θεός. Eur. Bacch. 1316, εἰζήμονα κάλλιστον θεός. Íno fr. xiii. 4. Θεοί' ἀμάσθε τώδε δυστηρον θεός.

1627. ὑπάρχει, is Porson’s correction of ὑπάρχει—ἀματώμεθα, Jacob’s correction of ἡματώμεθα. Hermann proposed to read—ὑπάρχει μηδὲν ἡματωμίνου.


Ibid. “πρὸς δόμων πεπρωμένων, ad domus vestrās. πεπρωμένων, quidquid certa quadam nature lege alicui assignatum est: id quod optime dicitur de domibus, quæ hereditatis jure a patre ad filium transeunt.” Klaus.

This singular expression, of which we have no better interpreta-

Angl. to take or stand one’s chance—to be distinguished from διαστήμη τὰ πλήθοι, to make choice of an arbitrator, or mediator, Dem. agt Midias, p. 545, 6. 7.

Compare further Shaksp. K. Rich. III. Act v. Sc. 4: And I will stand—the hazard of the die.
tion to offer than, as Klausen has suggested, your appointed homes—or, as we might say, the homes which God has given you—is probably to be traced to those predestinarian notions, which Æschylus—non poeta solum, sed etiam Pythagoreos;" Cic. Tusc. Quest. ii. 10—is known to have entertained; and with the "flattering unction" of which it is curious to observe how Clytemnestra once more seeks to sustain her drooping spirit, under that manifest reaction of the moral sense, under which, true to Nature, the poet has introduced her in this closing scene. See above vv. 1469, &c. 1540. and compare the workings of a similar belief, as represented in the character of Macbeth, Shaksp. Macb. Act i. Sc. 3: "If Chance will have me king, why, Chance may crown me, Without my stir." Compare also the retributive exhibition and exit of the modern Clytemnestra, Act. v. Sc. i. of the same play: "Come, come, give me your hand; What's done, cannot be undone; To bed, to bed, to bed."

1629. πρὶν παθεῖν ἔρξαι τ' ἀκαρόν] The common reading here is πρὶν παθεῖν, ἔρξαιτα καιρὸν χρὴν τάδ' ὄψις ἐμ', from which Klausen alone—who translates: "ἔρξαιτα καιρὸν, opportunitatem efficiem, i.e. opportunitatem qua agere jubet aliquem eumque adjuvat in agendo:" and compares Soph. El. 75, καιρὸς γὰρ, δυσερ ἀθράσιν μέγιστος ἔργον παντός ἐστ' ἑπιστάνης. Phil. 837, καιρὸς τοι τὸν πάντας ὑψάνων ἴχνου πολὺ παρὰ πόδα κράτος ἄρνωσι—endeavours to extract a meaning: "quum nobis in haec re efficienda utendum esset opportunitate, aliter agere non poteramus atque egimus, vel: opportunitas nostra, cui efficienda erat res, aliter agere non poterat ac nos egimus."

How far the moral and metaphysical train of thought, into which, as we have seen, Clytemnestra has recently fallen, may excuse the introduction of such a sentiment as this—or how far the words ἔρξαιτα καιρὸν admit of being translated accordingly, working time, the season of action—I presume not to determine; but Musgrave's ingenious correction ἔρξαι τ' ἀκαρόν, whilst it adheres almost to the very letter of the text, so greatly simplifies its meaning, that I have not hesitated to adopt a reading which, having first been corrupted into ἔρξαιτ' ἀκαρόν or ἔρξαιτα καιρὸν,
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would then so obviously require the substitution of the particip. plur., that we need not be surprised to find in the Florent. MS. ἤρθαν, by which some editors have been drawn so far away from the original words as to read φερόμενος αἰτῶν, others ἤρθαν ἄνων—which Scholesfield, again, connects with what follows; whereas Blomfield more plausibly punctuates πρὶν παθῶν ἤρθαν ἄνων κ. τ. λ., but does nothing for his own mere conjectural reading ἄνων by adducing Eur. El. 942, of which the correct quotation is, ἡ μέν γὰρ δὲὶ παραμένοντι ἄνων κάρα, not κακή. Hermann proposed πρὶν παθῶν ἤρθαν’ ἄσωμα. χρῆν τάδε—‘‘quod placeret,’’ observes Wellauer, ‘‘si additus esset articulus τῶν ἤρθαν: ita autem vix ferri potest.’’

Translate: before you suffer, as well as do, what were not convenient. What’s done (tāde) was to be, as we have done it; but assuredly if there might be found a point at which to cry Hold! Enough of these troubles, we would lay hold upon it, unhappily smitten as we have been with the heavy anger of an evil Daemon. So, with Wellauer and Scholesfield, I punctuate v. 1630, and translate it with a little license of interpretation, agreeably to the sentiments already expressed in vv. 1540–47.

Klauser, retaining the common punctuation after γένοιτο, and inclining to read with Blomfield and others τοῦ in place of τοῖς, remarks upon this line: ‘‘μύχθων. subauds elis ex iis quae sequuntur. Si unquam dici possit in misera generis humani conditione satis laborum perseverum esse aliquem, nobis satis est horum, qui nobis accidereunt. τῶν’’ premendum est: his nostris laboribus: nos quidem illi modo quantumvis maximo satisfecimus.” But not to mention that, had such emphasis been intended, we must have had τῶνδε γ’ ἄλιπ—no notice is here taken of the middle verb ἅνεσθαι, on the construction of which see Matth. Gr. Gr. § 330, and compare Theb. 98, ἀκούσει βρετίων ἁγιοι.

1633. ἄλλα τῶνδε ἐμοὶ κ. τ. λ.] But to think that these men should thus shed upon Me the exuberance of a foolish tongue! On this use of the Infinitive in exclamations, for the most part of indignation, see Matth. Gr. Gr. § 544.—‘‘ ἄλλα τῶνδε ἐμοί.’ Quemadmodum vocabula ἄνδρος et ἁρπήν sæpe de multitudo dicuntur, ita etiam audac-


With Voss, Stanley, and Blomfield, I have preferred τούσδε ἐψολ to the common reading τούσδε μοι,— which might serve indeed, as in v. 1604, to cast an indignant sneer upon τούσδε; but this is less needed, than to provide for the personal consequence of Αἰγίσθος, whose pride of place and power is evidently mortified: see vv. 1635, 1637.

1634. δαίμονος πειραμένοις, making trial of their fortune, provoking their fate; or it may be, tempting Fate or Fortune— Providence we should say: v. 1638. Suidas: δαίμον’ ἡ ἐκάστου τίχη: compare above v. 1309. Pers. 825, ἐπεχρημάτιζα τὴν παράνοια δαιμόνι. Ch. 513, ἔρθαι ἐν ἴδι, δαίμονος πειραμένοι.— "Δαίμονος πειραμένος. Forsan respondet ipsis quae modo dixerat Chorus v. 1662 (1624), τὴν τίχην δ’ ἐρωμέθα." Stanl. Δαίμονος is Casaubon’s universally received correction of δαίμονας.


Concurring in the last opinion, I have ventured to restore here, as others have restored in vv. 1643, 1644, what I believe to have come from the hand of the Author—σάφερον γνώμης ἀμαρτέων, τὸν κρατοῦσα προσκομίζει, a reading which is very strikingly confirmed

8 Compare, with this view, Herodot. 1. 46: διεκμείπτε δὲ (Κροίσως) πειράμ- μενος τῶν μαχητῶν δ’, τι φρονέων; δι’ el φρονέων τὴν ἀληθήν εὐρέθη, ἐπετρήται σφέα δεύτερα πέμπτων, el ἐπι- χειροῦν ἐκν Πέρρας στρατιωθῆσαι: and see the note on v. 1624.

b b
by the slight variation of it in the mouth of the Chorus v. 1636, and which I would translate—and stray from a wise principle, viz. to worship (Anglice) the rising sun. Compare Prom. 936. σεβον, προσκυνου, δώτε τοις κρατουμ' αει.

The sentence τοις κρατομαι προσκυνειν, which ought perhaps to have been left in uncial characters, will thus follow in apposition with γνώμης, just as v. 1573 does with the preceding ἀφι. Compare above v. 443, and see Arnold on Thucyd. iii. 40. 1. ὡς εὐγγέλ-μης, ἄμαρτων ἀνθρωπίνης, λήφσαι.

1636. This would not be done like Argives, to pay court to a bad man.

1637. εν ἔστινας ἡμέρας, in after days, in days to come; i.e. Anglice, some day or other, or some future day, as Blomfield translates—comparing Soph. Οἰ. 614, εν ἐστινα χρόνον, and adding: "Rarior est apud scriptores Atticos hic usus τῶν ἡμέραν in plurali numero, Helleniastis notissimus. Dixit taenæ Thucydides, vii. 33. περὶ τὰς αἰτίας ἡμέρας, sicut D. Lucas, ii. 1, εν ταῖς ἡμέραις εἰκείνας. Pind. Ol. i. 53, ἡμέρας δε ἐπιλουσ ημέρας σφόντα. Herodot. viii. 15. ταῖς αἰτίας ἡμέρας. Xenoph. Anab. i. 7. 14: εν ταῖς ἡμέρας ταῖς ἡμέρας: ut apud Latinos Liv. xxiii. 30: iisdem ferme diebus."

Ibid. μέτειμ ήτι, Angl. will yet visit you for this; compare Ch. 273, ει μὴ μέτειμ τοις παρῆς τοις αἰτίοις. Eum. 230, διας μέτειμ τόν τον γην κακοκυτίς. Soph. El. 475, εἰςεν δίκα, μέτειμ τοις μακρον χρόνον. Eur. Andr. 260, σφάλ', αλατων θείας βωμόν, ἡ μέτειμ σε. Bacch. 345, τῆς σῆς δ' ανοίας τόν τον διδάσκαλον διεισ μέτειμ. ib. 516, ἀτάρ τοι διαφ' ἄπων ἰδρυματός μέτειμ διανοσός σε: and slightly differing from these, Med. 390, διορ μέτειμ τόν εις στην φόνον.


1640. ἐπεί πάρα, since—and, it is implied, whilst—you may; "quoniam adest tibi occasio." S. L. Kennedy translates the line: Proceed! Wax gross, perverting right! since now the powr't is thine. See note on v. 263, επίανεν.

1642. ὑπογώ, δικτυωρ ὡτε—] The Edd. before Porson have ὑπογώ (retained only by Wellauer); and those before Stanley

1 Rather polluting, or defiling, the fountain of Justice; i.e. the kingly office: compare the notes on vv. 175. 237.
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1643. μὴ προτιμῆσῃς μ. τ. ἐν, Regard not—make no account of—these senseless clamours; a derivative meaning and construction of the verb προτιμάω, which in its literal sense, to prefer, to pay particular honour or attention to, is properly followed by an accusative; as in v. 1384. Eum. 640, παρόδος προτιμά Ζεὺς μόρον. ib. 739, γνω- κὼς οὐ προτιμήσω μόρον. Eur. Alc. 155, πόσων προτιμώσα. Heracl. 883, τὸ σῶν προτιμών. Hipp. 48, τὸ τῆσαν οὐ προτιμήσω κακῶν. See Matth. Gr. Gr. §. 348, and compare Eur. Med. 343, ἐπεὶ παρή ὁδὲν προτιμᾶ μ (τὸν) μηχανήσασθαι τέκνοις. Alc. 762, τῶν ἐν Ἀδρίμου κακῶν ὀδὲν προτιμῶν—where, although it be true that, as Matthiae has noticed, the genitive may be governed by ὀδὲν, (as here, too, Klausen would have ὀλογράμματος, to be the gen. partitive), yet it is more after the manner of the Greeks to pass from the outward action to the moving principle within, and by the negation of an ostensible preference or concern for any particular object, tacitly to introduce the abstract notion of total indifference and unconcern; and hence, as we see in the case of other concrete verbs, μεταρρέ- πευσαί, ἐντρέπεσαί, στρέφεσαί, παρείκας &c., οὐ or ὀδὲν προτιμᾶ, when constructed προ τὸ συμμαυτόμενον, bears the same construction as if it had been written in one word ἀμελεῖν, or ὀλογορεῖν.

Add to the examples which Matthiae has collected under this head, Soph. Aj. 90, τί βασιν οὕτως ἔντρεψε τῆς ἑφύσεως; ib. 1116, δὲ σοὶ ψόφου οὖν ἂν στραφεῖν.

Ibid. ἐγὼ] Canter was the first to supply the dissyllable that was wanting here, and Heath that which in like manner was wanting at the end of the following verse—both in admirable agreement with the context, and both sanctioned by the Scholiast: ἐγὼ, φρασί, καὶ σοὶ προσώπως τῶν τῶν διαστάσεως διαφησάμενα τά καθ' αὐτούς καλάς. θύσιμον, sc. ἀντούς. Angl. will manage well; in which sense

m We might illustrate this idiomatic construction of οὖθεν προτιμῶν by introducing in an English translation of the passage a corresponding idiom of our own—since their father never troubles his head about providing (τοῦ μικραν.) for his children: instead of which it might have been more simply, but far less forcibly, said; he neglects to provide &c. (τὸ μηχανήσασθαι).
ὅσθις καλῶς occurs Soph. Creus. fr. 321—or we may supply αὑτῷ, sc. τὰ δόματα. Schutz proposed to understand πάντα: so Pers. 282, πάντα παγκάκως ἠκούσαν.

1644. κρατοῦσιν] “Commune Ἀγισθί καὶ Κλυταιμνήστρει ἰμπερίον vide Ch. 973, πολιτείᾳ τῆς δυσλήν τυραννίδα. Per septem annos manus hunc tyrannidem, qua populum oppresserit Ἀγισθίου, auctor est Homerus Od. iii. 304: κτῖνας Ἀττικῆν· δέδομεν δὲ λαοῖς ἐν αὐτῷ· ἔντατος δὲ ἤρασε οἰκουρύσου Μυκήνης.” Klausen.
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Note A. p. 72.

Πέδω, on the ground.—Prom. 272. is in fact the only instance in which πέδω occurs, in what remains of the classic writers; whence Elmsley wished to alter it to πέδω, as it stands in Prom. 749. Theb. 429. Ch. 48. Eum. 263. 479. 653. But, besides that all authority is on the side of πέδω, there is a reason for that distinct enunciation of ἐν πέδω here, which, according to Hermann’s notion, it is the peculiar office of πέδω to convey. In each of the other passages above mentioned, the meaning of πέδω (constructed as a simple dative) is sufficiently declared by the context; but in this sentence, πέδω δῇ βάσιν τὰς προσερπούσας τάξεις ἀκούσατε, it would, as a dative, be most naturally referred to προσερπούσας—whereas πέδω (ἐν πέδω) not only prevents misapprehension, but is moreover emphatic: But on the ground, having come, listen...i.e. come and listen to &c. If any alteration were required, I would propose πέδων δῇ βάσιν—, which would make the poet’s meaning, perhaps, still more plain; but I am loath to make a needless sacrifice of the only valuable authority for an expressive old-fashioned word.

Ἀρμοι, just now—ἐν ἀρμῷ, sc. χρόνῳ: compare 1 Cor. xv. 52, ἐν ἀρχῇ (χρόνῳ), ἐν μαθῇ ὑποβαθμῳ—expresses the same proximity in time, which a far more common adverb ἐν χρόνῳ (ἐν χρόνιο, Angl. within arm’s length) expresses in space. See Bp. Blomfield’s Remarks on Matth. Gr. Gr. p. 1001. § 576.

Ἐνδῶ—ἐν δῶ or δῷ, the dative of δῶ for δῶμα, II. i. 426, &c. If this conjecture be correct, the old Greek adverb ἐνδῶ is exactly rendered by our in-doors, at home, or within; and that such really is its etymology, will be seen to be extremely probable on an inspection of the only three instances in which it has come down to us, Theocritus xv. 1, 2. 77: respecting which the reader must first be reminded, that in this amusing Idyl we have the most perfect remaining specimen of the “native Doric” of Greece in her olden...
time. Hear what one of the principal speakers tells us, vv. 91–3: ἀν δ' εἴδες καὶ τοῖς, Καρίσιαι εἰμίς ἀνδρεῖς, ὡς καὶ ἔ Ἑβλεποφόρων· Ἡ-
λοπρόπεροι λαλεῖμε, Ἀμφίδεν ὅ ἰδέστι, δοκῶ, τοὶς ἰωρίεσσων.
’Εκ-δοῖ then or ἐν-δῇ, having been thus combined, and after a time
considered as a new dative, may first have suggested, and
then been itself imperceptibly superseded by, the adverbial accusa-
tive form ἔδον—on the same principle, namely, as in the best
Greek writers we find an accusative often including a dative, in
such a way as to combine the notion of a body being at rest, with
that of its having previously been in motion, and seeking, until it
found, a settled resting-place. See for example Thucyd. i. 24. τοῖς
ὅταν καθεδόμων ἐς τὸ Ἡραῖον ἔδοντο, i. e. as Arnold explains it,
ἐλθόντες ἐς τὸ Ἡραῖον, καθεδότοι ἐν αὐτῷ: and compare ib. 51. 71.
ii. 19. iii. 75. 108. Ἀσκ. Prom. 228. πατρέσθω ἐς θόρον καθεδότῳ.
Matth. Gr. Gr. §. 578 a. Also in this play v. 1324, πέδον πατοῦν-
τες (where see the note) and Ch. 041, πέδον πατοῦμεν. ἔδον
being thus supposed equivalent to ἐς δόμων, we may at once
account for the introduction of the latter expression in Soph. Aj.
80, ἐμοὶ μὲν ἄρκει τούτων ἐς δόμων μένω—where the great majority
indeed of the MSS. and Edd. have ἐν δόμω, but where, as Her-
mann justly argues, ἐς δόμων, being quite certain not to have or-
ginated with transcribers or translators, ought not to have been
disturbed. Schol. Rom.: ἐς δόμων. Ποστικός εὑρημαν ἀντὶ τοῦ, ἐς
dόμων. Translate: For me it is enough that this man stay quietly
housed, or having gone in, stay there; a slight variation of what he
had said a few lines before: ἔδον ἄρκειν μένων. Compare Thucyd.
i. 134: μετὰ δὲ τούτῳ τοῦ τε οἰκήματος τοῦ ἀρχαίον ἀσέλου, καὶ τὰς βύρας,
ἔδωκα δὲν τηρήσαντες αὐτῶν καὶ ἀπολαβόντες εἰςος, ἀπερχόμενος, Angl.
having watched him in, and shut him up inside, i. e. having watched
to see that he was fairly housed, or gone in, and when in, having cut
him off from all retreat—where the complex idea conveyed by the
term ἔδον is plainly to be distinguished from the simple expression
in or in-ward, denoted by ἐνα, which, like its kindred adverbs ἐνα,
ἐνα, κατα, πρόπαθα— and we may add, like the English adverbs within
and without—is capable of being used as a general preposition;
whereas ἔδον, within only in the peculiar sense of in-doors or

a When it is said that these adverbs are used as prepositions, it is not meant
that they ever really become prepositions. They are found only with a
genitive, like other adverbs of place—on
the construction of which see Matth.
Gr. Gr. §. 340. with Bp. Blomfield’s
Remark on p. 560. l. 15.
at home, is never so used. It denotes in fact, as we have seen, housed or gone in—not home-ward or in-ward—and therefore in v. 998, of this play we find είσιν κομίζων καὶ σύ—not έδον κομίζων, which would be no better than a solecism.

Not unlike this is the etymology of another adverbial accusative πέραν, which, from having—as the accusative of an obsolete noun πέρα b, the genitive of which occurs Suppl. 262—primarily denoted, after verbs of motion, to the opposite side or shore—e.g. Herodot. vi. 44: ἐκ Θησεῶν διαβαλῶντες πέραν, κατὰ τὴν Ἑπεμβον ἐκκείμενον—gradually acquired the independent signification of across, over the water, over the border, on the other side; compare πέραν πάντων, Ἀσκ. Ag. 1167. Soph. Ant. 334. Eur. Hipp. 1053. with Herodot. vi. 97: σῶκ ἐκ τὰς νείας πρὸς τὴν νήσον προσορρίζεσθαι, ἀλλὰ πέραν ἐν τῇ Ἱππ. viii. 36: Δελφοῖ δὲ τίκα καὶ γυναῖκας πέραν ἐν τῇ Ἀχαιών διή-πεμψαν. Thucyd. iii. 91: ἐκ Ἑρμοῦ τῆς πέραν γῆς. iv. 75: οἱ εἰσὶν πέραν ἐν τῇ Ἀσίᾳ. v. 6: πέραν τοῦ ποταμοῦ. And it is worthy of remark that, whilst the old dative πέρα expresses only on the brink or extreme verge, on the point of crossing or overstepping—as in those well-known expressions πέρα δίκες, καρυοῦ πέρα, Prom. 30. 507. Soph. El. 521. Eur. Iph. A. 397. Suppl. 745—and so as an adverb, with or without a defining genitive, means, like πρόςω, forward, in advance of, further, or further than; the accusative πέραν, including this and as

b The original meaning of this noun I conjecture to have been a crossing (act of crossing); whence it would readily be transferred by use to any region which afforded a crossing of any stream, or other natural boundary. Hence it is obvious to translate Suppl. 262, ἐκ πέρας Ναυακολιας, from the Nauclean coast; comparing Thucyd. i. 130: τοιοῦτον τῷ κατοικημένῳ. ib. vi. 48: ἐν πόλει γαρ κοινῳστα καὶ προσβολὴ εἰς αὐτοῖς τῆς Σικελίας. But as πέρα, from denoting the manner (Matth. Gr. Gr. § 408.) of a change from place to place, viz. by a crossing, would speedily acquire the adverbial sense of across, πέραν (ἐξάντλητον) γῆς, the land which met one on going across, or to the other side of the boundary, would describe, according to local circumstances, either the border country, or the opposite shore; and from this idiomatic use of πέραν or πέρας, it has been thought that the nominative πέρα itself denoted terrae situs, land opposite or on the other side (see Bloom. Gloss. Agam. 183. Griffiths on Prom. 30.)—although it is not at all probable, either that so significant a word, if it ever existed in this sense, should have been suffered to fall into disuse; or that, if used by Ἀσκλιαν, it should not have been used by Herodotus or Thucydides: the former of whom, when speaking of the very place which Ἀσκλιαν describes as Χαλκίδος πέρας παληθῆθαι ἐν Ἀλλίδος τοῖς Ag. 183, calls it τήν περιήν (the great thoroughfare i.e. the sea-coast) τῆς Βου-τῆς χώρης, Herodot. viii. 44: whilst the other characterises nearly the same region, but with reference rather to its next neighbour Attica than to its τοιο-τε Chalcis, at one time as τὴν γῆν τῆς Ἑπεμβον καλουμένην, Thucyd. ii. 24; at another as τῆς περιής γῆς—ἐς Ῥωσκον τῆς πέρας γῆς (not, as we might have expected, τῆς πέρας), Thucyd. iii. 91. See Cramer and Arnold on these pass-

b b 4
much more than this, as ἔνωδ ex-presses more than εἰσ, denotes the complete act of crossing over to the other side, gone across, or gone forth of; and so means as a prepositive adverb, clean beyond, over against; in the former of which senses I would explain Eur. Ale. 588. ὑψωκακον πέραν βαίνου 'Ελλάνων, (if we should not there rather read πέρα), and Hipp. 1053, πέραν γε πόστον καὶ τόπων 'Αλεπυκών, εἰ πώς δυναίμην, άγε! awaу over sea, and to the furthest point from &c. (to the Antipodes, as we might say)—whereas in Herc. F. 234 it is simply 'Αλεπυκών πέρα φεύγειν ὄρεων, to flee beyond &c.—in the latter, Eur. Suppl. 576, πέραν δὲ διαλάυνας ἀλήλων ὅχοις, where Markland and Musgrave, with Suidas, interpret ἀλήλων as put for ἦνον, whilst Heath would needlessly alter πέραν to πέλαν. Translate: and having advanced their chariots (διὰ τὸ μεταίχαμον) to each other’s front, i. e. so as to confront each other.

In a metaphysical and moral sense, πέραν might be conceived to express diametrically opposite to, at utter variance with, &c.; as, for example, in Soph. (Ed. C. 885, ἐξελπεῖ πέραν περβάτων ** δή, (where see by all means Elmsley’s and Hermann’s annotations) πέραν περβάτων δίκης, as Reisig proposed to read, might be translated, they are proceeding to the direct opposite of justice, i. e. to the extreme point of injustice—a much stronger expression than the ordinary phrase πέρα δίκης. Of this use, however, no other example occurs—unless indeed we may translate the above passage, as corrected by Elmsley ἐξελπεῖ πέραν περβάτων dʰε, with Brunck namque ultra fas jam transvexit, Angl. they are going very far, they are transgressing all bounds.—than Soph. (Ed. Τ. 674, διαν δυμοῦ περβάτης, &c. πέραν ἔλθης, or, as Erfurdt paraphrases it, πεπήδα ψάρεος τύχ ομής, Angl. when you are far gone in respect of anger. Nor is ἔνωδ, domi, ever metaphorically used, but in reference to the obvious comparison of the habitation of the spirit of man to a house or tabernacle; 2 Cor. v. 1–4. 2 Pet. i. 13. 14. Hence we find μὴ κεφαλής ἔνωδον καρδίας, Ch. 102. βοῶν βοῶν μελέων ἔνωδον ἦτορ, Pers. 992. δεδίπλα γλώσση χαρίζει, τάραν (Angl. in your heart) οὐχ οὖν φρονῶν, Eur. Orest. 1514.—to be distinguished from τὰ ἔνοος, the inside of the body, Thucyd. ii. 49—and, still more remarkable, ἔνωδον γε νου (Angl. call your thoughts home), χαρὰ δὲ μὴ τοπογράφης φρενῶν, Ch. 233. σῶν φρενῶν οὐκ ἔνωδον ὄν, Eur. Heracl. 709: with which compare Soph. Phil. 950, ἐν σαυτῷ γε νου. Angl. (be yourself again.) Pers. Sat. iv. 52: Tæcum habita, et nöris quam sit tibi curta supellex.

Once only, so far as my experience goes, is πέραν found, appa-
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rently as an abstract preposition trans, followed by an accusative case. It is in Eur. Herc. F. 386, πέραν δ’ ἀργυρομάλτων ἔθρον ἐκτάπερας εὐθανάτος ὑπερήφανον τοιούτου, τὰν τε Ἑρμίδ’ ἀρτέν Ἀκάόρεν παρὰ πτηνός—which I notice here as presenting a very singular construction, which I know not how to explain but on the supposition that the old substantive πέρα originally meant, according to my previous conjecture, a crossing; in which sense the cognate accusative πέραν might follow ἐκτάπερας, Matth. Gr. Gr. § 408, and be itself in turn followed, as a verbal noun, by the accusative ἀργυρομάλτων ἔθρον; Matth. Gr. Gr. § 421. Obs. 3. and § 422. If this supposition, and the conjecture on which it rests, be right, we may translate with somewhat of the quaintness of the original: and with a crossing of the silver-flowing Hebrus, he crossed, or won his way, to the opposite bank—where, for πέραν, we might have had in Latin the gerund, transeundo, but in classic Greek should rather have expected the participle περαν, as after all, perhaps, the passage ought to be corrected. See Matth. Gr. Gr. § 558. Porson on Phoen. 1231.

NOTE B. p. 73.

This conjecture derives some confirmation from the fact of the active form, αὕων or ὄν, being found in the older language of Greece; as in the mouth of the Spartan woman, Aristoph. Lysistr. 156, and in Homer: see Matth. Gr. Gr. § 244.

We may observe, further, that as ἁγοι and ἀφαρσ are both found in the sense of I hold or take, e. g. Xen. Ages. τὰς μὲν τῶν ἰδιωτῶν ἀμπριγας πρὸς ἑρεμέ, τὰς δὲ τῶν ἀρχαγιῶν μεγάλας ἤγε—in which sense ἁγοιασ is very rarely, and ἀφαρσας never found—and as we have an apparently independent but really derivative form, ἄφεσ, answering to the one, so ἀφαρσ may, by the same analogy, have been originally derived from the other. In this case, it is worthy of remark that the phrase already noticed on v. 16. of this play, δεῖν αἰ ὀντον αὐτῶν ὑβρίζειν ἄφεσ (Demosth. p. 537. 19.) Angl. took upon himself to insult him, is, as we might have anticipated, of earlier date than that which has been very generally substituted for it ἄφεσ δεῖν, Angl. he took up the (abstract) notion that he must—conceived it to be his duty, or thought fit—and that, as in the case of the preposition (see note on v. 27.) δεῖν, so far from being omitted by an ellipsis, where it is not found, was first introduced, as often as it is found in such phrases, for the sake of greater clearness and perspicuity.
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Note C. p. 93.

"τε, and," says Mattheis Gr. Gr. §. 626, "is in the poets a simple copulative, like καί: τε however seems more commonly to join things of the same kind, καί to annex something additional and similar"—and for this distinction he refers to Hand Diss. 1, 2. de Part. τε. Jenæ 1823-4: to which we may add Hermann on Elmaley's Medea vv. 4, 5. (Class. Journ. No. xxxviii. pp. 274–5.), and on Viger, p. 519. n. 315; Buttmann's Larger Greek Grammar, p. 394. (ed. Barker, 1833.) and, above all, Professor Sewell's Hora Philologica, pp. 121–4.

He proceeds—"τε is used in Homer, when the two actions belong to the same moment; especially when one serves to introduce the other"—and refers us to II. i. 360. v. 372. vi. 253. 406. xiv. 232. xviii. 423. xix. 7. xxiv. 127: to all of which we may equally well apply his next remark—"sometimes τε...τε do not answer to each other, but unite what precedes to what follows, as Eur. Bacch. 1129, 'ϊνο δέ τάντα δέρει' ἐξερχάσθη, ἑπείγοντα σάρκας, Ἀδρε- νή τ' ὀχλος τε πάς ἐπείξει Βακχών. And so the single τε occurs, especially in Thucydides, to bind what follows more closely to what precedes, as belonging to one another."

I. On this principle it is that the τε has been permitted to stand, even after δέ, in v. 939 of this edition—as in the Choëphore also we find ἡ Περσέφασσα, δός δέ τ' εὔμορφον κράτος (v. 490), and in Homer II. v. 117. νῦν ἄδι' ἐμι φίλαι, ἀθήνη, δῶς δέ τε μ' ἄνδρα ἄλην—

and as a general rule it may here be repeated, τε, when thus employed, serves to connect the several items which make up the detail of a poetic picture, so that, however numerous they may be, they yet impress the mind with the perception of but one continuous subject or group. See, for example, II. iii. 33–5. iv. 275–9. v. 136–42. viii. 551–56. ix. 492–508. xi. 474–81. 557–61. xii. 146–50. &c. &c.

On the same principle, too, we may explain those passages which Matthis has noticed as anomalous in their use of the single τε, but in all of which we may trace the same peculiarity, viz. that the second term thus introduced is but an enlargement upon one leading term, or train of thought, to which the attention is for the moment exclusively directed. Thus, (1.) as in Hom. II. i. 192, for example—ἡ χόλον παύσειν, ἑργανεῖ τε θυμόν—no advance is made in the mind beyond the simple alternative, which the speaker pro-
poses to himself, of checking his anger, and in so doing refraining his soul; so, ibid. 520, ἢ δὲ καὶ αὐτός μὲν ἀλή ἐν δεινώτατοι θεοίναν νακέ, καὶ τέ με φησι μάχη Τρόασσών ἀρήγαν, she is always chiding me, and withal (along with other things) says &c., the additional circumstance indicated by καὶ is restricted by the interposition of τε, so as to make it appear, when told, no more than one of the particulars already included in the preceding καὶ καὶ. (2.) The same account may be given of II. ix. 505, 506, and (to descend to later times) of Thucyd. i. 9. Ἀγαμέμνων τε μοι δοκεῖ κ. τ. λ., and again: αὐτὸς δοκεῖ Ἀγαμέμνων παραλαβὸν, καὶ ναυτικὸ τε ἄμα ἐπὶ πλείων τῶν ἄλλων ἀρχισάς, τὸν στρατείαν οὐ χέρει τὸ πλεῖον ἡ φόβοι ξωναγωγὸν ποίησαν: where Arnold, although, in opposition to Bekker, Poppo, and Gölker, he has very properly retained τε in the text, does not however appear to have conveyed its precise meaning, by translating καὶ ναυτικῷ τε, "and by his navy also." For this would manifestly indicate an additional historical fact, distinct from that which had just been mentioned (ἀ παραλαβόν), and yet conspiring with it to produce the belief which is thereupon stated—and so would agree better with Reiske's proposed reading of the passage, καὶ ναυτικῷ δὲ κ. τ. λ.—whereas, on a closer inspection, it will be seen that the historian builds his judgment (δοκεῖ μοι), first, upon an undoubted fact; that Agamemnon had succeeded to the imperial sceptre of the House of Pelops; and secondly, upon a conjecture which he straightway confirms by direct and indirect testimony from Homer; that concurrently therewith (τε ἄμα) he became master of a superior naval force: φανεραῖ γὰρ νοστὶ τε πλείστας αὐτῶν ἄφικεν καὶ Ἀργαὶ πρὸσπαραρχῶν, ὡς ὁμως τοῦτο δεδήλωκεν, εἰ τῷ ἱκανῷ τεκμερίσασι. καὶ ἐν τούτῳ σχῆματι ἄμα τῇ παραδόθη εἴρηκαν αὐτῶν. Πολλής νήσου καὶ Ἀργεῖ παντὶ ἀνάσωσι (II. ii. 108.) ὡς ἀν ἀν ἰσόω, ἐπὶ τῶν περικυκλων (ἀνθνα ἀν ἀν πολλὰ κτῆσι) ἀπειρώτης ἦν ἐκράτη, εἰ μὴ τι καὶ ναυτικὸν εἶχεν.

As, therefore, a simple τε subjoined to καὶ may be expressed in English by withal, therein, or therewith; so, when in this sense it is more distinctly enunciated by means of an accompanying ἄμα, or ὅμως, simultaneously, we may perhaps express it by the compound therewithal: e.g. in the above passage, and (3.) in Soph. Electr. 1418, where, when Clytemnestra, from behind the scenes, has been heard to cry ὅμως μαλ' ἄθυτα, Electra on the stage subjoins, εἰ γὰρ Λιγάνθφ οὐ ὅμως, Would that it were to Ἀγισθος concurrently with you! or, Would it were "(you) and Ἀγισθος" together!
i.e. would that one and the same blow might despatch you both—much as the emperor Nero wished that the Senatus Populusque Romanus had but one neck! (4.) Closely resembling this is Soph. Aj. 1310—12, ἕνι καλὸν μετ' ὅπερ ἄνθρωπον δεῖκνυε νομίζων προδήλοις μᾶλλον, ἣνι ὅτι ὅπερ γυναικὸς—ἡ τοῦ σοῦ ὅραμανος λέγω; where the speaker, correcting himself, subjoins a few supplementary words to his own previous expression, just as in the last example, one speaker tacked on to the words of another, what was wanting in order to make her acquiescence in them complete... than on behalf of your wife—or must I say, your brother's jointly? as though he should have said ἥνι σος τοῦ σοῦ ὅραμανος ὅπερ γυναικὸς, on behalf of your, and your brother's, wife.

Hermann, indeed, in both these instances supposes Τ' to have been accidentally written for Π', and then changed on account of the aspirate into Θ'—but el γὰρ Λύσιας γ', Utinam Ἀχιθῆσιν potius, would give a prominence to Ἀχιθῆνα, as compared with Clytemnestra (and no other comparison is to be thought of), obviously incompatible with the succeeding ὅρων: and ἥ τοῦ σοῦ γ' ὅραμανος λέγω, at the same time that it is equally incompatible with the interrogative reading of the line (which Hermann nevertheless has adopted), would take out all the sting of that affected doubt, under the smart of which Agamemnon presently after exclains, οἱ γὰρ εὐφροσύνες ἵστατος ἐνώπιον λόγους, ἀφάγε ὅπερ σοῦ, τοῦ't' ἐν' ὅδρος ὅρως; for we must in that case have translated, vel tue certe fractis inquam, Angl. or, if not your's, your brother's wife I mean. An old Scholiast, it is true, and Eustath. on II. ix.* 327. p. 754. 21, interpret the received reading as Brunck has given it, quam tua pro conjugue, aut tui etiam fractis inquam; but this would have been more germane to ἥ τοῦ σοῦ ὅραμανος, Angl. or your brother's wife to boot; whereas the τε blends the two men, as we have seen, in the same joint relation to one woman—and herein, if I mistake not, lies the whole point of Teucer's latent sneer.

(5.) After what we have now seen, we shall not have much diffi-

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* Let the reader consult Heyne (Var. Lect. et Obs.) on this passage, and he will see good reason to question the connection which Eustathius, approved by Hermann, would establish between it, and the passage we have been considering. Even if the received reading of II. ix. 327, be permitted to stand, the passages are not strictly parallel; but who would hesitate, although without MS. authority, to prefer the reading of Aldus' second and third editions: ἥματα δ' αἴλιτικα διεργοῦν πολεμίζων ἀρκετὰ μαρναμένοις ὁδὼν ἔννοια οὐφερῶν?
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culty in dealing with Thucyd. vii. 20: οἱ Ἀθηναῖοι...περὶ Πελοπόννησον παῖς τριάκοντα ἑτεραν καὶ Ἑλληνικόν τὸν Ἀπολλωνίων ἄρχοντα, ὥστε ἔμφασις καὶ ἑστήκα τῷ Ἀργοὶ δικομοῦν κατὰ τὰ Ἑλληνικὰ συνανεμούν τῇ ἑλληνικῇ τῇ ὦν ὑπάρχον ταῖς προσεχεῖσιν: where Arnold again retains—whilst Haack, Poppo, and Göller, object to—the conjunctive, or, as in such a case perhaps we ought rather to call it, the conjunctive particle. Translate: The Athenians sent out thirty vessels to cruise about the Peloponnesse, and Charicles son of Apollodorus commander, whose instructions were, besides other matters (καὶ), to put in at Argos and, according to the terms of their alliance, call for Argive troops withal to come aboard—and observe that καὶ, as often as it is used to specify some one thing among others, points always (as may be seen in the more precise specification, καὶ δὴ καὶ—Angl. and, you must know, also)—to some additional matter of information, for which the attention is on the stretch; whereas ταῦτα, even when it invites particular attention, is found (as we have before observed) in point of fact to communicate nothing more than the mind has already associated with the mention of something preceding. Although, therefore, the above instructions might undoubtedly have gone on to specify that the Athenian commander, when he had arrived at Argos, was to call upon the Argives also, as the other party to the confederacy, to embark their contingent of troops—in which sense Arnold appears to have interpreted the passage, precisely as if it had been written παρακαλεῖν καὶ Ἀργείων ὑπάρχοντας ἐπὶ τὰς παῖς—yet such further specification, after the pointed mention of Argos just before, would seem to have been judged of less importance than the guarding against the possible misapprehension of the words παρακαλεῖν ἐπὶ τὰς παῖς, which—inasmuch as the ταῦτα associates the Argives as one with the Athenians καὶ τὸ Ἑλληνικὸν, and thereby precludes the notion of two separate (although similar) operations—can only now be understood to mean, bid Argive troops (Angl. and all) come along with them on board their (the Athenian) vessels. And this the Historian himself declares to have been his meaning, when at the close of the same chapter he writes: καὶ ὃ μὲν Δημοσθένης ἐστὶν Ἀργείων πλεύσας, τοῦ στρατεύματος τε καὶ τῶν ὑπελείποντο, περιέμενε, καὶ τῶν Ἑλληνικῶν τῶν Ἀργείων παραλαβεῖν (Angl. to take on board, as part and parcel of the complement of the allied squadron). Compare iv. 102: καὶ (οἱ Ἀργείων) πέρυσιν μετ’ αὐτῶν (τοῦ Δημοσθένους) ἐπὶ τῶν νεῶν χῶλου ὑπάρχοντας.

(6.) Slightly different from the preceding are the two last pas-
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mqes which need to be considered under this head—Soph. Trach. 1019-20. εὐ δὲ σῶλαβε σοι τε γὰρ ὡμα ἐμπελευ, ἢ δὲ ἐμοὶ σόλεω: and Herodot. i. 58. ed. Schweigh.: ὡς δὴ ἐμοὶ τε δοκεῖαι οἴδι το Πελασγικὸν ἔθνος, ἢδὲ βάρβαρον, σῶλαμε μεγάλως αὐξαθήσας: in the former of which the τε, still fastening the attention upon one principal subject, connects soi with eu—whereas kai soi, you too, would have constrained us to look elsewhere for (at least) another subject to form this conjunction—But do you help him; for you yourself (Lat. tute, or tibimet) have an eye too vigorous for you to employ me to save him: in the latter, where εμοί τε δοκεῖ, it is my further belief, refers to the private opinion which the writer has just before delivered on certain points of early Grecian History, the sense appears to be—just as we might expect from which fact, I by the bye (τε) am of opinion, that conversely (δι) the Pelasgic nation made no great advancement anywhere, because as we have seen (c. 57.) it was barbarous.

Enough perhaps has now been adduced to shew that τε is a conjunctive particle of a very peculiar nature, inasmuch as it is altogether retrospective—and herein is essentially to be distinguished from kai, which is always anticipative, and (whatever its etymology may be) expressive, as Professor Sewell has suggested, of a constant progressive advance⁶. Hence it is easy to see why τε is always an enclitic; and why, when we would include two objects under one joint relation, this connection should be indicated by τε...kai, and never by kai...τε. Abstractedly considered, τε is an indication of some previous perception, or combination of perceptions, with which so long as the mind is associating only a series of particulars included under the same general perception or relation, so long it is reflecting (as we term it), or dwelling upon some object or incident which has been already brought under its notice, and so long it expresses its thoughts by τε...τε. But suppose it now to enlarge its field of view so as to take in a second object, either as co-existent,

⁶ See Hora Philolog. p. 119: “When the mind, in forming a complex substantive, has previously passed uninterruptedly from one state into another, till all the links in the chain were run out, it acquires a tendency to pass successively from one into another; just as we expect, anticipate, and are ready to fall into the notes of a well-known tune before they are played, are disappointed if it suddenly breaks off, and feel no farther tendency of the kind when it comes to its natural close. This momentum, as it were, which the mind acquires, seems in Greek to be expressed by the word kai. Of its etymology it would be absurd for any one but a professed linguist to assert any thing... We can only say with certainty, that if we could affix to the word with propriety the sense of go on, or advance, it would explain all the uses of this important particle.”
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or in some observed relation coincident with the former—and it is no longer the acquiescent and re-iterating τε, it is now the inquiring and emphatic καὶ, which will most naturally carry the association onward another step.

Not to digress, however, into a consideration of the various uses of τε...καὶ—in which, whatever may be the joint relation expressed, the τε glancing backward to the first, and the καὶ moving onward to the last link of the chain, together take in the whole concatenation of ideas—it is not difficult to conceive how from the simple expression of conjunction, i.e. of coupling one thing with another with which it is perceived to be connected, τε may have come to be expressive of incident, or occurrence—since, as presented to the mind, a fact is nothing more than the conjunction of two perceptions. And hence

II. We are led to consider, not without hope of being in some degree enabled to explain, that old Ionic (or, more correctly speaking, Epic) use of τε, as an affix subjoined to the relative pronoun, and to other words of pronominal form and character such as ὁ, ὅτε, ἐς, εἰ, ἐτεί, τίς, &c., "where it appears to be what (Mr. Sewell justly affirms) it assuredly never could be, otiose and superfluous."

We do not, indeed, deny the truth of Dr. Arnold’s position, that there is a certain "needless verbiage" about a language in its early state, "from which it gradually frees itself as general civilization

ἐ ον this principle we may explain an involved sentence of Thucydides i. 133: ἀπὸ παραομολογίας τοῦ οἵν τινι ἔστιν τὰ ταῦτα ὑπερηφάνου, καὶ σκηνηραμένου διασυνάφειας καλοῦμεν, ἐς ἐς τὸν τέ ἐφοροὶ ἐστὶν τινα ἐκροφί, καὶ Παυσανίας ὃς αὐτὸν ἐλάθοντο καὶ ἐφοροῦσας τὴν ἀρχαίον τῆς ιερατείας πανίστα τά σάμια: where the τε (proscribed by Haack and Poppe, and here again inadequately defended by Arnold) shews that both the clauses, τῶν ἑφόρων ἐστὶς τινας ἐκροφί, and καὶ Παυσανίας...ἰερατείας, are alike to be connected with ἐς ἐς—so that we might translate: into which he introduced some of the Ephebes and hid them within (the partition), and Pausanias also—i.e. into which also Pausanias—having come to him and asking the reason of his taking sanctuary: after which the main thread of the story is pursued. Compare ii. 15: ἔδειξεν τε ἐξ ἐκ τῶν πλείου ἐξ ἐκροφί, καὶ ἐπὶ ἐς ἔστι τῶν ἐρχόμενον...νομίζοι τῷ θύσαι χρῆσθαι. ibid. 17: δ καὶ ἐνέφρασεν τῶν τῷ ἔργῳ ὁδοὺ ἐξ ἐκροφί, καὶ ἐπὶ ἔστι ἐπὶ τοῦ ἐρχόμενον...νομίζω: τῷ θύσαι χρῆσθαι. ibid. δ καὶ ἐνέφρασεν...
and activity of mind increase;" but still—while we protest altogether against the application of this principle to such passages as Thucyd. i. 132. ii. 63. iv. 10. 85. or even i. 9. vii. 20.—we contend that in the most ancient use of tis with which we can at this day acquaint ourselves, there is more method, and more meaning withal, than has generally been believed.

To begin with the First Book of Homer's Iliad—we find at v. 8. τις τ' ἄρ σφός θεών ἱππη ξυνία πάλλει ἡμίσθαι; on which Matthiae, Gr. Gr. §. 626. p. 1121, observes that "the cause of the interrogation lies in what precedes," and compares II. iii. 226. τις τ' ἄρ Ἀλκηθέος ἄνηρ; and Odys. iii. 22. Μιὶτορ, πῶς τ' ἄρ Ἵῳ; πῶς τ' ἄρ προσπηφοράματα αἰτῶν; Now admitting, as we do, the general principle of this explanation, how are we practically to apply it to each of these passages? If we assign to tis that simple meaning and, which it bears, for example, in v. 5. Ὡρᾶμα τεῦχε κύρεςαν ὦ λεγοις τε πᾶς, we may doubtless translate τις τ' ἄρ; And who, then...? and compare that later usage of τις καλ..., which has been noticed on v. 267. of this Play, and in which the καλ serves, as we have seen, to connect some premis or other with some fresh matter of inquiry, additional and yet (precisely as τις ἄρ expresses) closely incidental to it. But this translation, it will be seen, is not equally apposite to πῶς τ' ἄρ Ἵῳ;—which may remind us rather of that more modern form of objecting, also noticed above on v. 530, καλ πῶς; Still, both in this phrase which we may translate, Tell me, how?, and in that use of καλ after interrogatives, What, when, how, pray tell me,...? we may trace the same fundamental notion of the mind having received a certain onward impulse; and hence we are led to inquire—Is there any radical explanation to be given of τις, from which it shall appear that, even while in words the inquirer is seeking additional information, his mind is virtually reflecting, and recalling some perception which to itself is past?

Of this nature, we believe, is the explanation that has already been given of this particle, in that abstract sense of conjunction, incident or occurrence, which may perhaps be expressed in English by the conjunction 'tis or 'twas.

The actual root of τις, it may now be necessary to state, we hold

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e If ἄρ be, as seems probable, the actual root of ἄρα, ap'o, we may translate τις ἄρα, thereunto continuously, consecutively, or consequently, (accordingly as we would express a physical, historical, or logical succession)—just as we have before translated τε ἄρα, therefore, therein, thereunto concurrently or simultaneously.
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to have been that most ancient pronoun of the third person, ἐ, him, which the aboriginal Greek would make his sole copula in the first rude enunciation of his ideas—in such broken sentences, for example, as the following: "Sun, him bright:" "Fire, him warm:" "Water, him fresh:" "This man (ὅσις ὁ), him brave:" "That man (ἀλλόφοιος), him cruel," or "him coward." This first help, then, towards the communication of connected thought—which, in its original form, is found now only as an interjection, i.e. (as was to be expected) as an index of some solitary perception, whether of surprise or pain or pleasure, in the mind—appears not only to have been associated with the elementary signs of the first and second person, μ and στ, to form the personal pronouns με and σε: but further, when combined with the elementary sign of the third person τω—which we find combining also with the generic terminations τος, η, ο, to produce those ancient indications of three several kinds of agents, (the original Greek Article) τος, τη, το,—to have conveyed the first indefinite intimation of a predicate; i.e. of there being a something to be said in answer to that question which almost involuntarily arises on the mention of any subject, What of it? It is to such a combination, there is good reason to believe, of some name of property with the reflexive pronoun ἐ, affixed to mark the substance in which such property was observed, that we owe the foundation-stone (the 3rd pers. sing. of the pres. ind. act.) of that most wonderful structure, the

1 On the radical meaning and use of these letters, as well as on the frequent interchange of τ and ρ—e.g. in the substantive pronoun of the second person, το and στο, το and σο, and in the verbal suffixes of the second person (singular) αυ and τη, (dual) αυ and τοι, (plural) αυς and τως—see Sewell’s Horæ Philol. pp. 71-72. 84-85, and comp. Thiersch’s Greek Grammar, §. ccvii.

2 It is this, apparently, that Mr. Sewell intended by "the apodosis, or break in the sense and the language," which, he says, "marked the separation of the predicate, or quality which arrests the attention, from the subject or group with which it is perceived to be connected." Hor. Philol. p. 96. Of such separation, το would seem to have been the most ancient and universal symbol in Greek; as we find it in that passage of Sophocles Trach. 1019-20, which has been noticed under the former head of our inquiry, and which (per-
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Greek Verb; and Mr. Sewell (Hor. Phil. p. 101.) has hazarded a conjecture, which in no slight degree conspires to establish this belief, that it was the same convenient index (ι) of some object or conjunction that had once been present to the mind, which (in the form of what, when attached to the verb, was very naturally termed its *augment*) furnished the means of marking the place of any recorded fact in the order of time.

To then, as conveying in the most general sense the notion of *τις*, or *τικας*, i.e. of some conjunction of perceptions, past or presently existing in the mind, would seem not only to have supplied a substantive idea as the basis of those designations of *time* or other *circumstance*, *ὅτη*, *τὸν*, *υἱόν*, *Διός*, *ἐπερατέρων*), which we might translate *some*—that, which, another, the precise—juncture or occasion; but further to have suggested the combination of *τι*, as with the genders *ος*, *ην*, *ον*, so also with the nominative of the third person *τοί*—traces of which may be found in the dual and plural inflections of all the personal pronouns, as well as in the Latin *is*—to convey the same indefinite notion of there being a subject (*τις*, *τι
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θάνου (λάβει, whence λάβει, or λαμβάνει, *θάνου, λαμβάνει*); of πράσον (πράσαν, περάσαν), πράσα—of φράσει (φράσα, περάσα με), φράσα—of φυλάει (φυλασσα, whence φυλάει, and φυλασσα), φυλασσα—of the rest.

1 Of the *reduplication* in the perf, 1. and 2. active, and their derivative tenses, his account is, that "it seems analogous to that of the superlative degree in adjectives, and to denote the continuance of the effect of a past action"—represented by the first letter of the root and the identifying affix—*up to the present time; since, as excess in degree is denoted by the repetition of the primary idea, so any continuity either of duration or extension is perceived in the same manner." Hor. Philolog. p. 110.

1 If we are right in supposing this to have been the real etymology of *ὅτη* or *ότε*—viz. *ότα* or *ότα* and *ότα*, not, as Heyne conjectured, *ότα* or *ότα*; or as Buttmann, *ότα* or *ότα* with the aspirate changed—it is easy to conceive how from expressing a simple apposition, as in the text, ν. 410, *μέτα τίς οὔτων οὖν*, παραλλαχαί διὰ χρόνων βλέπων ὑπὸ, which in strictness we should have translated, *For ah vanity!*—at the precise juncture, it may be (κιν.), a man fancying that he sees something good, skipping through his fingers, away goes the vision; it gradually passed into a formal conjunction with that peculiarity of meaning, just where, or in general just as, which has been already noticed on v. 12. of this edition.

Compare Buttmann's ingenious derivation of the correlates *τυκία*, *τυκία*, *ὑπίκα*, *άδρικα*—to which add *δυκία*, Soph. Phil. 464. (Ed. C. 434; τοῦκης (or τοῦ τυκίας, Dind.) ib. 440; exactly analogous to *δύνας* and *τόφας*, formed as above—from an old word 18, *FIE*, which (though this he has not noticed) survives only in the Latin *vis*, *a case or pass; contingency or possibility*; used, in the same sort of apposition as we have placed *ότα*, adversatively; although its accusative offers an opposite translation of *τυκίας hanc vicem; adversa*, *eis uncum vicem; &c.* See the foot-note to Lexil. art. 55. p. 313.

κ Thiernach, Gr. Gr. §. clxxviii. 22. obs. and §. cciv. 2, holds the primitive forms of this pronoun of the third person to have been *Δικ* and *Τικ*—from one or other of which probably came the Latin *QVIS*, and *QVE* from *ΔΕ* or *ΤΕ*.
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present to the speaker's mind, which we have before observed that 
there may have first conveyed of there being a something to be predicated of it. And inasmuch as 
there may represent any separate link in that indefinite chain, of which there merely proclaims the existence in connection with some primary perception, or subject; it is plain that there may be regarded as an universal symbol, whereby the various properties of the subject may be severally exhibited in the predicate. Hence its use at a very early period of the language, as a formal syllable affixed for the better enunciation of the predicate; which, where the subject itself stands in the predicate—
i.e. as may be seen in those words of THE AUTHOR OF ALL BEING, ἨΓΩ ἐγὼ ὁ ὄν (Exod. iii. 14.), where simple existence was to be indicated—would be ἔ, (whence the origin of the substantive verb ἔστι or ἔστιν); or where some property as order, violence, endurance, stability, brightness, noise or the like was to be attributed to it, would be θέ, τόπε, τλέ, στέ, φάνε, κράγε, &c., whence the primitive verbs ἔστι, τόπει, τλέι, στέι, φάνει, κράγει &c., not yet inflected so as to designate number or person, but of which even under this abstract form, traces are still to be found in the imperatives θεῖ and τίθη, τοπθῆι, τλῆ and τέλαθ (τλήθαθε) στήθι, φάνθι, κεκράγθι and κεκράγετε &c.—agreeably to Mr. Sewell’s just remark, that “it is here (in the imperative mood) that many philologists seek for the root of the verb; and although it is perhaps more correct to consider its several shapes as parallel than as derivative formations, it is certain that here we shall naturally find the root of the word in its most compact and abbreviated form. The expression of a command, like that of a want, is naturally the mention of the thing wanted—and nothing more.” Hor. Phil. p. 108.

An universal symbol of predication—which, in its most abstract form -εστι, including both substantive verb and logical copula, we may perhaps express by there be &n;—having once been obtained, the

1 Accentuated, because itself the sole predicate of the proposition, and therefore emphatic. Hence the verb ἔστι, there exists, receives the accent on the first syllable; but the copula ἔστι or ἔστιν, which is in fact but a part of the predicate, is essentially an enclitic: see Matth. Gr. Gr. § 32.

2 Aristoph. Vesp. 415, on which see Buttman’s Irreg. Greek Verbs, p. 154.

3 A curious relic of this primitive form is still preserved in that uninflected construction of ἔστιν (emphatic, and therefore accentuated) with ὅ, ἢ, ἕ, ὃ and ὃς, ὃς (Matth. Gr. Gr. § 482), in which—though in meaning this is hardly to be distinguished from the regular construction of the substantive verb ἔστιν of κ. τ. λ. there are (those) that &c. ἔστιν ὅ, ἢ, ἕ, ὃς, ὃς, ὅ, ἐνα, ὅς κ. τ. λ. there is where, when, how &c. (Ibid. Obs. 1. 2.)—it yet in strictness is to be considered as part and parcel of the predicate there be those, i.e. some; which indefinite expression of number, thus obtained, became itself a

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analogous formation of the primitive pronouns would speedily suggest the personal inflections μο, σι or τι, with their plurals μος, σις or τις: and from these, by some such simple, yet most ingenious, process as Thiersch has exhibited Gr. Gr. §. cxxvii., were derived all the different terminations, which in the progress of the language were apportioned to the different tenses of the Greek Verb—just as from, what he holds to have been an universal symbol of personality, the Epic termination ΦΙΝ or ΦΙΝ, which, attached to any radical word, converted it into a noun without determining the case, the same acute philologist has deduced the inflections of the Greek Noun, as based upon the pronominal suffixes ΦΙΣ, ΦΕΟΝ, ΦΙΣΙΝ, ΦΕΑΣ: Gr. Gr. §. clxxvii. 16. §. clxxviii. 24. §. clxxix. 33.

But it is now time that we should put our theory to the proof, by reverting to the consideration of those Homeric peculiarities of το, with which we commenced the second head of our inquiry.

And first, we would translate (1.) Il. i. 8. το τινς σφαε θεον ἐρετικε μαχασθαι; Νυμος καὶ Δασε νεθς. 'Twas who, then, of the gods—or, if we look to the etymology of το itself, There's he (some one), then, of the gods 'twas—set them together to quarrel and fight. Latona's namely and Jove's son. Again, (2.) Il. iii. 226. το τινς ἂπ' Ἀδαμος ἂπρ' Ἀγαθος ἂπρ' Ὄδης; ὃς ἄρη, then, that I see (v. 225, Ἀγαθος ἂπρ', ἂπρ' ᾠρωμε), this other Grecian hero? will lead us, if we attend to the primary meaning of το, to that ideal character which the mind having first pictured to itself, afterwards seeks to realise in some outward and visible object: thus, Some one, then,—i.e. some great one—το, this other &c.: compare Matth. Gr. Gr. §. 487. 5.

(3.) Od. iii. 22. Μεντορ, πος τινς άπ' ἤω; πος τινς άπρ' προπυργουμαι αὐτος; Mentor, how is't to be?—(άπ, as the next step)—I must go say you?

declensional adjective, (compare Arnold on Thucyd. iii. 17. ἄν τοις πλοτραται,) corresponding, whether in one word (Τωνι) or in two, to the Latin nonnulli, or non nulli, with which it further agrees in this, that they are found in every case but the nominative singular—for which the Latins appear to have preferred non-nemo, and the Greeks ο ονομαι, Angl. a certain person (name not given, perhaps not known), or τοις, Angl. somebody (emphatic): I know who; Soph. Aj. 1138. Aristoph. Ran. 552. 554. Matth. Gr. Gr. §. 487. 3. Compare the note on v. 571. p. 179.

In the same sense, however, as ἄντων ἄτοις, there is that... might have been used, we find Homer occasionally employing τοις, there's He, (in homely English phrase, a body,) with το subjoined to mark that there's a somewhat associated with the subject in the mind—in which connection a later Greek writer would have used ἅπη, and a Latin omnium; Angl. sometimes, or before now. See, for example, Il. viii. 338. ix. 628. xii. 150—with which compare also Thucyd. iii. 111. ἅμανται τοις Xenoph. Anab. i. 8. 20. κοτιομεναι τοις ἑκάστους. Herodot. iii. 140, and Xenoph. Cyr. vii. 5. 45. τοις ἦς oddels: Matth. Gr. Gr. §. 487. 8.

how is't next? I shall embrace him? The same explanation applies
to II. xi. 655—and with all these examples we may compare that
later use of ὰ, or ῥ, prefixed to interrogatives which are thereby
rendered indirect or relative, on which see Matth. Gr. Gr. §. 153.
Obs. 1. and §§. 261. 265. 4.

We pass on to the consideration of relative propositions—in
which, it has been well observed, ῥ in general “gives a certain
emphasis to the proposition;” and, when found after other par-
ticles, “seems first to have lent that connecting power, which those
particles assumed to themselves in the more established form of the
language.”

(4.) II. v. 467. κεῖται ἁρπ, ὀν ῥ ἵσσων ἑτοιμεν Ἐκτορὶ ἰδρ, Ἀνδριας—
A hero is fallen, him 'eas & we used to honor equally with noble Hec-
tor, Αέneas, &c.: hence, inasmuch as the second clause is, as it
here stands, wholly parenthetical, and not otherwise connected
with the main proposition than in so far as they both relate to one
common subject (ἀνήρ Ἀνδριας), it is plain that, if we would make
it a necessary part of that proposition, it must be in further speak-
ing (ἐπεξεργασία, whether for the sake of emphasis or distinction)
to the mention of that common subject—to that ἁρπ, with its
annexed association in the mind of the speaker ὀν ῥ ἵσσων ἑτοιμεν
Ἕκτορι, Angl. and by the same token we used to hold him equally
dear with Hector, becomes now, considered as the complete
enunciation of the subject of the entire proposition: A man whom
we used &c., is fallen, Αέneas, namely, son of Ανχίης. In other
words, the associating particle ῥ connects in the same grammatical
relation: the antecedent noun ἁρπ, and its representative, or rela-

ed. 1821: where the authorities referred to are Koen. ad Greg. p. 192. Herm.
§. 355.
q Compare, as illustrative of this ungrammatical perhaps, and unstudied,
but energetic and not unnatural con-
struction of a sentence, St. John's
Gospel, i. 10: ἤν ῥ κόσμῳ ἤν, καὶ ὦ κόσμῳ διὰ αὑτοῦ ἔγνετο, καὶ δὲ κόσμῳ
ἀνήρ ὦν ἔστω; and the English
(Prayer-book) version of what in the
Septuagint is Ps. cxvii. 10: τὴν ἄκραν
τὴν, ἀνω τῆς λείψεις; ὁ δὲ δὰκυμόν ἐκβολαὶ
γράψεως; Or He that nurtureth the hea-
then—it is He that teacheth man know-
ledge—shall not He punish? Ps. xciv.

(5.) The same explanation might have been given of II. i. 86: οὐ μά γὰρ Ἀπόλλωνα Δῖ τι φιλον, ὅτε σὺ, Κάλχαν, εἰχόμενοι Δαιμονίων θεοπροσίας ἀναφαίνεσαι—which moreover, when compared with II. ii. 827, Πάρθενος, ὃ καὶ τὸ τῶν Ἀπόλλων αὐτῶν ἑώρακεν, affords an apposite illustration of Matthiae’s distinction Gr. Gr. §. 626. p. 1121: “δότε seems to point out a more detailed account of what is already involved in the preceding words, or already known; ὅτε some additional circumstance.”

“The common language of Greece,” he adds, “retained the τε only in δότε and ὅτε ἐστί.” On the original construction of δότε—which, with an infinitive following, properly expressed the same kind of natural and necessary consequence, as in the note on v. 354. p. 138, we have assigned to ὃς or ὅτος ἄν, followed by an optative or conjunctive—see by all means §. 531. Obs. 2. p. 915. §. 532. d. p. 918. §. 534. Obs. 3: and compare, in certain connections where we might also have had δότε, the like use and construction of ἔφε φέτε: §. 479. a. In the account that he has given of ὅτος or ὅτε ἐστί with an infinitive, §. 479. Obs. 2. a, the learned author has not expressed himself with his wonted clearness and precision; nor has he, in the spirit of the distinction just noticed in the case of δς, sufficiently distinguished between ὅτος τε, Angl. up to’t, which is always used with reference to some standard, previously expressed or understood, and ὅτος or ὅτε καί..., likely or like to..., whereby the mind is carried onward to some object or conjunction which it expects the speaker to communicate.

The truth is, that τε having served, as we have seen, in the infancy of the Greek language, to link together in words such perceptions as the mind had previously associated either as subject and predicate (first concord in grammar), or as substance and property (second concord), or, (advancing onward, as from words to sentences, so from one sentence to another), as antecedent and relative (third concord)—all which logical relations we may be permitted to include under the general designation of protasis and apodosis—it is counted for that occasional construction of δότε with an indicative (as in Soph. Ó Ed. T. 534. Herodot. i. 37), respecting which he professes himself unable as yet to satisfy himself, in a note on §. 629. p. 1126.

More usually δς καί—see Herm. on Soph. Ó Ed. C. 1054.
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no wonder that, conversely, from the presence of τε affixed to a relative adjective or adverb in apodosis, we should be expected to be able at once to associate it with its correlative term, whether actually present in the protasis, or not. Hence ὁστε, with a dependent proposition, is always so as (τόσον οὐ), though neither ταῦτα nor οὐτως, nor any other kindred word, may actually have preceded; and on the same principle we may explain Π. vii. 208. σεία τε ἐπείδη, οἶος τε (τοίοιοι οἶοι) πελάτους ἔχεται ἂρης, οὐ τε ἐκεῖ πολεμόν όν ἄνερας, οὐ τε Κρινων κ. τ. λ., and Od. xi. 25. βόδρον ὄροι, ἄσσον τε (τόσον ἄσσο), τ πυγμαῖον—for which in other passages, where τε becomes in consequence purely ερευνητικόν, we find εἰπεν οὐ δίνοις σφι ταὐστῶς: οὐ γὰρ τοι ὁ γε τοῖον ἐγκατάτη πόρη πίθηρα, οὐκ τε (ut esses seditio) ὑπήρα βίω τ' ἐμναί καὶ ἀγνώ ὂν: Od. xxi. 171-3, and ἀλλ' ὁτ' ὀτιόσον ἀπήν, ἄσσον τε γέγονε βοήθια: ib. v. 400. Hence too, we may conclude, originated the idiomatic, and in the first instance (it is probable) colloquial, adjective οἶος τε, οἶα τε, οἶον τε, with an infinitive expressed or (as in Soph. Εδ. C. 1418. Phil. 925.) obviously understood—Angl. the man to, the sort of person, or thing, to; hence competent, able; and οὐχ οἶον τε, impossible, it cannot be—which in the Iambic dialogue of Greek Tragedy, where it is of most frequent occurrence, will be found to be so placed always, as that the

Zeuxis, following Hoogeveen, on Viger ch. viii. sect. viii. rule 1. resolves this into καὶ οἶον ὅσον πωρόντων— but, besides that this would imply that τε and καί are convertible at pleasure, it would introduce an emphasis and appearance of amplification, and that too—καὶ ταῦτα: compare 1 Cor. ii. 2—which is not called for, and seems not to have been intended. See the context of this, and the other passages, 11. v. 305. 500. ix. 477, &c., where they in like manner would resolve έφη τε into καὶ έκεῖ έφη; ἄσσον τε into καὶ έστω, ἄσσο, καὶ τε ἐκεῖνα, ἄσσο καὶ τε into καὶ οἶος, οἶα, καὶ τε. It must have been from such passage as this, which we might translate: but when he was just so far off (shore) as 'tis a man makes himself heard by shouting, that I should imagine Her- mann (on Viger, p. 319. n. 318) derived that notion which Matthiae Gr. Gr. p. 1121. note (f) professes himself unable to understand, and which Arnold on Thucyd. vii. 20. 10. and Böckh, Preface to Greek Inscriptions vol. i. p. xxiii., pronounce to be "utterly unfounded and unreasonable"—namely, that "τε propprie non copulat, sed rem reddit incertam, ut fere nostro etun (perhaps) respondet." There is, in truth, a consideable admixture of vagueness in this general limitation, partly owing to the indefiniteness of the subject βοήθια—on which contrast the note and reference given on v. 59 of this play, p. 79—and partly also to the indefiniteness of the predicate γέγονε, inasmuch as the precise distance to which the human voice can be distinctly heard, although τε truly indicates that there is such a standard of measurement, cannot be determined otherwise than as included within certain general limits. Viger would make ὅσον τε here, as in Herodot. ii. 8. ἀλλ' ὅσον τε ἡμερῶν τεσσάρων ἀκολουθοὶ στειρω ἄστι, equivalent to ὅσον τε—and we may undoubtedly in some degree apply to it the remark of Matthiae Gr. Gr. ἡ. 487. 4. p. 810. In one solitary instance, Eur. Hec. 15. οὕτω γὰρ φήσιν ὧπα, οὕτω ἢγος οὖς τ᾽ ὑπεργος, do we find an exception to the truth of this observation—but this
metrical ictus shall fall where the enclitic particle conspires to place it; and thus from the intonation of the voice ὅς τε, as equivalent to ῥήσις τοῖς, would be readily distinguished from ὅς as it stands in any other connection.

Under the general head of relative are necessarily included all those limiting and hypothetical propositions which are introduced by particles all more or less directly derived from the relative pronoun, and in which we may consequently expect to find τέ still adhering to the relative, and, in the absence of any formal antecedent, assisting to call up by association in the mind of the hearer the true correlative term. Particles of this description are, as we have already intimated ὅς, ὅς, ὅς, ὅς, Angl. till such time as, (τῆς ὅτε, ὅς); ὅς, Angl. in case that, if (τῆς ὅτε ὅτε) ὅς, (compound of ὅς, ὅς, Angl. in time, after that; in argument, (compare ὅτε ὅτε, because) since, for as much as; ὅτα, Angl. that way, there, (ὁς with formal syllable affixed); ὅς, compound of ὅς and ὅς or ὅς, as we find also ὅς (with correlative τέ) compounded of ὅς and ὅς—and instances of their early construction are II. v. 136. 500. xii. 132. Herodot. i. 74. vii. 141. 158. II. i. 81. xi. 116. Od. i. 204. Herodot. i. 39. 54-58. vi. 84. II. v. 305. ix. 477. xii. 393. &c. &c.

It remains only that we inquire under what circumstances τέ stands in apodosis, not, as we have hitherto seen it, to a single word, but to an entire sentence going before. And this we shall find to be the case, only when the protasis and apodosis, which together make up the whole proposition, have been severally presented to the mind as facts, which, in this common relation of facts, i.e. of certain previous associations of ideas, it consequently is enabled to set down together whether for the purpose of combination or of contrast. In other words, τέ in that expression which we have already seen it conveys, of incident or occurrence, cannot form part of the apodosis of a sentence otherwise than relatively to itself in the protasis; just as we sometimes find μίν in the same logical relation answering unto μίν, or δι unto δι, or (when some word in the apodosis is singly and emphatically opposed to some one word in the protasis) καί unto καί, or even γε unto γε. See Matth. Gr. Gr. §. 616. 3. and §. 622. 5; and compare II. i. 81. εἰπερ γὰρ τέ χῶλω γε καί αὐτήμερ κατανεύη, διὰ γε καὶ μετόπισθεν ἔχει κότου: iv. 160.

need not surprise us in a writer, who uses also the remarkable expression τοῖς δεμένων ἅφελεν, which has just preceded.

Orest. 680. ὅς τε ὅς τε, Angl. for you are equal to, or have the ability to do't; a. and §. 626. p. 1119.

w Compare Matth. Gr. Gr. §. 620. 1.
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εἰπερ γάρ τε καὶ αὐτίκα Ὄλυμπος οὐκ ἐκδεσσεν, ἵππει τε καὶ ὄψε τελεί: and, as perhaps the most remarkable instance on record of the primitive use of τε in stringing words and sentences together, x. 224-6. σὺν τε δ’ ἔρχομαι, καί τε πρὸ ὅ τοῦ ἐνόησαν, δύπασ τέρμος ἐν τούτω καὶ μούνος δ’ εἶπερ τε νοσήμα, ἀλλὰ τε οἱ βράσσων τε φώμα, λεπτὴ δὲ τε μῆτες, which—if we may venture to assign to τε, considered as the connecting thread which runs through the several clauses of this proposition, some such elementary notion of being, as is necessarily included in the notion of there being something present to the mind of the speaker—we may translate, as before: “’Τίς, or it be, when two go together, that it be (καὶ, at the same time, then), this man vies with that in contriving how good may come of it; but alone, if it so be, a man shall have set his wits to work, still it be with him, slower be wit yea and (δὲ in proportion thereunto) slight be counsel.” This sentence, we may add, when divested of its “needless verbiage”—which for that purpose we have exhibited in distinct type—will shew that, although a single τε cannot, a single καὶ may properly and conveniently connect the protasis and apodosis of a logical proposition, as often as the transition from the one to the other, although necessarily a distinct, is yet but a single step: see Matth. Gr. Gr. §. 620. a., and compare Thucyd. iv. 8. ὡς δ’ ἐδόκει αὐτοῖς ταῦτα, καὶ διεξέβαζον ἐς τὴν νήσον τοῦ ὀπλίτας.

One apparent exception to this theory ought perhaps to be noticed here—ὅς κε θεοῖς ἐπιστείθησαι, μᾶλα τ’ ἐκλυν αὐτοῦ: Π. ἕ. 218. But, not to mention that we might translate this: A man shall be obedient unto the gods, and verily they hearken unto him—in which case the latter clause may be regarded as the predicate of the subject present to the mind in the former, viz. a man (no matter who) not otherwise conceived of than as a god-fearing man—it is plain that there is no contingency or doubt implied in the protasis, on which the existence or truth of the apodosis should depend; but that both are alike present and realised in the mind of the speaker, so that this their mutual relation might have been otherwise expressed by ἐστε θεοῖς ἐπιστείθησαι μᾶλα τ’ ἐκλυν αὐτοῦ, Angl. as surely as a man shall be obedient unto the gods, so surely do the gods hearken unto him. Very different, therefore, from this is that construction of τε in the apodosis, which Dr. Arnold—as it appears to us, grafting error upon error, when he refers us for authority to his note on i. 133—would put upon a difficult sentence of Thucydides, which, with the sanction of one Italian and two Parisian MSS., introducing διπάσην γίγνεσθαι
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in place of διαίσθη γίγνεται, we should incline to read: καὶ τὴν πρόσ-
εδρα των μεγάλων οδων Ἀθηναίων ἄφεν οὐκ ἔφθασε, καὶ Ἀρ. ὁ ἐφορμω-
σάς, οὗτος διαίσθη γίγνεται, πείσομεν τε εἰς θεοὶ καὶ Πνευσθέρη ἄντι-
ζηματικῶν.

Here we take our leave of τε, which, if we have correctly traced
it to its source, both in the right of etymology and as having been a
most important element in the logical construction of words and
sentences, claims in a peculiar and pre-eminent sense to be entitled
the copulative particle in Greek. "The full development of all its
uses"—says Mr. Sewell, in dismissing his own brief summary of
them—"would require a long and elaborate inquiry;" and this, so
far as the present writer is individually concerned, has been most
unsparingly bestowed upon it—with what success, he must leave it
to the most considerate and indulgent of his readers to determine.

Note D. p. 99.

Hesychius explains ἔτερον by ἄλλον ἢ ἄλλοιον, ἢ ἐν τοῖς δυοῖς, ἢ
ἀλλωτρογ. ἐνον, δεύτερον. It may be translated, therefore, either an-
other thing; or a thing in itself other than wont to be, i.e. changed
or strange—and the context must in every case determine, whether
the variation indicated is (1) actual, as from one thing to another
thing of the same kind; or (2) relative, as from any particular, and
it may be purely conventional, standard; or (3) reflexive, as from
the condition or appearance of any thing at one period, to the con-
dition or appearance of the same thing at another.

Take as illustrations of (1) Acts ii. 40. ἔτεροις τε λόγοις πλείονι
κ. τ. λ. and with many such-like words &c.: of (2) Ibid. v. 4. ἱρξαντο
καὶ ἐτέροις γλώσσαιν, other and strange, or unknown, tongues.
1 Cor. xiv. 21. ἐν ἐτερογλώσσαις καὶ ἐν κείλεις ἐτέροις. Theb. 170,
ἐπεροφόρω στρατῷ: of (3) St. Luke's Gospel ix. 29. ἐγένετο τοῦ ἐβοτ
τοῦ προσώπων αὐτοῦ ἐτεροι, i.e. ἡλλοιῶθ, says Schleusner, who com-
pares Horace, Carm. iv. 10, 6: quotations te in speculo videris alterum.

Note E. p. 104.

It had been the Editor's intention here to suggest the formal
recognition in our Greek grammars of an older class of Verbals,
ἀγορᾶς, ἀγκάτα, ἀγκάς, νομιλεῖν, σκοπᾶς, στρατός, τροφᾶς, φορᾶς, χοῦς &c.—
which, although (like παῖς in the text) they have for the most
part become obsolete as simplices, are still to be met with in their
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compounds, κατήγορος, ὑπήκοος, ἡλικος, οἰκόνομος, ἑπισκοπος, ἀποδιδότατος, οἰάρωρος, καθήκοντος, οἰόκος &c. (why not, therefore, πρόστατος?) —derived from the 3rd pers. sing. of the Perf. Middle, by the very same process as Matth. Gr. Gr. § 220 has noticed in relation to the Perf. Passive. A little reflection, however, has convinced him that no such suggestion was needed, nay, that it was a positive waste of means to call in the aid of two formative tenses, ἔπαινος, πέτυμα, only to fall back, after all, upon the radical letters from which we first set out.

From the common root ΠΑΙ—would spring both those essential and parallel parts of speech, the attributive noun, παῖς, one that strikes, (including both substantive and adjective), and that curious combination of the attribute and the original copula, παῖς-ε, which we have before called the first germ of the verb: and from this simple stem—gradually developing itself as radical Present, with derivative 2nd a Future, 2nd Aorist, and 2nd Perfect; next striking out fresh roots, and withal springing up, and spreading forth its branches so luxuriantly, as to overshadow, and sometimes half conceal the obscure outline of its former self—arose that stately Greek Tree, which formed the strength and beauty of that language, of which—as of the “glad tidings” whereof it was to be the hallowed vehicle—it may with almost equal truth be said, that its “sound is gone out into all lands, and its words unto the ends of the world.”

Note F. p. 106.

Mention has been made, in note (2) p. 81, of three distinct classes of Greek nouns generally thought to be derived from the Perf. Passive of the verb—the first from the 3rd pers. sing., ending in της, and indicative of the agent; the second from the 2nd pers. sing., in σις, denoting the action or doing; and the third from the 1st pers. sing., in μα, the act or thing done. With respect to this supposed derivation Mr. Sewell (Hor. Phil. p. 68.) suggests, that “it would perhaps be more correct to consider the two as collateral stalks from the same root”—and admitting the reasonableness of this remark, more especially as applied to the older forms of the Greek verb, the Editor forbears to press the conjecture, which here too he had once intended to bring before his readers, that three corresponding classes of nouns may in like manner have been

a Second in grammatical, not in historical, order of precedence.
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derived from the Perf. Middle, or (as the preceding note will shew he ought rather to have said) from the radical Present or unaugmented Aorist; viz. from the 3rd person a class of active Verbs in α, which in their simple form became for the most part epicene substantives, e.g. αδής, γονῆς, σκονῆς, τρόφος &c.; from the 2nd pers. a large class of feminine nouns in η, (properly adjectives, but always used as substantives), denoting some process of action or production, e.g. γονή, σκονή, χή, νομή, τροφή, δίδαξις, φαυλές &c.; and from the 1st pers. a class of passive Verbs (generally to be found in composition as adjectives of two terminations) in ο and ος, denoting the act, or product, (i.e. the thing done, or done to), e.g. γονος, that is engendered, offspring; σκονδος, that is eyed, a mark to be hit; νιμας, that is received to hold, custom, prescription, law; τρόφος, that is fed up, a filling; to which we may add (from βος root of βοινω) βος, βος, that is fed, an ox; νος, νος, that is perceived, a perception or thought; χος, χος, that is heaped, a barrow or mound.

It is obvious, however, to observe the analogy (for example) between the following pairs of verbal nouns: τροφος and θρευτη, with its feminine θρευτημα (Eur. Troad. 195): τροφη and θρευτη: τροφος and θρευτη—also between those verbal adjectives so frequently found in composition with other words, τροφος and θρευτη—and to both one and other of the series to which they severally belong, to what we may call the primary and secondary formation of

\[a\] Θεος is here assumed to come from Θεος, whence Θεος, Θεος, and Θεος. Compare Herodot. ii. 54; Θεος ει τροφηματος σφες ανω του τοιουτου, ιτι καθεν θεος τα παντα πρηγματα και πανας νομος εις τον. Hence Schute's ingenious emendation of Ἐσχ. Suppl. 85. (on which see Wellauer's note) ελ Θεος εις παραλυγης. Γονος (in Homer γονος) is not found but as an adjective, agreeing with χος or χος understood, in the sense of a fertile spot or region. In the sense of parent, it has been wholly superseded by γονος, as τροφος also, in the masculine (but not in the feminine) gender, has with few exceptions given way to τροφος. Σκονθος, which almost invariably signifies a military spy or scout, is, as we might expect, found only as a masculine substantive.

\[b\] The accentuation of this word, which will be observed to differ from that of the other nouns added in the same class, is to be accounted for, I think, on the same principle as that of the neuter nouns μωδος, μωδον, ψηλος &c., viz. that it denoted something altogether passive and inanimate. Hence probably, on the one hand, we find both μωδος, and μωδον, list; but ρως, symposium, a wine-party, distinguishable from ρωδον a drinkable; στροφος, a rope, from στροφη, twisting or twisted &c. &c.—because in these proper substantives there is an implied notion of animation and agency. One difficulty, indeed, still remains which we must frankly confess ourselves unable to solve—viz. how the Greeks contrived to distinguish between ροδον σκονθος, a mark, and (ἀρπας) σκονθος, a scout.

\[c\] See Thiersch, Gr. Gr. §. cxxiii. 2.
APPENDIX.

substantive nouns in Greek, may we with equal truth apply the philosophical remarks of Mr. Sewell (Hor. Phil. p. 73.) and say—"That the inflection by μ [or -os passive] should be susceptible of three genders, that by τ [or -os active] of two, and that by σ [or -η supposed to be derived from -ε] of the feminine only, is perfectly consistent with what might be expected. The result of an action is, of course, open to any farther notion of activity, passiveness, or neutrality. The agent can never be considered in the contradictory light of a non-agent. And the action, in all probability, is marked universally by the feminine from the metaphorical notion of production."

According to this view of the subject, then, τριθή (that is trodden) is properly an use or habit; τριθή, the act of using or wearing; Prom. 639. Agam. 448. Ch. 749. 943: πλάνος (that is out of the way) a deviation or error; πλανη, the act of wandering or going wrong; Prom. 576. 585. 623. 738. 784. 788. 820—but these two forms of nouns, like those in -ας and -μα, and the corresponding Latin nouns in -tio, and -en or -entum, are not always kept distinct—any more than in our own language, in which for the most part we have but one term for both—inasmuch as the general notion of acting may at any time be so defined by circumstances, as to limit the expression of it to some one particular act. Sometimes also the doing of a thing, considered as the appropriate means, is presumed to include the end or issue sought for; as in the case of that very common, yet very curious, verb ἐπίσταμαι, I set myself to a thing; and hence, as the natural consequence of so doing, I virtually know it.

Note G. p. 135.

If this arbitrary insertion of a letter ειδονειας ἐπεκα, which is a favourite theory of the old Etymologists, appear unsatisfactory to any one, he will do well to have recourse to the more profound and philosophical investigations of modern Philology.

Supposing the root of πλέκω to be ΠΛΑΚ-, we readily obtain from it the attributives πλάκως, a plotting or manœuvring person (whence probably ἀνάλακωσ: ἀναλακην Schol. on Soph., to describe the opposite character) and, with a nearer approach to an abstract substantive, πλακία (duplicity), an underhand action or course of action, indirect and tortuous dealing; whence also ἀνάκλασι (multiplicity), much scheming or meaning; a course of action characterised by many
windings and turnings. Now how was the essential character of a substantive given to an attributive word like this?

Let Professor Sewell, who proposes, answer the question. "When we minutely examine the ideas conveyed to the mind by any individual case of action and passion, we shall find that they are all resolvable into the perception of some new quality appearing in a substance, gradually and concomitantly with the presence of some other substance"—e. g. in the case before us, the perception of an intimate and inseparable connection between plotting and making mischief, between acting underhand and acting from an unworthy motive; insomuch that, in every language probably, the attributives single and double immediately call up the concomitant ideas of good and evil respectively. "This quality," then, "by its novelty, irresistibly seizes the attention, detaches itself from the other to which it has just been annexed, assumes a substantive form, and, from the necessary analogy of motion to a definite point, is designated in Greek by the letter μ, which almost invariably possesses this precise signification. And no equally correct and philosophical mode could be devised by which to express an indefinite substance [μαλακία, covert dealing] as recipient of some new quality [whereby it is converted into ἀμαλακία, low and wicked cunning], than by that new quality itself with the additional notion of its recent annexation [ἀμαλακία]." See Sewell's Hora Philologica, pp. 63–72.

Note H. p. 248.

In the first of these passages, (1) Ἐσχ. Suppl. 727, ἵως γὰρ ἥ κινοι τις ἕπρεσβες μάλα, ἀγὼν δὲ θελεῖτρες μοιῶν ἐφάπτοτες, the alarmed fugitives, catching their father's meaning—in telling them to seek the protection of the gods, whilst he goes for assistance—reply to what they conceive to be passing in his mind, Yes! for it may be either some herald or ambassador, you would say, that has come &c.; μάλα, poterat ambassador; where the first speaker himself would have said ἵως ἐν μάλα, forsitan advenerit—as (2) in Soph. Electr. 800, after the Παιδαγωγός has said οἶκων ἁπαντεύχομεν ἄν, εἴ τάδ' ἐδειρεῖ; (Angl. Shouldn't I be going, then, if this be all right?) Clytemnestra replies, ἵωτ᾽ ἐπείπερ οὖν ἐμοὶ καταβίως πράξας, οὖν τοῦ πορεύσαντος ἓνοι: By no means! since in truth neither to my credit should you do so, nor &c. i. e. it were worthy neither of me, nor of the friend

a See note (y) p. 174.
who has sent you hither, that you should do as you say, viz. go away—
for unless πράξεις, facturas eras, (or we might have rendered it a little differently, facere poteras, Angl. neither to my credit might you do it &c.) be thus regarded in the light of what we may term an ancillary verb, standing as the best Greek writers sometimes employ δῆν and ποιεῖν, in the room, and merely to avoid the repetition, of the principal verb that precedes or follows in the same connection, we must needs supply εἰ ἀποστείχοις, as Matthiae has observed, and so be constrained to read either, as he proposes, κατὰ δὲν πράξεις, or κατὰ δὲν πράξεις ἀν—if you should go away, you would act &c.—(3) Eur. Iph. A. 418, ὧν τε τερψίης ἴδων, χρόνον παλαιὸν δομάτων ἐκόμιος ἄν, I interpret in the spirit of Hopf's remark upon it—"Nuncius Agamemnonem provocat ad letitiam et exsultationem"—so that you should, i. e. I reckon you will, be delighted to see them (Clytemnestra and her children), having been a long time absent from your home: τερψίης (gaudere poterat) c) which simply expresses the speaker's own thought, or conception of how Agamemnon might naturally be supposed to feel under existing circumstances, being in fact equivalent to τερψίης, ὅμαι—ὅτι ὅμαι σε τερψίην Angl. I reckon upon your being delighted—whereas if there were any thing conditional or contingent in the expression; that is, if ἴδων were to be resolved, as Matthiae suggests, into εἰ ἴδως, we must have had τερψίης ἄν, as we see in Prom. 758, ἵδως ἄν, ὅμαι, τίνος ἴδουσα συμφοράς.

In connection with the present subject, which, as occasion offered, has been somewhat irregularly pursued up to this point—the Editor, in conclusion, has the satisfaction of being able to refer his readers to a passage of Thucydides, which very strongly confirms the truth of what has been advanced in the note on v. 534, p. 174, and made the basis of each succeeding observation. It is Book iii. c. 84: ἐν δὲ ἀν τῇ Κερκύρᾳ τὰ πολλὰ αὐτῶν προετοιμασθῆ, καὶ ὅποσα ὑδρείς μὲν ἀρχόμενοι τὸ πλέον ἢ σωφροσύνη ὑπὸ τῶν τὴν τιμωρίαν παρασχόντων οἱ ἀνταμυνόμενοι δράσεων, πενιας δὲ τῆς εἰσίν τινας ἀπαλλαγέοντες τινας (μᾶλλον δὲ ἀν διὰ πάνως ἐπιθυμοῦντες τὰ τῶν πελαίς ἑκὼν) παρὰ δίκαιον γεωργόκοιοι, οἱ τε μὴ ἐπι πλεονεξίαδ, ἀπὸ ἴδου δὲ μάλιστα ἐπιπένθες, ἀπαθεία ναργῆς πλεύσων ἐκφορόμενοι, ὅμως καὶ ἀπαρατήτως ἐπέθεον: where, it will be seen, that all such things as, under the general circum-


c See note (y) p. 174.

d Compare Agam. 310, ὅμαι βοῦν ἐκκοιτον ἐν χόλει πρόπετε.
stances here set down, either on the one hand an oppressed and retaliating party, or individuals on the other, might—i.e. may be conceived to—do, devise, or execute, are severally expressed by the optatives ἔριχναι, γεγόσκειν, ἐκλῃσκειν, without ἐν: but such things as, in that particular case which (as reducing the general proposition within narrower compass, only to set it before us in a more precise and practical form) I have ventured to inclose within brackets, these same individuals would—i.e. may be expected to—determine upon doing &c., are declared to be matter of probable expectation or apprehension, by the introduction of the contingent particle &. Compare p. 134, note (p.)
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Page 13. v. 249. for γυναῖκα read γυναῖκα
Page 80. l. 2. for ἀνικεῖον read ἀνικεῖον.
Page 95. l. 2. for ou read without
Page 83. l. 33. for 572 read 570
Page 96. l. 38. for ili read stil
Ibid. l. 43. for ἐπάς read ἐπάς
Page 126. note v. l. 1. for γῆνος read γῆνος
Page 161. l. 17. for φιλήτης read φιλήτης
Page 203. l. 6. for στομάτων read στομάτων
Page 231. l. 5. 9. for ἐπιθεταῖς read ἐπιθεταῖς
Page 103. l. 23. dele in
Page 297. dele foot-note 7.
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