

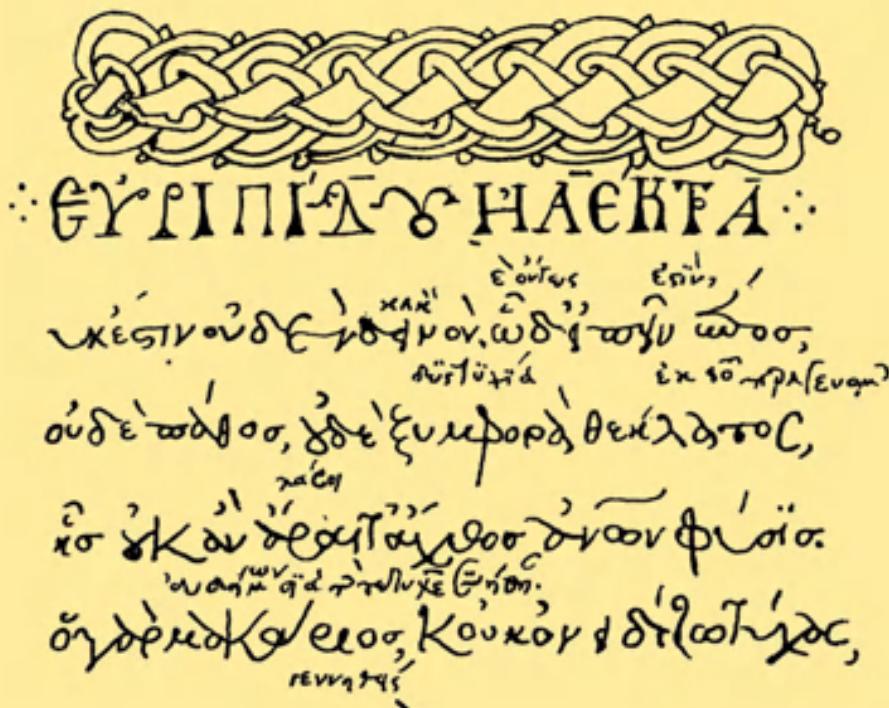
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EURIPIDES

WITH AN
ENGLISH COMMENTARY

VOLUME 1

EDITED BY
FREDERICK APTHORP PALEY



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Frederick Apthorp Paley (1815–1888) published Volume 1 of his English commentary on Euripides in 1857. It contains the Greek text of seven of Euripides's most popular plays: *Rhesus*, *Medea*, *Hippolytus*, *Alcestis*, *Heraclidae*, *Supplices* and *Troades*, each with an introductory essay. Paley's detailed commentary is given at the foot of each page of Greek text. It discusses Euripides' language and style, explaining difficult grammatical structures, syntax and vocabulary; poetic form and Euripides' innovative approach to composing tragedy; textual variation between manuscripts; the historical and literary context of each play; and their reception history. Paley's work greatly influenced Euripidean scholarship: for over a century it was a widely used teaching tool in schools and universities. An outstanding piece of classical scholarship and a key text in the history of Euripidean interpretation, it deserves continued consideration by future generations of scholars and students.

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Euripides

With an English Commentary

VOLUME 1

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BIBLIOTHECA CLASSICA.

EDITED BY

GEORGE LONG, M.A.

FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE,

AND THE

REV. A. J. MACLEANE, M.A.

TRINITY COLLEGE, CAMBRIDGE.

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EDITOR OF AESCHYLUS, ETC.

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P R E F A C E.

Celebrity of Euripides.—Reasons of it.—His simplicity of style.—Proofs of his popularity.—His enemies.—Unfairness of Aristophanes.—Of Schlegel.—The true province of Tragedy.—Euripides charged with having lowered it.—His familiar style.—His object in depicting woe.—Why unpleasing to Athenians.—His common characters.—His slaves.—Political opinions.—Dislike of tyrants.—Praise of the agriculturists and the middle classes.—Whether attached to the war-party.—Alcibiades.—Passages against the demagogues.—Expedition to Sicily.—His dislike of the Spartans.—His religious views.—The soothsayers.—His scepticism.—Popular unbelief.—Socrates.—Euripides charged with atheism.—His Pantheism, and ideas of a Supreme Being.—Influence of Fortune in human affairs.—Doctrine of Necessity.—Not really an atheist.—His disbelief in the old Polytheism.—Alleged immoralities of the gods.—Their existence sometimes acknowledged.—His philosophical opinions.—Astronomy.—Pantheistic views of *Aiθηρ*.—The rotation (*δίνη*) of the earth.—Doctrine of Mind, borrowed from Anaxagoras.—*Aiθηρ* identified with *Zeύς*.—His study of physics.—The sun a red-hot mass.—His frequent use of the word *σοφός*.—The philosophizing of his characters.—Rhetorical and legal quibbles.—Dialectics.—Fondness for etymologies.—His pathos.—Melancholy temperament.—Love of tears.—Dismal views of the lot of humanity.—His occasional feebleness and misplaced pathos.—Alleged tendency to comedy.—Greek notions about falsehood and revenge—His misogynism.—Supposed causes of it.—His distinction of good and bad women.—Invectives against the bad.—His fondness for children.—Views of married life.—Profligacy of Athenian women.—His influence in improving them.—Euripides not alone in declaiming against women.—Charges of immorality examined.—Objected doctrines explained.—His opinion of wealth.—His *Phaedra* and *Medea*.—Not a sensual poet.—General tendency of his writings decidedly good.—Precepts of virtue.—His object to inculcate virtue.—His citizenship.—Proofs of his true patriotism.—Dislike of heralds, athletes, and fops.—Friendship of Socrates.—Causes of Aristophanes' enmity.—Euripides' allusions to it.—Rival of Aeschylus.—Relative merit of Euripides.—Design of present edition.—Porsonian school of critics.—Porson, Elmsley, and Hermann.—The Scholiasts.—Adaptation of notes to the wants of youthful students.

Not one of the ancient Greek Poets, with the single exception of Homer, appears to have enjoyed a more general and a more lasting popularity than Euripides. By the common consent of mankind in every age Homer stands supreme. He alone me-

rited the glorious title of *The Poet*; he was the *divine Homer*¹, and from him the Tragic authors, not less than the rest of his more direct imitators, derived the themes which their art has invested as it were with a second immortality². Viewed in the aspect under which the Greeks themselves seem to have regarded him, he is (to use a simile not strictly in accordance with their physical theories,) as the sun in the centre of the system, round whom the other poets, little and great, and at very unequal distances, revolve, borrowing their own splendour from his unapproachable rays, and diffusing a milder radiance from the light of his eternal wisdom. Although Aeschylus and Sophocles have ever been the favourite study of the learned, and have been held by competent critics as second only to Homer, yet there are good reasons for believing that Euripides was the more familiar and cherished companion of the many in the Republic of ancient Literature, as he appears also to have been in the middle ages, wherever the Greek language was studied at all³. At the present day, though the taste of modern scholars has rather gone against him, not a few may be found, who, either because he appears to them more easily intelligible, or from the greater tenderness and pathos of his poetry, prefer him to either of his competitors in the tragic art. When Aristophanes⁴, comparing

¹ δέος Ὄμηρος, Ar. Ran. 1034.

² The Epic Cyclus was a collection of poems by various authors and with several distinctive titles, but forming in the whole a sequel or continuation, or rather perhaps an expansion, of the Homeric poems. It was from the Cyclus, rather than directly from the Iliad or the Odyssee, that the subjects for tragedies were so frequently selected. Thus, the *Oresteia*, of Aeschylus, the *Philoctetes*, *Electra*, and *Ajax* of Sophocles, the *Troades* and *Helena* of our poet, with many more, were taken from the Cyclus. But the Tragic writers freely borrowed both words and sentiments, as well as imagery, from Homer himself, and they did so avowedly.

³ The Greek language, unlike the Latin, was little known in Europe from the subversion of the Western Empire till the end of the fourteenth century, when it seems to have been first introduced into Italy by a Byzantine, Emanuel Chrysoloras. It was not till after the Council of Florence (1439) and the capture of Constantinople by the Turks (1453) that the study of Greek became at all common in the West. Our present Greek MSS., with rare exceptions, were written either by Byzantine scholars, or in Greek monasteries in the East. See Hallam's *Middle Ages*, Vol. iii. chap. ix. Part ii.

⁴ Ran. 1413.

Aeschylus with Euripides, makes Dionysus, as the judge, to say

τὸν μὲν γὰρ ἡγοῦμαι σοφὸν, τῷ δὲ ἥδομαι,

he not only expresses the opinion of his contemporaries on their respective merits, but he supplies us with the precise grounds on which the reputation of Euripides rests. He is, to speak familiarly, “pleasant reading.” There is less of mystic theology, of obscure and involved diction, we might almost say, less of *Mind* in him, than in the other two Tragic authors. It is not meant by this, that he was less thoughtful, or had less of inventive genius than they; but that his language is simpler, his doctrines less recondite, his ideas more tangible, more on a level with ordinary comprehension, his characters more like those of men in general. At the same time, the student of Euripides must be warned, that there is no greater delusion than to imagine that this author is, absolutely or even comparatively, *very easy*. No really good scholar, no careful critic or grammarian, has ever found him so; and therefore, if any young persons should be inclined to congratulate themselves on the supposed facility with which they can construe and understand his plays, let them learn to be very suspicious of their own powers, for then they will have a much better chance of really doing justice to their author⁵. There is an epigram in the Anthology wherein his style is aptly described as

*λεῖη μὲν γὰρ ἰδεῖν καὶ ἐπίκροτος· εἰ δέ τις αὐτὴν
εἰσβαίνοι, χαλεποῦ τρηχυτέρη σκόλοπος.*

At first sight, his meaning often seems clearer than it will appear on a much more attentive and critical perusal; and the reason of this is, that he has a certain fluency or facility of *words*, which is deceptive, unless we deeply consider all that they are intended to convey. His dexterity of expression⁶ is

⁵ Joshua Barnes, in his quaint way, says (Vit. Eurip. fol. xix), “Stylus Euripidis adeo facilis, pervius et apertus legentibus appareat, ut cuivis videatur nullo negotio in imitationem trahendus. Quod si illum assequi putas, eodem tempore ventos pugno comprimes, solem ferula e coelo tolles, Homero carmen eripies, clavam Herculi extorquebis et fulmen Jovi.”

⁶ κομψευριπικῶς, Ar. Equit. 18.

apt to hurry us on faster than his train of thought. That Euripides has always been the most popular writer may be inferred, (apart from anecdotes and direct testimonies to that effect,) not only from the much greater number of his tragedies and of the fragments that have been preserved to us, but from the more frequent mention of his name and reference to his writings and opinions which we meet with in Greek authors, especially the grammarians and the philosophical essayists of a later age⁷. The Romans too were very partial to the *γνῶμαι* of Euripides. The very nature of his plays, so full of feeling, so touching to the heart, so deeply imbued with sympathy for the failings and sufferings of humanity⁸, was such as to secure a large share of admiration from all who themselves know what it is to feel.

“Mollissima corda
Humano generi dare se Natura fatetur,
Quae lacrimas dedit.”

Yet, with such undoubted claims upon our esteem, it is nevertheless true, that while neither Aeschylus nor Sophocles has ever had any serious detractors, it has been the fate of Euripides, if he has had many warm friends, also to have met with some bitter enemies. Now much of this odium is unquestionably due, not to any real faults of his own, but to the irresistible wit and raillery of Aristophanes, who, whether he had any personal quarrel with Euripides, or simply disliked his innovations in the old tragedy, has so severely and unceasingly satirized him, that the very name of Euripides almost unconsciously connects itself with the idea of a butt set up for the

⁷ Müller remarks (*Literature of Ancient Greece*, p. 361) that “it is just because it is so easy to extract sententious passages from his plays, and to collect them in *anthologies*, that the later writers of antiquity, who were better able to appreciate the part than the whole,—the pretty and clever passages than the general plan of the work,—have so greatly liked and admired this poet.”

⁸ This alone is sufficient to raise Euripides above the standard both of his contemporaries and of his predecessors. Generally speaking, Grecian and Roman literature is alike devoid of that spirit of true humanity which perhaps can only proceed, as a principle of action, from the Christian doctrine of the duty of love to our enemies. The Greeks were sentimental, but not therefore humane. A reflecting mind is constantly struck with the near approach which Euripides makes to many truths which we hold sacred. It is a fine verse which says (*Suppl. 768*), *τι δ' αἰσχρὸν ἀνθρώποισι τὰλλήλων κακό;*

arrows of ridicule. Unfortunately, most persons (at all events young persons) are more partial to what is merely amusing than to either deep thought or the exercise of independent judgment,—and we are all naturally more disposed to join others in blaming, than to stand forward in defence of disputed merit. It is to be feared that many, even up to the present day, have laid far too much stress on the flippant jokes of Aristophanes. Some, like A. W. Von Schlegel, the German critic, have adopted the most disparaging tone and language in speaking of Euripides, and have closely followed the great master of Comedy⁹ in his specific attacks upon the Tragic poet. Without calling in question the genius of Aristophanes, nor his competence to judge of Tragic art, (of which indeed he has given convincing proofs in his amazing versatility of composition,) we must remember that the cleverest men are not always the most exempt from prejudice. What we doubt is simply his fairness. He probably foresaw that Euripides was becoming a favourite with the people¹⁰, and (from what motive is uncertain, though many motives may be plausibly suggested) was determined at all hazards to laugh him down. And certainly it was not in human nature,—at least, not in Athenian nature,—to withstand the ludicrous figure which the poor poet is made to assume in the *Acharnians*, where, seated between heaps of tragic tatters, he exclaims,

⁹ “In him (Euripides) he has exposed with infinite cleverness and good sense the quibbling sophistry, the rhetorical display, and philosophical cant; the immorality and debauching softness, the excitement of mere animal emotion,” &c. &c. (Schlegel, Fifth Lecture, in *Theatre of the Greeks*, p. 232.) Against such language as this, and generally against the flippant and sarcastic tone which this critic adopts in his analysis of the plots of Euripides’ dramas, and in comparing him with the other tragic writers, the present editor ventures to protest. This *Greek Theatre* wants a thorough sweeping out; much that is behind the critical knowledge of the day (e. g. “Canones Dawesiani”) might be cut out; but at all events, let not young students be set against the study of Euripides by such preposterous mis-statements as Schlegel’s.

¹⁰ It is clear, from the whole tenour of that amusing passage in the *Clouds*, v. 1364, &c., that Euripides was the *fashionable* poet of the day. Strepsiades there complains that his son, such are his new-fangled notions, when challenged to sing an ode of old Simonides or at least to recite a passage from Aeschylus, churlishly refused to comply; and being then bidden ἀλλὰ τούτων λέξαι τι τῶν νεωτέρων, ὅπτ' ἐστι τὰ σοφὰ ταῦτα, he forthwith delivers a *pithos* from Euripides, which the virtuous and modest Aristophanes, as a matter of course, represents as monstrously immoral.

as he parts with fragment after fragment to the importunate Dicaeopolis¹,

ἀνθρωπ', ἀφαιρήσει με τὴν τραγῳδίαν.

Nor can we withhold a smile at the frequent and witty travesties of his verses, nor at the dissection of his prologues in *The Frogs*, nor at the part which he takes in dressing up his relative Mnesilochus as a woman, to speak in his defence before the assembled females at the Thesmophoria. Still we must be just, and dismiss from our minds all such slanderous buffoonery², if we wish to form a right estimate of one who was the intimate friend of Socrates, and whom the great Aristotle has not hesitated to call “the most tragic of all the poets.”

Now if it be admitted (as most critics seem to maintain, though the proposition may surely be questioned) that the true province of Tragedy is to treat of Gods and Heroes, rather than of men, or at least to elevate men above the standard of reality, for the sake of representing an ideal virtue³—if it be incumbent

¹ Ach. v. 464. The point of this passage is to ridicule the πειθώ or persuasive power often spoken of by Euripides.

² We say *slanderous*, for there is every reason to believe that Aristophanes cared nothing about truth in attacking Euripides and his friend Socrates. For instance, it is nearly certain that Euripides was *not* the son of a green-groceress (*λαχανοπώλης*) as we are so often led to believe. We suspect that some nick-name in allusion to his art furnished the hint for attacking him on the score of his birth. See below, p. xi, note 7.

³ Aristotle says in his Treatise on Poetry, that “the aim of Comedy is to exhibit men worse than they are, that of Tragedy, better than they are.” But this applies perhaps to what is rather than to what ought to be. To define the respective departments or proper provinces of each in this way, is to deprive the drama of its original mimetic feature, reality. At the conclusion of the same Treatise he observes that Tragedy is for the people, and being the most vulgar kind of imitation, is inferior to epic poetry. He seems, in saying this, to quote an objection in which he does not himself share. Perhaps however it is a sound criticism for all that. The ideal nature of Greek Tragedy is mainly due to the accident of its connexion with religion; it is not essential to it, considered in its largest sense. Such however is by our modern scholars considered the orthodox doctrine. Thus Müller says (Hist. Lit. p. 296), that “ancient tragedy departs *entirely* from ordinary life; its character is in the highest degree ideal.” Schlegel, in his Third Lecture, also maintains that “the aim of Tragic poetry was *altogether* to separate her ideals of humanity from the soil of Nature, to which the real human being is fettered as a vassal of the glebe” (Theatre of the Greeks, p. 178).

That Euripides did not take these extravagantly high views of tragedy is certain; whether he was wrong in his notions of it, is not quite so easily proved.

on a tragic poet to maintain a grand and sonorous and lofty style of diction adapted to such a subject⁴—if the Doctrines of Fate, and Necessity, and Divine Retribution, be essential ingredients in a true tragic plot; in a word, if mysticism be a necessary part of religion;—then, and then only, must Euripides be accused of having *lowered* tragedy, by bringing it to a level better suited to the feelings of the populace than were the sublimer aspirations of his predecessors. Casting off much of the old epic guise, and discarding for the most part quaint and obsolete words, he preferred to use a well-selected vocabulary from the polite Attic dialect of the day⁵. Colloquial, to a certain extent, his style undoubtedly is, and was so of necessity from the familiar and easy manner in which his characters argue and converse⁶. In this sense he certainly did *lower* Tragedy. He took it down from its stilts, and made it walk, we might almost say, even without the high-soled Cothurnus. Such is the boast put into his own mouth by Aristophanes⁷,

ισχνανα μὲν πρωτιστον αὐτὴν καὶ τὸ βάρος ἀφεῖλον
ἔπιλλοις καὶ περιπάτοις καὶ τευτλίοισι λευκοῖς,
χυλὸν διδοὺς σταμυλμάτων.

In the opinion of many, he even vulgarized it. He not only

⁴ ῥήματα ἐπαχθῆ Ran. 940. *Ibid.* v. 1060, εἰκὸς τὸν ἡμιθέους τοῖς ῥήμασι μείζοις χρῆσθαι, says Aeschylus in defence of his own grandiloquence.

⁵ Aristot. Rhet. iii. 2, p. 1404, κλέπτεται δὲ εὖ, έάν τις ἐκ τῆς εἰωθνίας διαλέκτου ἐκπέγων συντιθῇ, θπερ Εὐριπίδης ποιεῖ καὶ ὑπέδειξε πρῶτος. Longinus speaks of his “common words,” δημώδῃ δύνματα, xl. 2.

⁶ In the *Ion*, vv. 264 and 934 seqq., we have examples of unbroken monostich dialogue of a hundred lines each. Aeschylus seldom exceeds twenty lines; Sophocles seldom thirty. His longest στιχομυθία is fifty verses, Electra 1176–1226.

⁷ Ran. 941. The joke about τευτλίοισι is not commonly appreciated. It is clear from the parody on Alcest. 367 in Acharn. 893,

μηδὲ γάρ θανόν ποτε
σοῦ χωρὶς εἴην ἐντευτλανωμένης,

that Euripides had somewhere in his plays used the too common and vulgar word τεῦτλον, *beet-root*. Cf. Pac. 1012, εἴτα μονφδεῖν ἐκ Μηδείας, Ὁλόμαν, δλόμαν, ἀποχηρωθεῖς τᾶς ἐν τεύτλοισι λοχενομένας. Even supposing with the Schol. that the *Medea* of Melanthius was here parodied, the indefinite words ἐκ Μηδείας would mislead many to suppose the play of Euripides was meant. See Elmsley on Med. 96. We think this also throws some light on the taunt that he was the son of a herb-seller.

took his themes from every-day life⁸, but he delighted to represent the great fallen from grandeur to poverty, and even to beggary. To bring a king or an unsuccessful general before the eyes of the people, clad in squalid garments, or prostrate in the dust bewailing his unhappy lot, or with muffled face shedding tears of anguish and remorse⁹,—such were his favourite devices for exciting compassion. Now all this, especially when carried somewhat to excess, may have been offensive to those who, already inspired with the lightsome gaieties of a semi-religious festival, frequented the theatre for the gratification of eyes and ears, rather than to be reminded of the common lot of humanity,—care, suffering, and death¹⁰. They did not like to see those famous heroes of old, with whose names they were accustomed to associate all that was brave and chivalrous and resolute, giving way to effeminate lamentations¹¹. But it is perfectly reasonable to suppose that Euripides did this from design rather from a mere morbid sentimentality, as his detractors have generally assumed. Men, and especially Athenian men, had to be taught a great moral truth, which Athenian pride was always slow to learn, and which it required not only many bitter experiences, but the united efforts of a Socrates and a Plato even partially to inculcate. That truth was, that man is not born for unmixed happiness and uninterrupted success. It was a salutary, if an unwelcome lesson to the proudest nation of Hellas to learn, that reverses were possible; and if the same idea appears somewhat too constantly insisted on and too querulously repeated, this may have been done from the difficulty of impressing such a light-hearted audience with a just view of the instability of Fortune.

⁸ Ran. 959, *οἰκεῖα πράγματ' εἰσάγων, οὗς χρόμεθ', οὓς ξένεσμεν.*

⁹ Adrastus in the *Suppliant Women*, Menelaus in the *Helena*, Hecuba in the play of that name, and in the *Trojan Captives*.

¹⁰ On this consideration we can more fully and correctly understand the resentment of the Athenians against Phrynicus for his tragedy called *The Capture of Miletus*. See Herod. vi. 21.

¹¹ Sophocles even makes Hercules apologize for his tears, Trach. 1071. His however, like those of Philoctetes, were extorted by bodily pain; which is altogether different from the grief of disappointment or humbled pride.

But it is not only through the mouths of heroes and heroines, nor even of the chorus, whose proper department it was, that Euripides conveys his moral instructions. For this end he makes use of slaves, servants, nurses, messengers, and attendants.

Ἐλεγεν δὲ γυνὴ τέ μοι χῶ δοῦλος οὐδὲν ἡττον,
χῶ δεσπότης χὴ παρθένος χὴ γραῦς θν².

And it is not to be denied, that he sometimes makes such persons utter reflections which are too deep, too full of sophistry, perhaps even, of virtue, for their natural character. But in this also there is reason to believe the poet had a special object in view. His ideas of humanity were large; he saw and felt that the poor slave was a fellow man, and he could not bear to see him trampled on, despised, and as it were thrust without the social pale. He ever reminds us that a slave is still a man,—it may be, a good one,—and with the feelings, the attachments, the capabilities of a man. He delights to record their fidelity to their masters, their sympathy in the trials of life;

χρηστοῖσι δούλοισι ξυμφορὰ τὰ δεσποτῶν
κακῶς πίνοντα, καὶ φρεγῶν ἀνθάπτεται³,—

their gratitude for kindness and considerate treatment,

καὶ μὲν ἔφερβε σὸς δόμος,
πένητα μὲν, χρῆσθαι δὲ γενναῖον φίλοις⁴,—

and their pride in bearing the character of honourable men.

ἔγὼ μὲν εἶην, καὶ πέφυχ' θυμὸς λάτρις,
ἐν τοῖσι γενναῖοισιν ἡριθμημένος
δούλοισι, τούνομ' οὐκ ἔχων ἐλευθερον,
τὸν νοῦν δέ,

is the aspiration of a faithful servant of the Atridae in the *Helena*⁵. So in the *Ion*⁶,

Ἐν γάρ τι τοῖς δούλοισιν αἰσχύνην φέρει,
τούνομα· τὰ δέ ἄλλα πάντα τῶν ἐλευθέρων
οὐδεὶς κακίων δοῦλος, θστις ἐσθλὸς γέ.

In the *Alcestis*⁷ he makes especial mention of the slaves

² Ran. 949. ³ Med. 54. ⁴ Orest. 869. ⁵ v. 728. ⁶ v. 854.

⁷ V. 193. Yet some rather severe remarks on slaves may be found in Frag. 49, 50, 53, 59, 84. Of course, many of them were bad and despicable characters.

when the whole household is taking a sorrowful leave of their mistress. She shook hands with each of them, and not one of them was too despicable (*κακὸς*) to receive a kind word and to return it. “A good slave,” he said in the *Melanippe*⁸, “is none the worse for the name of slave.”

δοῦλον γὰρ ἐσθλὸν τοῦνομ' οὐ διαφθερεῖ,
πολλοὶ δὲ ἀμείνους εἰσὶ τῶν ἐλευθέρων.

Similarly in the *Phrixus*⁹,

πολλοῖσι δούλοις τοῦνομ' αἰσχρὸν, ή δὲ φρήν
τῶν οὐχὶ δούλων ἐστ' ἐλευθερωτέρα.

He allows them to reason, to advise, to suggest; and he even makes them philosophize on the follies and the indiscretions of their superiors¹.

In thus making use of the character even of slaves, he has certainly shown much boldness in departing from the stiff proprieties of the ancient drama. It was a courageous step, for it was one that was certain to lead him into obloquy. Let us however try to dismiss from our minds the notion, inculcated from our earliest school-life, that this was so much derogation from the *dignity* of tragedy. Humanity itself is a dignified subject; its very frailties may be made so in the hands of a great artist; and that Euripides has done this, let us think it not unreasonable to believe.

As might be expected in a man of his genius, and in one who was conscious of exercising great influence as a teacher of the people², his philosophical, religious, and political opinions are clearly defined and plainly and fearlessly expressed. In regard to the last, he was a partisan of the moderate and constitutional party, equally opposed to the tyranny of absolute rulers, and the still worse tyranny of overbearing demagogues. His inclinations would seem to have been rather against the side of the aristocracy; for he frequently speaks of the worthlessness of mere wealth or birth (*εὐγένεια*) without sense and wisdom.

⁸ Frag. 506.

¹ E. g. in Hippol. 88 seqq.

⁹ Frag. 823.

² See Ran. 1420.

κακῶς ὅλοιντο πάντες, οὐ τυραννίδιαι
χαίρουντιν, ὀλίγη τ' ἐν πόλει μοναρχίᾳ
τούλειθερον γὰρ δυομα παντὸς ἄξιον,
καὶ σμίκρῳ ἔχῃ τις, μεγάλῳ ἔχειν νομίζεται³.

The life of a *τύραννος* he considered by no means enviable;

δημότης δὲ εἰτυχῆς
ζῆν δὲ θέλοιμι μᾶλλον η τύραννος ὁν,
φ τοὺς πονηρὸὺς ἡδονὴ φίλους ἔχειν,
ἔσθλοὺς δὲ μισεῖ κατθανεῖν φοβούμενος⁴.

The position of his subjects he thus severely describes in a single verse,

τὰ βαρβάρων γὰρ δοῦλα πάντα πλὴν ἐνός⁵.

But on the other hand he had nothing to say in favour of the unbridled licence of the mob.

ὅταν γὰρ ἡθῷ δῆμος εἰς ὀργὴν πεσὼν,
δυοιον ὥστε πῦρ κατασβέσαι λάβρον⁶.

In the *Iphigenia at Aulis*⁷,

τὸ πολὺ γὰρ δεινὸν κακόν.

Again in the *Phaethon*⁸,

ἐν τοῖσι μάροις τοῦτ' ἐγὼ κρίνω βροτῶν,
ζοτὶς πατήρ ὁν παισὶ μὴ φρονοῦσιν εὖ
ἢ καὶ πολίταις παραδίδωσ' ἔξουσίαν.

He consistently taught that the true source of power was the just influence of the middle classes, and he especially advocated the cause of the agriculturists, probably from a desire that they should be a check on the more violent *ἀστοὶ* in the public assembly. The former, it is clear from Aristophanes, (and indeed, from the very nature of their occupation,) were the supporters of the peace-party. It is to them that the successful effort is attributed in hauling up the buried *Eἰρήνη*, (which was doubtless represented by a wooden statue⁹.)

³ Frag. 276.

⁴ Ion 625. Compare Hippol. 1014. Suppl. 429,

οὐδὲν τυράννον δυσμενέστερον πόλει, &c.

⁵ Helen. 276. ⁶ Orest. 696. ⁷ V. 1357. ⁸ Frag. 767.

⁹ Pax 511. So also the rustic Dicaeopolis in the *Acharnians*. This is one of the

οἵ τοι γεωργοὶ τούργον ἔξέλκουσι, καλλος οὐδεῖς.

Thus he speaks of the *aúτουργοὶ* with marked praise both in the *Electra*¹ and the *Orestes*², as the party

οὔπερ καὶ μόνι σώζουσι γῆν.

And elsewhere³ he most clearly states this opinion ;—

τριῶν δὲ μοιρῶν ἡ νέσφι σώζει πόλεις,
κύστον φυλάσσοντ' ὅντιν' ἀν τάξη πόλις.

So in the *Plisthenes*⁴,

μηδὲ ἄνδρα δήμῳ πιστὸν ἐκβάλῃς ποτὲ,
μηδὲ αὖτε καιρῷ μεῖζον· οὐ γὰρ ἀσφαλὲς,
μή σοι τύραννος λαμπρὸς ἐξ ἀστοῦ φαῆ.

We are told⁵ that the poet was attached to Alcibiades and the war-party. It does not seem easy to reconcile this with his frequent praises of peace,

Εἰρήνα μὲν ἐμοί γ' ἀρέσκει⁶,

and in the *Cresphontes*⁷,

Εἰρήνα βαθύπλουτε καὶ
καλλίστα μακάρων θεῶν,

nor with his condemnation⁸ of the young and hot-headed aspirants who, like Alcibiades,

πολέμους αὐξάνοντος τάνεν δίκης
φθείροντες ἀστούς.

His sentiments on the subject are contained in the following remarkable words⁹, which, although put in the mouth of the Theban herald, are not replied to by Theseus, as would have been the case had it been the object of Euripides to expose the arguments of the peace-party.

“Hope,” he observes, “has the worst consequences to men, in

many proofs, (and indeed, a very conclusive one,) that Euripides was no partisan of the war-party.

¹ V. 380 seqq.

² V. 920, compared with Suppl. 420.

³ Suppl. 244.

⁴ Frag. 620.

⁵ Theatre of the Greeks, p. 98.

⁶ Heracl. 371.

⁷ Frag. 453.

⁸ Suppl. 233.

⁹ Suppl. 479—493.

that it sets many cities to fighting, leading their passions into excesses. For when war is brought before the votes of the city, no one any longer reckons on his own death, but turns this disaster aside upon some other ; whereas, if *Death* were in men's eyes at the time of voting, Hellas would never go on ruining itself with this mad love of the spear. Now we all of us know which is the better of two propositions, the good and the bad ; and how much better peace is than war for mankind ; peace, which in the first place is most friendly to the Muses, and hostile to lamentations ; which rejoices in a numerous offspring, and delights in wealth. All these blessings, wicked that we are, we throw to the winds, and take up war by choice ; and so man enslaves his fellow man if weaker than himself, and city enslaves city.”

Again he says in the same play¹,

πόλεις τ' ἔχονσαι διὰ λόγου κάμψαι κακὰ,
φόνῳ καθαιρέσθ, οὐ λόγῳ, τὰ πράγματα.

And similarly²,

ὦ ταλαιπωροι βροτῶν,
τί κτᾶσθε λόγχας, καὶ κατ' ἀλλήλων φόνους
τίθεσθε; παισασθ', ἀλλὰ λήξαντες πόνων
ζῆστη φυλάσσεθ' ἥσυχοι μεθ' ἥσυχων.

Nor is he less explicit on this subject in another play³,

φεύγειν μὲν οὖν χρὴ πόλεμον, ζῆστις εὖ φρονεῖν.

And how, we may ask, can his alleged attachment to Alcibiades be reconciled with his reply to the question of Dionysus⁴ on this very subject ?

ΔΙ. πρῶτον μὲν οὖν περὶ Ἀλκιβιάδον τὸν ἔχετον
γνώμην ἐκάπερος; ή πόλις γὰρ δυστοκεῖ.

ΕΤΡ. μισῶ πολίτην, ζῆστις ὡφελεῖν πάτραν
βραδὺς φανεῖται, μεγάλα δὲ βλάπτειν ταχύς.

Surely such passages as these prove that in the war-question he agreed with Aristophanes. Both lived in the troublous times of the Peloponnesian war, and both were alike interested in its speedy termination. It was the demagogue, the ambitious

¹ V. 748.

² V. 949.

³ Troad. 400.

⁴ Ran. 1422.

aspirant to office, the man of lost credit and broken fortunes, who wished for its continuance,—

δ μὲν ὅπως στρατηλατῆ,
δ δ' ἡσ οὐβοίζη δύναμιν εἰς χεῖρας λαβάνη,
ἄλλος δὲ κέρδους οὖνεκ', οὐκ ἀποσκοπῶν
τὸ πλῆθος, εἴ τι βλάπτεται πάσχον τάδε⁵.

As the favourite of Socrates, Alcibiades may have been noticed by the poet; and it is said by Plutarch that he wrote an ode to celebrate a victory gained by him at Olympia. But there is not a shadow of proof that politically Euripides was attached to his principles, the leading feature of which seems to have been conceit and self-aggrandizement. In truth, there is some considerable probability that the very passage last quoted (Suppl. 232—7) was directly aimed at the mischievous ambition of Alcibiades, for this (B.C. 421) was exactly the time when Alcibiades commenced his prominent political career. But further: Cleon was the very life and soul of the war party. Now it was through this man's influence that the friend and preceptor of Euripides, Anaxagoras, was banished from Athens. How then could Euripides have favoured Cleon's views? Or, if he did, why does he so often speak⁶ against the bad influence of demagogues?

But we are also told⁷ that the chorus in Troad. 794,

Μελισσοτρόφου Σαλαμῖνος
ὁ βασιλεὺς Τελαμῶν, κτλ.,

was written to encourage the expedition to Sicily (undertaken the same year in which that play was acted,) “by recalling the

⁵ Suppl. 234.

⁶ E. g. Suppl. 412. Hipp. 486. 989. Bacch. 270. Orest. 772,

δεινὸν οἱ πολλοὶ κακουργοῦντος ὅταν ἔχωσι προστάτας.

Ibid. v. 907,

ὅταν γὰρ ἡδὸς τοῖς λόγοις, φρονῶν κακῶς,
πείθῃ τὸ πλῆθος, τῇ πόλει κακὸν μέγα.

Hec. 254,

ἀχάριστον ὑμῶν σπέρμ', ὃσοι δημηγόρους
ζηλοῦτε τιμᾶς.

Cleon himself seems alluded to in Suppl. 236, 880.

⁷ Theatre of the Greeks, p. 99.]

recollection of the success of a similar expedition, undertaken in the mythical ages.” But, on carefully perusing the ode, we doubt not the reader will come to the conclusion, that such an inference is only the vaguest surmise. However, in that play⁸ there is a clear allusion to Sicily. Is it then of such a disparaging nature as to encourage the Athenians to suppose the island could easily be reduced? It is exactly the reverse. “I hear,” he says, “that the land of Hephaestus opposite to Carthage is celebrated for its prizes of valour.” Truly an original way of inducing his countrymen to invade it.

But there is another passage which seems more strongly than any other to prove that the poet had no share whatever in promoting the expedition against Sicily. The *Helena* was brought out in Ol. xci. 4, or b.c. 413, in the Archonship of Cleocritus⁹. Now in the autumn of the very same year (Thucyd. viii. 1, fin.) the terrible defeat of that expedition occurred. If the *Helena* was acted in the spring of that year, (at the Great Dionysia,) of course the poet could not have written in direct reference to the disaster. But some place the *Helena* as late as b.c. 412¹, in which case he must have shared in the general consternation. Now, if Euripides had really advocated this war, and had not yet heard of its failure, was he likely to write of it in the following strain²?

ἀφρονες, θσοι τὰς ἀρετὰς πολέμῳ
κτᾶσθε δορὸς ἀλκαίνου τε λόγῳ-
-χαις καταπαυθμενοὶ πό-
-θοις θανάτων ἀμαθῶς.
εἰ γὰρ ἄμιλλα κρινεῖ νῦν
αἴματος, οὕποτ’ ἔρις
λειψει κατ’ ἀνθρώπων πόλεις.

If, on the other hand, he had heard of the defeat of his countrymen, such expressions are clearly the sentiments of one who had disliked the affair from the first, not of one who had used every effort to support it.

⁸ V. 220.

⁹ Hermann, Praef. ad Hel. p. viii.

¹ Theatre of the Greeks, p. 139. It was brought out together with the *Andromeda*.

² Hel. 1151.

That he disliked the Spartans, both for their national character and national customs³, is evident; but that does not prove that he wished to prosecute the war against them. At the present day there are many who persuade themselves that they dislike the illustrious French Nation, but who at the same time would be extremely sorry to measure swords with them. The passage in the *Andromache*⁴ is well known,

δ πᾶσιν ἀνθρώποισιν ἔχθιστοι βροτῶν,
Σπάρτης ἔνοικοι, δόλια βουλευτήρια,
ψευδῶν ἄνακτες, μηχανορράφοι κακῶν,
έλικτὰ κοιδὲν ὥγιες, ἀλλὰ πᾶν πέριξ
φρονοῦντες, ἀδίκως ἐντυχεῖτ' ἀν' Ἑλλάδα.

It is probable enough that both in that play and in the *Orestes* the character of Menelaus was depicted in an odious light on purpose to show his feelings against Sparta. The *Heraclidae* and the *Suppliants* were written to remind that ungrateful state of benefits formerly received from Athens, and to blame Argos for joining them in a league against the city of Pallas. But no logical conclusion can be drawn from these facts, that Euripides either secretly or openly advocated the continuance of the war.

There is no doubt that Euripides, in common with most of the Ionic philosophers, of whom his master Anaxagoras was one, despised in his heart the popular religion. The tendency of all philosophy is to make men think for themselves, and to break through and boldly cast aside the fetters of traditional belief, as soon as the reason refuses to be enchain'd by external authority. Euripides indeed did more than this; he did not delight, as some do, merely in boasting of his own superior wisdom and more enlightened views, but he anxiously wished to elevate his hearers above the low standard of the popular theology. He made use indeed of that theology, and to a considerable extent, but only as a conventional formula, a *πρόσχημα τῆς τραγῳδίας*, and in compliance with the established laws and customs which regulated the scenic exhibitions. On this matter Schlegel⁵ is undoubtedly right, though he expresses himself, as usual, in

³ *Androm.* 597.

⁴ V. 445.

⁵ *Theatre of the Greeks*, p. 227.

the language of prejudice. “ We may distinguish in him,” he says, “ a twofold personage : the *poet*, whose works were dedicated to a religious solemnity, who stood under the patronage of religion, and therefore was bound in his turn to honour it ; and the would-be-philosopher *sophist*, who studied to overlay those fabulous marvels of religion from which he derived the subjects of his plays, with his own sceptical and liberalizing opinions.”—“ He could not,” says K. O. Müller⁶, “ bring his philosophical convictions with regard to the nature of God and his relation to mankind, into harmony with the contents of the old legends, nor could he pass over in silence their incongruities. Hence it is that he is driven to the strange necessity of carrying on a sort of polemical discussion with the very materials and subjects of which he had to treat.” Well, let us grant all this, and more. Euripides may in his heart have had a profound contempt for the popular religion. Still, it is preposterous to convert this into an accusation against him. It would be more fair to say, that he must have been a very great man indeed to have seen so much more of truth than other great men of his age. Of the soothsayers in particular Euripides often speaks with surprising boldness and severity ; whereas Sophocles invariably treats their predictions with respect, and even with awe. But Euripides regards them as powerless to declare the inscrutable ways of Providence, and says it is silly (*εὐηθες*) to suppose birds can benefit men⁷, and that no man ever grew rich through their predictions, while he continued in idleness. He defines the *μάντις* to be one

ὅς δὲ λίγ' ἀληθῆ, πολλὰ δὲ ψευδῆ λέγει
τυχῶν⁸,

and tells men that they should pray to the gods and leave the art of divination alone.

τοὺς ὑπὲρ κάρα
φοιτῶντας δρυῖς πόλλα ἔγω χαίρειν λέγω⁹.

⁶ Literature of Ancient Greece, p. 358.

⁷ Hel. 747. Electr. 400, *βροτῶν* δὲ *μαντικὴν* *χαίρειν* ἐῶ.

⁸ Iph. A. 957.

⁹ Hippol. 1058.

He affirms that it is a science of mere guess-work, and therefore only empiricism at best.

γνώμη δὲ ἀριστη μάντις οὐ τε εὐθουλία¹.

μάντις δὲ ἀριστος δοτις εἰκάζει καλῶς².

He treats the vulgar notions about Zeus, Apollo, and the rest, with contempt, almost with ridicule. He wonders that men can put their trust in beings to whom every crime is attributed by the very mythology whereby their existence is declared. So bold and even obtrusive is his scepticism, that it seems as if he wished to add all the weight of his influence on the side of his master Anaxagoras,—a great man, and for his age a great natural philosopher, the friend of Pericles and the founder of a new school of natural religion,—who had been fined and banished from Athens for his free-thinking, it is said³ through the influence of Cleon. It is remarkable that neither Aeschylus nor Sophocles supply a single hint of their distrust in the Homeric gods. Probably they dared not, perhaps they did not wish, or did not think it expedient to do so. But even in the time of Sophocles and Euripides the old polytheism was well-nigh worn threadbare⁴. The court of Areopagus no longer took cognizance of every trifling offence against religion, and the public mind, trained by the Sophists, was ready to embrace more reasonable views on the nature of the Supreme Being. Diagoras of Melos had paved the broad road of unbelief, and many Athenians had already trod thereon⁵. Socrates himself, with that consummate wisdom which he always shows in his disquisitions, did not openly assail the popular belief in the gods. That he was nevertheless condemned on the charge of teaching new doctrines, is not of itself any proof that the Athenians in general were sincerely attached to the old. The most immoral

¹ Hel. 757.

² Frag. 944.

³ Laertius, Vit. Anaxag. ii. 14. Plut. Vit. Peric. c. 32.

⁴ Aristophanes makes Strepsiades say (*Clouds*, v. 821) that to believe in Zeus is *φρονεῖν ἀρχαικό*. Nor does the evident irony of the expression affect the testimony. Compare Equit. 32.

⁵ In the *Clouds* (v. 830) the sarcastic expression *Σωκράτης δὲ Μήλιος* proves what sort of tendency was attributed to the philosopher's teaching.

and careless are often those who show the greatest zeal in putting down all who differ from them. Aristophanes, of course, classes the poet and the philosopher as fellow infidels, though with singular inconsistency he every where ridicules the gods with a boldness and a flippancy immeasurably worse than their scepticism.

ποίους θεοὺς δὲ μεῖ σύ; πρῶτον γὰρ θεοὶ⁶
ἡμῖν νόμισμ' οὐκ ἔστι,

Socrates is made to say in the *Clouds*⁶; and when Euripides is asked⁷ to offer a preparatory prayer to the gods, he replies, “No thank you.”

ἢτερος γάρ εἰσιν οἵσιν εὐχομαι θεοῖς.
ΔΙ. Ἱδοί τινές σου, κόμμα καὶ νόμον; ΕΤΡ. καὶ μάλα.
ΔΙ. Όθι νῦν προσεύχου τοῖσιν Ἱδιώταις θεοῖς.
ΕΤΡ. Αἴθηρ, ἐμὸν βθύνημα, καὶ γλώττης στρόφιγξ,
καὶ ξύνεσι καὶ μυκτῆρες ὀσφραντήριοι, κτλ.

The same charge is brought against the poet in the *Thesmophoriazusae*⁸,

νῦν δ' οὖτος ἐν ταῖσιν τραγῳδίαις ποιῶν
τὸν ἄνδρας ἀναπέπεικεν οὐκ εἶναι θεούς.

Euripides however was certainly no atheist. He believed in the Providence, the Justice, the Omnipotence, the absolute Will of a Supreme Being. He was a Pantheist, perhaps, so far as the two principles can be reconciled; but, though he had attained to no very decided or settled convictions upon a subject on which he every where shows that he thought deeply, he was no scoffer at religion in the abstract, as Aristophanes was. His object seems to have been to lead men to a higher and sublimer contemplation and worship of the one great Mind, or Being, or Intelligence, who is the author and creator of all existing things. He finely describes him⁹ as

τὸν πάνθ' ὁρῶντα καῦτὸν οὐχ δράμενον,

⁶ V. 247. *Ibid.* v. 1241, where the disciple of Socrates says,

θαιμασίως ἥσθην θεοῖς,
καὶ Ζεὺς γέλοιος ὀμνύμενος τοῖς εἰδόσιν.

⁷ Ran. 885.

⁸ V. 450.

⁹ Frag. 960.

and as one not to be inclosed within temples built by mortal hands¹,

*ποῖος δὲ ἀν οἶκος τεκτόνων πλασθεὶς ὑπὸ²
δέμας τὸ θεῖον περιβάλλοι τοίχων πτυχαῖς;*

or as the Great Unknown³,

*Ζεὺς, ὅστις δὲ Ζεὺς, οὐ γὰρ οἰδα πλὴν λόγῳ
κλήνων.*

In common with most unbelievers, and indeed, with many believers, he found a difficulty⁴ in the worldly success of the bad, and the misfortunes of the good.

*οἱ μὲν γὰρ εὖ πράσσοντι, τοῖς δὲ συμφοραὶ⁵
σκληραὶ πάρεισιν εὐσεβοῦσιν εἰς θεούς.*

But he seems to have acquiesced in the notion that these were but the caprices of Fortune, which

τὸν μὲν καθεῖλεν ὑψοθεν, τὸν δὲ ἥρ' ἄνω.

Elsewhere⁶ he doubts whether it is Zeus or Chance that regulates human affairs,

*πολλάκι μοι πραπίδων διῆλθε φροντὶς,
εἴτε τύχα τις εἴτε δαίμων τὰ βρότεια κραίνει.*

In the *Hecuba*⁷ his conclusion is

τύχην ἀπαντα τὰν βροτοῖς ἐπισκοπεῖν.

And again⁸

*ὦ μεταβαλοῦσα μυρίους ἥδη βροτῶν
καὶ δυστυχῆσαι καῦθις αὖ πρᾶξαι καλῶς
Τύχη.*

In other passages⁹ it is Fate or Necessity that exercises supreme power over all human affairs.

*λόγος γάρ ἔστιν οὐκ ἔμδις, σοφῶν δὲ ἔπος,
δεινῆς ἀνάγκης οὐδὲν ἴσχύει πλέον.*

We repeat, Euripides was no atheist at heart. He was simply

¹ Frag. 968.

² Frag. 483. Compare Herc. F. 1263. Troad. 885. Hel. 1137. Aesch. Agam. 155.

³ Hippol. 1104. Frag. 677.

⁴ Frag. 1013.

⁵ V. 491.

⁶ Ion 1512.

⁷ Hel. 513. Alc. 965. Heracl. 615.

too wise and too intellectual to put any faith in those fables⁸ which he considered it degrading to man's nature to accept. He was a Sophist, and so far a sceptic, that he did not feel bound to follow any other guide than his reason. He took delight in showing what a miserable set of deities men had formed for themselves out of their own imagination. They had invested them not only with a human form, but with human attributes, weaknesses, and caprices. He knew that the gods *ought* to be superior to such infirmitiess, and to set an example of virtue.

ἀλλ', ἐπεὶ κρατεῖς, ἀρετὰς διώκε,

Ion finely says of Apollo⁹. The *Bacchae* is an instance of a play which, although rationalistic in its tendency, is yet curiously interspersed with passages in praise of the old traditional belief. The moral indeed of this play, like that of the *Hippolytus*, is so far from being atheistic, that the point of both is to show the dreadful punishments which overtake those who refuse to acknowledge certain prescribed forms of worship. In the same way the *Alcestis* illustrates the temporal rewards which attend upon piety to the gods. He must therefore have had some feeling for religion, even in the debased and unspiritual form in which he found it. Doubtless there are some passages in his writings which at first sight appear to deny the very existence of a God. Thus he says¹,

δ γὰρ θεός πως, εἰ θεόν σφε χρὴ καλεῖν,
κάμνει ξυνὸν τὰ πολλὰ τοῦς αὐτοῖς ἀεί.

And in his *Bellerophontes*²,

φησίν τις εἶναι δῆτ' ἐν οὐρανῷ θεούς;
οὐκ εἰστιν, οὐκ εἴστι· εἴ τις ἀνθρώπων λέγει,
μὴ τῷ παλαιῷ μωρὸς ὃν χρήσθω λόγῳ.

In the *Troades*³ he asserts that the gods are *κακοὶ ξύμμαχοι* to a person in trouble, though nevertheless it has a specious appearance, *ἔχει τι σχῆμα*, to invoke them in prayer. But he

⁸ μύθοις ἄλλως φερόμεσθα Hippol. 198.

¹ Frag. 898.

² Frag. 293.

⁹ V. 440.

³ V. 469.

does not mean that there is no such a Being as God ; only that the old-fashioned accounts, ὁ παλαιὸς λόγος, i. e. the Homeric and Hesiodic polytheism, are absurd and incredible. On this subject there is an interesting passage in the *Mad Hercules*⁴,

ἔγώ δὲ τὸν θεὸν οὔτε λέκτρον ἢ μῆνα θέμιστον
στέργειν νομίζω, δεσμά τ' ἐξάπτειν χεροῖν
οὐτ' ἡξίωσα πάποτα οὔτε πείσομαι,
οὐδὲ ἄλλον ἄλλου δεσπότην πεφυκέναι.
δεῖται γὰρ δὲ θεός, εἴπερ ἔστι ὄντως θεός,
οὐδενός ἀσιδῶν οἴδε δύστηνοι λόγοι.

The *immorality* attributed to Beings professedly divine evidently shocked him. “If,” he writes⁵, “Apollo and Poseidon and Zeus were to pay the penalties of their illicit loves to man, they would exhaust their own temples of the treasures they contain.” Even their accumulated wealth would be insufficient to atone for accumulated wickedness. Such allusions are numerous, and it would be easy to multiply examples⁶. But on the other hand there are passages of a somewhat different tendency⁷,

ἔγώ μὲν, εὖτ' ἵν τὸν κακὸν δρᾶ βροτῶν
πίπτοντας, εἴναν φῆμι δαιμόνων γένος.

And again⁸,

δρᾶθ', ὅσοι δοκεῖτε οὐκ (ἰ. μηδ') εἶναι θεοί.
ἔστιν γὰρ, ἔστιν.

In the *Bacchae*⁹,

πόρσω γὰρ ὅμως
αἰθέρα ναίοντες δρῶσιν τὰ βροτῶν Οὐρανίδαι.

In one of the lost plays¹,

ἔστι, κεὶ τις ἐγγελᾷ λόγῳ,
Ζεὺς καὶ θεοὶ βρότεια λεύσσοντες πάθη.

The partiality of Euripides for the philosophy of Anaxagoras is shown not only in his bold views about the gods, but in his occasional allusions to astronomy², to the mutual relations of

⁴ V. 1341.

⁵ Ion 444.

⁶ See, for instance, Herc. F. 344—7. *Ib.* 1316. Iph. T. 380—91.

⁷ Frag. 575.

⁸ Frag. 825.

⁹ V. 391.

¹ Frag. 959.

² E. g. Rhes. 530. Ion 1150. 1516. Alcest. 963. Iph. Aul. 6. Frag. 969 &c.

earth and air, the δίνη or ῥύμβος of the clouds (ridiculed by Aristophanes³), and the majesty (*σεμνότης*) of that bright etherial fluid (*αιθήρ*) which he regarded as the source of life and spirit and generally of all animated creation. Thus he is made to say in the *Thesmophoriazusae*⁴,

αἰθῆρ γὰρ ὅτε τὰ πρῶτα διεχωρίζετο,
καὶ ζῷ’ ἐν αὐτῷ ξυνετέκνου κυροῦμενα, κτλ.

In the *Melanippe*⁵,

οὐρανός τε γαῖά τ’ ἦν μορφὴ μία·
ἐπεὶ δ’ ἔχωρίσθησαν ἀλλήλων δίχα,
τίκτουσι πάντα κάνεδωκαν εἰς φάσος
δένδρη, πετεινὰ, θῆρας, οὓς θ’ ἀλμη τρέφει,
γένος τε θυητῶν.

In the *Danae*⁶,

οὗτος (sc. αἰθῆρ)
θάλλειν τε καὶ μῆ, ζῆν τε καὶ φθίνειν ποιεῖ.

Again⁷,

Γαῖα μεγίστη καὶ Διὸς αἰθῆρ,
δὲ μὲν ἀνθρώπων καὶ θεῶν γενέτωρ, κτλ.

And in another unnamed play⁸,

ὅδ’ αἰθῆρ ἐνδιδοὺς θυητοῖς πνοᾶς.

That the soul was an emanation from Ether, and returned to it on the dissolution of the body, is taught in the following⁹ verses:—

ἔδσατ’ ἡδη γῇ καλυφθῆναι νεκρούς·
θθεν δ’ ἔκαστον εἰς τὸ σῶμα ἀφίκετο,
ἔνταῦθ’ ἀπῆλθε, πνεῦμα μὲν πρὸς αἰθέρα,
τὸ σῶμα δ’ εἰς γῆν.

³ Nub. 380,

δέ δ’ ἀναγκάξων ἐστὶ τίς αὐτὰς, οὐχ δὲ Ζεὺς, οἵστε φέρεσθαι;
ΣΩ. οὐκιστ’, ἀλλ’ αἰθέριος Δίνος.

This is an instance where Euripidean doctrines are attributed in that play to Socrates, who was himself no astronomer.

⁴ V. 14.

⁵ Frag. 487.

⁶ Frag. 329.

⁷ Frag. 833. Those who regard this doctrine of the creative power of Ether as a vain conceit should consider what it involves. Space is now believed to be filled by an electric emanation, or at least pervaded by electro-magnetic currents; and all organic life is connected closely with the same influences. See Humboldt's *Cosmos*, Vol. iii. p. 34 seqq., and the notes. Still, philosophy alone will never solve the mystery of Creation.

⁸ Frag. 963.

⁹ Suppl. 531.

Equally interesting is the passage in the *Helena*¹,

δ νοῦς
τῶν κατθανόντων ζῆ μὲν οὖν, γνώμην δ' ἔχει
ἀθάνατον, εἰς ἀθάνατον αἰθέρ' ἐμπεσάν.

When in the *Alcestis* he says²,

Ἄλιε καὶ φάσι ἄμερας
οὐράνια τε δῖναι νεφέλας δρομαίου,

and in the *Peirithous*³,

οἳ τὸν αὐτοφυῆ, τὸν ἐν αἰθερίῳ
ρύμβῳ πάντων φύσιν ἐμπλέξανθ', κτλ.,

he clearly alludes to the theory of the *δῖνος*, which is, in fact, the rotation of the earth balanced in air.

Δ γῆς ὅχημα κἀπι γῆς ἔχων ἔδραν,
ὅστις ποτ' εἰ σὺ, δυντόπαστος εἰδέναι,
Ζεὺς, εἴτ' ἀνάγκη φύσεος, εἴτε νοῦς βροτῶν⁴.

This doctrine of *Noûs* or *spirit* being the principle which imparted order and arrangement and regular motion to inert matter, was derived from Anaxagoras⁵. Elsewhere he takes up the pantheistic notion that the Ether is identical with Zeus⁶;

ὄρφας τὸν νύφον τόνδ' ἄπειρον αἰθέρα,
καὶ γῆν πέριξ ἔχονθ' ὑγραῖς ἐν ἀγκάλαις,
τοῦτον νομίζει Ζῆνα, τόνδ' ἡγοῦ θεύν.

And again⁷,

ἄλλος αἰθήρ ἔτικτέ σ', ω κόρα,
δε Ζεὺς, δε ἀνθρώποισιν ἀνομάζετο.

But in this Aeschylus had preceded him⁸,

Ζεύς ἐστιν αἰθήρ, Ζεύς δὲ γῆ, Ζεύς δ' οὐρανός,
Ζεύς τοι τὰ πάντα χάτι τῶνδ' ὑπέρτερον.

In another place⁹ the Ether is called the abode of Zeus,

ὕμνυμι δ' ἵρδν αἰθέρ', οὔκησιν Διὸς,

¹ V. 1014. Strange that Dindorf should call these characteristic lines “versus non Euripidei,” and inclose them within brackets as spurious.

² V. 243. Cf. Phoen. 163.

³ Frag. 593.

⁴ Troad. 884.

⁵ “Primus omnium rerum descriptionem et modum Mentis Infinitae vi ac ratione designari et confici voluit.” Cic. de Div. lib. 1. Laert. ii. 6.

⁶ Frag. 836.

⁷ Frag. 1047.

⁸ Frag. 379, ed. Herm.

⁹ Frag. Melanipp. 491.

a fine expression, unjustly ridiculed by Aristophanes¹,

αἰθέρα Διὸς δωμάτιον ἢ χρόνου πόδα.

This fondness for the study of physics is probably the key to that rather obscure joke in the *Acharnians*²,

*αὐτὸς δὲ ἔνδον ἀναβάδην ποιεῖ
τραγῳδίαν.*

In the *Orestes* there seems an allusion to the Anaxagorean doctrine that the sun was a *μύδρος* or incandescent mass³,

*μόλοιμι τὰν οὐρανοῦ
μέσον χθονίς τε τεταμέναν
αιωνήμασι πέραν
ἀλύσεσι χρυσέαισι φερομέναν
δίναισιν βῶλον ἐξ Ὀλύμπου.*

But we must regard rather as a chance expression⁴ than a physical doctrine the term *luminous envelope*, *φαενὴ ἡλίου περιπτυχὴ*, which so curiously coincides with the views of modern astronomers, that the sun is a dense nucleus surrounded by a vast ocean of intense electric light.

Either from Anaxagoras or from his other masters, Prodicus and Protagoras, Euripides derived such a passion for *σοφία*, that his use of the word *σοφὸς* is almost wearisome. He applies it indiscriminately to such worldly wisdom as lies in cunning and craft, as well as to the true wisdom of virtue and philosophy⁵. Not only his slaves, his heralds, and his messengers, but his kings and his heroes philosophise⁶. The son will read a lecture to a father⁷, a king to a suppliant⁸, a captive handmaid to her royal mistress⁹. He is extremely fond of sententious saws, with which he intersperses his speeches regardless

¹ Ran. 100.

² V. 400. It was for the same purpose that Socrates appeared in his aerial crib (*κρεμάσσω*), Nub. 218, 225.

³ V. 982.

⁴ Ion 1516.

⁵ Schol. on Med. 665, *εὐεπίφορός ἐστιν ὁ Εὐριπίδης εἰς τὸ λέγειν σοφὸς καὶ σοφὴν πρὸς μηδὲν χρήσιμον παραλαμβάνων τὸ ὄνομα.*

⁶ Schol. on Hippol. 948, *τοιοῦτός ἐστιν (Εὐριπίδης), ἀελ τὰ ἡρωϊκὰ πρόσωπα εἰσάγων φιλοσοφοῦντα.*

⁷ Hippolytus to Theseus, Hipp. 983 seqq.

⁸ Theseus to Adrastus, Suppl. 195.

⁹ Androm. 183.

of time and place. From the Sophists too he derived a fondness for the art of persuasion or eloquence¹, and also for argumentation, altercation, and quibbling², both in his dialogues and in his longer speeches, in many of which the accusation and the defence are conducted with all the formality and precision of the pleaders in the law-courts³. In some measure perhaps this was adopted in compliance with that love of the Athenians for litigation which is satirized in the “Wasps” of Aristophanes. Too frequently, it must be confessed, he sacrifices tragic propriety to rhetorical displays (*ἐπιδείξεις*). The popularity which the science of dialectics was then beginning to enjoy at Athens, probably accounts for the paradoxes and equivocations⁴ in which he seems to delight. If, as there is some reason to believe, Euripides is meant to be ridiculed not less than Socrates in the “Clouds,” we have amusing specimens of this hair-splitting in the lecture on genders of nouns⁵, &c. It is to such passages⁶ as

καὶ ζῶσαν εἰπεῖν καὶ θανοῦσαν ἔστι σοι,

and

ἔστιν τε κούκ ρέτ' ἔστιν, ἀλγύνει δέ με,

or that in the *Bacchae*⁷,

τὸν σοφὸν οὐ σοφία,

or the *Hippolytus*⁸,

ἔσωφρόνησεν οὐκ ἔχουσα σωφρονεῖν,

*Phoenissae*⁹,

μῆτερ, φρονῶν εὖ κού φρονῶν ἀφικόμην,

¹ Hec. 816, where he speaks of it as an art to be learnt for pay, in allusion to the expensive instructions of Prodicus.

² δημάτια δικαιικὰ Ar. Pac. 534.

³ Examples; Polymestor and Hecuba, Hec. 1132. Tyndareus and Orestes, Orest. 491. Peleus and Menelaus, Androm. 590. Helena and Hecuba, Tro. 914. Eteocles and Polynices, Phoen. 469 seqq.

⁴ ἄντιλογίαι, λυγίσμα, στροφαί, Ran. 775.

⁵ Nub. 660 seqq. This is the point of the quibble raised by Euripides against ήκω and κατέρχομαι, κλίνει and ἀκοῦσαι, Ran. 1154.

⁶ Alcest. 142, 531.

⁷ V. 393.

⁸ 1034.

⁹ V. 357.

*Helenæ*¹,

τεθνᾶσι κοὺ τεθνᾶσι· δύο δ' ἔστον λόγω,

or the well-known lines²,

τίς οἰδεν, εὶ τὸ ζῆν μέν ἔστι κατθανεῖν,
τὸ κατθανεῖν δὲ ζῆν κάτω νομίζεται,

which he again³ expressed in nearly the same words,

τίς δ' οἶδεν, εὶ ζῆν τοῦθ' ὁ κέκληται θανεῖν,
τὸ ζῆν δὲ θυήσκειν ἔστι,

—it is to this last sentiment more particularly (in itself a remarkable one) that Aristophanes alludes⁴,

οὐ προαγωγὸς κατέδειξ οὗτος,
καὶ φασκούσσας οὐ ζῆν τὸ ζῆν, κτλ.,

and again,

τίς οἶδεν εὶ τὸ ζῆν μέν ἔστι κατθανεῖν,
τὸ πνεῖν δὲ δειπνεῖν, τὸ δὲ καθεύδειν κώδιον;

Doubtless also in the *Acharnians*⁵,

οὐκ ἔνδον, ἔνδον ἔστιν, εὶ γνῶμην ἔχεις,

and in the reply of Euripides in the *Frogs*⁶,

ὅταν τὰ νῦν ἄπιστα πίστ' ἡγώμεθα,
τὰ δ' ὕπτα πίστ' ἄπιστα.

To all which must be added, an affectation of etymologies, which amount to little more than mere puns on names, as *Δόλων* from δόλος (Rhes. 158), *Ἀτρεὺς* from ἀτρεστος (Iph. A. 321), *Πενθεὺς* from πένθος (Bacch. 367), *Ἀφροδίτη* from ἀφροσύνη (Tro. 989), *Ἐλένη* from ἐλεῖν (Tro. 891), *Ἰων* from ἴεναι (Ion 661, 802, &c.), *Καπανεὺς* from καπνὸς (Suppl. 496), *Ζῆθος* from ζητεῖν (Frag. 179), *Ἀμφίων* from ἀμφιέναι (Frag. 180), *Δανάη* from δηναῖς (Frag. 317, v. 20), *Βοιωτὸς* from βοῦς (Frag. 485), *Μελέαγρος* from μελέα ἄγρα (Frag. 525).

In these points (which, after all, are but trifling peculiarities of style, though absurdly magnified by Aristophanes into glaring improprieties,) Euripides was perhaps inclined to

¹ V. 138.

² Frag. 634.

³ Frag. 821.

⁴ Ran. 1079 and 1477. This seems to have been borrowed from Heraclitus. See Müller's Hist. of Greek Literature, p. 245.

⁵ V. 396.

⁶ V. 1443.

pedantry. His strength as a poet lies in his power of depicting human passions, especially in their evil consequences. He knew human nature well, and he knew also how to describe and pourtray its most secret impulses and its most stormy emotions. Does he touch on the subject of Love, or married life, or the loss of children dearer than life, the lot of the slave, the captive, and the orphan, the unhappiness of violated marriage vows? On all these tender topics he carries the whole soul of the reader along with him. “In all his pieces there is the sweet human voice, the fluttering human heart⁷. ” In this respect he surpassed both Aeschylus and Sophocles, that he was pre-eminently a poet of the feelings. It is probable that we, with our somewhat cold and practical habit of mind, do not enter so deeply into merely narrated, still less into merely imaginary, woes. We are not much impressed by the description of grief, unless the circumstances are very romantic, or the expectation is very highly excited. The Athenians were certainly in this respect much more susceptible; and it is well to bear this in mind in our study of the ancient tragedies. Where Aeschylus tried to scare, to strike, to impress the imagination, Euripides strove to melt, to humanize, to enlist the affections. He was, like his master Anaxagoras, by nature of a melancholy temperament. Sentimental, tender, and full of sympathy for woe, he loved to contemplate rather the dark than the bright side of human existence. As our poet Moore said,

“Go, let me weep! There’s bliss in tears,”

so Euripides proves his softness of heart by the very constant use of the words δάκρυ, οἰκτος, πένθος, &c., and by such lines as these⁸,

ἀλλ’ ἔστι γὰρ δὴ κὰν κακοῖσιν ἡδονὴ⁷
θυητοῖς δόνυμοι δακρύων τ’ ἐπιρροαί.
ἀλγηδόνας δὲ ταῦτα κονφίζει φρενῶν,
καὶ καρδίας ἔλυσε τοὺς ἄγαν πόνους.

⁷ Digby.

⁸ Frag. 578. In reference to this temper of the poet four verses have been interpolated in v. 180 of the Supplices.

And in the *Hercules*⁹,

*πῶς ἂν ὡς ξουθόπτερος
μέλισσα συνενέγκαιμ' ἀν ἐκ πάντων γόνους,
εἰς ἦν δ' ἐκεγκοῦσ' ἀθρόον ἀποδοίην δάκρυ.*

He is seldom joyous, often somewhat morose and almost misanthropic in his reflections. He wished to show especially how much of evil and suffering arises from the indulgence of inordinate passions; from anger and avarice, from ill-assorted marriages, from vain-glory and ambition. He is perpetually reminding us that no one can calculate on happiness for a single day, and that we can judge of no man's earthly lot till we have seen the end of his career¹. He thinks it better to be always in poverty and obscurity than to fall from prosperity². But best of all for a man it would be, never to have been born³:

*ἔγὼ τὸ μὲν δὴ πανταχοῦ θρυλούμενον
κράτιστον εἴναι φημι, μὴ φῦναι βροτῷ.*

And in the same spirit he tells us we should mourn at a birth and rejoice at a funeral⁴;

*ἔχρην γὰρ ἡμᾶς στύλλογον ποιουμένους
τὸν φύντα θρηνεῖν, εἰς δοῦ ἔρχεται κακά.
τὸν δ' αὐθανόντα καὶ πόνων πεπαυμένον
χαίροντας εὐφημοῦντας ἐκπέμπειν δόμων.*

He thinks there is so little to be attached to in life, that men only cling to it from an indefinite dread of the something after death, which is not revealed to them;—

*τοῦ θανεῖν ἀπειρά
πᾶς τις φοβεῖται φῶς λιπεῖν τοῦ δὲ ήλιον⁵.*

Two faults may perhaps fairly be attributed to Euripides; he is sometimes feeble, i. e. he is very unequal, at one time powerfully moving, at another somewhat trivial and common-place;

⁹ V. 487.

¹ Frag. 972. Troad. 509. Androm. 100. Heracl. 865.

² Troad. 634. Herc. F. 1291—3. Frag. Belleroph. 285, v. 15.

³ Frag. 285. ⁴ Frag. Cresphont. 454. Cf. Herod. v. 4.

⁵ Frag. 808, to be compared with Hippol. 194. He had only a vague notion of rewards and punishments hereafter: see Alcest. 745. Helen. 1013. The former doctrine was perhaps first taught by Pindar, Ol. ii. 105.

and he is so fond of exciting sympathy that it is sometimes misplaced ; as when Hecuba complains⁶ of mere personal discomforts,

*οὔμοι κεφαλῆς, οὔμοι κροτάφων
πλευρᾶν θ', κτλ.,*

or when dirt⁷ and rags⁸ and walking-sticks⁹ are brought in as the symbols of feebleness and misery. In the drama, the transition from the pathetic to the ludicrous is sudden and rapid. Whether from overstrained effect or from a wish to introduce strong contrasts, it is not very easy to determine ; but there are scenes in some of the extant tragedies which savour of comedy¹. When it is stated, in consequence of this slight tinge of satirical humour, that “ Euripides is a precursor of the New Comedy, towards which he manifestly verges², ” a great deal more is hazarded, as a mere assertion, than is justified by fact. Philemon and Menander, we are told, expressed great admiration for Euripides, but we very much doubt if this is rightly made an argument that they considered his writings as in any especial degree models for comic composition. What they admired, doubtless, was his unquestionable and unrivalled power of depicting human character. Against this trifling circumstance let us set the far weightier one, that Aristotle called him *τραγικώτατος τῶν ποιητῶν*. In fact, the natural bent of our poet’s mind was as alien as possible from the levity of comedy. His gloomy and melancholy temper forms the strongest contrast with the exuberant hilarity and keen love of drollery which we see at least in the old comedy. Even in a pro-satyric drama, the Alcestis, where something of a lighter tone was required, Euripides cannot introduce Hercules singing and bantering the attendant, but he must put into his mouth the gravest philosophical reflections. Where he does show some slight inclination for the ludicrous, is

⁶ Troad. 115.

⁷ Electra 183. 241. 305.

⁸ Troad. 496. *πτωχοποιὸς καὶ ράκιοσυρραπτάδης* Ran. 842. Cf. 1063.

⁹ Hec. 65. Acharn. 448.

¹ See the note on Heracl. 630.

² Schlegel, Fifth Lecture. The chief passages of a somewhat farcical tone are, Alcest. 747. Bacch. 826. Ion 740. Heracl. 726. Hel. 386 to 620, and the latter part of the Orestes. Of course, great allowance is to be made for pro-satyric plays.

in depicting old men either making youthful efforts entirely unsuited to their strength, or in dressing them out in some costume which must of necessity have elicited a smile from the spectators. On the whole, we are inclined to the opinion that this was one of the innovations in the art introduced by Euripides, and expressly intended as a relief or pause to the oppressive gravity of the action.

It may perhaps be fairly also objected, that Euripides shows too much forbearance for the arts of falsehood and deceit, in which some of his characters³ rather discreditably excel. This however was a weak point in the Greek code of morality; and the same must be said of the oft-inculcated doctrine of the absolute duty of revenge and retaliation. Both, in fact, are *natural* impulses.

ἔχθρὸν κακῶς δρᾶν ἀνδρὸς ἡγοῦμαι μέρος,

he said in one of the unnamed plays⁴; and in the *Ion*⁵,

καθαρὸς ἄπας τοι πολεμίους δις ἀν κτάνῃ.

In the *Mad Hercules*⁶,

ἔχει γὰρ ἡδονὰς θυήσκων ὀνὴρ
ἔχθρὸς, τίνων τε τῶν δεδραμένων δίκην.

In the *Hecuba*⁷,

ἔσθλον γὰρ ἀνδρὸς τῇ δίκῃ θ' ὑπηρετεῖν,
καὶ τὸν κακὸν δρᾶν πανταχοῦ κακῶς ἀει.

We have no right to expect that Euripides should have been superior to the men of his age in these respects, nor to blame him because he was not. Socrates indeed taught differently; but men do not easily change the convictions of early education, especially when they suit the genius of a warlike and aggressive people, whose notions of *justice* are confused with those of *revenge*.

It would be unfair also to enumerate among the faults of the poet his rather notorious propensity to misogyny. On this subject it is difficult to write, on the one hand without prejudice,

³ E. g. the nurse and even Phaedra herself in the *Hippolytus*, Agamemnon in the *Hecuba* v. 850 seqq., and in the *Iphigenia at Aulis*, Menoceus in Phoen. 991 &c.

⁴ Frag. 927.

⁵ V. 1334.

⁶ V. 732.

⁷ V. 844.

on the other, with a clear comprehension of the circumstances which seem to have given that peculiar bias to the poet's mind. Whether his dislike of the sex in general resulted from an honest detestation of female profligacy, or was simply the idiosyncrasy of a mind which had been embittered by domestic disappointments, is a question not easily determined; but we think the former had at least as much to do with it as the latter. The ill-feeling towards women is so strongly and so repeatedly manifested, that it seems incorrect to say that "there is no foundation for the charge⁸." It was well known to his contemporaries; for Aristophanes frequently alludes to it, and expressly refers it⁹ to the poet's unfortunate experience of married life;—

& γὰρ ἐς τὰς ἀλλοτρίας ἐποίεις, αὐτὸς τούτοισιν ἐπλήγης.

Not to mention, that the plot of the *Thesmophoriazusae* turns entirely on this point, we find it held up to ridicule in the *Lysistrata*¹,

ταύτας δὲ τὰς Εὐριπίδη θεοῖς τε πᾶσιν ἔχθρας,

and again²,

οὐκ ἔστ' ἀνὴρ Εὐριπίδου σοφώτερος ποιητὴς,
οὐδὲν γὰρ ἀδι θέρμη μὲν ἀναιδές ἔστιν ὡς γυναικες.

It was even admitted by himself, as we may infer from a passage in which he appears to speak in his own person of a charge brought against him³,

μισῶν οὐποτ⁴ ἔμπλησθήσομαι
γυναικας, οὐδὲ εἰ φησὶ τίς μ' ἀελ λέγειν.

Besides the extant tragedies, a dozen passages at least may be quoted from the Fragments, in which he inveighs with considerable bitterness against the sex⁵. He allows indeed, like a wise man, whose anger is tempered by justice, that a wide distinction must be drawn between the good and the bad wife⁶;

⁸ Smith's Classical Dictionary. It is so far true, that the poet did not hate women as women; but he deplored and was indignant at their profligacy.

⁹ Ran. 1048.

¹ V. 283.

² V. 368.

³ Hippol. 665.

⁴ Frag. 33. 110. 273. 308. 417. 430. 463. 467. 492. 507. 807. 880.

⁵ Frag. 652. Compare Frag. 876—8.

ὅστις δὲ πάσας συντιθεὶς ψέγει λόγῳ
γυναικας ἔξης, σκαιός ἐστι κοὐ σοφός,

and that the odium which attaches to the one extends unfairly to the other⁶;—

ἐν ταῖς κακαῖσιν ἀγαθαὶ μεμιγμέναι
μισούμεθα.

That this is his real opinion he proves by the beautiful picture he has drawn of a devoted wife in the character of Alcestis, and of a devoted sister in those of Iphigenia, Electra, and Antigone. Yet many of his disparaging expressions are extremely strong.

Πλὴν τῆς τεκουσῆς θῆλυ πᾶν μισῶ γένος,

he said in the *Melanippe*⁷. And elsewhere⁸,

οὐδὲν οὔτω δεινὸν ὡς γυνὴ κακόν.
οὐδὲν γένοιτο γράμμα τοιοῦτον ἐν γραφῇ,
οὐδὲν λόγος δείξειεν εἰ δέ του θεῶν
τόδι ἐστὶ πλάσμα, δημιουργὸς δὲν κακῶν
μέγιστος θάτω καὶ βροτοῖσι δυσμενής.

Again in the *Hecuba*⁹,

εἴ τις γυναικάς τῶν πρὸν εἴρηκεν κακώς,
ἢ νῦν λέγων τίς ἐστιν, ή μέλλει λέγειν,
ἀπαντά τὰμδ συντεμάν ἐγὼ φράσω·
γένος γὰρ οὐτε πόντος οὔτε γῆ τρέφει
τοιόνδε. ὁ δὲ ξυντυχὸν ἐπίσταται.

What is more, these invectives evidently proceed from the heart, and are not to be regarded as mere rhetorical declamation. Clever women especially he both feared and disliked¹, because of their ability to plot and intrigue. How much of truth and how much of scandal is contained in the joke of Aristophanes about the actor Cephisophon², we cannot certainly affirm; but it is said that Euripides was unhappy with both of his wives, Melito and Choerila. It is natural to suppose, that in proportion to the acuteness of his feelings as a husband and a parent would be the soreness of his domestic wounds. Now no one ever wrote more touchingly on the love of a parent for children;

⁶ Ion 400.

⁷ Frag. 507.

⁸ Frag. 880.

⁹ V. 1178.

¹ Med. 303. Hipp. 640.

² Ran. 944, Κηφισοφῶντα μιγνύς.

on their winning ways, the hold they have on the heart, the greatness of their loss. Thus in the *Danae*³,

τάχ' ὅν πρὸς ἀγκάλαισι καὶ στέρνοις ἐμοῖς
πηδῶν ἀθύροι, καὶ φιλημάτων ὅχλῳ
ψυχὴν ἐμὴν κτήσαιτο,

says the mother about her son Perseus. Few passages excel the following⁴ even in poetical elegance, to say nothing of the sentiment;—

γύναι, φίλον μὲν φέγγος ἡλίου τόδε,
καλὸν δὲ πόντου χεῦμ' ἵδεν εὐήνεμον,
γῆ τ' ἥριον θάλλουσα πλούσιόν θ' ὕδωρ,
πολλῶν τ' ἔπαινον ἐστί μοι λέξαι καλῶν.
ἀλλ' οὐδὲν οὔτω λαμπρὸν οὔτ' ἵδεν καλὸν,
ὡς τοῖς ἄπαισι καὶ πόθῳ δεδημένοις
παίδων νεογνῶν ἐδόμοις ἵδεν φάος.

In the *Andromache*⁵ a parent's love is thus described:—

πᾶσιν ἀνθρώποις ἔρῃ θῆν
ψυχὴ τέκνυ· θόστις δ' αὐτῷ ἄπειρος ὅν ψέγει,
ἡστον μὲν ἀλγεῖ, δυστυχῶν δ' εὐδαιμονεῖ.

How beautiful is the farewell address of Andromache to her infant son Astyanax⁶!

Φ παῖ, δακρύεις; αἰσθάνεις κακῶν σέθεν;
τί μου δέδραξαι χερσὸν κάντεχει πέπλων,
νεοσσὸς ὥσει πτέρυγας εἰσπίτνων ἐμάς;

How touchingly does Iphigenia invoke the aid of her baby brother's imploring look⁷,

ἀδελφὲ, μικρὸς μὲν σύ γ' ἐπίκουρος φίλοις,
ὅμως δὲ συνδάκρυσον· ἵκέτευσον πατρὸς
τὴν σὴν ἀδελφὴν μὴ θανεῖν· αἰσθημά τοι
κὰν νηπίοις γε τῶν κακῶν ἐγγίγνεται.
ἴδον, σιωπῶν λίσσεται σ' ὅδ', ὃ πάτερ.

And how much natural affection is conveyed in the question,

τίς δ' οὐχὶ χαίρει νηπίοις ἀθύρμασιν;⁸

It is a favourite assertion of the poet, that an unmarried life is better than to have the cares and anxieties of bringing up chil-

³ Frag. 325.

⁴ Frag. 327.

⁵ V. 418.

⁶ Tro. 735 seqq.

⁷ Iph. A. 1241.

⁸ Frag. 272.

dren⁹; yet he sometimes suffered his feelings to get the better of his convictions, if such they were, as when he says¹

$\tauὸν ἄπαιδα δ' ἀποστυγῶ$
 $\betaίον, \delta\acute{ο}κεῖ, ψέγω.$

At other times he professes to feel perplexity as to which is the better lot; since men seem discontented without children, while, if they have them, they must endure either the distress of having bad sons, or the anxiety of losing good ones².

Now let us endeavour to view this much-discussed matter of the misogyny in a fair and reasonable light. Let us admit that we do not find in Aristophanes by any means a favourable account of the virtue of Athenian women. If Euripides then was keenly sensible of the profligacy that existed, and had the boldness to raise his voice in loud and frequent protestations against the faithlessness of the sex, was that a fault, or was it rather the part of one who used his best efforts to improve the public morals³? Granted, that this view is opposed to that which we have been taught to entertain; granted, for a moment, that Euripides' plays, his Phaedras and his Stheneboeas, as Aristophanes says⁴, were calculated to inculcate vicious principles; in other words, that he took pleasure in maligning their character; with what grace can such a writer as Aristophanes throw the first stone? But what if Aristophanes himself turns evidence against himself, and admits that the women could no longer act as before in consequence of Euripides' plays⁵? The whole passage here referred to, if the

⁹ See Med. 1090. Alcest. 237, 882, &c.

¹ Ion 488.

² Frag. Oenom. 573. Cf. Frag. incert. 963.

³ Hence the *ἀντρουργὸς*, one of a class whom the poet had just called the sole saviours of the state, votes for not only acquitting but even rewarding Orestes, for slaying a profligate mother, (Orest. 924,) and he adds this verse (930),

καὶ τοῖς γε χρηστοῖς εὖ λέγειν ἐφαίνετο.

⁴ Ran. 1049.

⁵ Thesmoph. 398. On which Barnes remarks (Vit. Eur. fol. iv), "Dum Euripi-dem a mulieribus condemnatum fingit, quod de iis male esset in Tragoediis suis locutus, multo plura istius sexus flagitia in unica illa comoedia profert, quam in omnibus suis Tragoediis Euripides unquam memoraverit; atque ita Euripidem accusando absolvit, mulieres vero laudando excusando maxime denigrat."

irony of it be rightly understood, becomes a curious and important testimony to the good influence which Euripides exerted in reclaiming the Athenian housewives from many of their scandalous practices.

We must not forget, in forming our estimate of Athenian women, that Hesiod, Simonides, Archilochus, and even Sophocles⁶, used language condemnatory of the sex quite as strong and decided as any of the invectives of Euripides. Aristotle too, in his Treatise on Poetry (§ 15), observes, “The manners of a woman or of a slave may be good; though in general *women are, perhaps, rather bad than good.*” There is an extant passage attributed to Susarion, which says,

κακὸν γυναικες ἀλλ' θμως, καὶ δημόται,
οὐκ ἔστιν οἰκίαν οἰκίαν ἔνεν κακοῦ.

It is very difficult to place ourselves in the position of the old poets, because in our times and in our country fashion, and one may hope principle, produces a very different character in the generality of women. We think only of a Euripides un gallantly saying unjust things of those whom we know to be virtuous: but we have not that forced seclusion⁷ of wives and maidens which the Athenians supposed to be the sole safeguard of virtue, nor the habit of treating them, both socially and intellectually, as inferiors, nor are the same motives for deceit and intrigue presented to their minds. Above all, reputation with us is an influence of which there was comparatively little regard in those who scarcely enjoyed any social position.

⁶ Frag. 195,

κάκιον ἄλλ' οὐκ ἔστιν οὐδὲ ἔσται ποτὲ
γυναικές, εἰ τι πῆμα γίγνεται βροτοῖς.

⁷ How greatly this mistaken system of secluding married women promotes immorality, may be judged by a letter of the Lady Mary Wortley Montague, dated from Adrianople, Ap. 1, 1717. (Vol. ii. p. 45, ed. 1771.) In fact, any system which is founded on secrecy and concealment, will of necessity encourage all the arts of deception. There are never wanting agents in carrying out nefarious designs. Hippol. 649,

νῦν δ' αἱ μὲν ἔνδον δρῶσιν αἱ κακὰ κακὰ
βουλεύματ', ἔξω δ' ἐκφέρουσι πρόσπολοι.

Making allowance for the above-mentioned faults (and we need not stay to discuss others which have been frequently objected, as the character of his prologues, the want of pertinency in the choral odes, and the too frequent intervention of deities⁸ at the close of his plays) it seems to us impossible to study this great poet with fairness and apart from preconceived opinions, without the conviction that the beauties of his style and the general soundness of his views amply compensate for, if they do not greatly outweigh, his defects. Different estimates of his real merits will of course be formed, and there are some who have no great taste for his compositions as compared with those of Aeschylus and Sophocles. With such the most ardent admirers of Euripides have no right to quarrel. Let them "agree to differ," and perhaps a more intimate study of the poet will do more than arguments in converting the former to the opinion of the latter. But when we are told⁹, that Euripides was "a bad citizen, an unprincipled man, and also a very second-rate poet," that "his moral character was the worst possible," &c., we are justified in inquiring into these grave allegations, especially as Schlegel also says¹ that "the scope of his works and the impression they produce on the whole, is sometimes very immoral."

In the first place then, many of his sentiments which may be said to wear an equivocal complexion, as the famous one², ή γλώσσ' ὁμόμοχ', ή δὲ φρήν ἀνώμοτος, have been misconstrued as undermining the very foundations of honour and virtue. They are assumed to be general statements, whereas they really have only a special reference to existing circumstances, or are at least susceptible of important modifications. Thus, when he says³,

⁸ "Novem superstitione fabularum Euripidis Deos vel Deas ad solvendum nodum in ultimo actu inducunt. Eae sunt Orestes, Hippolytus, Andromache, Supplices, Iphigenia in Tauris, Bacchae, Helena, Ion, Electra." (Monk on Hippol. 1278.) Another example is the Rhesus. On the above peculiarities of Euripides K. O. Müller writes sensibly (Literature of Ancient Greece, p. 362—5).

⁹ Theatre of the Greeks, p. 99—100.]

¹ Ibid. p. 228.

² Hippol. 612. Ridiculed by Aristoph. Ran. 102. 1471. Thesm. 275.

³ Frag. 863.

οὐκ αἰσχρὸν οὐδὲν τῶν ἀναγκαίων βροτοῖς,
and again⁴,
τι δ' αἰσχρὸν, ην μὴ τοῖσι χρωμένοις δοκῆ;

he merely means that the standard of *τὸ αἰσχρὸν* and *τὸ καλὸν* is often arbitrary, and that the moral sense of man sufficiently discriminates the good from the bad; thereby hinting, that the over-refinements of prudery are not always the truest virtue. To *custom*, in fact, he attributes more weight than to conviction founded on principle; and the remark⁵ is a profound one.

νόμῳ γάρ τοὺς θεοὺς ἡγούμεθα,
καὶ ζῷεν ἄδικα καὶ δίκαιοι ὑρισμένοι.

Again, when he enunciates⁶, as if a general and unconditional truth,

κακῶς ζῆν κρεῖσσον οὐ θαυμέν καλῶς,

we must remember that the words are said by a maiden in the bloom of life, who is deprecating the cruel intent of her father to slay her. She only means, that even a wretched existence under the fair light of heaven is better than no existence at all. Similarly, when we read⁷,

ἔστι με κερδαίνοντα κεκλήσθαι κακὸν,

and find him eulogising wealth in hyperbolical language as better than children, parents, or even virtue itself, it is clear that this is to be taken ironically, as a satire on the worship of wealth, of the danger of which he often strongly speaks. For he truly says⁸, that money is all-in-all, and that without it neither cleverness nor good birth command general respect;—

φιλοῦσι: γάρ τοι τῶν μὲν δλβίων βροτοί⁹
σοφοῖς τίθεσθαι τοὺς λόγους: οὐταν δέ τις
λεπτῶν ἀπ' οἰκων εὖ λέγη πένης ἀνὴρ,
γελᾶν. ἐγὼ δὲ πολλάκις σοφωτέρους
πένητας ἄνδρας εἰσορῶ τῶν πλουσίων.

⁴ Frag. 24. Ridiculed Ran. 1475.

⁵ Hec. 800.

⁶ Iph. Aul. 1252.

⁷ Frag. 283. The same must be said of Frag. Aeol. 20, where *εὐγένεια* is ironically said to consist in *χρήματα*.

⁸ Frag. 319 and 320.

Again,

ἀρ' οἶσθ' ὅθούνεχ' οἱ μὲν εὐγενεῖς βροτῶν
πένητες ὄντες οὐδὲν ἐμφαίνουσ' ἔτι,
οἱ δὲ οὐδὲν ἡσαν πρόσθεν, δλβιοι δὲ νῦν,
δέξαν φέρονται τοῦ νομίσματος χάριν.

Or when he affirms⁹ that a rich man ought to have many wives, it is not to commend polygamy, for he goes on to say, that he then might make a choice by trial of the best woman, and eject the bad. Schlegel talks of “the wild passion of a Medea, the unnatural lust of a Phaedra.” Medea’s “wild passion” is simply the lawful attachment of a wife to a husband, too deep to be surrendered without profound indignation against a perjured bigamist. And it has been shown¹ that Phaedra is by no means an abandoned character. It is surprising that the *Hippolytus*, one of the finest tragedies in existence, should have excited the odium it appears to have done; but still more surprising that Phaedra’s aberrations (*unnatural* they were not) should be taken as a type of the poet’s own moral character! The nurse, it is true, in that play is an unprincipled person enough; but Phaedra rejects with virtuous scorn her advice and proposals, as *αἰσχιστοι λόγοι*². So exalted is the poet’s opinion of real conjugal affection that he will not allow that a woman can really love a second husband³;

ἀπέπτυσ' αὐτὴν, ήτις ἀνδρα τὸν πάρος
καινοῖσι λέκτροις ἀποβαλοῦσ' κλλον φιλεῖ.

We look in vain for any substantial proofs that Euripides was a sensual poet. All that his enemies have conjured up against him are mere shadows. No writer, whose theme is human nature, can avoid occasional allusions to those passions which are the chief incentives to crime and consequent misery. Nor is it any evidence of a sensual mind that he sometimes speaks⁴ of the endearments of married life as a *φίλτρον μέγιστον*. Such allusions (by no means either frequent or indelicately made) are simply necessary to his purpose. In many passages he declares

⁹ Frag. 417.

¹ See the introductory note to the *Hippolytus*.

² V. 499.

³ Troad. 662. Cf. Hel. 1400.

⁴ See Frag. 325. Troad. 660. Hec. 829.

the danger of too strong attachments, and says that the goddess of love is not to be borne (*οὐ φορητὸς*), if she visits us too freely⁵. In fact, it would be easy to show, by a hundred quotations, that he invariably speaks on this subject with remarkable good sense.

εἴη δέ μοι μετρία μὲν
χάρις, πόθοι δ' θσοι,
καὶ μετέχομι τᾶς Ἀφροδί-
τας, πολλὰν δ' ἀποθείμαν⁶.

And why should we expect him to be absolutely silent on such a topic? What modern book treating of casuistry or cases of conscience,—nay, what modern novel, is entirely exempt from the subject of Love? We might probably say with truth, that few of our own English poets are as innocent in this respect as the much-abused Euripides.

The weak attempt of Aristophanes⁷ to bring the charge of an immoral tendency against his plays is hardly worthy of notice.

ἀποκρύπτειν χρὴ τὸ πουνηρὸν τὸν γε ποιητὴν,
καὶ μὴ παράγειν μηδὲ διδάσκειν τοῖς μὲν γὰρ παιδαρίοισιν
ἔστι διδάσκαλος ὅστις φράξει, τοῖς δὲ ποιηταῖς.

As if forsooth the innocent young men of Athens had no opportunities of learning vice but from the stage! And that Aristophanes of all men in the world should say this, is truly monstrous. That Euripides could appreciate purity and innocence in youth is shown not only in his Hippolytus, and in the chaste Parthenopaeus (Suppl. 900), but also by the remarkably beautiful character he has sketched of the boy *Ion*. Consecrated to Apollo, and devoting himself wholly to the service of his altar,—even regarding the menial offices of a door-keeper with a tranquil and pious delight, he speaks of his patron god in language that would not dishonour a better cause. One cannot help feeling, that the poet must have been at heart a good man, who could make a virtuous asceticism appear in so amiable a light.

⁵ Hippol. 443. Cf. Med. 627.

⁶ Iph. Aul. 555.
⁷ Ran. 1053.

Without discussing the gossip of later writers about Euripides, because very little reliance can be placed upon it, we may well be content with the appeal to his extant works, which are sufficiently numerous to show his mind, his principles, and his character. We contend, that a review of these writings is on the whole greatly in his favour. If we have already examined them somewhat at length, it is from an earnest wish to vindicate one of the most delightful of the classic poets from unmerited obloquy.

It yet however remains to be shown, that his precepts of virtue and wisdom are such as no immoral man would be likely to inculcate. To do this fully would be to transcribe a large portion of his plays and of the fragments. A few examples must therefore suffice.

In the first place, he makes virtue the best and most valuable of all possessions ;—

οὐκ ἔστιν ἀρετῆς κτῆμα τιμιώτερον⁸,

and

ἀρετὴ μέγιστου τῶν ἐν ἀνθρώποις καλδεῖ,

he emphatically asserts⁹ ; and his aim was to show, that it consists not in such mere external and accidental circumstances as wealth or birth.

πολλοὶ γὰρ δύντες εὐγενεῖς εἰσὶν κακοί,

he says in the *Electra*¹⁰, as Juvenal also taught *nobilitas sola est atque unica virtus*. Similarly in the *Dictys*¹,

δ μὲν γὰρ ἐστὸλὸς εὐγενῆς ἔμοιγ' ἀνὴρ,
δ δ' οὐ δίκαιος, καὶν ἀμείνονος πατρὸς
Ζηνὸς πεφύκη, δυσγενῆς εἶναι δοκεῖ.

Again²,

σκαιόν τι χρῆμα δ πλοῦτος ἢ τῷ ἀπειρίᾳ.

He thought nothing more intolerable than the self-conceit of stolid ignorance, *ἀμαθία*, and he every where makes a wide distinction between the *σοφοί*, or really educated persons, and

⁸ Frag. incert. 841.

⁹ Frag. 842.

¹⁰ V. 551.

¹ Frag. 341.

² Frag. Alcmen. 100.

those who are puffed up, *δύκονύμενοι*, with a mere *δόξα*, or notion that they are great because they are rich or can point to successful enterprises or illustrious ancestors. Such common-place but inestimable virtues as honour, sobriety, moderation, respect for oaths (*εὐσέβεια*), justice, contempt of riches, mercy (*αιδώς*), fortitude under affliction, humility, equanimity in prosperity and adversity, contentment, duty to parents³, obedience to laws both human and divine,—all these and many more are perpetually inculcated. Are these the doctrines of an immoral man and a bad citizen? It may be replied, that it is very easy to preach virtue without practising it. But why should this be urged against Euripides? Where are the proofs of his insincerity, or where the vicious principles incompatible with the above? How fine is the advice supposed to be addressed by a father to his young son⁴;—“To be gentle, not to fawn upon the rich, not to be neutral where there are opposite views (and consequently, a right and a wrong), not to acquire wealth by injustice, not to squander it when fairly got, to avoid the bad who try to please merely for their own interest; to associate much with the elder, to shun the foward, who only afford a transient and a trivial pleasure by their jokes; not to be enticed into intrigues with women, which may lead to disgrace and suicide; not to aid the cause of the bad in the state, because they are sure to misbehave themselves when they come to power and affluence.” In many places he warns the youth against the allurements of Love, and no where more finely than in the following passage⁵:

καὶ μὲν ἔρως ἔλοι ποτὲ
οὐκ ἐσ τὸ μᾶρον οὐδὲ μὲν εἰς Κύπριν τρέπων,
ἀλλ᾽ ἔστι δή τις ἄλλος ἐν βροτοῖς ἔρως,
ψυχῆς δικαίας σώφρονός τε κάγαθης.

To which there is a parallel in another place⁶,

³ Frag. 108,

*πατρὶ πείθεσθαι χρέων
παιδας, νομίξειν τ' αὐτὸν τοῦτον εἶναι δίκην.*

Compare Frag. 221.

⁴ Frag. Erechth. 372.

⁵ Frag. 338.

⁶ Frag. 550.

*ὅ δ' εἰς τὸ σῶφρον ἐπ' ἀρετὴν τ' ἄγων ἔρως
ζῆλωτὸς ἀνθράποισιν ἐν εἴην ἐγώ.*

He was also anxious to divert them from bad company, which he well knew was truly the source of all evil⁷;

*ὔστις δ' ὅμιλοιν ἥδεται κακοῖς ἀνὴρ,
οὐπώποτ' ἡρώτησα, γιγνώσκων ὅτι
τοιοῦτός ἐστιν οἶσπερ ἥδεται ξυνών.*

On the whole then, so far from assenting to the justice of Schlegel's estimate of our poet's moral character, we are content to sum it up in the following words of Joshua Barnes⁸ :—“Sane id sibi praecipue Euripides in omnibus fabulis proposuisse videatur; ut auditoribus suis quam maxime prodesset, et per jucundas carminum ambages animis eorum Virtutis amorem et hujus Vitae contemptum instillaret; ut omnia denique Pietatis, Constantiae, Prudentiae, et Patientiae praecepta veterum heroum exemplis coherestaret; densisque optimarum sententiarum repetitionibus suis Atheniensibus inculcaret.”

Nor does there appear to be much more of truth in the assertion that Euripides was a bad citizen. Aristophanes indeed has a rather obscure allusion to this charge⁹, where Euripides says, in defence of his custom of introducing low characters into tragedy,

δημοκρατικὸν γάρ αὕτ' ἔδρων,

and Dionysus replies,

*τοῦτο μὲν ἔασον, ὁ τᾶν,
οὐ σοὶ γάρ ἔστι περίπατος κάλλιστα περί γε τούτου.*

Now, if Aristophanes meant, that Euripides was not a friend of the people, but a partizan of the oligarchs, he did him a great injustice. Enough has been said to show that he wisely steered a middle course between the two extremes of absolute government (*τυραννίς*) and the unbridled power of the common people. If the meaning is, that Euripides was not a supporter of the lowest classes against all that was good and wise and great in the state, he certainly was liable to that charge.

⁷ Frag. 803. Cf. Hippol. 997.

⁸ Vit. Eurip. fol. xii.

⁹ Ran. 952.

δῆμῳ δὲ μήτε πᾶν ἀναρτήσῃς κράτος,
μήτ' αὖ κακώσῃς,

was his maxim¹. But Euripides has given abundant proofs of his sound political views. His patriotism was even enthusiastic. How fine is his elaborate eulogy of the Athenian constitution in the *Suppliant Women*; how highly poetical his famous ode in the *Medea*,²

Ἐρεχθεῖδαι τὸ παλαιὸν ὅλῳοι,
καὶ θεῶν παῖδες μακάρων, κτλ.,

where he praises the climate, the wisdom and prosperity of the people, and the sanctity of the unconquered land. How strenuously does he approve that noble energy of character, that fearless spirit of enterprise, which timid people called ἀβουλία, but by which Athens had attained to greatness, while the surrounding states from their excess of caution, εὐλάβεια, were obscure and ignoble³.

οἵ γὰρ πόνοι τίκτουσι τὴν εὐανδρίαν,
ἡ δ' εὐλάβεια σκότον ἔχει καθ' Ἑλλάδα⁴.

When one of his characters⁵ breaks out into this eloquent exclamation,

Ἄ πατρὶς, εἴθε πάντες οἱ ναίονται σε
οὕτω φίλοιεν ὡς ἐγώ,

who can doubt that the poet is speaking in his own person? And he shows himself to be a true patriot by boldly exposing some of the social and political abuses of the day. He condemns the maintenance of asylums⁶, and says the wicked should be dragged to punishment from the very altar without fear of the gods (the θεοὶ ἵκέσιοι). He deprecates suicide, (which it was the fashion to consider as a noble and spirited act,) on the ground that trials and earthly sufferings are no real evil to man⁷. He evinces a great dislike of heralds, as the conceited

¹ Frag. 620.

² V. 324 seqq.

³ Frag. 368.

⁴ Frag. 875. Cf. Suppl. 324,

αἱ δ' ἥσυχοι σκοτεινὰ πράσσονται πόλεις
σκοτεινὰ καὶ βλέποντις εὐλαβούμεναι.

⁵ Frag. 353, v. 53.

⁶ Frag. 871. Heracl. 259, δεῦρ', ὡς χοικε, τοὺς κακοῖσι φευκτέον. Cf. Ion 1315.

⁷ Frag. 895. Compare Orest. 415.

and overbearing ministers of tyrants. It is probable that he regarded their arrogance and self-interest as one of the causes of foolish wars. Everywhere he represents them in an odious light, and especially he ridicules their loquacity and presumption in arguing with their superiors.

ἀεὶ ποτ’ ἐστὶ σπέρμα κηρύκεων λάλον,

he said in one of the lost plays⁸. He satirizes⁹ the foolish propensity to imitate foreign manners and habits ;—

*ὅς ἔν γ' ἐμοὶ κρίνοιτ' ἀν οὐν καλῶς φρονεῖν,
ὅστις πατρόφας γῆς ἀπιμάζων ὅρους
ἀλλην ἐπαινεῖ καὶ τρόποισιν ἥδεται.*

He inculcates obedience to the laws as the great safeguard of a state¹,

*τὸ γάρ τοι συνέχον ἀνθρώπων πόλεις
τοῦτ' ἔσθ', δταν τις τὸν νόμους σώζῃ καλῶς.*

And he thinks it a great abuse that the general should get all the credit of a victory won by the prowess of the common soldier². He exhorts the youth not to spend their time in the frivolities of fine dress, nor even in the training-schools of athletes³, but to apply themselves to the practice of arms. He calls those who care more for their bodies than their minds (*σάρκες αἱ κεναὶ φρενῶν*) mere *ἀγάλματα ἀγορᾶς*, and *κόμη μόνον καὶ σάρκες*⁴.

“ Give me
A spouse not girl-faced but of manly mien;
For while *his* offspring shall make war their stay,
Your comely striplings grace the dance alone,”

says Electra⁵. He does not approve of retiring and indifferent citizens, *ἀπράγμονες, ἡσυχάδοι*, nor of the indolent seclusion of those, on whose best abilities their country has a claim; but neither does he like the meddling interference of strangers and *μέτοικοι*⁶.

⁸ Frag. incert. 1030. Cf. Orest. 895. Heracl. 292. Suppl. 381. Tro. 424.

⁹ Frag. 349. *λακωνομανεῖν* Ar. Av. 1281.

¹ Suppl. 313.

² Androm. 693.

³ Frag. 281.

⁴ Electr. 388. Frag. 875.

⁵ Electr. 948. Compare Frag. 913.

⁶ Suppl. 892. Ion 673. 722. Compare Ar. Lysist. 580.

Lastly, the splendid ῥῆσις quoted by the orator Lycurgus from the *Erechtheus*⁷, is full of the most magnanimous and patriotic sentiments. No bad citizen could have written it.

It is a significant fact, that Socrates, the friend and admirer of Euripides, was equally made the object of scurrilous attack by Aristophanes. Aelian expressly says⁸ that the philosopher used to frequent the theatre when Euripides exhibited, ἔχαιρε γὰρ τῷ ἀνδρὶ, δηλονότι διά τε τὴν σοφίαν αὐτοῦ καὶ τὴν ἐν τοῖς μέτροις ἀρετήν. If then Euripides was an immoral man and a bad citizen, so also was Socrates⁹. We cannot, at this remote period, pretend to divine all the secret influences that produced the results which Greek history records. We know however that Aristophanes was particularly sore about the failure of his first edition of the *Clouds*¹; which he himself regarded as *σοφωτάτην τῶν κωμῳδῶν*. Now, if this failure was in any degree due to the influence of Socrates² and Euripides, and the state party (the middle classes) which they represented, we have a key at once to the bitterness of the satire on Socrates in the second edition, and to the unremitting enmity, shown in nearly all the subsequent comedies, against Euripides. Disliking both even before this, he would lash them with redoubled fury as the authors of his disappointment.

It may perhaps seem strange that Euripides on his part made neither reply nor allusion to his persevering enemy. Possibly we shall be justified in referring the following verses³ to the attack on himself and Socrates;—

ἀνδρῶν δὲ πολλοὶ τοῦ γέλωτος οὖνεκα
ἀσκοῦσι χάριτας κερτόμους· ἔγὼ δέ πως
μισθ γελοίους, οὔτις μὲν ἐπὶ σοφῶν
ἀχάλιων’ ἔχονσι στόματα.

⁷ Frag. 353. It is much too long for insertion here (55 lines).

⁸ Var. Hist. ii. 13.

⁹ Even this has been asserted. See *Theatre of the Greeks*, p. 100], note 3.

¹ Nub. 518 seqq.

² This, (written as a conjecture,) is distinctly asserted in one of the Greek arguments to the *Clouds*, that the friends of Socrates ἐπὶ τοῦ δράματος τούτου μηδὲ νικῆσαι ἐποίησαν τὸν ποιητήν.

³ Frag. Melanipp. 509.

Also those in the *Erechtheus*⁴,

ἀκόλαστα δ' ἥθη, λαμπρὰ συγγελᾶν μόνον,
μίσει· βραχεῖα τέρψις ἡδονῆς κακῆς.

To Aeschylus however, who was in every respect the representative of the opposite school, Euripides has several disparaging references. In the *Phoenissae* and the *Supplices* he pointedly alludes to the *Seren against Thebes*; in several passages of the *Troades* to the *Agamemnon*; and also in the *Electra* to the *ἀναγνώρισις* in the *Choephoroi*. Even in the *Frogs*, it is Euripides and Aeschylus who are pitted against each other, while Sophocles maintains a dignified neutrality. Aeschylus was an ultra-aristocrat, an ultra-polytheist, a man of the old generation, almost an epic poet under the guise of a tragic composer. But Euripides was a free-thinker, an enlightened philosopher, a sympathiser with humanity as a fact, but a despiser of polytheism as an invention.

Of the relative merits of Euripides, considered as a tragic artist, it is very difficult at the present day to form a correct judgment. Circumstances, feelings, principles of morality, are all essentially different now, and yet it is by these alone that we too often test the writings of the ancients. The opinion of the Greeks themselves, which is surely entitled to every respect, was, we think, on the whole, in favour of Euripides. But our modern critics begin by assuming that Aeschylus and Sophocles had attained the height of the art, and then because Euripides differed materially from them in style, and sentiments, and construction of his plots, they conclude that these are so many proofs of the decadence of tragedy under his hands. They freely tell us that Euripides is faulty in this, or that he might have done better in that; but it never occurs to them to think, that Euripides was possibly the best judge of the matter. We cannot tell, as he could, what best suited the taste of his audience; indeed, we are apt altogether to lose sight of this, the first object in a tragic writer's view, *the audience*, and to consider

⁴ Frag. 372. v. 22.

an ancient drama merely as a written work⁵. Euripides *may*, no doubt, have been really wrong in his notions of tragedy; only, against this chance we must weigh the still greater chance, that our modern judgments both of it and of him are in some way mistaken.

But few words remain to be added on the design of the present edition. It is now a general, and we think a wise opinion, that simple explanatory notes,—explanatory, that is, not of the words only, or the syntax, but of the connected sense and drift of entire odes and speeches, and disencumbered, as far as possible, of the wearisome load of various readings⁶,—are the most serviceable to young scholars, as being the readiest aids towards understanding the mind and views of an author. It is often said, that there is no royal road to learning; and this is in a great measure true; but it seems advisable, if classical literature is to keep its place along with the more extended requirements of modern education, to adopt the shortest methods of learning it which are compatible with accuracy. Probably it will not be without a severe struggle with the antagonistic influences of the day, that the pre-eminent claims of the Greek and Latin languages, as the best modes of cultivating at once the taste, the judgment, and the intellect, will be maintained. If the cause prove ultimately successful, it will be by popularizing the study as far as that can safely be effected. And it can only be effected by rendering it more interesting, as well as more practically and generally useful. It will hardly be denied, that the Porsonian school of critics, much and justly as we admire their varied learning and ingenuity, have been the

⁵ It may be worth while to remind the reader, that though the Greek dramas were primarily meant to be *acted*, they were also written and published, even in the life-time of the authors, to be *read*. This is quite clear from Ran. 52, where Dionysus says,

*καὶ δῆτ’ ἐπὶ τῆς νέως ἀναγιγνώσκοντί μοι
τὴν Ἀνδρομέδαν πρὸς ἔμαυτὸν, κτλ.*

⁶ This part especially some may think could altogether be dispensed with in school editions of those authors whose text has now been pretty well settled by successive and careful critical revisions. However in an author like Euripides there is much that has to be said on the history of the text.

means of introducing into our schools a somewhat dull and dry kind of annotation, useless to the mere beginner, often tiresome even to the advanced student, and fitted only for professed critics⁷. But, while the critics are the few, we must remember that ordinary readers are the many. There is a strong tendency, in the reading of Greek more especially, to be so struck with the beauty of the diction and the peculiarities of the construction, that the sense is regarded as almost a secondary matter, and accordingly is very carelessly dealt with. This school of editors despised or disregarded explanation, properly so called. Illustration by a host of parallel passages, from the widest range of classical authors, was their principal object; but this, though useful in its way, is easily carried too far. Others busied themselves with readings, emendations, and trifling matters of orthography; but these too left the author's meaning to be made out as it best might be. It is well known that Porson scarcely condescended to explain a single passage in the whole of his lengthy notes to the four plays. Elmsley does sometimes explain, though he is not particularly trustworthy as an interpreter. His strength lay in *illustration*. While we admire the natural shrewdness, accurate judgment, and great extent of reading which Porson shows, we are impressed with the extraordinary diligence of Elmsley in bringing up a whole

⁷ In many respects it is unfortunate that Porson should have taken for publication the four plays which stand first in the folio edition of Barnes (Camb. 1694), the *Hecuba*, the *Orestes*, the *Phoenissae*, and the *Medea*. From the great repute of his edition, quite unsuited as it is to young students, these plays are more read in the schools than any others, while many of very superior excellence are almost wholly neglected. The *Medea* is one of the earliest, and also one of the most difficult, of the extant plays; while the other three are among the latest, and certainly not the most interesting. Bishop Monk's two plays, (also the next in Barnes' edition, and perhaps rather accidentally taken than selected as better suited for school reading,) the *Alcestis* and the *Hippolytus*, are about the best; his notes however are too much after the Porsonian model to be advantageously placed in the hands of the young. The plays best suited for school reading are perhaps, next after the two last named, the *Bacchae*, the two *Iphigenias*, the *Ion*, and the *Suppliants*. The *Hecuba* and the *Medea*, if suitably edited, need not be excluded from the list; and for the *Medea* Elmsley has done so much that it is at least convenient as a subject for lectures. It is, beyond question, one of the finest of the plays; but then it requires some mind and much study rightly to appreciate it.

array of authorities even on points of almost trifling minuteness. His notes are, in consequence, valuable rather as a répertoire of carefully determined Attic diction than as a commentary on particular Greek plays. He also set a good example in adhering chiefly to the plan of illustrating an author from himself. Excellent and safe as this method is, it is perhaps too unambitious to be generally attractive to editors, whose natural and pardonable desire to display *πολυμαθία* or extensive reading sometimes leads them rather far astray.

But no critic can be compared with Hermann, whether we view him as a successful emendator of the text or as an interpreter of really difficult passages. He has done for Euripides more than all the other editors put together; and though his more recently edited plays sometimes show considerable temerity, his admirable judgment and correct taste are so conspicuous, that his opinions are always deserving of deferential consideration.

Now, as all sublunary things seem to go by the law of cycles, and as many fashions which have been exploded again enjoy their term of popularity, so we shall not be at all surprised if future editors take a lesson from the old Greek Scholiasts⁸,

⁸ As young students sometimes ask *who were the scholiasts*, it may be well to state that they were learned grammarians who wrote comments (*ἐπομήματα*) on the ancient Greek authors, but chiefly the poets. The principal writers of these comments belonged to the school of Alexandria, which seems to have flourished till the destruction of the library A.D. 651, and of which Aristophanes of Byzantium and Aristarchus were the earliest as well as the most celebrated critics (B.C. 260 and 160). There was also a school at Pergamum in Asia Minor, of which Crates of Mallus was the most famous representative, and a third at Byzantium, both later in date and inferior in learning, to which Tzetzes, Eustathius, Stephanus the geographer, and Photius belonged. The existence of vast libraries at Pergamum and Alexandria, containing numbers of the most valuable Greek writings which have since perished, added to the great industry and learning of these grammarians, has rendered their labours of essential service to modern scholars. Many of their commentaries are of the highest value, as those on Pindar, Apollonius Rhodius, Aristophanes, Homer, &c. The scholia to only a few of the plays of Euripides have come down to us. They are of various merit, some being very poor, others, as on the Medea and the Hippolytus, being excellent. Generally, the plays which were most read in the schools are most copiously commented on. The scholia as we now have them are very often compilations from various grammarians. Their comments were frequently borrowed by the lexicographers.

the plan and object of whose comments, if not always the matter, were very judicious. They confined themselves pretty nearly to paraphrasing the meaning, elucidating the mythology, and giving simpler synonyms for the more obscure or uncommon words, i. e. converting the phraseology of poetry into the familiar medium of common prose. In modern notes we not only meet with too much that is wholly useless to young students, who have seldom either the time to verify numerous references or the books necessary for the purpose, but we find many real difficulties passed over without a word of comment. Take an example from Alcest. v. 197,

καὶ κατθανόν τ' ἀν δλετ', ἐκφυγῶν δ' ἔχει
τοσοῦτον ἄλγος οὐ ποτ' οὐ λελήσεται.

These two lines are difficult in more respects than one. On consulting the old Scholiast we find this explanatory note on the first clause;—“If it had happened that he had died, there would have been but one grief, namely his death; but now that he has escaped, his misfortunes are not to be forgotten” (*ἀνεπιληστα*, vulg. *ἀνεπιληπτα*). If now we turn to the edition of Pflugk (1834), what information do we obtain?

“Respondent sibi τε et δέ, ut Suppl. 95. Iph. T. 994. Soph. El. 1087. Herm. Trach. 285. 333. Plat. de Rep. ii. p. 367, C. iii. p. 388, E. vi. p. 495, C. Legg. i. p. 628, A. 641, C. Thucyd. vi. 83. Vide Stallb. ad Plat. Phileb. p. 36. Heind. ad Cratyl. p. 406, C. Engelhardt. ad Lach. p. 18. Cfr. Hartung. de partic. Gr. Vol. i. p. 92 sqq.”

Or again, from Hippol. 747,

σεμνὸν τέρμονα κύρων
οὐρανοῦ, τὸν Ἀτλας ἔχει,

where the Scholiast comments as follows;—

“By the *end of heaven* he means the Ocean, by which the sky seems to human sight to be limited, and to fall down.—*Atlas* some consider to have been a mountain, fabling that it *bears the sky* because it is very high, and the heaven seems to rest on it; whence it is called *Ἄτλας* from *ἄτλωτος*, because its ascent

cannot be made,” &c. Now such a note, if not particularly valuable in itself, implies a clearer perception of the aid which learners require, than the barren list of references supplied in Bp. Monk’s edition :—

“ De articulo praepositivo vice postpositivi adhibito vide quae diximus supra ad v. 527. et vid. infra v. 1274. Atlantis fabulae meminerunt Homerus Odyss. A. 51. Hesiod. Theog. 516. Pindar. Pyth. iv. 515. Aeschyl. Prom. 355. 433. Eurip. Ion. 1. Herc. F. 402. Virgil. Aen. iv. 246. 480. vi. 796. et alii Poetae.”

But it would be invidious as well as needless to pursue the comparison further. All honour is due to those who have gone through the laborious and difficult task of comparing MSS., removed blunders and solecisms, arranged the choral metres, and so acted as pioneers to those who were to come after them, and to whom they bequeathed a comparatively easy task.—The notes to the present edition have been composed with the hope of inducing students to pay not less attention to the mind and feelings than to the language and idioms of their author. To some, without doubt, they will appear fuller in explanation than is at all necessary, and in the same degree perhaps deficient in grammatical illustration and the discussion of critical points. To suit the requirements of all alike is obviously a hopeless attempt. At all events, not a single difficulty has knowingly been passed over without a remark. The remaining two volumes will be published with as little delay as is consistent with care and accuracy. In the next some account of the MSS. of Euripides will be given, illustrated by facsimiles. At present, this subject would lead us far beyond the bounds which it is advisable to observe.

LIFE OF EURIPIDES.

(From a MS. in the Ambrosian Library at Milan; first published by Elmsley in his edition of the *Bacchae*, Oxford, 1821.)

EURIPIDES the poet was the son of Mnesarchus a tradesman and Clito a herb-seller. He was an Athenian (by family)¹, but was born at Salamis, in the Archonship of Callias, in the seventy-fifth Olympiad, when the Greeks fought at sea with the Persians². He practised at first wrestling or pugilism, his father having received an oracle that he was destined to conquer in the public prize-games; and it is said that he was victorious at Athens. However, having subsequently changed his views³, he betook himself to tragedy: and here he introduced several novelties, in natural philosophy, rhetoric, and the development of his plots, as having been a disciple of Anaxagoras, Prodicus, and Protagoras, and a companion of Socrates. It is thought too that Socrates the philosopher (and Mnesilochus⁴) helped him in

¹ “He belonged properly to the deme Phlyae of the Cecropid tribe, but he perhaps had some land in Salamis, and sometimes resided there.” (*Theatre of the Greeks*, p. [92].)

² Ol. 75. I. b.c. 480. (Müller, *Hist. Lit.* p. 358, places it b.c. 482—1.) The name *Euripides* is supposed to be formed like a patronymic from the Euripus, where the first successful resistance was offered to the Persian navy. (*Ibid.* p. [93].) *Aeschylus* is from a diminutive of *alσχρός*, *turpiculus*. Compare *μικέλος* from *μικρός*.

³ ἀναγνούς. Or ‘having studied for it.’

⁴ This name, Elmsley remarks, has apparently crept in from the following sentence, where however it seems to have been wrongly borrowed from Laertius, ii. 18, who gives the anecdote in words which enable us to restore the corrupt text of this MS. as follows: μέμνηται δὲ ἐκεῖνος (i. e. Teleclides, a writer of the Old Comedy) [ἐός] Φρυγκόν τι δράμα καινὸν [ποιήσαντι, τὰ φρύγανα] Εὐριπίδη Σωκράτης ὑποτίθησιν. Mnesilochus is only known from the *Thesmophoriazusae* as the father-in-law of Euripides.

some of his compositions, as Teleclides expressly affirms. Mnesilochus says that Euripides had written a new play called *The Phrygians*, and that Socrates contributed the fagots to it⁵. There are some who assert that Iophon or Timocrates of Argos composed for him the lyric measures. They say likewise that he had been a painter, and that pictures of his were exhibited at Megara; also that he was a torch-bearer of Apollo of Zoster⁶. It is stated that he was born on the same day as Hellanicus⁷, when the Greeks gained the victory in the sea-fight at Salamis. He first engaged in the tragic contests at the age of twenty-six⁸. He afterwards retired to Magnesia⁹, and was honoured with public hospitality and immunity from taxes. From thence he went to Macedonia, and lived for some time at the court of Archelaus, where he found much favour¹⁰, and composed a play of the same name. His influence with that sovereign was such that he was employed in the administration¹. He is said to have worn a thick beard, and to have had freckles² on his face. His first wife was Melito, his second Choerila. He left three sons, Mnesarchides the eldest, a merchant; Mnesilochus his second, an actor; and Euripides the youngest, who brought out some of his father's plays³. He began to exhibit in the archonship of Callias, in the first year of the eighty-first Olympiad⁴. His

⁵ Properly, 'suggested the subject-matter.' The word, of course, is a pun on the title of the play *Φρύγες*. The distich, as given by Laertius, is as follows;—

Φρύγες ἐστὶ κανὸν δρᾶμα τοῦτ' Εὐριπίδου,
φέ καὶ τὰ φρύγαν' ὑποτίθησι Σωκράτης.

⁶ Worshipped at a town in Attica so called.

⁷ This appears to be erroneous. Hellanicus is thought to have been b.c. 496.

⁸ His first play, so far as is known, was the *Peliades*, brought out in the year 455, so that Euripides was then twenty-five, the age rightly assigned by Thomas Magister.

⁹ Probably the district of Thessaly so called.

¹⁰ Or, 'and in order to gratify him, he composed' &c.

¹ καὶ μάλα ἔπραττε παρ' αὐτῷ, ὅτε καὶ ἐπὶ τῶν διουκησέων ἐγένετο. Elmsley thinks some word has been lost, and that we should read εὖ or λαμπρῶς ἔπραττε. But for this use of πράττειν see the note on Hippiol. 1019, where one reading is πράσσειν τε γὰρ πάρεστι.

² φακούς.

³ E.g. the *Bacchae*, the *Alcmaeon*, and the *Iphigenia at Aulis*.

⁴ More correctly Ol. 81. 2. This statement is a mere repetition of the above. See note 7.

first tragedy was *The Daughters of Pelias*, when he was third. The whole number of his plays was ninety-two, of which seventy-eight are preserved⁵. Three of these are considered not genuine, the *Tennes*, the *Rhadamanthys*, and the *Peirithous*. He died⁶, as Philochorus says, above seventy years old; as Eratosthenes affirms, seventy-five. He was buried in Macedonia, but a cenotaph was erected to him in Athens⁷, and an epigram was inscribed upon it, composed by Thucydides the historian or Timotheus the musician :

To Hellas' Bard all Hellas gives a tomb;
 On Macedon's far shores his relics sleep:
 Athens, the pride of Greece, was erst his home,
 Whom now all praise, and all in common weep."

⁵ That is, the names or titles of them.

⁶ B.C. 406, aged seventy-five.

⁷ On the road from the Peiraean to the city. Pausan. Attic. ii. 2, εἰσὶ δὲ τάφοι κατὰ τὴν ὁδὸν γνωριμώτατοι, Μενάνδρου τοῦ Διοπείθους, καὶ μνῆμα Εὐριπίδου κενόν τέθαπται δὲ Εὐριπίδης ἐν Μακεδονίᾳ παρὰ τὸν βασιλέα ἐλθὼν Ἀρχέλαον. The epigram is as follows :—

Μνῆμα μὲν Ἐλλὰς ἀπασ' Εὐριπίδου· δύστεα δ' ἵσχει
 γῆ Μακεδῶν· ἦ* γὰρ δέξατο τέρμα βίου.
 πατρὶς δ' Ἐλλάδος Ἐλλὰς Ἀθῆναι· πλεῖστα δὲ Μούσας †
 τέρψας ἐκ πολλῶν καὶ τὸν ἔπαινον ἔχει.

* Fort. τῇ γάρ.

† Fort. Μούσαις.

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ΕΤΡΙΠΙΔΟΥ ΡΗΣΟΣ.

Τ Π Ο Θ Ε Σ Ι Σ.

‘Ρήσος παῖς μὲν ἦν Στρυμόνος τοῦ ποταμοῦ καὶ Τερψιχόρης, Μουσῶν μιᾶς, Θρακῶν δὲ ἡγούμενος εἰς Ἰλιον παραγίγνεται νυκτὸς, στρατευομένων Τρώων παρὰ ταῖς ναυσὶ τῶν Ἑλλήνων. τοῦτον Ὁδυσσεὺς καὶ Διομήδης κατάσκοποι ὅντες ἀναφροῦσιν, Ἀθηνᾶς αὐτοῖς ὑποθεμένης, ὡς μέγαν ἐσόμενον τοῖς Ἑλλησι κύδυνον ἔκ τούτου. Τερψιχόρη δὲ ἐπιφανεῖσα τὸ τοῦ παιδὸς σῶμα ἀνείλετο. ὡς ἐν παρόδῳ δὲ διαλαμβάνει καὶ περὶ τοῦ φόνου τοῦ Δόλωνος.

Ἡ σκηνὴ τοῦ δράματος ἐν Τροίᾳ. δὲ χορὸς συνέστηκεν ἐκ φυλάκων Τρωικῶν, οἵ καὶ προλογίζουσι. περιέχει δὲ νυκτεγερσίαν.

Τὸ δὲ δρᾶμα ἔνιοι νόθον ὑπενόησαν, ὡς οὐκ ὃν Εὑριπῖδον τὸν γὰρ Σοφόκλειον μᾶλλον ὑποφαίνει χαρακτῆρα. ἐν μέντοι ταῖς Διδασκαλίαις ὡς γνήσιον ἀναγέγραπται, καὶ ἡ περὶ τὰ μετάρσια δὲ ἐν αὐτῷ πολυπραγμοσύνῃ τὸν Εὑριπῖδην διολογοῦ.

Πρόλογοι δὲ διττοὶ φέρονται. δὲ γοῦν Δικαίαρχος ἐκτιθεὶς τὴν ὑπόθεσιν τοῦ Ρήσου γράφει κατὰ λέξιν οὕτως·

Νῦν εὐσέληνον φέγγος ἡ διφρήλατος.

ἐν ἐνίοις δὲ τῶν ἀντιγράφων ἔτερός τις φέρεται πρόλογος, πεζὸς πάνυ καὶ οὐ πρέπων Εὑριπῖδης καὶ τάχα ἀν τινες τῶν ὑποκριτῶν διεσκευακότες εἶεν αὐτόν. ἔχει δὲ οὕτως·

“Ω τοῦ μεγίστου Ζηνὸς ἄλκιμον τέκος
Παλλὰς, παρῷμενον οὐκ ἔχρην ἡμᾶς ἔτι
μέλλειν Ἀχαιῶν ὥφελεν στρατεύματα.
νῦν γὰρ κακῶς πράσσουσιν ἐν μάχῃ δορὸς,
λόγχῃ βιαιώς Ἐκτορος στροβούμενοι.
ἔμοι γὰρ οὐδέν ἐστιν ἄλγον βάρος,
ἔξ οὖν γ' ἔκρινε Κύπριν Ἀλέξανδρος θεὰν
κάλλει προήκειν τῆς ἔμῆς εὐμορφίας
καὶ σῆς, Ἀθάνα, φιλτάτης ἔμοι θεῶν,
εἴ μὴ κατασκαφεῖσαν δύψομαι πόλιν
Πριάμου, βίᾳ πρόρριζον ἐκτετριμμένην.

ΑΛΛΩΣ.

"Εκτωρ τοῖς Ἑλλησιν ἐπικοιτῶν ἀκούσας αὐτὸὺς πυρκαίειν, εὐλαβήθη μὴ φύγωσιν. ἔξοπλίζειν δὲ διεγνωκὼς τὰς δυνάμεις μετενόησεν Αἰνείον συμβουλεύσαντος ἡσυχάζειν, κατάσκοπον δὲ πέμψαντας δι’ ἐκείνου τὴν ἀλήθειαν ἴστορῆσαι. Δόλωνα δὲ πρὸς τὴν χρέιαν ὑπακούσαντα ἐκπέμπεσθαι καὶ τόπον εἰς τὴν παρεμβολὴν ἀφώριστεν αὐτῷ. ἐπιφανέντες δὲ οἱ περὶ τὸν Ὀδυσσέα καὶ Δόλωνα μὲν ἀνηρηκότες, ἐπὶ δὲ τὴν Ἐκτορος κοίτην ἐλθόντες, πάλιν ὑπέστρεφον οὐχ εύροντες τὸν στρατηγόν. οὖς Ἀθηνᾶ ἐπιφανεῖσα κατέσχεν. καὶ τὸν μὲν Ἐκτορα ἐκέλευσε μὴ ζητεῖν, Ῥῆσον δὲ ἀναιρεῖν ἐκέλευσε. τὸν γὰρ ἐκ τούτου κίνδυνον μείζονα ἔσεσθαι, ἐὰν βιώσῃ· τούτων δὲ ἐπιφανεῖς Ἀλέξανδρος ἔξαπατηθεὶς δὲ ὑπὸ Ἀθηνᾶς, ὡς δῆθεν ὑπὸ Ἀφροδίτης, ἄπρακτος ὑπέστρεφεν· οἱ δὲ περὶ Διομήδην φονεύσαντες Ῥῆσον ἔχωρίσθησαν. καὶ ἡ συμφορὰ τῶν ἀνηρημένων καθ’ ὅλον ἦλθε τὸ στράτευμα.

R H E S U S.

THE *Rhesus* is remarkable as being the only extant Greek drama, the plot of which is taken from the direct action of the Iliad. Numerous as are the plays (nearly half of those which have come down to us) relating to the capture of Troy and the events subsequent to it, ή Τρωϊκὴ πραγματεία, the Tragic writers seem to have avoided the ground hallowed by the immortal poet,—the ἱερὸς λευκῶν,—and to have preferred borrowing their themes from the Cyclic poems which formed as it were the sequel to his great work.

In this instance however the poet has adapted the narrative of the Δολωνεῖα, or tenth book of the Iliad, and the outline of the play is as follows:—Hector is aroused in the night by his sentinels, who have observed an unusual commotion in the Argive camp; and he prepares for an immediate night attack, full of confidence that the Greeks, finding their post no longer tenable in the Troad, are about to attempt a secret escape. Aeneas however, suspecting treachery, checks his ardour by representing the uncertainty of the movement and the great danger of a sudden assault, and advises that a spy should be sent into the Grecian camp to ascertain the meaning of the bale-fires which have been seen there during the whole night. Dolon, a soldier in Hector's company, volunteers to undertake this office on the promise of being rewarded with the horses of Achilles. He returns to his house for a proper outfit, the skin of a wolf, with which he proposes to cover his whole body, and so disguised to walk on hands and knees close up to the camp. While he is absent, news is brought to Hector, by a shepherd of the royal flocks, of the arrival of Rhesus, King of Thrace, in a splendid chariot drawn by snow-white steeds, and attended by a countless host (v. 310). Hector, on the first interview, testily rejects his services, as having arrived too late; and Rhesus defends himself on the plea of having been detained by an irruption of the Scythians which he had to quell while on his march to Troy. At length, after loudly boasting of the services he will speedily perform against the Greeks, he is admitted by Hector, though rather as a guest than an ally. Meanwhile, Ulysses and

Diomed had captured Dolon, and having ascertained from him the watchword and the exact position of Hector's tent, they stealthily enter the Trojan lines, with the intention of slaying him. Finding however that he is absent, they are preparing to attack some other of the Trojan chiefs, when Pallas appears, and points out to them that the white steeds of Rhesus will be a more magnificent prize. Their design is nearly frustrated by the approach of Paris to warn Hector that Greek spies are among them; but Pallas, under the guise of the friendly Cypris, succeeds in persuading him that his information is unworthy of credit. Rhesus is then slain and the horses are captured; but the Trojans are now roused, and Ulysses is seized. With his usual craft and self-possession he pretends to be a friend, gives the right watchword and is allowed to depart. The charioteer of Rhesus, who has been badly wounded, then relates the capture of the steeds, and charges Hector openly with treachery, in the belief that the aggressors were Trojans. Hector lays the fault on the sentinels for letting enemies pass unchallenged; and with difficulty appeases the wounded man by promising that the slain Thracians shall have an honourable interment in Troy. The play ends (faultily, as some think,) with the lamentation of one of the Muses, the Mother of Rhesus, for her slain son. She upbraids Pallas, whose city of Athens the sisterhood had ever honoured, for ungratefully instigating the deed; and she confers on Rhesus the divine honours of a hero among the Thracians for all time.

Homer has treated the subject somewhat differently. Agamemnon and Menelaus take counsel together what is best to be done after the unusual and important successes of Hector. Nestor advises that the Greek chiefs should be roused, the sentinels visited, and a scout sent to see what the Trojans are intending to do. Diomed and Ulysses proceed on this mission, and are encouraged on the way by a favourable omen from Pallas; but Hector also is awake, and on his part sends spies at the very same time into the Greek camp. Dolon accepts the service on condition of receiving the horses of Achilles, and, as in the play, is arrested by Diomed and Ulysses, who extort from him the confession that he is sent by Hector to see whether the Argives are planning their departure, and to ascertain whether a guard is kept over their ships. He also, in the hope of his life being spared, informs them of the arrival of Rhesus with his white steeds. But no quarter is shown him; Diomed strikes off his head, and the two proceed to the Thracian encampment. They suddenly attack the sleeping and weary host, slay many of them, including Rhesus, and drive off his horses, leaving the chariot behind, safely into the Grecian camp.

It will be seen that the incidents are in the main identical. But Euripides lays the scene wholly in the Trojan camp, while Homer opens with the doings of the Greeks. Euripides also enlarges on some of the circumstances, as the arrival of Rhesus and his slaughter, the intervention of Pallas, and the stratagem of Dolon to escape observation; while others he has added, as the accusation of Hector by the charioteer, the epilogue of the Muse, &c.

Great doubts have been entertained in modern times respecting the authorship of the Rhesus; and critics and commentators have generally acted on the suspicion, by citing from the play as “*Incerti Rhesus.*” These doubts seem to have originated in the remark in the Greek Argument, that “some have considered the play spurious, because it shows indications of the Sophoclean style; *but*,” it is added distinctly, “*it is given as the genuine work of Euripides in the Dida-scaliae.*” Now it so happens, that of all the ancient grammarians who have quoted or mentioned the play, or written comments, ὑπομνήματα, upon it, not one speaks of it as the work of any other poet than Euripides. If they do not all expressly assign it to him by name, at least they throw no suspicion upon it. The style of the play, its beautiful versification, and its pure Attic idioms, are evidences that it came from a master’s hand; nay, the very assertion, that some attributed it to Sophocles, is the highest testimony to its acknowledged merit and antiquity. But then, it is said, certain words, and constructions, and epic licences occur in it (it is needless here to append a list of them), which are not found in the other plays of Euripides; and the plot is tame and deficient in tragic interest. For the first, it is sufficient to reply, that there is hardly a play to which the same remark does not apply more or less; for the second, that the plot is Homer’s, and not the poet’s; and for both, that it is said in the scholia to be an early production of his (*Κράτης ἀγνοεῖν φησὶ τὸν Εὐριπίδην τὴν περὶ τὰ μετέωρα θεωρίαν, διὰ τὸ νέον ἔτι εἶναι ὅτε τὸν Πῆσον ἐδίδασκε.* S. on v. 528.) From the same scholia we learn that the celebrated grammarians Aristarchus, Parmeniscus and Dionysodorus his pupils, and Crates who belonged to a rival school, all assigned the drama to Euripides. Tzetzes, Stobaeus, and Eustathius, in much later times, did the same. According to Vater (in whose learned and elaborate *Vindiciae* the whole subject is most amply discussed,) Scaliger was the first of the moderns who doubted the authorship of the play; but his objection seems to have rested mainly on what is really, according to the Greek Argument, an evidence directly the other way, the astronomical passage in v. 528 seqq. The notion of Hermann (the keenest opponent of the ancient opinion that Euripides wrote the play,) was, that the Rhesus was the work

of some Alexandrine imitator; but this cannot for a moment be sustained, if we compare the simple and elegant style of the play with the affected bombast and obscurity of that school of writers. In truth, if it resembles any style but that of Euripides, it is rather Aeschylean than Sophoclean; for the occasional use of his words and a rather elevated tone of diction do point somewhat in that direction. Vater (with whom the present editor agrees) is a strenuous advocate for Euripides as the real author. He truly says (p. xxiv) "Licit in multis dissimilis haec Rhesus sit reliquis Euripidis Tragoediis, tamen insunt haud pauca, quae artem et ingenium hujus poetae produnt." And he proves the assertion by a minute examination of the details, doctrines, and allusions in the play. Of recent critics, Mattheiae and Elmsley, though they formerly assigned it to some other poet, latterly changed their views. Bothe also and G. Dindorf take the same view, the latter admitting that "vetustissimis quibusque et doctissimis grammaticis genuinam hanc visam esse fabulam Euripidis." And he thinks (though this opinion is barely plausible) that like the *Alcestis* and possibly the *Heraclidae*, it may have been the fourth of a tetralogy, and so have taken the place of a Satyric drama. Valckenaer, in a long but not altogether just critique on the plot of the *Rhesus*, founds his doubts principally on certain weak points in the character of Hector, whom he conceives none of the three great tragic poets would have so represented. Vater replies to these cavillings *seriatim*, and so far from judging the play a poor and second-rate production, he says, "tantum abest ut hoc drama ineptum judicem, ut ceteris Euripidis tragoediis praestare paene dicam" (p. xliv). Unquestionably, it has great merit: it is *worthy* of Euripides, if he did not write it. Moreover, it contains some internal evidences of his style. Such are, the frequent mention of *σοφοί* and *σοφισταί*, the passage about an unmarried life being happier (v. 980--2), the several *altercations*, of which Euripides was so notoriously fond, as between Hector and Aeneas, Hector and Rhesus, &c., the *sententious* verses which occur, though rather sparingly, (see Vater, p. clvi,) and not a few peculiarities of diction which, as Vater well says, "sentiri possunt, exponi nequeunt."

But after all, it is rather a question of *testimony* than of style. If that testimony is distinct, consistent, and given by several competent writers of early date for the genuineness, and if the style is not very decidedly *against* it, then we have no right to take the side of incredulity. And this is just the state of the case. No man can *prove* the play to have come from another hand: the *Didascaliae*, the grammarians, and the *constans fama* of antiquity, assert that Euripides was the author.

There is no evidence by which the date of the *Rhesus* can be determined. The statement of Crates, that Euripides wrote it when young, is to a certain extent confirmed by the early style, viz., the approximation to Aeschylean and Sophoclean choiceness of words, and the absence of the *common-place* diction which he afterwards affected. Vater draws an ingenious inference from the apotheosis of Rhesus (v. 962 seqq.) that it was acted about the time when Hagno conducted an Attic colony to Ἐννέα Όδοι in Thrace, and translated thither the bones of Rhesus from Troy. This was in Ol. lxxxv. 4, or b.c. 437, two years before the *Alcestis*. Though but little credit attaches to this conjecture, the date assigned, or thereabouts, is likely enough in itself. Obviously however this does not suit the statement that Euripides was *young*, since he was born b.c. 480.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΧΟΡΟΣ ΦΥΛΑΚΩΝ ΤΡΩΙΚΩΝ.

ΕΚΤΩΡ.

ΑΙΝΕΙΑΣ.

ΔΟΔΩΝ.

ΑΓΓΕΛΟΣ.

ΡΗΣΟΣ.

ΟΔΥΣΣΕΥΣ.

ΔΙΟΜΗΔΗΣ.

ΑΘΗΝΑ.

ΠΑΡΙΣ.

ΜΟΥΣΑ.

ΡΗΣΟΥ ΗΝΙΟΧΟΣ.

ΕΤΡΙΠΠΙΔΟΥ ΡΗΣΟΣ.

ΧΟΡΟΣ.

Βâθι πρὸς εὐνὰς τὰς Ἐκτορέους
τις ὑπασπιστῶν ἄγρυπνος βασιλέως,
εἰ τευχοφόρων δέξαιτο νέων
κληδόνα μύθων,
οἱ τετράμοιρον νυκτὸς φρουρὰν
πάσης στρατιᾶς προκάθηνται.
ὅρθου κεφαλὴν πῆχυν ἐρείσας,

5

1. There are but four of the extant Greek tragedies which commence without a prologue, properly so called, but with a system of anapaests, viz. the *Suppliants* and the *Persians*, the *Rhesus* and the *Iphigenia at Aulis*. The two last alone are in the form of a dialogue, and indeed bear some striking resemblances to each other. It is singular that these two plays should be the earliest and the latest of our author. The two prologues spoken of in the Greek argument were doubtless spurious additions. That quoted at length is far from πεῖος πάντι καὶ οὐ πρέπων Εὑριπῖδη. The very fact however of their being *two* shows that they were both attempts to supply a supposed deficiency.

The chorus, consisting of Trojan sentinels who constitute the fourth night-watch, (cf. v. 5, 541,) τευχοφόροι, i. e. δόπλιται, approach the stage, and call on any one of Hector's staff (ὑπασπιστῶν) who may be awake to rouse their general, on account of some sudden and unusual commotion seen in the Grecian camp. After a momentary pause at v. 6, they address Hector himself, in somewhat hur-

ried and excited tones, as appears from v. 15.

5. τετράμοιρον, i. e. τετάρτην, the compound alluding also to the *allotment* of the sentinels, κλήρου κατὰ μοῖρα, inf. 545. There is an unimportant variant φυλακὴν for φρουράν. The Aldine ed. with one Paris MS. adds πόλεως (MS. βασιλέως) Τρολας before προκάθηνται. Vater here follows Aldus; but Dind. rightly omits the words. Grammarians were very fond of patching up catalectic anapaestics. For the accusative, which falls under the head of a cognate object (= καθῆσθαι ἔδραν πρὸ στρατιᾶς), cf. ἡμένου κοίτας inf. 548, κοιμᾶσθαι φρουράν Ag. 2. The Schol. reminds us that οἱ ἀρχαῖοι εἰς τρεῖς φυλακάς νέμονται τὴν νύκτα. "Ομηρος, Ἄλλ' θτε δὴ τρίχα νυκτὸς ἔην, μετὰ δὲ ἄστρα βεβήκει. But πέμπτη φυλακὴ is mentioned inf. 543.

7. πῆχυν ἐρείσας. 'Planting the fore-arm so as to prop the head,' — the attitude of one just roused to listen. Probably from Il. x. 80, ὁρθωθεὶς δὲ ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας, Ἀτρεΐδην προσέειπε. So κοιμάμενος ἥγκαθεν, Ag. 3. This verse is omitted in the Aldine.

λῦσον βλεφάρων γοργωπὸν ἔδραν,
λείπε χαμεύνας φυλλοστρώτους,
Ἔκτορ· καιρὸς γὰρ ἀκοῦσαι.

10

ΕΚΤΩΡ.

τίς ὅδ' ; ἢ φίλιος φθόγγος ; τίς ἀνήρ ;
τί τὸ σῆμα θρόει·
τίνεις ἐκ νυκτῶν τὰς ἡμετέρας
κούτας πλάθουσ' ἐνέπειν χρῆ.

- ΧΟ. φύλακες στρατιᾶς. ΕΚ. τί φέρει θορύβῳ ; 15
 ΧΟ. θάρσει. ΕΚ. μῶν τις λόχος ἐκ νυκτῶν ;
 ΧΟ. οὐκ ἔστι. ΕΚ. τί γὰρ φυλακὰς προλιπῶν
κινεῖς στρατὶαν, εἰ μή τιν' ἔχων
νυκτηγορίαν ; οὐκ οἶσθα δορὸς 20

8. λῦσον κ.τ.λ. Open, or unseal, that terrible eye which it is the office of the eye-lids to close, and on which they rest in sleep, whereas they are ever moving in those who are awake. Below, v. 554, θέλγει δὲ ὄμματος ἔδραν ὑπνος, the socket is meant; here the eye itself, the throne, as it were, of the eye-lids.

11. φθόγγος. So the best copies. Vater edits τίς ὅδ' εἰ; φίλιος, φθέγγον, τίς ἀνήρ; τί τὸ σῆμα θροει; Aldus giving τίς ὅδ' ὡς φίλος εἰ; φθέγγον τίς ἀνήρ. Several MSS. have φθέγγυς ὅστις or φθέγμ' ὅστις, which clearly point to φθόγγος τις.

12. τί τὸ σῆμα θρέει. 'Say, what is the watch-word,' i. e. as a proof of your being friends. Inf. 688, καὶ τί δὴ τὸ σῆμα; ΗΜ. Φοῖβος. By using the singular, we see that Hector addressed the Hegemon, who was consequently the spokesman of the opening verses.

13. ἐκ νυκτῶν, 'by night,' or, more accurately, 'in the hours of the night,' 'in the darkness.' Such seems the Attic use of the plural νύκτες, e. g. Ar. Nub. 2, τὸ χρῆμα τῶν νυκτῶν ὅτον. The preposition is according to the ordinary idiom. So inf. 691, Cho. 30, 279, μάταιος ἐκ νυκτῶν φόβος. Ib. 526, ἐξ ὑπνον, 'in sleep.' Inf. 16, μῶν τις λόχος ἐκ νυκτῶν;—κοίτας, the accusative of motion towards; cf. Androm. 1167, Δελφίδος ἐκ γῆς δῶμα πελάζει. So κέλσαι ἔστων inf. 934, γαῖαν Aesch. Suppl. 15, βαῖνει μι Hipp. 1371.

15. τί φέρει θορύβῳ; 'Why are you carried away by alarm?' Cf. Ion 1065,

φέρεσθαι ἐλπίδι. Hel. 1642, ἐπίσχεις ὁργὰς, αἴσιν οὐκ ὀρθῶς φέρει. Hipp. 197, μύθοις δὲ ἄλλως φερόμεσθα.

16, 17. This passage is commonly read thus:

- ΧΟ. θάρσει. ΕΚ. θαρσῷ.
μῶν τις λόχος ἐκ νυκτῶν ; ΧΟ. οὐκ-
έτι.
ΕΚ. τί σὺ γὰρ φυλακὰς προλιπῶν ἤδη
κινεῖς στρατὶαν, κ.τ.λ.

Here several faults are at once perceptible. They are so easily removed, that it is surprising the verses should so long have been edited in a form acknowledged to be corrupt. In the first place, θαρσῷ, the reply of Hector, interferes with the metre by introducing a monometer; it weakens the sense, and was probably suggested by Iph. Aul. 3, where στεῖχε is answered by στείχω. Other metrical errors have followed in the wake of this. Thus, οὐκέτι (besides giving no sense) violates the law of synapheia before the initial anapaest of the next verse. But the σὺ in τί σὺ γάρ is bad Greek; the Greeks do not use the nominative of the personal pronoun unless emphasis is conveyed. Again, ἤδη after προλιπῶν is a metrist's insertion, and is omitted in many copies. Lastly, two Florence MSS. actually give ἔστι σὺ in v. 17. For the position of ἔστι in the verse, if it needs defence, cf. Ag. 769, οὐκ ἔστι λαθεῖν ὄμματα φωτός.—δῆλος Aldus and others for λόχος.

20. νυκτηγορίαν. This may mean sim-

- πέλας Ἀργείου νυχίαν ἡμᾶς
κοίταν πανόπλους κατέχοντας ;
- XO.** ὁπλίζου χέρα συμμάχων,
Ἔκτορ, βάθι πρὸς εὐνάς·
ὅτρυνον ἔγχος αἴρειν, ἀφύπνισον·
πέμπε φίλους ἵέναι ποτὶ σὸν λόχον,
ἀρμόσατε ψαλίοις ἵππους.
τίς εἰσ’ ἐπὶ Πανθοῖδαν,
ἢ τὸν Εὑρώπας, Λυκίων ἀγὸν ἀνδρῶν ;
ποῦ σφαγίων ἔφοροι ;
ποῦ δὲ γυμνήτων μόναρχοι ;
τοξοφόροι δὲ Φρυγῶν
ζεύγνυτε κερόδετα τόξα νευραῖς.
- EK.** τὰ μὲν ἀγγέλλεις δείματ’ ἀκούειν,
τὰ δὲ θαρσύνεις, κούδεν καθαρῶς·
ἄλλ’ ἢ Κρονίου Πανὸς τρομερᾶ

ply ‘night-news,’ and so *νυκτηγοροῦσι* inf. 89. Yet from the use of *νυκτηγορεῖσθαι* in Theb. 29, we might be inclined rather to interpret ‘a proclamation (on the part of the enemy) for a night-attack.’

22. *κατέχοντας*. So Herm., Vater., Dind., for *σύμμαχον*. The meaning is, that as the Trojan host is close to the Greeks, silence and caution ought to have been observed by the sentinels. At the same time Hector intimates that he is prepared for any sudden attack.

23. *συμμάχων*. So Herm., Vater., Dind., for *σύμμαχον*. The metre requires the change, as indeed does the sense; for *εὐνᾶς* is otherwise left meaningless.

25. *ὅτρυν* κ.τ.λ. Aldus has *ὅτρυν* ‘ἔγχος αἴρειν, with most copies. The metre seems best consulted by reading *αἴρειν*, and in v. 43 transposing *πυρσοῖς νεών* for *ν. π.* But Vater plausibly edits *αἴρειαι*, observing that the dactylic measure best suits the passage. If *ὅτρυν* be admitted, *διπετῆ* in 43 must be a cretic.

26. *πέμπε*. Here Vater places a comma, ‘Send (messengers) for your friends and allies to join your company.’

28. *Πανθοῖδαν*. Either Euphorbus or Polydamas, sons of Panthus. Compare Il. xvi. 535, *Πονυνδάμαντ’ ἐπὶ Πανθοῖδην*, and xvii. 81, *Πανθοῖδην Εὐφορβον*. It is

impossible to decide which is meant.—*τὸν Εὑρώπας*, Sarpedon, whom Homer, Il. vi. 198, makes the son of Zeus and Laodamia, but Hesiod and Hellanicus, according to the Schol., the son of Europa.

30. *σφαγίων ἔφοροι*. The soothsayers, who were regularly employed to take the omens immediately before a battle. See Heracl. 400, 673, 820. Thuc. vi. 69, *ἔπειτα δὲ μάρτυτες τε σφάγια προβέφερον τὰ νομιζόμενα καὶ σαλπιγκταὶ ξύνοδον ἐπώτρυνον τοῖς δόλιταις.*

31. *γυμνήτων*. ‘Hic soli funditores intelligendi sunt.’ Vater.

33. *κερόδετα*, ‘tipped with horn.’ Schol. *τὰ κερουλάκα*.

35. *καθαρῶς*. Explained by *τρανῶς* v. 40. The summons was equivocal, because the chorus had said *θάρσει*, and denied that there was any ambuscade, v. 16, 17, and yet had told him to rise and arm his hosts.

36. *ἄλλ’ ἢ*. ‘Can it be that you are scared by the fear-causing stroke of Pan the descendant of Kronos?’ The Scholiast hazards several explanations of the epithet *Κρονίου*, of which Vater seems rightly to prefer that just given. Some mythologists, it seems, held that Pan was the son of Cronos and Rhea, i. e. one of the *dii majores* or elder divinities. Others assigned Zeus and Callisto as the true

μάστιγι φοβεῖ, φυλακὰς δὲ λιπῶν
κινεῖ στρατιάν ; τίθροεῖς ; τί σε φῶ
νέον ἀγγέλλειν ; πολλὰ γὰρ εἰπὼν
οὐδὲν τρανῶς ἀπέδειξας.

40

XO. πυραίθει στρατὸς Ἀργόλας,

ἀντ.

Ἐκτορ, πᾶσαν ἀν' ὄρφναν,
διῆπετὴ δὲ πυρσοῖς νεῶν σταθμά.
πᾶς δ' Ἀγαμεμνονίαν προσέβα στρατὸς
ἐννύχιος θορύβῳ σκηνὰν,
νέαν τιν' ἐφιέμενοι
βάξιν. οὐ γάρ πω πάρος ὥδ' ἐφοβήθη
ναυσιπόρος στρατιά.
σοὶ δ', ὑποπτεύων τὸ μέλλον,
ἢλυθον ἄγγελος, ὡς
μήποτ' ἐσ ἐμέ τινα μέμψιν εἴπης.

45

EK. ἐσ καιρὸν ἥλθεις, καίπερ ἀγγέλλων φόβον·

50

parents; others Hermes and a mountain nymph, &c. For the sudden *panics* attributed to Pan, see Med. 1172. The same effects are assigned to Dionysus in Bacch. 303.

41. *πυραίθει*. ‘The Argive host has been burning lights all the night.’ Cf. v. 95, αἴθουσι πᾶσαν νύκτα λαμπάδας πυρός. The unusual form of this active compound probably induced the Schol. to pronounce the verse spurious. But we have the word again in v. 78 and 823.

43. *διῆπετὴ*. Properly, ‘heaven-descended,’ as applied by Homer to rivers swelled by rain, Δίδος ὕμβρῳ. Hence generally, ‘heaven-struck,’ as by lightning, or even the sun’s rays; and therefore ‘bright,’ διανγῆς. Cf. frag. Phoenicis 801 (Dind.).

Διωσὸν δ' ἔμοῖσιν εἴπον, ὡς καιωτήρια
ἐσ πῦρ ἔδει, καὶ [ταῦτα] δὴ διῆπετὴ,

though the passage is corruptly given by Eriotianus, p. 132. In Bacch. 1268 the air is called λαμπρότερος ἢ πρὶν καὶ διῆπετερος. There appears to be no difficulty in connecting the two senses, *bright* and *Jove-descended*, since the word was, in all probability, properly used in reference to lightning or fire-balls. The latter part of the compound is from πίπτω, not

from πέτομαι. Cf. εὐπετής (though ἀμπετής in Aesch. Suppl. 761, if a correct conjecture, must come from πέτομαι). In the Homeric hymn to Aphrodite, v. 4, διῆπετεῖς οἰωνοί seem also to suggest the latter derivation. The lengthened *i* seems due to the digamma, ΔΙΓΙ, (compare δῖος with *divus*,) which by a well-known law affects the quantity of the syllable to which it is prefixed. Another form is διῶπετής, an epithet of a falling star in Eur. frag. 943. Homer has διψίλος, which some write ΔΙΓΙ φίλος.

46. *ἔφιέμενοι*, ‘running after,’ eager for. For the accusative cf. Oed. R. 766, ἀλλὰ πρὸς τί τοῦτ' ἔφιεσται; With the genitive, it is a synonym of ἐπιθυμεῖν, but with the accusative it stands for ζεσθαι ἐπὶ τι, though the latter construction is rare.

51. The reading in the text is Bothe’s, and is required by the strophic verse. The MSS. and edd. vary somewhat, ὡς (ὡς ἀν) μή ποτέ τινα μέμψιν εἰς ἐμ’ (εἰς, ἐς ἡμᾶς) εἴπης.

52. *φόβον*. The chorus had come in alarm, suspecting mischief. Hector, though he puts a different interpretation on the recent movements in the Grecian camp, nevertheless admits that the news is opportunely brought, not because he shares in the feeling of impending dan-

ἄνδρες γὰρ ἐκ γῆς τῆσδε νυκτέρῳ πλάτῃ
λαθόντες ὅμμα τούμὸν αἴρεσθαι φυγὴν
μέλλουσι· σαίνει μ' ἔννυχος φρυκτωρίᾳ. 55
ὁ δαῖμον, ὅστις μ' εὐτυχοῦντ' ἐνόσφισας
θούης λέοντα, πρὶν τὸν Ἀργείων στρατὸν
σύρδην ἄπαντα τῷδ' ἀναλῶσαι δορί.
εἰ γὰρ φαεννοὶ μὴ ξυνέσχον ἡλίου
λαμπτήρες, οὐκ ἀν ἔσχον εὐτυχοῦν δόρυ, 60
πρὶν ναῦς πυρώσαι καὶ διὰ σκηνῶν μολεῦν
κτείνων Ἀχαιοὺς τῇδε πολυφόνῳ χερί.
καγὼ μὲν ἦν πρόθυμος ιέναι δόρυ
ἐν νυκτὶ χρῆσθαι τ' εὐτυχεῖ ῥύμῃ θεοῦ·
ἀλλ' οἱ σοφοί μοι καὶ τὸ θεῖον εἰδότες
μάντεις ἔπεισαν ἡμέρας μεῖναι φάσι,
κάπειτ' Ἀχαιῶν μηδέν' ἐν χέρσῳ λιπεῖν.

ger, but because he thinks this is the time for making an attack.—The character of Hector is well sustained, though somewhat overdrawn, as a vaunting, hasty, impetuous chieftain, proud of his recent successes, and much too confident in his own conclusions. Aeneas on the other hand is cautious, and advises a more certain knowledge of the intention of the Greeks before they attempt to act offensively. Euripides probably wished to inculcate the moral, that over-weaning pride, as exhibited in Hector, Dolon, and Rhesus, is sure to meet with punishment from the gods.

55. σάνει με, i. e. θαρσύνει, κολακεύει, persuades, encourages, or *strikes* me. Elsewhere *προσσαίνειν*. See Hipp. 363. Antig. 1214, παιδός με σάνει φθόγγος. Ion 685, οὐ γάρ με σάνει θέσφατα, μὴ τω' ἔχη δόλον.—αἴρεσθαι φυγὴν, see Emls. on Heracl. 505. Inf. 126. Pers. 483, αἴρονται φυγὴν.

58. σύρδην, 'in one swoop.' Used of things or persons which are irresistibly carried along, as by a current. Pers. 54, πάμικτος δχλον πέμπει σύρδην, *tractim.* —ἀναλῶσαι, a word peculiarly applied to the loss of lives in war. See Aesch. Suppl. 470. Ag. 553.

59. ξυνέσχον. There is great difficulty in this word. Though the author of *Christus Patiens* quotes the verse, with *μοι* for *μὴ*, still the recurrence of *ἔσχον* in

the next verse makes the reading suspicious. Nor is it easy to assign any plausible meaning. Vater renders it, *nisi splendidi solis occasus cohibusset*. He seems (from v. 66) to say, 'if waiting for the morning had not stopped me;' or may we read *μοι ξύνεσκον*, 'had been with me,' for *ξυνῆσαν*? Vater thinks *μοι ξυνέσχον* might mean, *si solis splendor me adjuvisset*. The preceding day had witnessed a successful sally of the Trojans; cf. v. 82. — *ἔσχον, κατέσχον.*

63. ἔγω—ἡν. See Alc. 655.

65. μοι. So all the best copies. Vater, Bothe, and Dind. give *με*, which has very little MS. authority. In the next verse several MSS. have *ἔφασαν* or *ἔφησαν*. The Aldine *ἔπεισαν* is however supported by X. P. (*Christus Patiens.*) It is clear there were two ancient readings, *μοι*—*ἔφησαν* and *με*—*ἔπεισαν*. Dr. Badham proposes *ἔρχασαν*. The objection to *με* is its distance from the verb. Is it not probable that *μοι* is the true reading, and that *ἔφησαν* was inserted by some one who looked for a verb to govern the dative? When we consider the poet's uniform contempt for the *μάντεις* (see on Hipp. 1059,) we can hardly doubt that a slight irony is conveyed by 'those wise seers of mine,' as well as in what follows, 'they await not the advice of my soothsaying priests,'—as if it were to be expected that they should.

οἱ δ' οὐ μένουσι τῶν ἐμῶν θυοσκόων
 βουλάς· ἐν ὅρφη δραπέτης μέγα σθένει.
 ἀλλ' ὡς τάχιστα χρὴ παραγγέλλειν στρατῷ 70
 τεύχη πρόχειρα λαμβάνειν λῆξαι θ' ὑπνον,
 ὡς ἂν τις αὐτῶν καὶ νεὼς θρώσκων ἔπι
 νῶτον χαραχθεὶς κλίμακας ῥάνη φόνῳ,
 οἱ δ' ἐν βρόχοισι δέσμιοι λελημμένοι
 Φρυγῶν ἀρούρας ἐκμάθωσι γαπονεῦν. 75

- XO.** Ἐκτορ, ταχύνεις πρὸν μαθεῖν τὸ δρώμενον·
 ἄνδρες γὰρ εἰ φεύγοντας οὐκ ἵσμεν τορῶς.
EK. τίς γὰρ πυραΐθειν πρόφασις Ἀργείων στρατόν;
XO. οὐκ οἶδ'. ὑποπτον δ' ἐστὶ κάρτ' ἐμῇ φρενί.
EK. πάντ' ἀν φοβηθεὶς ἵσθι, δειμαίνων τόδε. 80
XO. οὕπω πρὸν ἥψαν πολέμιοι τοσόνδε φῶς.
EK. οὐδὲ ὕδε γ' αἰσχρῶς ἔπεστον ἐν τροπῇ δορός.
XO. σὺ ταῦτ' ἔπραξας· καὶ τὰ λοιπὰ νῦν σκόπει.
EK. ἀπλοῦς ἐπ' ἔχθροῖς μῆθος ὁπλίζειν χέρα.
XO. καὶ μὴν ὅδ' Αἰνέας καὶ μάλα σπουδῇ ποδὸς 85
 στείχει, νέον τι πρᾶγμα· ἔχων φίλοις φράσαι.

AINEIAS.

Ἐκτορ, τί χρῆμα νύκτεροι κατὰ στρατὸν
 τὰς σὰς πρὸς εὐνὰς φύλακες ἐλθόντες φόβῳ

72. καὶ—θρώσκων. ‘Even in the act of springing on board his ship,’ and so having all but escaped.—κλίμακας, the ladders on the sides of vessels. Cf. Iph. Taur. 1351. They are called κλιμακτήρες in Hel. 1570.

74. λελημμένοι. This Ionic form occurs Ag. 849. So Bacch. 1102, ἀπορίᾳ λελημμένος. Ion 1113, λελήμενα—ἐκπορίζουσαι. The Aldine λελημένοι (λη̄νω) is here inapplicable.

80. πάντ' ἀν φοβηθεῖς, for ὑπειπάντα φοβηθεῖς ἄν. Hipp. 519, πάντ' ἀν φοβηθεῖς ταῦθι δειμαίνεις δὲ τί;

83. σὺ κ.τ.λ. ‘As it was you who achieved this success, so it is now your part to look to the rest,’ i. e. to beware lest by hasty action you undo what has been already done.

84. ἀπλοῦς κ.τ.λ. ‘There is but one thing that can be said against an enemy, to arm yourself.’ The Schol. seems to construe ὅπλ. χ. ἐπ' ἔχθροῖς. Vater and Bothel place a comma at μῆθος.

85. καὶ μάλα is used as if σπουδῇ had been σπουδάζων. Bothel is quite wrong in calling this a *hyperbaton* for καὶ ὅδε Αἰνέας. Wrong too is Vater in explaining καὶ μὴν ὅδε Αἰνέας ἐστι καὶ στείχει. Wrong lastly is Matth., in omitting καὶ after Barnes, and so making Αἰνέας a trisyllable. The sense is, ‘he comes, and not only so, but he comes in haste,’ thereby shewing that he has news to tell. Cf. Theb. 366, κατέπτης—σπουδῇ διώκων πομπίκους χνάς ποδῶν. Ib. 369, σπουδὴ δὲ καὶ τοῦδε οὐκ ἀπαρτίζει πόδα.

- νυκτηγοροῦσι καὶ κεκίνηται στρατός ;
- EK. Αἰνέα, πυκάζου τεύχεσιν δέμας σέθεν. 90
- AI. τί δ' ἔστι ; μῶν τις πολεμίων ἀγγέλλεται δόλος κρυφαῖος ἐστάναι κατ' εὐφρόνην ;
- EK. φεύγουσιν ἄνδρες κάπιβαίνουσιν νεῶν.
- AI. τί τῶνδ' ἀν εἴποις ἀσφαλὲς τεκμήριον ;
- EK. αἴθουσι πᾶσαν νύκτα λαμπάδας πυρός· 95
καὶ μοι δοκοῦσιν οὐ μενέν εἰς αὔριον,
ἀλλ' ἐκκέαντες πύρος ἐπ' εὐσέλμων νεῶν
φυγὴ πρὸς οἴκους τῆσδ' ἀφορμήσειν χθονός.
- AI. σὺ δ' ὡς τί δράσων πρὸς τάδ' ὄπλιζει χέρα ;
- EK. φεύγοντας αὐτὸὺς κάπιθρώσκοντας νεῶν 100
λόγχῃ καθέξω κάπικείσομαι βαρύς.
αἰσχρὸν γάρ ἡμῶν καὶ πρὸς αἰσχύνη κακὸν
θεοῦ διδόντος πολεμίους ἄνευ μάχης
φεύγειν ἔσται πολλὰ δράσαντας κακά.
- AI. εἴθ' ἥσθ' ἀνὴρ εὖβουλος, ὡς δρᾶσαι χερί. 105
ἀλλ' οὐ γάρ αὗτὸς πάντ' ἐπίστασθαι βροτῶν
πέφυκεν ἀλλω δ' ἄλλο πρόσκειται γέρας,
σὲ μὲν μάχεσθαι, τοὺς δὲ βουλεύειν καλῶς.
ὅστις πυρὸς λαμπτῆρας ἐξήρθης κλύων
φεύγειν Ἀχαιοὺς, καὶ στρατὸν μέλλεις ἄγειν,
τάφρους ὑπερβὰς νυκτὸς ἐν καταστάσει. 110
καίτοι περάσας κοῦλον αὐλώνων βάθος,
εὶ μὴ κυρήσεις πολεμίους ἀπὸ χθονὸς

89. νυκτηγοροῦσι. *Noctem sermonibus interpellant.* Vater. See v. 20.

90. This verse illustrates Hector's words in v. 84.

92. δόλος. X. P. has λόχος,—a variant that occurred also at v. 16.

97. ἐκκέαντες. This old form (Homer uses ἔκπα, κρῆπαι) was admitted by Aeschylus, Ag. 822, ητοι κέαντες ἢ τε-
μόντες εὐφρόνως.—ἐπὶ νεῶν, cf. v. 43.

99. σὺ δ', κ.τ.λ. ‘But what are you for doing in this matter, that you are arming yourself for action?’ There is a slight emphasis on σὺ, Hector's intentions being contrasted with those of the enemy.

105. ὡς δρᾶσαι χερί. Cf. χειρ δ' ὅρᾳ
τὸ δράσιμον, Theb. 549. The context

naturally suggests ἄγαθος or ικανὸς δρᾶσαι from εὖβουλος, just as below ἐξήρθης φεύ-
γειν is for ἔξ. ἐπίστι φεύγειν.

108. σὲ μὲν—τοὺς δέ. The accusatives form in fact the subjects to the infinitives. The reading of X. P. is plausible, σοι μὲν—τοῖς δέ.—In the next line ὅστις de-
pends on some ellipse;—‘Thus *you* can-
not be considered εὖβουλος,) since’ &c.—
For φεύγειν Musgrave ingeniously pro-
posed φλέγειν. Thus φλέγειν λαμπτῆραs
would be like διὰ χερὸς βέλος φλέγων,
Theb. 508.

111. καταστάσει, ‘calm,’ ‘tranquillity.’
Cf. Med. 1197, ὅμμάτων κατάστασις.

112. αὐλώνων, i. e. τάφρων.—κυρήσεις,
καταλήψει, ἐντεύξει.

φεύγοντας, ἀλλὰ σὸν βλέποντας ἐσ δόρυ,
νικώμενος μὲν τήνδε μὴ οὐ μόλης πόλιν· 115
πῶς γὰρ περάσεις σκόλοπας ἐν τροπῇ δορός;
πῶς δ' αὖ γεφύρας διαβαλοῦσ' ἵππηλάται,
ἢν ἄρα μὴ θραύσαντες ἀντύγων χνόσας;
νικῶν δὲ ἔφεδρον παῖδ' ἔχεις τὸν Πηλέως,
ὅς σ' οὐκ ἕάσει ναυσὶν ἐμβαλεῖν φλόγα,
οὐδὲ ὁδὸν Ἀχαιοὺς ὡς δοκεῖς ἀναρπάσαι. 120
αἴθων γὰρ ἀνὴρ καὶ πεπύργωται θράσει.
ἀλλὰ στρατὸν μὲν ἥσυχον παρ' ἀσπίδας
εὗδειν ἐῶμεν ἐκ κόπων ἀρειφάτων,
κατάσκοπον δὲ πολεμίων, ὃς ἀν θέλη,
πέμπειν δοκεῖ μοι· κἄν μὲν αἴρωνται φυγὴν,
στείχοντες ἐμπέσωμεν Ἀργείων στρατῷ,
εἰ δὲ ἐσ δόλον τιν' ἦδ' ἄγει φρυκτωρία,
μαθόντες ἐχθρῶν μηχανὰς κατασκόπου
βουλευσόμεσθα· τήνδε ἔχω γνώμην, ἀναξ. 125
XO. τάδε δοκεῖ, τάδε μεταθέμενος νόει.
σφαλερὰ δὲ οὐ φιλῶ στρατηγῶν κράτη.
τί γὰρ ἅμεινον ἢ

στρ.

115. *μὴ οὐ*. So Schaefer and Mattheiae for *μὴ*. The ellipse of *δέδοικα* is sufficiently common. Cf. Tro. 982, *μὴ ἀμαθεῖς ποτει θέας τὸ σὸν κακὸν κοσμοῦσα μὴ οὐ πείσεις σοφούς*. The difference between *οὐ μὴ* (i. e. *οὐ φόβος ἐστὶ μὴ*) and *μὴ οὐ* is obviously the same as between *I am not afraid lest you should*, and *I am afraid lest you should not*. The *μέν* here is answered by *νικῶν δὲ* in 119.

116. *ἐν τροπῇ δόρος*. Agam. 1208, *ωσπερ ἐν μάχῃς τροπῇ*. How, in the event of being defeated, (after having crossed the trenches, v. 112,) will you be able to get back again past the barricades in the confusion of the flight? And how shall the chariooteers drive across the narrow roadways over the trenches without a collision? — *ἢν ἄρα μὴ* seems a very unusual equivalent of *εἰ μὴ ἄρα*. For it is difficult to agree with Vater, “*est ἢν ἄρα μὴ dictum pro ἄρα ἢν μὴ, hoc sensu: num sine curruum jactura?*”

119. *ἔφεδρον*. ‘But if on the other hand you should conquer, you will have

Achilles still in reserve to contend with; who, (even though now he morosely declines to take part in the war,) will not patiently see the ships set on fire by the Trojans.’ On this word see Choeph. 851. The present passage is a good example of its technical use, expressing a combatant who is ready to take up the contest with one already victorious over another.

121. *ἀναρπάσαι*. Alluding to the captives mentioned in v. 74.

131. This strophe of dochmias, the antistrophe to which occurs after a considerable interval at v. 195, is not according to the custom of Euripides. But there is a similar instance in Hipp. 362, answered at 672; in 454—820; and in several places of the *Sept. c. Theb.*

132. *κράτη*, ‘commands,’—a sense peculiar to the plural. Aesch. Suppl. 431, *τάδε φράσαι δίκαια Διόθεν κράτη*. Antig. 60, *εἰ νόμων βίᾳ ψῆφον τυράννων ἡ κράτη παρέξιμεν*. Cho. 1, ‘*Ἐρμῆ χθονίε, πατρῷ ἑποπτεύων κράτη*,’—though this last verse is susceptible of several interpretations.

ταχυβάταν νεῶν κατόπταν μολεῦν

πέλας, ὅ τι ποτ' ἄρα δαιόις

πυρὰ κατ' ἀντίπρωρα ναυστάθμων δαιέται.

135

EK. *νικάτ', ἐπειδὴ πᾶσιν ἀνδάνει τάδε.*

*στείχων δὲ κόσμει συμμάχους τάχ' ἀν στρατὸς
κινοῖτ' ἀκούσας νυκτέρους ἐκκλησίας.*

ἔγω δὲ πέμψω πολεμίων κατάσκοπον.

*κανὸν μέν τιν' ἔχθρων μηχανὴν πυθώμεθα,
σὺ πάντ' ἀκούσει καὶ παρὼν εἴσει λόγους
ἔαν δ' ἀπαίρωσ' ἐς φυγὴν ὁρμώμενοι,
σάλπιγγος αὐδὴν προσδοκῶν καραδόκει,
ώς οὐ μενοῦντά μοι· ἀλλὰ προσμίξω νεῶν*

140

ὅλκοῖσι νυκτὸς τῆσδε ἐπ' Ἀργείων στρατῷ.

145

AI. *πέμφ' ὡς τάχιστα· νῦν γὰρ ἀσφαλῶς φρονεῖς.
σὺν σοὶ δέ μοι ὅψει καρτεροῦνθ', ὅταν δέη.*

EK. *τίς δῆτα Τρώων οἱ πάρεισιν ἐν λόχῳ*

θέλει κατόπτης ναῦς ἐπ' Ἀργείων μολεῦν;

150

135. *ἢ τι, i. e. διότι.* ‘For what is better than that a swift-paced scout of the ships should approach close (to ascertain) for what reason fires are being lighted by the enemy in front of the naval station.’ Cf. 43, 97.—*κατὰ* is here used as in *κατ' ὅμμα*, ‘face to face.’

138. *κόσμει*, arrange, marshal them in *τάξις*, so as to be ready for any attack. Pierson conjectured *κοίμα*, but *κινοῖτο* *ἴνι*, ‘may be astir,’ implies confusion and disorder as well as mere wakefulness.

142. *παρὼν εἴσει λόγους* (Ald. *λόγον*). ‘You shall be present as one of the council of war to decide what is to be done.’

145. *μενοῦντα*. Vater makes this the accusative after *καραδόκει*, others the accusative absolute (or more properly, with the ellipse of *νομίζων* implied in *ἐώς*). See Elmsley on Heracl. 693, Stallb. on Plat. Protag. p. 312, c. Ion 965, *ἐώς τὸν θεὸν σάσσοντα τόν γ' αὐτοῦ γόνον*. Matthiae rejects the former, on the ground that *καραδόκειν* is rarely if ever used of waiting for *persons*, but always for an uncertain contingency.

146. Whether we read *στρατῷ* with the best edd. and MSS., or *στρατὸν* with Aldus, we may supply *πελάσας*. Or we may take *ἐπὶ στρατῷ* as the dative of place. Both reads *ἐπ'* for *ἐπ'*, i. e. before the

night is over, and construes *προσμίξω στρατὸν ὅλκοῖσι Ἀργείων νεῶν*. But it seems impossible to separate *Ἀργείων στρατῷ* or *στρατὸν*. Vater, who explains *ὅλκοι* the canals or cuttings (cf. *sulcus*) in which the ships were drawn up for refuge, (*ὅλκοις ναυστάθμων* inf. 673; Herod. ii. 154), thinks it possible to join *προσμίξω Α. στρατὸν νεῶν ὅλκοῖσι*, *Graecos in canales mactabo*. The simplest way of all would be this;—*προσμίξω Α. στρατῷ ἐπὶ νεῶν ὅλκοῖσι*, ‘I will engage with the Argive fleet at the very place of their fancied security.’ Thus we must read *ἐπ'* for *ἐπ*'. But here again, the order of the words is an objection.

147. *ἀσφαλῶς*. Cf. *σφαλερὰ* v. 132.

149. *ἐν λόχῳ*, ‘in the company,’ *οἱ ἐκ τοῦ παρόντος λόχον εἰσὶ*. Vater and Dind. prefer this reading to the Aldine *λόγῳ*, which seems equally plausible, ‘who are present at this conversation.’ So *οἱ παρόντες ἐν λόγῳ* Ar. Ach. 513. Av. 30. But it is well known that the chorus was often spoken of as a *λόχος*, from the manner in which it was drawn up in the orchestra. Vater (*Vind.* p. liv) thinks that the number of the chorus was at first sixteen, leaving the usual fifteen after Dolon had been withdrawn as a *παραχορήγμα*.

τίς ἀν γένουτο τῆσδε γῆς εὐεργέτης ;
τίς φησι ; οὗτοι πάντ' ἐγὼ δυνήσομαι
πόλει πατρῷα συμμάχοις θ' ὑπηρετεῖν.

ΔΟΛΩΝ.

ἐγὼ πρὸ γαίας τόνδε κύνδυνον θέλω
ρύψας κατόπτης ναῦς ἐπ' Ἀργείων μολεῖν,
καὶ πάντ' Ἀχαιῶν ἐκμαθὼν βουλεύματα
ἥξω. πὶ τούτοις τόνδ' ὑφίσταμαι πόνον.

155

EK. ἐπώνυμος μὲν κάρτα καὶ φιλόπτολις
Δόλων πατρὸς δὲ καὶ πρὶν εὐκλεᾶ δόμον
νῦν δὶς τόσως ἔθηκας εὐκλεέστερον.

160

ΔΟ. οὐκοῦν πονεῖν μὲν χρὴ, πονοῦντα δ' ἄξιον
μισθὸν φέρεσθαι. παντὶ γὰρ προσκείμενον
κέρδος πρὸς ἔργῳ τὴν χάριν τίκτει διπλῆν.

EK. ναὶ, καὶ δίκαια ταῦτα κούκ ἄλλως λέγω.
τάξαι δὲ μισθὸν πλὴν ἐμῆς τυραννίδος.

165

ΔΟ. οὐ σῆς ἔρωμεν πολυόχου τυραννίδος.

EK. σὺ δ' ἀλλὰ γήμας Πριαμιδῶν γαμβρὸς γενοῦ.

ΔΟ. οὐκ ἔξ ἐμαυτοῦ μειζόνων γαμεῖν θέλω.

155. *ρύψας κύνδυνον.* A metaphor from throwing dice. Inf. 446, *ρύπτεις κυβείων τὴν πρὸς Ἀργείους Ἀρη.* Heracl. 148, *κύνδυνον ἔξ ἀμηχάνων ρίπτοντες.* Theb. 1031, *κύνδυνον ἀναβαλεῖν.* Thuc. iv. 85, *κύνδυνον τοσόνδε ἀνερρίψαμεν.* Photius, *κύνδυνον ἀναρρίψαι λέγοντο, μεταφέροντες ἀπὸ τῶν κύνων.*

157. *ἐπὶ τούτοις*, ‘on these conditions.’ See Alcest. 375. But what *conditions?* The terms he proceeds to stipulate for in the following dialogue. He appears to allude to the *τὸν νομίζεσθαι εὐεργέτην γαλα.* And Barnes remarks, ‘Procul dubio doctissimus poeta respicit ad *Asianorum* mores, ad *Εὐεργέτας* nempe et *Oροσάγγας Regum Persicorum*, in *Regiis Archivis honoris causa descriptos.*’ Cf. Herod. iii. 140, and Blakesley on iii. 154.

158. *ἐπώνυμος κάρτα*. ‘True to his name,’ Δόλων from δόλος. Cf. Eum. 90, Theb. 655, where the same combination occurs.

160. *δὶς τόσως*. Cf. Med. 1194, *πῦρ—μᾶλλον δὶς τόσως τ' ἐλάμπετο.* We should rather have expected *δὶς τόσως εὐκλεᾶ,*

but the sense is, διπλασίω εὐκλεέστερον.
161. *πονεῖν μέν.* So Bothe with one of the best MSS. The common reading is *με.*

163. *τὴν χάριν.* For ἡ γὰρ χάρις, ἦν κέρδος τίκτει, διπλῆ ἐστί. More explicitly, πᾶν γὰρ ἔργον, φ πρόσκειται κέρδος, διπλῆν ἔχει τὴν χάριν. Cf. Ion 378, Ὁν γὰρ βίᾳ σπειδῶμεν ἀκόντων θέῶν, Οὐκ ὅντα κεκτήμεσθα τάχαθ', δ φίλαι, where οὐκ ὅντα is the predicate. By χάρις is meant ‘the pleasure of doing it,’ η τὸν πονεῖν χάρις.

165. *τάξαι*, fix for yourself, specify.—πλὴν &c., is clearly added jocosely. Schol. γελοίον τὸ οἰεσθαι θτι βασιλείαν αὐτῆσσει.

166. *πολυόχον*, ‘much-sustaining,’ i. e. burdened with many cares. Some copies give *πολιόχου*, which Vater vainly supposes can mean ‘happy,’ as an epithet of the *θεοὶ πολιστοῦνχοι.* Dind. adopts the conjecture of Reiske, *πολυόχλον.*

167. *σὺ δ' ἀλλάδ.* ‘Do you *then*? See Med. 942. Elmsley on Heracl. 565.

168. *ἐμαυτοῦ μειζόνων.* Alluding to

- EK.* χρυσὸς πάρεστιν, εὶ τόδ' αἰτήσει γέρας.
ΔO. ἀλλ' ἔστ' ἐν οἴκοις οὐ βίου σπανίζομεν. 170
EK. τί δῆτα χρῆζεις ὅν κέκευθεν Ἰλιον;
ΔO. ἐλὼν Ἀχαιοὺς δῶρά μοι ἔνναίνεσον.
EK. δῶσω· σὺ δὲ αἴτει πλὴν στρατηλάτας νεῶν.
ΔO. κτεῖν', οὐ σ' ἀπαιτῶ Μενέλεω σχέσθαι χέρα.
EK. οὐ μὴν τὸν Οἰλέως παιδά μ' ἔξαιτεῖς λαβεῖν; 175
ΔO. κακὰ γεωργεῦν χειρες εὖ τεθραμμέναι.
EK. τίν' οὖν Ἀχαιῶν ζῶντ' ἀποινᾶσθαι θέλεις;
ΔO. καὶ πρόσθεν εἶπον· ἔστι χρυσὸς ἐν δόμοις.
EK. καὶ μὴν λαφύρων γ' αὐτὸς αἰρήσει παρών.
ΔO. θεοῖσιν αὐτὰ πασσάλευε πρὸς δόμους. 180
EK. τί δῆτα μεῖζον τῶνδε μ' αἰτήσει γέρας;
ΔO. ἵππους Ἀχιλλέως χρὴ δὲ ἐπ' ἀξίοις πονεῖν,
ψυχὴν προβάλλοντ' ἐν κύβοισι δαίμονος.
EK. καὶ μὴν ἐρῶντι γ' ἀντερᾶς ἵππων ἐμοὶ·
ἐξ ἀφθίτων γὰρ ἄφθιτοι πεφυκότες 185
τὸν Πηλέως φέρουσι θούριον γόνον·
δίδωσι δὲ αὐτοὺς πωλοδαμνήσας ἄναξ

the proverb *τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεῖνει μακρῷ*, Prom. 909. Cf. Eur. frag. Antiope. 191, *κῆδος καθ' αὐτὸν τὸν σοφὸν κτᾶσθαι χρεῶν*.—For *γαμεῖν* ἔκ or ἀπό *τινῶν*, cf. Heracl. 299. Andr. 975, 1279.

170. *σπανίζομεν*. He was πολύχρυσος, πολύχαλκος, Il. x. 315.

174. *σχέσθαι χέρα*, i. e. ἀποσχέσθαι So Aesch. Suppl. 736, οὐ μὴ δείσαντες ἡμᾶς χειρὶ ἀποσχάντω. Od. xxii. 316, *κακῶν ἄπο χείρας ἔχεσθαι*.

176. *γεωργεῖν*. Cf. v. 75, *Φρυγῶν ἀρούρας ἐκμάθωις γαπονεῖν*.

177. *ἀποινᾶθαι*, ‘to receive the ransom for.’ Schol. *τίνα τῶν Ἀχαιῶν λύτρα λαβῶν* *βούλει ἀπολύνσαι*; Hesych. *ἀποινᾶν* *ἀποιντροῦν*. Demosthenes has the active verb, p. 629, 22, and 630, 27, in the sense of ‘to let a prisoner off for a ransom.’ Pind. Nem. v. 16, *καὶ τίς ἄνδρας ἀλκίμους δύιμων ἀποινάσσας ξασεν*; But it scarcely occurs elsewhere in the middle, except inf. 466, *ὅπως πολυφόνου χειρὶς ἀποινάσσαι νιν*, ‘that you may punish him for his murderous deeds.’ There however the *a* is short, as from *ἀποινάξουμαι*.

179. *καὶ μὴν*, ‘well then,’ i. e. if nothing else pleases you, ‘you shall choose from the spoils, being yourself present at the distribution of them,’ and not depending on what may chance to be sent to you. It was a general’s prerogative to receive something ἔξαίρετον, Ag. 927. Tro. 274.—‘Hang *them* up,’ replies Dolon, ‘for the gods in their temples.’ Cf. Ag. 561, *θεοίς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα Δόμοις ἐπασσάλευσαν*. Heracl. 698, *ἄπο πασσάλων ἐλών*. The arms were suspended both outside the temples, as it appears from Ar. Equit. 856, and from the marks of nails or pegs said still to exist, and also inside, Heracl. 695—8.

182. *ἐπ' ἀξίοις*. See above, v. 157. ‘One ought to work for the worth, if one exposes one’s life in a stake of hazard.’ Cf. 155.

184. *καὶ μὴν*, ‘well but,—here objective. See on Alcest. 653.—ἀντερᾶς, Ag. 527, *τῶν ἀντερώντων ἰμέρω πεπληγμένος*.

187. *πωλοδαμέναι*, Δj. 549. Apollodor. iii. 13. 5, *γαμεῖ δὲ (Πηλεὺς Θέτω) ἐπὸ Πηλίων κάκει θεοί τὸν γάμον εὐωχούμενοι καθήμυησαν*. Καὶ δίδωσι *Χείρων Πηλεῖ*

- Πηλεῖ Ποσειδῶν, ὡς λέγουσι, πόντιος.
 ἀλλ' οὐ σ' ἐπάρας ψεύσομαι δώσω δέ σοι
 κάλλιστον οἴκοις κτῆμ' Ἀχιλλέως ὅχον. 190
40. αὖν· λαβὼν δέ φημι κάλλιστον Φρυγῶν
 δῶρον δέχεσθαι τῆς ἐμῆς εὐσπλαγχνίας.
 σὲ δ' οὐ φθονεῖν χρή· μυρί' ἔστιν ἄλλα σοι
 ἐφ' οἷσι τέρψει τῆσδ' ἀριστεύων χθονός.
- XO. μέγας ἀγών· μεγάλα δ' ἐπινοεῖς ἐλεῦν. ἀντ. 195
 μακάριός γε μὴν κυρήσας ἔσει·
 πόνος δ' εὐκλεής.
 μέγα δὲ κοιράνοισι γαμβρὸν πέλειν.
 τὰ θεόθεν ἐπιδέτω Δίκα,
 τὰ δὲ παρ' ἀνδράσιν τέλειά σοι φαῖνεται. 200
40. στείχοιμ' ἄν· ἐλθὼν δ' ἐσ δόμους ἐφέστιος
 σκευῇ πρεπόντως σῶμ' ἐμὸν καθάψομαι,
 κάκεῖθεν ἥσω ναῦς ἐπ' Ἀργείων πόδα.
- XO. ἐπεὶ τίν' ἄλλην ἀντὶ τῆσδ' ἔξεις στολήν;
 40. πρέπουσταν ἔργῳ κλωπικοῦς τε βήμασιν. 205
 XO. σοφοῦ παρ' ἀνδρὸς χρὴ σοφόν τι μαινθάνειν.
 λέξον τίς ἔσται τοῦδε σώματος σάγη.

δόρον μείλινον, Ποσειδῶν δὲ ἵππους Βάλιν τε καὶ Ξάνθον.

189. ἐπάρας, sc. μισθοῦ ἐλπίδι, v. 165.

191. λαβὼν, 'in receiving them (by promise from you) I assert that I am receiving,' &c. If λαβὼν meant 'when I have got possession of them,' it is clear that δέξεσθαι would have been required, or at least φέσαι for φημι.

199—200. In these difficult verses one point at least is obvious, that τὰ θεόθεν is opposed to τὰ παρ' ἀνδράσιν. Vater's explanation is this, "ubi divina praemia largiatur Dica, hominum res videntur perfectae, h. e. quae apud homines in honore sunt, spernenda prae iis videntur." The 'divine gifts,' he says, are the horses of Achilles, for which he had rejected the other offers, a royal marriage, gold, and a choice of the spoils &c., which are the height (τέλεια) of human happiness. Then the imperative ἐπιδέτω is for ἦν ἐπίδη τὰ θ. δίκα, and the δέ (200) is in apodosis,—all which is very forced and complex. A more natural meaning is as follows;—'Let Justice look to what depends on

the gods (i. e. death or a safe return); but the reward among men appears to be as great as possible (τέλεια, complete, perfect in itself) for you.' Or we might supply σε, 'let Justice favourably regard you,' except that ἐπίδοι would be more suitable than ἐπιδέτω.

201. ἐφεστίος. Brodæus proposed ἐφεστίους, his own home. In Theb. 73 and Ag. 824 we have δόμους ἐφεστίους, but Med. 713, δέξαι δὲ χώρᾳ καὶ δόμοις ἐφεστίοις, said of a guest coming to the hearth of another. But here we may explain ἐλθὼν ἐσ δόμους, ἐπιέστιάν αἰτῶν.

202. σῶμα. Another construction is ἄψομαι σκευὴν ἀμφὶ σῶμα, inf. 208. So Hipp. 770, Βρόχον ἄψεται ἀμφὶ λευκὰ δέρπα. Frag. ap. Ar. Ran. 1211, θύρσοις καὶ νεθρῶν δοράῖς καθαπτάσ.

204. ἐπεὶ κ.τ.λ. 'Why, what other dress will you have in place of this?' Cf. Cho. 206, ἐπεὶ τίνυν ἔκατι δαμόνων κυρῶ; Orest. 526, ἐπεὶ τίν' εἰλέχεις, δὲ τάλας, ψυχὴ τότε; Vater and Dind. adopt the tame reading εἴτ' εἰ τιν' ἄλλην, some few copies giving εἴτ' ή τιν' ἄλλην.

- ΔΟ. λύκειον ἀμφὶ νῶτον ἄψομαι δορὰν,
 καὶ χάσμα θηρὸς ἀμφ’ ἐμῷ θήσω κάρᾳ,
 βάσιν τε χερσὶ προσθίαν καθαρμόσας 210
 καὶ κῶλα κώλοις τετράπουν μιμήσομαι
 λύκου κέλευθον, πολεμίοις δυσεύρετον,
 τάφροις πελάζων καὶ νεῶν προβλήμασιν.
 ὅταν δὲ ἔρημον χῶρον ἐμβαίνω ποδὶ,
 δίβαμος εἴμι· τῇδε σύγκειται δόλος. 215
- ΧΟ. ἀλλ’ εὖ σ’ ὁ Μαίας παῖς ἐκεῖστε καὶ πάλιν
 πέμψειν Ἐρμῆς, ὃς γε φηλητῶν ἄναξ.
 ἔχεις δὲ τοῦργον, εὐτυχεῖν μόνον σε δεῖ.
 ΔΟ. σωθήσομαί τε καὶ κτανῶν Ὁδυσσέως
 οἴσω κάρεσσοι, σύμβολον δὲ ἔχων σαφὲς 220
 φήσεις Δόλωνα ναῦς ἐπ’ Ἀργείων μολεῶν,
 ή παῖδα Τυδέως· οὐδὲ ἀναιμάκτῳ χερὶ¹
 ἥξω πρὸς οἴκους, πρὶν φάος μολεῖν χθόνα.
 ΧΟ. Θυμβραῖε καὶ Δάλιε καὶ Λυκίας στρ. α’.
 ναὸν ἐμβατεύων 225
 "Απολλον, ὁ δία κεφαλὰ, μόλε τοξήρητος, ἵκουν ἐννύχιος
 καὶ γενοῦ σωτήριος ἀνέρι πομπᾶς
 ἀγεμῶν καὶ ἔντλαβε Δαρδανίδαις, 230

211. κῶλα κώλοις, its (hind) legs to my own legs.

216. ὁ Μαίας. Cf. Med. 759.—*ὅς γε, cum sit,—as* the prince of rogues,' or robbers. This rare word, the orthography of which was long disputed (al. φιλήτης), occurs Cho. 988, *τοιοῦτον δὲ κτήσαιτο φηλητῆς ἄνηρ*. We have φηλοῦν Ag. 475, φηλοῦσθαι Eur. Suppl. 243, and critics generally allow that the form in *η* is correct.

218. ἔχεις, 'you know,' you are aware of what you are going to do, and how.

220. σύμβολον, a proof, pledge, *tékmār*. So Aesch. uses the word, Ag. 8, 306. In a different sense Med. 613.

225. ἐμβατεύων, 'frequenting,' as Pers. 450, *νῆσος—ἥν ὁ φιλόχορος Πᾶν ἐμβατεύει*. Apollo was worshipped at Thymbra in the Troad (cf. v. 495), as well as at Delos and at Patara in Lycia. Hence he was called *Λύκιος*, a title apparently distinct from *Λυκείος*, the god of light. or (in a more recent but still an-

cient mythology) the wolf-king or destroyer, Aesch. Theb. 132. Soph. El. 6.

226. ὁ δία κεφαλά. Though Homer makes the *a* short, as in *δῖα γυναικῶν*, it does not follow that a tragic writer is bound by the epic usage. Nor is there any thing in the periphrasis to object to; cf. φίλοις κάρα Ag. 878, ὁ φιλία κεφαλὰ inf. 902, and Horace's *desiderio tam cari capitī*. Generally however it is a term of endearment rather than of veneration. But in proportion to the earnestness of a prayer is the tendency to use expressions of greater familiarity.

230. ἀγεμῶν. In the old copies this word and *καὶ γενοῦ* are transposed. G. Dindorf's correction is rightly approved by Vater. The common reading would be more defensible if *πομπᾶς* were substituted for *πομπᾶς*, as Scaliger proposed. The latter word is not very well suited to the nightly mission of Dolon, but *πέμπειν* is used of the conduct of the gods, as v. 217.

ῳ παγκρατὲς, ὦ Τροῖας τείχη παλαιὰ δείμας.
 μόλοι δὲ ναυκλήρια, καὶ στρατιᾶς ἀντ. α'.
 Ἐλλάδος διόπτας
 ἵκοιτο, καὶ κάμψει πάλιν θυμέλας οἴκων πατρὸς
 Ἰλιάδας. 235

Φθιάδων ἵππων ἐπὶ δ' ἄντυγα βαίη,
 δεσπότου πέρσαντος Ἀχαιὸν Ἀρη,
 τὰς πόντιος Αἰακίδᾳ Πηλεῖ δίδωσι δαίμων· 240
 ἐπεὶ πρό τ' οἴκων πρό τε γῆς ἔτλα μόνος στρ. β'.
 ναύσταθμα βὰς κατιδεῦν ἄγαμαι
 λήματος· ἥ σπανία 245
 τῶν ἀγαθῶν, ὅταν ἥ
 δυσάλιον ἐν πελάγει
 καὶ σαλεύη πόλις· ἔστι Φρυγῶν τις

231. τείχη δείμας. See Tro. 5.—ναυκλήρια, here for ναύσταθμα. Properly, ναυκλῆροι are *ship-owners*. But we have ναυκληρεῖν πόλιν for εὐθύνειν, Theb. 649, and Vater quotes Dem. p. 690 fin. for an instance of the above use.

235. ἵκοιτο. Not *redate* (Bothe), which is expressed by κάμψει, ‘may he turn back again to the Trojan altars of his father’s home’ (cf. Ag. 335, κάμψαι διαύλον ώθητερον κῶλον πάλιν,) but ‘may he arrive safe as a spy of the Grecian host.’ —πατρὸς Ἰλιάδας for πάτρας Ἰλιάδας is given by Dind. and Vater from two MSS.

237. ἐπὶ δ' ἄντυγα. So Vater, Aldus having Φθιάδων δ' —ἐπὶ ἄντυγα. Some good copies give Φ. οἴκων τότε' ἐπ' ἄντυγα. But Vater seems right in supposing that τότε was inserted to fill up the hiatus, when the δὲ had been transposed or omitted in consequence of its less usual position in the sentence.

237. δεσπότου κ.τ.λ. ‘When our lord (Hector) has plundered the Argive host.’ Canter proposed πέρσας τὸν Ἀ. ἄρη, but the article here sounds intolerably tame. By *Achaea* the poets often mean part of Argive Thessaly near the Melian gulf, as in Pers. 490. It is a synonym of Phthiotis.

243. κατιδεῦν, κατόπτης εἶναι —ἄγαμαι λήματος, ‘I admire his courage.’ Cf. Ach. 489, ἄγαμαι καρβόλας.

247. δυσάλιον. So Dind. and Vater with 3 MSS. and the Schol. for the Aldine δυσάλιος. It resembles our idiom, ‘when

it is gloomy on the sea.’ Dind. compares Xen. Cyn. 8. 1, δταν ἥ βθρειον. The nominative would of course agree with πόλις. Cf. Oed. R. 22, πόλις ἥδη σαλεύει. Matthiae and Bothe adopt Musgrave’s δυσάνιος, ‘when the state becomes unmanageable,’ like a ship, which is often compared with a chariot.

249. ἔστι Φ. τις. For Φρύγες ἀλκιμοὶ εἰσὶ καὶ θρασεῖς ἐν αἰχμᾷ. ‘We have one or two valiant men among the Phrygians,’ i. e. contrary to what is often said of their effeminacy, as Virgil, ‘O vere Phrygiae, neque enim Phryges!’ Compare Orest. 1483.—ποτὶ Μυσῶν κ.τ.λ. This is a very obscure passage. Hermann and Vater, placing no stop at αἰχμᾷ, explain thus, ἔνεστι θράσος ἐν αἰχμῇ πρὸς ἐκείνους δὲ ἐνī Μυσῶν συμμαχίαν ἀπίζει, i. e. ἐμῦ ὡς Μυσῶν ὄντος. Vater however prefers to understand *meam cum Mysis sociatem*. The Schol. thinks Euripides had in view the proverb Μυσῶν ἔσχατος, said to have been an oracle delivered to a descendant of Orestes, ἐπὶ τὸν ἔσχατον Μυσῶν πλεῖν. His comment is this: δ τὴν συμμαχίαν ἀπίζων, δ ἔστιν ἐντελίξων, πρὸς Μυσῶν φησὶν ἔστιν, ἥ ὡς εἴπειν ἔσχατος καὶ οὐδεὺς λθγον ἄξιος, οἶον, Μυσός ἔστιν δ ἀπιζών ήμας, δ [ἔστιν] ἀδόκιμος παρὰ τὴν παροιμιαν.—ἥ οὔτως· ἔστι δὲ θάρσος ἀκρον καὶ ἐκ τῶν Μυσῶν πρὸς τὸν ἀπιζώντας τὴν ἐμὴν συμμαχίαν καὶ ἐντελίζοντας. The context seems to imply that the Mysians were vain boastlers of their own prowess, and in the habit of declin-

ἔστιν ἄλκιμος, ἔνι δὲ θράσος 250
 ἐν αἰχμᾷ· ποτὶ Μυσῶν ὃς ἐμὰν συμμαχίαν ἀτίζει.
 τίν' ἄνδρ' Ἀχαιῶν ὁ πεδοστιβῆς σφαγεὺς ἀντ. β'.
 οὐτάσει ἐν κλισίαις, τετράπουν 255
 μῦμον ἔχων ἐπὶ γάν
 θηρός; ἔλοι Μενέλαν,
 κτανῶν δ' Ἀγαμεμνόνιον
 κρᾶτ' ἐνέγκοιθ' Ἐλένᾳ κακόγαμβρον 260
 ἐς χέρας γόουν, ὃς ἐπὶ πτόλιν
 ὃς ἐπὶ γάν Τροῖαν χιλιόναυν ἥλυθ' ἔχων στρατείαν.

ΑΓΓΕΛΟΣ.

- ἄναξ, τοιούτων δεσπόταισιν ἄγγελος
 εἴην τὸ λοιπὸν οἵα σοι φέρω μαθεῦν. 265
- EK. ἦ πόλλ' ἀγρώσταις σκαιὰ πρόσκειται φρενί·
 καὶ γὰρ σὺ πούμνας δεσπόταις τελεσφόρους
 ἥκειν ἔοικας ἀγγελῶν ἵν' οὐ πρέπει.
 οὐκ οἶσθα δῶμα τούμὸν ἦ θρόνους πατρὸς,
 οἱ χρῆν γεγωνεῖν σ' εὐτυχοῦντα ποιμνίων; 270
- AG. σκαιοὶ βοτῆρες ἐσμεν· οὐκ ἄλλως λέγω.
 ἀλλ' οὐδὲν ἥσσόν σοι φέρω κεδνοὺς λόγους.
- EK. παῦσαι λέγων μοι τὰς προσαυλείους τύχας·
 μάχας πρὸ χειρῶν καὶ δόρη βαστάζομεν.

ing the proffered aid of their neighbours. ‘We Phrygians,’ say the chorus, ‘are not to be despised as allies.’ Thus πρὸς Μυσῶν will mean *e partibus Mysorum*. Cf. πρὸς ἡμῶν, v. 320.

254. πεδοστιβῆς, explained by τετράπουν in the next line. In this sense Aesch. has κνάδαλα πτεροῦντα καὶ πεδοστιβῆ Suppl. 977.

260. ἐνέγκοιθ' Musgrave for ἐνέγκοι.—γέον, ‘a subject of grief.’—κακόγαμβρον agrees with γέον, but γέον γαμβροῦ is like πένθος τινὸς, ‘mourning for a person,’ Alc. 336. And Agamemnon is the κακόγαμβρος of Helen, because of her ill-assorted marriage with Menelaus. Compare κακονυμφοτάταν ὄνασιν Hipp. 797.

262. ἐπὶ γάν. The metre suggests ἐπὶ γάν.

264. A countryman now arrives, with

glee on his countenance, to announce the near approach of Rhesus, the Thracian king, an ally of the Trojans. But he is sharply rebuked by Hector, who supposes that he brings some unimportant news about the flocks.

267. τελεσφόρος, ‘productive.’ This reading has been recovered from one MS. for τευχεσφόρος.

270. οἱ χρῆν κ.τ.λ. ‘To which you ought to have brought the news that you were well off in your flocks.’ Vater retains χρῆ, with most of the old copies.—γεγωνεῖν, γεγωνίσκειν, to speak audibly, Prom. 645, 806. Eur. El. 309.—εὐτυχεῖν, like εὐπορεῖν, takes a genitive from the substantive implied in the verb; or perhaps, from the notion of fulness, abundance, &c.

274. δόρη. The Schol. notices the un-

- ΑΓ. τοιαῦτα κάγω σημανῶν ἐλήλυθα·
 ἀνὴρ γὰρ ἀλκῆς μυρίας στρατηλατῶν
 στείχει φίλος σοὶ σύμμαχός τε τῇδε γῇ.
 ΕΚ. ποίας πατρώας γῆς ἐρημώσας πέδουν;
 ΑΓ. Θρήκης πατρὸς δὲ Στρυμόνος κικλήσκεται.
 ΕΚ. Ρῆσον τιθέντ' ἔλεξας ἐν Τροίᾳ πόδα. 280
 ΑΓ. ἔγνωσ· λόγου δὲ δὶς τόσου μ' ἐκούφισας.
 ΕΚ. καὶ πῶς πρὸς Ἰδης ὄργαδας πορεύεται,
 πλαγχθεὶς πλατείας πεδιάδος θ' ἀμαξιτοῦ;
 ΑΓ. οὐκ οὖδ' ἀκριβῶς, εἰκάσαι γε μὴν πάρα.
 νυκτὸς γὰρ οὗτι φαῦλον ἐμβαλεῖν στρατὸν,
 κλύοντα πλήρη πεδία πολεμίας χερός.
 φόβον δ' ἀγρώσταις, οἱ κατ' Ἰδαιον λέπας
 οἴκοῦμεν αὐτόρρυζον ἐστίαν χθονὸς,
 παρέσχε, δρυμὸν νυκτὸς ἐνθηρον μολών.
 πολλῇ γὰρ ἡχῇ Θρήκιος ῥέων στρατὸς 290
 ἐστειχε· θάμβει δ' ἐκπλαγέντες ἔμεν
 ποίμνας πρὸς ἄκρας, μή τις Ἀργείων μόλη

usual form for δόρατα. Hesych. δόρη καὶ δόρῶν ἀντὶ τοῦ δόρατα καὶ δοράτων. The dative δόρει is occasionally found, as Oed. Col. 620.—μάχας, understand ἔχομεν, since βαστάζειν πρὸς χειρῶν is scarcely correct. Cf. Theocr. vii. 78, ἡδη βαστάζουσι Συρακούσιον μέντα δούρα. Vater would read μάχαι πρὸς χειρῶν, sc. εἰστι.

276. ἀλκῆς. Vater has ἀρχῆς with some MSS., i. e. πολλῶν ἀρχόντων.

279. Στρυμόνος. Cf. inf. 920. Homer makes Rhesus the son of Eioneus, Il. x. 435, which however, as it contains the word 'Hίδην, also a Thracian city, is probably another name for the Strymon. The ancient mythology which represented heroes as the sons of certain rivers is another form of the belief that rivers were κουροτρόφοι, and probably suggested the custom of offering to them the πλάκαμος θρηπτήριος, on which see Aesch. Cho. 6.

281. δὶς τόσου. Cf. v. 160. You have spared me, he says, twice as many words which I should have used to announce the fact.

282. ὄργαδας, the fertile meadows,—whether from ὄργᾶν, 'to swell and grow,' or the old ἔργειν, 'to inclose' (compare δρχατὸς with our orchard), may be

doubted. Schol. δργάδες κυρίως οἱ ἱεροὶ τῶν θεῶν τόποι. See Bacch. 340. 445. 'How is it that he is going towards the meadows at the foot of Ida, having deviated from the broad and level high-road?' As Ida was πολυπίδας, well-watered, the ὄργαδες here meant were the slopes on its base, called αὐτόρρυζος ἐστία inf. 238, as being ἐν αὐταῖς ταῖς βίξαις ἰδρυμέναι, on the very foot of the mountain. If this be the right explanation, κατ' Ἰδαιον λέπας must of course mean 'on the hill side,' not 'on the high ridge.' But Vater follows Barnes in understanding 'aboriginal,' quoting Il. xx. 216,

κτίσσει δὲ Δαρδανίην, ἐπεὶ οὕπω Ἰλιος
 ἦν πεπόλιστο, πόλις μερόπων
 ἀνθρώπων,
 ἀλλ' οὐ νπωρείας φέκεν πολυπίδακος
 Ἰδης.

By ἐστία the notion of the interior settlements or heart of the nation is conveyed. Tac. Agric. 30, 'in ipsis penetralibus siti,' said of the nobles of the Britons.

290. ῥέων. So Pers. 90, ὑποστὰς μεγάλων φεύγαστι φωτῶν. Theb. 80, βεῖ πολὺς ὅδε λεώς.

λεηλατήσων καὶ σὰ πορθήσων σταθμὰ,
πρὸν δὴ δὶ ὥτων γῆρυν οὐχ Ἐλληνικὴν
ἔδεξάμεσθα καὶ μετέστημεν φόβου. 295
στείχων δὲ ἄνακτος προύξερευνητὰς ὁδοῦ
ἀνιστόρησα Θρηκίους προσφθέγμασι
τίς δ στρατηγὸς καὶ τίνος κεκλημένος
στείχει πρὸς ἄστυ Πριαμίδαισι σύμμαχος.
καὶ πάντ' ἀκούσας ὅν ἐφιέμην μαθεῖν
ἔστην· ὄρῳ δὲ Ρῆσον ὥστε δαίμονα
ἔστωτ' ἐν ἴππεισι Θρηκίους ὅχοις.
χρυσῆ δὲ πλάστιγξ αὐχένα ζυγηφόρον
πώλων ἐκληγε χιόνος ἔξανγεστέρων.
πέλτη δὲ ἐπ' ὕμων χρυσοκολλήτοις τύποις 305

295. *φόβου*. Because, if their language was not Greek, they were not likely to be Greek allies.

296. *ἄδον*. So Dind. with two MSS. for *στρατοῦ*, i. e. ‘the king’s pioneers of the way.’ Vater, retaining *στρατοῦ*, reads *προύξερευνητῆς*, *Ego exploraturus ducem exercitus, interrogavi*. But the word seems properly applied to scouts or pioneers; cf. Phoen. 92, *ἐπίσχεις, ὡς δὲν προύξερευνήσω στίθον, μή τις πολιτῶν ἐν τρίβω φαντάξεται*. Certain outriders, *πρόδρομοι*, are here meant, whose duty it was to see that the way was clear of the enemy, of ambuscades, &c., and that provisions and water could be obtained. By *ἄναξ* the rustic must mean the general, whoever he was, since he had not then learnt that it was Rhesus, though he might assume that some king would be the leader of such a host, according to the custom of the time.

297. *Θρηκίους*. How came Trojan rustics to speak the Thracian dialect? Herodotus, iii. 90, mentions together Φρύγες καὶ Θρήνες οἱ ἐν τῇ Ἀσίᾳ, meaning probably the Bithynians, (cf. vii. 75,) and there can be little doubt that among such close neighbours of common Pelasgic origin there would be much also that was common to their respective languages. Cf. v. 404, where Rhesus is styled ἐγγενῆς by Hector. Strabo, p. 471, init.

300. *ἄν*. We should rather have expected *ἄντις*. The genitive seems to be neuter, not masculine, and *μαθεῖν* to be added redundantly.

301. *ἔστην*. He waited till the king

himself passed; for he had been speaking with the pioneers in advance of the main army.

303. *πλάστιγξ*. Properly the *scale*, then the *beam*, of the balance, and hence (from the similarity of shape) the yoke, fastened across the necks of the beasts. When the yoke is unused, it hangs suspended from the pole, and at once suggests the idea of a pair of scales. On the white horses and gilt chariot of Rhesus, see Il. x. 437, seqq., a passage which the poet evidently had in view:—

τοῦ δὴ καλλίστους ἵππους ίδον ἡδὲ μεγίστους·
λευκότεροι χιόνος, θελεῖν δὲ ἀνέμοισι
δύοιοι.
ἄρμα δὲ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ
ἡσκηται.
τεύχεα δὲ χρύσεια, πελάρια, θαῦμα
ἰδέσθαι,
ἥλυθ' ἔχων τὰ μὲν οὐ τι καταθυγήτοισιν ἔσικεν
ζωδρεστοις φορέειν, ἀλλ' ἀθανάτοισι
θεοῖσιν.

(Hence the point of *ὥστε δαίμονα* in v. 301.)

305. *τύποις*. Forms or figures wrought separately, and attached to the shield with golden rivets, after the manner described Theb. 536. Cf. Γέργειοι τύποι Εὔμ. 49.—For *Γόργων*, the reading of the best copies and the Schol., Dindorf gives *Γόργη* with Aldus. On this form see Med. 1162. The Medusa's head was represented on the *aegis*, (or goat skin round the chest of the warrior

ἔλαμπε· Γοργὰν δ' ὡς ἀπ' αἰγίδος θεᾶς
 χαλκῆ μετώποις ἵππικοῖσι πρόσδετος
 πολλοῖσι σὺν κώδωσιν ἐκτύπει φόβον.
 στρατοῦ δὲ πλήθος οὐδὲ ἀνέν τὸν ψήφου λόγῳ
 θέσθαι δύναι' ἀν., ὡς ἀπλατον ἦν ιδεῖν,
 πολλοὶ μὲν ἵππης, πολλὰ πελταστῶν τέλη,
 πολλοὶ δὲ ἀτράκτων τοξόται, πολὺς δὲ ὄχλος
 γυμνῆς ὁμαρτῆ Θρηκίαν ἔχων στολήν.
 τοιόσδε Τροίᾳ σύμμαχος πάρεστ' ἀνὴρ,
 ὃν οὔτε φεύγων οὔθ' ὑποσταθεὶς δορὶ³¹⁰
 δὲ Πηλέως παῖς ἐκφυγεῖν δυνήσεται.
 ΧΟ. ὅταν πολίταις εὐσταθῶσι δαιμονες,
 ἔρπει κατάντης ξυμφορὰ πρὸς τάγαθά.
 ΕΚ. πολλοὶς, ἐπειδὴ τούμὸν εὐτυχεῖ δόρυ
 καὶ Ζεὺς πρὸς ἡμῶν ἐστιν, εὐρήσω φίλους.
 ἀλλ' οὐδὲν αὐτῶν δεόμεθ', οἴτινες πάλαι
 μὴ ξυμπονοῦσιν, ἥνικ' ἐξώστης ³¹⁵Αρης

goddess,) and was probably used as a brooch or clasp.

308. ἐκτύπει φόβον. Cf. Theb. 116, κινύρωνται φόνον χαλινοῦ. For the tinkling bells on shields and horses' trappings, see also Theb. 380, ὑπ' ἀπίδος δὲ τῷ χαλκήλατοι κλάζοντις κώδωνες φόβον. Ar. Ran. 963, Μέμρονες κωδωνοφαλάρότωλοι. Soph. frag. 738, σὺν σάκει κωδωνοκρότῳ παλαισταῖ. Inf. 384, κλύε καὶ κόμπους κωδωνοκρότους.

309. ἐν ψήφῳ λόγῳ. Here the context suggests the sense, 'not even by a rough computation'; whereas in Ag. 553, ἐν ψήφῳ λέγειν, and still more clearly in Ar. Ves. 656, μὴ ψήφοις ἀλλ' ἀπὸ χειρὸς, it means 'accurately,' 'by the use of counters,' as opposed to 'off-hand' reckoning. But what follows, 'since it was unapproachable (i.e. by the mind) to behold,' will justify the latter interpretation, 'you could not even count them with any thing like accuracy.'—θέσθαι, 'to reckon,' see Med. 532. Some take ἀπλατον for ἀπλετον, 'vast,' but this is clearly untenable. The word is from πελάων ο πελάσω. See on Prom. 915.

311. τέλη, 'ranks.' Pers. 47, δίρρυμά τε καὶ τρίρυμα τέλη. The πελτασταὶ or targeteers were, as most of the com-

mentators have remarked, the regular and ancient Thracian troops. They carried a light wicker shield and javelin. See on Alcest. 498.

313. Θρηκίαν στολήν. Herod. vii. 75, Θρήκες δέ ἐπι μὲν τῇσι κεφαλῆσι ἀλωτέπεκας ἔχοντες ἐστρατεύοντο, περὶ δὲ τὸ σῶμα κιθόνας ἐπὶ δὲ, ζειρὰς περιβεβλημένοι ποικίλας, περὶ δὲ τοὺς πόδας τε καὶ τὰς κνήμας πέδιλα νεθρῶν. πρὸς δὲ, ἀκόντια τε καὶ πέλτας καὶ ἐγχειρίδια σμικρά.

315. ἐνσταθεὶς, ὑποστάς, 'withstanding.' Inf. v. 375.

317. ἐνσταθεῖν. Probably εὐσταθεῖν was said of things or persons in a safe and healthy condition, so as to cause no apprehension. But there may possibly be an allusion to the μάκαρες εἵδοι, Theb. 94, since the gods were said to *keep their places* when a city was to prove victorious, to abandon them in the event of a capture.—κατάντης, downhill, i. e. by an easy and expeditious way. The chorus mean, that Hector's recent success, shewing the favour of heaven to the Trojans, has now been crowned by this second piece of luck, the arrival of a powerful ally.

322. ἐξώστης (ἀθεῖν), a wind that

- ἔθραυνε λαίφη τῆσδε γῆς μέγας πινέων.
 'Ρῆσος δ' ἔδειξεν οἶος ἦν Τροίᾳ φίλος·
 ἥκει γὰρ ἐς δαῖτ', οὐ παρὸν κυνηγέταις
 αἰροῦσι λείαν οὐδὲ συγκαμὼν δορύ. 325
- XO.** ὁρθῶς ἀτίζεις κάπιμορφος εἴ φίλοις·
 δέχου δὲ τοὺς θέλοντας ὀφελεῖν πόλιν.
- EK.** ἀρκοῦμεν οἱ σώζοντες Ἱλιον πάλαι.
- XO.** πέποιθας ἥδη πολεμίους ἥρηκέναι; 330
- EK.** πέποιθα· δεῖξει τούπιὸν σέλας θεοῦ.
- XO.** ὅρα τὸ μέλλον· πόλλ' ἀναστρέφει θεός.
- EK.** μισῶ φίλοισιν ὑστερον βοηθομεῖν.
- AG.** ἄναξ, ἀπωθεῖν συμμάχους ἐπίφθονον.
 φόβος γένοιτ' ἀν πολεμίοις ὀφθεὶς μόνον. 335
- XO.** ὁ δ' οὖν, ἐπείπερ ἥλθε, σύμμαχος μὲν οὖν,
 ξένος δὲ, πρὸς τράπεζαν ἥκέτω ξένων·
 χάρις γὰρ αὐτῷ Πριαμιδῶν διώλετο.
- EK.** σύ τ' εὖ παρανεῖς καὶ σὺ καιρίως σκοπεῖς.

drives vessels out of their course upon the shore, in which case they are said ἔξοκέλεσθαι, Ag. 649, Aesch. Suppl. 432. "Ita Ulixes in Eur. Cycl. 278, dicit πινέμασιν θαλασσοῖς Σῆν γάιαν ἔξωσθεντες ἡκουεν. Utitur voce Herod. ii. 113, καὶ μιν ἔξωσται ἀνεμοι ἐκβάλλοντις ἐς τὸ Αἰγαῖον πέλαγος." Vater.—ἔθραυνε, al. ἔθραυσε, ἔφασε. The true reading is supported by Eum. 527, θραυμένας κεράλας. The imperfect is obviously preferable to the aorist.

327. ὁρθῶς κ.τ.λ. Their conduct does indeed afford a reason for rejecting the allies; but their good intentions justify you in admitting them.

329. ἀρκοῦμεν. Alcest 383, ἀρκοῦμεν ἡμεῖς οἱ προθυήσκοντες σέθεν. Heracl. 576, ἀρκέσονται γάρ, sc. σοφοὶ ὄντες. Antig. 547, ἀρκέσω θήσκοντ' ἔγω. Prom. 639, τοσοῦτον ἀρκῶ σοι σαφηνύσαι μόνον.

332. ἀναστρέφει, ἔπταλιν στρέφει.

334. Perhaps a verse has dropped out after this, like οὐτος γάρ, εἰ καὶ μὴ μάχης καιρῷ πάρα, κ.τ.λ. For it is probable that three lines preceded as well as followed the intervening three of the chorus.

336. ὁ δ' οὖν. This is more correct than the vulg. ὁδὸς οὖν. Cf. Alcest. 73, ὁ δ' οὖν γυνὴ κάτειστον εἰς "Αἰδον δόμους.

Prom. 956, δ' οὖν ποιείτω πάντα προσδόκητά μοι. Similarly ἔγω δ' οὖν Ag. 217, σὺ δ' οὖν inf. 868. Androm. 253. Eum. 217.—It seems better to place a comma at ξένος δὲ, for the οὖ shows that the verb which is negated is ἥλθε, not ἥκέτω. The scholium on v. 339 ends with the words λοιπὸν ἥξει, which probably should be referred to this verse, σύμμαχος μὲν οὐχ ἥξει, ξένος δὲ ἥκέτω.

338. διώλετο αὐτῷ, i. e. διώλεσε γάρ χάριν Π., ὑστερος ἥλθών, he has forfeited the gratitude of the family of Priam by coming too late.

339. σύ τ'—καὶ σύ. You, the chorus, give good advice, and you (the messenger) view the matter in a proper light.—οὐνεκ' &c., not from any deserts of his own, but because the messenger has spoken in his behalf (v. 334). There are various explanations of what seems a very simple passage; though Hector certainly changes his mind somewhat too easily. Vater construes thus: *Rhesus, qui secundum nuntii verba aureis armis induitus est, adsit socius huic urbi.* (In the text he gives παρέσται with some good MSS.) There is irony and contempt in ὁ χρυσοτευχῆς, implying that true valour does not consist in fine accoutrements.

	οὐνεκ' ἀγγέλου λόγων	340
	'Ρῆσος παρέστω τῇδε σύμμαχος χθονί.	
XO.	'Αδράστεια μὲν ᾧ Διὸς παῖς εἴργοι στομάτων φθόνον· φράσω γὰρ δὴ ὅσον μοι ψυχᾶ προσφιλές ἔστιν εἰπεῖν.	στρ. á.
	ἡκεις, ὥ ποταμοῦ παῖ, ἡκεις, ἐπλάθης Φρυγίαν πρὸς αὐλὰν ἀσπαστὸς, ἐπεὶ σε χρόνῳ Πιερὶς μάτηρ ὁ τε καλλιγέφυ- ρος ποταμὸς πορεύει	345
	Στρυμὼν, ὃς ποτε τᾶς μελωδοῦ Μούσας δὶ’ ἀκηράτων διηθεὶς ὑδροειδῆς κόλπων σὰν ἐφύτευσεν ἥβαν.	ἀντ. á.
	σύ μοι Ζεὺς ὁ φαναῖος	350
	ἡκεις διφρεύων βαλιαῖσι πώλοις. νῦν, ὥ πατρὶς ὁ Φρυγία,	

342, seqq. In the very elegant ode which here follows, the chorus express their delight at the appearance of Rhesus, whom they address in terms, the invidiousness of which in the eyes of the gods they prudently deprecate. Rhesus has come to them as Zeus the Liberator, nay, as *aὐτὸς Ἀρης* to the long-beleaguered Troy. They entreat him to exhibit his prowess in opposing Achilles and driving the Atridae over sea to their homes again.—'Αδράστεια. The goddess of inevitable (*α., διδράσκω*) destiny, but generally in the retributive capacity. Hence she is invoked as *Νέμεσις*, or the power which visits with punishment proud words. See the note on Prom. 957. The lofty titles alluded to are inf. 355, 359, 386. Schol. *μὴ φθονήσειν ἡ Αδράστεια ἐπὶ τοῖς μέλ-λουσι λεχθῆναι.*

349. Πιερὶς. See below, v. 916. Ancient writers differ as to which of the Nine was his mother.

351. Στρυμὼν. See on v. 279. Why it is styled 'well-bridged' is not known.—The very rare licence may here be observed, of commencing the antistrophe

in the middle of a sentence. See Hipp. 131.

353. *διηθεῖς*. There is great elegance both in the allusion to *δίνη*, and in the idea of a river-god, or rather, the river itself, transusing its amorous stream through the lap of the Muse.

355. *Ζεὺς ὁ φαναῖος*. This remarkable expression, no doubt extempored for the occasion, means 'Zeus the Appearer,' (*φάνηθι*, v. 370.) It is in no way connected with the *φανά*, or mystical torch-lighting, inf. 943. Ion 551. There was a *Φαναῖος Ἀπόλλων*, so called from a promontory in the island of Chios; see Vater, *Vindiciae*, p. xv.

356. *βαλιαῖς*, 'dappled-grey,' 'piebald.' Cf. *βαλιαῖς ἐλάφοις* Hipp. 213. Hec. 90. Another sense (either later or peculiar to another dialect) is 'swift,' and so the Schol. *δύναται ἀντὶ τοῦ ταχέλαις*. In Alcest. 579, the lynx is called *βαλιδ*. The horses of Rhesus were indeed *χίόνος ἔξανγέστεροι*, v. 304, and like a swan's wing, v. 618. In Iph. Aul. 222, we read of horses *λευκοστίκτῳ τριχὶ βαλιούς*. Poets are not always consistent in these minute trifles.

ξὺν θεῷ νῦν σοι τὸν ἐλευθέριον
Ζῆνα πάρεστιν εἰπεῖν.

ἄρα ποτ' αὖθις ἀ παλαιὰ στρ. β'. 360

Τροία τοὺς προπότας παναμερεύσει
θιάσους ἐρώτων

ψαλμοῖσι καὶ κυλίκων οἰνοπλανήτοις
ἐπιδεξίαις ἀμὲllαις,

κατὰ πόντον Ἀτρειδᾶν 365

Σπάρταν οἰχομένων Ἰλιάδος παρ' ἀκτᾶς;

ὦ φίλος, εἴθε μοι

σᾶς χερὶ καὶ σῷ δορὶ πράξας τάδ' ἐσ οἶκον ἐλθοις.

ἐλθὲ, φάνηθι, τὰν ζάχρυσον ἀντ. β'. 370

Πηλείδᾳ προβαλοῦ κατ' ὄμμα πέλταν,

δοχμίαν πεδαίρων

σχιστὰν παρ' ἄντυγα, πώλους ἐρεθίζων

358. ξὺν θεῷ, 'by favour of the god,' i. e. if he will permit such great hopes to be realised. So ξὺν θεῷ εἰρήσταν Ar. Plut. 114. Med. 625. With Ζῆνα supply some verb like ἐληγυθέναι, for the article would hardly be correct were ἐλευθέριον the predicate.

361. πανημερεύσει, 'will entertain throughout the day.' Schol. δι' ζῆντος ημέρας ἔξει καὶ τελέσει. This verb takes an accusative after the analogy of many verbs in εἴνω which are strictly neuter, (as ὀρθεύω, κρυπτεύω, βουλεύω), ημερεύειν being simply 'to pass the day,' Cho. 697. Cf. δακταλένης πανήμερος Prom. 1045. Whether ἐρώτων depends on θιάσους (which is the natural order of the words) or on ψαλμοῖσι is rather doubtful. Matthiae advocates the former, in the sense of θιάσοις ἐρωτικοῖ. Vater departs from the obvious meaning of προπότας, viz. the pledging of love over the bowl, and takes it "sensu figurato," προπίνειν sometimes meaning 'to betray,' as inf. 405. He renders it, *coetus, qui amores prodant, vel potius largiantur.* —οἰνοπλανήτοις, 'intoxicating.' Schol. ταῦς διὰ τοῦ οἴνου παραγούσας τὸν νοῦν. —ἐπιδεξίαις, Musgrave's conjecture for ὑποδεξίαις, is defended by the Homeric ἐνδέξια, passing the cup from left to right. The Schol. explains ὑποδεκτικαῖς. In this sense the compound seems contrary to analogy. Herodotus indeed has λιμένων ὑποδεξίων,

vii. 49, but there Mr. Blakesley well observes that we should expect ὑποδεξίμων. Vater appears to understand 'hospitable challenges' to drink to each other's health.

371. προβαλοῦ κατ' ὄμμα. 'Advance your golden' (cf. sup. 305. Alcest. 498) target in the face of Achilles,' either as a protection to yourself (*προβλημα*), or to scare the adversary by showing defiance.—δοχμίαν πεδαίρων, 'raising it aslant,' i. e. lifting the oblong πέλτη so as to lie rather across than along the body,—doubtless a well-known Thracian fashion, and one which is sometimes observable in effigies of crusaders.—σχιστὰν παρ' ἄντυγα, which the schol. explains of the rim of the shield, more naturally refers to the cleft and raised curvature in front of the chariot. If a warrior offered battle to, or defended himself against, another in a chariot, this is exactly what he would do. He would oppose him in front, κατ' ὄμμα, and therefore of necessity παρ' ἄντυγα. Probably in some chariots the ἄντυξ was not a mere hooked projection, to hold the reins, but had two horns or points, whence the epithet σχιστή. —πώλους ἐρεθίζων, 'while urging on your steeds,' i. e. acting at once as ἡρύχος and ὅπλίτης, like Iolaus in Heracl. 729, 846, &c. The old reading was κώλοις, which Reiske and others corrected. Vater retains it, but avows that he can make nothing better of

δίβολόν τ' ἀκοντα πάλλων.

σὲ γὰρ οὕτις ὑποστὰς

375

Ἄργείας ποτ' ἐν Ἡρας δαπέδοις χορεύσει·

ἀλλά νυν ἄδε γά

καπθίμενον Θρηκὶ μόρῳ φίλτατον ἄχθος οἴσει.

ἰὼ ἴώ.

380

μέγας ὁ βασιλεῦ, καλὸν, ὁ Θρήκη,

σκύμνοι ἔθρεψας πολίαρχον ἵδεῖν.

ἴδε χρυσόδετον σώματος ἀλκῆν,

κλύε καὶ κόμπους κωδωνοκρότους

παρὰ πορπάκων κελαδοῦντας.

385

Θεὸς, ὁ Τροία, θεὸς, αὐτὸς Ἄρης,

ὁ Στρυμόνιος πωλος ἀοιδοῦ

Μούσης ἥκων καταπνεῖ σε.

ΡΗΣΟΣ.

χαῖρ', ἐσθλὸς ἐσθλοῦ παῖ, τύραννε τῆσδε γῆς,

Ἐκτορ· παλαιῷ σ' ἡμέρᾳ προσενέπω.

χαίρω δέ σ' εὐτυχοῦντα καὶ προσήμενον

390

πύργοισιν ἔχθρῶν· συγκατασκάψων δ' ἐγὼ

τείχη πάρειμι καὶ νεῶν πρήσων σκάφη.

it than *juxta incisum currum Achilleum manibus lacessens*.

374. δίβολον. Vater, in a good note, shows that this was a dart having prongs like a fork, so as to inflict a double wound.

375. σὲ—ὑποστάς. 'Withstanding you.' Cf. ὑποσταθεῖς v. 315. The accusative depends on the sense of μένων, the verb usually taking a dative, as Pers. 90, ὑποστὰς μεγάλῳ βένματι φωτῶν. Cf. οὐδεὶς ὑπέστη Phoen. 1470. 'No one who ventures to face you shall ever dance at Argos,' i. e. no Greek shall live to celebrate his safe return.

379. καπθίμενον Bothe for καταφθ. See Suppl. 984.—φίλτατον, Schol. ἡδὸν γὰρ αὐτῇ τοὺς πολεμίους παθεῖν.

382. πολύαρχον (al. πολύαρχον) ἵδεῖν, 'a chief in his very look.' So ἄνδρα τευχηστὴν ἵδεῖν Theb. 641.

384. κωδωνοκρότους. See above, v. 308.—παρὰ πορπάκων, 'from the handles'

underneath; which expression shows that the bells were concealed, and therefore in some degree supports a var. *lect.* ὅτις ἀσπίδος δ' ἔσω χαλκήλατοι κλάζουσι κώδωνας φόνον, Theb. 380, where the common reading is δέ τῷ. δὲ τῷ. Schol. ἐν γὰρ τοῖς πόρπαξιν εἶχον κώδωνας.

388. καταπνεῖ σε. Figuratively, for δδομῆ εὐφραίνε σε. Σο χώραν καταπνεῦσαι Med. 838. The accusative of the person, where we should have expected the genitive, is remarkable. In the latter passage most critics read χάρας on conjecture, but see the note there. Divine beings were supposed to leave a fragrance, δδαὶ θεόστοις Prom. 115, θεῖον δδμῆς πνεῦμα Hipp. 1391. Some explain *perfumac refrigerat, reficit*. One of the best MSS. has ἀναπνεῖ σε, which might possibly bear this sense, 'gives you time to recover breath,' ἀμπνοὰ δίδωσι.

390. χάρω σε κ.τ.λ. See Hipp. 1340. Alc. 1130.

- EK.** παῖ τῆς μελῳδοῦ μητέρος, Μουσῶν μιᾶς,
Θρηκός τε ποταμοῦ Στρυμόνος, φιλῶ λέγειν
τάληθες ἀεὶ κού διπλοῦς πέφυκ' ἀνήρ. 395
πάλαι πάλαι χρῆν τῇδε συγκάμινειν χθονὶ¹
ἐλθόντα, καὶ μὴ τούπι σ' Ἀργείων ὑπο²
Τροίαν ἔσαι πολεμίων πεσεῖν δορί.
οὐ γάρ τι λέξεις ὡς ἄκλητος ὧν φίλοις
οὐκ ἥλθεις οὐδὲ ἡμυνας οὐδὲ ἐπεστράφης. 400
τίς γάρ σε κῆρυξ ἦ γερουσία Φρυγῶν
ἐλθοῦσ' ἀμύνειν οὐκ ἐπέσκηψεν πόλει;
ποίων δὲ δώρων κόσμον οὐκ ἐπέμψαμεν;
σὺ δ' ἐγγενῆς ὧν βάρβαρος τε βαρβάρους
Ἐλλησιν ἡμᾶς προύπιες τὸ σὸν μέρος. 405
καίτοι σε μικρᾶς ἐκ τυραννίδος μέγαν
Θρηκῶν ἄνακτα τῇδ' ἔθηκ' ἔγὼ χερὶ,
ὅτ' ἀμφὶ Πάγγαιόν τε Παιόνων τε γῆν
Θρηκῶν ἀρίστοις ἐμπεσάν κατὰ στόμα
ἔρρηξα πέλτην, σοὶ δὲ δουλώσας λεὼν 410
παρέσχον· ὧν σὺ λακτίσας πολλὴν χάριν
φίλων νοσούντων ὕστερος βοηδομεῖς.
οἱ δ' οὐδὲν ἡμῶν ἐν γένει πεφυκότες
πάλαι παρόντες, οἱ μὲν ἐν χωστοῖς τάφοις

400. ἐπεστράφης. Alc. 185. Med. 666.

405. προύπιες, 'betrayed.' See above, v. 361. Aesch. frag. Myrmid. 122, τὰδε μὲν λεύσσεις, φαῖδιμ' Ἀχιλλεῦ, Δοριλυμαύτους Δαραῶν μόχθους, οὐδὲ προπετωκώς εἶσω κλισίας — (some word like κάθησαι is wanting to complete the sense). Dem. p. 324, 23, προπεπωκότες ἐλευθερίαν Φιλίππω. This meaning is supposed to have arisen from the custom of giving the goblet or other costly present on the occasion of drinking healths. Schol. δον ἦν ἐπὶ σοι προδέδωκας ἡμᾶς καὶ ἔτασας.

409. κατὰ στόμα, 'face to face.' Cf. v. 491. κατ' ὅμια v. 371, 421, and see on Cho. 564.—πέλτην, i. e. πελταστῶν στίχας. The story may have come from sources now lost. But Vater (*Vindiciae*, p. xxviii) regards it as "fictum tantum, quo appareret debuisse Rhesum Hectori ἐν μέρει opem ferre."

411. λακτίσας, 'having spurned.' Ag.

375, λακτίσαντι μέγαν Δίκας Βαυμόν. Eum. 512, μηδέ νιν, κέρδος ἰδών, ποδὶ λάξ ἀτίσση.

413. ἐν γένει. "Legebatur ἐγγενεῖς. Correxit Valcken. Diatr. p. 105, collato Alc. 904" (ἐμοὶ τις ἦν ἐν γένει). Dind. Hector seems here to speak of the general relationship between two Pelasgic tribes. The γένεος κοινωνία in v. 904 means a more intimate family connexion, which the Trojans disclaim with Rhesus or his charioteer.

414. χωστοῖς τάφοις, 'in barrows,' such as are said still to exist in the neighbourhood of the Hellespont, and indeed all over the north of Europe. Cf. Cho. 343, πολύχωστον ἀν εἰχες τάφον διαποντίου γάς.—πίστις, a proof of their devotion to the city. Schol. τοι εἶναι αἴτοις εἴνους ἡμῖν ἀπόδειξις ἔστι τὸ κεῖσθαι αἴτοις ἐν τῇ πόλει καὶ ταφῆναι. Hipp. 1037, ὅρκους παρασχῶν, πίστιν οὐ

κεῦνται πεσόντες, πίστις οὐ σμικρὰ πόλει,
οἱ δὲ ἐν θ' ὅπλοισι καὶ παρ' ἵππείοις ὅχοις
ψυχρὰν ἀγσιν δύψιόν τε πῦρ θεοῦ
μένουσι καρτεροῦντες, οὐκ ἐν δεμνίοις
πυκνὴν ἄμυστιν ὡς σὺ δεξιούμενοι.
ταῦθ', ὡς ἀν εἰδῆς "Ἐκτορ' ὅντ' ἐλεύθερον,
καὶ μέμφομαι σοι καὶ λέγω κατ' ὅμμα σόν.

415

PH. τοιοῦτός είμι καντὸς, εὐθεῖαν λόγων
τέμνων κέλευθον, κού διπλοῦς πέφυκ' ἀνήρ.
ἐγὼ δὲ μεῦζον ἂ σὺ τῆσδ' ἀπὸν χθονὸς
λύπη πρὸς ἥπαρ δυσφορῶν ἐτειρόμην·
ἀλλ' ἀγχιτέρμων γαῖα μοι, Σκύθης λεὼς,
μέλλοντι νόστον τὸν πρὸς "Ιλιον περᾶν
ξυνῆψε πόλεμον. Εὐξένου δ' ἀφικόμην
πόντου πρὸς ἀκτὰς, Θρῆκα πορθμεῦσαι στρατόν.

420

425

σμικρὰν, θεῶν. See *ibid.* 1055. Or perhaps, as the Greeks looked upon buried bodies as a sort of security that the good intentions of the living should be carried out, under penalty of vengeance from below, (as in the case of Oedipus at Colonus, Eurystheus at Athens, Heracl. 1032, and Orestes at Argos, Eum. 737,) it may here mean a *pledge* or *deposit* given by the dead, as an earnest of their eternal interest in the welfare of the state.

417. ἄστον κ.τ.λ. The sudden alternations from heat to cold are mentioned as a source of suffering to the Grecian army in Agam. 546—8.

419. ἄμυστιν. This word, as the Schol. tells us, had two meanings, the cup itself, which is here to be understood, and the method of drinking a certain measure of wine without taking breath. Horace distinctly calls it a *Thracian* custom, Carm. i. 36, 14, ‘Bassum Threiciā vincat amystide.’ Cf. Cycl. 417, ἄμυστιν ἐλκύστας. Acharn. 1229, ἄκρατον ἔγχεάς ἄμυστιν ἔξελαψα. — δεξιούμενοι, which Vater takes simply for δέχθμενοι, must rather be referred to δέξια, (see on v. 361,) and ἄμυστιν regarded as a cognate accusative, ‘drinking healths in frequent cups.’ Vater compares a verse of Achaeus in Athen. i. p. 31, A, Ἀεξιοῦτο Βιβλίον μέθονος ἔκπωμά τι. If the original meaning of the verb was not ‘to shake hands with a person,’ i. e. to greet

and welcome, but ‘to take a cup in one’s right hand in honour of a person,’ we can readily explain the otherwise anomalous dative θεοῖσι δεξιώσομαι, in Ag. 825.

427. νόστον. Schol. ἀπλῶς τὴν ὁδὸν ἢ τὸν πλαῦν ἔφη. This again seems a cognate accusative.

429. πορθμεῦσαι. So Aldus. There are two other readings, πορθμεύσων and πορθμεύσας. Either of the first two is right: cf. Med. 1303, ἐμῶν δὲ παῖδαν ἥλον ἐκσῶσαι βίον, where there is a variant ἐκάστων. Dindorf and Vater give πορθμεύσας, which the latter interprets *Veni ad Ponti litora castris motis*, adding, “πορθμεύειν ut γαντσολέιν et similia de solo itinere usurpavit.” But he gives not a single instance to prove such an assertion. His objection to πορθμεῦσαι or -σων is this, that Rhesus in coming from the Strymon (?) to Troy would not approach the shores of the Euxine. Hence he explains ἀφικόμην not of the expedition to Troy, but solely of that against the Scythians. But, if we suppose Rhesus to have started from the eastern part of Thrace, which is really ἀγχιτέρμων to Scythia, with the intention of conveying an army to Troy over the Thracian Bosphorus, (cf. 436,) there is no geographical difficulty whatever. He had come to this point, when he was stopped by the attack of the Scythians.

ἔνθ' αἰματηρὸς πέλανος ἐσ γαῖαν Σκύθης 430
 ἡντλεῖτο λόγχῃ, Θρῆξ τε συμμιγὴς φόνος.
 τοιάδε τοι μ' ἀπείργε συμφορὰ πέδον
 Τροίας ἱκέσθαι σύμμαχόν τέ σοι μολεῦ.
 ἐπεὶ δ' ἔπερσα, τῶνδ' ὁμηρεύσας τέκνα
 τάξας ἔτειον δασμὸν ἐσ δόμουσ φέρειν, 435
 ἥκω περάσας ναυσὶ πόντιον στόμα,
 τὰ δ' ἄλλα πεζὸς γῆς περῶν ὁρίσματα,
 οὐχ ὡς σὺ κομπεῖς τὰς ἐμὰς ἀμύστιδας,
 οὐδὲ ἐν ζαχρύσοις δώμασιν κοιμώμενος,
 ἀλλ' οἶα πόντον Θρήκιον φυσήματα 440
 κρυσταλλόπηκτα Παίονάς τ' ἔπεζάρει,
 ξὺν τοῦσδ' ἄϋπνος οὖδα τλὰς πορπάμασιν.
 ἄλλ' ὑστερον μὲν ἥλθον, ἐν καιρῷ δ' ὅμως
 σὺ μὲν γὰρ ἥδη δέκατον αἰχμάζεις ἔτος
 κοῦδεν περαίνεις, ἡμέραν δ' ἐξ ἡμέρας 445
 ρίπτεις κυβεύων τὸν πρὸς Ἀργείοντος Ἀρη.
 ἐμοὶ δὲ φῶς ἐν ἡλίου καταρκέσει,
 πέρσαντι πύργους ναυστάθμοις ἐπεσπεσεῖν
 κτεῖναι τ' Ἀχαιούς· θατέρᾳ δ' ἀπ' Ἰλίου
 πρὸς οἴκον εἴμι, συντεμὼν τοὺς σοὺς πόνους. 450
 νῦνδιν δὲ μή τις ἀσπιδὸς ἄρηται χερύ·
 ἐγὼ γὰρ ἔξω τοὺς μέγ' αὐχοῦντας δορὶ

434. ὁμηρεύσας. ‘Having taken as hostages.’ See the note on v. 361.

Bacch. 296, ὅτι θεῷ θεῷς Ἡρῷ ποθ' ὁμήρευσε (in the proper neuter sense, = δημόρος ἦν).

436. πόντιον στόμα. The Thracian Bosporus.

438. τὰς ἐμὰς κ.τ.λ. See v. 419. For οὐ δεξιούμενος ἀμύστιδας, ὡς σὺ λέγεις.—κομπεῖς, ‘pertly talk of,’ with the idea of Hector’s bragging that the practice was not his own, but that of another.

441. ἔπεζάρει, an Ionic (some say Arcadian, i. e. Pelasgic) form for ἔπειζάρει. Cf. Phoen. 45, ὡς δ' ἔπεζάρει Σφῆξ ἀρταγαστὶ πόλιν.

446. ρίπτεις Ἀρη. ‘You risk war,’ ‘play a stake in the game of war.’ Cf. ρίψας κίνδυνον v. 155. The MSS agree in πίπτεις. The conjectural correction, which admits of no doubt, has been

adopted by Valck. Matth. Dind. and others.

451. μή τις ἄρηται. So Hec. 548, μή τις ἄγηται χρός τοῦμον. The old copies give the usual variants of this word, αἴρετω, αἴρετω, αἴρηται. The aorist was rightly restored by L. Dindorf. The phrase πόλεμον αἴρεσθαι was conventional. By the subjunctive a warning rather than a command is conveyed. Bothe gives αἴρετω, ‘let no one take up his shield in his hand.’ This is a good reading in itself; but the best copies agree in ἄρηται. Cf. 495, οὐ συναίρεται δόρυ. Heracl. 313, ἔχθρον αἴρεσθαι δόρυ.

452. ἔξω, καθέξω. Cf. v. 60. The vaunt of Rhesus, that he will achieve in one day what Hector had vainly tried to do for ten years, is a ludicrous trait in his boastful character. Yet Athena, v. 600, takes his promise as literally true.

- πέρσας Ἀχαιοὺς, καίπερ ὑστερος μολών.
XO. ίὼ ίώ. στρ. 455
 φίλα θροεῖς, φίλος Διόθεν εἰ· μόνον
 φθόνον ἄμαχον ὑπατος
 Ζεὺς θέλοι ἀμφὶ σοῖσι
 λόγοισιν εἴργειν.
 τὸ δὲ νάϊον Ἀργόθεν δόρυ
 οὔτε πρίν τιν' οὔτε νῦν ἀνδρῶν
 ἐπόρευστε σέθεν κρείσσων. 460
 πῶς μοι δ' Ἀχιλεὺς τὸ σὸν ἔγχος ἀν δύναιτο,
 πῶς δ' Αἴας ὑπομεῖναι;
 εἰ γὰρ ἐγὼ τόδ' ἔτ' ἥμαρ εἰσίδοιμ', ἄναξ,
 ὅπως πολυνόφονος 465
 χειρὸς ἀποινάσαιο νιν λόγχᾳ.
PH. τοιαῦτα μέν σοι τῆς μακρᾶς ἀπουσίας
 πρᾶξαι παρέξω· σὺν δ' Ἀδραστείᾳ λέγω·
 ἐπεὶ δ' ἀν ἔχθρῶν τήνδ' ἐλευθέραν πόλιν
 θῶμεν θεοῖσι τ' ἀκροθίνι ἐξέληγς, 470
 ξὺν σοὶ στρατεύειν γῆν ἐπ' Ἀργείων θέλω
 καὶ πᾶσαν ἐλθὼν Ἐλλάδ' ἐκπέρσαι δορὶ,
 ὡς ἀν μάθωσιν ἐν μέρει πάσχειν κακῶς.
EK. εἰ τοῦ παρόντος τοῦδ' ἀπαλλαχθεὶς κακοῦ

454. The antistrophe occurs at v. 820. See above, 131. The chorus, taking as usual a conciliatory side, yet fearing lest the vaunting confidence of the Thracian king should bring evil on his enterprise, express rather a wish than a hope that the day may now be at hand when he shall requite the Greeks for their murderous attacks.

461. πῶς μοι δ' Ἀχιλεύς. So the metre of v. 827 seems to require for πῶς μοι Ἀχιλλεύς.

466. ὅπως ἀποινάσαιο νιν. ‘That you may punish him.’ The optative is attracted to the preceding εἰσίδοιμι by a not uncommon use, examples of which are Bacch. 1255. Eum. 288. For ἀποινάσθαι (or rather ἀποινάσσεσθαι), see v. 177. The νιν (for which Vater gives μοι) is not in the old copies. The verb is here a synonym of τιμωρήσαιο. Compare the common construction τιμωρεῖσθαι τινά

τινος, where δίκην may be supplied, as here ἀπ. == ἀποινα λάθοις πολ. χειρός. Vater thus translates, *quomodo tibi poena sumas ab iis (Achille et Ajace) hastā manus cruentae.* He connects εἰσίδοιμι—ὅπως, and takes τόδε ἥμαρ for τῇδε τῇ ἥμέρᾳ. But ὅπως seems merely the particle of purpose, the sense being, ‘Would I could see this day (i. e. the day of re-quital,) that’ &c.

467. τοιαῦτα πρᾶξαι, to realise such success as is described above.—ἀπονότας, supply ἀντι, or rather, construe as the genitive of price, (see Med. 534,) as if it were μισθὸν τῆς μ. ἀπ. Hector had taunted Rhesus with long absence; and Rhesus now says, the Trojans shall be none the worse for it. It is a sort of irony for τῆς ἐμῆς ἀφίξεως.—σὺν Ἀδραστείᾳ, cf. 342, 358.

474. Boastful as Hector is, he is surpassed by the extravagant expectations of

πόλιν νεμοίμην ὡς τὸ πρύν ποτ' ἀσφαλῆ, 475

ἢ κάρτα πολλὴν θεοῖς ἢν εἰδείην χάριν.

τὰ δ' ἀμφὶ τ' Ἀργος καὶ νομὸν τὸν Ἑλλάδος
οὐχ ὥδε πορθεῶν ράδι', ὡς λέγεις, δορί.

PH. οὐ τούσδε ἀριστῆς φασιν Ἑλλήνων μολεῖν;

EK. κοὺ μεμφόμεσθά γ', ἀλλ' ἄδην ἐλαύνομεν. 480

PH. οὐκοῦν κτανόντες τούσδε πάντ' εἰργάσμεθα.

EK. μή νυν τὰ πόρσω τάγγυθεν μεθεὶς σκόπει.

PH. ἀρκεῖν ἔοικέ σοι παθεῖν, δρᾶσαι δὲ μή.

EK. πολλῆς γὰρ ἄρχω κάνθαδ' ἢν τυραννίδος.

ἀλλ' εἴτε λαιὸν εἴτε δεξιὸν κέρας 485

εἴτ' ἐν μέσοισι συμμάχοις, πάρεστί σοι

πέλτην ἔρεῖσαι καὶ καταστῆσαι στρατόν.

PH. μόνος μάχεσθαι πολεμίους, Ἐκτορ, θέλω.

εὶ δ' αἰσχρὸν ἥγει μὴ συνεμπρῆσαι νεῶν

πρύμνας, πονήσας τὸν πάρος πολὺν χρόνον, 490

τάξον μ' Ἀχιλλέως καὶ στρατοῦ κατὰ στόμα.

EK. οὐκ ἔστ' ἔκεινῳ θοῦρον ἐντάξαι δόρυ.

his new ally, whose military ardour he cools by saying he is content to enjoy the former security of his city, without entertaining ambitious schemes of conquest or retaliation, which he knew to be hopeless. The passage seems to have been written with the recent memory of the Persian war.

480. *κοὺ μεμφόμεσθά γ'*. ‘Aye, and we have no cause to think lightly of them, but we have enough to do in driving them away.’ Matthiae remarks that this is from the Homeric *ἄδην ἐλάσσαι κακότητος, πολέμου, &c.*, ‘to pursue them with war &c. to their heart’s content,’ or literally, ‘to a sufficiency of war,’ &c. For, like *μάτην*, *ἄδην* seems the accusative of *ἄδη*, ‘satiety,’ and means ‘usque ad nauseam.’ (See Vater, p. cix.) Schol. καὶ οὐν ἐκραυλίζουμεν αὐτοὺς, ἀλλὰ πάνυ κάμνομεν—μαχθένοι αὐτοῖς.

483. *πατέιν δρᾶσαι δὲ μή*. To a Greek mind this conveyed no slight reproach. Honour demanded that an adversary should give back at least as much as he had taken. Hence Ag. 515, Πάρις γὰρ οὕτε συντελής πόλις ἔξευχεται τὸ δράμα τοῦ πάθους πλέον, i. e., ‘can they suffered less harm than they inflicted?’

See inf. 590. Hipp. 976. Heracl. 881. Med. 1361. Thuc. iii. 38, *init.*

484. *πολλῆς γάρ*. He means, ἀρκεῖ ποτὲ τὰ παρόντα, ἕνεν τοῦ κακῶς δρᾶσαι ἄλλους.

485. *κέρας*. This probably depends on the sense of the passage, and so may be resolved into a cognate accusative, as *δεξιὸν τεταγμένους κέρας* (= *τάξιν*) Suppl. 687. Thus *πέλτην ἔρεῖσαι*, ‘to plant your shield,’ i. e. to bring it in support of the others, is merely accessory to the general idea, *πάρεστί σοι στῆσαι* (*sc.* *τάξαι*) *στρατὸν εἴτε λαιὸν εἴτε δεξιὸν κέρας*. Cf. Heracl. 671. The Schol., in explaining *πέλτην* by *τοὺς σὸνς ὑπηκόους*, merely meant that it was for *πελτάστας*, as v. 410.

489. *συνεμπρῆσαι*. Rhesus, such is his arrogance, talks of Hector helping *him* to burn the ships, forgetting that it is he who has come to help Hector.—*κατὰ στόμα*, ‘in front of the army.’ See v. 409. This is his choice of the positions offered him v. 485. ‘I will place myself,’ he says, ‘in the foremost ranks, and opposite to that greatest of all the Greek champions, Achilles himself.’

492. *ἐντάξαι*. For *ἀντιτάξαι*, as *ἐνστάτης* for *ἀντιστάτης* Aj. 104.

PH. καὶ μὴν λόγος γ' ἦν ὡς ἐπλευστὸς ἐπ' Ἰλιον.

EK. ἐπλευσε καὶ πάρεστιν ἀλλὰ μηνίων
στρατηλάταισιν οὐ συναίρεται δόρυ.

495

PH. τίς δαὶ μετ' αὐτὸν ἄλλος εὑδοξεῖ στρατοῦ;

EK. Αἴας ἐμοὶ μὲν οὐδὲν ἡσσᾶσθαι δοκεῖ
χῶ Τυδέως παῖς· ἔστι δ' αἰμυλώτατον
κρότημ' Ὄδυσσεὺς, λῆμά τ' ἀρκούντως θρασὺς
καὶ πλεῖστα χώραν τήνδ' ἀνήρ καθυβρίσας.

500

ὅς εἰς Ἀθάνας σηκὸν ἔννυχος μολὼν
κλέψας ἄγαλμα ναῦς ἐπ' Ἀργείων φέρει.
ἥδη δ' ἀγύρτης πτωχικὴν ἔχων στολὴν
εἰσῆλθε πύργους, πολλὰ δ' Ἀργείους κακὰ
ἡράτο, πεμφθεὶς Ἰλίου κατάσκοπος·
κτανὼν δὲ φρουροὺς καὶ παραστάτας πυλῶν
ἔξηλθεν ἀεὶ δ' ἐν λόχοις εὑρίσκεται
Θυμβραῖον ἀμφὶ βωμὸν ἀστεως πέλας
θάσσων· κακῷ δὲ μερμέρῳ παλαίομεν.

505

PH. οὐδεὶς ἀνήρ εὐψυχος ἀξιοῖ λάθρα

510

494. *μηνίων*. The Homeric quantity of the *i* is here retained, as in Hipp. 1147, *μανίλιον θεοῖσιν*. Aeschylus has *μηνίεται* Eum. 101, and so Homer also in Il. ii. 769.

499. *κρότημα*, a sort of conventional appellation of Ulysses, though of rather uncertain sense. Schol. *συγκρότημα, μηνίων*. Others compare *ἄνδρα κρόταλον*, δρυμὸν *Στόνφου γένος*, Cycl. 104, 'a rattle,' 'a chatterbox.' Vater thinks it meant one 'qui pulsando versutus factus est.' — *αἰμύλος* is another common epithet of this far-famed deceiver. It seems peculiarly used of crafty words, as Od. i. 56, *ψεῦδε τὸν αἰμύλοι τε λόγοι*. Hesych. *αἰμύλος* ὅξεν ἐν τῷ λέγειν. Vater quotes a verse of Solon on Peisistratus, *εἰς γάρ γλῶσσαν δράτε καὶ εἰς ἐπη αἰμύλον ἄνδρος*. Thence 'cunning,' *αἰμύλον δόροι* inf. 709.

500. *ἀνήρ*. For *εἰς ἀνήρ*. Cf. inf. 946. Heracl. 8. Orest. 743. Pers. 330. Vater would read *εἰς πλεῖστα κ.τ.λ.*, but *εἰς* is not necessarily added in this idiom. Cf. Oed. Col. 563, *ὦ τις πλεῖστος ἀνήρ ἐπὶ ξένης ἥδησος κινδύνευματ'* ἐν τῷώρ κάρα.

502. *κλέψας ἄγαλμα*. This and what follows, as the Schol. remarks, really be-

longed to a later period of the war than the arrival of Rhesus. For the history see Od. iv. 242—258. Inf. 710 seqq. Aen. ii. 166. Hecub. 239 seqq.

503. *ἀγύρτης*. So Cassandra associates beggary with fortune-telling, Ag. 1244, *καλομένη δὲ φοιτάς, ὡς ἀγύρτρια, πτωχὸς, τάλανα, λιμοθνῆς ἡμεσχόμην*. See inf. 715.

508. *Θυμβραῖον*. The Schol. tells us that Dionysodorus found fault with *ἀστέως τάλας*, because the altar of Apollo Thymbraeus was some five miles distant from the city. As if *πέλας* was not a sufficiently comprehensive term to include this, supposing the statement to be correct. But Vater cites Hesych. in v. *Θύμβρα*, who plainly says it is only *one* mile distant from the old city, *τῆς ἀρχαίας πόλεως*, of which the poet must be supposed to speak.

509. *κακῷ μερμέρῳ*. 'We have to struggle with a troublesome evil.' The epithet is epic; but its use is said to be confined to the plural. The word seems connected with *μέριμνα* (*μερίμενος*, *μέρηρνος*, like *γαμβρὸς* for *γαμερός*).

κτεῖναι τὸν ἔχθρὸν, ἀλλ' ἵων κατὰ στόμα.
 τοῦτον δὲ ὅν οἶσιν φῆς σὺ κλωπικὰς ἔδρας
 καὶ μηχανᾶσθαι, ζῶντα συλλαβὼν ἐγὼ
 πυλῶν ἐπ' ἔξόδοισιν ἀμπείρας ράχιν
 στήσω πετεινοῖς γυψὶ θιωατήριον.

515

ληστὴν γὰρ ὄντα καὶ θεῶν ἀνάκτορα
 συλῶντα δεῖ νιν τῷδε κατθανεῖν μόρῳ.

- EK. νῦν μὲν καταυλίσθητε· καὶ γὰρ εὐφρόνη.
 δεῖξω δὲ ἐγώ σοι χῶρον ἐνθα χρὴ στρατὸν
 τὸν σὸν νυχεῦσαι τοῦ τεταγμένου δίχα. 520
 ξύνθημα δὲ ἡμῶν Φοῖβος, ἣν τι καὶ δέῃ,
 μέμνηστ' ἀκούσας Θρησκί τ' ἄγγειλον στρατῷ.
 ὑμᾶς δὲ βάντας χρὴ προτανὶ τάξεων
 φρουρεῦν ἐγερτὶ, καὶ νεῶν κατάσκοπον
 δέχθαι Δόλωνα· καὶ γὰρ, εἴπερ ἐστὶ σῶς,
 ἥδη πελάζει στρατοπέδοισι Τρωικοῖς.

525

- XO. τίνος ἀ φυλακά; τίς ἀμείβει
 τὰν ἐμάν; πρῶτα στρ.

512. Κείνι κ.τ.λ. ‘To be always skulking like a thief, and to be laying plots.’ The present tense has reference to *ἀεί εὑρίσκεται* above.

514. ἀμπέρας ράχιν, ‘haying impaled him.’ Cf. Eum. 189, *οὐδ—μύζουσιν οἰκτισμὸν πολὺν ὑπὸ ράχιν παγέντες*. This barbarous custom of affixing bodies or limbs above city-gates has remained to the latest times. The more civilized Greeks regarded such horrors as only fit for Persians or Scythians.

520. τοῦ τ. δίχα. Inf. 614, ἐκτὸς αὐτὸν ταξέων κατείνασεν “Εκτωρ.—ξύνθημα, = σῆμα v. 12.

523. ὕμᾶς, the chorus.—*προτανὶ*, ‘in front of.’ Α ἄπαξ λεγόμενον, and said to be a Boeotian word. It is one of those which have been thought to show that the play was not from the hand of Euripides. Vater, in p. cviii of his ingenious “Vindiciae,” remarks that the very absence of authority for the word is an argument that the *Rhesus* was at least not work of a late imitator.

525. δέχθαι. So Homer uses δέχθαι and δεγμένος. Compare the epic μεμβλωκότων v. 629.—πελάζει, i. e. in his

return from the exploring mission, cf. 156.

527. The pause in the action before the next act, which describes the result of Dolon's attempt, and the counter-plot in the Greek army to surprise the Trojans, is taken up by the changing of the Trojan sentinels (the chorus) who have hitherto formed the fourth watch. The advanced hour of the night is indicated by the appointment of the fifth and last picquet. Vater considers (p. li) that the chorus leave the orchestra at the bidding of Hector, (*βάντας*, v. 523,) not however to go and meet Dolon, but to rouse the Lycians to succeed them. Thus both stage and orchestra are for a short interval vacant. The chorus appears at v. 675 to rush on the stage; for which purpose they may be supposed to make their exit from the orchestra at v. 564.—*τίς ἀμείβει*; ‘who relieves mine?’ i. e. who is to succeed us Trojans in the last night watch? Cf. 541.

528. πρῶτα σημεῖα. Schol. τὰ μὲν πρῶτα σημεῖα τῆς φυλακῆς φησὶ δύεσθαι, τὰς δὲ Πλειάδας ἀνατέλειν.—ἴστε τριπόθεν τὸν καιρὸν ὑπὸ φυλάκων δηλοῦντας

δύεται σημεῖα καὶ ἐπτάποροι
 Πλειάδες αἰθέριαι· μέσα δὲ αἰετὸς οὐρανοῦ ποτᾶται.
 ἔγρεσθε, τί μέλλετε; κοιτᾶν
 ἔγρετε πρὸς φυλακάν.531
 οὐ λεύσσετε μηνάδος αἴγλαν;
 ἀώς δὴ πέλας ἀώς
 γίγνεται, καὶ τις προδρόμων ὅδε γ' ἔστιν ἀστήρ.535

HMIXOPION.

τίς ἐκηρύχθη πρώτην φυλακήν;

* * *

HM. Μυγδόνος ὃν φασι Κόροιβον.

ἕπτο τῆς δύσεως, ἀνατολῆς, καὶ μεσουρανῆ-
 ματος. δὲ μὲν οὖν Παρμενίσκος πρῶτα
 σημεῖα φησι λέγεσθαι τὰς τοῦ Σκορπίου
 πρώτας μοίρας. The ‘first stars’ are
 those which rose at the beginning of the
 night, and are now setting. The Aldine
 reading, *τίς ἀμείβει τὰν ἔμν πρώτα*; is
 rather more suited to the Antistrophe,
 but spoils the sense, which requires
 νύστητη rather than πρώτη.

529. ἐπτάποροι Πλειάδες. ‘The seven
 Pleiads are now in the heaven.’ The
 morning rising of this constellation in
 spring is believed to be meant. See v.
 546 seqq., where the song of the nightin-
 gale is described, indicative of the season.
 Euripides, who had studied astronomy
 with Anaxagoras (see Alc. 963, where he
 says, in the person of the chorus, *καὶ μετάρστος ἦξεν*), is said to be the first
 (Vater, p. cxlviii) who called the Pleiads
ἐπτάποροι, i. e. ἐπτά. For it is well
 known that to the naked eye only six are
 apparent, and were so in the time of Ovid
 (Fast. iv. 170), the rest (several in num-
 ber) being below the fifth magnitude.—
 The compound *ἐπτάπορος*, used as an
 epithet of the Pleiades in Iph. A. 7,
 Orest. 1005, is to be compared with such
 phrases as *κόραι τρίγονοι* Ion 496, *τρι-
 τόπορος γονῆ* Pers. 814, &c.

530. αἰετός. The constellation *Aquila*
 is culminating.

532. ἔγρετε. So Dind. for ἔγρεσθε,
 for the metre’s sake.—μηνάδος, the moon,
 —another ἄπαξ λεγόμενον for μῆνας.
 Vater thinks αἴγλη can here mean *pallor*,
 since the ‘moon’s brightness’ would
 hardly be appealed to as a proof that
 morning was at hand. Whether the

rising or setting be meant, it is difficult to
 determine. The former, however, might
 indicate the approach of morning as well
 as the latter, according to the moon’s age.
 But as αἴγλαν has no epithet, we are not
 called upon to decide *what* appearance of
 it was pointed to.

536. προδρόμων, ‘one of the precursors
 (or harbingers) of day,’ as *Φωσφόρος*, or
 the planet Venus. This is the probable
 conjecture of Musgrave for πρὸ δύμων.
*Aurora appropinquat, et aliquis ex ejus
 praecursoribus Lucifer iste est.*” Vater.

537. τίς ἐκηρύχθη; ‘Who was nomi-
 nated to the first watch?’ Dobree pro-
 posed *τίς ἐκληρώθη*, but *κηρύσσειν* refers
 to the order or programme of the general,
 as to what nations should watch, and in
 what order, on each particular night. The
 Hemichorium asks the question, desiring
 to know how many of the watches have
 elapsed, and what party has not yet
 served his turn. The order was this:—
 (1) the Paeonians, (2) the Cilicians, (3)
 the Mysians, (4) the Trojans, (5) the
 Lycians. As the question asked is *τίς*,
 not *τίνες*, the reply gives the name of the
individual (the commander of the Paeo-
 nians) who has charge of the first picquet;
 but the rest are described by the names
 of the nations.

538. Κόροιβον. The common reading
 is Κόρυβον, but one of the best MSS.
 gives Κόροιβον, whence Brodæus re-
 stored the form of the name known to us
 from Virgil.—δὲ is Hermann’s metrical
 correction for *vib.* The meaning is,
Κόροιβος δὲ Μυγδόνος νιόν φασιν εἶναι,
 but the accusative is attracted to the rela-
 tive.

<i>HM.</i>	<i>τίς γὰρ ἐπ' αὐτῷ;</i>	540
<i>HM.</i>	<i>Κίλικας Παιών</i>	
	<i>στρατὸς ἥγειρεν. HM. Μυσοὶ δὲ ήμᾶς.</i>	
<i>HM.</i>	<i>οὐκοῦν Δυκίοντος πέμπτην φυλακὴν</i>	
	<i>βάντας ἐγείρειν</i>	
	<i>καιρὸς κλήρου κατὰ μοῖραν.</i>	545
<i>XO.</i>	<i>καὶ μὴν ἀτῶ, Σιμόεντος</i>	
	<i>ἡμένα κοίτας</i>	
	<i>φουνίας ὑμνεῖ πολυχορδοτάτη</i>	
	<i>γήρυντι παιδολέτωρ μελοποιὸς ἀηδονὸς μέριμναν.</i>	550
	<i>ἥδη δὲ νέμουσι κατ' Ἰδαν</i>	
	<i>πούμνια· νυκτιβρόμου</i>	
	<i>σύριγγος ἵαν κατακούω·</i>	
	<i>θέλγει δὲ ὅμματος ἔδραν</i>	
	<i>ὑπνος· ἄδιστος γὰρ ἔβα βλεφάροις πρὸς ἀοῦς.</i>	555
<i>HM.</i>	<i>τί ποτ' οὐ πελάθει σκοπὸς, δὲν ναῶν</i>	
	<i>"Εκτωρ ὕπρυνε κατόπταν;</i>	
<i>HM.</i>	<i>ταρβῶ· χρόνιος γὰρ ἄπεστω.</i>	
<i>HM.</i>	<i>ἀλλ' ἡ κρυπτὸν λόχον ἐσπαίσας</i>	560

542. *ἥγειρεν.* ‘Awoke,’ i. e. to succeed in relieving guard. For *Παιών* Bothen proposes *Μαίων* (Maeonian, i. e. Lydian,) observing that Pausanias makes Mygdon king of Phrygia. But Vater replies that both Mygdones and Paeones were Thracian nations, and that therefore a son of Mygdon is appropriately mentioned as their leader.

545. *καιρὸς κ.τ.λ.* The order is *οὐκοῦν καιρὸς ἡμᾶς βάντας ἐγείρειν Δυκίοντος πέμπτην φυλακὴν, κατὰ μοῖραν κλήρου,* ‘according to the allotment of the ballot.’

547. *ἡμένα κοίτας.* ‘Seated in her blood-stained haunt on the Simois.’ Schol. *λείπει τὸ ὡς, ὡς ἐπὶ κοίτης τοῦ Σιμόεντος ὑμεῖν τὴν μίξιν, διῶ.* He therefore reads *μέριμνα* or —*as*, whereas the old copies give *μέριμνα*. Vater puts a comma at *ἡμένα*, and translates *sedens ad Simoentem luget cruentas nuptias.* He appears to follow another scholium, *ὡς ἐπὶ τοῦ Σιμόεντος ἐξομένη θρηνεῖ τὰς φουνίας κοίτας* ἡ ἀηδάν, but construes *μέριμναν κοίτης φουνίας.* But it is not very easy to defend *Σιμόεντος* as a genitive of place.

According to some, Progne, not Philomela, after killing her son Itys, was changed into a nightingale.—*παιδολέτωρ*, Aesch. Theb. 723. Suppl. 63, *συντιθῆσι δὲ παιδὸς μόρον, ὡς αὐτοφύνως ἀλετο πρὸς χειρὸς ἔθεν.* The bird is here particularly mentioned as the harbinger of spring, *ἔπος νέον ἴσταμένοι*, Od. xix. 519. There is great beauty both in the imagery and the diction of the passage. ‘Hark! By the river side the lone bird of spring is trilling her woes; I hear the shepherd’s pipe on the hills. My eyes are heavy with the morning slumbers, which even fall sweetest on the eyelids.’

560. *ἀλλ' εἰ.* Aldus has *ἀλλ' εἰ*, others *ἀλλ' ἡ*. Perhaps *ἀλλ' εἰ* is right, ‘but what if?’—See Aesch. Suppl. 505. Cho. 762. Though *ἀλλ' ἡ* (not *ἡ*) is undoubtedly a legitimate combination. Aesch. Suppl. *ἀλλ' ἡ γυναικῶν ἐς πόλιν δοκεῖς μολέν*; compare Alcest. 816. Heracl. 424.—The next line Vater cannot understand. One might suggest, *τό γ' ἀν εἴη φοβερόν.* It may be remarked, that nothing is more rare than verses divided in dialogue (as 540—2)

διόλωλεν ; τάχ' ἀν εἴη φανερόν.
HM. αὐδῶ Λυκίους πέμπτην φυλακὴν
 βάντας ἐγείρειν
 ἥμᾶς κλήρου κατὰ μοῖραν.

ΟΔΤΣΣΕΤΣ.

Διόμηδες, οὐκ ἡκουσας—ἢ κενὸς ψόφος
 στάζει δι' ὕτων ;—τευχέων τινὰ κτύπον ;

565

ΔΙΟΜΗΔΗΣ.

οὐκ, ἀλλὰ δεσμὰ πωλικῶν ἔξ ἀντύγων
 κλάζει σιδῆρον· κάμε τοι, πρὸν ἡσθόμην
 δεσμῶν ἀραγμὸν ἵππικῶν, ἔδυ φόβος.
ΟΔ. ὅρα κατ' ὄρφνην μὴ φύλαξιν ἐντύχης.
ΔΙ. φυλάξομαι τοι κάν σκότῳ τιθεὶς πόδα.
ΟΔ. ἦν δ' οὖν ἐγείρης, οἰσθα σύνθημα στρατοῦ ;
ΔΙ. Φοίβον Δόλωνος οἶδα σύμβολον κλύων.
ΟΔ. ἔa.

corresponding antistrophically with the speech of one person. (See, as an instance, Theb. 196—8, 205—7.) It might hence be inferred, that *τάχ' ἀν κ.τ.λ.* are the words of another speaker, ‘that would indeed be fearful.’ Vater indeed goes further, and would read thus, **HM.** ἀλλ' ἢ κρυπτόν. **HM.** λόχον—*τάχ' ἀν.* **HM.** ἢ φοβερὸν μοι (the *μοι* being added in the best MSS.). But few will concede that ἀλλ' ἢ κρυπτόν is idiomatic Greek for “at occultum est cur speculator non redeat.” On the whole it seems best to adopt, with Dindorf, Hermann’s slight alteration of φοβερὸν into φανερὸν, and to render, ‘it will soon be known.’

562—4. αὐδῶ κ.τ.λ. ‘I propose that we (of the Trojan, i. e. fourth watch) do go and awake the Lycians to the fifth guard.’ See above, 543—5. With these words the Trojan sentinels depart, leaving the ground vacant for Ulysses and Diomed, who now come warily forward, having just heard the rattling of arms made by the retiring φύλακες.—Delon, it will appear, had been captured by Ulysses, and compelled to tell the exact position of Hector’s head-quarters. Ulysses and his companion, unable to find him, are directed by Pallas to the horses of Rhesus,

which they drive off, after wounding the charioteer.

568. σιδῆρον. ‘Genitivus suspensus est a κλάζει, quod ut ὅξεν, πνεῦν et similia, sonitus modum genitiivo exprimit aut adjectivo.’ Vater. Perhaps however σιδῆρον is the right reading. To ‘clash iron’ is like κινύρεσθαι φόνον, ‘to clink slaughter,’ said of war-horses’ bits, Theb. 116.

569. φόβος. ‘Before I perceived that it was only the rattling of horse-trappings, I too was alarmed at that same noise.’ They seem to have heard the steeds of Rhesus, which had been tethered close at hand (v. 616) by chains affixed to the ἄντηξ. Hence ἔξ ἄρμάτων δέδενται, v. 617.

571. κάν σκότῳ. In the darkness as much as in the light; though the chance of escaping the sentinels was greater in the former case. Vater and others understand, ‘I will take care that I come to no harm, even though in the dark,’ as being more dangerous.

572. ἦν δ' οὖν ἐγείρης. ‘But if you should rouse them.’ So this idiom, εἰ δ’ οὖν or ἦν δ’ οὖν, is always to be rendered, as shown on Ag. 1009. Compare Hipp. 508. Alc. 850. Heracl. 310. 714. Herc. F. 213. Andr. 163.

- εύνας ἐρήμους τάσδε πολεμίων ὄρῳ.
ΔΙ. καὶ μὴν Δόλων γε τάσδ' ἔφραζεν Ἔκτορος 575
 κοίτας, ἐφ' φίπερ ἔγχος εἴλκυσται τόδε.
ΟΔ. τί δῆτ' ἀν εἴη; μῶν λόχος βέβηκέ ποι;
ΔΙ. ἵσως ἐφ' ἡμῶν μηχανὴν στήσων τινά.
ΟΔ. θρασὺς γὰρ Ἔκτωρ οὖν, ἐπεὶ κρατεῖ, θρασύς.
ΔΙ. τί δῆτ', Ὁδυσσεῦ, δρῶμεν; οὐ γὰρ ηὔρομεν 580
 τὸν ἄνδρ' ἐν εὐναῖς, ἐλπίδων δ' ἡμάρτομεν.
ΟΔ. στείχωμεν ὡς τάχιστα ναυστάθμων πέλας,
 σώζει γὰρ αὐτὸν ὁστις εὐτυχῆ θεῶν
 τίθησιν ἡμῶν δ' οὐ βιαστέον τύχην.
ΔΙ. οὐκοῦν ἐπ' Αἰνέαν ἢ τὸν ἔχθιστον Φρυγῶν 585
 Πάριν μολόντε χρὴ καρατομεῖν ξίφει.
ΟΔ. πῶς οὖν ἐν ὅρφνῃ πολεμίων ἀνὰ στρατὸν
 ζητῶν δυνήσει τούσδ' ἀκινδύνως κτανεῖν;
ΔΙ. αἰσχρόν γε μέντοι ναῦς ἐπ' Ἀργείων μολεῦν,
 δράσαντε μηδὲν πολεμίους οὐεώτερον. 590
ΟΔ. πῶς δ' οὐ δέδρακας; οὐ κτανόντε ναυστάθμων
 κατάσκοπον Δόλωνα σώζομεν τάδε
 σκυλεύματ'; ἢ πᾶν στρατόπεδον πέρσειν δοκεῖς;
 πείθου, πάλιν στείχωμεν. εὗ δ' εἴη τύχη.

ΑΘΗΝΑ.

- ποῖ δὴ λιπόντε Τρωικῶν ἐκ τάξεων 595
 χωρεῖτε, λύπη καρδίαν δεδηγμένοι,
 εἰ μὴ κτανέων σφῶν Ἔκτορ' ἢ Πάριν θεὸς

576. *ἔγχος τόδε.* ‘Against whom’ (he means to say) ‘this heavy spear has been dragged all this way to no purpose.’ To which Ulysses replies, that Hector surely cannot have gone somewhere with his company. It was to kill Hector that they had specially come; cf. 606. But Hector was just then engaged in shewing Rhesus the quarters assigned to him, v. 519. Cf. 662.

579. *ἐπεὶ κρατεῖ.* See above, v. 56, 58. On the repetition of *θρασὺς*, Alc. 722.

584. *οὐ βιαστέον.* We must yield to fortune; we must not quarrel with our ill-luck, nor attempt to act as if luck had

nothing to do with the matter.

589. *μολεῦν,* to return back to the camp.

594. *τύχη.* So Herm. Dind. with one of the best MSS. for *τυχέων*, which Vater retains, and which is twice quoted in X. II.

595. *λιπόντε,* sc. *αἰτάσι*, as Vater and Dindorf explain. Musgrave compares ἀπολιπόντες ἐκ Συρακούσῶν Thuc. v. 4. It was necessary to the plot here to introduce a goddess to inform the two Greeks of Rhesus having arrived. They could not have learnt this from Dolon, who had set out before the presence of Rhesus was announced.

- δίδωσιν ; ἄνδρα δὲ οὐ πέπυσθε σύμμαχον
 Τροίᾳ μολόντα Ἄρησον οὐ φαύλῳ τρόπῳ ;
 ὃς εἰ διοίσει νύκτα τήνδ' εἰς αὔριον,
 οὐτ' ἀν σφ' Ἀχιλλέως οὐτ' ἀν Αἴαντος δόρυ
 μὴ πάντα πέρσαι ναύσταθμ' Ἀργείων σχέθοι,
 τείχη κατασκάψαντα καὶ πυλῶν ἔσω
 λόγχῃ πλατείαν ἐσδρομὴν ποιούμενον.
 τοῦτον κατακτᾶς πάντ' ἔχεις. τὰς δὲ Ἔκτορος 600
 εὐνὰς ἔασον καὶ καρατόμους σφαγάς·
 ἔσται γὰρ αὐτῷ θάνατος ἐξ ἄλλης χερός.
- ΩΔ.* δέσποιν 'Αθάνα, φθέγματος γὰρ ἡσθόμην
 τοῦ σοῦ συνήθη γῆραν ἐν πόνοισι γὰρ
 παροῦσ' ἀμύνεις τοῖς ἐμοῖς ἀεὶ ποτε· 605
 τὸν ἄνδρα δὲ ἡμῖν ποῦ κατηύνασται φράσον,
 πόθεν τέτακται βαρβάρου στρατεύματος.
- ΑΘ.* ὅδ' ἐγγὺς ἦσται κοὺ συνήθροισται στρατῷ,
 ἀλλ' ἐκτὸς αὐτὸν τάξεων κατηύναστεν
 'Εκτωρ, ἔως ἂν νὺξ ἀμείψηται φάος. 615
 πέλας δὲ πῶλοι Θρηκίων ἐξ ἀρμάτων
 λευκαὶ δέδενται, διαπρεπεῖς ἐν εὐφρόνῃ·
 στίλβουσι δὲ ὥστε ποταμίου κύκνου πτερόν.
 ταύτας, κτανόντε δεσπότην, κομίζετε,
 καλλιστον οἴκοις σκύλον οὐ γὰρ ἐσθ' ὅπου 620

599. οὐ φαύλῳ τρόπῳ. Cf. Theb. 272, ἀντρέπεται ἐχθροῖσι τὸν μέγαν τρόπον. Ibs. 460, ἐσχημάτισται δὲ ἀστοῖς οὖ σμικρὸν τρόπον. It answers to our phrase, 'in grand style.'

608. φθέγματος γῆραν. Pallas was therefore invisible to Ulysses. The idea of the passage seems borrowed from the Ajax, v. 14, ὁ φθέγμ' Ἀθάνας, φιλτάτης ἐμοὶ θέων, ὡς εὐμάθεις σου, καν ἀποπτος ἦς, δώμας φώνημ' ἀκούων. It is probable that only a voice was heard, not the goddess herself seen, though she may have been visible to the spectators. Hence to Paris she can represent herself as Aphrodite, inf. 646. Dindorf says, 'Minerva non potest dubitari quin ex machina loquatur.'

612. πόθεν. As the Greeks say λαῖς χειρὶς, 'on the left hand' (Prom. 733,)

ποτέρας τῆς χερός; (Cycl. 681,) &c., so the place where is sometimes designated by a line drawn from the speaker to the object. Hence Vater rightly explains, "qua castrorum parte versus nos," comparing inf. 695, πόθεν νυν κυρήσω; 'where shall I find him?' and Oed. Col. 505, where the reply to βούλομαι μαθεῖν τὸν τόπον ἵνα ἐστί, is τούκειδεν ἀλσούς τοῦδε. Similarly, when Adrastus asks (Suppl. 756,) 'Where are the other dead?' the messenger replies, 'They are buried by Cithaeron.' To which he rejoins, 'On this (the Argive) side, or that (the Theban)?' τούκειδεν ἢ τούνθενθε;

613. οὐ συνήθροισται. See above, 520.
 615. ἀμείψηται φάος. Literally, 'shall have taken light in exchange for itself,' 'shall have given place to day.'

- τοιόνδ' ὄχημα χθὸν κέκευθε πωλικόν.
ΟΔ. Διόμηδες, ἢ σὺ κτεῖνε Θρῆκιον λεῶν,
 ἢ μοὶ πάρες γε, σοὶ δὲ χρὴ πώλων μέλειν.
ΔΙ. ἐγὼ φονεύσω, πωλοδαμήσεις δὲ σύ.
 τρίβων γὰρ εἰ τὰ κομψὰ καὶ νοεῖν σοφός.
 χρὴ δ' ἄνδρα τάσσειν οὐ μάλιστ' ἀν ὠφελῆ.
ΑΘ. καὶ μὴν καθ' ἡμᾶς τόνδ' Ἀλέξανδρον βλέπω
 στείχοντα, φυλάκων ἔκ τινος πεπυσμένον
 δόξας ἀσήμους πολεμίων μεμβλωκότων.
ΔΙ. πότερα σὺν ἄλλοις ἢ μόνος πορεύεται ;
ΑΘ. μόνος· πρὸς εὐνὰς δ', ὡς ἔοικεν, Ἐκτορος
 χωρεῖ, κατόπτας σημανῶν ἥκειν στρατοῦ.
ΔΙ. οὐκοῦν ὑπάρχειν τόνδε κατθανόντα χρή ;
ΑΘ. οὐκ ἀν δύναιο τοῦ πεπρωμένου πλέον.
 τοῦτον δὲ πρὸς σῆς χειρὸς οὐ θέμις θανεῖν.
 ἀλλ' φπερ ἥκεις μορσίμους φέρων σφαγὰς,
 τάχιν· ἐγὼ δὲ τῷδε σύμμαχος Κύπρις
 δοκοῦσ' ἀρωγὸς ἐν πόνοις παραστατεῖν,
 σαθροῖς λόγοισιν ἐχθρὸν ἄνδρ' ἀμεύψομαι.

621. κέκευθε. Sup. 171. This perfect is transitive Cho. 674, intransitive Antig. 911. Usually the earth is said κεύθειν, as ὁν ἦδε κεύθει σώματ' Ἰδαία κύνις. But the idea of keeping, storing up, &c. rather than of concealment, seems the primary sense. So μῆδος ὁν κεύθω, Suppl. 295, 'the words I have in my mind.' Hipp. 1104, ξύνεσιν δέ τιν' ἐλπίδι κείθων.

623. πάρες γε, i. e. ἢ ξμοιγε πάρες. There is a false reading, πάρεσχε or πάρεχε in some MSS.,—the latter from a better grammarian than metrist, παράχεις being the true imperative. There is a very similar verse in Ag. 916, πιθοῦ· κράτος μέντοι πάρες γ' ἐκῶν ἐμοί. Vater compares Il. x. 480, ἀλλὰ λύ' ἵππους· Ἡ τού γ' ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.

625. τρίβων τὰ κομψά, 'well-versed in matters of skill.' Med. 686, σοφὸς γάρ ἄνηρ καὶ τρίβων τὰ τοιάδε. See Suppl. 426. Tro. 646. Hip. 986.

626. ὠφελῆ. Most copies give ὠφελοῖ, which is good Greek, if the ἢν be taken with the verb and not with the relative

(οὐ ἢν). But the separation of ἢν by the intervening μάλιστα is worthy of notice. So ὅφπερ μᾶλλον ἢν frag. incert. 841.—The subject to ὠφελῆ is of course ἄνηρ, though Herm. seems to take it impersonally, οὐν ἢν ὠφελῆ τάσσεοθαι τὸν ἄνδρα. We ought to put 'the right man in the right place,' says the poet.

629. μεμβλωκότων, μεμοληκότων, 'having come.' See on 525. She means, as is clear from 632 and 657, the arrival of the Greek scouts in the Trojan camp.

633. ὑπάρχειν κατθανόντα. 'To be the first to die.' Vater thinks it may be a mere periphrasis for κατθανεῖν. Usually ὑπάρχειν conveys the idea of some wrong or benefit, committed or received, which serves as the motive for further action in recompense. Thus, ὑπῆρξεν ἀδικῶν means, 'he wronged me first, and therefore I have a right to injure him.'

639. σαθροῖς, 'treacherous,' properly 'unsound' words, i. e. I will enter into conversation with him in feigned character, as a friendly power. Some critics have objected to this deceit, as unworthy of Pallas. But they seem to forget, that

καὶ ταῦτ' ἔγὼ μὲν εἶπον· ὃν δὲ χρὴ παθεῖν
οὐκ οἶδεν, οὐδὲ ἥκουσεν ἐγγὺς ὧν λόγου.

640

ΠΑΡΙΣ.

σὲ τὸν στρατηγὸν καὶ κασίγνητον λέγω,
“Ἐκτορ, καθεύδεις; οὐκ ἐγείρεσθαι σ’ ἔχρην;
ἔχθρῶν τις ἡμῖν χρίμπτεται στρατεύματι,
ἢ κλῶπες ἄνδρες ἢ κατάσκοποί τινες.

645

AΘ. θάρσει φυλάσσει σ’ ἥδε πρευμενῆς Κύπρις.
μέλει δ’ ὁ σός μοι πόλεμος, οὐδὲ ἀμνημονῶ
τιμῆς, ἐπαινῶ δ’ εὖ παθοῦσα πρὸς σέθεν.
καὶ νῦν ἐπ’ εὐτυχοῦντι Τρωικῷ στρατῷ
ἥκω, πορεύοντος ἄνδρα σοι μέγαν φίλον,
τῆς ὑμνοποιοῦ παῦδα Θρήκιον θεᾶς
Μούσης, πατρὸς δὲ Στρυμόνος κικλήσκεται.

650

ΠΑ. ἀεί ποτ’ εὖ φρονοῦσα τυγχάνεις πόλει
κάμοι, μέγιστον δὲ ἐν βίῳ κειμήλιον
κρίνας σέ φημι τῇδε προσθέσθαι πόλει.
ἥκω δ’ ἀκούσας οὐ τορῶς, φήμη δέ τις
φύλαξιν ἐμπέπτωκεν ὡς κατάσκοποι
ἥκουσ’ Ἀχαιῶν. χώ μὲν οὐκ ἴδων λέγει,

655

deceit was regarded as clever, not as wrong or discreditable, by the Greeks.

640. ὃν χρὴ παθεῖν, sc. Πάρις οὐκ οἶδεν ὃν χρὴ παθεῖν (‘Ρῆσσον), οὐδὲ ἥκουσεν λόγουν, καίπερ ἐγγὺς ὥν. For Paris was approaching when Pallas suggested the deed, v. 619; cf. 627. Perhaps indeed she merely alludes to his not understanding, though now within hearing, the words φέρε ἥκεις κ.τ.λ., v. 636.

648. ἐπανῶ κ.τ.λ. ‘I have to thank you for being well-treated by you,’ viz. in the contest, of which he was judge, between the three rival goddesses.

649. ἐπ’ εὐτ. στρατῷ. ‘Propter exercitus salutem.’ Vater. In this sense we have ‘Ιππολύτῳ ἐπι Hipp. 32; but here we may rather understand ‘on the occasion of the army’s success.’

655. κρίνας σε. ‘By deciding in your favour (προκρίνας, cf. Aesch. Suppl. 390, Heracl. 197, Tro. 928,) I assert that I have secured to the city the greatest treasure in life’ (during my life).

656. οὐ τορῶς. Cf. δόξας ἀσήμους v.

629. Paris admits that his information was not to be relied on, and therefore he is the more easily persuaded by Cyprian that all is right.

658. οὐδὲ ἴδων κ.τ.λ. ‘One man speaks of them without having seen them at all, while another, who *has* seen them arrived, is not able to say who they are.’ There is nothing difficult in this sentence, which merely illustrates the vagueness of the rumour. Vater however avows himself unable to understand it, and with very bad judgment edits δ’ οἰσ, ἴδων, μολόντας οὐκ ἔχει φράσαι (two copies giving ὡς ἴδων for εἰσιδών). This he explains to mean, ‘but another having seen them cannot tell against whom they are come.’ If we place only a comma at φράσαι, ἥλυθον will be the plural, ‘cannot tell why they (οἱ μολόντες) have come,’ &c. However it is clear from v. 642 that it was Paris himself who had hastened to Hector’s head-quarters.—ἴδων X. Π. for εἰδώς.

- ὅ δ' εἰσιδὼν μολόντας οὐκ ἔχει φράσαι
ῶν οὔνεκ' εὐνὰς ἥλυθον πρὸς Ἔκτορος. 660
- AΘ.* μηδὲν φοβηθῆσ' οὐδὲν ἐν στρατῷ νέον
Ἐκτωρ δὲ φροῦδος Θρῆκα κοσμήσων στρατόν.
- ΠΑ.* σύ τοί με πείθεις, σοῖς τε πιστεύων λόγοις
τάξιν φυλάξων εἴμ' ἐλεύθερος φόβου.
- AΘ.* χώρει μέλειν γάρ πάντ' ἐμοὶ δόκει τὰ σὰ,
ῶστ' εὐτυχοῦντας συμμάχους ἐμοὺς ὄραν.
γνώσει δὲ καὶ σὺ τὴν ἐμὴν προθυμίαν.
ὑμᾶς δ' ἀյτῶ τοὺς ἄγαν ἐρρωμένους,
Λαερτίου παῖ, θηκτὰ κοιμίσαι ξίφη.
κεῖται γὰρ ἡμῶν Θρῆκιος στρατηλάτης,
ἴπποι τ' ἔχονται, πολέμοι δ' ἥσθημένοι
χωροῦντ' ἐφ' ὑμᾶς ἀλλ' ὅσον τάχιστα χρῆ
φεύγειν πρὸς ὄλκοὺς ναυστάθμων. τί μέλλετε
σκηπτοῦ πιόντος πολεμίων σῶσαι βίον;
XO. ἕα ἕα·
βάλλε βάλλε βάλλε βάλλε, 675

662. Θρῆκα στρατόν. He had left the stage for this purpose at v. 526. Cf. v. 519. Two of the best copies give κοιμήσων, ‘to assign them a place to sleep in.’

665—6. This is said, of course, equivalently.

670. κεῖται, is down, is slain, sc. by Diomed, who had undertaken this part of the enterprise at v. 624. See inf. 790. Pallas now warns them to flee for their lives, for the Trojan guards are roused and in active pursuit. Cf. Il. x. 509, where Pallas says to Diomed,

νῦστον δὴ μνῆσαι, μεγαθύμου Τυδέος νιέ,
νῆσας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος
ἔλθης,
μὴ πού τις καὶ Τρῶας ἐγείρησιν θεὸς
ἄλλος.

674. σῶσαι. Elmsley on Med. 1209 (1242) reads σώζειν, and in Phoen. 300, θιγάνειν (which, by the way, the metre does not admit,) for θιγεῖν, because “μέλλειν cunctandi significatio ne futuri quidem infinitivum, nedum aoristi, adsciscit,”—which is simply begging the question. The usual addition of μὴ or μὴ οὐ after τί μέλλεις (Med. 1243. Prom. 645)

shows that on grammatical principles the aorist is right. Σο μόλις φθάνει θρόνοις ἐμπεσοῦσα μὴ χαμαὶ πεσεῖν, Med. 1170, ‘she is just in time—to avoid falling.’ When we say, ‘Why do you interpose delay, so as to hinder such or such an act being accomplished?’ we obviously adopt a phrase in which the aorist has a legitimate force.

675. The chorus, who had left the orchestra just as Ulysses and Diomed came upon the stage, now return in pursuit, having discovered that Rhesus had been slain.—For βάλλε—θεῖνε Vater gives βάλλε—θένε, with the best MSS. Cf. Ar. Ach. 281, βάλλε, βάλλε, βάλλε, βάλλε, πατε τὰς τὸν μαρόν.—It is impossible, in the following verses, to determine with certainty and precision what parts should be assigned to what speakers. Dindorf and Vater give 675—82 to the whole chorus; in which case the former is probably right in reading τίς ὁδὸς ἀνήρ for τίς (or τίς δ') ἀνήρ. Bothe gives these last words to the Hemichorium, ‘But who is the man whom you tell me to strike?’ To which the reply is, ‘See! see! this is the man I mean,’ viz. Ulysses.

θεῖνε θεῖνε HM. τίς δ' ἀνήρ;

HM. λεύσσετε, τοῦτον αὐδῶ.

κλῶπες οἴτινες κατ' ὄρφνην
τόνδε κιυοῦσι στρατόν.

δεῦρο δεῦρο δεῦρο πᾶς.

680

τούσδ' ἔχω. HM. καὶ τούσδ' ἔμαρψα.

HM. τίς ὁ λόγος; πόθεν ἔβας; ποδαπὸς εἶ;

OΔ. οὐ σε χρὴ εἰδέναι. HM. θανεῖ γὰρ σήμερον δράσας
κακῶς.

οὐκ ἔρεις ξύνθημα, λόγχην πρὶν διὰ στέρνων μολεῦν;

OΔ. ἦ σὺ δὴ 'Ρῆσον κατέκτας; HM. ἀλλὰ τὸν κτε-
νοῦντα σὲ

685

ἰστορῶ. OΔ. θάρσει, πέλας ἵθι. HM. παῖε, παῖε,
παῖε πᾶς.

OΔ. ἵσχε πᾶς τις. HM. οὐ μὲν οὖν.

OΔ. ἂ, φίλιον ἄνδρα μὴ θένης.

HM. καὶ τί δὴ τὸ σῆμα; OΔ. Φοῖβος.

HM. ἔμαθον. ἵσχε πᾶς δόρυ.

HM. οἶσθ' ὅποι βεβᾶσιν ἄνδρες;

OΔ. τῇδέ πη κατείδομεν.

681. *τούσδε*. The plural indicates both horse and rider.

682. *τίς δ' λόγος*; Vater says this means, 'What is the watch-word?' and he may be right. It is usually understood, 'What have you to say for yourself?' This verse is paeonic.

683. *χρὴ εἰδέναι*. The crasis, which Dind. calls 'non probabilis,' is the same as in the more frequent *μὴ εἰδέναι*, Agam. 1167. Hipp. 1335. Ion 313 &c. The MSS. and edd. give the whole verse to Ulysses, but without any intelligible sense. Vater however supports this; "Optime convenient Ulyxi, insolentia sua milites territuro. Δρόσας κακῶς recte vertit interpres: *si quid male feceris*, i. e. *si mihi molestus fueris*." Rather, *θανεῖ γὰρ* should be assigned to the semi-chorus, as Bothe has done. Ulysses replies, 'It is not for you to know who I am.' Cho. '(You had better tell me;) for, if not, you shall die this day as a malefactor. Say what is the watch-word,' &c. Ulysses evidently has recourse to his usual cunning, and pretends, when caught,

to be a friend who has in view the very same object as the chorus. The chorus on the other hand treat him as an enemy, till they learn from him the watch-word, which he has extorted from Dolon, v. 573.

686. *ἰστορῶ*. This correction of the corrupt *ἴστω*, and the transposition of this and the preceding verse are due to Dr. Badham, as is also a better disposition of the concluding lines of the dialogue. Ulysses, in affected ignorance, but knowing (v. 670) what has been done, asks the chorus, (who had charged him with the act in *δρόσας κακῶς*, v. 683.) 'Can it be that *you* have killed Rhesus?' Cho. 'Nay, I am asking *you* about the person who came to kill *us*.' But Bothe ingeniously reads *μὴ σὺ δὴ*, one MS. having *οὐ σὺ* written above; 'surely you have not,' &c. Below, *οὐ μὲν οὖν* is the conjecture of Reiske for *οὐ μενῶ*.—The student should be warned, that there is the greatest variety of opinion among the critics as to both the reading and the sense of the above difficult lines.

689. *ἄνδρες*. The chorus are now sa-

- HM.* ἔρπε πᾶς κατ' ἵχνος αὐτῶν, ή βοὴν ἐγερτέον. 690
ΟΔ. ἀλλὰ συμμάχους ταράσσειν δεινὸν ἐκ νυκτῶν φόβῳ.
ΧΟ. τίς ἀνδρῶν ὁ βάσ; στρ.
 τίς, ὃς μέγα θράσος ἐπεύξεται
 χεῖρα φυγῶν ἐμάν;
 πόθεν νιν κυρήσω; 695
 τίνι προσεικάσω;
 ὅστις δὶς ὄρφνης ἥλθ' ἀδειμάντῳ ποδὶ¹
 διά τε τάξεων καὶ φυλάκων ἔδρας.
 Θεσσαλὸς ἡ
 παραλίαν Δοκρῶν νεμόμενος πόλιν;
 ἡ νησιώτην σποράδα κέκτηται βίον;
 τίς ἦν πόθεν; ποίας πάτρας;
 ποῖον ἐπεύχεται τὸν ὑπατον θεῶν; 700
HM. ἀρ' ἔστ' Ὁδυσσέως τοῦργον ἡ τίνος τόδε;
HM. εἰ τοῖς πάροιθεν χρὴ τεκμαίρεσθαι, τί μήν;
HM. δοκεῖς γάρ; *HM.* τί μὴν οὖ;
HM. θρασὺς γοῦν ἐς ἡμᾶς.
HM. τίς; ἀλκὴν τίν' αἰνεῖς; *HM.* Ὁδυσσῆ.
HM. μὴ κλωπὸς αἴνει φωτὸς αἵμύλον δόρυ.

tisfied that their prisoner is not one of the spies, who they seem to have thought were several in number.

691. ἐκ νυκτῶν. See on v. 13. Vater and Dind. give ἐν νυκτῶν φόβῳ with two MSS. With these words Ulysses, who has set the chorus on a wrong scent, slips aside into the darkness. This verse is commonly given to the Hemichorion, deprecating τὸ βοὴν ἐγένεται.

695. πόθεν; See on v. 612.

701. νησιώτην. The inhabitants of the Aegean islands were commonly spoken of with contempt as inferior to the Ἡπειρῶται. Here they are indirectly accused of piracy and plunder in common with the coast-nations of Thessaly and Locris. Cf. Androm. 14, τῷ νησιώτῃ Νεοπτολέμῳ δοθεῖσα, sc. by an unworthy marriage. Heracl. 84, οὖ νησιώτην, ὁ ξένοι, τρίβω βίον, where τρίβειν, 'to waste,' ξχρηστον διάγειν, has peculiar emphasis.

703. ποῖον—θεῶν; 'What god does he profess to be the supreme ruler?' The various attributes of Zeus, or the different names by which the chief of the gods was

designated among different peoples, are here mentioned as national distinctions.—ἐπεύχεσθαι is not 'to pray to,' but in the primary sense, 'to aver,' 'to declare.'

705. τί μήν; i. e. τί μὴν ἄλλο; See below, v. 955, and on Agam. 655, where the MSS., as here (with one exception), give the solecism τί μή; In the next line the addition of οὖ tends to show that τί μὴν is really elliptical, 'why not, forsooth?' Compare τί γάρ; For μὴν alone is *but*, or *then*, or *truly* (*vero*), and is a strengthened form of μὲν just as δὴ is of δέ. Translate, 'Do you really think so?'—'Of course I do.' Vater (on v. 940) wrongly renders τί μὴν οὖ *Minime ego quidem*. It does not follow, because τί μὴν is 'of course,' that τί μὴν οὖ is 'of course not;' for the οὖ merely supplies the place of ἄλλο implied in the other. Soph. El. 1280, ξυναίνεις; OP. τί μὴν οὖ;

708. ἀλκὴν τίν' αἰνεῖς; 'Of what valour are you speaking?' 'whose θρασύτης (bravery) are you praising?'

709. μὴ—αἴνει. Do not speak in such

XO. ἔβα καὶ πάρος

κατὰ πτόλιν, ὑπαφρον ὅμμ' ἔχων
ῥακοδύτῳ στολῇ
πυκασθεὶς, ξιφήρης
κρύφιος ἐν πέπλοις.

βίον δὲ ἐπαιτῶν εἰρπ' ἀγύρτης τις λάτρις,

ψαφαρόχρουν κάρα πολυπινές τ' ἔχων·

πολλὰ δὲ τὰν

βασιλίδ' ἔστιαν Ἀτρειδᾶν κακῶς

ἔβαζε δῆθεν ἔχθρὸς ἀν στρατηλάταις.

ὅλοιτ' ὄλοιτο πανδίκως,

πρὶν ἐπὶ γάν Φρυγῶν ποδὸς ἵχνος βαλεῖν.

HM. εἴτ' οὖν Ὁδυσσέως εἴτε μὴ, φόβος μ' ἔχει.

HM. Ἐκτωρ γὰρ ἡμῖν τοῖς φύλαξι μέμψεται.

HM. τί λάσκων; HM. δυσοίζων—

HM. τί δρᾶσαι; τί ταρβεῖς;

HM. καθ' ἡμᾶς περάσαι—HM. τίν' ἀνδρῶν;

HM. οἱ τῆσδε νυκτὸς ἥλθον ἐς Φρυγῶν στρατόν.

715

720

725

HNIOXOΣ.

ἰὼ ἰὼ δαίμονος τύχα βαρεῖα. φεῦ φεῦ.

XO. ἔα.

high terms of a robber who dare not meet one in fair fight.

711. ὑπάφρον. If from ὑπάφρων (Hērod. iv. 95.) the word (accented ὑπάφρον) will mean 'stolid,' 'idiotic,' i. e. feigning madness. If from ὑπάφρος, as the schol. and the commentators suppose, it probably means 'treacherous,' as a reef covered with sea-foam. Or may it be 'bleareyed,' 'wet with rheum?' Hesychius recognises it, and explains τὸ μῆ φανερόν. From another scholium, καταπληκτικὸς ἢ μανικός, it is clear that some fit it for the neuter of ὑπάφρων.

712. ξιφήρης κρύφιος, sc. κρυπτὸν ξίφος ἔχων ἐν πέπλοις.

716. ψαφαρόχρουν, 'squalid.' Cf. ψαφαρῷ σπόδῳ Theb. 312. Like *putris*, this adjective means 'light,' 'crumbling,' friable or powdery, and thence *dusty* or *dirty*.

719. δῆθεν ἔχθρὸς ἄν. The ironical

particle stands first in the clause Trach. 382, δῆθεν ὡς παῖδες ὄντα με. But there is a certain licence in transposing words from their proper order, where a single sentence is not regarded as separable into minor clauses. See v. 848. Med. 473—4. This is the explanation of the phrase οὐκ οἴδ' ἀν εἰ πέσαμι, Med. 941, and of the obscure verse Ag. 1190, παῖδες θανόντες ὠστέρει πρὸς τῶν φίλων, sc. ὠστέρ παῖδες θανόντες.—βάζειν τινά τι, Hipp. 119.

721. ἕχος βαλεῖν, sc. as a conqueror or permanent settler. For they must have known he was already in the land.

724. δυσοίζων. See on 805. The sentence is finished at v. 727, 'suspecting that those who have this night reached the Trojan camp passed in by us' (our way, καθ' ἡμᾶς).—τί δρᾶσαι is L. Dindorf's conjecture for τί δρᾶσ δῆ;

- σῦγα πᾶς. ὑφιζ̄, ἵσως γὰρ ἐς βόλον τις ἔρχεται.
HN. ἵω ἵω,
 συμφορὰ βαρεῖα Θρηκῶν συμμάχων. 731
XO.
HN. ἵω ἵω.
 δύστηνος ἐγὼ σύ τ', ἄναξ Θρηκῶν,
 ὁ στυγνοτάτην Τροίαν ἐσιδών·
 οἶνον σε βίου τέλος εἴλεν. 735
XO. τίς εἰ ποτ' ἀνδρῶν συμμάχων; κατ' εὐφρόνην στρ.
 ἀμβλωπες αὐγαὶ, κοῦ σε γιγνώσκω τορῶς.
HN. ποῦ τω' ἀνάκτων Τρωικῶν εὔρω;
 ποῦ δῆθ' Ἔκτωρ
 τὸν ὑπασπίδιον κοῖτον ἴανει; 740
 ἀ ἀ ἀ ἀ,
 τίνι σημήνω διόπων στρατιᾶς;
 οἴα πεπόνθαμεν, οἴα τις ἡμᾶς
 δράσας ἀφανῆ φροῦδος, φανερὸν
 Θρηξὶν πένθος τολυπεύσας.
XO. κακὸν κυρεῖν τι Θρηκίῳ στρατεύματι
 ἔοικεν, οἴα τοῦδε γιγνώσκω κλύων. 745
HN. * * *

730. ὑφιζ̄, ‘crouch down.’ So Reiske for ὑβριζ̄, ὑφίζος or ὕφισος of the MSS. Cf. Phoen. 1382, ἀλλ' ὑφίζανον κύκλοις. —ἐς βόλον, ‘into the net.’ Bacc. 847, ἄνηρ εἰς βόλον καθίσταται.—The short dialogue (728—35) between the charioteer and the chorus is exempted from antistrophic law. The incidents are now described which had already occurred at v. 670.

732. Perhaps Hermann is right in punctuating συμμάχων τις ὁ στένων; ‘Is it some one of our allies who is lamenting?’

737. ἀμβλωψ and ἀμβλωπὸς follow the analogy of several adjectives of this double declension; see Pors. on Med. 1363.

738. Τρωικῶν. The first ω seems to be short, as in πατρῷος, Alc. 249. Tro. 164, &c. Otherwise we might read Τρφῶν, Τροῖων, or Τροϊκῶν.

741. διόπων. ‘Of the rulers.’ Cf. Pers. 44, βασιλῆς δίοποι. In the MSS. and edd. ἀ ἀ &c. follows this verse. But

the passage is so clearly antistrophic that it seems necessary to transpose the exclamations as in the text, and to mark the loss of a verse in 747. The transcribers were aware that something was wrong, for some omitted v. 741, others added 744 after 751.

744. τολυπεύσας, ‘having completed,’ from the Homeric ἐπεὶ πόλεμον τολυπεύσει, ‘when he had wound up the war.’ Or it may be, ‘having contrived,’ πλέξας, Hesych. κατεργασάμενος.

745. κυρεῖν, ‘to befall.’ A rare use; cf. Cho. 11, πότερα δόμοισι πῆμα προσκυρεῖ νέον; Prom. 354, θέλοιμ' ἀν δι πλείστοισι πημονὰς τυχεῖν.—ἔοικεν, ‘it seems that some harm is happening’ &c. This construction of ᔍοικεν with a present is also rarely found. Cho. 717, ᔍοικεν ἄνηρ δέ ξένος τεύχειν κακόν.—οἴα κ.τ.λ. ‘as I conclude on hearing this man.’ But the construction is, οἴα κλύων τοῦδε, γιγνώσκων κακὰ εἶναι.

ἔρρει στρατιὰ,
πέπτωκεν ἄναξ δολίῳ πληγῇ.
ἄ ἄ ἄ ἄ.

οἵα μ' ὀδύνη τείρει φονίου
τραύματος εἴσω. πῶς ἀνὸλοίμην,
χρῆν γάρ μ' ἀκλεῶς 'Ρῆσόν τε θανεῖν,
Τροίᾳ κέλσαντ' ἐπίκουρον;

XO. τάδ' οὐκ ἐν αἰνυμοῖσι σημαίνει κακά·
σαφῶς γάρ αὐδῷ συμμάχους ὀλωλότας.

HN. κακῶς πέπρακται, κάπὶ τοῖς κακοῖσι πρὸς
αἰσχιστα· καίτοι δὶς τόσον κακὸν τόδε·
θανεῖν γάρ εὐκλεῶς μὲν, εἰ θανεῖν χρεῶν,
λυπρὸν μὲν οἶμαι τῷ θανόντι, πῶς γάρ οὖ·
τοῖς ζῶσι δ' ὅγκος καὶ δόμων εὐδοξία.

ἡμεῖς δ' ἀβούλως κάκλεῶς ὀλώλαμεν.
ἐπεὶ γάρ ήμᾶς ηὗνασ' 'Εκτόρεια χεὶρ
ξύνθημα λέξας, ηῦδομεν πεδοστιβεῖς
κόπῳ δαμέντες, οὐδὲ ἐφρουρεῖτο στρατὸς
φυλακαῖσι νυκτέροισι, οὐδὲ ἐν τάξεσιν
ἔκειτο τεύχη, πλήκτρά τ' οὐκ ἐπὶ ζυγοῖς

751. εἴσω. 'Within the body.' Cf. Ion 767, διανταῖος ἔτυπεν ὁδύνα με πινευμόνων τῶνδ' ἔσω. Electr. 1222, φασγάνῳ κατ-ηρέάμην, ματέρος ἔσω δέρας μεθεῖς.

756 seqq. The wounded charioteer proceeds to relate the slaughter of Rhesus, the attack on himself, and the driving away of the horses. At the conclusion Hector returns (from v. 526), and the prediction of v. 723 is realized.—This ἥρσις presents an excellent model of the best style of iambic composition. If Euripides did not write the play, it was no obscure imitator that penned it.

762. 'Εκτόρεια χεὶρ. The ἄ seems justified by Διομήδεια ἀνάγκη, Ar. Eccl. 1029, Πολυδεύκεια χεὶρ Etym. M. p. 461, τέλει' ἄρα Theb. 692. One of the best MSS. gives 'Εκτορέα χεὶρ εἴναστε, which is defensible on the principle of *synizesis*, as αἰφνίδιος Prom. 698, and λεωφόρος *inf.* 881, are trisyllabic, and Αἴνεας is a spondee *sup.* 85. It may be said, if this be the right reading, why did not the poet prefer "Εκτόρος χεὶρ? The fact is, λέξας

in the next verse must then have been λέξαντος, whereas it now agrees with 'Εκτόρεια χεὶρ = "Εκτωρ. Not that χεὶρ is a mere periphrasis, for it signifies that he pointed out the place where they were to sleep. Cf. Aesch. Suppl. 501, καὶ δὴ σφε τελεῖω, χεὶρι καὶ λόγοις σέθεν. At v. 519 Hector had said to Rhesus, δέξω δ' ἔγώ σοι χώρον, ξύθα χρῆ στρατὸν τὸν σὸν νυχεύσαι.

766. πλήκτρα. The whip or goad, which seems to have been fastened or fitted upon the yoke, but in this instance was out of its place, implying that there was a general feeling of security and a remissness on the part of the attendants. The object of laying the whip in this place was to have it ready at hand in a moment. So Diomed after the chariot race replaces his whip on the yoke, κλῖνε δ' ἄρα μάστιγα ποτὶ ζυγόν, II. xxiii. 510. Musgrave, whom Vater follows, proposed κλῆθρα, comparing v. 303, the cross-bar connecting the collars round the necks. Dindorf follows Barnes in explaining

750

755

760

765

ἵππων καθήρμοσθ', ὡς ἀναξ ἐπεύθετο
κρατοῦντας ὑμᾶς κάφεδρεύοντας νεῶν
πρύμναισι φαύλως δ' ηῦδομεν πεπτωκότες.
κάγῳ μελούσῃ καρδίᾳ λήξας ὅπνου 770
πώλοισι χόρτον, προσδοκῶν ἔωθισην
ζεύξειν ἐς ἀλκὴν, ἀφθόνῳ μετρῷ χερί.
λεύσσω δὲ φῶτε περιπολοῦνθ' ἡμῶν στρατὸν
πυκνῆς δὶ' ὄρφνης· ὡς δ' ἐκινήθην ἐγὼ,
ἐπτηξάτην τε κάνεχωρείτην πάλιν. 775
ἡπυσσα δ' αὐτοῖς μὴ πελάζεσθαι στρατῷ,
κλῶπας δοκήσας συμμάχων πλάθειν τινάς.
οἱ δ' οὐδέν· οὐ μὴν οὐδὲ ἐγὼ τὰ πλείονα,
ηὗδον δ' ἀπελθὼν αὐθις ἐς κούτην πάλιν.
καί μοι καθ' ὅπνον δόξα τις παρίσταται· 780
ἵππους γὰρ ἄς ἔθρεψα καδιφρηλάτουν
Ρήσω παρεστὼς εἶδον, ὡς ὄναρ δοκῶν,
λύκους ἐπεμβεβῶτας ἐδραίαν ράχιν.
θείνοντε δ' οὐρᾶ πωλικῆς ριωνῦ τρίχα
ἢλαυνον, αἱ δ' ἔρεγκον ἐξ ἀντηρίδων
θυμὸν πνέουσαι κάνεχαίτιζον φόβῳ. 785
ἐγὼ δ' ἀμύνων θῆρας ἐξεγείρομαι
πώλοισιν· ἔννυχος γὰρ ἐξώρμα φόβος.

πλῆκτρα of bells, which they suppose to have been fixed, as a kind of alarm, to the harness at nights, but which in this instance had been neglected.—κρατοῦντας, cf. v. 324—6. 489.

769. φαύλως, sc. εἰκῇ, ἀμελῶς.

777. Construe συμμάχων τινάς, since the narrator supposed the aggressors were friends.

778. οἱ δ' οὐδὲν (*ἥμελβοντο*) οὐδὲ ἐγὼ τὰ πλείονα (*ἀνιστόρησα*). Vater and Dindorf retain the common reading οὐδὲ ἐγὼ, for which two of the best copies give οὐδὲ ἐγώ. But the idea seems to be, that as they made no answer, he did not trouble himself further about the matter. The ἐγώ, being emphatic, suits οὐδὲ, as opposed to οἱ δέ. Whereas the pronoun is superfluous if we read οὐδαί.

782. ὡς ὄναρ (*ἐν ὄνειρατι*) δοκῶν (*ὅρῶν*).—παρεστὼς, sc. as the παραστάτης in the

same chariot.—ἐδραίαν ράχιν, the part of the back-bone on which riders sit. Homer says nothing further of this dream than that Diomed slew Rhesus ἀσθμαίνοντα, κακὸν γὰρ ὄναρ κεφαλῆφιν ἐπέστη, Il. x. 496.

785. ἔρεγκον, 'snorted from their nostrils.' Schol. ἐκ τῶν μυκτήρων ποιὺν ἥχον ἀπετέλουν. Usually, ἀντηρίδες are front pillars or props: in Thuc. vii. 36, the timbers to strengthen the bows of a ship. Suidas explains it also of a window, καὶ σημαίνει τὴν θυρίδα, doubtless because it was as it were the eye in the front of the house. It is likely that the nostrils of a horse were so called as being the foremost part of the whole body.—ἀνεχαίτιζον, 'tried to shake them off.' So Dionysus in Bacch. 1072 lets go the pliant fir-tree ἥπρεμα, φυλάσσων μὴ ναχαίτισει νιν, sc. Pentheus.

- κλύω δ' ἐπάρας κράτα μυχθισμὸν νεκρῶν.
 θερμὸς δὲ κρονὺς δεσπότου παρὰ σφαγαῖς 790
 βάλλει με δυσθνήσκοντος αἵματος νέου.
 ὅρθὸς δ' ἀνάστω χειρὶ σὺν κενῇ δορός.
 καὶ μ' ἔγχος αὐγάζοντα καὶ θηρώμενον
 παίει παραστὰς νειάτην πλευρὰν ἔφει
 ἀνὴρ ἀκμάζων φασγάνου γάρ ήσθόμην 795
 πληγῆς, βαθεῖαν ἄλοκα τραύματος λαβών.
 πίπτω δὲ πρηηής οἱ δ' ὄχημα πωλικὸν
 λαβόντες ἵππων ἵεσαν φυγῆ πόδα.
 ἀ ἀ.
- ὅδυνη με τείρει, κούκέτ' ὅρθοῦμαι τάλας.
 καὶ ἔυμφορὰν μὲν οἶδ' ὄρῶν, τρόπω δ' ὅτῳ
 τεθνᾶσιν οἱ θανόντες οὐκ ἔχω φράσαι,
 οὐδὲ ἐξ ὁποίας χειρός. εἰκάσαι δέ μοι
 πάρεστι λυπρὰ πρὸς φίλων πεπονθέναι.
- XO. ἡνίοχε Θρηγκὸς τοῦ κακῶς πεπραγότος,
 μηδὲν δύσοις οὐ πολεμίους δρᾶσαι τάδε. 805

790. δεσπότου παρὰ σφαγαῖς, i. e. βάλλει με κείμενον παρὰ σφαγέντι δεσπότη. He means to explain how it happened that he was besprayed with the spurtng of his master's blood; and so he uses παρὰ to express his own contiguity. This appears the true meaning of a much-disputed passage. 'And a warm jet of newly-shed blood strikes me, (as I lay) close to my slaughtered master in the agony of death.' Cf. Ag. 1360, κάκφυσιῶν δέξιαν αἷματος σφαγὴν βάλλει μ' ἐρεμῆν φακάδι. Vater wrongly construes, θερμὸς δὲ κροῦνος νέου αἵματος, δυσθνήσκοντος τίνος παρὰ σφαγαῖς δεσπότου, βάλλει με. Musgrave proposed σφαγῆς, but ἐκ, not παρὰ, is required.—δυσθνήσκειν is a compound contrary to the ordinary analogy, which requires that δὺς and εὖ should be joined with a neuter verb representing an adjective with εἰμί, as εὔστεβεω = εὐστεβῆς εἴμι κ.τ.λ. There are however exceptions to the rule, as δυσοίων v. 805. The proper form is δυσθανατεῖν, Herod. ix. 72; for δυσθανεῖν, from δυσθανής, does not seem to occur. We have δυσθάνατος Ion 1050, εὐθνήστος Ag. 1264. Cf. El. 843, πᾶν δὲ σῶμ'

ἄνω κάτω ἡσπαιρεν, ἐσφάδαζε δυσθνῆσκον φύνω.

794. νειάτην πλευράν. So Pierson from X. P. v. 1220, for the vulg. νείραν εἰς πλευρὰν (πλευροῦ MSS.) ζίφει. Vater gives νείραν ἐς πλευρὰ, ferit ventrem per latum. The transcribers, as Porson observes on Orest. 217, appear to have thought ἡ πλευρὰ a more legitimate form than τὸ πλευρόν. Elmsley (on Heracl. 824) on the other hand says, "suspicor vocabula πλευραὶ, πλευρᾶι, et πλευρᾶ, in tragicorum scriptis ubique vitiosa esse."—νείατος is a lengthened epic form of the old superlative νέατος from νέος. Compare νεαρός, and see the note on νείρα Agam. 1455, where the word is used as a substantive.

795. γάρ. He knew it was dealt by a vigorous hand, for he felt that the gash was a deep one. Musgrave needlessly gives πληγῆ.

805. οὐ πολεμίους. 'That others than enemies,' 'that friends have done this.' So Musgrave corrected δυσοίζουν. For δυσοίζειν see the note on Agam. 1287, οὗτοι δυσοίζω, θάμνον ὡς ὅρνις, φύβως ζλλως, 'Tis not for nothing that I mis-

"Ἐκτωρ δὲ καύτὸς, συμφορὰς πεπυσμένος,
χωρεῖ συναλγεῖ δ', ὡς ἔοικε, σοὶς κακοῖς.

EK. πῶς, ὁ μέγιστα πήματ' ἔξειργασμένοι,
μολόντες ὑμᾶς πολεμίων κατάσκοποι
λήθουσιν αἰσχρῶς, καὶ κατεσφάγη στρατὸς, 810
κοῦτ' εἰσιόντας στρατόπεδ' ἔξαπώσατε
οὗτ' ἔξιόντας; τῶνδε τίσει δίκην
πλὴν σοῦ; σὲ γὰρ δὴ φύλακά φημ' εἶναι στρατοῦ.
φροῦροι δ' ἀπληκτοι, τῇ Φρυγῶν κακανδρίᾳ
πόλλ' ἐγγελῶντες τῷ στρατηλάτῃ τ' ἐμοί. 815
εὖ νῦν τόδ' ἵστε, Ζεὺς δμώμοται πατὴρ,
ἥτοι μάραγνά γ' ἢ καρανιστῆς μόρος
μένει σε δρῶντα τοιάδ', ἢ τὸν Ἐκτόρα
τὸ μηδὲν εἶναι καὶ κακὸν νομίζετε.

XO. ἴὼ ἴὼ. 820
μέγας ἐμοὶ μέγας, πολίοχον κράτος,
† τότ' ἄρ' ἐμολον, ὅτε σοι
ἄγγελος ἥλθον, ἀμφὶ²
ναυσὸν πυραίθειν [Ἄργείων στρατὸν,]
ἐπεὶ ἄγρυπνον ὅμμ' ἐν εὐφρόνῃ

trust (this house) as a bird does (a limed) bush.' From *οἴσειν* 'to cry oh!' with the adverb conveying the idea of mental distress, &c.

806. V. *συμφορᾶς*. More probably *συμφορὰς*, as this verb seems regularly to take an accusative of the news learnt, but a genitive of the source of information, like *κλέψειν*, *ἀκούειν*, &c. Elmsley remarks (Med. 34) on the constant confusion between *συμφορά* and *συμφορὰ* in all the cases. In Cho. 750, *τεθνηκότος δὲ νῦν τάλαινα πειθόματι*, it appears to be the genitive absolute.

817. On the combination *ἥτοι—γε* see Elmsl. on Med. 1263.—*μάραγνα*, a thong, (Cho. 367,) properly of bull's hide (*ταυρεία*, Hesych.), and probably connected with *μαραίνειν*.—*καρανιστῆς μόρος*, death by decapitation. Cf. *καρανιστῆρες δίκαι* Eum. 177.—*δμώμοται*, Ag. 1255.

820. The antistrophe here following (to the strophe at v. 454) is corrupt and probably interpolated. Dindorf reads *μέγ' ἄρ' ἐμοὶ μέγ', ὁ πολίοχον κράτος, κακὸν χμολει,*—a rather violent, but not

improbable change. The old copies give *ὁ πολιοῦχον*, for which *πολιοχον* is a legitimate form. One might propose *πότμος* for *τότ' ἄρ'*, or *μόρος* for *μέγας*, comparing *μέγας μόρος*, Cho. 473, were the latter word to be relied on as genuine. One of the earlier edd. (1544) has *ἄγων* before *ὁ*, and were there any real authority for the word, it would be easy to read *μέγας ἄγων, μέγας, πολίοχον κράτος, τότ' ἄρ' ἐμολεν κ.τ.λ.* If *μέγας* be correct, the question still remains whether it is the vocative or the nominative to *ἐμολον*. In defence of the former Vater well quotes Tro. 1217, *μέγας ἐμοὶ ποτ' ὧν ἀΐδκτωρ πόλεως*. But then *ἐμολον* alone seems meaningless. As the text stands, it seems best to explain thus:—'Great in my own eyes, O lord of the state, did I then come, when I arrived to announce to you that (the Argive army) was lighting fires around the ships' (cf. v. 43).

823. The words *Ἀρ. στρατὸν* are probably a marginal gloss. Cf. v. 41, *πυράθει στρατὸς* *Ἄργόλας*, which here have suggested the needless addition.

οὗτ' ἐκοίμιστ' οὗτ' ἔβριξ' οὐ τὰς

825

Σιμοεντιάδας πηγάς·

μή μοι κότον, ὁ ἄνα, θῆσ· ἀναιτίος γὰρ
ἔγω πάντων * *

εἰ δὲ χρόνῳ παρὰ καιρὸν ἔργον ἢ λόγον
πύθῃ, κατά με γάρ

830

ζῶντα πόρευσον οὐ παραιτοῦμαι.

HN. τί τοῖσδε ἀπειλεῖς, βάρβαρός τε βαρβάρου

γνώμην ὑφαιρεῖ τὴν ἐμὴν, πλέκων λόγους;

σὺ ταῦτ' ἔδρασας οὐδένεντεν δεξαίμεθα

οὐθ' οἱ παθόντες οὕτ' ἀν οἱ τετρωμένοι

ἄλλον μακροῦ γε δεῖ σε καὶ σοφοῦ λόγου,

ὅτῳ με πείσεις μὴ φύλους κατακτανεῖν

ἴππων ἐρασθεῖς, ὃν ἔκατι συμμάχους

τοὺς σοὺς φονεύεις, πόλλον ἐπισκῆπτων μολεῦν.

ἡλθον, τεθνᾶσιν εὐπρεπέστερον Πάρις

ξενίαν κατήγσχυν· ἢ σὺ συμμάχους κτανών.

μὴ γάρ τι λέξης ὡς τις Ἀργείων μολὼν

διώλεσ· ἡμᾶς τίς δ' ὑπερβαλῶν λόχους

Τρώων ἐφ' ἡμᾶς ἡλθεν, ὥστε καὶ λαθεῖν;

845

825. ἔβριξα. An epic and Homeric verb = καθεύδειν. Here it retains its neuter sense, οὗτε ἐκοίμισα ὅμα, οὗτε ἔβριξα. Vater gives οὗτον ἔβρισον οὗτον ἐκοίμισον, two MSS. and X. P. giving ἔβρισον, which he regards as the aorist of βρίθω, and thinks the *i* is short; and indeed the accent (*βρίξαι*, not *βρῖξαι*) and the analogy of all verbs in -ζω, as well as the Aeolic form of the aorist in -ξα, conspire to justify this conclusion, provided we refer it to βρίξω. — οὐ τάς. So Herm. for οὐ μὰ τάς κ.τ.λ. Cf. Ion 870, ἀλλ' οὐ τὸ Διὸς πολύναστρον ἔδος.—Σιμοεντιάδας is also Hermann's for Σιμοεντίδας.

829. εἰ δὲ χρόνῳ κ.τ.λ. Let me off now; but if at last you should hear of any act or word which is not right, bury me alive. Most editors after Matthiae give ήν for εἰ, but few will now question that εἰ πύθῃ is as good Attic Greek as δεῖ γε. (See Med. 516.)

834. ὑφαιρεῖ γνῶμην. Rob me of my judgment or convictions by your false inferences. Hector had addressed himself

only to the guards; but the charioteer regards this as a mere trick to screen his own guilt.

836. οἱ παθόντες Vater and Dind., i.e. οἱ θανόντες. Cf. 849—50. This is given as the reading of a MS. (real or pretended) of H. Stephens, for οἱ μαθόντες. Others edit οἱ θανόντες, which is quite as likely, the θ and ν (or μ, which is often nearly identical,) being accidentally transposed.

841. The sense is, εὐπρεπέστερον ἔδρασε Πάρις καταισχύνας ξενίαν, ἢ σὺ κτανών κ.τ.λ. The violation of sacred hospitality is here charged against Hector, who had admitted the Thracians as ξένοι v. 336.

843. μή—τι. Aesch. Suppl. 422, μήτι τλῆσ τὰν ικέτιν εἰσιδεῖν. Ib. 386. Ion 719, μήτι ποτ' εἴσι ἐμὰν πόλιν ικειθ' δι τάς.

845. τίς ἡλθεν. Who (if your account were true) came, &c. Dindorf and Bothe, after Beck, read ἡλθ' ἐν, which not only does not improve the sense, but

σὺ πρόσθεν ἡμῶν ἥσο καὶ Φρυγῶν στρατός.

τίς οὖν τέτρωται, τίς τέθηκε συμμάχων
τῶν σῶν, μολόντων ὃν σὺ πολεμίων λέγεις;
ἡμεῖς δὲ καὶ τετρώμεθ', οἱ δὲ μειζόνως
παθόντες οὐχ ὁρῶσιν ἡλίου φάος. 850
ἀπλῶς δ' Ἀχαιῶν οὐδέν' αἰτιώμεθα.
τίς δ' ἀν χαμεύνας πολεμίων κατ' εὐφρόνην
'Ρήσου μολάων ἔξηνρεν, εἰ μή τις θεῶν
ἔφραζε τοῖς κτανοῦσιν; οὐδ' ἀφιγμένον
τὸ πάμπαν ἥσαν ἀλλὰ μηχανᾷ τάδε. 855

EK. χρόνον μὲν ἥδη συμμάχοισι χρώμεθα
ὅσονπερ ἐν γῇ τῇδ' Ἀχαιϊκὸς λεῶς,
κούδεν πρὸς αὐτῶν οἶδα πλημμελὲς κλύων.
ἐν σοὶ δ' ἀν ἀρχοίμεσθα. μή μ' ἔρως ἔλοι
τοιοῦτος ἵππων ὥστ' ἀποκτείνειν φίλους.
καὶ ταῦτ' Ὁδυσσεύς, τίς γὰρ ἄλλος ἀν ποτε
ἔδρασεν ἢ ἢβούλευσεν Ἀργείων ἀνήρ;
δεδοικα δ' αὐτὸν, καί τι μου θράσσει φρένας
μὴ καὶ Δόλωνα συντυχὼν κατακτάνῃ.
χρόνον γὰρ ἥδη φροῦδος ὃν οὐ φαίνεται. 860

HN. οὐκ οἶδα τοὺς σοὺς οὓς λέγεις Ὁδυσσέας·
ἡμεῖς δ' ὑπ' ἔχθρῶν οὐδενὸς πεπλήγμεθα.
EK. σὺ δ' οὖν νόμιζε ταῦτ', ἐπείπερ σοι δοκεῖ.

violates an Attic usage pointed out by Elmsley on Med. 416, of not eliding *ε* of the third person before *ἄν*. "Dici potuissest," says Vater, "εἴ τις ὑπερβαλῶν λόχους Τράων ἐφ' ἡμᾶς ἥλθεν, οὐκ ἂν ἔλαθεν."

846. πρόσθεν ἡμῶν. The Trojan host was midway in a direct line between the Thracians and the Greeks, i. e. the Thracians were posted furthest from the enemy, on the plea that their services were not now required, v. 319. 336.

848. ἄν. The correction of Vater and Bothe for *ῶς*, which would involve a complex construction, (though see the note on v. 719). Compare v. 539, and Med. 12, φυγῆ πολιτῶν ὃν ἀφίκετο χθόνα, for ὃν πολιτῶν χθόνα ἀφίκετο φυγῆ, τούτοις ἀνδάνοντα.—Vater joins τῶν σῶν πολεμίων, 'those pretended enemies of yours;' but

this is expressed by ὃν λέγεις. Compare however v. 866.

853. εἴ μή τις θεῶν. As in fact Pallas had done, v. 611—15.

854. οὐδ—ἥσαν. 'They did not even know that he had come at all.' *ἥσαν* for *ἥσσαν*, as Prom. 459, οὐτε πλινθψεῖς δόμους προσείλους *ἥσαν*. Suidas correctly quotes and explains this verse. The old reading was *οὐδ'* (al. *οὐδ'*) ἀφιγμένοι τὸ πάμπαν *ἥσαν*.

859. ἐν σοὶ κ.τ.λ. 'But I suppose we shall begin (to be harshly spoken of) with you' (at you).

863. θράστε, ταράσσει, Prom. 646.—*μὴ κατακτάνῃ*, is, 'lest he should have killed,'—a very rare use of the aor. subjunct. with *μή*. So perhaps Hipp. 924, δεδοικα μὴ σου γλώσσος ὑπερβάλῃ κακοῖς.

868. σὺ δ' οὖν. Above, v. 336.

- HN.* ὁ γαῖα πατρὶς, πῶς ἀν ἐνθάνοιμί σοι.
EK. μὴ θυῆσχ· ἄλις γὰρ τῶν τεθηκότων ὅχλος. 870
HN. ποὶ δὴ τράπωμαι δεσποτῶν μονούμενος;
EK. οἰκός σε κεύθων οὐμὸς ἔξιάστεται.
HN. καὶ πῶς με κηδεύσουσιν αὐθεντῶν χέρες;
EK. ὥδ' αὖ τὸν αὐτὸν μῆθον οὐ λήξει λέγων.
HN. ὅλοιθ' ὁ δράσας. οὐ γὰρ ἐσ τείνεται 875
 γλῶσσ', ὡς σὺ κομπεῖς· ή Δίκη δὲ ἐπίσταται.
EK. λάζυσθ'. ἄγοντες αὐτὸν ἐσ δόμους ἐμοὺς,
 οὕτως ὅπως ἀν μὴ γκαλῆ πορσύνετε·
 ὑμᾶς δὲ ίόντας τοῖσιν ἐν τείχει χρεὼν
 Πριάμῳ τε καὶ γέρουσι σημῆναι νεκροὺς 880
 θάπτειν κελεύειν λεωφόρου πρὸς ἐκτροπάς.
XO. τί ποτ' εὐτυχίας ἐκ τῆς μεγάλης
 Τροίαν ἀνάγει πάλιν ἐσ πένθος
 δαιμῶν ἄλλος, τί φυτεύων;
 ἔα ἔα. ὁ ὁ. 885
 τίς ὑπὲρ κεφαλῆς θεὸς, ὁ βασιλεῦ,
 τὸν νεόκμητον νεκρὸν ἐν χειροῖν

878. *πορσύνετε*. ‘Take care of him (provide for him) in such a way that he shall have no reason to complain.’ As *πορσύνειν* is used of things rather than of persons, (cf. Med. 1020,) we may perhaps supply τὰ ἐπιτήδεια.

879. *τοῖσιν ἐν τείχει*. “Finguntur rex et senatus Trojanus in muro, ut apud Homerum.” Vater. The same critic well illustrates the apparent redundancy in *σημῆναι κελεύειν*, ‘to signify to them that they are to order (the appointed persons) to bury,’ &c., by Heracl. 488, *χρησμῶν γὰρ φῶσις φησι σημαίνειν δὲ, οὐ ταῦρον οὐδὲ μόρχον, ἀλλὰ παρθένον σφέδαι κελεύειν*, ‘he says that the seers intimate that he must give orders to slay,’ &c.

881. The common reading is *λεωφόρος*. Vater edits *λεωφόρου*, some of the best copies giving *λαοφόρου*, and supplies δόν, *diverticula ad viam publicam sita*. He seems to be right, for certainly the *ἐκτροπα* themselves were not properly *λεωφόροι*. Hector means, that the slain Thracians are to obtain honourable burial amongst the *θῆκαι* of the citizens near the

way-sides. Cf. Alcest. 835, δρθὴν παρ' οἶμον, ή πτι Λάρισταν φέρει, τύμβον κατόψει ξεστὸν ἐκ προαστίου.

882. *εὐτυχίας*. Cf. 60, 579. This was a favourite doctrine of Euripides, that a reverse of fortune is pretty sure to occur.—ἄλλος, a common euphemism for *κακός*. The old copies give ἄλλο τι φ.

887. *νεόκμητον* (*κάμνω*) should properly mean ‘newly wrought;’ as *χρυσόκμητος* Cho. 606, if Hermann’s correction be right for *χρυσεόδμητος*. Here it seems to bear the sense ‘newly slain,’ from *καμένην, οἱ καμόντες κ.τ.λ.* There is another reading *νεόδμητον*, which Vater prefers, (from δαμῆναι, ‘to be slain.’) But is the δ before δμ defensible? If not, *νεο-* may be a monosyllable. The word *νεκρὸν* is omitted in some MSS., and Vater suspects *νεκρὸν ἐν χειροῖν* to be an interpolation.—φοράδην πέμπει, for ἔρδην φέρει, Alc. 607, or perhaps, ὡς ἐκφέροντα. Here it is evident that the Muse is actually seen hovering aloft with the body of her son in her arms. Compare the like position of Medea in 1317.

φοράδην πέμπει ;
ταρβῶ λεύσσων τόδε πῆμα.

ΜΟΥΣΑ.

ὅρâν πάρεστι, Τρῷες· ἡ γὰρ ἐν σοφοῖς	890
τιμᾶς ἔχουσα Μοῦσα, συγγόνων μία,	
πάρειμι, παῖδα τόνδε ὄρῳσ' οἰκτρῶς φίλον	
θανόνθ' ὑπ' ἔχθρῶν· ὅν ποθ' ὁ κτείνας χρόνῳ	
δόλιος· Οδυσσεὺς ἀξίαν τίσει δίκην.	
ἰαλέμῳ αὐθιγενεῖ,	στρ.
τέκνουν, σ' ὅλοφύρομαι, δὲ	895
ματρὸς ἄλγος, οἴαν	
ἔκελσας ὅδὸν ποτὶ Τροίαν,	
ἡ δυσδαιμονα καὶ μελέαν	
ἀπὸ μὲν φαμένας ἐμοῦ πορευθεὶς,	900
ἀπὸ δὲ ἀντομένου πατρὸς, βιαίως.	
ἄμοι ἐγὼ σέθεν, δὲ φιλία φιλία κεφαλὴ, τέκνουν, ἄμοι.	
XO. ὅσον προσήκει μὴ γένους κοινωνίαν	
ἔχοντι, λύπη τὸν σὸν οἰκτείρω γόνον.	905
MO. ὅλοιο μὲν Οἰνέδας,	ἀντ.
ὅλοιο δὲ Λαρτιάδας,	
ὅς μ' ἄπαιδα γέννας	
ἔθηκεν ἀριστοτόκοιο·	
ἄ θ' Ἑλλανα λιποῦσα δόμον	910

894. αὐθιγενεῖ, ‘genuine,’ ‘sincere.’ But the explanation of the Schol., *τῷ εὐθὺς γενομένῳ θρήνῳ*, is worth attention. The word might doubtless mean ‘extempore,’ ‘made on the spot;’ whereas the other sense rather suggests *αὐτογενεῖ*, which means ‘voluntary,’ ‘self-created,’ in Aesch. Suppl. 8.

900. ἀπὸ μὲν φαμένας. The excellent emendation of G. Dindorf for *ἀπομεμψαμένας* or *ἀπομεψαμένας*.—*βιαίως*, ‘in defiance of us.’

905. λύπη κ.τ.λ. “Tragoediae magis convenisset, si poeta Trojanos in summum luctum conversos finxisset, quia spes maxima, quam in Rhesi auxilio posuerant, periisset. At, ut institut poeta, omnino non maximi momenti Rhesi videtur auxilium, in prioribus supra modum *praedicatum*.” (Vater, *Vindiciae*, p. xliv.)

The truth is, the poet hurries on to pay compliments to Athens, and to describe the apotheosis of Rhesus. He forgets the Trojans in his natural feelings as a Greek. Besides, the plot is rather deficient in tragic action, which the epilogue seems designed to supply.

906. Οἰνέδας, Diomed, descended from Oeneus king of Aetolia.

910. ἄ θ' Ἑλλανα κ.τ.λ. The conjecture of Dr. Badham for ἄ θ' Ἑλένα (or Ἐλένη) προλιποῦσα δόμον. Translate, ‘May she too perish, who having left a Grecian home sailed away, united in a Trojan marriage.’—*πελασθῆναι*, a word peculiarly used of sexual union, takes either a dative, as iuf. 920, or a genitive, as in Ajas 710, Trach. 17, *πρὶν τῆσδε κοίτης ἐμπελασθῆναι ποτε*.

Φρυγίων λεχέων ἔπλευσε πλαθεῖσ',
 † ὑπ' Ἰλίῳ ὥλεσε μὲν σὲ κατὰ Τροίας,
 φίλτατε, μυριάδας τε πόλεις ἀνδρῶν ἀγαθῶν ἐκέ-
 νωσεν.
 Ἡ πολλὰ μὲν ζῶν, πολλὰ δ' εἰς Ἀιδου μολὼν, 915
 Φιλάμμυνος παῖ, τῆς ἐμῆς ἡψώ φρενός·
 ὕβρις γάρ, ᾧ σ' ἔσφηλε, καὶ Μονσῶν ἔρις
 τεκεῖν μ' ἔθηκε τόνδε δύστηνον γόνον.
 περῶσα γάρ δὴ ποταμίους διὰ ροὰς
 λέκτροις ἐπλάθην Στρυμόνος φυταλμίοις, 920
 ὅτ' ἥλθομεν γῆς χρυσόβωλον ἐσ λέπας
 Πάγγαιον ὄργανοισιν ἔξησκημέναι
 Μοῦσαι μεγίστην εἰς ἔριν μελῳδίας
 δεινῷ σοφιστῇ Θρηκὶ, κάτυφλώσαμεν
 Θάμυριν, ὃς ἡμῶν πόλλ' ἐδέννασεν τέχην. 925
 κάπει σὲ τίκτω, συγγόνους αἰδουμενή
 καὶ παρθενείαν, ἥκ' ἐσ εὐνόδρου πατρὸς
 δίνας· τρέφειν δέ σ' οὐ βρότειον ἐσ χέρα

912. This verse is corrupt. Perhaps κατὰ Τροίας is a gloss on ὑπ' Ἰλίῳ. Some such reading as ὑπὸ δ' Ἰλίου ὥλεσέν σε πύργοις would satisfy sense and metre.

914. μυριάδας. As an adjective, this word is ἄπαξ λεγόμενον. It would be easy to read πολέων, which may have been altered on account of the following genitives. Vater construes, καὶ πόλεις ἐκένωσε μυριάδας ἀνδρῶν, making κενοῦν = ἀφαίειν. But even the order of the words is against this.

915. πολλὰ μὲν ζῶν. In life he had caused her anxiety from the circumstances recorded below; in death he was still lamented.—Φιλάμμυνος παῖ, Thamyris. II. ii. 594,

Μοῦσαι

ἀντόμεναι Θάμυριν τὸν Θρήικα παῖσαν
 ἀοιδῆς,
 Οἰχαλίηθεν ιόντα παρ' Εὐρύτον Οἰχα-
 λίησος·
 στεῦτο γάρ εὐχέμενος νικησέμεν, εἴ περ
 ἐν αὐτῷ
 Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο.
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτῷ
 ἀοιδῆν
 θεοπεστῆν ἀφέλοντο, καὶ ἐκλέαθον
 κιθαριστύν.

Apollodorus. i. 3, 3: Θάμυρις δὲ κάλλει διενεγκὼν καὶ κιθαρῳδίῃ, περὶ μονσικῆς ἡριτε Μούσαις, συνθέμενος, διὸ μὲν κρέπτων εὑρεθῆ, πληγέσειν πάσαις, ἐὰν δὲ ἡτηθῆ, στρέπθησεθαι οὖν ἀνὴρ εἶναι θέλωσι. Καντηπέρτεραι δὲ αἱ Μοῦσαι γενόμεναι, καὶ τῶν οὐμάτων αὐτὸν καὶ τῆς κιθαρῳδίας ἐστέρησαν.

917. ὕβρις γάρ. ‘For it was the conceit which led you astray, and your contest with us Muses, that caused me to bring forth this unhappy son.’ Andr. 223, σοὶ καὶ ξυνήρω, εἴ τι σε σφάλλοι Κύπρις. Hipp. 6, σφάλλω δ' ὅσοι φρονοῦσιν εἰς ἡμᾶς μέγα. It was to meet Thamyris in Thrace that the goddesses went from Parnassus and crossed the Strymon, who then became the father of Rhesus, sup. 279. Apollodorus, i. 3, 4, makes Rhesus the son of Euterpe and the river Strymon.

920. φυταλμίοις, φυτευτικοῖς. Cf. φυτάλμιοι γέροντες, ‘aged fathers,’ Ag. 318. φυτάλμιος πατὴρ Soph. frag. 957.

924. δεινῷ σοφιστῇ, ‘the clever performer;’ see below, v. 949. Valckenaer proposed δεινῷ, Bothe with equal probability κλεινῷ, for the vulg. κείνῳ.

928. βρότειον. The old copies, one

Στρυμῶν δίδωσιν, ἀλλὰ πηγαίας κόραις.
 ἐνθ' ἐκτραφεὶς κάλλιστα παρθένων ὑπο
 Θρύκης ἀνάσσων πρῶτος ἥσθ' ἀνδρῶν, τέκνου. 930
 καὶ σ' ἀμφὶ γῆν μὲν πατρίαν φιλαιμάτους
 ἀλκὰς κορύσσοντ' οὐκ ἐδείμασον θανεῖν.
 Τροίας δ' ἀπήγδων ἀστυ μὴ κέλσαι ποτὲ,
 εἰδυῆ τὸν σὸν πότμον ἀλλὰ σ' Ἔκτορος 935
 πρεσβεύμαθ' αἱ τε μυρίαι γερουσίαι
 ἔπεισαν ἐλθεῖν κάπικουρῆσαι φίλοις.
 καὶ τοῦτ, Ἀθάνα, παντὸς αἰτία μόρου,
 (οὐδὲν δ' Ὁδυσσεὺς οὐδὲ ὁ Τυδέως τόκος
 ἔδρασ') ἔδρασας, μὴ δόκει λεληθέναι. 940
 καίτοι πόλιν σὴν σύγγονοι πρεσβεύομεν
 Μοῦσαι μάλιστα, κάπιχρώμεθα χθονὶ,

good MS. excepted, give *βροτέλιαν* ἐσχάραν. It is surprising that neither Vater nor Dindorf should admit Elmsley's obvious and certain metrical correction *βρότειον*.

932. ἀμφὶ γῆν, so long as you stayed in your native land.—φίλ. ἀλκὰς, 'the bloody fight.' So φιλαιμάτου Φόβον, Theb. 45.—κορύσσειν πόλεμον οὐ μάχην, 'to arm the battle,' i. e. to equip or get it ready, is epic, as II. ii. 273, Hes. Scut. 198.

934. ἀστυ μὴ κέλσαι. Cf. κέλσαι γαταν, Aesch. Suppl. 15.

935. Ἔκτορος πρεσβεύματα. See sup. 401 seqq.

938—40. The common reading of this perplexing passage is καὶ τοῦδε—ἔδρασε δράσας. The latter words are susceptible of no other meaning than that given by Matthiae, 'though he has done it yet he has not done it,' i. e. he was incited to the deed by Athena, who was thus the real agent. It appears best to read τοῦτ' for τοῦδε (a very slight alteration, the copyist having been misled by the verb standing at some distance from its accusative), and to mark οὐδὲν—ἔδρασε as parenthetical. The meaning is then clear and easy;—'And this, O Athena, thou sole cause of his fate,—for neither Ulysses nor Diomed in fact was guilty, —thou hast done; think not it has escaped my notice.' This reading is somewhat confirmed by X. Π., in which

ἔδρασ, ἔδρασας, κ.τ.λ. is given.—This μὴ δόκει is not to be confounded, as Vater appears to do, with the idiom explained on Hip. 119. Med. 67.—That Ἀθάνα is the vocative, and not the nominative, as Vater and Dindorf make it, understanding ἔστι, is evident from πόλιν σὴν immediately following.—πρεσβεύομεν, προτιμῶμεν, Hipp. 5. That Athens was the seat of the Muses, i. e. of all arts and literature, is obviously meant. See Med. 333.

942. ἐπιχρύμεθα. 'We have frequent intercourse with.' Here ἐπὶ implies *mutuality*, as in ἐπιγαμία, ἐπαλλάσσειν, ἐπιμαχία, κ.τ.λ. The general sense is this:—'And yet, ungratefully as you have treated us, we especially honour your city Athens by our presence; Orpheus too, the son of Oeagrius and Calliope, and therefore own cousin by the mother's side, introduced the mysteries to Eleusis; Musaeus too was from Eleusis, a deme of Athens, and was instructed by us Muses. In return for all which, O Pallas, I have to mourn my son, slain through you. But I will take care not to bring into Athens any more teachers of religion and art.' The mention of Orpheus in this passage points, as Matthiae shrewdly remarks, to the period in which the Ὀρφεοτελεσταὶ were popular at Athens; and we find them very severely ridiculed as impostors in Hipp. 953, where see the note.—Musaeus, according to one account,

μυστηρίων τε τῶν ἀπορρήτων φανάς
ἔδειξεν Ὄρφεὺς, αὐτανέψιος νεκροῦ

τοῦδ' ὃν κατακτείνεις σύ Μουσαῖόν τε, σὸν
σεμινὸν πολύτην κάπὶ πλεῖστον ἄνδρ' ἔνα
ἔλθοντα, Φοῦβος σύγγονοι τ' ἡσκήσαμεν.
καὶ τῶνδε μισθὸν παιδὸν ἔχουσ' ἐν ἀγκάλαις
θρηνῷ σοφιστὴν δ' ἄλλον οὐκ ἐπάξομαι.

945

XO. μάτην ἄρ' ἡμᾶς Θρήκιος διφρηλάτης
ἔδειναστ, Ἔκτορ, τῷδε βουλεῦσαι φόνον.

950

EK. ἥδη τάδ· οὐδὲν μάντεως ἔδει φράσαι
Ὀδυσσέως τέχναισι τόνδ' ὀλωλότα.
ἐγὼ δὲ γῆς ἔφεδρον Ἐλλήνων στρατὸν
λεύσσων, τί μήν; ἐμελλον οὐ πέμψειν φίλοις

955

came from Eleusis, though others make him a Thracian.

943. *φανάς*. See v. 355. They seem to have been properly Bacchic rites. Apollodor. i. 3, 2, ἐπεὶ δὲ Ὄρφεὺς καὶ τὰ Διονύσου μυστήρια.

945. The old reading was *τοῦδ' οὖνεκα κτένασα*. One of the best MSS. gives *τοῦδ' οὖν κατακτείνασα*. The reading above is of Bothes'. But perhaps we should rather restore *κατέκτανες* (cf. 978), for the present tense is inappropriate, and the *εκα* in *οὖνεκα* may have arisen from a

εκ α

var. lect. written above, thus *κατακτείνεις*.

946. ἐπὶ πλεῖστον, sc. *τῆς σοφίας*. On ἔνδρα ἔνα see v. 500. Some have wrongly fancied that some third person was meant, and referred it to Socrates.

947. ἡγκήσαμεν, sc. ἐκομήσαμεν, ἐπαιδεύσαμεν. As if the name Μουσαῖος was derived *παρὰ τὸ πεπαιδεύσθαι*, ὑπὸ Μουσῶν. Cf. Ar. Ran. 1033, and see on Suppl. 496.

948. *μισθὸν*. See on Alc. 7. The meaning of the concluding words has been much disputed. Bothes explains, 'any other mourner than myself;' Vater, 'non advocabo mihi interpretem alium, sc. qui me certiore faciat de auctore caedis filii'; L. Dindorf, 'neque opus habeo alio veteratore, quem huius caedis auctorem feram.' The right sense is given in the paraphrase above (v. 942). It may however be a question whether *ἐπάξομεν* is not the true reading, since the middle seems generally to bear a re-

flexive sense, e.g. Alc. 47. See Vater, *Vind.* p. cxxvi, — vii, who so explains *μάντιν οὐχ ἔτερον ἀξομαι*, Herc. F. 912. The term *σοφιστῆς* implied the teacher or professor of any art, especially of the fine arts. See v. 924. Athen. xiv. p. 632, *πάντας τοὺς χρωμένους τῇ τέχνῃ ταύτῃ σοφιστὰς ἀπεκάλουν, ψπερ καὶ οἰστχάλος* (frag. 308, Dind.), εἴτ' οὖν *σοφιστῆς κάρτα παραπάνω χέλων*. So of Tydeus the warrior, *σοφιστῆς ἐν ἀσπίδι Suppl. 903*.

950. *διφρηλάτης* Dind. after Portus, for *στρατηλάτης*. Valck, and Herm. *τροχηλάτης*. It was not the general, ἀλλῆς μύριας *στρατηλατῶν* v. 276, but the *ἥνιόχος* who had complained of false friends, v. 835 seqq.

954. *ἔφεδρον*. Not here used in the technical sense (above, v. 120,) but simply for *ἔδρας ἔχοντα ἐπὶ γῆς*. Hector is defending himself from the implied fault of opportunity, v. 935.

955. *τί μήν*; See above, v. 705. The use of these particles, except at the end of a clause, is rare. Accordingly some connect *τί μήν οὐ* (706), and place the question only at *χθονί*. Hector clearly means, as the context shows, *οὐκ ἔμελλον πέμψειν*, 'was it not likely that I should send heralds to my friends?' The answer to which would naturally be, *τί μήν*; 'of course it was.' But he here uses *ἔμελλον οὐ πέμψειν*, 'was I likely not to send?' &c., and *τί μήν* placed before it makes the whole phrase equivalent to *ἢ κάρτα ἔμελλον κ.τ.λ.*

κήρυκας, ἐλθεῖν κάπικουρησαι χθονί ;
 ἔπειψ· διφέιλων δὲ ἦλθε συμπονεῖν ἐμοί.
 οὐ μὴν θανόντι γένος οὐδαμῶς συνηδομαι.
 καὶ νῦν ἔτοιμος τῷδε καὶ τεῦξαι τάφον
 καὶ ξυμπυρώσαι μυρίων πέπλων χλιδῆν· 960
 φίλος γὰρ ἐλθὼν δυστυχῶς ἀπέρχεται.

MO. οὐκ εἶσι γαίας ἐσ μελάγχυμον πέδον·
 τοσόνδε νύμφην τὴν ἔνερθ' αἰτήσομαι
 τῆς καρποποιοῦ παῖδα Δήμητρος θεᾶς,
 ψυχὴν ἀνεῖναι τοῦδε. διφειλέτις δέ μοι 965
 τοὺς Ὄρφέως τιμῶσα φαίνεσθαι φίλους.
 κάμοὶ μὲν ὡς θανῶν τε κοὐ λεύσσων φάος
 ἔσται τὸ λοιπόν· οὐ γὰρ ἐσ ταυτόν ποτε
 οὕτ' ἐσιν οὔτε μητρὸς ὄψεται δέμας,
 κρυπτὸς δὲ ἐν ἄντροις τῆς ὑπαργύρου χθονὸς 970
 ἀνθρωποδαίμων κείστεται βλέπων φάος,
 Βάκχον προφήτης ὥστε Παγγαίου πέτραν
 φύκησε σεμνὸς τοῖσιν εἰδόσιν θεός.
 βαιὸν δὲ πένθος τῆς θαλασσίας θεοῦ

957. διφέιλων, ‘being bound to help me,’ for services formerly rendered to him, sup. 406 seqq.

958. συνηδομαι. See on Med. 136.

959. ἔτοιμος. On the omission of *εἰμι* see Elmsl. on Med. 599 (612 Dind.).

963. νύμφη, the infernal bride of Pluto. Cf. Alc. 358.

965. διφειλέτις κ.τ.λ. ‘And she is a debtor to me (she owes it, she is bound) to give proof that she honours the relations of Orpheus,’ because he first introduced the mystic rites of the Eleusinians, v. 943.

970. ὑπαργύρου. So above, v. 921, Thrace was called *χρυσόβωλον*, from its mines of precious metals. Rhesus was therefore worshipped by the Thracians as a demi-god or hero, or rather, as a living man with the supernatural powers of a daemon. It is probable, from the mention of him *ἐν ἄντροις*, that he was a spirit especially invoked by the miners, according to a superstition still prevalent in mining districts.—βλέπων φάος, ‘retaining his human life.’ This is rather a

careless expression for one who was *κρυπτός* ἐν ἄντροις and *οὐ λεύσσων φάος*.

972. ὥστε. So Vater and Dind. with two MSS. for *ὅστε*. Not that the epic *ὅστε* may not stand in tragedy for *ὅτε*, for Aeschylus at least so uses it, but that the *Β. προφήτης* appears to mean, not Rhesus, but Lycurgus, the king of Thrace, who was punished for his insolence to Bacchus. Antig. 955, ‘Ηδωνῶν βασιλεὺς, ἐκ Διονύσου πετρώδει κατάφακτος ἐν δέσμῳ. Thus *ὥστε* = *ὡσπερ*, ‘just in the same way as Lycurgus inhabited a grotto on Pangaeus, a god held in religious awe by the initiated.’ For Lycurgus was by some identified with Bacchus; Strabo, p. 471 init. Rhesus himself however is said to have had an oracular seat on Pangaeus; see Hec. 1257, and the schol. there.

974. βαιὸν δὲ κ.τ.λ. ‘Lightly now (viz. after the loss of Rhesus) shall I feel the affliction of the sea-goddess Thetis; for her son too, Achilles, must die.’ Dindorf gives *ῥάον* for *βαιὸν*, after Musgrave, and adds, “ineptum est βαιόν.” The meaning is, that though they will one day

- οἴσω· θανεῖν γὰρ καὶ τὸν ἐκ κεύης χρεών. 975
 θρήνοις δ' ἀδελφαὶ πρῶτα μὲν σ' ὑμνήσομεν,
 ἔπειτ' Ἀχιλλέα Θέτιδος ἐν πένθει ποτέ.
 οὐ ρύστεται νιν Παλλὰς, ἦ σ' ἀπέκτανε
 τοῦν φαρέτρα Λοξίου σώζει βέλος. 980
 ὡς παιδοποιὸν συμφοραὶ, πόνοι βροτῶν,
 ὡς ὅστις ὑμᾶς μὴ κακῶς λογίζεται,
 ἄπαις διοίσει κού τεκῶν θάψει τέκνα.
- ΧΟ. οὗτος μὲν ἥδη μητρὶ κηδεύειν μέλει·
 σὺ δ' εἰ τι πράσσειν τῶν προκειμένων θέλεις,
 "Ἐκτορ, πάρεστι φῶς γὰρ ἡμέρας τόδε. 985
 ΕΚ. χωρεῖτε, συμμάχους θ' ὀπλίζεσθαι τάχος
 ἄνωχθε πληροῦτ' αὐχένας ἔννωριδων
 πανοὺς δ' ἔχοντας χρὴ μένειν Τυρσηνικῆς
 σάλπιγγος αὐδῆν· ὡς ὑπερβαλῶν στρατὸν
 τείχη τ' Ἀχαιῶν ναυσὶν αἴθον ἐμβαλεῖν
 πέποιθα Τρωσί θ' ἡμέραν ἐλευθέραν
 ἀκτῶνα τὴν στείχουσαν ἡλίου φέρειν.
- ΧΟ. πείθον βασιλεῦ στείχωμεν ὄπλοις
 κοσμησάμενοι, καὶ ἔνυμαχίᾳ
 τάδε φράζωμεν τάχα δ' ἀν νίκην
 δοίη δαίμων ὁ μεθ' ἡμῶν. 990

have to take part in the mourning of Thetis for her son, (see Od. xxiv. 60,) they will feel it but lightly in comparison with the loss of Rhesus.

981. ὑμᾶς, sc. τὸν πόνον. Those who rightly consider the trials of a married life, will shun the chance of having a family, and of losing them. This touching sentiment is a favourite one with Euripides (see Med. 1090 seqq. Alc. 882, &c.), and so far is an evidence that the play was really from his pen.—διοίσει, διάξει, sup. 600.

984. τῶν προκειμένων. Of the plans in hand for the final defeat of the Greeks, mentioned with such vain confidence above, v. 70 &c.

987. πληροῦτε, 'harness the necks of

the yoke-horses.' The Greek idea of πληροῦν, πιμπλάναι, is not so much 'to fill,' as 'to occupy what was before vacant,' either wholly or in part. Hence such expressions as πλῆσαι κλίμακας ποδὸς, πληροῦν ναῦν, 'to man a ship'; θωρακεῖα, Aesch. Theb. 32; ἐκπληροῦν λιμένα πλάτη &c.—In the next verse πανοὺς is Reiske's correction for πόνον.

989. ὑπερβαλῶν, getting beyond it, i.e. to the very coast, before which the Grecian host were drawn up in defence of their ships. Cf. ὑπ. λόχους v. 844. πύλας Alc. 795.

995. νίκην. An allusion, perhaps, to the success of the play, as in the ending of the *Phoenissae* and others, ὃ μέγα σεμνὴ Νίκη, τὸν ἐμὸν βίοτον κατέχοις.

ΕΤΡΙΠΠΙΔΟΥ ΜΗΔΕΙΑ.

VOL. I.

K

Τ Π Ο Θ Ε Σ Ι Σ.

Ιάσων εἰς Κόρινθον ἐλθὼν, ἐπαγόμενος καὶ Μήδειαν, ἐγγυᾶται τὴν Κρέοντος τοῦ Κορινθίων βασιλέως θυγατέρα Γλαύκην πρὸς γάμον. μέλλουσα δὲ ἡ Μήδεια φυγαδεύεσθαι ὑπὸ Κρέοντος ἐκ τῆς Κορίνθου, παραιτησαμένη πρὸς μίαν ἡμέραν μεῖναι, καὶ τυχούσα, μισθὸν τῆς χάριτος δῶρα διὰ τῶν παιδῶν πέμπει τῇ Γλαύκῃ ἐσθῆτα καὶ χρυσοῦν στέφανον, οἵς ἐκείνη χρησαμένη διαφθείρεται· καὶ ὁ Κρέων δὲ περιπλακεὶς τῇ θυγατρὶ ἀπόλλυται. Μήδεια δὲ τοὺς ἑαυτῆς παιδία διαποτείνασσα ἐφ' ἄρματος δρακόντων πτερωτῶν, ὃ παρ' Ἡλίου ἔλαβεν, ἐποχος γενομένη ἀποδιδράσκει εἰς Ἀθήνας, κάκεντε Αἴγει τῷ Πανδίονος γαμεῖται. Φερεκύδης δὲ καὶ Σιμωνίδης φασὶν ὡς ἡ Μήδεια ἀνεψήσασα τὸν Ιάσονα νέον ποιήσει. περὶ δὲ τοῦ πατρὸς αὐτοῦ Αἴσονος ὁ τοὺς Νόστους ποιήσας φησὶν οὕτως.

Αὔτίκα δ' Αἴσονα θῆκε φίλον κόρον ἡβώοντα,
γῆρας ἀποξύσασα ἰδυίησι πραπίδεσσι,
φάρμακα πόλλ' ἔψουσ' ἐπὶ χρυσείουσι λέβησιν.

Αἰσχύλος δὲ ἐν ταῖς Διονύσου Τροφοῖς ἴστορεῖ ὅτι καὶ τὰς Διονύσου τροφοὺς μετὰ τῶν ἀνδρῶν αὐτῶν ἀνεψήσασα ἐνεοποίησε. Στάφυλος δέ φησι τὸν Ιάσονα τρόπον τινὰ ὑπὸ τῆς Μηδείας ἀναιφεθῆναι· ἐγκελεύσασθαι γὰρ αὐτὴν ὑπὸ τῇ πρύμνῃ τῆς Ἀργοῦς αὐτὸν κατακομηθῆναι, μελλούσης τῆς νεώς διαλύεσθαι ὑπὸ τοῦ χρόνου· ἐπιπεσούσης γοῦν τῆς πρύμνης τῷ Ιάσονι τελευτῆσαι αὐτόν.

Τὸ δράμα δοκεῖ ὑποβαλέσθαι παρὰ Νεόφρονος διασκευάσας, ὡς Δικαίαρχος τε περὶ τοῦ Ἑλλάδος βίου καὶ Ἀριστοτέλης ἐν ὑπομνήμασι. μέμφονται δὲ αὐτῷ τὸ μὴ πεφυλακέναι τὴν ὑπόκρισιν τῇ Μηδείᾳ, ἀλλὰ πεσεῖν εἰς δάκρυα, ὅτε ἐπεβούλευσεν Ιάσονι καὶ τῇ γυναικὶ. ἐπαινεῖται δὲ ἡ εἰσβολὴ διὰ τὸ παθητικῶς ἄγαν ἔχειν, καὶ ἡ ἐπεξεργασία, Μηδὸν ἐν νάπαισι, καὶ τὰ ἔέῆς. ὅπερ ἀγνοήσας Τιμαχίδας τῷ ὑστέρῳ φησὶ πρώτῳ κεχρῆσθαι, ὡς καὶ Ὁμηρος¹.

εἴματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.

¹ Od. v. 264.

ΑΡΙΣΤΟΦΑΝΟΤΣ ΤΟΥ ΓΡΑΜΜΑΤΙΚΟΤ.

Μήδεια διὰ τὴν πρὸς Ἱάσονα ἔχθραν τῷ ἐκεῖνον γεγαμηκέναι Γλαύκην τὴν Κρέοντος θυγατέρα ἀπέκτεινε μὲν Γλαύκην καὶ Κρέοντα καὶ τοὺς ἴδιους νίοὺς, ἔχωρίσθη δὲ Ἱάσονος Αἴγει συνοικήσουσα. παρ' οὐδετέρῳ² κεῖται ἡ μυθοποιία.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Κορίνθῳ, ὁ δὲ χορὸς συνέστηκεν ἐκ γυναικῶν πολιτίδων. ἐδιδάχθη ἐπὶ Πυθοδώρου ἄρχοντος κατὰ τὴν ὀγδοηκοστὴν ἔβδομην ὀλυμπιάδα. πρῶτος Εὐφορίων, δεύτερος Σοφοκλῆς, τρίτος Εἰριπίδης. Μήδεια, Φιλοκτήτης, Δίκτυς, Θερισταὶ σάτυροι. οὐ σώζεται³.

² “ Neque apud Aeschylum neque apud Sophoclem.”

³ sc. ἡ τετραλογία.

M E D E A.

THE *Medea* was acted in the Archonship of Pythodorus, Ol. 87. 2, (the year after the outbreak of the Peloponnesian war, b.c. 431,) as is stated in the brief argument by Aristophanes. It was the first of a tetralogy comprising also the *Philoctetes*, *Dictys*, and *Theristae Satyri*. Though justly held in high esteem by more recent critics, it gained only the third prize, Euphorion, the son of Aeschylus, being first, and Sophocles second. Though one of the earliest of the *extant* plays, it is to be regarded as the work of a matured genius and a well-practised dramatist, since Euripides had attained the age of forty-nine when he wrote it. The remark of Vater, in his preface to the *Rhesus* (p. xlv) is only generally true, “*Multo praestantiores sunt veteres fabulae, Medea, Heraclidae, Hippolytus, longe deteriores, quas sub finem vitae scripsit tragicoidias, Hecuba, Phoenissae, Orestes, aliae;*” for the *Iphigenia in Tauris* and the *Bacchae* are among the poet’s best compositions. The merits of the *Medea* have been acknowledged by all students of Greek literature, ancient and modern, and even the detractors of Euripides cannot deny it the excellence of true tragic pathos. It appears too that it was several times brought upon the stage, if indeed two distinct editions did not exist. The same subject was also treated by Euripides in his *Aegeus*. The plot is borrowed from the ancient legend of the Argonauts and the Golden Fleece, i. e. of the first explorers of the east coast of the Black Sea in quest of gold. Jason, hereditary king of Iolchos in Thessaly, was the leader of these adventurers, and had married, and on his return brought with him to Iolchos, Medea, an enchantress of Colchis, by whose aid he had surmounted every difficulty, and succeeded in obtaining the wished-for prize. By her he had two children: but having been compelled to leave his native land, and becoming enamoured of Glauce, daughter of Creon, the king of Corinth, or inspired by an ambition to connect himself with a royal race, he prepared to marry her. Accordingly, orders are sent by Creon to Medea to withdraw with her children from Corinth. At this indignity her proud spirit is fired with resentment. After vainly expostulating and upbraiding

Jason with her services, she resolves to take a terrible revenge. Under pretence of at last acquiescing in the expediency of the new match, she sends to Glauce a present of a robe and head-dress, secretly smeared with phosphorus, by which both she and her father, who runs to her assistance, are miserably burnt to death. Not content with wreaking her vengeance on her rival, she designs to punish Jason too for his perfidy. And this she does by slaying her own children with her own hand. She then, (having previously secured an asylum with Aegeus, king of Athens,) escapes by an aerial car, carrying off the bodies of the slain, and with her last words justifying the unnatural act and inveighing against Jason for abandoning her.

The character of Medea is very powerfully drawn. She is a woman of ardent temperament, strong attachments, and proud and daring spirit. In the relations of wife and mother she is not unamiable; but as a wronged and castaway bride she is morbidly vindictive. Her sense of injury rankles so deeply in her mind that she will sacrifice every thing to avenge it. The lives of her own children, whom she dearly loves, are not too great a price to pay for satiating her resentment against their father. She cannot brook the idea of being *slighted*. All that she has done, all that she has suffered, for a faithless husband, is vividly recalled to her mind, and is eloquently but fruitlessly urged on the cold-hearted Jason. *He* is apathetic to her appeal. He replies to her impassioned address by sophistical arguments, and pretends to show that he is acting really for the interest of his family in contracting a powerful alliance. He appears altogether in a despicable light, and the poet has contrived to enlist our sympathies on behalf of the murderer rather than that of her renegade and traitorous lord. We *feel* for the young and forlorn princess, whose romantic attachment to a stranger, and simple-minded belief in his promises, induced her to leave all for him,—home, country, father, and friends. We feel for her, even though in some sense she is a wicked woman; but let us rather call her a *natural* woman, who has not been taught to view revenge in any other light than as a just and lawful satisfaction.

It would be wrong however to charge the poet, who appears to have been, either by nature or the force of circumstances, a resolute misogynist, with any desire to exhibit vicious principles in an attractive form. He was one who, as a student of humanity, well understood the female heart, and the power which Love exercises over it. As a poet he knew how to represent in vivid colours the awful struggles which that heart has to endure between conflicting feelings; and he delighted to throw the spell-like influence of his art over his susceptible

audience. As we see in his *Phaedra* the contest between Love and Duty, so here the affection of a Mother is contrasted with the stern hatred of an injured Wife. The character of *heroine*, even in a bad cause, seems to have been held in admiration by the Greeks, with whom mere *μεγαλοψύχία* was virtue. Some ancient critics, it would appear from the argument, even objected to that fine and natural trait in v. 900—5, where Medea falls to tears at the thought of slaying her children. They looked for *relentlessness*, as if that would have been more consistent and more appropriate to a mother who, though she could hate, could also love with an equally ardent affection.

Ennius translated or paraphrased this play, and perhaps also the *Aegeus*; and the subject was also dramatized by Neophron of Sicyon; though whether he or Euripides, or indeed either, was a plagiarist, cannot be determined; but it seems pretty well agreed that Neophron was junior to Euripides. Several of his iambics are preserved in the scholia.

The scene is supposed to be at Corinth, and the chorus consists of Corinthian ladies (*πολιτιδων*). There were but two actors, as in the *Rhesus* and the *Alcestis*.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΤΡΟΦΟΣ.

ΠΑΙΔΑΓΩΓΟΣ.

ΜΗΔΕΙΑ.

ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ ΠΟΛΙΤΙΔΩΝ.

ΚΡΕΩΝ.

ΙΑΣΩΝ.

ΑΙΓΕΥΣ.

ΑΓΓΕΛΟΣ.

ΠΑΙΔΕΣ ΜΗΔΕΙΑΣ.

ΕΤΡΙΠΠΙΔΟΥ ΜΗΔΕΙΑ.

ΤΡΟΦΟΣ.

Εἰθ' ὥφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος
Κόλχων ἐσ αἴαν κυανέας Συμπληγάδας,
μηδὲ ἐν νάπαισι Πηλίου πεσεῖν ποτε
τμηθεῖσα πεύκη, μηδὲ ἐρετμῶσαι χέρας

1. The prologue, which is full of touching pathos, is spoken by the aged (v. 49) nurse of Medea, who describes the distressed and alarming state of her mistress since Jason has resolved on a new marriage. She enters into confidential discourse with a fellow slave, the attendant on Jason's children; and learns from him that they with their mother are to be banished by the command of Creon, and with the sanction of their own father.

1—10. ‘Would that the Argo had never sailed into the Euxine for the golden fleece; nay, that the pine had never been cut on Pelion to furnish oars for the adventurous crew; for then my mistress would never have been brought from Colchis to Thessalian Iolchos, through love of Jason; nor would she have been driven from thence, for causing the death of the usurper Pelias, and settled with her husband and children at Corinth.’—Ἀργοῦς σκάφος, the hull of the Argo, is well said to have scudded through the narrow straits between the Propontis and the Euxine, since both sails and oars in epic language are called πτερά. So Tro. 1085, σκάφος ἀλόσον πτεροῖσι. Hipp. 758, ὁ λεικόπτερε Κρησία πορθμίς. Aesch. Suppl. 714, νῆες ὀκύττεροι. The aorist ἔπτατο occurs Hel. 18, Bacch. 90, Iph. A. 796, &c., as if from a present ἵπται, the formation from πέτραι being irregular.

The root is πτετ or πτε (πτα), whence perhaps *petere*, which some refer to πίπτειν.—For *αἴαν* the Schol. evidently read *Alax*, the proper name of the country, and Prof. Conington is perhaps right in wishing to restore this:—πόλις ἐτ Σκυθίᾳ οὔτω καλούμενη ὄνομαστικῶς, are the words of the grammarian.—The Symplegades are called *κυάνεαι* from their looming and shadowy aspect, if this be not a mere *epitheton ornans*. They were believed to open and close, probably from the ill-understood effects of perspective, by which the channel seemed to widen as the ship approached; hence the fear lest they should suddenly clash; and the absurd story in Apoll. Rhod. of the dove escaping with the loss of its tail-feathers.

3. μηδὲ κτλ. There is an apparent *ὑστερὸν πρότερον* in this, to which a hypercritical objection was raised by certain ancient grammarians. For the cutting of the pine was obviously antecedent to the sailing of the ship. In fact, the speaker goes further back in her wish, and regrets that the Argo was ever built at all; for, being built, she might have sailed elsewhere than to Colchis.

4. ἐρετμῶσαι. Hesych. κάπαις ἀρμόσαι. The subject, grammatically speaking, is πεύκη, but virtually it is the Argo itself which is said to put the men to the oar.

ἀνδρῶν ἀριστέων, οἱ τὸ πάγχρυσον δέρος
 Πελίᾳ μετῆλθον, οὐ γὰρ ἀν δέσποι' ἐμὴ
 Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίας,
 ἔρωτι θυμὸν ἐκπλαγεῖσ' Ἰάσονος,
 οὐδ' ἀν κτανεῖν πείσασα Πελιάδας κόρας
 πατέρα κατώκει τήνδε γῆν Κοριθίαν
 ξὺν ἀνδρὶ καὶ τέκνοισιν, ἀνδάνοντα μὲν
 φυγῇ πολιτῶν ὥν ἀφίκετο χθόνα,
 αὐτή τε πάντα συμφέρουσ' Ἰάσονι,
 ἥπερ μεγίστη γίγνεται σωτηρία,
 ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ.
 νῦν δ' ἔχθρὰ πάντα, καὶ νοσεῖ τὰ φίλτατα.
 προδοὺς γὰρ αὐτοῦ τέκνα δεσπότιν τ' ἐμὴν
 γάμοις Ἰάσων βασιλικοῖς εὐνάζεται,

5

10

15

5. ἀριστέων for ἀριστῶν, the conjecture of Wakefield and Porson, is approved by Elmsley, Herm., and Dind., rejected by Bothe and Pflugk. The translation of Ennius, *delecti viri*, really proves nothing. The Argonauts were distinctively called ἀριστῆς, while ἀριστοί is applicable to any brave men, or indeed to those who excel in any thing. So ἀριστοί and ἀριστέων are thought to have been confused in Pers. 308, Alc. 921.

6. Πελίᾳ. 'For Pelias,' the *dativus commodi*. Cf. Suppl. 14. Pelias was brother of Aeson, the father of Jason, and had forcibly deprived Aeson of his throne. By his order Jason, the rightful successor, was sent to fetch the golden fleece. On his return, finding his father had been put to death by Pelias, he incited Medea to persuade the daughters to slay old Pelias and boil his limbs, under pretence of restoring him to youth. For this deed Jason and his wife were driven from Iolchos. See Apollodor. i. 9. 27.

11. ἀνδάνοντα μέν. The μὲν is answered by νῦν δ' ἔχθρὰ πάντα. At first indeed the Corinthians were pleased to have her (as a skilful enchantress, says the Schol., but cf. Ag. 716 seqq.); but now every thing is changed; for Creon is against her, and the citizens care only for Jason and his new bride. Again, αὐτή τε πάντα κτλ. corresponds to νῦν νοσεῖ τὰ φίλτατα. Thus a double calamity has befallen Medea. 'Formerly, citizens were

satisfied and husband was beloved; now, citizens are adverse and domestic differences have supervened;' literally, 'the dearest objects of affection are disordered' or estranged.

12. πολιτῶν. So all the old copies. Some with Porson have adopted πολίταις, a var. *lect.* in one MS.; but the true construction has been pointed out by Klotz, and is given on Rhes. 848. He compares Heracl. 67, ἔξα τούδε—κομιζῶν οὐπερ εἰσὶ Εὑρυσθέως, i.e. Εὐρυσθέη, οὐπερ εἰσὶ. Bothe also rightly explains πολιτῶν as attracted to ἄν. Compare Theb. 395, καὶ νύκτα τάντην ἦν λέγεις ἐπ' ἀσπίδος—τάχ' ἀν γένοιστο μάντις, for νύξ αὔτη. Trach. 283, τάδε δ' ἀσπερ εἰσορᾶς, χωροῖσι πρὸς σε. Dindorf reads πολίτας.—φυγῇ, to be construed with ἀφίκετο, refers to her expulsion from Iolchos.

13. συμφέρουσα, 'bearing all in common with,' and therefore, 'being of one mind with.' So δργὰς ξυνόισα σοι Eum. 810. Pflugk well compares Ar. Lys. 165, ἀνὴρ ἔαν μὴ τῇ γυναικὶ συμφέρῃ, and Elmsley Soph. El 1465, ὅστε συμφέρειν τοῖς κρείσσονι. So ξυμφέρεσθαι in Aescl. Suppl. 239, μάνον τοῦς Ἑλλὰς χθὼν ξυνοίσται στόχῳ. The sentiment is thought to be borrowed from Od. vi. 182, οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄρειον, "Η δέδο μοφρούνετε νοήμασιν οἶκον ἔχητον" Ανήρ ηδὲ γυνῆ.

γῆμας Κρέοντος παιδ', ὃς αἰσυμνᾶ χθονός.
 Μήδεια δ' ἡ δύστηνος ἡτιμασμένη
 βοᾷ μὲν ὄρκους, ἀνακαλεῖ δὲ δεξιὰς
 πίστιν μεγίστην, καὶ θεὺς μαρτύρεται
 οἴας ἀμοιβῆς ἐξ Ἰάσονος κυρεῖ.
 κεῖται δ' ἄστιος, σῶμ' ὑφεῖσ' ἀλγηδόσι,
 τὸν πάντα συντήκουσα δακρύοις χρόνον,
 ἐπεὶ πρὸς ἀνδρὸς ἥσθετ' ἡδικημένη,
 οὕτ' ὅμμ' ἐπαίρουσ' οὕτ' ἀπαλλάσσουσα γῆς
 πρόσωπον· ὡς δὲ πέτρος ἡ θαλάσσιος
 κλύδων ἀκούει νουθετουμένη φίλων,
 ἦν μή ποτε στρέψασα πάλλευκον δέρην
 αὐτὴ πρὸς αὐτὴν πατέρ' ἀποιμώζῃ φίλον
 καὶ γαίαν οἴκους θ', οὓς προδοῦσ' ἀφίκετο
 μετ' ἀνδρὸς ὅς σφε νῦν ἀτιμάσας ἔχει.
 ἔγνωκε δ' ἡ τάλαινα συμφορᾶς ὑπὸ²⁵
 οἶον πατρώας μὴ ἀπολείπετο θαλάσσιος.
 30
 οἶον πατρώας μὴ ἀπολείπετο θαλάσσιος.
 35

19. *αἰσυμνᾶ*. Hesych. *βασιλεύει, ὄρχει*. The verb hardly occurs elsewhere, but Homer uses *αἰσυμήτης* for ‘an umpire.’ It is said to have been imported from the dialect of Cumae (in Aeolis). The derivation from *ἀστιν* *νέμειν* is altogether fanciful. There may have been an old word *αἰσυμνα* = *ἄγων*, the root of the obscure Latin word *aerumna*.

21. *βοᾷ ὄρκους*. This implies the calling for the vengeance due to broken oaths.—*ἀνακαλεῖν* is ‘to call up’ or ‘recall’ the promises and solemn pledges made by joining hands. Another reading is *δεξιᾶς*, ‘the oft-proffered hand,’ to which, as well as to *ὄρκους*, *πίστιν* would stand in apposition. Cf. *ὄρκων πίστιν* Hipp. 1309. However, *πίστις* is more peculiarly used of plighting troth by the hand, as Porson observes. So *χερὸς σῆς πίστιν* Oed. Col. 1632, &c.

24. *κεῖται*. Persons were said *κεῖσθαι*, perhaps literally, when in extreme affliction. Thus Hecuba in Tro. 99, Hec. 496, and Adrastus in Suppl. 22, where Dindorf has wrongly given *ἴκται* for *κεῖται*.

25. *συντήκουσα*. ‘Wasting in tears all the time ever since she became aware that she had been wronged by her husband.’ The Schol., explaining *συντήκομένη*, would seem to have supplied *αὐτὴ*,

i. e. τὸ σῶμα, and taken χρόνον as the accusative of time. Certainly *συντήκειν* χρόνον is unusual, compared with *συντήκεσθαι* νόσῳ Orest. 34, λύται El. 240. inf. 689, &c. But cf. *τήκει βίοτον* in v. 141.

29. *κλύδων*. Cf. Androm. 537, τί με προσπίπτεις, ἀλίαν πέτραν ἡ κύμα λιταῖς ὡς ἰκετεύων; Prom. 1022, ὁχλεῖς μάτην με κύμα ὄπως παρηγορῶν.

30. *στρέψασα*, ‘turning aside,’ to weep, or at some familiar voice. She is well described as insensate to every thing external and almost motionless, except when she indulges in outbursts of grief for her folly in leaving her home with a man who has now deserted her.—In the next v. the MSS. give ἀποιμάξῃ or -άξει. But ξ and ζ are often confused, and the aorist subjunctive with ἦν always means ‘shall have,’ &c., whereas here the *habit* is described. Elmsley observes, “ἢ μή ποτε accipiendum pro πλὴν ὅταν, constructione minus usitata.” Compare Rhes. 118.

33. *ἀτιμάσας ἔχει*. The meaning of this idiom is, that an action was completed on a former occasion, but remains in force up to the present time.

35. *οἶον κτλ.* Schol. λείπει τὸ ἄγα-
 θόν. She has been taught by a sad experience of the contrary lot, what a blessing

στυγεῖ δὲ παιδας οὐδ' ὄρωσ' εὐφραίνεται.
 δέδοικα δ' αὐτὴν μή τι βουλεύσῃ νέον·
 βαρεῖα γὰρ φρὸν, οὐδ' ἀνέξεται κακῶς
 πάσχουσ· ἐγῳδα τῆνδε, δειμαίνω τέ νιν
 μὴ θηκτὸν ὥση φάσγανον δι' ἥπατος,
 σιγῇ δόμους ἐσβᾶσ·, ἵν' ἔστρωται λέχος,
 ἦ καὶ τύραννον τὸν τε γῆμαντα κτάνῃ,
 κάπειτα μείζω ἔνυφορὰν λάβῃ τινά·
 δεινὴ γάρ οὗτοι ῥᾳδίως γε συμβαλὼν
 ἔχθραν τις αὐτῇ καλλίνικον ἀστεται. 40
 ἀλλ' οἵδε παιδες ἐκ τρόχων πεπαυμένοι
 στείχουσι, μητρὸς οὐδὲν ἐννοούμενοι
 κακῶν, νέα γὰρ φροντὶς οὐκ ἀλγεῦν φιλεῖ. 45

ΠΑΙΔΑΓΩΓΟΣ.

παλαιὸν οἴκων κτῆμα δεσποίνης ἐμῆς,

it is not to be deprived of one's native land. That blessing, as is usual with persons in prosperity, she had neither fully prized nor fully understood till she had lost it. Compare Ajac. 964. Eur. Suppl. 1090.

37. μή τι β. νέον. ‘Lest she should suddenly devise some mischief.’ Such is the force of the aorist, implying an action yet future, but neither gradual nor permanent in its operation. Cf. 40, 283. But *βουλεύῃ* would have meant, ‘lest she should be plotting,’ &c. See on v. 317.—*βαρεῖα φρὸν*, she has a morose mind; as Eum. 690, *βαρεῖα χάρα τῆδε διμιλήσω πάλιν*, and frequently *βαρὺς θυμὸς, χόλος, ὀργὴ* &c. Our phrase ‘not to be trifled with’ seems to convey the idea. Antig. 763, *νῦν δὲ ἐστὶ τηλικούτος ἀλγήσας βαρύς*.

40—1. These two verses may have been wrongly inserted from 379—80, on which supposition we must read μὴ καὶ τύραννον &c. So v. 808 occurs at 304, v. 923 after 1006, v. 1062—3 are wrongly repeated after 1239, and v. 1324 after 467. See also Heracl. 97, 221, and Orest. 536, 625. Supposing the lines to be here genuine, the question is, whether *ἥπατος* means Medea's own heart, or her children's, or that of Glauce the bride. Now, if with Dind., Elmsl., and others, we omit only v. 41, nothing is left by which this can be determined; but the mention of ‘the apartments where the

marriage-bed is prepared,’ shows that the murder of the bride is contemplated.

42. *τύραννον*, Creon. One MS. has *τυράννους*, whence Bothe, after Scaliger, gives *τυράννων*, viz. both Glauce and Creon; while Hermann would read *τυράννους*,—but neither of these shifts is necessary if we retain 40—1, and explain them as above.

43. *μείζω ἔνυφοράν*. Schol. *οἰοει μείζουν κακῷ περιπέσῃ πρὸς τῷ ἥδη μεμισθοῖσιν ἑπο* ‘Ιάσονος.

45. *ἀστεται*. The conjecture of Muretus for *οἴστεται*. Cf. Acharn. ult. *τήνελλα καλλίνικον ἀστετέσ σε καὶ τὸν ἀσκὸν*. Herc. F. 680, *καλλίνικον ἀειδώ*. In Aesch. Suppl. 239, *ἔνυστεται* is a probable correction for *ξυνοίστεται*. As *καλλίνικον* is the *song*, not the *prize*, *ἀσκὸν*, it seems wrong to use *φέρεσθαι*, ‘to win it.’ Pflugl retains *οἴστεται*, which he fancies is defended by Pind. Nem. iii. 17, *καματωδέων δὲ πλαγῶν ἄκος ὑγιηρὸν — τὸ καλλίνικον φέρει*,—the obvious meaning of which is, that the victory brings a reward of toil.

46. *ἐκ τρόχων στείχουσι*, ‘are coming in from their races.’ There was another ancient reading *τροχῶν*, ‘from their hoops.’ See frag. Alop. 114.

49. *κτῆμα*. Slaves were regarded as a part of the family property; as *things* rather than *persons*. So Cassandra is

	τί πρὸς πύλαισι τήνδ' ἄγουστ' ἐρημίαν ἔστηκας, αὐτὴ θρεομένη σαντῆ κακά; πῶς σοῦ μόνη Μῆδεια λείπεσθαι θέλει;	50
ΤΡ.	τέκνων δπαδὲ πρέσβυν τῶν Ἰάσονος, χρηστοῦσι δούλοις ἔνυμφορὰ τὰ δεσποτῶν κακῶς πίτνοντα καὶ φρενῶν ἀνθάπτεται.	55
	ἐγὼ γὰρ ἐς τοῦτ' ἐκβέβηκ' ἀλγηδόνος ῶσθ' ὕμερός μ' ὑπῆλθε γῇ τε κούρανῷ λέξαι μολούσῃ δεῦρο δεσποίνης τύχας.	
ΠΑ.	οὔπω γὰρ ἡ τάλαινα παύεται γόων;	
ΤΡ.	ζῆλῶ σ'. ἐν ἀρχῇ πῆμα κούδέπω μεσοῦ.	60
ΠΑ.	ὦ μῶρος, εἰ χρή δεσπότας εἰπεῖν τόδε· ώς οὐδὲν οἶδε τῶν νεωτέρων κακῶν.	
ΤΡ.	τί δ' ἔστιν, ὦ γεραιέ; μὴ φθόνει φράσαι.	
ΠΑ.	οὐδέν μετέγνων καὶ τὰ πρόσθ' εἰρημένα.	
ΤΡ.	μὴ, πρὸς γενείου, κρύπτε σύνδουλον σέθεν· σιγὴν γὰρ, εἰ χρή, τῶνδε θήσομαι πέρι.	65
ΠΑ.	ἢκουσά του λέγοντος, οὐ δοκῶν κλύειν,	

placed by the altar of Κτήσιος Ζεὺς, to denote her initiation into the family as a slave, Ag. 1005; and masters were commonly called *οἱ κεκτημένοι*.

57. *γῆ τε κούρανῷ*. To disemburden the mind by relating its griefs to the elements was a favourite consolation. Soph. El. 86, ὁ φάσις ἀγρὸν καὶ γῆς ἴσθμοιρ' ἀηρ, ὡς μοι πολλὰς θρήνους φέδας—*ἡσθου*. Iph. T. 42, ἀ καὶνὰ δ' ἥκει νὺξ φέρουσα φάσματα, λέξω πρὸς αἰθέρ'. El. 59, γάνος τ' ἀφεινοίς αἰθέρ' ἐς μέγαν πατρό. Andr. 91, ἡμεῖς δ', οἴσπερ ἐγκείμεσθ' ἀελ., θρήνουσι καὶ γόσιοι καὶ δακρύματι, πρὸς αἰθέρ' ἐκτενοῦμεν.

58. *μολούσῃ*. Almost all the old copies, with the Schol. and the parody of the passage by Philemon, (Ath. p. 288. D.) support the dative, though *μὲν πῆλθε* is necessarily for *με ὑπ.* Bothe and Porson edit *μολούσαν*, but the latter quotes Iph. A. 491—2, ἄλλως τέ μ' ἔλεος τῆς ταλαιπώρου κλήρου εἰσῆλθε, συγγένειοι ἔννουοι μένω. Elmsley adds Oed. R. 350 seqq. Conversely, an accusative follows a dative in Cho. 402, *πέπαλτάι μοι κέαρ—τόνδε κλύνουσαν οἰκτον*, and Soph. El. 480.

60. It is not easy to determine whether the formula *ζῆλῶ στε* is really ironical, as

Elmsley here explains it, in the sense of ‘I envy your simplicity,’ ‘I pity your ignorance;’ or as we should rather say, ‘Simpleton that you are!’ Bothe calls it “formula negandi,” but certainly it has no such sense in Prom. 338, *ζῆλῶ στε, δούλωνεκ'* ἐκτὸς αἰτίας κυρεῖς, and Soph. El. 1027, *ζῆλῶ στε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ*. In neither of these passages does there seem to be any necessity for seeking a meaning below the surface, ‘I envy you,’ ‘I wish I were in your position.’—*μεσοῦ*, cf. Pers. 437, *εὖ νῦν τόδι* *τοῦτο, μηδέπω μεσοῦν κακόν*.

61. *ὦ μῶρος*. “Jasonem dicit,” Bothe. One does not see how this can be; it was Medea who did not know that her children were to be banished, not Jason, who assented to it, v. 74 seqq. Hence *μῶρος* must stand as a feminine form. The nominative is not for the vocative, (though ὁ φίλος &c. occasionally occurs in direct address,) but means ‘O the foolish one!’ In Latin *O stultam*, not *O stulta*.

67. *οὐ δοκῶν κλύειν*, ‘pretending not to be listening.’ The negative is used after the analogy of *οὐ πάντι*, ‘not at all,’ *οὐ φημι* &c. Cf. Hipp. 119, *μὴ δέκει τούτων κλύειν*. Ib. 465, *μὴ δοκεῖν δρῦν*.

- πεσσοὺς προσελθῶν, ἔνθα δὴ παλαίτατοι
θάσσουσι, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ,
ώς τούσδε παῖδας γῆς ἐλᾶν Κορινθίας 70
ξὺν μητρὶ μέλλοι τῆσδε κοίρανος χθονὸς
Κρέων. ὁ μέντοι μῦθος εἰ σαφῆς ὅδε
οὐκ οἶδα· βουλούμην δ' ἀν οὐκ εἶναι τάδε.
- ΤΡ. καὶ ταῦτ' Ἰάσων παῖδας ἔξανέξεται
πάσχοντας, εἰ καὶ μητρὶ διαφορὰν ἔχει ; 75
- ΠΑ. παλαιὰ καινῶν λείπεται κηδευμάτων,
κούκ έστ' ἐκεῖνος τοῦσδε δώμασιν φίλος.
- ΤΡ. ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν
νέον παλαιῷ, πρὸν τόδ' ἔξηντληκέναι.
- ΠΑ. ἀτὰρ σύ γ', οὐ γάρ καιρὸς εἰδέναι τάδε
δέσποιναν, ἡσύχαζε καὶ σύγα λόγον. 80
- ΤΡ. ὁ τέκν', ἀκούεθ' οἶος εἰς ὑμᾶς πατήρ;
ὅλοιτο μὲν μῆδεσπότης γάρ ἐστ' ἐμός·
ἀτὰρ κακός γ' ὥν ἐσ φίλους ἀλίσκεται.
- ΠΑ. τίς δ' οὐχὶ θυητῶν; ἄρτι γιγνώσκεις τόδε,
ώς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ,
οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν ; 85

Hec. 874, εἰργε, μὴ δοκῶν ἐμὴν χάριν.—
πεσσοὺς, ‘the place where draughts are played.’ So ἐν τυρῷ, ἐν μυρρίῃ, in the cheese, the myrtle market, &c., in Aristophanes. Harpocration in v. δεῖγμα, ἔστι τὸ ἔθος Ἀττικὸν, τὸ σημανεῖν ἀπὸ τῶν ἐν τῷ τόπῳ τοὺς τόπους αὐτῶν. On this principle μαντεῖον is both an oracle and the place where it is delivered. In Iph. T. 969, ψῆφον παρ’ αἴτην is ‘close by the place of voting.’ In Aesch. Suppl. 533, ἀνθένομοι ἐπωταὶ are the flowery meadows where Io was watched by Argus.—There is a fine fresco, which has been discovered at Pompeii, the subject of which seems to have been taken either from a misunderstanding of this passage, or, more likely, from a different rendering of it by Ennius, who seems elsewhere to have taken great liberties with the Greek. Medea is seen drawing a sword with a scowling look at her two children, who are playing at knuckle-bones, unconscious of their mother’s dire intent.

69. Πειρήνης. A spring under Acro-

corinthus, Strabo viii. 6. Pausan. ii. 3. It is said to be still running.—γῆς ἐλᾶν, sc. ἔκ, as διώκεσθαι πόλεως Cho. 281.

75. εἰ καὶ κτλ. ‘If he has a quarrel (difference) with the mother, will he therefore allow the children to suffer?’

77. Ας κηδευμα implies connexion by marriage with another family, so τοῦσδε δώμασιν means his present marriage.

79. παλαιφ. The being deserted by Jason for another bride.

83. δλοιτο μὲν μῆ. Not, ‘perish may he not,’ (which she really wishes,) but, ‘Let me not say, May he perish!’ &c. Elmsley compares Trach. 383, δλοιτο μῆ τι πάντες οἱ κακοὶ, τὰ δὲ λαθραῖ δὲ ἀκεὶ μῆ πρέποντ’ αἴτῳ κακά.

85. γιγνώσκεις. The Schol. tells us that some actors wrongly read the verse thus, τίς δ’ οὐχὶ θυητῶν τούτο γιγνώσκει σαφῶς; and γιγνώσκει is the reading of Lascaris and other good copies.

87. δικαίως, ‘disinterestedly.’ That is, for motives independent of mere gain, and in a manner not in itself blameable.

εἰ τούσδε γ' εὐνῆς οῦνεκ' οὐ στέργει πατήρ.

TP. ἵτ', εὖ γὰρ ἔσται, δωμάτων ἔσω, τέκνα.

σὺ δ' ὡς μάλιστα τούσδ' ἐρημώσας ἔχε, 90

καὶ μὴ πέλαζε μητρὶ δυσθυμουμένη.

ἢδη γὰρ εἶδον ὅμμα νν ταυρουμένην

τοῖσδ', ὡς τι δρασείουσαν οὐδὲ παύσεται

χόλου, σάφ' οἶδα, πρὶν κατασκῆψαι τινα.

ἐχθρούς γε μέντοι, μὴ φίλους, δράσειέ τι. 95

ΜΗΔΕΙΑ.

ἰὼ,

δύστανος ἐγὼ μελέα τε πόνων,

ἰὼ μοί μοι, πῶς ἀν δλοίμαν.

TP. τόδ' ἐκένοι, φίλοι παῖδες μήτηρ
κινεῖ κραδίαν, κινεῖ δὲ χόλον.

σπεύσατε θάσσον δώματος εἴσω,

καὶ μὴ πελάσῃ ὅμματος ἐγγὺς,

μηδὲ προσέλθῃτ, ἀλλὰ φυλάσσεσθ'

ἄγριον ἥθος στυγεράν τε φύσιν

100

"Probos etiam homines suae rei studere auctor est Sophocles, Oed. C. 309, *τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος;*"; Elmsley. "Videtur sententiam prioris versus quodammodo mollire voluisse Euripides." Porson. There is the same antithesis between δίκη and κέρδος in Heracl. 2, ὁ μὲν δίκαιος τοὺς πέλας πέφυκ' ἀνήρ, ὁ δὲ ἐς τὸ κέρδος λῆμ' ἔχων ἀνειμένον, πόλει τ' ἄχρηστος καὶ κτλ.

88. Dindorf incloses this verse in brackets. Elmsley reads *kai* for *ei*, on the ground that *ov* would properly be *μή*. But *ei*—*ye* is for *ētei*, and therefore *ov* will stand, even without taking *ov* στέργει = *μισεῖ*. The meaning is (in reference to κέρδον *χάριν*), 'as is clear from the fact that for the sake of a wealthy marriage their father has resigned all natural affection (*οτοργή*) for these children.'

91. Neuter verbs, compounded with δύς and εὖ, do not properly assume a middle or passive inflexion. Xenophon however more than once uses εὐθυμεῖσθαι, and Aesch. has εὐθυμουμένη, Suppl. 506. Cf. δυσθυμεῖν *τινά* Her. 600. Ion 255, τί *χρῆμα* δὲ ἀνερεύνητα δυσθυμεῖ, γύναι;

92. ὅμμα ταυρουμένην. The addition of ὅμμα has peculiar force. It alludes to the look of a bull when he stoops his head to take sight along the horn, Bacch. 743. Hel. 1558. inf. 188. Ar. Ran. 804, ἔβλεψε γοῦν ταυρῆδὸν ἔγκυφας κάτω. Bothe adds Plat. Phaed. § 152, ταυρῆδὸν ὑποβλέψας.

94. τινα. 'Before it has lighted on some one,' as a lightning-stroke. Dindorf gives *τινι* after Elmsley. But the somewhat anomalous accusative may depend on the sense; Schol. βλάψαι, 'before it has struck some one.' Klotz (*Praef. p. x*) takes this view, and compares Trach. 1221, τοσοῦτον δῆ σ' ἐπισκῆπτω, τέκνου. Iph. T. 701, τρὸς δεξιᾶς σε τῆσδ' ἐπισκῆπτω τάδε.

96. Medea's voice is now heard within the palace. She is talking to herself in moody and melancholy humour. Her threats against her children confirm what the nurse had said v. 92, and the latter hastens to get them out of her way. Medea does not appear till v. 214, so that when the nurse in v. 116 says τί δέ σοι κτλ., she does not speak to her as actually present.

φρενὸς αὐθάδους.

ἴτε νυν χωρεῖθ' ὡς τάχος εῖσω.
δῆλον δὲ ἀρχῆς ἔξαιρόμενον
νέφος οὐμωγῆς ὡς τάχ' ἀνάφει
μείζονι θυμῷ· τί ποτ' ἐργάσεται
μεγαλόσπλαγχνος δυσκατάπαυστος
ψυχὴ δηλθεῖσα κακοῖσιν;

105

MH. αἰαῖ,

ἔπαθον τλάμων ἔπαθον μεγάλων
ἀξί' ὁδυρμῶν· ὡς κατάρατοι
παιᾶνες ὅλοισθε στυγερᾶς ματρὸς
ξὺν πατρὶ, καὶ πᾶς δόμος ἔρροι.

110

TP. ίώ μοί μοι. ίὼ τλήμων.

τί δέ σοι παιᾶνες πατρὸς ἀμπλακίας
μετέχουσι; τί τούσδε ἔχθεις; οἵμοι,
τέκνα, μή τι πάθηθ' ὡς ὑπεραλγῶ.
δεινὰ τυράννων λήματα, καὶ πως
δλίγ' ἀρχόμενοι, πολλὰ κρατοῦντες,

115

120

106. δῆλον—θυμῷ. These words are obscure in more than one respect. Pflugk says, “videtur ἀρχῆς ἔξαιρόμενον idem esse quod ἀρχόμενον.” Botho construes θυμῷ μείζονι ἀρχῆς, *majore ira quam initio*. Hermann, δῆλον δὲ ἀρχῆς, i. e. ἐξ ἀρχῆς, ‘it is clear from her antecedents,’ or former conduct; and he would read ἀνάξει for ἀνάφει, (*ἀνάξει* being a variant recorded in some copies). None of these seems satisfactory. Porson explains ἐξ ἀρχῆς οἴρμενον, which is more likely to be correct. Had the poet written *σμικρᾶς* ἀρχῆς ἐξ, no one would have found the slightest difficulty. But *σμικρᾶς* is virtually implied in μείζονι θυμῷ. ‘A cloud arising out of a (small) beginning’ is simply a metaphor for increasing wrath, as Aesch. Suppl. 155, *χαλεποῦ γάρ ἐκ πνεύματος ἔστι χειμῶν*. It seems that ἔξαρπει (like *extollere*) was used for rearing up plants or living things from their early stage, ἀρχῆ. Cf. Trach. 147, ἀλλ' ἥδοναῖς ἀμοχθοῖς ἔξαρπει βλόν. Hence it here means αὐξάνομενον, and we have an important parallel in Hipp. 173, *στυγυὸν δὲ ὄφριων νέφος αὔξανεται*. —As for ἀνάφει, which some take for ἀνάφεται, others actively, Medea being

the subject, it must be confessed that the sense is better thus, ‘that it will catch fire,’ or blaze out into the lightning of wrath; cf. v. 94. Thus *συνάπτει* is intransitive, Hipp. 188. Pflugk compares Orest. 609, *μᾶλλον μ' ἀνάφεις ἐπὶ σὸν ἔξελθεν φόνον*. It is not to be denied that ἀνάξει is a plausible reading. Cf. Tro. 961, *πλαγκτὰ δὲ σεί τις νεφέλα πνευμάτων ὑπὸ δυσχίμων ἀττοσ*.

118. ὑπεραλγῶ. ‘How I grieve for you lest you should come to some harm.’ The children, it is clear from v. 183, have already retired within. But perhaps she is rather thinking of their banishment than their mother’s wrath; cf. seqq.

120. δλίγ' ἀρχόμενοι. ‘Subject to rule in few things, having authority in many, they with difficulty give up their resentments.’ Elmsley sees no connexion nor consistency in this remark of the nurse. The allusion is obviously to Creon’s stern decree, (v. 70,) and the nurse means that absolute monarchs are accustomed to be obeyed, not to be argued with, when they have issued a sentence. She then carries on the train of ideas to the theme (a favourite one with the poet) of constitutional freedom

χαλεπῶς ὄργιας μεταβάλλουσιν.
 τὸ γὰρ εἰθίσθαι ζῆν ἐπ' ἵσοισιν
 κρεῖσσον ἔμοιγ' οὖν, εἰ μὴ μεγάλως,
 ὀχυρώς γ' εἴη καταγηράσκειν.
 τῶν γὰρ μετρίων πρῶτα μὲν εἰπεῖν
 τοῦνομα νικᾶ, χρῆσθαι τε μακρῷ
 λῶστα βροτοῖσιν τὰ δ' ὑπερβάλλοντ'
 οὐδένα καιρὸν δύναται θνητοῖς·
 μείζους δ' ἄτας ὅταν ὄργισθῇ
 δάιμων οἴκοις ἀπέδωκεν.

125

130

ΧΟΡΟΣ.

ἔκλυνον φωνὰν, ᔁκλυνον δὲ βοὰν

in a state. For this doctrine about the anger of kings, the Schol. refers to Il. i. 80. ii. 196.

122. τὸ γὰρ κ.τ.λ. ('I say this with no love for kings) *for* the being used to live on an equality of rights is better,' &c. This is that *ἰσονομία* so eloquently advocated by Otanes in Herod. iii. 80, against absolute monarchy. It is the *ἰσότης* of Jocasta Phoen. 535—45. Compare Suppl. 404—8.

123. εἰ μὴ μεγάλως, ὀχυρώς γε. May my lot be the very reverse of a tyrant's lot, who lives μεγάλως, but not ὀχυρώς, as being in constant apprehension. She means at the same time to show how much the τὸ ὀχυρώς is to be preferred before the τὸ μεγάλως. The MSS. and Schol. have ὀχυρῶς τ', corrected by Reiske and others.

125. τῶν γὰρ μετρίων. Eum. 503, πατή μέτω τὸ κράτος θεὸς ὄπασε.—πρῶτα μὲν κ.τ.λ., i. e. οὐδὲ μόνον κράτιστον ἐστιν ὄνομάτων, ἀλλὰ καὶ χρῆσθαι λόγοτον. On πρ. μὲν answered by τε, see Hipp. 996. Heracl. 337—40. Aesch. Suppl. 404. Cho. 962. For τοῦνομα compare Herod. iii. 80, πλῆθος δὲ ἄρχοντος πρῶτα μὲν οὐνομα πάντων κάλλιστον ἔχει ἰσονομίην. Where Mr. Blakesley observes, "The effect of a name, which is always powerful over men's minds, was especially strong with the Greeks from the time at which dialectical pursuits began to prevail."

127. τὰ δ' ὑπερβάλλοντ'. 'But what ever is in excess (overshoots the mark) avails at no fit time for mortals,' i. e. never avails them when it is most wanted.

On the contrary, she adds, it does but give back in the end (or repays as a natural penalty) a greater calamity to a house, when the anger of the god has fallen upon it. Schol. ἔπειτα τῷ μὲν ὑπερβολὴν ἔχοντι φθῆνος παρακολουθεῖ. Elmsley's view of this difficult passage is as follows: "Δύναται est λαχνεῖ, σθένει, ut alibi passim. Verba igitur οὐδένα καιρὸν δύναται θνητοῖς significant, plus aequo valent mortalibus, id est, potentiores quam expedit reddunt homines, ad tempus scilicet. Pergit enim poeta, μείζους δὲ ἄτας," κ.τ.λ. Pfugl appears to be right in taking δύναται absolutely (*valet*) and καιρὸν adverbially, as Hel. 479, καιρὸν γὰρ οὐδέν' ἥλθει. Soph. Aj. 34, καιρὸν δὲ ἐφήκεις. Hermann explains, "quod modum excedit, nihil tempestivum efficit mortalibus." Thus καιρὸν will be a cognate accusative, 'avails for no good.' If it be true, that καιρὸν primarily meant the *mark to shoot at* (see on Eur. Suppl. 745. Prom. 515), this passage may be compared with Ag. 355, θπως ἀν μῆτε πρὸ καιροῦ μήθ' ὑπὲρ ἀστρων Βέλος ἥλιθον σκῆψειν. Oed. R. 1190, καθ' ὑπερβολὰν τοξεύσας. The exact sense would then be, 'arrows that fly too high reach no mark at all,' but are wasted and lost.

131. The chorus of Corinthian women now first take part in the action by inquiring of the nurse what ails the mistress. Medea is still heard *from within*, and the chorus speak words of consolation on comprehending the cause of her distress. They at last request the nurse to summon her in person from the palace.

τᾶς δυστάνου

*Κολχίδος, οὐδέ πω ἥπιος ἀλλὰ, γεραιὰ,
λέξον ἐπ' ἀμφιπύλου γὰρ ἔσω μελάθρου γόον
ἔκλινον.* 134, 5

*οὐδὲ συνήδομαι, ὅ γύναι, ἄλγεσι δώματος,
ἐπεὶ μοι φίλον κέκρανται.*

TP. οὐκ εἰσὶ δόμοι φροῦδα τάδ' ἥδη.

*τὸν μὲν γὰρ ἔχει λέκτρα τυράννων,
ἡ δὲ ἐν θαλάμοις τήκει βίοτον
δέσποινα, φίλων οὐδενὸς οὐδὲν
παραθαλπομένη φρένα μύθοις.* 140

MH. αἰαῖ,

*διά μον κεφαλᾶς φλὸξ οὐρανία
βαίη· τί δέ μοι ζῆν ἔτι κέρδος;
φεῦ φεῦν θανάτῳ καταλυσάμαν* 145

135. *ἔσω.* For *ἔντὸς*, without the idea of motion. See Hipp. 2. Heracl. 584. Suppl. 1197.—*ἐπ'* ἀμφ. κ.τ.λ. Schol. ἔγὼ ἐπὶ τὸν ἀμφιπύλου οὖσα ἡκουσα φωνῆς *ἔσω τοῦ μελάθρου.* Elmsley, rightly construing ἀμφ. μελάθρου, compares ἔστεῶτες ἐπὶ τῶν θυρῶν, Herod. v. 98, 3. If *ἐπὶ* be right, the chorus must mean, that while standing near the house of Medea (i. e. on the stage) they heard her voice from within; and they doubtless might say this either in their places in the orchestra, or as they entered it, as if in the direction from Medea's house. The two doors meant are the *ἀθέios* and the *μέτανυλος θύρα*, the front and inner entrance, through both of which, Medea being in the interior *γυναικωνίτις*, her lamentations were audible to those outside. But we should perhaps read *ἀπ'* for *ἐπ'*, these words being often confused, —*ἡκουσα γόον* *ἔσω*, *ἀπ'* ἀμφ. μ. *ἴοντα*.—*γόον* for *βοῶν* is Elmsley's conjecture, the verse being dactylic. For the same reason Herm. omits *ὅ* before *γεραιά*.

136. *οὐδὲ συνήδομαι.* ‘I do not share in joy at —’, for ‘I do share in grief for the distresses of the house, since it has been proved friendly to me.’ Cf. Rhes. 958, *οὐ μὴν θανόντι γέ οὐδαμῶς συνήδομαι*, for *ὅμως γέ μέντοι συμπενθῶ σοι.* Schol. τὸ οἶκημα, φῆσι, τετέλεσται ἐμοὶ φίλον, οἷον ὑπάρχει. He therefore read *κέκρανται* not *κέκραται*, which is said to be in Lascaris and one or two MSS. The latter

reading might be defended by the phrase *κίρρασθα φίλιαν*, on which see Hipp. 254. Σο νεοκρᾶς φίλος Cho. 336. However, *κέκρανται* from *κραίνω* affords a scarcely inferior sense, implying the *ratification* of a friendship. Cf. *ψῆφος κέκρανται* Aesch. Suppl. 920. *κέκρανται συμφορὰ* Hipp. 1255. Porson and Matthiae give *μὴ φίλια* from variant *φίλα*. It is possible that *μὴ φίλια* may stand for *τὰ μὴ φίλια*, (as *δίκαια καὶ μὴ δίκαια* Cho. 69,) but *μοι* has much greater MS. authority than *μὴ*, and *φίλον* than *φίλα*. One might conjecture *ἔπει οὕτοι μοι φίλια κέκρανται*, ‘since things unwelcome to me have been brought to pass.’

139. *οὐκ εἰσὶ δόμοι.* The Greek notion of *δόμος*, and more particularly of *οἶκος*, included the living members, especially the heads of it.

140. *τὸν μὲν γάρ.* So Musgrave for *δὲ μὲν γάρ*, a corruption caused by mistaking *λέκτρα* for the object instead of the subject to *ἔχει*. Bothe, with Scaliger, gives *μὲν γάρ*, i. e. Glauce, *τυράννων* thus meaning *Jason*, not Creon, as it clearly does. Porson, observing that the schol. on this verse and on Cho. 322, quotes *φροῦδα γὰρ τάδ' ἥδη*, has edited *φροῦδα γὰρ ἥδη τάδ'*: *οὐ μὲν γάρ ἔχει κ.τ.λ.*

146. *καταλυσάμαν.* ‘Would that I could bring my life to a close, relinquishing it.’ Cf. Rhes. 595, *ποιὶ δὴ λιπόντες Τρωικῶν ἐκ ταξέων χωρεῖτε, sc. λιπόντες αὐτάς.* Suppl. 1003, ἐς “Αἴδαν καταλυσοντος ἔμμοχθον βίοτον. The use of the

- βιοτὰν στυγερὰν προλιποῦσα.*
- XO. *αἴεις, ὁ Ζεῦ καὶ γά καὶ φῶς,* στρ.
ἰαχὰν οἶαν ἀ δύστανος
μέλπει νύμφα;
τίς σοί ποτε τᾶς ἀπλήστου 150
κοίτας ἔρος, ὁ ματαία,
σπεύσει θανάτου τελευτάν;
μηδὲν τόδε λίστου.
εἰ δὲ σὸς πόσις
καινὰ λέχη σεβίζει, 155
κείνω τόδε μὴ χαράσσουν
Ζεύς σοι τάδε συνδικήσει.
μὴ λίαν
τάκου δυρομένα σὸν εὐνέταν.
- MH. *ὁ μεγάλα Θέμι καὶ πότνι' Ἀρτεμι,* 160
λεύστεθ' ἀ πάσχω, μεγάλοις ὄρκοις

middle is the less remarkable, because λένειν and its compounds frequently have ἐλυσάμην for ἔλνσα. Elmsley quotes καταλυσαμένους *βίον* from Eur. frag. inc. cx.

150. ἀπλήστου, 'insatiable,' 'unsatisfied,' (Schol. ἀκορέστου,) seems better than ἀπλάτου, the reading of Dindorf on Elmsley's suggestion, from a variant ἀπλάστου. This last, adopted by Porson, Bothe, and Pflugk, is a very doubtful Doricism for ἀπλήστου. It is rather a false reading resulting from the perpetual confusion of ἀπληστος, ἀπλαστος (*πλάσσω*, ἀπλάτος (*πελάσσω*), and ἀπλετος. The meaning of ἀπλάτου would be 'sacred,' 'inviolable,' not, as Elmsley would make it, 'a deserted couch.' Cf. ἀπληστίας λέχους Androm. 218. The metre of this and most of the succeeding verses of the strophe is glyconic, as in Suppl. 1060 seqq. and the other *stasima* of this play.

153. μηδέν. Rather unusual for μὴ or μηδαμώς. Cf. Ag. 1438, μηδὲν θανάτου μοῖραν ἐπεύχουν. Androm. 88, μηδὲν τοῦτ' ὄνειδισης ἔμοι. Ib. 463, μηδὲν τόδ' αὔχει.—τόδε, τὸ κεραυνωθῆναι, Schol. Cf. 144.

155. σεβίζει, 'approves,' 'prefers.'

156. χαράσσουν. 'Be not angry with him for this.' Properly, χαράσσειν is 'to scratch,' or 'cut up rough,' as χαράσσεται τέσσαν Pers. 679.—τόδε is the usual accu-

sative after verbs of displeasure and the contrary, as χαίρειν τι, μέμφεσθαι τί τινι, &c.

157. συνδικήσει. 'Zeus will be your advocate in this matter,' i. e. in the dispute between you and your husband, or in the question of right or wrong in his desertion of you. Cf. ξυνδικήσων αὐτὸς, Eum. 549, 'to advocate in person the side of the accused.' Porson retains the old reading συνδικάσει, which has less MS. authority, and is wrong both in sense and metre, as from συνδικάζω, not a Doricism for -ήσει.

159. εὐνέταν. Porson has εὐνήταν, after Brunck.

160. Ἀρτεμι. As the goddess to whom she had offered her virgin vows, and therefore rightly appealed to in the matter of her marriage. See Alc. 163. Bothe explains, "Hecate magarum dea." It was a question, says the Schol., much discussed by grammarians, how it is that Medea here invokes Themis and Artemis, while the nurse (169) asks if they hear her calling on Themis and Zeus. The answer is obvious. In the words ὄρκοις ἐνδησαμένα, (by which she means the oaths of fidelity to her, on the strength of which she consented to leave her home, cf. v. 21, 209,) she virtually invokes the god who avenges perjury, viz. Ζῆνα ὄρκων ταμιαν.

ἐνδησαμένα τὸν κατάρατον
πόσιν ; ὃν ποτ' ἐγὼ νύμφαι τ' ἐσίδοιμ'
αὐτοῖς μελάθροις διακναμομένους,
οἵ γ' ἐμὲ πρόσθεν τολμῶσ' ἀδικεῦν.
ῳ πάτερ, ὥ πόλις, ὅν ἀπενάσθην
αἰσχρῶς, τὸν ἐμὸν κτείναστα κάσιν.

165

ΤΡ. κλύεθ' οἶα λέγει κάπιβοᾶται
Θέμιν εὐκταίαν Ζῆνά θ', ὃς ὄρκων
θυητοῖς ταμίας νενόμισται ;
οὐκ ἔστιν ὅπως ἐν τινι μικρῷ
δέσποινα χόλον καταπαύσει.

170

ΧΟ. πῶς ἀν ἐσ ὄψιν τὰν ἀμετέραν
ἔλθοι, μύθων τ' αὐδαθέντων
δέξαιτ' ὄμφαν,
εἴ πως βαρύθυμον ὁργὰν
καὶ λῆμα φρενῶν μεθείη.
μήτοι τό γ' ἐμὸν πρόθυμον
φίλοισιν ἀπέστω.
ἀλλὰ βάσα νιν
δεῦρο πόρευσον οἴκων
ἔξω, φίλα καὶ τάδ' αὐδα·
σπεῦσον δέ τι πρὶν κακῶσαι

ἀντ.

175

180

165. οἵ γε, *quippe qui*. The Greek idea was, that to begin the wrong, *ἀπρχειν ἀδικίας*, involved the entire guilt, any retaliation being then lawful. Cf. 1372.

166. ἀπενάσθην. From *ἀποναίω*, like *δάσσασθαι* from *δαίω*. We have *κατανασταμένη* Eum. 889. *κατένασθεν* Ar. Vesp. 662. *παῖδ' ἀπενάσσατο* Iph. T. 1260. The meaning here is, 'with whom I ceased to dwell,' 'whose home I abandoned.' Hesych. *ἀπφεισθη*.—*τὸν ἔμὸν κάσιν*, Apsyrtus, whom she slew, and scattered his limbs to detain her father Aeetes in his pursuit of her, Apollodor. i. 9, 23.

169. Θέμιν εὐκταίαν. Themis who is in the habit of being invoked by the injured when they appeal to retributive justice. Cf. *πατρὸς εὐκταίαν* 'Ερινύ, Theb.

720. Perhaps however *εὐκταία* is here

an *attribute*, 'Themis who protects and avenges prayers.' Thus Zeus is addressed in corresponding terms in conjunction with her.

173. *πῶς* ζν. From this expressed wish it is clear that Medea has all along been speaking from within the palace.—*μένων αὐδαθέντων*, the words that have been said above, v. 153, &c.

182. *φίλα καὶ τάδ' αὐδα*. These words seem to mean, 'tell her also that we are friendly,'—λέγε καὶ ἡμᾶς φίλας εἶναι. Cf. Pers. 1, *τάδε μὲν Περσῶν—πιστὰ καλεῖται*. The metre does not admit the feminine vocative *φίλα*, given by Person and Elmsley. Klotz, adopting *σπεῦσοι* from good MSS., understands *φίλα τάδε*, 'this friendly advice, namely, to hasten,' &c.

183. *σπεῦσον δέ τι*. 'Do what you have to do quickly.' Where *τι* stands for

τοὺς ἔσω·
πένθος γὰρ μεγάλως τόδ' ὄρμαται.
TP. δράσω τάδ· ἀτὰρ φόβος εἰ πείσω
δέσποιναν ἐμήν· 185
μόχθου δὲ χάριν τήνδ' ἐπιδώσω.
καίτοι τοκάδος δέργμα λεαίνης
ἀποταυροῦται δμωσὶν, ὅταν τις
μῦθον προφέρων πέλας ὄρμηθῇ.
σκαιοὺς δὲ λέγων κούδεν τι σοφοὺς
τοὺς πρόσθε βροτοὺς οὐκ ἀν ἀμάρτοις,
οἴτινες ὑμνους ἐπὶ μὲν θαλίαις
ἐπὶ τ' εὐλαπίναις καὶ παρὰ δείπνοις
ηὔροντο, βίου τερπνὰς ἀκοὰς,
στυγίους δὲ βροτῶν οὐδεὶς λύπας
ηὔρετο μούσῃ καὶ πολυχόρδοις
ῳδαῖς παύειν, ἐξ ὧν θάνατοι 190
195

ἢ σπεύδεις, δὲ ἐν χερσὶν ἔχεις. Dindorf reads as above after Hermann, for σπεύσον πρὶν τι κακῶσαι, which suits the sense well enough, but violates the metre.

184. φόβος εἰ πείσω. ‘Vereor ut persuadeam,’—‘I have fears as to whether,’ &c. Cf. Heracl. 791, φόβος γὰρ, εἴ μοι ζῶσιν οὐς ἐγὼ θέλω. Aesch. Suppl. 716, τάρβος μ' ἔχει, πολυδρόμου φυγᾶς ὄφελος εἴ τι μοι.

186. ἐπιδώσω, ‘I will *freely* give;’ properly, over and above any actual obligation. If it prove vain, I will ask for no return.—μόχθον χάριν, Schol. ὑπὸ (ὑπὲρ?) τῷ μόχθῳ, οὗ περὶ ἡμᾶς ἔχεις, sc. ‘this return for your trouble.’ Rather, ‘I will bestow this trouble on you freely as a favour.’

187. δέργμα. Schol. λείπει τὸ ἔχονσα. Rather, it is a kind of cognate accusative, the idea being βλέπει βλέμμα λεαίνης. See on v. 92. Or ἀποταυροῦται may be taken as the middle voice; ‘she makes her lioness-eye glare like a bull’s on her servants.’

190 seqq. The point of this passage, which has a mournful elegance—a *sentimentality* very much in accordance with the general tone of the poet’s mind,—is to express surprise that no one has employed the sweet effects of music to calm and assuage irritated minds. The idea of

music was associated only with that of joy and revelry, festivity and thanksgiving, in the conception of the Greek. He possessed nothing corresponding to the sacred music which we find so consoling in grief. Indeed, it is more than probable that he would not have thought it *right* so to apply music: and this seems the point of the passage quoted by Porson from Plutarch, (Sympos. vii. 7, p. 710, E.,) who says Euripides is wrong in maintaining that music is applicable to grief; for in such a case reason is the true physician, whereas music is a fit amusement over our cups. On this principle the cessation of music is a sign of public and private mourning. Alc. 344, 430. The hymns of Pindar and the so-called Homeric attest that songs to the gods were in a strain laudatory, precatory, or attri-butive, but not indicating the sorrows of the heart. See particularly Strabo, p. 467. Euripides has a similar aspiration in Tro. 604, ὡς ἡδὺ—μοῖσα ἡ λύπας ἔχει. He seems to have had a fine sense of the power which music *could* exert over the mind, if directed into a right channel.

194. ηὔροντο. Here and inf. 196, εὑρέσθαι appears to be nearly the same as εὑρεῖν, and conversely in Heracl. 169.

197. ἐξ ὧν, sc. λυπῶν.—θάνατοι, violent deaths, suicides, &c.

δειναί τε τύχαι σφάλλουσι δόμους.
 καίτοι τάδε μὲν κέρδος ἀκεῖσθαι
 μολπᾶσι βροτούς· ἵνα δὲ εὔδειπνοι
 δαιτες, τί μάτην τείνουσι βοάν;
 τὸ παρὸν γὰρ ἔχει τέρψιν ἀφ' αὐτοῦ
 δαιτὸς πλήρωμα βροτοῖσιν.

200

XO. ίαχὰν ἄιον πολύστονον γόων,
 λιγυρὰ δὲ ἄχεα μογερὰ βοῷ
 τὸν ἐν λέχει προδόταν κακόνυμφον.
 θεοκλυτεῖ δὲ ἄδικα παθοῦσα
 τὰν Ζηνὸς ὄρκίαν Θέμιν, ἢ νιν ἔβασεν
 'Ελλάδ' ἐς ἀντίπορον
 δὶς ἄλα νύχιον ἐφ' ἀλμυρὰν
 πόντου κλῆδ' ἀπέραντον.

205

MH. Κορίνθιαι γυναικες, ἐξῆλθον δόμων,

210

205. ἄχεα βοῦ προδόταν, i. e. ὁδυρομένη ἔγκαλει, αἰτιάται. This use, where a verb and its immediate object form one idea so as to govern a second accusative *remotoris objecti*, may be illustrated by Heracl. 656. *Βοὴν στῆσαι τινα, for καλεῖν.* Aesch. Suppl. 526—8, *παλαίφατον ἀμέτερον γένος νέωσον εὐφρον'* αἶνον, sc. εὐφρόνος αἶνε. Ib. 627, *τὰν ἄχορον βοῶν κτίσαι μάχον* 'Αρη, *for βοῶν* 'Αρη. Soph. El. 124, *τάκεις οἰμωγὸν* 'Αγαμέμνονα. Hec. 812, *ποὶ μὲν ὑπεξάγεις πόδα;*

208. Θέμιν κ.τ.λ. The oaths by which she was induced to cross from Asia into Europe are represented as a *person* or supernatural power which brought her (*ἔβασεν*). Cf. Aesch. Suppl. 354, *ἰκεστα Θέμις Δίδος Κλεοπότου*. Bothe gives *θέμιν*, *fidem Jovis, qui est jurisjurandi arbiter.*

211. δὶς ἄλα νύχιον, 'through the sea by night,' when the ancient Greeks did not venture to sail (Aesch. Suppl. 750), unless by a stealthy escape. Elmsley compares Rhes. 53.—*πόντου κλῆδα*, the *opening* into the Euxine, the Thracian Bosphorus. Elmsley thinks *ἀπέραντον* has reference to Homer's *Ἐλλήσποντον ἀπέρονα*, a strait which has no end, or stoppage, but is continued into the open sea. Bothe gives *ἀπέραντον* with Heath, 'boundless sea.' In Prom. 1099, *ἀπέραντον δίκτυον* has nearly a contrary

sense, a net out of which there is no exit or passage.

214. Medea now comes forward on the stage, not so much to *oblige* the chorus, as to avoid the odium of refusing to appear, and to apologize for her seemingly morose and moody conduct. She does not approve of reserve in the abstract, for retirement often passes for apathy and indolence; but people's motives are often misinterpreted, and they are hated before they are understood. Now strangers should not run counter to the prejudices of any nation where they may reside, just as citizen ought not to act churlishly towards citizen. Her excuse (for seeming so to behave) lies in her unhappy relations with her husband. She bewails the helpless and subordinate position of a woman, who is tied to a man, whether he prove good or bad; whereas a man can rid himself of the burden by leaving his home. 'Tis unfair to say of women that they live a secure and indolent life in the house, while men go to the wars; to bring forth children is a harder trial than to face an enemy. But she does not expect the chorus can enter into her feelings; for *they* have friends to sympathize; but *she* is a stranger in Corinth. She ventures however to request their aid and connivance in taking vengeance on her husband, and all who are con-

μή μοί τι μέμψησθ'. οἶδα γὰρ πολλοὺς βροτῶν σεμνοὺς γεγώτας, τοὺς μὲν ὄμμάτων ἄπο, τοὺς δ' ἐν θυραῖσι· οἱ δ' ἀφ' ἡσύχου ποδὸς δύσκλειαν ἔκτησαντο καὶ ῥαθυμίαν.
δίκη γὰρ οὐκ ἔνεστ' ἐν ὁφθαλμοῖς βροτῶν,
ὅστις πρὸν ἀνδρὸς σπλάγχνον ἐκμαθεῖν σαφῶς στυγεῖ δεδορκῶς, οὐδὲν ἡδικημένος:
χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει·
οὐδὲν ἀστὸν ἥνεστ' ὅστις αὐθάδης γεγὼς
πικρὸς πολίταις ἐστὶν ἀμαθίας ὑπο.
ἔμοὶ δ' ἄελπτον πρᾶγμα προσπεσὸν τόδε
ψυχὴν διέφθαρκ' οἰχομαι δὲ καὶ βίον
χάριν μεθεῖσα κατθανεῖν χρῆζω, φίλαι.

cerned in his intended marriage. Weak and timid as a woman is in facing ordinary dangers, yet when roused by matrimonial wrongs, she has a spirit second to none in ferocity.

216 seqq. There are several interpretations of the following words, which Porson calls "valde difficilia et intricata." Ennius (ap. Cic. Epist. vii. 6,) rendered it thus,

"—— nam multi suam
Rem bene gessere et poplicam patria
procul;
Multi, qui domi aetatem agerent, prop-
terea
Sunt improbati.—

He seems to have construed *σεμνοὺς ἐν θυραῖς* 'respected among foreigners.' Elmsley, Matthiae, and Klotz, follow the explanation of the Scholiast, to this effect:—'I know that many have become proud' (have given themselves airs, as we say,) 'some by living out of sight, others (on the contrary) by being in public; while others again have gotten ill-repute from their inactivity.' This would imply, that, as it is impossible to please all, however one may act, Medea is conscious that she will be blamed by some for staying at home, and by others for coming forward publicly. But, as the chorus had summoned her, she has acted so as to avoid *their* blame. Hermann and Bothe follow Seidler, who understands the passage thus:—'Some (I have seen) with my own eyes, and others (I have heard of) among strangers; but they

from their quiet walk (i. e. their desire to live unobtrusively,) have got themselves discredit and the charge of indolence.' For this use of *ἄπ'* *ὄμμάτων* they compare Ag. 960. Oed. Col. 14. For *σεμνὸς*, the contrary of *ἐνπροσήγορος*, 'reserved,' 'haughty,' see Suppl. 384. Hipp. 94. 957. It is combined with *συνωφρωμένος* Alc. 800.

218. *ρᾳθυμίαν*. Not *levitatem et inconstitiam* (Klotz), but *ἀργίαν*, 'inactivity.' This is essentially an Athenian sentiment; for it was difficult for any citizen to live wholly *ἀπρᾶγμων*, without the vortex of politics and the popular assembly. See Ion 599—601.

219. *γὰρ*, 'the fact is, that' &c. Properly, ('And such bad opinions are easily accounted for,') for &c.

220. *ξένον μὲν κάρτα*, 'a stranger in particular,' even more than an *ἄστρος*, mentioned next.—*προσχωρεῖν*, 'to come over to, coincide with, the views of a city,' and not to oppose or slight existing opinions. Aesch. Suppl. 198, *μέμρυσο δὲ εἴκειν χρεῖος εἰ ξένη φυγῆς*. Eur. Suppl. 892, *πρῶτον μὲν, ὡς χρὴ τοὺς μετοκύντας ξένους, λυπτῆρος οὐκ ἦν, οὐδὲ ἐπίθιθον πόλει*. There can be no doubt that such sentiments were designed as hints to the more ambitious and meddling Athenian *μέτοικοι*.

224. *ἀμαθίας ὑπο*. 'Through not knowing how to behave;' 'through churlishness.' The *ἀμαθεῖς* are the *Ἄμουσοι*, the illiterate, Suppl. 421.

226. *διέφθαρκε*, 'hath crushed,' i. e. has rendered me careless about popularity.

ἐν φὶ γὰρ ἦν μοι πάντα, γιγνώσκεις καλῶς,
κάκιστος ἀνδρῶν ἐκβέβηχ' οὐμὸς πόσις.
πάντων δ' ὅστ' ἔστ' ἔμψυχα καὶ γνώμην ἔχει 230
γυναικές ἐσμεν ἀθλιώτατον φυτόν.
Ἄς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῆ
πόσιν πρίασθαι δεσπότην τε σώματος
λαβεῖν· κακοῦ γὰρ τοῦτ' ἔτ' ἄλγιον κακόν·
καν τῷδ' ἀγῶν μέγιστος, ἢ κακὸν λαβεῖν 235
ἢ χρηστόν. οὐ γὰρ εὐκλεεῖς ἀπαλλαγὴ
γυναιξὶν, οὐδὲ οἶόν τ' ἀνήνασθαι πόσιν
ἔς καινὰ δ' ἥθη καὶ νόμους ἀφιγμένην
δεῖ μάντιν εἶναι, μὴ μαθοῦσαν οἴκοθεν,
ὅτῳ μάλιστα χρήσεται ξυνευνέτη. 240
καν μὲν τάδ' ἡμῖν ἐκπονουμέναισιν εὖ
πόσις ξυνοικῇ μὴ βίᾳ φέρων ζυγὸν,
ζηλωτὸς αἰών· εἰ δὲ μὴ, θανεῖν χρεών.
ἀνὴρ δ' ὅταν τοῖς ἔνδον ἀχθηται ξυνὰν,

228. γιγνώσκεις. The conjecture of Musgrave, adopted by Porson and Elmsley, the common reading being γιγνώσκειν. The Schol. however distinctly says that the actors introduced the infinitive, though he does not state what is the genuine word. Hermann, Bothe, and Klotz, give γιγνώσκειν, the sense of which is, 'he on whom depended my having a right view in all things,' i.e. as she has now perhaps taken a wrong view by behaving in such a manner, and by desiring to die.—πάντα ἦν, 'was my all,' as Ovid, Her. 12. 162, 'Deseror—Conjuge, qui nobis omnia solus erat.' Ion 697, πόσιν ἐν φὶ τὰ πάντ' ἔχοντ' ἐλπίων μέτοχος ἢ τάξμων. Herod. iii. 157, πάντα δὴ ἦν ἐπι τοῖσι Βαθυλαϊοῖσι Ζώπυρος.

233. πόσιν πρίασθαι. Cf. Hipp. 628, προσθέτεις γὰρ δ' σπέιρας τε κακθρέψας πατήρ φερνάς, ἀπώκιος' ὡς ἀπαλλαχῆ κακοῦ.

234. Between τοῦδε and τοῦτ' MSS. and edd. vary. The question is, what is the yet more grievous evil meant,—the getting a lord and master over one's person (which is worse than having to pay money for him), or what follows, (as the advocates of τοῦδε assert,) the chance of

getting a bad husband. In the latter case, there is a rather harsh ellipse; ('but this is a trifle; for there is an evil yet more grievous than the other evil.') The sentiment in the text, where τοῦτο means τὸ λαβεῖν δεσπότην, seems exactly suited to a proud and high-spirited woman like Medea, who cannot brook the idea of subjection to the other sex. Schol. κακὸν μὲν τὸ χρημάτων ὑπερβολῆ πρίασθαις ἀλγειωτέρον δὲ κακὸν τὸ καὶ δεσπότην ἀντικρύς λαμβάνειν.—The τε follows πρώτα μὲν as in v. 126.

236. γάρ. ('And woe to her who gets a bad husband;) for divorces are not held creditable to women, nor is it possible to refuse a husband.' The Attic law of divorce is said to have favoured only the cause of the male claimant. Aesch. Suppl. 333, καὶ δυστυχούντων εἰμαρῆς ἀπαλλαγῆ. Inf. 1375, ῥάδιοι δ' ἀπαλλαγαῖ.

239. μὴ μαθ. οἴκ., 'if she has not learned from family intercourse,' as would be the case among relations.

241. καν μὲν κ.τ.λ. 'And if with us, managing these matters (viz. the choice of a consort) judiciously, a husband should come to live who bears the yoke of matrimony not impatiently, a (woman's) life is enviable.' Elmsley takes εὖ with ξυνοικῇ.

ἔξω μολὰν ἔπαινος καρδίαν ἀσης, 245
 ἢ πρὸς φίλον τιν' ἢ πρὸς ἥλικας τραπείς·
 ἡμὲν δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν.
 λέγουσι δ' ἡμᾶς ὡς ἀκίνδυνον βίον
 ζῶμεν κατ' οἴκους, οἱ δὲ μάρνανται δορὶ,
 κακῶς φρονοῦντες· ὡς τρὶς ἀν παρ' ἀσπίδα 250
 στῆναι θέλοιμ' ἀν μᾶλλον ἢ τεκεῖν ἅπαξ.
 ἀλλ' οὐ γὰρ αὐτὸς πρὸς σὲ καմ' ἥκει λόγος·
 σοὶ μὲν πόλις θ' ἥδ' ἐστὶ καὶ πατρὸς δόμοι
 βίου τ' ὄντησις καὶ φίλων κοινωνία,
 ἐγὼ δ' ἔρημος, ἄπολις οὖσ' ὑβρίζομαι 255
 πρὸς ἀνδρὸς, ἐκ γῆς βαρβάρου λελησμένη,
 οὐ μητέρ', οὐκ ἀδελφὸν, οὐχὶ συγγενῆ
 μεθορμίσασθαι τῆσδ' ἔχοντα συμφορᾶς.
 τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι,
 ἦν μοι πόρος τις μηχανῆ τ' ἔξευρεθῆ,
 πόσιν δίκην τῶνδ' ἀντιτίσασθαι κακῶν 260
 τὸν δόντα τ' αὐτῷ θυγατέρ' ἢ τ' ἐγήματο,

245. *ἄσης*, ‘weariness’ (*ennui*), properly ‘surfeit’, *fastidium*, *ἀπόλας*. Porson on less authority gives *καρδίας ἄσην*. Aldus has *χόλον*. Schol. *προελθώ που παρεμβήσαστο* (‘going out somewhere he consoles himself’). A Greek lady could not leave the house without scandal; the husband of course had perfect liberty in this respect.—*πρὸς μίαν ψυχὴν*, *τὴν τοῦ ἀνδρὸς*.

248. *λέγουσι δ' ἡμᾶς*. ‘Now they say of us that’ &c. This seems to have been a favourite topic in disparagement of women. Similarly Orestes says to his mother, Cho. 905, *μηδ' ἀλγέε τὸν πονοῦντ' ἔσω καθημένην*, and he rejoins to her answer, (907), *τρέψει δέ γ' ἀνδρὸς μόχθος ἡμένας ἔσω*. Fighting was the primary object with the Greek, as domestic comfort is with us.

252. *ἀλλ' οὐ γάρ*. ‘However, the same arguments do not apply to you and me.’ You are differently situated, and cannot realize my feelings nor, consequently, excuse my conduct.

254. *κοινωνία*. Klotz retains *συνουσία*, which has much greater MSS. authority. So also Mattheiae. But Pors. Elmsl. Dind. Both prefer the reading above.

258. *μεθορμίσασθαι*. ‘To fly to as a refuge from—’. Cf. Alcest. 798, *τοῦ νῦν σκυθρωποῦ—μεθορμιεῖ σε πίτυλος ἐμπεσῶν σκύφου*. Properly, ‘to change moorings.’ Cf. inf. 442.

261. *ἀντιτίσασθαι*. As *μετιέναι τινὰ δίκην* is often used, so *τίσασθαι* or *ἀντιτίσασθαι τινὰ δίκην τινός*, or even *τινά τινος*, where the genitive does not depend on the *ἀντ*!, but on the notion of equivalence or retribution for. (See Rhes. 467.) In Ag. 1234, *ἐκῆς ἀγωγῆς ἀντιτίσασθαι φύνον*, we may regard *φύνον* as taking the place of the more usual *δίκην*. Compare Heracl. 852, 882. The best copies here give *δίκη*, which Porson and Klotz retain, the latter thinking there is an emphasis meant on punishing him *justly* (cf. 267). But it is more likely that transcribers mistook the meaning of the regular idiom.

262. *ἢ τ' ἐγήματο*. The common reading is *ἢν τ' ἐγ-*, to which there are two objections, first, that a man is said *γαμεῖν* and not *γαμεῖσθαι*, secondly, that a woman is said *γαμεῖσθαι τινι*, not *τινά*. Hence Porson proposed *ἢ τ'* or *ἢ τ'* as the true reading, and the latter is given by Elmsley and Dindorf. The sense then

σιγάν. γυνὴ γὰρ τἄλλα μὲν φόβον πλέα,
κακὴ δ' ἐσ ἀλκήν καὶ σίδηρον εἰσορᾶν·

ὅταν δ' ἐσ εὐνὴν. ἡδικημένη κυρῆ,
οὐκ ἔστιν ἄλλη φρὴν μιαιφονωτέρα.

XO. δράσω τάδ· ἐνδίκως γὰρ ἐκτίσει πόσιν,
Μῆδεια. πενθεῦν δ' οὐ σε θαυμάζω τύχας.
ὅρῳ δὲ καὶ Κρέοντα, τῇσδ' ἄνακτα γῆς,
στείχοντα, καινῶν ἄγγελον βουλευμάτων.

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ΚΡΕΩΝ.

σὲ τὴν σκυθρωπὸν καὶ πόσει θυμουμένην,
Μῆδειαν, εἴπον τῆσδε γῆς ἔξω περάν
φυγάδα, λαβοῦσταν δισσὰ σὺν σαυτῇ τέκνα,
καὶ μή τι μέλλειν ὡς ἔγώ βραβεὺς λόγουν
τοῦδ' εἰμὶ, κούκι ἅπειμι πρὸς δόμους πάλιν,
πρὶν ἀν σε γαίας τερμόνων ἔξω βάλω.

MH. αἰαν πανώλης ἡ τάλαιν' ἀπόλλυμαι.

ἐχθροὶ γὰρ ἔξιστι πάντα δὴ κάλων,
κούκι ἔστιν ἄτης εὐπρόσοιστος ἔκβασις.
ἔρήσομαι δὲ καὶ κακῶς πάσχουσ' ὅμως,
τίνος μ' ἔκατι γῆς ἀποστέλλεις, Κρέον;

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is, ‘to punish both Creon who gave his daughter, and the daughter who has married (is about to marry) Jason.’ Hermann defends the accusative, on the ground that *γάμασθαι* properly meant ‘to give in marriage,’ (as with us a parent is said, in the true middle sense, ‘to get her child married;’) and so he explains ‘Creon who gave the bride and her whom he gave.’ It seems however that the ordinary usage of *γαμεῖν* and *γαμεῖσθαι* is more likely to have been observed, as in a well-known verse of Aeschylus, *σοὶ μὲν γαμεῖσθαι μόρσιμον, γαμεῖν δὲ ύμοι.* Cf. v. 515, and particularly v. 288.

268. *πενθεῦν*. Commentators do not remark, that this verb is very rarely used, except of *mourning for a death*; and so *πένθος* is in almost every instance best rendered by the substantive *mourning*. We have *πενθεῖν* in the same general sense of ‘grieving at,’ in Ag. 550, *τὰῦτα πενθεῖν δεῖ;* i. e. the hardships to which the Argive army had been exposed.

272. *εἶπον*, ‘I tell you.’ Like *οὐδὲ ἀστὸν ἤνεσα* v. 223.

274. *βραβεὺς*, the arbiter, as to whether the mandate shall be executed, and within what period.

278. *ἔξιστος πάντα κάλων*. ‘Are letting out all the rope,’ are running with a full sail against me. Schol. *ἀπὸ μεταφορᾶς τῶν οὐριοδρομούντων καὶ χαλώντων πρὸς τὸ πνεῦμα τὸν ἀρτέμονας.* Cf. Tro. 94, *πτεναν στράτευμ' Ἀργεῖον ἔξῃ κάλως.* Ar. Equit. 756, *νῦν δὴ σε πάντα δεῖ κάλων ἔξισταν σεαυτοῦ.* —*ἄτης ἔκβασις*, ‘a landing from (the sea of) calamity.’ So *ἄτης πέλαγος ἐσβέβηκα*, Aesch. Suppl. 464. — *εὐπρόσοιστος*, Schol. *εὐεπιβούλευτος, καὶ δαδία πρὸς τὸ διαφυγεῖν αὐτὴν.* “Derivatur a προσφέρεσθαι, quod saepè significat προσιέναι.” Elmsley. The meaning seems to be, ‘easily attainable.’

280. “Qui adversa fortuna utuntur, eos, quorum in potestate sunt, non audent libere alloqui.” Porson.

KP. δέδοικά σ', οὐδὲν δεῖ παραμπίσχειν λόγους,
μή μοί τι δράσῃς παιδ' ἀνήκεστον κακόν.
ξυμβάλλεται δὲ πολλὰ τοῦδε δείματος·
σοφὴ πέφυκας καὶ κακῶν πολλῶν ἔδρις, 285
λυπεῖ δὲ λέκτρων ἀνδρὸς ἐστερημένη.
κλύω δ' ἀπειλεῖν σ', ὡς ἀπαγγέλλουσί μοι,
τὸν δόντα καὶ γῆμαντα καὶ γαμουμένην
δράσειν τι· ταῦτ' οὖν πρὶν παθεῖν φυλάξομαι.
κρείστον δέ μοι νῦν πρός σ' ἀπεχθέσθαι, γύναι, 290
ἢ μαλθακισθένθ' ὑστερον μέγα στένειν.

MH. φεῦ φεῦ·

οὐ νῦν με πρῶτον, ἀλλὰ πολλάκις, Κρέον,
ἔβλαψε δόξα μεγάλα τ' εἴργασται κακά.
χρὴ δ' οὕποθ' ὅστις ἀρτίφρων πέφυκ' ἀνὴρ
παιᾶς περισσώς ἐκδιδάσκεσθαι σοφούς· 295

282. *παραμπίσχειν.* Porson and Klotz give the other reading, which has rather more MSS. authority, *παραμέχειν*. Elmsley remarks, that though Aeschylus has *ξυμπέχεις* (Prom. 529; the verse in Pers. 844 is probably spurious,) Euripides seems everywhere to prefer the form in —*σχει*, e. g. Suppl. 165. Tro. 14. 1148.

284. *ξυμβάλλεται.* It is difficult to find any analogy by which to explain the very anomalous genitive. To supply *μέ-
pos*, 'contribute their share of,' is doing some violence to common sense; while Matthiae's idea, that the poet was thinking of *συλλαμβάνεσθαι*, is equally far-fetched. To choose between Elmsley's *πολλὰ σύμβολα ἔχεις τοῦ δεινή ἐλαίς*, and Klotz's *multa, quae sint ejus timoris*, i. e. *quae faciant ad illum timorem, eumque in nobis excitent*, is an unsatisfactory task. The schol. has no remark on the verse. May it not be an interpolation? Certainly it is quite superfluous, as far as the context is concerned.

287. *κλύω—δις κτλ.* A similar tautology is in Cho. 729, *ὅδη κλύων ἐκείνος εὐφραντεῖ νόον, εἰτ' ἀν πνήηται μῆθον*.

288. *τὸν δόντα καὶ (τὸν) γῆμαντα κτλ.* An instance of the article poetically omitted contrary to the laws of the language. So Ag. 315, *τῶν ἀλόντων καὶ κρατησάντων*.

292. Medea craftily replies to the sus-

pitions of Creon, 'That her reputation for *cleverness* (v. 285) has damaged her on many occasions. For her own part, she would not have children taught to be over-wise; for they will not only be averse to ordinary public business, but they are sure to make enemies among the citizens. And why is this? Because the common people cannot understand subtleties which are new and strange to them, and therefore they will regard them as useless and not really wise; while those who have hitherto prided themselves on their superiority, will now seem inferior, and will hate their rival. Now to these two causes of *φθόνος* she is herself liable; some are jealous of her; to others she is disagreeable. She is not really particularly clever; yet Creon, falling into the common prejudice, fears lest he should suffer harm from her. But in truth she has neither the mind nor the means to offend against a King; nor has she reason for doing so; *he* has done her no wrong in marrying his daughter to whom he pleased. Thus, as she has no ill-feeling against either father or daughter, she hopes to be allowed to remain at Corinth, under promise of bearing her trials in silence.'

296. *ἐκδιδάσκεσθαι.* 'To have his children taught to be extraordinarily wise,' or clever. Euripides perhaps has in view

χωρὶς γὰρ ἄλλης ἡς ἔχουσιν ἀργίας
 φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῆ.
 σκαιοῦσι μὲν γὰρ καὶ προσφέρων σοφὰ
 δόξεις ἀχρέως κού σοφὸς πεφυκέναι. 300
 τῶν δ' αὖ δοκούντων εἰδέναι τι ποικίλον
 κρείστων νομισθεὶς λυπρὸς ἐν πόλει φανεῖ.
 ἐγὼ δὲ καντὴ τῆσδε κοινωνῷ τύχης.
 σοφὴ γὰρ οὖσα τοῖς μέν εἰμ' ἐπίφθονος,
 [τοῖς δ' ἡσυχαίᾳ, τοῖς δὲ θατέρου τρόπου,]
 τοῖς δ' αὖ προσάντης εἰμὶ δ' οὐκ ἄγαν σοφή. 305
 σὺ δ' οὖν φοβεῖ με μή τι πλημμελὲς πάθης.
 οὐχ ὅδ' ἔχει μοι, μὴ τρέσης ἡμᾶς, Κρέον,

some of the more pedantic schools of the Sophists.

297. *χωρὶς γὰρ κτλ.* ‘For, independently of the charge of inactivity, which they have to bear besides, they meet with a jealous ill-feeling from the citizens.’ Here ἄλλης is used by a not uncommon pleonasm. So Ion 161, ὅδε πρὸς θυμέλας ἄλλος ἐρέσσει κύκνος. Aesch. Suppl. 216, ‘Ἐρμῆς δὲ ὅδε ἄλλος τοῖσιν Ἑλλήνων γέμοις. Ag. 192. Eum. 404, &c. Elmsley quotes Plat. Symp. p. 191, A., ἀπέθνησκον ὑπὸ τοῦ λιμοῦ καὶ τῆς ἄλλης ἀργίας. The ἀργία here is the ῥᾳδυμία of v. 218.—ἀλφάνουσι, εὐρίσκουσιν, Schol.—Bothe compares Plat. Phaed. p. 234, a passage clearly written in reference to the present verse; οἱ σοφοὶ οὖν, φησιν, πρὸς τῷ δόξαν ἀργίας ἔχειν, καὶ φθονούνται ὑπὸ τῶν ἄλλων ἀνθρώπων.

304. The MSS. here give a verse, apparently adapted from v. 808, and which some editors omit, others inclose in brackets, while Klotz alone maintains its integrity in this place. Certainly, ἡσυχαίᾳ would answer well enough to ἀργίᾳ in v. 296, implying indolence or retirement from public affairs; (Schol. ἀνένητος, ἀχρηστός. Cf. ἀφ' ἡσύχου ποδὸς v. 217,) i. e. love of learned leisure resulting from the study of σοφίᾳ. But then is the contrary habit, δέπερος τρόπος, sc. περιεργίᾳ or πολυτραγμοσύνῃ, meddling interference, likely to be a charge brought against the σοφοῖ? It may be said, plausibly enough, that this last is the very ground of Creon's fear, conveyed in vv. 283, 306. If we regard Medea's meaning to be, that

the most opposite and inconsistent charges are brought by the ἀπαδεντοί against the σοφοῖ, the meaning of the whole passage will be this: ‘As one that is learned (not *prudens*, Klotz,) I am to some an object of jealousy, while others call me retired, others, too forward; others again, perverse; and to others I seem not so very clever after all.’ The last words εἰμὶ δ' οὐκ ἄγαν σοφή, appear to be taken by the Schol. not as her own sincere statement, but as the disparaging insinuation of her enemies;—ἐναντία εἰμὶ τοῖς ἀπαδεντοῖς καὶ οὐκ ἄγαν σοφή. This may be right; but we rather think she is excusing herself to Creon, and alleging that his fears on this score are groundless.—Whether, then, the editors are right in omitting this disputed verse, is not altogether very clear. But at all events it is unnecessary here, while it is necessary in the other place, v. 808. There are moreover (see on v. 40) several examples of verses repeated out of their place in the present play. Lastly, in a Paris MS. this verse is added in the margin, though this may have been an accidental omission from the next line beginning with τοῖς δ', as Klotz and others have remarked.—προσάντης, ‘annoying,’ properly, ‘uphill.’ Cf. κατάντης Rhes. 318.

306. σὺ δ' οὖν. The meaning of δ' οὖν (as distinct from the idiom illustrated on Rhes. 336,) is, ‘however that may be,’ see on Ag. 34, 217, 246. Here, the meaning is, that whether she is really clever or not, Creon at all events fears her as such.

307. οὐχ ὅδ' ἔχει μοι. I am not in

ῶστ' ἐς τυράννους ἀνδρας ἔξαμπτάνειν.
 σὺ γὰρ τί μ' ἡδίκηκας; ἔξεδον κόρην
 ὅτῳ σε θυμὸς ἦγεν. ἀλλ' ἐμὸν πόσιν
 μισῶ· σὺ δ', οἶμαι, σωφρονῶν ἔδρας τάδε.
 καὶ νῦν τὸ μὲν σὸν οὐ φθονῶ καλῶς ἔχειν.
 νυμφεύετ', εὖ πράσποιτε· τήνδε δὲ χθόνα
 ἔστε μ' οἰκεῖν· καὶ γὰρ ἡδικημένοι
 σιγησόμεσθα, κρειστόνων νικώμενοι. *

315

KP. λέγεις ἀκοῦσαι μαλθάκ', ἀλλ' ἐσω φρενῶν
 ὄρρωδία μοι μὴ τι βουλεύῃς κακὸν,
 τοσῷδε δ' ἥστον ἢ πάρος πέποιθά σου
 γυνὴ γὰρ ὀξύθυμος, ὡς δ' αὐτῶς ἀνὴρ,
 ράων φυλάσσειν ἢ σιωπῆλος σοφός.
 ἀλλ' ἔξιθ' ὡς τάχιστα, μὴ λόγους λέγε·
 ὡς ταῦτ' ἄραρε, κούκ τέχεις τέχνην ὅπως
 μενεῖς παρ' ἡμῖν, οὖσα δυσμενὴς ἐμοί.

320

MH. μὴ, πρός σε γονάτων τῆς τε νεογάμου κόρης.

KP. λόγους ἀναλοῖς· οὐ γὰρ ἀν πείσαις ποτέ. 325

MH. ἀλλ' ἔξελᾶς με, κούδεν αἰδέστει λιτάς;

KP. φιλῶ γὰρ οὐ σὲ μᾶλλον ἢ δόμους ἐμούς.

MH. Ὡ πατρὶς, ὡς σου κάρτα νῦν μνείαν ἔχω.

the position, not in the circumstances or condition, as a friendless stranger, to commit any wrong against kings. Cf. 723.

309. σὺ γὰρ τί κτλ. Supply some ellipse, as ('especially against you am I disinclined to act amiss').

310. ἀλλ' ἔμον π. μ. 'But (you will urge) I hate my husband (and am therefore bent on vexing him at any cost). Be it so; yet you, no doubt, acted discreetly for your own interests, so that I have no cause for injuring or even blaming you.' Or more simply thus:—'It is not you who have wronged me, but my husband who has incurred my hatred; *you*' &c. As usual, *οἶμαι* conveys irony; for in the end it proved any thing but wisdom on Creon's part.

317. *βουλεύῃς*. Thus Elmsley, Dind., Bothe, for *βουλεύεσθαι*, the context requiring the sense, 'lest you should be plotting.' See on v. 37.—*ἐσω φρενῶν* is to be construed with *βουλεύῃς*, for *ἔνδον*. See Hipp. 2.

318. *τοσῷδε*. Schol. *τοσούτῳ* ὅσῳ γλυκέα μὲν εἰ τῷ λόγῳ, ἀλλα δὲ φρονεῖς.

320. *φυλάσσειν*. We should have looked for *φυλάσσεσθαι*, 'to be on one's guard against,' as above, v. 289. The idea of 'watching' or 'keeping safe' however is closely allied to that of preventing harm.—*ὡς αὐτῶς ἀνὴρ* seems merely added to show that the remark was not to be limited to one sex.

321. *μὴ λόγους λέγε*. Elmsley well compares Acharn. 302, *σοῦ δ' ἐγὼ λόγους λέγοντος οὖν ἀκούσομαι μακρούς*, 'talking at length to no purpose.'

323. *μενεῖς*. Klotz retains *μένης*, the reading of most copies. But, where *ὅπως* is not particle of *purpose*, or of *indefinite manner how* (as in 331), its use with a subjunctive is almost confined to the first person. Thus, the Greeks regularly say, *οὐκ ἔχω τέχνην ὅπως μένω*, rarely *οὐκ ἔχει—ὅπως μένη* (unless in *oratio obliqua*, as *οὐ φησὶν ἔχειν θις λέγη*), *very rarely, if ever, οὐκ ἔχεις ὅπως μένης*.

- KP.* πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πόλις.
MH. φεῦ φεῦ βροτοῖς ἔρωτες ὡς κακὸν μέγα. 330
KP. ὅπως ἀν, οἶμαι, καὶ παραστῶσιν τύχαι.
MH. Ζεῦ, μὴ λάθοι σε τῷνδ' ὃς αἴτιος κακῶν.
KP. ἔρπ', ὁ ματαία, καὶ μ' ἀπάλλαξον πόνων.
MH. πονοῦμεν ἡμεῖς κού πόνων κεχρήμεθα.
KP. τάχ' ἐξ ὀπαδῶν χειρὸς ὡσθήσει βίᾳ. 335
MH. μὴ δῆτα τοῦτο γ', ἀλλά σ' αἰτοῦμαι, Κρέον.
KP. ὄχλον παρέξεις, ὡς ἔοικας, ὁ γύναι.
MH. φευξούμεθ· οὐ τοῦθ' ἱκέτευσα σοῦ τυχεῖν.
KP. τί δ' οὖν βιάζει κούκ ἀπαλλάσσει χθονός;
MH. μίαν με μεναι τήνδ' ἔασον ἡμέραν 340
 καὶ ἔνυμπεράναι φροντίδ' ἥ φευξούμεθα,
 παισύν τ' ἀφορμήν τοῖς ἔμοῖς, ἐπεὶ πατὴρ
 οὐδὲν προτιμᾷ μηχανήσασθαι τέκνοις.
 οἴκτειρε δ' αὐτούς· καὶ σύ τοι παῖδων πατὴρ
 πέφυκας· εἰκὸς δ' ἐστὶν εὔνοιάν σ' ἔχειν. 345
 τοῦμοῦ γὰρ οὐ μοι φροντὶς, εἰ φευξούμεθα,
 κείνους δὲ κλαίω ἔνυμπορᾶ κεχρημένους.
329. *ἔμοιγε*. Botho suggests *κέκμοιγε*.
 331. *ὅπως ἀν κτλ.* ‘That, I take it, shall have presented themselves.’ Cf. Troad. 1052, *ὅπως ἀν ἐκβῆ τῶν ἔρωμένων ὁ νοῦς*.
 334. *ἡμεῖς*. The sense is, ‘Talk not of being rid of *your* troubles, forsooth, for the troubles are *mine*, and no lack of them.’ Or perhaps, ‘for it is *I* who am in trouble, and *I* want not any new troubles in others,’ i. e. to hear about them. Schol. ἐπεὶ δὲ εἰπεν δὲ Κρέων, Καὶ μ' ἀπάλλαξον πόνων, φησι, Ποίων πόνων; ἔγ γάρ εἰμι ἡ ἐν πόνοις οὐτα, καὶ οὐκ ὀφείλω ἀλλους πόνους ἀναδέεσθαι πόνους, ἐφ' οἵς ἔχω. The line is ambiguously expressed, and its more obvious meaning is certainly tame. Hermann however observes, “Graeci, ut quid confirmant et corroborant, idem iterum dicunt negando contrario, qualia sunt γνωτὰ κούκ ἄγνωτα et millena alia.” Porsos adopts Musgrave’s emendation, which he calls “certissima,” πόνους μεν’ ἡμεῖς δὲ οὐ πόνῳ κεχρήμεθα; Of *κεχρῆσθαι* with a genitive, ‘to stand in need of,’ the lexicons supply examples.
- So *βορᾶς κεχρημένοι* Cycl. 88, *τῆσδε γῆς κεχρημένος* Suppl. 457. For the dative, cf. v. 347.
336. ἀλλά. Like our use, ‘nay, let me entreat you.’ So *at* is used by the Romans in expostulation, e. g. Hor. Epop. 5, 1. Pflugk supposes Medea was going to say ἀλλὰ ξασθν με μεναι &c.
338. οὐ τοῦθ'. Not the entire remission of the sentence, but only a respite.
341. *ἔνυπ. φ.* ‘to complete or conclude some plan how we are to fly.’ There are three ways of taking *ἥ*, viz. as agreeing with *φροντίδι*, ‘by which’ &c., as the dative of the *manner*, *δδῷ* being understood, and so = *ὅπως*, or as the dative of *direction*, *ὅπῃ*, ‘by which road we shall fly.’ Elmsley proposes *οἱ*, and adverbs of this class are constantly confounded with those in *η*, (as *ποι*, *πῆ*, &c.)
342. *ἀφορμήν*, ‘a supply,’ ‘means of subsistence.’—*προτιμᾶ*, ‘does not care to provide any for his children.’ Properly, οὐδὲν προτιμᾶ τέκνα, μηχανήσασθαι αὐτοῖς ἀφορμήν.

- KP. ἥκιστα τούμδον λῆμ' ἔφυ τυραννικὸν,
αἰδούμενος δὲ πολλὰ δὴ διέφθορα·
καὶ νῦν ὄρῶ μὲν ἔξαμαρτάνων, γύναι, 350
ὅμως δὲ τεύξει τοῦδε προύννέπω δέ σοι,
εἴς σ' ἡ 'πιοῦσα λαμπὰς ὅψεται θεοῦ
καὶ παῖδας ἐντὸς τῆσδε τερμόνων χθονὸς,
θανεῖ λέλεκται μῦθος ἀψευδῆς ὅδε.
νῦν δ', εἴ μένειν δεῖ, μίμν' ἔφ' ἡμέραν μίαν 355
οὐ γάρ τι δράσεις δεινὸν ὅν φόβος μ' ἔχει.
- XO. δύστανε γύναι,
φεῦ φεῦ, μελέα τῶν σῶν ἀχέων.
ποι ποτε τρέψει; τίνα προξενίαν,
ἢ δόμον, ἢ χθόνα σωτῆρα κακῶν 360
ἔξευρήσεις;
ώς εἰς ἄπορόν σε κλύδωνα θεὸς,
Μῆδεια, κακῶν ἐπόρευσε.
- MH. κακῶς πέπρακται πανταχῇ τίς ἀντερεῖ;
ἀλλ' οὕτι ταύτη ταῦτα, μὴ δοκεῦτέ πω. 365

349. *αἰδούμενος*, ‘through showing mercy,’ i. e. to supplicants ; in which sense *αἰδὼς*, *αἰδοῖς*, *αἰδεῖσθαι* are constantly used. Cf. v. 326.—*διέφθορα*, sc. τὸ λῆμα, ‘I have had my nature deteriorated,’ ‘I have given up my resolves in many instances,’ i. e. my sense of *justice* has given way to *weakness* in favour of supplicants. Whether we take this perfect middle in an active (= *διέφθαρκα*, v. 226,) or a neuter sense, (the latter being the epic usage,) the meaning is the same ; so *διαφθείρειν χείρα*, v. 1055; *γνώμην*, Ag. 905. See on Hipp. 388.

355. *ἔφ' ἡμέραν*. Porson ἔφ' *ἡμέραν*, on his own conjecture. But Klotz well observes, that the preposition here defines, in a specific and authoritative way, the exact time *for* which she was to remain.

364 seqq. Medea, left alone on the stage, and feeling her end securely attained, and herself certain of vengeance, breaks out into an impassioned soliloquy on her intended crime and its probable consequences. Hitherto she has fared badly in every way ; but this plan which she has in view cannot yet be said to be one of her failures. She would not have

deigned, not she, to address her petition to Creon, but for forwarding her ends against all concerned in the new marriage. He will find out his folly in letting her stay even over one day. The only question is, how to slay her enemies. By fire? By the sword? But, if she is detected, her death will be a triumph to them. The use of potent drugs is her own art; and by drugs they shall expire. Whither then shall she fly for refuge? She will wait awhile, and use craft if possible; if not, the sword, though she dies for it. For, by Hecate! never shall one of them vex her with impunity! Now is the time for action. A daughter of the Sun shall not become a laughing-stock to the descendants of Sisyphus. A woman is never at a loss when mischief is to be plotted.

365. *οὕτι ταύτη ταῦτα*. Schol. ἀλλ' οὐχὶ καὶ τοῦτο τὸ μέρος κακῶς ἔχει τὰ καθ' ἡμᾶς, καθ' ὃ πεισθεῖς ἡμῖν ἀπῆλθε Κρέων. She seems to mean, that though hitherto her affairs have gone wrong, this present scheme is not yet ἄπορον, hopeless, since she has just gained her first point in the permission to remain. Cf. From,

εἴτ' εἰσ' ἀγῶνες τοῖς νεωστὶ νυμφίοις,
 καὶ τοῖσι κηδεύσασιν οὐ σμικροὶ πόνοι.
 δοκεῖς γάρ ἂν με τόνδε θωπεῦσαι ποτε,
 εἴ μή τι κερδαίνουσαν ἢ τεχνωμένην ;
 οὐδὲ ἂν προσεῖπον οὐδὲ ἀν ἡψάμην χεροῦν. 370
 ὁ δὲ ἐς τοσοῦτον μωρίας ἀφίκετο
 ὥστ', ἔξδον αὐτῷ τάμ' ἐλεῦν βουλεύματα
 γῆς ἐκβαλόντι, τήνδ' ἀφῆκεν ἡμέραν
 μεναί μ', ἐν ᾧ τρεῖς τῶν ἐμῶν ἐχθρῶν νεκροὺς
 θήσω, πατέρα τε καὶ κόρην πόσιν τ' ἐμόν. 375
 πολλὰς δὲ ἔχουσα θανασίμους αὐτοῖς ὄδοις,
 οὐκ οἶδ' ὅποιᾳ πρῶτον ἐγχειρῶ, φίλαι,
 πότερον ὑφάψω δῶμα νυμφικὸν πυρὶ,
 ἢ θηκτὸν ὕστερον φάσγανον δι' ἥπατος,
 σιγῇ δόμους ἐσβᾶσ' ἵν' ἔστρωται λέχος. 380
 ἀλλ' ἐν τί μοι πρόσαντες· εἰ ληφθήσομαι
 δόμους ὑπερβαίνουσα καὶ τεχνωμένη,

519, οὐ ταῦτα ταῦτη Μοῖρά πω τελεσθόρος
 κρύναι πέπρωται. Equit. 843, οὐκ ὕγαθοι
 ταῦτ' ἐστὶ πω ταῦτη, μὰ τὸν Ποσειδῶνα.
 Where the occurrence of *πω* in each instance shows that the phrase was used of things that had not yet come to their crisis, and that *πω* is not to be construed with *δοκεῖτε*. From not seeing this Bothe has edited *μὴ δοκεῖτέ πως*.

368. θωτεῦσαι ἄν. Not for *ὅτι θωπεύ-*
σαιμι ἄν, but for *ἔθωτευτα* ἄν. Now as the Attic writers rarely, if ever, repeat *ἄν* except with the optative, Dindorf seems right in giving *ποτε*, with the majority of MSS., for *ποτ'* ἄν, which most of the editors prefer.

372. ἔλειν, to overthrow, thwart, frustrate, or arrest; a metaphor either from hunting or from capturing cities.

374. νεκροὺς θήσω. Σο νεκρὸν θήσω
 for *κτενῶ* in Cho. 566. The Scholiast asks how it is, that, after threatening to slay her husband, she fails to do so? Perhaps, he says, because the messenger in v. 1129 frightened her by saying Μῆδεια, φεῦγε φεῦγε, before she had fully effected her purpose. But cf. 260—2.

376. Cf. Hel. 630, πολλοὺς δὲ ἐν μέρ-
 οφίοντος ἔχων, οὐκ οἶδ' δύοιον πρῶτον ἄρ-
 ξωματα τα νῦν.

378. δῶμα νυμφικόν. ‘The bridal chamber.’ Cf. inf. 1137. Σο γυναικεία δώματα Cho. 33, δόμοι πανδόκοι of the guest-hall, ib. 649. See on Alcest. 546. The two following verses have already occurred at v. 40, where one at least seems to be as necessary to the context as here. Klotz argues, that the nurse, who well knew the disposition of her mistress, is rightly made there to apprehend, and as it were foretell, what Medea actually threatens here; and he therefore retains both lines in both places. The Schol. observes, “Didymus remarks that the actors wrongly take *σιγῇ δόμους εἰσβᾶσα* with both verses,—*I will burn or slay, entering* &c. It may be suspected that the poet wrote thus, *πότερον—σιγῇ—ἢ θηκτὸν*. It is strange that Bothe should suppose *ἥπατος* to mean Medea’s own heart. She is enumerating the πολλαὶ θανάσιμοι δῶλοι against *them*, *αὐτοῖς*.

381. πρόσαντες. See v. 305.—ὑπερ-
 βαίνειν, like παρελθεῖν (sup. 1137), ‘to pass in,’ has reference to setting the foot within the threshold. Cho. 562, εἰ δὲ οὖν ἀμείψω βαλὸν ἔρκειον πυλῶν. Ion 220, θέμις γυάλων ὑπερβῆναι λευκῷ ποδὶ βαλόν; So ὑπερβαίνειν πύλας Alc. 795. Hence Bothe wrongly gives ὑπεμβαίνοντα.

θανοῦσα θήσω τοῖς ἐμοῖς ἔχθροῖς γελων.
κράτιστα τὴν εὐθεῖαν, ἢ πεφύκαμεν
σοφαὶ μάλιστα, φαρμάκους αὐτοὺς ἐλεῖν.
εἴεν

καὶ δὴ τεθνᾶσι τίς με δέξεται πόλις;
τίς γῆν ἄσυλον καὶ δόμους ἔχεγγύους
ἔνοις παρασχῶν ρύσεται τούμὸν δέμας;
οὐκ ἔστι. μείνασ' οὖν ἔτι σμικρὸν χρόνον,
ἢν μέν τις ήμιν πύργος ἀσφαλῆς φανῆ,
δόλῳ μέτειμι τόνδε καὶ σιγῇ φόνον,
ἢν δὲ ἔξελαύη ξυμφορά μ' ἀμήχανος,
αὐτὴν ἔιφος λαβοῦστα, κεί μέλλω θανεῖν,
κτενῷ σφε, τόλμης δὲ εἶμι πρὸς τὸ καρτερόν.
οὐ γάρ μὰ τὴν δέσποιναν, ἢν ἐγὼ σέβω
μάλιστα πάντων καὶ ξυνεργὸν εἰλόμην,
'Εκάτην, μυχοῖς ναίονσαν ἔστιας ἐμῆς,
χαίρων τις αὐτῶν τούμὸν ἀλγυνεῖ κέαρ.
πικροὺς δὲ ἐγώ σφιν καὶ λυγροὺς θήσω γάμους,

384. *τὴν εὐθεῖαν*. Understand δὸν πορεύεσθαι, ‘to proceed by the direct course.’ The ellipse is more common in such phrases as *τὴν ταχίστην ἀπέναν*, where the verb fixes the sense of the adjective.—*σοφαὶ*, i. e. ἡμεῖς αἱ γυναῖκες, not ἐγὼ Μήδεια. But Elmsley insists that *σοφοὶ* is here right, because the said φάρμακα were the peculiar art of Medea, as an enchantress, not of women in general. But Porson quotes Ion 616, *ὅσας σφαγὰς δὴ φαρμάκων τε θανασίμων γυναῖκες πέρον ἀνδράσιν διαφθόρας*, which at least proves husband-poisoning was a common vice, as with the Romans we are told some women dared *per famam et populum nigros efferre maritos*. However, it was not by poison but by caustic drugs that Medea eventually killed her victims.

385. *καὶ δὴ τεθνᾶσι*. ‘Well then, they are now dead,’ i. e. ‘Suppose them to be dead,’ *fac eos jam mortuos esse*. Eum. 854, *καὶ δὴ δέδεγμας τίς δέ μοι τιμὴ μένει;* Vesp. 1224, ἐγὼ ἐίσομαι καὶ δὴ γάρ εἰμι ἐγὼ Κλέων. Inf. 1107, *καὶ δὴ γάρ ἀλλις βιοτόν θὲ πέρον*. Hel. 1059, *καὶ δὴ παρεῖκεν*.

387. ἔχεγγύους, ‘secure.’ So φερέγ-

γυος is ‘trusty,’ ‘responsible,’ Theb. 444. Properly said of those who hold or are able to produce sureties for their conduct.

388. οὐκ ἔστι. ‘There is none,’ sc. οὔτε πόλις οὔτε δ παρέξων γῆν ἄσυλον. It may also mean, as the Schol. remarks, ‘it cannot be,’ ‘it won’t do.’

389. πύργος ἀσφαλῆς. If any safe refuge should present itself, to which I may fly after the deed is done, then I will execute it stealthily, viz. either by fire or by drugs (v. 380); but if a fate precluding me from craft should drive me out, I myself taking a sword, though I should die for it, will slay them, and will betake myself to daring violence.

390. μυχοῖς ναίονσαν. It was a custom to have private altars enshrined in the interior of Greek houses, as of Ζεὺς Κτήσιος, Ag. 1005. So in Ar. Lys. 64, a woman consults her ‘shrine of Hecate,’ before going out; *ἀς δεῦρ' ιούσα θούκατείον ἥρετο*. Hecate was the patroness not only of witches, but of all who compounded poisons, philters, &c. She is invoked as such by the chorus in Ion 1048 seqq., Εἰνοδία θύγατερ Δάματρος—*δύωσον δυσθανάτων κρατήρων πληρώματα*.

πικρὸν δὲ κῆδος καὶ φυγὰς ἐμὰς χθονός.
 ἀλλ' εἴα· φείδου μηδὲν ὅντες ἐπίστασαι,
 Μήδεια, βουλεύοντα καὶ τεχνωμένη·
 ἔρπ' ἐσ τὸ δεινόν· νῦν ἀγῶν εὐψυχίας.
 ὁρᾶς ἀ πάσχεις; οὐ γέλωτα δεῖ σ' ὀφλεῖν
 τοῖς Σισυφείοις τοῖς τ' Ἰάσονος γάμοις,
 γεγώσαν ἐσθλοὺς πατρὸς Ἡλίου τ' ἄπο.
 ἐπίστασαι δέ· πρὸς δὲ καὶ πεφύκαμεν
 γυναῖκες, ἐσ μὲν ἐσθλὸν ἀμηχανώταται,
 κακῶν δὲ πάντων τέκτονες σοφώταται.

XO. ἄνω ποταμῶν ἱερῶν χωροῦσι παγαὶ,

στρ. ἀ.

399. “Distinguit inter γάμους et κῆδος, ut supra v. 366 inter νυμφίους et κηδεύσασιν. Oi κηδεύσαστε sunt oī πενθεροί, Creon scilicet. Quapropter addit καὶ φυγὰς κτλ., cuius injuriae auctor Creon.” Elms.

404. τοῖς Σ. It is not clear whether this means ‘the people of Corinth,’ as descended from Sisyphus, who was said to have founded Ephyra or Corinth, or whether, with Klotz, Σισυφείοις γάμοις is to be joined. The repetition of the article seems to show that the two things are quite distinct. If so, ‘Ιάσονος γάμοις can only mean, ‘to Jason’s bride,’ Glaucus, which is ‘durius dictum,’ as Bothe objects. It is true that γάμοι Σισυφείοις Ιάσονος τε might mean, ‘the family of Creon united with Jason,’—in plain English, ‘to incur ridicule from Jason and his bride,’—but the article before Ιάσονος seems fatal to this. It has been proposed, on this account, to read τοῖσδε for τοῖς. For Medea speaks, of course, with contempt. Sisyphus, as a robber and an arch-impostor, was regarded as an enemy by the old Athenians. Hence Hesych. Σισυφείοις, Κορινθίοις, κακοῖς, ἀπὸ Σ. βασιλέως.

406. πρὸς δὲ κτλ. We need not suppose that Medea says this in sincerity of her own sex, but that she repeats with bitterness what men say of it in disparagement. ‘Besides, are we not told that we are by nature prone to ill? How then can I consistently be blamed for merely following these impulses?’ Indeed, it is this reputation for wickedness in women that forms the subject of the ode immediately following.

409 seqq. The metres are, in the first

strophe, compounded principally of dactyls and trochees, the first verse beginning with an anacrusis. But in strophe 2 are various forms of glyconics.—The theme of the ode is the relative position of the two sexes now that the perfidy of men has been so forcibly shown by Jason’s desertion of his wife. All things are now changed, and as it were turned upside down. Men are no longer to be trusted, and their adjuration by the gods has become a vain word. Women will henceforth assume more importance, in proportion to the degeneracy and degradation of men. Women’s faithlessness will no more be a topic for poets. If they (the chorus) had the gift of poetry in the same degree, they could say as much against men, as men have said of women; for long time has afforded equal materials for the two themes. Medea sailed from her home, and trusted a false lover: she took up her abode on a strange land and is now about to be driven from it. Hellas has surely lost all respect for an oath and all sense of shame. As she has neither husband nor country, so neither is a father’s house left her as a refuge from trouble. And her own home is now under the control of a wife preferred before herself.

Ib. ἄνω—χωροῦσι. ‘Flow backward,’ i. e. (if παγαὶ be taken quite literally for ‘sources,’ and not generally for ‘waters,’) they flow up the country towards the highlands, not down to the sea. Schol. Θέλει εἰπεῖν, ὅτι ἀνέστραπται ἡ φύσις· οὐκέτι γὰρ δόλαιοι εἰσὶν αἱ γυναῖκες, ἀλλ' οἱ ἄνδρες. παροιμία δὲ τοῦτο, ἐπὶ τῶν εἰς τὸ ἐναντίον καὶ παρὰ τὸ προσήκον μεταβαλλομένων πραγμάτων. Cf. Suppl. 520,

- καὶ δίκα καὶ πάντα πάλιν στρέφεται. 410
 ἀνδράσι μὲν δόλιαι βουλαὶ, θεῶν δ'
 οὐκέτι πίστις ἄραρε.
 τὰν δ' ἐμὰν εὔκλειαν ἔχειν βιοτὰν στρέψουσι
 φάμαι. 414, 5
 ἔρχεται τιμὰ γυναικείῳ γένει
 οὐκέτι δυσκέλαδος φάμα γυναικας ἔξει. 418, 9
 μοῦσαι δὲ παλαιγενέων λήξουσ' ἀοιδᾶν
 τὰν ἐμὰν ὑμνεῦσαι ἀπιστοσύναν.
 οὐ γὰρ ἐν ἀμετέρᾳ γυνώμᾳ λύρας
 ὥπασε θέσπιων ἀοιδᾶν 424
 Φοῖβος, ἀγήτωρ μελέων ἐπεὶ ἀντάχησ' ἀν ύμνον
 ἀρσένων γέννημα· μακρὸς δ' αἰών ἔχει 427, 8
 πολλὰ μὲν ἀμετέραν ἀνδρῶν τε μούραν εἰπεῖν.
 σὺ δ' ἐκ μὲν οἰκων πατρῷων ἔπλευσας στρ. β'.

ἄνω γὰρ ἀν ρέοι τὰ πρόγματα οὗτως, εἰ πιπάξθεσθα δῆ. Ovid makes a beautiful use of this expressive proverb, Her. v. 29,

"Cum Paris Oenone poterit spirare relicta,
 Ad fontem Xanthi versa recurret aqua.
 Xanthe, retro propera, versaeque recurrite lymphae;
 Sustinet Oenonen deseruisse Paris."

Hesychius says of this phrase, κέχρηνται καὶ Αἰσχύλος καὶ Εὐριπίδης. Perhaps he had in view Eum. 620, πάντ' ἄνω τε καὶ κάτω στρέψων τίθησιν.

413. θέων πίστις. Faith plighted in the sight of the gods, as δεξάς πίστιν v. 22.

415. στρέψουσι. So Elmsley, to the improvement of both sense and metre, for στρέψουται. 'Report (i. e. common talk) shall bring a change over my life, so that it shall henceforth have a good repute.'

417. The Schol. construes μοῦσαι (τῶν) παλαιγενέων λήξουσι τῶν ἀοιδῶν τῶν καθ' ἡμᾶς. One MS. has ἀοιδῶν, and it may be questioned if the poet did not mean ἀοιδοῖ rather than ἀοιδᾶι,—'the songs of the old poets (viz. such as they sung) shall cease to speak in contempt of' &c. Another scholium supports this, τὰ ποιηματα τῶν πάλαι σοφῶν ποιητῶν—ταῦτα

σοχοτάσσει. But perhaps we should rather explain the syntax thus, μοῦσαι λήξουσι παλαιγενέων ἀοιδῶν, (τοντέστι λήξουσιν) ὑμεῦσαι. The last word, the Schol. rightly observes, is used ἐπὶ κακοῦ, in a bad sense. (Compare Theb. 7.) Euripides speaks, of course, in reference to his own times. Homer, Hesiod, Archilochus, Simonides, have all passages about the *faithlessness* of women. The Schol. instances Od. xi. 456. Hes. Opp. 373. The same sentiments are repeated in much the same terms, Ion 1090—8.

424 seqq. Schol. οὐδ δυνατα ἐσμὲν ἡμεῖς αἱ γυναῖκες ποιηματα γραφειν, ἐπεὶ τάχα ἀν αἱ γυναῖκες ἀντεκαμφδουν τὸν ἄνδρας.—συμβανεῖ [δέ] κατ' ἀλλήλων εἰπεῖν ἄνδρας καὶ γυναῖκας τῷ χρόνῳ.—μοίρα, the condition, the circumstances of the two sexes. The passage is well rendered by Pfugk; "nam si mihi versus pangendorum facultas esset, occinarem viris carmen, plenum scil. opprobiorum, qualia multa longa aetas et de nostra et de virorum conditione suppediat."

430. πατρῷων. The ω is made short, as in Alc. 249. Tro. 164. But Porson, Elmsley, and Bothe, give πατρίων from Aldus, πάτριος οἶκος being properly 'a home in one's country,' πατρῷος, 'ancestral.' It is a mere question of MSS. authority.

μανομένα κραδίᾳ, διδύμους ὄρίσασα πόντου
 πέτρας· ἐπὶ δὲ ξένᾳ
 ναιεις χθονὶ, τὰς ἀνάνδρου
 κούτας ὀλέσασα λέκτρου
 τάλαινα, φυγὰς δὲ χώρας
 ἄτιμος ἐλαύνει.435

βέβακε δ' ὅρκων χάρις, οὐδ' ἔτ' αἰδὼς ἀντιστρ. β'.
 'Ελλάδι τῷ μεγάλῃ μένει, αἰθερία δ' ἀνέπτα.440
 σοὶ δ' οὔτε πατρὸς δόμοι,
 δύστανε, μεθορμίσασθαι
 μόχθων πάρα, σῶν δὲ λέκτρων
 ἄλλα βασίλεια κρείσσων
 δόμοισιν ἐπέστα.

ΙΑΣΩΝ.

οὐ νῦν κατεῖδον πρῶτον, ἀλλὰ πολλάκις445

432. διδύμους (al. διδύμας) πέτρας, the Symplegades, v. 2.—δρίσασα, ‘having passed,’—“πρὸ περάσασα,” says Elmsley, comparing Suppl. 540, διχῇ δ' ἀντίπορον γαῖαν ἐν ἀλσῃ διατέμνουσα πόρον κυματιαν δρίζει. See on Heracl. 16, ἀλλην ἀπ' ἄλλης ἐξορίζοντες πόλιν. The Schol. explains διαστείλασα (‘having kept apart’), and adds, διεισθοῦσα ἡτοι διαπλέσασα. —ἀλλα γὰρ οἱ μέντον τινῶν γυνόμενος, διορίζει τὸ μὲν ἔνθεν, τὸ δὲ ἔνθεν. This explanation suits the above words of Aeschylus better than any other. Io, in the *act of swimming over the Bosphorus*, had Europe on the one hand and Asia on the other. In like manner a voyager in passing the straits of Gibraltar would be said δρίζειν in reference to the Spanish and African coasts, ‘to view them apart,’ ‘to draw the lines of one coast as distinct from the other.’ The primary sense of δρίζειν is, ‘to mark as distinct,’ ‘to define one object as separate from another.’

435. ἀνάνδρου. So Pers. 300, ἀνανδρον τάξιν ἥρήμου λιπάνω.

441. μεθορμίσασθαι. See sup. 258.—πάρα for πάρεισι (plural) is rather unusual. Eum. 31, κεὶ πάρ' Ἑλλήνων τινές. Ar. Ach. 862, ὑμὲς δ' σοις Θείβαθεν αὐληταὶ πάρα. Ib. 1091, αἱ πόρναι πάρα.

442. σῶν δὲ λέκτρων. So Porson and Dind. for τῶνδε λέκτρων, i. e. ‘preferred before your couch,’ before you as a bride.

The correction perhaps is superfluous, since the article virtually conveys the possessive sense. Elmsley τῶν τε λέκτρων, but δὲ often answers to οὔτε. Cf. Pers. 654, οὔτε γὰρ ἄνδρας πον' ἀπώλλυν, —θεομήστωρ δ' ἐκιλήσκετο Πέρσαις. II. xxiv. 368, οὐδ' αὐτὸς νέος ἕσπι, γέρων δέ τοι οὐτος ὁπῆδε. He intended to say, οὐτε πατρὸς δόμοι πάρεισιν, οὔτε λέκτρα ἄνδρος. But the sentiment consequent on the latter clause is added, while the clause itself is left to be implied. The passage is not really difficult; but it was strangely misunderstood by the earlier editors. In Barnes it is printed thus; Σοὶ δ' οὔτε πατρὸς δόμοι, Δύστανε, μεθορμίσασθαι Μόχθων, πάρα τῶνδε λέκτρων, Ἀλλὰ βασίλεια κτλ.

445. In this act the interest of the play is sustained by an argument between Jason and Medea, wherein the one defends his conduct and the other upbraids him with the basest ingratitude.—Jason begins by craftily passing over the wrong he has done to his wife, and attributes all her present troubles to her ill-temper and her abuse of the royal family. He does not care what reproaches she may continue to heap upon his head; but he blames her for her intemperate language to those in authority, and hints that exile is a lenient sentence. She might, through his intercession and good offices, have re-

τραχεῖαν ὁργὴν ὡς ἀμήχανον κακόν.

σοὶ γὰρ παρὸν γῆν τήνδε καὶ δόμους ἔχειν,
κούφως φερούση κρειστόνων βουλεύματα,
λόγων ματαίων οὐνεκ' ἐκπεσεῖ χθονός.

κάμοι μὲν οὐδὲν πρᾶγμα· μὴ παύσῃ ποτὲ

λέγουσ' Ἰάσων ὡς κάκιστος ἐστ' ἀνήρ·

ἀ δ' ἐς τυράννους ἐστί σοι λελεγμένα,

πᾶν κέρδος ἥγον ζημιουμένη φυγῇ.

κάγὼ μὲν ἀεὶ βασιλέων θυμουμένων

ὅργας ἀφῆρουν, καὶ σ' ἐβουλόμην μένειν·

σὺ δ' οὐκ ἀνίεις μωρίας, λέγουσ' ἀεὶ

κακῶς τυράννους· τοιγὰρ ἐκπεσεῖ χθονός.

ὅμως δὲ κάκ τῶνδ' οὐκ ἀπειρηκὼς φίλοις

ἥκω, τόσον γε προσκοπούμενος, γύναι,

ώς μήτ' ἀχρήμων ξὺν τέκνοισιν ἐκπέσης

μήτ' ἐνδεής του· πόλλ' ἐφέλκεται φυγὴ

κακὰ ξὺν αὐτῇ· καὶ γὰρ εἰ σύ με στυγεῖς,

οὐκ ἀν δυναίμην σοὶ κακῶς φρονεῦν ποτε.

MH. ὁ παγκάκιστε, τοῦτο γάρ σ' εἰπεῖν ἔχω

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mained in the land; but now she must go, and he has come to offer pecuniary assistance for the sake of their children. — To which cold and unimpassioned address she replies with stormy indignation and the bitterest recrimination. She reminds him of the dangers he surmounted by her magic aid, and charges him with the grossest perjury; then altering her tone a little (v. 499), she asks what is to become of her now that all her relations are estranged and turn from her?

448. κρειστόνων. Schol. ἀντὶ τοῦ κρείττονος, πληθυντικὸν ἀντὶ τοῦ ἐπιτέλους τοῦ Ἰάσονος. But he refers to some milder measures of Creon, to which she ought at first to have submitted.

453. πᾶν κέρδος. ‘Consider it all gain that you are punished only with exile,’ and not with death. All gain, because in the dealings of ἔμποροι and κάπηλοι there is always a balance struck between profit and loss. Heracl. 958, δέι σε κατθανεῖν κακῶς, Καὶ κερδανέis ἀπαντα, χρῆν γὰρ οὐχ ἄπαξ Θυήσκειν σε.

456. οὐν ἀνίεις μωράς, ‘did not remit (any thing of) your folly.’ Verbs of this

kind often take a genitive from the general notion of giving up or detracting from a thing. So Ion 847, εἰ δ' ὑψήσεις τοῦδε. Scholef. and Dind. prefer the present ἀνίης, with Matthiae. But Elmsley truly says, ‘praeteritis imperfectis ἀφῆρουν et ἐβουλόμην melius respondet ἀνίεις, remittebas.’

458. κάκ τῶνδε. ‘Even as matters now stand,’ even though you have not ceased to speak evil of us. — ἀπειρηκὼς, ‘wearied with (serving) friends.’ The Schol., explaining οὐ παντελῶς ἀπεγνωκὼς τὴν πρόσσην φίλων, and οὐκ ἀπαρνούμενος τοὺς φίλους, confounded two distinct idioms explained on Alc. 487.

459. τόσον γε. ‘So far at least,’ though not further, i. e. so that at all events it may not be said that I allowed you to starve. Others read τὸ σόν γε, τὸ σὸν δὲ, τοσάνδε. Dind. prefers τὸ σὸν γε, as Androm. 257, οὐ τὸ σὸν προσκέψομαι. But this implies a false emphasis, ‘your advantage, if not that of others.’

462. καὶ γὰρ εἰ. The καὶ belongs to εἰ, ‘for even though,’ &c.

465. εἰπεῖν ἔχω γλώσση. ‘If, as a

γλώσση, μέγιστον εἰς ἀνανδρίαν κακὸν,
ἢ λθες πρὸς ἡμᾶς, ἢ λθες, ἔχθιστος γεγώς
[θεοῖς τε κάμοὶ παντὶ τ’ ἀνθρώπων γένει];
οὗτοι θράσος τόδ’ ἔστιν οὐδὲ εὔτολμία,
φίλους κακῶς δράσαντ’ ἐναντίον βλέπειν,
ἀλλ’ ἡ μεγίστη τῶν ἐν ἀνθρώποις νόσων
πασῶν, ἀναίδει· εὖ δ’ ἐποίησας μολών.
ἔγω τε γὰρ λέξασα κουφισθήσομαι
ψυχὴν κακῶς σε καὶ σὺ λυπήσει κλύων.
ἐκ τῶν δὲ πρώτων πρώτον ἄρξομαι λέγειν.
ἔσωσά σ’, ὡς ἵσασιν ‘Ἐλλήνων ὅσοι
ταυτὸν ἔννεισέβησαν Ἀργῶν σκάφος,
πεμφθέντα ταύρων πυρπνόων ἐπιστάτην
ζεύγλαισι, καὶ σπεροῦντα θανάσιμον γύην
δράκοντά θ’, ὃς πάγχρυσον ἀμφέπων δέρας
σπείραις ἔσωζε πολυπλόκοις ἕπτνος ὁν,
κτείνασ’ ἀνέσχον σοὶ φάσι σωτήριον.

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woman, I cannot punish you with my hands, I can at least say of you with my tongue this, the greatest reproach that can be urged against your unmanliness,' viz. that you are *wholly* base, *παγκάκιστος*. So the Scholiast (whom Matthiae follows,) understands γλώσση, but he wrongly explains *εἰς ἀνανδρίαν* by διὰ τὴν ἀσθενειαν τὴν ἐμήν. She charges him with being ἀνανδρος, not because he could not win the golden fleece without her aid, (Schol.) but because his idea of θάρσος and εὐτολμία was a wrong one, as described below. It is not easy to approve Prof. Scholefield's punctuation after ἔχω, nor his version, "qui lingua pessime instructus es ad ignaviam." For it was not his *language* but his *conduct* that she denounces. Thus γλώσση must be the dative of the instrument, the tongue being a woman's proper weapon. Bothe reads γλώσσης, 'the greatest reproach one's tongue can utter.'

467. ἢ λθες. 'So you have come to me, have you? come you say,'—because Jason had said ἤκω v. 459, and thus it was not an accidental meeting, cf. 472. The following verse seems to have been interpolated from 1324. See above, v. 40.

Klotz defends it, as he regularly

does with the lines which others have ejected.

469. θάρσος. Schol. τὸ θάρσος ἔδει μᾶλλον εἶπεν θάρσος, διαφέρει δὲ, ὡς ἀρετὴ κακλας. Cf. Suppl. 609. This example is the more notable, because the meaning might have been expressed thus, οὗτοι θάρσος τόδ’ ἔστιν, ἀλλὰ θάρσος.

476. ἔσωσά σ’. The *sigmatism* of this verse has been noticed by critics both ancient and modern.

478. ἐπιστάτην. Not ἐπ. ζεύγλαις ταύρων, but ἐπ. ταύρων ζεύγλαις, 'the tamer (manager) of bulls by means of the yoke.' Cf. ὄπλων ἐπιστάτης for ὄπλίτης Pers. 381, ποιμνοῦ ἐπεστάτουν Oed. R. 1028.—ζεύγλη, the collar or circle round the neck, by which the ζυγὸν is attached to the animal, Prom. 471.—θανάσιμον γύην, the furrow, the produce of which, viz. the armed heroes, were destined to mutual destruction. Virg. Georg. ii. 140, 'Haec loca non tauri spirantes naribus ignem Invertere, satis immanis dentibus hydri; Nec galeis densisque virum seges horruit hastis.' Ovid, Her. xii. 95, 'Arva venenatis pro semine dentibus imples; Nascitur, et gladios scutaque miles habet.'

αὐτὴ δὲ πατέρα καὶ δόμους προδοῦσ' ἔμοὺς
τὴν Πηλιῶτιν εἰς Ἰωλκὸν ἱκόμην
ξύν σοι, πρόθυμος μᾶλλον ἢ σοφωτέρα, 485
Πελίαν τ’ ἀπέκτειν, ὥσπερ ἀλγιστον θανεῖν,
παίδων ὑπ’ αὐτοῦ, πάντα δ’ ἐξεῖλον φόβον.
καὶ ταῦθ’ ὑφ’ ἡμῶν, ὃ κάκιστ’ ἀνδρῶν, παθῶν
προῦδωκας ἡμᾶς, καὶνὰ δ’ ἐκτήσω λέχη,
παίδων γεγώτων εἰ γὰρ ἥσθ’ ἄπαις ἔτι, 490
συγγνωστὸν ἦν σοι τοῦδ’ ἐρασθῆναι λέχους.
ὅρκων δὲ φρούδη πίστις, οὐδ’ ἔχω μαθεῖν
ἢ θεοὺς νομίζεις τοὺς τότ’ οὐκ ἀρχειν ἔτι,
ἢ καὶνὰ κεῖσθαι θέσμ’ ἐν ἀνθρώποις ταῦν,
ἐπεὶ ἔνυνοισθά γ’ εἰς ἔμ’ οὐκ εὔορκος ὄν.
φεῦ δεξιὰ χεὶρ, ἣς σὺ πόλλα’ ἐλαμβάνου,
καὶ τῶνδε γονάτων, ὡς μάτην κεχρώσμεθα
κακοῦ πρὸς ἀνδρὸς, ἐλπίδων δ’ ἡμάρτομεν.
ἄγ’, ὡς φίλῳ γὰρ ὄντι σοι κοινώσομαι,
δοκοῦσα μὲν τί πρός γε σοῦ πράξειν καλῶς ; 500

486. ἀπέκτεινα. ‘I killed (not indeed by my own hand but) by,’ &c. Compare Cho. 603, φοινίαν Σκύλλαν, ἀτ’ ἐχθρῶν ὕπαλ φῶτ’ ἀπώλετεν φίλον, ‘killed him by betraying him to the enemy.’ Or perhaps the comma after θανεῖν should be removed. Pelias, king of Iolcos in Thessaly, had sent Jason for the golden fleece, and before his return had killed Aeson, for which he was slain by his own daughters at the instigation of Medea. See above, v. 9.

487. ἐξεῖλον. Schol. διέφερεν καὶ ἡφάνσα. Pflugk compares Phoen. 998, ὡς εὖ πατρὸς ἐξεῖλον φόβον.

491. συγγνωστόν. So Pflugk rightly edits, with the best copies, for συγγνώστ’ ἄντα ἦν. For in this construction the Greeks commonly omit ἄν. Cf. Aesch. Suppl. 240, καὶ τάλα πόλλα’ ἐπεικάσαι δίκαιον ἦν, εἰ μὴ—ἦν &c.

493. ἢ θεούς. Herm. εἰ θεούς. He denies that the tragic writers use ἢ for πότερον. See however the note on Cho. 876.

494. θεσμὰ, Elmsley remarks, is a plural not elsewhere found in Euripides. But Porson, (who calls the reading above “valde speciosa,” while he edits θέσμη

ἀνθρώποις), quotes it from the *Alexandrus* of Sophocles. Those MSS. which give θέσμη mostly add ἔν, and there can be little doubt that θέσμη was written in ignorance of the more rare θεσμά. Cf. δεσμῶς, plur. δεσμὸς and δεσμά, κέλευθος, κελευθά, &c.

497. κεχρώσμεθα. From χρώσειν (χρὼς) ‘to touch the surface,’ and hence ‘to leave the effects of contact,’ as to stain, to defile, &c. The form χροῖσειν occurs Heracl. 915. It is nearly a synonym of χραινεῖν, Lat. *stringere*. The word is here applied both to the hand which he had grasped and the knees he had embraced in supplicating for assistance. Her hopes resulting from both have been frustrated, and therefore she is said μάτην κεχρώσθαι. The genitive γονάτων is by attraction to the preceding relative, or the poet meant φεῦ to take both cases.

500. Porson and Dind. give μή τι. But the Greeks would have preferred to say οὐδὲ δοκοῦσα πράξειν τι, and the other reading, adopted by Klotz and Elmsley from the Schol. and almost all the MSS., is simple and good, οὐδὲν προσδοκῶσα πράξειν καλῶς.

- δόμως δ· ἐρωτηθεὶς γὰρ αἰσχίων φανεῖ.
 οὐν ποι τράπωμαι; πότερα πρὸς πατρὸς δόμους,
 οὓς σοὶ προδοῦσα καὶ πάτραν ἀφικόμην;
 ἢ πρὸς ταλαίνας Πελιάδας; καλῶς γ' ἀν οὐν
 δέξαιντό μ' οἴκους ὅν πατέρα κατέκτανον. 505
- ἔχει γὰρ οὗτω τοὺς μὲν οἴκοθεν φύλοις
 ἔχθρα καθέστηχ', οὓς δέ μ' οὐκ ἐχρῆν κακῶς
 δρᾶν, σοὶ χάριν φέρουσα πολεμίους ἔχω.
 τοιγάρ με πολλαῖς μακαρίαν ἀν' Ἑλλάδα
 ἔθηκας ἀντὶ τῶνδε θαυμαστὸν δέ σε 510
- ἔχω πόσιν καὶ πιστὸν ἡ τάλαιν' ἔγώ,
 εἰ φεύξομαι γε γαῖαν ἐκβεβλημένη,
 φύλων ἔρημος, ξὺν τέκνοις μόνη μόνοις.
 καλόν γ' ὄνειδος τῷ νεωστὶ νυμφίῳ,
 πτωχοὺς ἀλάσθαι παιδας ἢ τ' ἔσωσά σε. 515
- ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν ὃς κίβδηλος ἢ
 τεκμήρι' ἀνθρώποισιν ὥπασας σαφῆ,
 ἀνδρῶν δ' ὅτῳ χρὴ τὸν κακὸν διειδέναι,
 οὐδεὶς χαρακτὴρ ἐμπέφυκε σώματι;
- XO. δεινή τις ὁργὴ καὶ δυσίατος πέλει, 520
 ὅταν φίλοι φύλοισι συμβάλωσ' ἔριν.
- IA. δεῖ μ', ὡς ἔοικε, μὴ κακὸν φῦναι λέγειν,
 ἀλλ' ὥστε ναὸς κεδνὸν οἰακοστρόφον

507. οὓς οὐκ ἐχρῆν κτλ., namely, the family of Pelias.

509. πολλαῖς μακαρίαν. Envied by many, i. e. congratulated or esteemed fortunate; ironical, like θαυμαστὸν, 'worthy of respect,' in the next verse. There are other readings, 'Ἑλληνίδων (so Elmsley) and καθ' Ἑλλάδα.—ἀντὶ τῶνδε, as a reward for incurring so much odium both at home and at Iolchos.

516. ὃς—ἢ. This epic licence (if it may be so called, though some grammarians pretend to distinguish between ὃς ἢ and ὃς ἂν ἢ,) is not without examples, especially in Aeschylus, as Theb. 246, 328. Ag. 740. Eu. 202. So in Eur. Ion 856, τῶν ἐλευθέρων οὐδέλας κακίων δούλος, ζστι ἔσθλός ἢ. In these cases the relative pretty closely represents ὅταν.—κίβδηλος, Hipp. 616, spurious or base,

said of metals either not properly refined or fraudulently alloyed.—τεκμήρια, i. e. σημεῖα, proofs by the βάσταν or touch-stone. Properly, χαρακτὴρ is used of the stamp or device on coins, and therefore does not well keep up the metaphor of a natural mark of distinction.

522 seqq. Jason, in a sophistical speech, replies severally to the assertions of Medea, and endeavours to show, first, that she was by no means disinterested in conferring her favour upon him; secondly, that he has amply repaid her good services; thirdly, that his new marriage is wise, not the result of an unworthy passion, but advantageous to Medea and good for her children.

523. ἀλλ' ὥστε κτλ. Nearly the same verse, perhaps by accident, as in Theb. 62.—ἄκροισι κρασπέδοις, 'the ex-

ἀκροιστὶ λαίφους κρασπέδοις ὑπεκδραμεῖν
τὴν σὴν στόμαργον, ὃ γύναι, γλωσσαλγίαν. 525
ἐγὼ δ', ἐπειδὴ καὶ λίαν πυργοῦς χάριν,
Κύπριν νομίζω τῆς ἐμῆς ναυκληρίας
σώτευραν εἶναι θεῶν τε κάνθρωπων μόνην.
σοὶ δ' ἔστι μὲν νοῦς λεπτὸς, ἀλλ' ἐπίφθονος
λόγος διελθεῖν, ὡς Ἐρως σ' ἡνάγκασε
τόξοις ἀφύκτοις τούμὸν ἐκσῶσαι δέμας.
ἀλλ' οὐκ ἀκριβῶς αὐτὸς θήσομαι λίαν
ὅπῃ γὰρ οὖν ᾗνησας, οὐ κακῶς ἔχει.
μείζω γε μέντοι τῆς ἐμῆς σωτηρίας
εἰληφας ἢ δέδωκας, ὡς ἐγὼ φράσω. 535
πρῶτον μὲν Ἑλλάδ' ἀντὶ βαρβάρου χθονὸς
γαίαν κατοικεῖς, καὶ δίκην ἐπίστασαι
νόμοις τε χρῆσθαι μὴ πρὸς ἴσχυν χάριν.

treme edge' or border of the sail, i. e. with the mainsail reefed up so that only the margin of it catches the wind. Elmsley explains 'with full sail,' after the Schol. ἀντὶ τοῦ, παντὶ ἀρμέῳ. Matthiae however compares Ran. 999, ἀλλὰ συστείλας, ἀκροιστὶ χράμενος τοῖς ἵστοις,—φυλάξεις ἥντικ' ἀν τὸ πνεῦμα λείον καὶ καθεστηκός λάθης. Medea's 'wordy talkativeness' is regarded as a storm, which none but a wary pilot can weather; and ὑπεκδραμεῖν is not so much 'to fly from before it' (as with all sail set), as 'to withdraw from' the area of commotion by cleverly handling the ship.—γλωσσαλγία is properly 'the tongue-ache,' thence incessant talking, Hesych. Φλωρία. Cf. Androm. 689, σοὶ μὲν ἡ γλωσσαλγία μείζων, ἐμοὶ δὲ κέρδος ἡ προμηθία.

526. πυργοῦς χάριν, 'exaggerate the favours conferred,' i. e. v. 476 seqq. The καὶ belongs to ἐπειδὴ, not to λίαν, as Pflugk points out against Elmsley. See Porson on Med. 675.

529. νοῦς λεπτός. The sense seems to be, 'clever and subtle as you have shown yourself in stating the argument in your favour, you know very well that it was Cyprus and her son Eros that induced you to save me, though it is invidious in me to say it.' Others follow the Schol. in explaining the λεπτότητας of Medea's ability to comprehend how truly it was Love that really caused

his preservation. Nothing, of course, could be more base or heartless than such an argument, by which Love is regarded as an agent distinct from herself, and over which she had no control, and to which, therefore the thanks are due for actions only nominally hers.

531. τόξοις ἀφύκτοις. Cf. Hipp. 1422. There is a variant πόνων ἀφύκτων, approved by Elmsley.

532. θήσομαι. This word is used of noting down the numbers in playing at dice; hence he says, 'I will not reckon it too nicely,' but will let it pass for what it is worth. See on εὖ πεσόντα θήσομαι, Ag. 32, and Rhes. 309, ἐν ψήφον λόγῳ θέσθω.—ὅπῃ γὰρ κτλ., 'for certainly, so far as you assisted me, it is well enough,' i. e. I have no wish to deny you the credit.

534. τῆς ἐμῆς σωτηρίας. Not after μείζω, but the genitive of price. See Orest. 502, τὸ σωφρόν τ' ἔλαβεν ἀν τῆς συμφορᾶς, and on Rhes. 467. Bothie wrongly renders, "quod attinet ad meam salutem."

538. πρὸς ἴσχυος χάριν. Though πρὸς χάριν (Suppl. 385), like πρὸς ἡδονὴν, ὅργην, βίαν &c., is often used adverbially, it also takes a genitive on the principle of a preposition, when it signifies 'for the sake of.' So εἰσορῶσι πρὸς χάριν βορᾶς, Antig. 30, 'viewing it (the corpse) with an eye to food.' Here we may translate, 'to enjoy

πάντες δέ σ' ἥσθιοντ' οὖσαν Ἑλληνες σοφὴν,
καὶ δόξαν ἔσχες· εἰ δὲ γῆς ἐπ' ἔσχάτοις

540

ὄροισιν ὡκεῖς, οὐκ ἀν ἦν λόγος σέθεν.
εἴη δὲ ἔμοιγε μήτε χρυσὸς ἐν δόμοις
μήτ' Ὁρφέως κάλλιον ὑμνῆσαι μέλος,
εἰ μὴ πίστημος ἡ τύχη γένοιτο μοι.

τοσαῦτα μέν σοι τῶν ἐμῶν πόνων πέρι
ἔλεξ· ἀμιλλαν γὰρ σὺ προῦθηκας λόγων.
ἀ δὲ ἐς γάμους μοι βασιλικοὺς ὠνείδισας,
ἐν τῷδε δείξω πρῶτα μὲν σοφὸς γεγώς,
ἔπειτα σώφρων, εἶτα σοὶ μέγας φίλος

545

καὶ παισὶ τοῖς ἐμοῖσιν ἀλλ' ἔχ' ἥσυχως.

550

ἔπειτα μετέστην δεῦρ' Ἰωλκίας χθονὸς
πολλὰς ἐφέλκων ἔνυμφορὰς ἀμηχάνους,
τί τοῦδε ἀν εὔρημ' ηὗρον εὐτυχέστερον
ἢ παῖδα γῆμαι βασιλέως φυγὰς γεγώς;
οὐχ, ἢ σὺ κνίζει, σὸν μὲν ἔχθαιρων λέχος,

555

καωῆς δὲ νύμφης ἴμέρῳ πεπληγμένος,

οὐδὲ εἰς ἀμιλλαν πολύτεκνον σπουδὴν ἔχων·

ἄλις γὰρ οἱ γεγώτες οὐδὲ μέμφομαι·

ἀλλ' ὡς, τὸ μὲν μέγιστον, οἰκοῦμεν καλῶς,

laws not made for violence,' i. e. as tyrants use them, but for the sake of justice and the protection of all alike. Jason extols the *εὐνομία* of Greece as opposed to the *ἄρπαγα* and *βία* of the barbaric states; nor does he do so inconsistently, since he represents Medea as having voluntarily followed him, not as having been carried away by himself against her consent.

541. ὥκεις. If you had *gone on living* at Colchis, your fame would never have been spread as it has been in Greece.

542. Ὁρφέως. According to Apollonius and Apollodorus, Orpheus was himself one of the Argonauts. Naturally enough Jason is made to represent the feelings of Athenians in the time of Euripides on the subject of wealth, glory, and skill in music. Compare Alc. 357.

545. μέν σοι. This seems a better reading than *μέντοι*, which implies an ellipse; ('You will say, I have been boasting of my own prowess ;) but I

have only done so because you introduced the subject.'—*τῶν ἐμῶν πόνων* is said with affected modesty in reference to his taming the fire-breathing bulls &c., (v. 478,) this subject being inseparable from her claim to have saved him.—*ἀμιλλαν κτλ.* These words occur also Suppl. 428.

549. σώφρων. Not actuated by passion or mere lust. He proves his assertion of *σοφία* at 551—4, of *σωφροσύνη* at 555—7, and of *φιλία* to his wife and children at 559 seqq.

550. ἔχ' ἥσυχως. Do not start at the apparently strange assertion, till you have heard the explauation.

552. ἐφέλκων. Cf. 462, πόλλα ἐφέλκεται φυγὴ καὶ ἔνν αὐτῇ. He speaks of his banishment from Iolcos for having shared in the murder of Pelias. See above, v. 9.

557. ἀμιλλαν πολύτεκνον. A contest as to the number of children that might be born from a second wife.

καὶ μὴ σπανιζούμεσθα, γιγνώσκων ὅτι 560
 πένητα φεύγει πᾶς τις ἐκποδὸν φίλος,
 παῖδας δὲ θρέψαμεν ἀξίως δόμων ἐμῶν,
 σπείρας τ' ἀδελφοὺς τοῖσιν ἐκ σέθεν τέκνους
 ἐς ταῦτα θείην, καὶ ξυναρτήσας γένος
 εὐδαιμονούην. σοί τε γὰρ παίδων τί δεῖ; 565
 ἐμοὶ τε λύει τοῖσι μέλλουσιν τέκνους
 τὰ ζῶντα ὄνησαι. μῶν βεβούλευματι κακῶς;
 οὐδέ ἀν σὺ φαίης, εἴ σε μὴ κνίζοι λέχος.
 ἀλλ' ἐς τοσοῦτον ἥκεθ' ὥστ' ὀρθουμένης 570
 εὐνῆς γυναικες πάντ' ἔχειν νομίζετε,
 ἦν δ' αὖ γένηται ξυμφορά τις ἐς λέχος,
 τὰ λῷστα καὶ κάλλιστα πολεμιώτατα
 τίθεσθε. χρῆν γὰρ ἄλλοθέν ποθεν βροτοὺς
 παῖδας τεκνοῦσθαι, θῆλυ δ' οὐκ εἶναι γένος·
 χοῦτας ἀν οὐκ ἦν οὐδὲν ἀνθρώποις κακόν. 575

XO. Ιāσον, εὖ μὲν τούσδε ἐκόσμησας λόγους·
 ὅμως δ' ἔμοιγε, κεὶ παρὰ γνώμην ἐρῶ,
 δοκεῖς προδοὺς σὴν ἄλοχον οὐ δίκαια δρᾶν.

MH. ἦ πολλὰ πολλοῖς εἴμι διάφορος βροτῶν.
 ἐμοὶ γὰρ ὅστις ἄδικος ὃν σοφὸς λέγειν

575
 580

564. *ξυναρτήσας*, ‘having united,’ properly, having made two races of children to hang as it were from a common father. Similarly Hipp. 515, *ξυνάψαι ἐκ δυοῦ μιᾶν χάρων*.

565. τί δεῖ; = οὐδὲν δεῖ, as v. 500, sc. σύ τε οὐκ ἔχρησες ἄλλων παίδων, ἐγώ τε κτλ. ‘It would be of no use to you to have any more children, and it would be of use to me to benefit my present family by a second family such as I hope to have.’ For δεῖ *sor paíðων*, rather a rare construction, Elmsley compares Ag. 821, ὅτῳ δὲ καὶ δεῖ φαρμάκων παιωνίων. But he professes not to understand the point of this allusion to his having no more children as by Medea. The fact is, γὰρ depends, as usual, on something implied; (And you have no just cause to complain of my well-meant design;) *for’ &c.*

573. *τίθεσθε*, ‘ye esteem,’ ‘ye reckon,’ — ἔχρην γὰρ κτλ. This sentiment is more fully developed Hipp. 619 seqq. The

γὰρ again refers to a suppressed clause; (‘Thus the existence of women becomes a misfortune to man, which might have been avoided under a different dispensation) *for’ &c.* Porson gives *χρῆν ἄρ*’, on his own conjecture, “quod γνωμικότερον.” And ἄρα with an imperfect has a peculiar and not inappropriate sense, ‘it seems then that’ &c. The οὐ belongs to ἔχρην rather than to *εἶναι*. See on Hipp. 507.

577. *παρὰ γνώμην*. ‘Against your view,’ or intention in the argument you have urged. Cf. Ag. 904, καὶ μὴν τόδε εἰτέ μὴ παρὰ γνώμην ἔσοι.

579. *διάφορός εἴμι*, ‘I dissent from,’ ‘I am at variance with,’ the dative (*πολλοῖς βροτῶν*) depending on the sense of *ἐναντίος*. Medea says, that in *her* opinion those who make the *ἄδικος λόγος* appear the *δίκαιος*, deserve, not praise, but blame (incur the greatest harm, are amerced in the heaviest penalty).

πέφυκε, πλείστην ζημίαν ὀφλισκάνει·
γλώσση γὰρ αὐχῶν τᾶδικ' εὖ περιστελεῖν,
τολμᾶς πανουργεῖν· ἔστι δ' οὐκ ἄγαν σοφός.
ἄς καὶ σὺ μὴ νῦν εἰς ἐμ' εὐσχήμων γένη
λέγειν τε δεινός· ἐν γὰρ ἐκτενὲ σ' ἔπος.

585

χρῆν σ', εἴπερ ἥσθα μὴ κακὸς, πείσαντά με
γαμεῖν γάμον τόνδ', ἀλλὰ μὴ σιγῇ φίλων.

IA. καλῶς γ' ἀν οὖν μοι τῷδ' ὑπηρέτεις λόγῳ,
εἴ σοι γάμον κατεύπον, ἥτις οὐδὲ νῦν
τολμᾶς μεθεῖναι καρδίας μέγαν χόλον.

590

MH. οὐ τοῦτό σ' εἶχεν, ἀλλὰ βάρβαρον λέχος
πρὸς γῆρας οὐκ εὔδοξον ἐξέβαινέ σοι.

IA. εὖ νῦν τόδ' ἵσθι, μὴ γυναικὸς ούνεκα
γῆμαί με λέκτρα βασιλέως, ἀ νῦν ἔχω,
ἀλλ', ὕσπερ εἴπον καὶ πάρος, σῶσαι θέλων
σὲ καὶ τέκνοισι τοῖς ἐμοῖς ὁμοσπόρους
φῦσαι τυράννους παῖδας, ἔρυμα δώμασιν.

595

MH. μή μοι γένοιτο λυπρὸς εὐδαίμων βίος,

582. *αὐχῶν*, ‘presuming,’ ‘imagining,’ or, as we say, ‘flattering himself,’ Alc. 95.—*εὖ περιστελεῖν*, inf. 1034, here probably is a synonym of *κοσμήσειν*, but the verb bears another sense (as Eum. 667,) of ‘defending,’ ‘adhering to.’ The meaning is, that so long as a man fancies he can by special pleading make his conduct appear in a fair light, he ventures to act wrongly.

583. *οὐκ ἄγαν σοφός*. Not really and truly wise, since he acts on false principles, but merely *σοφὸς λέγειν*. Cf. 308.

584. *ἄς*, ‘as.’ That is, ‘Now do not yourself also act towards me as those just mentioned, by being plausible in a bad cause, and clever at a speech.’—*ἐκτενεῖ*, ‘will *floor* you,’ will lay you flat, as a wrestler lays his adversary on his back (or perhaps, as a corpse is laid out, cf. Alc. 366. Hipp. 626. 786.)

588. *καλῶς*, ironical, as in v. 504. ‘Well indeed you would have aided me in carrying out this proposal (or, submitted to this information,) if I had told you of my marriage, when not even now you can induce yourself to remit the fierce anger of your heart.’ Porson, Elmsley, Bothe give *τῷδ'* *ἔξυπηρέτεις* with ed. Lasc. and

some MSS. Klotz, with several others, gives *σὺ τῷδ'* *ὑπηρέτεις*, where *σὺ* is emphatic, and answered by *ἥτις*. The reading in the text is that of Dind. and Matth. from Aldus. If *μοι* be right, it is added as if he had said *ἐπείθου ἀν ἐμοῦ*.

591. *οὐ τοῦτό σ' εἶχεν*. ‘Twas not that idea (sc. my disapproval) which possessed you, (or stopped you from telling me of it,) but (a reason which you dared not express openly to me) that your marriage with a foreigner was becoming discreditable to you as you advanced in years.’ Schol. ἀδοξίαν ἥγοῦν τὸ μέχρι γήρως βαρύβαρφ συνοικῆσαι, καὶ ἐσπούδασσις Ἑλληνικοῖς γάμοις τὴν προτέραν ἀμαρτίαν καλύψαι.

594. *βασιλέως*. Elmsley, followed by Bothe, reads *βασιλέων*, i. e. *λεκτρὰ βασιλικὰ*, ‘a royal marriage.’ In the singular we can only understand ‘the king’s daughter;’ but he observes, “apud tragicos λεκτρὰ βασιλέων aut regem aut regis uxorem significat, nunquam regis filiam.” In Hel. 638 he would read *ἔχω τὰ τῆς Διός τε λεκτρὰ Λήδας θ'*, for *τὰ τοῦ Διός*.

595. *ὕσπερ εἴπον*. Viz. v. 559 seqq.—*θέλων*, understand *ἔγημα* from *γῆμαι*.

598. *λυπρὸς κτλ.* Schol. οὐ βούλομαι

- μηδ' ὅλβος ὅστις τὴν ἐμὴν κνίζοι φρένα.
 IA. οἵσθ' ὡς μετεύξει καὶ σοφωτέρα φανεῖ ;
 τὰ χρηστὰ μή σοι λυπρὰ φαινέσθω ποτὲ,
 μηδ' εὐτυχοῦσα δυστυχῆς εἶναι δόκει.
 MH. ὕβριζ', ἐπειδὴ σοὶ μὲν ἔστ' ἀποστροφὴ,
 ἐγὼ δὲ ἔρημος τήνδε φεύξομαι χθόνα.
 IA. αὐτὴ τάδε εἴλον μηδέν' ἄλλον αἰτιῶ.
 MH. τί δρῶσα; μῶν γαμοῦσα καὶ προδοῦσά σε;
 IA. ἀρὰς τυράννοις ἀνοσίους ἀρωμένη.
 MH. καὶ σοὶς ἀραία γέροντος τυγχάνω δόμοις.
 IA. ὡς οὐ κρινοῦμαι τῶνδε σοι τὰ πλείονα.
 ἀλλ' εἴ τι βούλει παισὸν ἢ σαυτῇ φυγῆς
 προσωφέλημα χρημάτων ἐμῶν λαβεῖν,
 λέγε· ὡς ἔτοιμος ἀφθόνῳ δοῦναι χερὶ,
 ξένοις τε πέμπειν ξύμβολ', οἱ δράσουσί σ' εὖ.

εὐδαιμονίεσθαι λαπτούμενον κατὰ ψυχὴν, τούτῳ δὲ εἴτε πρὸς τὸν Ἰάσονος λόγον ἀντιτεινομένη, παρόστον αὐτὸς ἔλεγεν ἐπὶ τῷ συμφέροντι αὐτῆς τε καὶ τῶν παῖδων εἰς γάδμον προεληλυθένα. ‘I would not a prosperous life attended with sadness, nor such wealth as would ever be stinging my mind.’ The latter optative, though it depends directly on ὅστις, follows γένοντο by a common Attic attraction. Cf. Tro. 697—700, and the well-known Homeric verse, ὡς ἀπόλοιτο καὶ ἄλλος, θύτις τοιαῦτα γε φέσαι.

600. οἴσθ' ὡς κτλ. The real point of the verse is οἴσθ' ὡς σοφωτέρα φανεῖ; μετεύχον, καὶ τὰ χρηστὰ μὴ φαινέσθω σοι λυπρά. And so one scholiast, εἰ θέλεις σοφωτέρα εἶναι, μετάθου τὴν προτέραν εὐχὴν, καὶ εὖτοι μηδέποτε τὰ χρηστὸν σοι λυπτρὸν φαίνεσθαι. More simply, μετεύξαντη φανεῖ σοφωτέρα. Elmsley needlessly refines on the more common idiom οἴσθ' ὡς ποίησον &c., and here reads μετεύξαι. We have οἴσθ' οὖν δὲ δράσεις in Cycl. 131. The advice given in regard to her sensible wish μή μοι γένοντο κτλ., is, ‘not to associate the idea of sadness with what is really good, and not to imagine herself what she is not, unhappy in the midst of (external) happiness.’ But this advice she rejects as ὕβρις, either feeling its impossibility or knowing its insincerity.

606. μῶν γαμοῦσα. The active being used only of men, it follows that Medea

hereby conveys a taunt, ‘was it by doing to you as you have done to me?’ Schol. ἀρὰ τοιοῦτον ἔργον ποιήσασα [αἷον σύ]; οὐ γάρ ἐφ' ἀντῆς ἔλεγε, ἐπεὶ εἴπεν ἐν γαμοῦμένη, ἀλλὰ τὸν Ἰάσονος λόγον ἐφ' αντῆς μετέστρεψεν.

608. καὶ σοῖς κτλ. The sense seems to be, I suppose forsooth you will say I cursed your family, that you should assert αὐτὴ τάδε εἴλον (605). More closely, ‘Why, if I cursed Creon’s family, I cursed yours,’ i. e. I did the one not more than the other, or not at all. To which he replies, ‘Well, I will not contest the point with you at greater length,’ by undertaking to prove that you did so. A similar way of denying a charge occurs Cho. 214, ΗΔ. ἀλλ' ἐν κακοῖσι τοῖς ἐμοῖς γελῶν θέλεις. OP. καν τοῖς ἐμοῖς ἄρρ, εἴπερ ἐν γε τοῖσι σοῖς.

609. ὡς, ‘I tell you that,’ θύτις ὡς, a common ellipse.—κρίνεσθαι, ‘to quarrel,’ properly, ‘to have a matter before a judge,’ occurs Ar. Nub. 66, τέως μὲν οὖν ἐκρινόμεθ. Herodotus uses ἀνακρίνεσθαι, ix. 56.

613. ξύμβολα. Certain tokens or counters of recognition, the half of which was retained by a guest, and the other half given as a parting acknowledgment to his host, as a means for establishing his claim to a return of hospitality at any future time. Cf. Hel. 291, εἰς ξύμβολ' ἐλθόντῳ & φανερὰ μόνοις δὲ ήν. Here Jason offers

καὶ ταῦτα μὴ θέλουστα μωρανεῖς, γύναι·
λήξασα δὲ ὄργης κερδανεῖς ἀμείνονα.

615

MH. οὗτ' ἀν ἔνοισι τοῖσι σοῖς χρησαίμεθ' ἀν,
οὗτ' ἀν τι δεξαίμεσθα, μηδὲ ἡμῖν δίδου·
κακοῦ γὰρ ἀνδρὸς δῶρος δῆμος ὅνησιν οὐκ ἔχει.

IA. ἀλλ' οὖν ἐγὼ μὲν δαίμονας μαρτύρομαι,
ώς πάνθ' ὑπουργεῦν σοί τε καὶ τέκνοις θέλω.
σοὶ δὲ οὐκ ἀρέσκει τάγαθ', ἀλλ' αὐθαδίᾳ
φίλους ἀπωθεῦν τοιγὰρ ἀλγυνεῖ πλέον.

620

MH. χώρει· πόθῳ γὰρ τῆς νεοδμήτου κόροης
αἴρει, χρονίζων δωμάτων ἔξωπιος·
νύμφευ· ἵστως γὰρ, ξὺν θεῷ δὲ εἰρήσεται,
γαμεῖς τοιοῦτον ὥστε σ' ἀρνεῖσθαι γάμον.

625

XO. ἔρωτες ὑπὲρ μὲν ἄγαν ἐλθόντες οὐκ εὐδοξίαν στρ. ἀ.
οὐδὲ ἀρετὰν παρέδωκαν ἀνδράσιν εἰ δὲ ἄλις ἔλθοι 630
Κύπρις, οὐκ ἄλλα θεὸς εὔχαρις οὕτω.

to give her certain tokens from his own
distant friends, which will entitle her to
their friendship.

616. Medea's rejection of all these offers is very naturally drawn. A deeply injured woman feels a sort of just indignation at favours which are only intended as a make-peace, and finds a proud satisfaction in spurning them. There is intense bitterness in the sarcasm, *She is sorry to keep him so long from his loving bride.* (623-4.)

619. ἀλλ' οὖν. 'Well, whether you accept my offers or reject them, at all events I call the gods to witness my good intentions, and so *liberavi animum meum.*'

625. ξὺν θεῷ. By the guidance, and as it were at the dictation, of the god, who will certainly effect what he is supposed to prompt as a suggestion. Cf. Rhes. 359. Herod. iii. 183, πρὸς ταῦτη τὴν φήμην Ζωπύρῳ ἐδόκεε εἶναι ἀλώσιμος ἥδη ἡ Βαβυλὼν σὺν γὰρ θεῷ ἔκεινόν τε εἴτεν
καὶ ἐωτῷ τεκεῖν τὴν ἡμένον.—*ὥστε σ' ἀρείσθαι*, 'so that you will wish to disown it,' ἀπείτασθαι θέλειν. Schol. *ὥστε μεταμεληθῆναι σε ἐπὶ τῷ γάμῳ.*

627 seqq. Warned by the fortunes of Medea, the chorus deprecates the excessive and inordinate passion of love, but (with the reverent fear always shown by

the Greeks for the power of the dread goddess) allows that Cyprus is most pleasing when she comes in moderation. They pray for discreet conduct, and that their married lives may be free from unlawful desires and domestic broils. They then refer to Medea's fate as an exile, and indignantly speak of the baseness of those who leave their friends in distress.—The metres are like those of the last stasimon, dactylic trochaic and glyconic.

Ib. ὑπέρ. Here adverbially, for *περιστῶς*, to which *ἄγαν* is added, pleonastically in point of sense (*ἄγαν περιστῶς*), but with the same difference of degree as between 'coming in excess' (*ὑπέρ*), and 'coming greatly in excess' (*ἄγαν ὑπέρ*).

629. παρέδωκαν. Porson inserts ἐν before *ἀνδράσιν*, and so makes an hexameter verse. His note is a curious example of the varied learning he could bring to bear on the most trifling peculiarity of language. Elmsley follows him, comparing v. 423, but the objection is that the antistrophic verse has a spondee in the place of a dactyl.—ἄλις, 'just sufficiently and no more.' Cf. Alc. 907, ἔφερε κακὸν ἄλις, 'he bore his misfortune moderately,' μετρίας. Hipp. 443, Κύπρις γὰρ οὐ φορητὸν, ἦν πολλὴ ὥρη. Hel. 1105, εἰ δὲ ἥστα μετρία, τάλλα γ' ἥστη θεῶν πέφυκας ἀνθρώποισι.

μήποτ', ὁ δέσποιν', ἐπ' ἐμοὶ χρυσέων τόξων ἐφείης
ἱμέρῳ χρίσασ' ἀφυκτον οἰστόν.
στέργοι δέ με σωφροσύνα, δώρημα κάλλιστον
θεῶν. ἀντιστρ. ἄ. 635, 6.

μηδέ ποτ' ἀμφιλόγους ὄργας ἀκόρεστά τε νείκη
θυμὸν ἐκπλήξασ' ἑτέροις ἐπὶ λέκτροις
προσβάλοι δεινὰ Κύπρις, ἀπτολέμους δ' εὐνὰς σεβί-
ζουσ'

δέξυφρων κρίνοι λέχη γυναικῶν.
ὁ πατρὶς, ὁ δῶμά τ' ἐμὸν,
μὴ δῆτ' ἄπολις γενοίμαν
τὸν ἀμαχανίας ἔχουσα δυσπέρατον αἰῶν'

οἰκτροτάτων ἀχέων.
θανάτῳ θανάτῳ πάρος δαμείην
ἀμέραν τάνδ' ἔξανύσασα· μόχθων δ' οὐκ ἄλλος
ὑπερθεν ἡ γᾶς πατρίας στέρεσθαι.

εἴδομεν, οὐκ ἔξ ἑτέρων
μύθων ἔχομεν φράσασθαι.

σὲ γὰρ οὐ πόλις, οὐ φίλων τις ὕκτισεν παθοῦσαν
δεινότατον παθέων.
ἀχάριστος ὅλοιθ' ὅτῳ πάρεστι

633. χρυσέων. "Apud Tragicos saepe legitur prima correpta." Elmsley, who quotes several passages in proof of this remarkable metrical anomaly. See below, v. 978. Heracl. 916. Tro. 520.

637. μηδέ ποτ'. 'And never may dread Cyprus fasten upon me a temper for dispute, nor restless jealousies, by inciting my mind to unlawful marriage; but preferring unions without strife, may she shrewdly discriminate the alliances of women,' viz. those likely to cause quarrels from those of a peaceable tendency. Others understand, 'may she make a wise selection of wives for husbands,' i. e. those suited to each other in temper. — ἀμφιλόγους ὄργας may also be construed, 'angry altercations,' wherein each strives to out-talk the other. Cf. νεικέων ἔξ ἀμφιλόγων Antig. 111. — σεβίζουσα, Schol. προκρίνασα, προτιμῶσα. So σέβειν is 'to approve,' Agam. 754, 1590, and generally, 'to have respect for,' 'to sanction.' Cf. 155. The sentiment is similar

in Cho. 618, τίω δ' ἀθέρμαντον ἔστιαν δύων, γνωικέταιν ἀτολμὸν ἀχέαν.

649. ἔξανύσασα, 'having finished this (present) life.' Cf. Ag. 1092, σταγῶν ἀτε—ξνανύντε βίου δύντος αἰγάς. Those who take οἵμεραν τάνδε of the dreaded day of ἀμαχανία, are involved in no small difficulty in explaining ἔξανύσασα by τηνī ἔξανύσαι. It is not easy to see, as Hermann professes to do, that *hoc die perfuncta, prius moriar*, is the same as *moriar potius, quam hunc diem exegerim*.

654. φράσασθαι, 'to consider,' 'to ponder on.'

655. ὕκτισεν. So Porson and Dind. after Musgrave for ὕκτειρεν, which Herm., Klotz, Bothe retain.

658. ἀχάριστος. 'Without favour may he perish whose character it is not to honour his friends by laying open to them the guileless intricacies of his heart.' That is, 'May he that is an insincere friend (an allusion to Jason) meet with

μὴ φίλους τιμᾶν, καθαρὰν ἀνοίξαντα κλῆδα φρενῶν
έμοὶ μὲν φίλος οὐποτ' ἔσται. 660-2

ΑΙΓΕΤΣ.

Μήδεια, χαῖρε τοῦδε γὰρ προοίμιον
κάλλιον οὐδεὶς οἶδε προσφωνεῖν φίλους.

MH. ὁ χαῖρε καὶ σὺ, παῖ σοφοῦ Πανδίονος, 665
Αἴγεν. πόθεν γῆς τῆσδ' ἐπιστρωφὰ πέδον;

AI. Φοίβου παλαιὸν ἐκλιπάν χρηστήριον.

MH. τί δ' ὄμφαλὸν γῆς θεσπιῶδὸν ἐστάλης; |

AI. παίδων ἐρευνῶν σπέρμ' ὅπως γένοιτο μοι.

MH. πρὸς θεῶν, ἄπαις γὰρ δεῦρ' ἀεὶ τεύεις βίον; 670

AI. ἄπαιδές ἐσμεν δάιμονός τωος τύχῃ.

MH. δάμαρτος οῦστης, ἢ λέχους ἄπειρος ὥν;

AI. οὐκ ἐσμὲν εὐνῆς ἄζυγες γαμηλίουν.

MH. τί δῆτα Φοίβος ἐπέ σοι παίδων πέρι;

AI. σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη. 675

nothing but ingratitude on his own part.' The terms in which the idea is expressed are singularly Pindaric. In 'opening the lock of the mind' there seems to be an allusion to those images described by Plato in the *Symposium*, which opened and displayed a range of smaller statuettes within. Compare Antig. 709, *οὗτοι διαπτυχύεντες ἀφθοσαν κενοί*. Tro. 657, *πρὸς τὸν παρόντα πόσιν ἀναπτύξω φρένα*. Androm. 330, *ἔλωθεν εἰσιν οἱ δοκοῦντες εὖ φρονεῖν λαμπροί, τὰ δ' ἔνδον πᾶσιν ἀνθρώποις ίσοι*. — ἀχάριτος is 'unthanked,' 'unrequited.' *Pessime pereat*, Pfugk, who adds, "ἄχαρι vel ἀχάριτον dicitur quidquid grave est et invisum. Cf. Herod. i. 38. 108." — *ὅτῳ πάρεστι*, as Ajax. 1010, *ὅτῳ πάρα μηδὲ εὐτυχοῦντι μηδὲν ἥδιον γελᾶν*.

663. Aegeus, who has been to Delphi to inquire how he may be blessed with a family, here presents himself to Medea, having touched at the Isthmus in his voyage (682) to Troezen, where he wishes to consult Pitheus on the meaning of an obscure oracle. His connexion with the plot of the play is not (like Io in the Prometheus) as a mere episode, but as supplying to Medea the πύργος ἀσφαλῆς of v. 389. Schlegel (ever eager to disparage Euripides) thinks that "nothing but com-

plaisance to Athenian antiquity could have persuaded him to interpolate his poem with this frigid scene" (Theatre of the Greeks, p. 245). But Medea had distinctly declared, that she would only attempt craft in destroying her enemies, on condition of finding some safe refuge. Such therefore the poet was bound to provide, and he could hardly have done so more naturally than by this accidental visit of Aegeus.

665. *σοφοῦ*. The Schol. asks wherein Pandion was *wise*. Klotz properly answers, "usitatam quandam urbanitatem sermonis fere necessario requiri, ut, si mentionem facias ejus hominis quicum loquare, eum honesta quadam praedicatione afficias." This goes far to explain the much-contested verse in Aesch. Suppl. 314, *τὸν πανσόφου νῦν ὄνομα τούτου μοι φάσον* (MSS. *τὸν πάνσοφον — τούτο*).
670. *δεῦρ' ἀεί*. Schol. ἀντὶ τοῦ, μέχρι νῦν. Cf. Ion 56. Eum. 566.

675. *ἢ κατ' ἄνδρα συμβαλεῖν*. 'Than for a man to understand.' Elmsley remarks that ἀνὴρ in the singular is rather rare for ἀνθρωπον. He might have compared Ag. 898, *λέγω κατ' ἄνδρα, μὴ θεὸν, σέβειν ἐμέ, and ib. 342, γύναι, κατ' ἄνδρα σφόρον' εἰφρόνως λέγεις. — συμβαλεῖν, 'to guess the meaning of,' 'to comprehend.'*

- MH.* θέμις μὲν ἡμᾶς χρησμὸν εἰδέναι θεοῦ ;
AI. μάλιστ', ἐπεὶ τοι καὶ σοφῆς δεῖται φρενός.
MH. τί δῆτ' ἔχρηστε ; λέξον, εἰ θέμις κλύνειν.
AI. ἀσκοῦ με τὸν προῦχοντα μὴ λῦσαι πόδα.
MH. πρὶν ἀν τί δράστης ἢ τών ἔξικη χθόνα ; 680
AI. πρὶν ἀν πατρῷαν αὐθις ἐστίαν μόλω.
MH. σὺ δ' ὡς τί χρήζων τήνδε ναυστολεῖς χθόνα ;
AI. Πιτθεύς τις ἔστι γῆς ἄναξ Τροιζηνίας.
MH. παῖς, ὡς λέγουσι, Πέλοπος εὐσεβέστατος.
AI. τούτῳ θεοῦ μάντευμα κοινῶσαι θέλω. 685
MH. σοφὸς γὰρ ἀνὴρ καὶ τρίβων τὰ τοιάδε.
AI. κάμοιγε πάντων φίλτατος δορυξένων.
MH. ἀλλ' εὐτυχοίης, καὶ τύχοις ὅστιν ἐρᾶς.
AI. τί γὰρ σὸν ὅμμα χρώσ τε συντέτηχ' ὅδε ;
MH. Αἴγεν, κάκιστος ἔστι μοι πάντων πόσις. 690
AI. τί φῆς ; σαφῶς μοι σὰς φράσον δυσθυμίας.
MH. ἀδικεῖ μ' Ἰάσων οὐδὲν ἔξι ἐμοῦ παθών.
AI. τί χρῆμα δράσας ; φράζε μοι σαφέστερον.
MH. γυναῖκ' ἐφ' ἡμῖν δεσπότιν δόμων ἔχει.
AI. ἦ γάρ τετόλμηκ' ἔργον αἴσχιστον τόδε ; 695

hend.' Prom. 794, ἥδος οὐκέτ' εἰκένυμβλητος ἢ χρησμῷδια. Iph. T. 55, τοῦνταρ δ' ἀδε συμβάλλω τοδε.

676. On the interrogative μὲν see inf. 1129. Alc. 147. Hipp. 316.

677. δεῖται κτλ. Schol. σοφωτέρας διαινοίας χρείαν ἔχει τὰ ἥδη λεγόμενα ρήματα. The meaning is, that as he is in search of a clever person to explain the oracle, he is glad to tell it to any one who may be likely to guess it. Porson shows by many examples that the combination ἐπεὶ τοι καὶ is common both to tragedy and comedy. Cf. 526.

679. ἀσκοῦ κτλ. The real meaning of the oracle was, 'To preserve continence till his return home.' Schol. ἀσκοῦ οὖν τῆς γαστρὸς, πόδα δὲ τὸ μέρον. But λῦσαι πόδα also meant 'to slacken the sheets' (main-sail ropes), so that the words were ambiguous. Moreover, λῦσαι πόδα or ποδεῶνα ἀσκοῦ signified 'to untie the foot-skin of a wine-bag,' i. e. to let out the liquor through the projecting skin of the animal's foot, which served (as it still does in wine-producing countries) as

a spout or tap. The oracle is given by Plutarch, Apollodorus, and the Schol., 'Ασκοῦ τὸν προῦχοντα πόδα, μέγα φέρτατε λαῶν, Μῆλονται, πρὶν γονονν' Αἴγεναίων ἀφικέσθαι. 684. εὐσεβέστατος. He is called ἄγνως Πιτθεύς Hipp. 11. It is to this that ὡς λέγονται here refers. Aegeus in fact had married his daughter Aethra, Suppl. 7, but he speaks of him guardedly, as of a ξένος.

686. τρίβων. Cf. Rhes. 625.

687. δορυξένων. Captives in war, who had been ransomed, seem properly to have borne this title. But the Tragics appear to use it in the more general sense of an ally made either in a former war or with the prospect of a future one.

694. ἐφ' ἡμῖν. A man who marries again is said ἐπιγαμεῖν, and the wife ἐπιέναι, Alc. 305, 309. Klotz well remarks that δεσπότιν δόμων is added to show that she meant a wedded wife, since the custom of the age tolerated a concubine besides. This will explain Androm. 223–5, where even a wife does not complain of it.

695. ἦ γάρ. So Elmsley, followed by

MH. σάφ' ἵσθι· ἄτιμοι δὲ ἐσμὲν οἱ πρὸ τοῦ φίλοι.

AI. πότερον ἔρασθεὶς ή σὸν ἔχθαιρων λέχος;

MH. μέγαν γέρωτα πιστὸς οὐκ ἔφυ φίλοις.

AI. ἵτω νῦν, εἴπερ ὡς λέγεις ἐστὶν κακός.

MH. ἀνδρῶν τυράννων κῆδος ἥρασθη λαβεῖν. 700

AI. δίδωσι δὲ αὐτῷ τίς; πέραινέ μοι λόγον.

MH. Κρέων, ὃς ἄρχει τῆσδε γῆς Κορινθίας.

AI. ξυγγνωστὰ μὲν γάρ ήν σε λυπεῖσθαι, γύναι.

MH. ὅλωλα· καὶ πρός γέρεανομαι χθονός.

AI. πρὸς τοῦ; τόδε ἀλλο καὶν αὖ λέγεις κακόν. 705

MH. Κρέων μέρεαν φυγάδα γῆς Κορινθίας.

AI. ἐάπερ δὲ Ιάσων; οὐδὲ ταῦτ' ἐπήνεστα.

MH. λόγῳ μὲν οὐχὶ, καρτερεῖν δὲ οὐ βούλεται.

ἀλλ' ἀντομαί σε τῆσδε πρὸς γενειάδος

γονάτων τε τῶν σῶν, ἵκεστία τε γίγνομαι, 710

οἴκτειρον οἴκτειρόν με τὴν δυσδαιμονία,

καὶ μή μέρημον ἐκπεσούσαν εἰσίδης,

δέξαι δὲ χώρα καὶ δόμοις ἐφέστιον.

Herm. and Dind., for *ἢ που*, which usually conveys a slight irony, like *οἶμα*. Without an interrogation, (as Bothe edits,) we might perhaps explain, *ἢ που αἰσχιστόν ἐστι τὸ δεῖξεν τὸ ἔργον δὲ τετάλμηκε*, ‘undoubtedly this is a most disgraceful deed which he has dared to do.’ See below, v. 1308. Klotz rightly says, that *ἢ γάρ* is used when something strange or monstrous is inquired about, but that *ἢ που* implies a conjecture of something that has been actually done. Evidently therefore *ἢ γάρ* is best suited to the passage, if read interrogatively, though Klotz himself retains *ἢ που*.

698. *μέγαν γέρωτα*. Ironical, implying that the real inducement to the match was its greatness, and that his faithlessness is shown in preferring wealth and honour to sincere attachment.—In the next line, Aegeus directs his remark to *πιστὸς οὐκ ἔφυ*,—in the next, Medea explains *μέγαν ἔρωτα*.

703. *γάρ*. Klotz gives *μεντάρ* after Hermann.

706. *γῆς Κορ.* Aldus has *τῆσδε ἔξω χθονός*.

708. *λόγῳ κτλ.* ‘In word indeed he does not allow it, but (in fact) he does

not wish to stand firm (protest firmly against it.)’ The common reading is *καρτερεῖν δὲ βούλεται*, and there is a variant of very little authority, though Musgrave, Dindorf, and Bothe adopt, and Porson approves it without admitting it into the text, *καρδίᾳ δὲ βούλεται*. The Schol. has *λόγῳ μὲν προσποίεται, τῷ δὲ ἔργῳ οὐ θέλει κρατεῖν καὶ ἀντέχειν*, whence it seems pretty clear that he must have found οὐ *βούλεται*, and not the punctuation supposed by Elmsley and Klotz, *λόγῳ μὲν, οὐχὶ καρτερεῖν δὲ βούλεται*, which is scarcely good Greek, besides that it leaves *λόγῳ μὲν καλέει* to be implied from *ἔάπερ*. The above correction, which also suggested itself to Porson, makes the sentence clear enough. For *καρτερεῖν* signifies ‘to hold out,’ ‘to be obstinately firm’ in any matter, as Rhes. 148, *σὺν σοι δέ μ' ὅψει καρτεροῦθ', ὅταν δέη*. The common reading, *καρτερεῖν δὲ β.*, Prof. Scholefield says, “amaram ironianum in se habet,” which is not telling us very much about it. It might mean, ‘he wishes to bear it with resignation.’ One cannot easily believe *καρδίᾳ* to be the true reading. It looks very like an alteration made to simplify the sense.

οῦτως ἔρως σοὶ πρὸς θεῶν τελεσφόρος
γένοιτο παιδῶν, καύτὸς ὅλβιος θάνοις.
εὔρημα δ' οὐκ οἰσθ' οἶον εὔρηκας τόδε·
παύσω δέ σ' ὄντ' ἄπαιδα, καὶ παιδῶν γονὰς
σπειράι σε θήσω· τοιάδ' οἴδα φάρμακα.

715

- AI.* πολλῶν ἔκατι τήνδε σοι δοῦναι χάριν,
γύναι, πρόθυμός είμι, πρώτα μὲν θεῶν,
ἔπειτα παιδῶν ὃν ἐπαγγέλλει γονάς.
ἐς τοῦτο γάρ δὴ φροῦδός είμι πᾶς ἐγώ.
οὗτω δ' ἔχει μοι σοῦ μὲν ἐλθούσης χθόνα,
πειράσομαι σου προξενεῦν δίκαιος ὃν.
τοσόνδε μέντοι σοι προσημάίνω, γύναι·
ἐκ τῆσδε μὲν γῆς οὐ σ' ἄγειν βουλήσομαι,
αὐτὴ δ' ἔάνπερ εἰς ἐμοὺς ἐλθῆς δόμους,
μενεῖς ἄσυλος, κοῦ σε μὴ μεθῶ τινι.
ἐκ τῆσδε δ' αὐτὴ γῆς ἀπαλλάσσου πόδα·
ἀναίτιος γάρ καὶ ξένοις εἶναι θέλω.
- MH.* ἔσται τάδ· ἀλλὰ πίστις εἰ γένοιτο μοι
τούτων, ἔχοιμ' ἄν πάντα πρὸς σέθεν καλῶς.
- AI.* μῶν οὐ πέποιθας; ἢ τί σοι τὸ δυσχερές;
- MH.* πέποιθα Πελίου δ' ἔχθρος ἔστι μοι δόμος
Κρέων τε. τούτοις δ' ὄρκίοισι μὲν ζυγεῖς
- 720
725
730
735

720. *θεῶν.* He means, that he may not offend the gods who are the patrons of suppliants.—*δν ἐπ. γ.*, ‘whom you hold out a hope that I shall beget.’ Schol.

722. *φροῦδός είμι πᾶς.* Schol. *κατὰ τοῦτο τὸ μέρος, τῆς παιδοποίας, ἔρημός είμι.* ‘In this respect I am altogether lost,’ i. e. my family is as good as extinct. It is strange that Elmsley, Klotz, and Bothe, should follow the other scholium, *εἰς τὸ παῖδας ποιῆσαι πάντα ἑσπούδακα καὶ πρόδυυσθείμι.*

724. *προξενεῖν*, ‘to befriend you,’ to be your patron and protector. It was the peculiar office of *πρόδενοι* to prevent strangers being carried forcibly out of the land in which they had taken refuge.—*δίκαιος ὄν* means that he will only act in the matter according to international law. Hence he advises her to leave the land spontaneously, and not under his protection, lest he should seem to have enticed

her away. Vater (on Rhes. p. clxvi.) has a fancy that this passage has a reference to the treaty between Athens and Corcyra, Thuc. i. 44.

726. *ἔγειν.* The regular word for the carrying off parties claimed by another. Cf. Aesch. Suppl. 606. 901. 918. Oed. Col. 924. Heracl. 64. 127 &c.—*βουλήσομαι* for *βούλομαι*, as v. 259, though some may prefer to supply *ὅταν ἐλθῃ δ καιρός*.

728. *οὐ μὴ μεθῶ.* See on Heracl. 384.

729. *αὐτὴ ἀπαλλάσσου*, quit the land of your own accord; or alone without me. The verb may be passive; cf. *δεῦρο* ἀπεζύγη πόδας Cho. 663.

733. *μῶν οὐ πέποιθας*; ‘Surely you cannot distrust me?’ Aesch. Suppl. 411, *μῶν οὐ δοκεῖ δεῖν φροντίδος σωτηρίου*; Oed. Col. 1729, *μῶν οὐχ ὄρας*; Tro. 709, *μῶν οὐ τὸν αὐτὸν δεσπότην ήμιν ἔχειν*;

735. *ζυγεῖς*, i. e. *ληφθεῖς, αἱρεθεῖς*, according to the more common formula;

ἄγουσιν οὐ μεθεῖς ἀν ἐκ γαίας ἐμὲ,
λόγοις δὲ συμβὰς καὶ θεῶν ἐνώμοτος
φίλος γένοι ἀν κάπικηρυκέύμασι
οὐκ ἀν πίθιοι· τάμα μὲν γὰρ ἀσθενῆ,
τοῖς δὲ ὅλβοις ἐστὶ καὶ δόμος τυραννικός.

740

AI. πολλὴν ἔλεξας, ὡ γύναι, προμηθίαν
ἀλλ’ εἰ δοκεῖ σοι δρᾶν τάδ, οὐκ ἀφίσταμαι.
ἔμοι τε γὰρ τάδ ἐστὶν ἀσφαλέστατα,
σκῆψιν τιν' ἔχθροις σοῦς ἔχοντα δεικνύναι,
τὸ σόν τ' ἄραρε μᾶλλον ἔξηγον θεούς.

745

MH. ὅμνυ πέδον Γῆς πατέρα θ' Ἡλιον πατρὸς
τούμοῦ θεῶν τε συντιθεὶς ἀπαν γένος.
AI. τί χρῆμα δράσειν ἢ τί μὴ δράσειν; λέγε.
MH. μήτ' αὐτὸς ἐκ γῆς σῆς ἔμ' ἐκβαλεῖν ποτε
μήτ', ἄλλος ἦν τις τῶν ἐμῶν ἔχθρων ἄγειν
χρῆζῃ, μεθήσειν ζῶν ἑκουσίων τρόπῳ.

750

AI. ὅμνυμι Γαῖαν Ἡλίου θ' ἀγνὸν σέβας

Schol. ἐγκατειλημένος, ἐμπεπλεγμένος.
So ὄρκοις καταλαβεῖν τινα, Thuc. i. 9.
Herod. iii. 74, πίστι λαβόντες καὶ δρκίσαι.
Ibid. ix. 106, τούτους καταλαβόντες ὄρκισιν. Hipp. 657, εἰ μὴ γὰρ ὄρκοις θεῶν
ἄφρακτος γέρεθνος — οὐ μεθεῖς, sc. μεθεῖται, as μεθέμεν for μεθέτημεν Orest. 1133. This is the reading of Dind. and Klotz after Musgrave. Porson and Elmsley give μεθεῖ ἀν from ed. Lasc., in which case ἐμὲ is made rather awkwardly to depend on ἄγουσιν, since μεθέθαι commonly takes a genitive. (See on Alc. 1111). Aldus has μεθεῖσαν, and the MSS. vary between μεθῆς and μεθεῖς, with slight changes of accent, elision &c.

737. λόγοις δὲ κτλ. ‘But if you should have entered into agreement with me by a promise, and should (also) be under oath to the gods, you would become a friend to me, and would not be likely to listen to their overtures’ (demands of me by heralds). This illustrates δίκαιος ἀν v. 724, for she takes it for granted that he will act honourably by her, according to his profession. Porson, Dind., Elmsley, read ἀνώμοτος from a few inferior copies, and τάχ' ἀν πίθιον from the conjecture of Wyttensbach: ‘but if you make an agreement by words only, and without an oath, you may perhaps be

tempted to listen to proposals’ &c.

744. σκῆψιν. ‘A plea, or excuse, for not giving you up,’ viz. on the ground that he had sworn to protect her.—τὸ σὸν, your part of the bargain, that you will procure for me children; or perhaps, with the schol., τὸ σεσώθαι σε Βεβαυτερον ἔσται.—ἔξηγον θεούς, ‘dictate the gods by whom you would have me swear,’ which was also termed ὄρκον διδόναι. Iph. Taur. 743, ὅμνυ σὺ δὲ ἔξαρχ' ὄρκον ὕστις εὐτεβής.

752. ἀγνὸν σέβας. So Porson, Bothe, and Dind. from a var. lect. to v. 746, which Musgrave referred to the present passage. Porson shows by many quotations that ἀγνὸν σέβας was a favourite combination with the Greeks; but there is all the MSS. authority on the side of λαμπτὸν Ἡλίου τε φῶς or λ. Ἡλίου φάος (cf. Ag. 641). It is beyond the power of critics either to account satisfactorily for discrepancies such as this, or to decide with certainty which is the genuine reading. In some cases both may be genuine, i. e. both may have proceeded from the hand of the poet, the one as a correction of the other; in other cases the caprice of actors or the tampering of transcribers, or lastly, the intrusion of glosses, is the cause of the διττογραφία. Bothe thinks

- θεούς τε πάντας ἐμμενεῖν ἢ σου κλύω.
MH. ἀρκεῦ τί δ' ὥρκῳ τῷδε μὴ μμένων πάθοις ;
AI. ἢ τοῖσι δυσσεβοῦσι γίγνεται βροτῶν. 755
MH. χαίρων πορεύοντα πάντα γὰρ καλῶς ἔχει,
κάγῳ πόλιν σὴν ὡς τάχιστ' ἀφίξομαι,
πράξασ' ἢ μέλλω καὶ τυχοῦσ' ἢ βούλομαι.
XO. ἀλλά σ' ὁ Μαίας πομπαῖος ἄναξ
πελάσειε δόμοις, ὅν τ' ἐπίνοιαν
σπεύδεις κατέχων πράξειας, ἐπεὶ
γενναῖος ἀνὴρ,
Αἰγαῖην, παρ' ἐμοὶ δεδόκησαι. 760
MH. ὁ Ζεῦ Δίκη τε Ζηνὸς Ἡλίου τε φῶς,
νῦν καλλίνικοι τῶν ἐμῶν ἔχθρῶν, φίλαι,
γενησόμεσθα, κείσ οὐδὸν βεβήκαμεν.
νῦν δ' ἐλπὶς ἔχθροὺς τοὺς ἐμοὺς τίσειν δίκην.
οὗτος γὰρ ἀνὴρ ἦ μάλιστ' ἐκάμνομεν
λιμῆν πέφανται τῶν ἐμῶν βουλευμάτων
ἐκ τοῦδ' ἀναψόμεσθα πρυμνήτην κάλων,
μολόντες ἄστυ καὶ πόλισμα Παλλάδος. 770
ἡδη δὲ πάντα τάμα σοι βουλεύματα

the original word was *σέλας*, on which *φῶς* or *φάος* was written as a gloss, and which was afterwards corrupted to *σέβας*.

754. *τί—πάθοις*; i. e. *τί εὔχει παθεῖν*; The usual formula in transferring an oath, though sometimes the penalty of breaking it was specified, as Iph. T. 751—2.—Compare *τὸ ἐμὸν εὐσεβὲς*, ‘my respect for an oath’, Hipp. 656.

755. *τοῖσι δυσσεβοῦσι*, sc. *τοῖσι ἐπιόρκουσι, ἔξωλεια*. The usual formula in concluding an oath, though sometimes the penalty of breaking it was specified, as Iph. T. 751—2.—Compare *τὸ ἐμὸν εὐσεβὲς*, ‘my respect for an oath’, Hipp. 656.

760. *ὅν τ' ἐπίνοιαν*. That is, *καὶ πράξειας ἐκείνα, ἢ σπεύδεις, κατέχων (ἔχων) ἐπίνοιαν αὐτῶν—δεδόκησαι*, the Ionic perfect, as *δεδόκηκεν* in Eum. 299. Ar. Vesp. 726, *νῦν μοι νικᾶν πολλῷ δεδόκησαι*.

764. Having now attained the object she had desired, a safe refuge after carrying her designs into effect, Medea informs the chorus of her plan in detail. She will send for Jason, and will speak fair words to him, affecting assent to his marriage as a well-advised measure. She will also beg permission (from Creon) for her

children to stay at Corinth; for they must be her agents in causing the death of the bride. Then she will slay them, to complete Jason's confusion, and to prevent them from becoming a laughing-stock to her enemies. For the consequences she has no thought; life is nothing to one who knows not where to lay her weary head. Would she had never left her eastern home! But the traitor shall suffer for his perfidy. She is not the weak woman who is likely to bear wrongs patiently, but one who can be as relentless to an enemy as good-natured to a friend.

768. *κάμνειν* seems properly used of ships in distress, as *στρατοῦ καμόντος*. Ag. 653, *νεώ καμούσης* Theb. 198. Also of troops hard pressed, Eur. Suppl. 709.

770. *πρ. κάλων*. The stern-rope (technically called *the painter*), by which the ships were fastened with the prows turned sea-wards. Herc. F. 478, *ὅς ἀνημμένοι κάλῳ πρυμνήσοισι βίον ἔχοιτ' εὐδάλμανα*. The meaning is, ‘On him I will rely for a safe rest from my cares.’

λέξω· δέχου δὲ μὴ πρὸς ἡδονὴν λόγους.

πέμψασ' ἐμῶν τιν' οἰκετῶν¹ Ιάσονα

εἰς ὄψιν ἐλθεῖν τὴν ἐμὴν αἰτήσομαι·

775

μολόντι δ' αὐτῷ μαλθακοὺς λέξω λόγους,

ώς καὶ δοκεῖ μοι ταῦτα καὶ καλῶς ἔχει,

[γάμους τυράννων, οὓς προδοὺς ἡμᾶς ἔχει,
καὶ ξύμφορος εἶναι καὶ καλῶς ἐγνωσμένα.]

παῖδας δὲ μεῖναι τοὺς ἐμοὺς αἰτήσομαι,

780

οὐχ ὡς λιποῦσα πολεμίας ἐπὶ χθονὸς

ἔχθροῖσι παῖδας τοὺς ἐμοὺς καθυβρίσαι,

ἀλλ' ὡς δόλοισι παῖδα βασιλέως κτάνω.

πέμψω γὰρ αὐτοὺς δῶρος ἔχοντας ἐν χεροῦν,

νύμφη φέροντας, τήνδε μὴ φεύγειν χθόνα,

785

773. μὴ πρὸς ἡδονὴν. Schol. μὴ νομίσῃς ἡδέα καὶ προσηρῆ εἶναι τὰ μέλλοντά σοι ῥηθῆναι. The Greeks had a dislike to ‘mix the bad with the good,’ i. e. to receive good news with a dismal face, *στυγνῷ προσώπῳ*, or bad news with a cheerful one, *φιλόρῳ*. On the same principle it was thought wrong to weep out of season, or when others were in joy. See Alcest. 775 seqq. Ion 245, 639. Agam. 620, 1041 &c. Hence Medea wishes to prepare the chorus to hear ill news in a becoming disposition.

778—9. Dindorf incloses these verses in brackets; and perhaps Hermann is right in saying that the correction of a new edition of the play has been confused with the first reading; since by omitting either these two or the preceding verse, the sense would be perfectly simple. Porson, with a Florence MS., strikes out v. 778, and reads καλῶς ἔχειν against all the old copies. But in this case the καὶ before δοκεῖ is inconveniently redundant, and it is awkward to construe λέξω ὡς δοκεῖ, καὶ (λέξω) καλῶς ἔχειν καὶ &c. Klotz, who systematically defends verses rejected by others, would have us believe the syntax to be as follows: ὡς καὶ δοκεῖ μοι ταῦτα καὶ καλῶς ἔχει, οὓς τυράννων γάμους ἔχει ἡμᾶς προδούς· καὶ ξύμφορος εἶναι (λέξω) καὶ καλῶς ἐγνωσμένα. Where οὓς γάμους is to be taken for γάμοι οὓς &c. In truth, the mere recurrence of ἔχει at the end of two consecutive verses makes it pretty clear that there has been some interpolation, and probably of v. 777. But those who believe in the inte-

grity of the passage as it now stands, will do best to follow this explanation:—The neuter ξύμφορος refers grammatically to ταῦτα (δοκεῖ μοι ταῦτα ξ. εἶναι), and γάμους is inserted exegetically in the accusative, not as referring to ταῦτα, (which is the nominative both to δοκεῖ and ἔχει,) but as containing the subject of εἶναι, as if he had said, δοκεῖ μοι, γάμους τυράννων ξύμφορους εἶναι.—Elmsley reads καὶ καλῶς ἔχειν γάμους τυράννων, οὓς κτλ.

780. αἰτήσομαι, sc. Κρέοντα,—unless she means, ‘I will beg Jason to intercede with Creon’ &c. Cf. 940, 1154.—οὐχ ὡς λιποῦσα, a singular usage, apparently for οὐχ ὡς λιπω, ἀλλ' ὡς κτάνω &c. Scholefield understands, ‘not as having made up my mind to leave,’—but it does not appear how the Greek can mean this. Klotz renders *non quasi reliquerim jam nunc*. Elmsley (whom Bothe follows) would read *λιπού* ἀν, which he wrongly conceives is synonymous with λείψουσα. And G. Burges proposes οὐχ ὡς λίπτα σφε. Medea however seems to mean, ‘I will prefer the request that they should stay, not that I have given them up, and am willing that they should remain here to be insulted; but I will do so with an intention known only to myself, to use them as tools in carrying out my purpose.’

785. This verse is omitted by Porson, and inclosed in brackets by Dindorf, on the ground that one MS. places it after v. 786. Elmsley leaves out the latter verse; as occurring again v. 949. But, as Klotz observes, the meaning of κόσμον

λεπτόν τε πέπλον καὶ πλόκον χρυσῆλατον
κάνπερ λαβοῦσα κόσμον ἀμφιθῆ χροῖ,
κακῶς δλεῖται πᾶς θ' ὃς ἀν θύγη κόρης·
τοιοῦσδε χρίσω φαρμάκοις δωρήματα.

ἐνταῦθα μέντοι τόνδ' ἀπαλλάσσω λόγον 790

ῳμωξα δ' οἶνον ἔργον ἔστ' ἐργαστέον
τούντεῦθεν ἡμῖν· τέκνα γὰρ κατακτενῶ

τάμ· οὐτὶς ἐστὶν ὅστις ἔξαιρησεται·
δόμον τε πάντα συγχέασ' Ἰάσονος

ἔξειμι γαίας, φιλτάτων παΐδων φόνον 795
φεύγουσα καὶ τλάσ' ἔργον ἀνοσιώτατον.

οὐ γὰρ γελάσθαι τλητὸν ἔξ ἐχθρῶν, φίλαι.
ἴτω· τί μοι ζῆν κέρδος; οὔτε μοι πατρὶς

οὗτ' οἰκός ἔστιν οὕτ' ἀποστροφὴ κακῶν.
ἡμάρτανον τόθ' ἡμίκ' ἔξελίμπανον 800

δόμους πατρῷους, ἀνδρὸς Ἐλληνος λόγοις
πεισθεῖσ', ὃς ἡμῖν ξὺν θεῷ τίσει δίκην.

οὕτ' ἔξ ἐμοῦ γὰρ παῖδας ὄψεται ποτε
ζῶντας τὸ λοιπὸν οὔτε τῆς νεοζύγου

νύμφης τεκνώσει παῖδ', ἐπεὶ κακῆν κακῶς 805

θανεῖν σφ' ἀνάγκη τοῦς ἐμοῖσι φαρμάκοις.
μηδείς με φαύλην κάσθενη νομιζέτω

μηδ' ἡσυχαίαν, ἀλλὰ θατέρου τρόπου,

in 787 is scarcely intelligible without it.—It should be here noticed, that two distinct requests are mentioned with respect to the children's banishment; one on the part of Medea, preferred directly or indirectly to Creon, probably for a respite only, v. 780; another on the part of the children themselves to Glauce, v. 971, to remit the sentence altogether. The first was sincere; the latter, necessarily consequent on the other being granted (v. 783), was a mere excuse to account for gifts being sent by a rival.

790. ἐνταῦθα κτλ. Schol. μέχρι μὲν τούτου ἀποτεματίζω τοι καὶ ἵστημι τὸν λόγον σιωπῶντα. ‘At this point however I dismiss the present subject.’ A more common phrase is τὰ δ' ἐντεῦθεν σιγῶ. She has said enough on that matter; a more pressing care now crowds upon her mind.

795. φόνον, sc. μίασμα φόνον. Cf. Hipp. 35.

797. οὐ γάρ. The γάρ refers to τλάσσα, not to φεύγουσα, and therefore the subject to γελάσθαι is not ἐκεῖ but αὐτούς. Cf. v. 782, and see on 1361.

798. ίτω. The train of thought is this:—‘I shall escape to Athens, not that I value life, but to avoid ridicule. For what is life to me?’ &c. And the thought, why she has no home, viz. because she chose to leave it, extorts from her a confession of error; while the remorse thus excited is immediately superseded by dire resolves of vengeance on the author of all her troubles. Thus it is, that with self-accusation is often mixed up a desire to visit others with our heaviest resentment;—in the wish to punish ourselves is involved a feeling of vengeance against all concerned in our fault.

- βαρεῖαν ἔχθροῖς καὶ φίλοιστι εὐμενῆ·
τῶν γὰρ τοιούτων εὐκλεέστατος βίος 810
XO. ἐπείπερ ἡμῖν τόνδ' ἐκοίνωσας λόγον,
σέ τ' ὀφελεῖν θέλουσα καὶ νόμοις βροτῶν
ξυλλαμβάνουσα, δρᾶν σ' ἀπεννέπω τάδε.
MH. οὐκ ἔστιν ἄλλως· σοὶ δὲ συγγνώμη λέγειν
τάδ' ἔστι, μὴ πάσχουσαν ὡς ἐγὼ κακῶς. 815
XO. ἄλλὰ κτανεῖν σὸν παῖδε τολμήσεις, γύναι;
MH. οὐτω γὰρ ἀν μάλιστα δηχθείη πόσις.
XO. σὺ δ' ἀν γένοιο γ' ἀθλιωτάτη γυνή.
MH. ἵτω περισσοὶ πάντες οὖν μέσῳ λόγοι.
ἀλλ' εἴα χώρει καὶ κόμιζ' Ἰάσονα· 820
ἔς πάντα γὰρ δὴ σοὶ τὰ πιστὰ χρώμεθα.
λέξης δὲ μηδὲν τῶν ἐμοὶ δεδογμένων,
εἰπερ φρονεῖς εῦ δεσπόταις γυνή τ' ἔφυς.
XO. Ἐρεχθεῖδαι τὸ παλαιὸν ὄλβιοι, στρ. ἀ.

810. εὐκλεέστατος. In the eyes of the Greeks, who recognized forgiveness or toleration of a wrong as a weakness, not as a virtue. Bothe compares Herc. F. 585, πρὸς σοῦ μὲν, ὁ ποῖ, τοῖς φίλοις εἶναι φίλον, τὰ τ' ἔχθρὰ μισεῖν.

813. ἀπεννέπω. The chorus, according to the part assigned to them in the Greek drama, are bound to express disapprobation at Medea's murderous intention. But she heeds them not, nor thinks for a moment about future remorse, which they hint at in v. 818. Again at v. 853 they renew their appeal to her better feelings.

816. σὸν παῖδε. See inf. 969. Elmsley and Bothe give σὸν σπέρμα from one MS. There are other variants, σὸν παῖδα, σὸν παῖδας.

821. ἔς πάντα πιστά. 'For all confidential matters.' The usual construction, when speaking of *things*, is χρῆσθαι τινα τι, sc. ὅπε γενέσθαι ἄλλο τι. Medea here speaks, not to the chorus, but to the nurse. For the chorus were free-born ladies, πολιτίδες, and therefore δεσπόταις (823), which the schol. thinks is to be taken generally for τοῖς ἄρχοντι, τοῖς κρατοῦσιν, would be inapplicable to the relation between them and Medea, that of φίλαι.

822. λέξης δὲ μηδέν. So Elmsley for

λέξεις, and he adduces several instances of μηδὲν following the subjunctive aorist. "Similia sunt θαυμάσης μηδὲν Iph. T. 1220. δακρύσης μηδὲν Tro. 458. δράσης μηδὲν Herc. 215. πάθητε μηδὲν ibid. 278." Scholefield defends the solecism λέξεις, which Porson does not seem to have noticed, by a wrong interpretation of Theb. 239 (where see the note).

823. γυνή τ' ἔφυς. Cf. Ajax. 293, γύναι, γυναιξὶ κόσμον ἡ σιγὴ φέρει.

824. The subject of this rather difficult but very elegant ode is the praises of Athens. The chorus extatiates on the sanctity and the wisdom of the Athenians, favoured alike by nature and by the gods beyond other nations. There the Muses were born from Harmonia, and there does Cyprus breathe fragrant gales over the laud, and crowned with roses send such loves as are akin to wisdom and co-operate for virtue. How, under these circumstances, can a city allow an accursed woman to dwell in it? Let Medea consider well the crime she is about to commit. How can she ever find courage to slay her children supplicating for their lives?—The metres of this chorus are nearly the same as the two preceding, dactylic-trochaic or dactylico-iambic, followed by glyconics.

Ib. Ἐρεχθεῖδαι. The Athenians as de-

καὶ θεῶν παῖδες μακάρων, ἵερᾶς	825
χώρας ἀπορθήτου τ' ἀποφερβόμενοι	
κλεινοτάταν σοφίαν, ἀεὶ διὰ λαμπροτάτου	830
βαίνοντες ἀβρῶς αἰθέρος, ἐνθα ποθ' ἄγνὰς	
ἐννέα Πιερίδας Μούσας λέγουσι	
ξανθὰν Ἀρμονίαν φυτεῦσαι.	
τοῦ καλλινάου τ' ἀπὸ Κηφισοῦ ροὰς	ἀντ. ἀ.
τὰν Κύπριν κλῆζουσιν ἀφυσσαμέναν	836
χώραν καταπνεῦσαι μετρίας ἀνέμων	
ἡδυπνόους αὔρας· ἀεὶ δ' ἐπιβαλλομέναν	840

scended from Erechtheus or Erichthonius, and thence *παῖδες Ἡφαίστου*, Eum. 13.—*τὸς παλαιῶν*, sc. *εἰσι*, their prosperity is of old standing, not a thing of yesterday.—*ἀπορθήτου χώρας*, the usual boast of Athens, in reference to the Acropolis; see Pers. 350. Oed. C. 702. Schol. διὰ τὰς θρυλλούμενάς νίκας αὐτῶν, αὐτὸς γὰρ ἀπόρθητος καὶ ἀήτητος διετέλεσαν. Perhaps the epithet has some relation to the year of the play being the first of the Peloponnesian war. The *τε* coupling *ἱερᾶς* and *ἀπορθήτου* is contrary to ordinary usage, and Porson (whom Bothe follows) is inclined to the reading of a Florence MS. *ἀπορθῆτας*, while Elmsley suggests *ἀπορθῆτοι*. But the latter form, nearly unused as it is by the Tragics, is intolerable with the elision. Compare Pers. 848, ὃ πότε, ἡ μεγάλας ἀγαθᾶς τε πολισσούμενοι βιότας ἐπεκύρωσαν. Ag. 237, *τριτόπονδον εἴπειρμόν τ' αἴώνα*.

828. *ἀποφερβόμενοι*, ‘feeding on,’ the Sophists or Schoolmen and the Poets supplying the people as it were with intellectual food. Schol. οὕτω εἰτε, ὡς ἀναγκαῖας αὐτοῖς οὕσης τῆς παιδεύσεως, καθάπερ ἄλλας τροφῆς.

831. *ἀβρῶς*. Usually, a certain degree of affectation is implied, as inf. 1164, *ἀβρὸν βαίνουσα παλλείκω ποδὶ*. Hel. 1528, *σορώταθ' ἀβρὸν πόδα τιθεῖσα*. Here the poet describes the joyous and sprightly step of those who walk under the clear bright skies,—happy in the pride that they are Athenians.

834. *Ἀρμονίαν*. Is it meant that the Muses brought forth Harmonia, or Harmonia the Muses? The reply seems obvious: as the epithet *ξανθὰν* shows that Harmonia is a *person*, it follows that nine goddesses could not bring forth *one*; and therefore the latter is the true sense. The

Schol., taking *Ἄρμονία* for music in the abstract, prefers the former, and adds, οἵνοι δὲ λέγοντιν Εὐριπίδην τὰς Μούσας λέγειν Ἀρμονίας θυγατέρας, ἀγνοήσαντες. οὐ γάρ τούτῳ λέγει, ἀλλ' ὅτι αἱ Μούσαι πράτον ἐστὶ τὴν Ἀττικὴν ἐλθοῦσαι ἀρμονίαν ἥδον, καὶ τὴν μελωδίαν. Elmsley rightly judges, “melior est altera interpretatio, quam improbat grammaticus.” On the love of the Muses for Athens see Rhes. 941. Oed. Col. 691, οὐδὲ Μούσαν χορούν ἀπεστύγησαν, οὐδὲ ἡ χρυσάνιος Ἀφρόδιτα,—in a chorus which bears some very striking resemblances to the present.

836. *τὰν Κύπριν*. The article is rather suspicious in this place. Hermann, retaining *ροὰς* with all the MSS. but one, reads *τὰν*, i. e. *ἄν*, ‘from which they say that Cyprus having drawn water caused fragrant breezes to blow over the land.’ Some old Athenian legend is here hinted at, (as the word *κλήζουσιν* indicates,) which has not come down to us. Probably the idea was, that the prolific zephyr, that life-giving wind of Venus, brought moisture on its wings from the Cephisus.—For *χώραν* Porson, Elmsley, and Dind., give *χώρας*, which, as the more regular construction, was proposed by Reiske. The Greeks say *καταπνεῖν τί τινος*, as *καταπνεῖεν πειθῶ μολπᾶν* Agam. 105. But we may either understand *πνεῖν αὔρας κατὰ χώραν*, or read *αὔραις* with Brunck. The genitive, implying motion *downwards*, as *καταχεῖν τινὸς ὕδωρ*, is in this case less applicable than the accusative, which means extension over a surface. And we have *καταπνεῖ σε* Rhes. 338.—*μετρίας*, because the *ένκρασις* or moderate temperature of Athens was the theme of praise both of poets and philosophers. Herod. iii. 106, ἡ Ἑλλὰς τὰς ὥρας πολλὸν τι καλλιστα κεκραμένας ἔλαχε.

χαίταισιν εὐώδη ρόδεων πλόκον ἀνθέων
τῷ σοφίᾳ παρέδρους πέμπειν ἔρωτας,
παντοίας ἀρετᾶς ξυνεργούς.

πῶς οὖν ἱερῶν ποταμῶν

ἢ πόλις ἢ φῦλων
πόμπιμός σε χώρα
τὰν παιδολέτειραν ἔξει,
τὰν οὐχ ὄσίαν μετ' ἄλλων ;

σκέψαι τεκέων πλαγὰν,
σκέψαι φόνον οἴνον αἴρει.
μὴ, πρὸς γονάτων σε πάντες
πάντως ἵκετεύομεν,

μὴ τέκνα φονεύσῃς.

πόθεν θράσος ἢ φρενὸς ἢ
χειρὶ τέκνοις σέθεν
καρδίᾳ τε λήψει

845

στρ. β'.

850

ἀντ. β'.

844. τῷ σοφίᾳ παρέδρους. Loves which are not, like Medea's, wild passions, but are chastened by wisdom, and have their exercise in all kinds of virtue. Pflugk takes *σοφίᾳ* for 'poetry,' but refers to a more probable opinion of Boettiger, that the *παιδικά* are alluded to, who 'sat by wisdom,' in as far as they were listeners of the philosophers whose favourites they were.

846. πῶς οὖν κτλ. The poet here makes a beautiful application of the above allusion to the Cephisus. 'How then can a city of sacred waters (Cephisus and Ilissus, whose streams may receive nothing impure, καθαρούς παντὸς μολόντας, Schol.) or how can a land that offers a welcome to its friends (i. e. strangers as friends) receive you the destroyer of your offspring, you who are unholly among others,' or whose society will pollute others. For πόμπιμος most MSS. have πόμπινον, but the Schol. explains τὴν ἐκτεμφθεῖσαν ἐπιδεχομένη, οὐκ αὐτὴν πόμπιμος οὖσα (sc. ἐκπέμπουσα). Porson says, "perdifficilis certe, si non corruptus locus;" and Hermann, who would read τίς οὖν for πῶς οὖν, calls it "impeditissima pars carminis chorici." Certainly, τίς suits the metre better, (the anacrusis of the antistrophic verse being a short syllable,) and avoids the very awkward insertion of the first ἢ. Properly φίλων πόμπιμος means 'affording a safe convoy to

friends,' viz. protection in passing through or into its territory.

850. τὰν οὐχ δόσιαν μετ' ἄλλων; It seems better to take these words together, in the sense given above, than to follow the Schol. in construing μετ' ἄλλων σκέψαι, 'consider with others,' 'ask their counsel before you act.' Cf. Heracl. 326, οὐδὲν κακίων τυγχάνεις γεγὰς πατρὸς, παύρων μετ' ἄλλων. Aesch. Suppl. 1035, μετὰ πολλῶν δὲ γάμων ἀδε τελευτὰ προτερῦν πέλοι γυναικῶν. Hermann makes every very bad attempt at emendation, τὰν οὐχ οἴσιαν μέγ' ἄλλων, i. e. τὰν μέγα ἀνοσίαν (ἀνοσιωτάτην) ἄλλων.

852. αἴρει, 'you are taking on yourself.' Antig. 907, τόνδε ἀν τρόμην πόνον. Porson gives αἴρει, which by a singular error he regards as a form of the future.

858. καρδίᾳ τε. This, the vulgate, is surely a better reading than καρδίαν τε, preferred by Dindorf. The order is, πόθεν λήψει θράσος ἢ φρενὸς, ἢ χειρὶ καρδίᾳ τε, προσάγουσα τόλμαν τέκνοις σέθεν; But τέκνοις is a correction of Reiske's for τέκνωι, which the Schol. explains κατὰ τῶν φιλτάτων παιδῶν, and Klotz appears to approve of this. Porson pronounces ἢ φρενὸς ἢ "haud dubie corrupta." But the assertion may very fairly be called in question. Hermann's suggestion seems plausible, πόθεν δὲ θράσος φρενὸς ἢ χειρὶ κτλ. 'unde vero audaciam animi vel

δεινὰν προσάγουσα τόλμαν ;
 πῶς δ' ὅμματα προσβαλοῦσα
 τέκνοις ἄδακρυν μοῖραν
 σχῆσεις φόνου ; οὐ δυνάστει,
 παιδῶν ἵκετᾶν πιτνόντων,
 τέγξαι χέρα φοινίαν
 εὐτλάμονι θυμῷ.

860

IA. ἥκω κελευσθείς· καὶ γὰρ οὖσα δυσμενὴς
 οὐτὰν ἀμάρτοις τοῦδε γ', ἀλλ' ἀκούσομαι
 τί χρῆμα βούλει καὶ δὸν ἔξ ἐμοῦ, γύναι.

MH. 'Ιᾶσον, αἰτοῦμαί σε τῶν εἰρημένων
 συγγνώμον' εἶναι· τὰς δ' ἐμὰς ὄργας φέρειν
 εἰκός σ', ἐπεὶ νῷν πόλλ' ὑπείργασται φίλα.
 ἐγὼ δὲ ἐμαυτῇ διὰ λόγων ἀφικόμην,
 καλοιδόρησα· σχετλία, τί μαίνομαι
 καὶ δυσμεναίνω τοῦσι βουλεύουσιν εὖ,
 ἐχθρὰ δὲ γαίας κοιράνοις καθίσταμαι
 πόσει θ', ὃς ἡμῶν δρᾶ τὰ συμφορώτατα,
 γήμας τύραννον καὶ κασιγνήτους τέκνοις
 ἐμοῖς φυτεύων ; οὐκ ἀπαλλαχθήσομαι
 θυμοῦ ; τί πάσχω, θεῶν ποριζόντων καλῶς ;

870

875

manui vel cordi capies,' &c. And he might have added, that the insertion of δὲ after πόθεν is quite justified by the reading of many copies, πῶς δὲ κτλ.

861. Klotz explains μοῖρα φόνου *destinata caedes*, as μοῖρα θαράτου inf. 987. ‘How will you retain without tears (or repentance) the intention of slaying them?’ Hermann gives φόνου, with some copies, and explains, πῶς ἀνέξει μὴ δακρύνοντας τὸν φόνου; or πῶς σχῆσεις μοῖραν τὴν σὴν, ὕστε ἀδάκρυτον φόνου εἴλαι; adding, “ἄδακρυν μοῖραν dicit, effectum complexus, quum satis fuisset dicere σχῆσεις δάκρυν.” The truth is, these complex poetical phrases are hardly capable in every instance of being disentangled word by word, but must be taken in their collective form to express an idea, which is generally easily intelligible.

865. εὐτλάμονι. So Herm. for ἐν τλάμονι. The compound occurs Pers. 28.

866. κελευσθεὶς, by the messenger, v.

820.—οὐτὰν Pors. for οὐκ ἔν γ'. The error is a common one, and the correction of it unquestionable; but Dindorf, who has a notion that ἔν can be made long, reads οὐκ ἔν ἀμάρτοις with ed. Lasc.

869. Medea, receiving Jason with the resolution she had before expressed, (776,) to cajol him with fair words, now feigns penitence for her former ill-temper. She has had time to reason with herself, and sees that she has no just cause to be angry at the new marriage. She even approves it as judicious, and confesses she was wrong in opposing it. She summons her children to come and be reconciled with their father. The sight of them brings a tear to her eye; but she disguises the true cause of it.

871. ὑπείργασται, i. e. ἐπειδὴ πολλὰ φίλα ἀλλήλοις ὑπουργήσαμεν. Schol. ὑπομμυντσκάμενον — ὡν ἐπράξαμεν πρὸς ἀλλήλους ἐνεργεσιῶν. Rather, τῆς ἡμετέρας συνουσίας.

879. τι πάσχω; ‘What have I to com-

οὐκ εἰσὶ μέν μοι παῖδες, οἶδα δὲ χθόνα 880
 φεύγοντας ἡμᾶς καὶ σπανίζοντας φίλων ;
 ταῦτ' ἐννοήσασ' ἥσθόμην ἀβουλίαν
 πολλὴν ἔχοντας καὶ μάτην θυμούμενη.
 οὐν οὖν ἐπάινῳ, σωφρονεῖν τέ μοι δοκεῖς
 κῆδος τόδ' ἡμῶν προσλαβὼν, ἐγὼ δ' ἄφρων, 885
 ἦ χρῆν μετεῖναι τῶνδε τῶν βουλευμάτων
 καὶ ἔμπεραίνειν καὶ παρεστάναι λέχει,
 οὐμφῆν τε κηδεύονταν ἥδεσθαι σέθεν.
 ἀλλ' ἐσμὲν οἴόν ἐσμεν, οὐκ ἐρῶ κακὸν,
 γυναῖκες· οὐκον χρῆ σ' δμοιοῦσθαι κακοῖς, 890
 οὐδ' ἀντιτείνειν νῆπι ἀντὶ νηπίων.
 παριέμεσθα, καὶ φαμεν κακῶς φρονεῖν
 τότ', ἀλλ' ἀμεινον οὐν βεβούλευμαι τάδε.
 ὃ τέκνα τέκνα, δεῦτε, λείπετε στέγας,
 ἐξέλθετ', ἀσπάσασθε καὶ προσείπατε 895
 πατέρα μεθ' ἡμῶν, καὶ διαλλάχθηθ' ἄμα
 τῆς πρόσθεν ἔχθρας ἐς φύλους μητρὸς μέτα·
 σπονδὰι γὰρ ἡμῶν, καὶ μεθέστηκεν χόλος.
 λάβεσθε χειρὸς δεξιᾶς. οἵμοι κακῶν
 οὐς ἐννοοῦμαι δή τι τῶν κεκρυμμένων. 900
 ἀρ', ὃ τέκν', οὕτω καὶ πολὺν ζῶντες χρόνον

plain of, for whom the gods are providing well?

880. *χθόνα*, sc. from Iolcos in Thesaly. Supra, v. 9. 560.

882. *ἐννοήσασ'*. So the majority of MSS. Porson and Elmsley prefer *ἐννοηθεῖσ'*, the former observing that the passive (deponent) form is used throughout this play, as in 47, 900, 925.

887. *ἔμπεραίνειν*, sc. *τὰ βουλεύματα* as *ἔμπεράναι φροντίδα* v. 341. Translate ‘It was I who was foolish, I, who ought to have taken part in these counsels, and helped to carry them into effect, and to have stood by the marriage couch (inf. 1027,) and been pleased at waiting on your bride.’ The *ἥ* depends on *μετέιναι*, not on *χρῆν*, though *κηδεύονταν* is used as if she had said *ἥν χρῆν*, which in fact must be supplied to *ἔμπεραίνειν*.

891. *ἀντιτείνειν*, ‘to urge in opposition,’ as *τείνειν λόγον, βῆσιν*, &c. inf.

1351. There is a sort of antithesis in *παριέμεσθα*, ‘we give in,’ we relax our anger.’ Schol. *πανύμεθα, παραπεμπόμεθα, οἷον παραιτοῦμαι, συγχωρῶ*. Elmsley quotes Plat. Apol. p. 17. C., καὶ μέντοι καὶ πάνι, ὃ ἀνδρες Ἀθηναῖοι, τοῦτο ὑμῶν δέομαι καὶ παρίεμαι, and Timaeus, *παρίεμαι παραιτοῦμαι*. Hence it would seem to have nearly represented our phrase, ‘we beg pardon.’

900. *τῶν κεκρυμμένων*. There are two ways of understanding this; either as said *aside* (Schol. *ἥρεμα καὶ καθ' ἔαυτὴν*), or as meant for Jason's ear with an ambiguous meaning,—she thinking of her secret designs, *ἥ* referring the remark to the uncertainty of his children's life and health. Similarly, she misleads him by *ποιὸν ζῶντες χρόνον*, which he would naturally understand in the latter sense. Cf. 930—1.—καὶ, i. e. *ἐς τὸν, οὕτω καὶ αὐθις*.

- φίλην ὁρέετ' ὠλένην ; τάλαιν' ἔγῳ,
ώς ἀρτίδακρύς εἴμι καὶ φόβον πλέα.
χρόνῳ δὲ νεῦκος πατρὸς ἐξαιρουμένη
δψιν τέρειναν τήνδ' ἐπληστα δακρύων. 905
- XO. κάμοὶ κατ' ὅσσων χλωρὸν ὡρμήθη δάκρυ·
καὶ μὴ προβαίη μεῖζον ἢ τὸ νῦν κακόν.
- IA. αἰνῶ, γύναι, τάδ', οὐδὲ ἐκεῖνα μέμφομαι·
εἰκὸς γὰρ ὄργας θῆλυ ποιεῖσθαι γένος,
γάμους παρεμπολῶντος ἀλλοίους, πόσει.
ἀλλ' ἐς τὸ λώπον σὸν μεθέστηκεν κέαρ,
ἔγνως δὲ τὴν νικῶσαν ἀλλὰ τῷ χρόνῳ
βουλήν γυναικὸς ἔργα ταῦτα σώφρονος.
νῦμῷ δὲ, παῖδες, οὐκ ἀφροντίστως πατήρ
πολλὴν ἔθηκε σὺν θεοῖς προμηθίαι· 910
- οἶμαι γὰρ νῦμᾶς τῆσδε γῆς Κορινθίας
τὰ πρῶτ' ἐσεσθαι ξὺν καστυγήτοις ἔτι.
ἀλλ' αὐξάνεσθε· ταῦλα δ' ἐξεργάζεται
πατήρ τε καὶ θεῶν ὄστις ἐστὶν εὔμενής.
ἴδοιμι δ' νῦμᾶς εὐτραφεῖς ἥβης τέλος
μολόντας, ἐχθρῶν τῶν ἐμῶν ὑπερτέρους. 915

903. ἀρτίδακρυς. Hesych. εὐχερῆς πρὸς δάκρυν, which is a better explanation than the Schol. προφάτως δακρύνοντα. Here again she disguises the real cause of her tears, as if it were her sorrow at their separation from Jason by exile at the very time she is making up a long-standing dispute with him. The author of the Greek argument seems to allude to this passage, (or to v. 922, where the Schol. has a similar remark,) when he tells us that some ancient critics found fault with Medea for weeping, δτε ἐπειθούλευσεν Ιάσονι καὶ τῇ γυναικὶ. That, however, was not the occasion of her tears.

907. τὸ νῦν. "Vide an legendum τὰ νῦν." Elmsley. Apparently, it is a mixed construction between μὴ προβαίη τὸ κακὸν μεῖζον ἢ νῦν, and τὸ νῦν κακὸν μὴ προβαίη μεῖζον.

908. ἐκεῖνα, your former resentful conduct.

910. παρεμπολῶντος, sc. αὐτὸν, 'when he seeks profit in other marriages beside his own.' Schol. τὸ παρεμπολῶν ἀντὶ τοῦ κερ-

δαίνειν τίθεται, οἷον δλλοις γάμοις χρωμένω παρὰ τοὺς ὄπάρχοντας. The genitive is found in all the MSS., but Porson and Elmsley give παρεμπολῶντί γ with Aldus. The participle is not unfrequently used alone in the gen. absolute, when it might have taken another case in agreement with the word to which it refers. Aesch. Suppl. 437,

καὶ χρήμασιν μὲν, ἐκ δόμων πορθουμένων,—
γένοιστ' ἀν δλλα,

where πορθουμένοις would more naturally be used.

914. νῦμν δέ. So the MSS., the dative depending on ἔθηκε. Porson and Dind. needlessly adopt Valckenaer's correction ἕμῶν. There is a variant of less authority, σωτῆραν for προμηθίαν.—σὺν θεοῖς, if the gods so permit it, said equivocally, because the gods willed otherwise, as the event proved.

917. ξὺν καστυγήτοις, associated with the children of the new bride.

- αῦτη, τί χλωροῖς δακρύοις τέγγεις κόρας,
στρέψαστα λευκὴν ἔμπαλιν παρηίδα,
κούκ άσμένη τόνδ' ἐξ ἐμοῦ δέχει λόγον ;
- MH.* οὐδέν τέκνων τῶνδ' ἐννοούμενη πέρι. 925
- IA.* θάρσει νυν· εὐ γὰρ τῶνδ' ἐγὼ θήσω πέρι.
- MH.* δράσω τάδ· οὗτοι σοῖς ἀπιστήσω λόγοις·
γυνὴ δὲ θῆλυ κάπι δακρύοις ἔφυ.
- IA.* τί δὴ, τάλαινα, τοῦσδ' ἐπιστένεις τέκνους ;
- MH.* ἔτικτον αὐτούς· ζῆν δ' ὅτ' ἐξηγούχον τέκνα,
εἰσῆλθε μ' οἶκτος εὶ γενήσεται τάδε.
ἀλλ' ὅνπερ οὔνεκ' εἰς ἐμοὺς ἥκεις λόγους,
τὰ μὲν λέλεκται, τῶν δ' ἐγὼ μηησθήσομαι.
ἐπεὶ τυράννοις γῆς μ' ἀποστεῖλαι δοκεῖ,
κάμοι τάδ' ἐστὶ λῷστα, γιγνώσκω καλῶς, 935
μήτ' ἐμποδὼν σοὶ μήτε κοιράνοις χθονὸς
ναίειν, δοκῶ γὰρ δυσμενῆς εἶναι δόμοις,
ἥμενις μὲν ἐκ γῆς τῆσδ' ἀπαίρομεν φυγῇ,
παῖδες δ' ὅπως ἀν ἐκτραφῶσι σῇ χερὶ,
αἵτον Κρέοντα τήνδε μὴ φεύγειν χθόνα. 940
- IA.* οὐκ οἴδ' ἀν εὶ πείσαιμι, πειρᾶσθαι δὲ χρῆ.
- MH.* σὺ δ' ἀλλὰ σὴν κέλευσον αἰτεῖσθαι πατρὸς
γυναῖκα παιδας τήνδε μὴ φεύγειν χθόνα.
- IA.* μάλιστα, καὶ πείσειν γε δοξάζω σφ' ἐγὼ,
εἴπερ γυναικῶν ἐστι τῶν ἄλλων μία. 945
- MH.* ξυλλήψομαι δὲ τοῦδε σοι κάγὼ πόνου·

926. ἐγὼ θήσω. So Aldus and others. Porson and Elmsley give θήσουμαι, and the latter critic shows that the Greeks use *εὖ θέσθαι* in preference to *εὖ θεῖναι*. But ἐγὼ is here clearly emphatic: ‘fear not for your children; I will take care of them.’

928. ἐπὶ δακρύοις. Schol. ἔτοιμον *εἰς* δάκρυα. Suppl. 84, ἐπίπονόν τι κατὰ γυναικας ἐς γόνους πέφυκε πάθος. Ajax 580, κάρτα τοι φιλοίκιστον γυνή. Elmsley quotes frag. Dan. 318, ‘Ἐρως γὰρ ἀργὸν, καπτὶ τοῖς ἀργοῖς ἔφυ.

929. τάλαινα. Porson and Elmsley give τί δῆτα λίαν, which has less authority.

930. ἐξηγούχον. “Ita legitimus pro ἐξηγόχον, non enim Medeae hic optarat filios vivere, sed Jason v. 920.” Barnes; from a note of Scaliger’s.

938. ἀπαίρομεν, sc. ἀπαίρειν θέλομεν, ἔποιμοι ἐσμέν. Elmsley suggests ἀπαροῦμεν.

941. οὐκ οἴδ' ἀν εὶ κτλ. See on Rhes. 719. Alcest. 48. Ar. Av. 1017, νὴ Δῖ, ὡς οὐκ οἴδ' ἄρ' εὶ φθαίης ἄν. The εἰ, in the sense of ‘whether,’ does not reject ἄν with the optative. The *hyperbaton* of εἰ is not, in truth, more remarkable than that of ἢ in v. 847.

942. πατρός. The genitive is rather irregularly used, as inf. 1154, παραιτήσει πατρός.

945. τῶν ἄλλων μία. If she is like other women in her compliance with a lover’s request. Cf. 962 and 823, εἰτε—γυνὴ ἔφυς.

πέμψω γὰρ αὐτῇ δῶρ', ἀ καλλιστεύεται
 τῶν νῦν ἐν ἀνθρώποισιν, οἵδ' ἔγώ, πολὺ,
 λεπτόν τε πέπλον καὶ πλόκον χρυσήλατον
 παῖδας φέροντας. ἀλλ' ὅσον τάχος χρεῶν
 κόσμου κομίζειν δεῦρο προσπόλων τινά. 950
 εὐδαιμονήσει δ' οὐχ ἐν, ἀλλὰ μυρία,
 ἀνδρός τ' ἀρίστου σοῦ τυχοῦσ' ὁμευνέτου,
 κεκτημένη τε κόσμου ὃν ποθ' Ἡλιος
 πατρὸς πατὴρ δίδωσιν ἐκγόνοισιν οῖς. 955
 λάζυσθε φερνὰς τάσδε, παῖδες, ἐς χέρας,
 καὶ τῇ τυράννῳ μακαρίᾳ νύμφῃ δότε
 φέροντες οὗτοι δῶρα μεμπτά δέξεται.

- I.A.* τί δ', ὡ ματαία, τῶνδε σὰς κενοῦς χέρας ;
 δοκεῖς σπανίζειν δῶμα βασίλειον πέπλων, 960
 δοκεῖς δὲ χρυσοῦ ; σωζε, μὴ δίδου, τάδε.
 εἰπερ γὰρ ήμᾶς ἀξιοῦ λόγου τωδε
 γυνῆ, προθήσει χρημάτων, σάφ' οἵδ' ἔγώ.
M.H. μή μοι σύ πείθειν δῶρα καὶ θεοὺς λόγος·
 χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς. 965
 κεύνης ὁ δαιμῶν, κεῖνα νῦν αὔξει θεὸς,
 νέα τυραννεῖ τῶν δὲ ἐμῶν παιδῶν φυγὰς
 ψυχῆς ἀν ἀλλαξάμεθ', οὐ χρυσοῦ μόνον.
 ἀλλ', ὡ τέκν', εἰσελθόντε πλουσίους δόμους
 πατρὸς νέαν γυναικα, δεσπότιν τ' ἐμὴν, 970

947. *καλλιστεύεται*. Hippol. 1009. Baccch. 407, ὅπου *καλλιστεομένα Πιερία μουσέοις ἔδρα*. Schol. ἀπέρ προτιμάται καὶ κάλλιστα νομίζεται.

953. *ἀνδρὸς ἀρίστου σοῦ*. An instance of that covert irony in which the Greeks especially delighted. Compare 884, 888, 970.

955. *πατρὸς πατὴρ*. She was daughter of Aeetes, who was said to be the son of Helios. Thus the garments had come into Medea's possession, and been part of her φερνὴ or dowry. Schol. λάβετε τὴν ἐμὴν φερνῆν, ἥν εἰσηνεγκάμην τῷ πατρὶ ὑμῶν. Doubtless, the garment itself was in a sense a 'sun-robe,' for the similar one sent by Deianira to Hercules, smeared with some phosphoric preparation, de-

rived its efficacy from being exposed to the sun, Trach. 697, compared with 686.

958. *δῶρα μεμπτά*. The Schol. says this has a double sense, gifts not to be despised' (from their beauty), and 'gifts, the efficacy of which she will have no cause to complain of,' since they will prove fatal to her.

966. *κείνης ὁ δαιμῶν*. 'Her's is the luck,' and therefore the property may as well pass from the unfortunate to the prosperous. Schol. ἐκείνη καιρὸς εὐδαιμονεῖν.

969. *εἰσελθόντε*. Apollodorus gives the names of Jason's two sons, Mermerus and Pheres, i. 9. 28.

970. *δεσπότιν τ'*. Elmsley would read δεσπότιν δ', others δεσπότιν γ', on the

- ικετεύετ', ἐξαιτεῦσθε μὴ φεύγειν χθόνα,
κόσμον διδόντες· τοῦδε γὰρ μάλιστα δεῖ,
ἐσ χεῖρ' ἐκείνην δῶρα δέξασθαι τάδε.
ἴθ' ὡς τάχιστα· μητρὶ δ' ὅν ἐρῆται τυχεῖν
εὐάγγελοι γένοισθε πράξαντες καλῶς. 975
- XO. νῦν ἐλπίδες οὐκέτι μοι παίδων ζόας,
οὐκέτι στείχουσι γὰρ ἐσ φόνον ἥδη.
δέξεται τύμφα χρυσέων ἀναδεσμῶν
δέξεται δύστανος ἄταν. 979
- ξανθᾶ δ' ἀμφὶ κόμα φήσει τὸν Ἀιδα κόσμον αὐτὰ
ἐν χεροῦν λαβοῦσα.
πείσει χάρις ἀμβρόσιός τ' αὐγὰ πέπλον
χρυσότευκτόν τε στέφανον περιθέσθαι·
νερτέροις δ' ἥδη πάρα νυμφοκομήσει. 985
- τοῖον εἰς ἔρκος πεσεῖται,
καὶ μοῖραν θανάτου προσλήψεται δύστανος· ἄταν δ'
οὐχ ὑπεκδραμεῖται. 989

ground that the same person is described under two characters. But no rule is altogether safe which involves the alteration of a number of passages to suit it. Among others we have Agam. 1562, πατέρα Θυέστην τὸν ἐμὸν—αὐτοῦ τ' ἀδελφόν.

976. The chorus, already apprised (803—6,) of Medea's intention towards the bride and her own children, and hitherto weakly silent on the subject, now give expression to their fears, that no hope is left. The bride too is sure to accept the gift, and if so, she must perish. Jason, by his infatuated marriage, is the unconscious cause of destroying his own wife and children. But she too is to be bewailed, who will slay her own offspring through distress at her husband's perfidy.

Ibid. ζόας. This form (vulg. ζώας) occurs not only Theb. 930, but Phoen. 1534. Hipp. 816. Tro. 254. El. 121. Herc. F. 664, in every instance in a chorus, and in the last only does the metre allow of ζώας. The compound φωστζοον is read Aesch. Suppl. 579, and ἀειζών πόνος for ἀειζών ib. 965, frag. Glauc. Pont. 28. Perhaps we should read τῆς ἀειζόν πόνος for ἀειζών, in the verse of the same poet quoted in Bekker's Anecd. i. p. 347, though the grammarian

expressly adds, ἢν Αἰσχύλος κατὰ σύνθεσιν προάγει, i. e. 'makes long in composition.'

978. ἀναδεσμῶν ἄταν, 'the mischief of the head-dress.' Hesych. ἀναδέσμην μέτρα, ἀνάδημα· οἱ δὲ εἶδος κόσμου ἐπὶ κεφαλῆς.

981. τὸν Ἀιδα κόσμον. 'The fatal ornaments.'—For ἐν χεροῦν most copies give simply αὐτὰ χεροῦν. Aldus has τὰν χεροῦν, whence Porson αὐτά γ' ἐν χεροῦν, Bothe αὖ λαβοῦσ' ἐν χεροῦν, Dind. αὐτὰ ἐν χεροῦν.

983. πέπλον. This passage was restored by Elmsley. The MSS. give πέπλων (or πέπλων with the Schol.) χρυσότευκτὸν στ. π. Independently of the metre, the sense was wrong, since the beauty of the garment could not persuade her to put on her head the golden coronet. Hermann, remarking that it has been already said that she will put them on, proposes αὐγὰ πέπλων χρυσότευκτός τε στέφανος περιθέσθαι, sc. αὐτούς.

985. νυμφοκομήσει. Schol. ἀντὶ τοῦ νυμφεύθεσται. Rather, 'she will deck herself as a bride.'

989. ὑπεκδραμεῖται. The conjecture of Porson for ὑπεκφεύξεται. Both Elmsley and Hermann approve, though they do not venture to admit the alteration.

σὺ δ', ὁ τάλαν, ὁ κακόνυμφε κηδεμὸν τυράννων,
στρ. β'.

παισὶν οὐ κατειδὼς

ὅλεθρον βιοτῷ προσάγεις, ἀλόχῳ τε σῷ στυγερὸν
θάνατον.

δύστανε, μοίρας ὅσον παροίχει.

995

μεταστένομαι δὲ σὸν ἄλγος, ὁ τάλανα παίδων ἀντ. β'.

μάτερ, ἀ φονεύσεις

τέκνα νυμφιδίων ἔνεκεν λεχέων, ἀ σοι προλιπὼν
ἀνόμως

999, 1000

ἄλλᾳ ξυνοικεῖ πόσις ξυνεύνω.

ΠΑ. δέσποιν', ἀφεῖνται παῖδες οἵδε σοὶ φυγῆς,
καὶ δῶρα νύμφῃ βασιλὶς ἀσμένη χεροῖν
ἔδέξατ'. εἰρήνη δὲ τάκειθεν τέκνοις.

ΜΗ. ἔα.

ΠΑ. τί συγχυθεῖσ' ἔστηκας ἡνίκ' εὐτυχεῖς ;
[τί σὴν ἔτρεψας ἔμπαλιν παρηίδα,
κούκι ἀσμένη τόνδ' ἐξ ἐμοῦ δέχει λόγον ;]

ΜΗ. αἰαῖ.

ΠΑ. τάδ' οὐ ξυνῳδὰ τοῖσιν ἐξηγγελμένους.

ΜΗ. αἰαῖ μάλ' αὐθίσι. ΠΑ. μῶν τίν' ἀγγέλλων τύχην

Bothe's correction of the strophic verse alone satisfies the metre, if the old reading be here retained.

990. κηδεμών, for κηδεστής, a relation by marriage. Schol. ἀντὶ τοῦ γαμβρέ.

994. ὅλεθρον βιοτῷ. So Elmsley (apparently with the Schol. in his favour) for ὅλεθριον βιοτάν, three MSS. giving ὅλεθρον. Hermann and Pfugk construe, παισὶν ἀλόχῳ τε προσάγεις θάνατον, οὐ κατειδὼς ὅλεθριον βιοτάν, i. e. 'not knowing the fate that is prepared for them by Medea.' Scholefield also thinks ὅλεθριον βιοτάν a mere periphrasis for ὅλεθρον, the adjective giving a negative sense to the substantive, as in τυφλὸν φέγγος, 'blindness.' Yet ὅλεθρον βιοτῷ is commended by the Schol., by its superior simplicity, and by the antistrophic verse, where Porson has σὸ τέκνα, with Brunck, Herm. τέκνα, but the MSS. generally τέκνα.

995. μοίρας παροίχει. 'How far have you departed from your former fortune!'

Quam fortuna excidisti, Bothe. So with a genitive Aesch. Suppl. 446, ἥ κάρτα νείκους τοῦδε ἔγώ παροίχομαι. But Hermann would read here δύστανε μοίρας, δοσον παροίχει. Thus παροίχομαι = δλωλα occurs in v. 718 of the above play.

996. μεταστένομαι. 'I lament too late.' Compare μεταλγεῖ Aesch. Suppl. 400, μετακλαίεθαι Hes. 214. Elmsley explains *simul gemo*. And Klots approves this (*Praef.* p. xv.). We might compare *βίον συνεντυχόντι* Hipp. 1119, sc. μετ' ὑλλων εὐτυχοίν. In the next line εἰ for ἀ seems not improbable.

1006—7. Porson and Elmsley omit this distich, as repeated from 923. As Pierson well observed, the proper word is στρέφειν, not τρέπειν. These verbs convey totally different ideas, the former being 'to twist or turn' with a rotatory motion, the other 'to divert from a forward course' (*torquere* and *verttere*).

- οὐκ οἶδα, δόξης δ' ἐσφάλην εὐαγγέλου ; 1010
MH. ἥγγειλας οἱ' ἥγγειλας· οὐ σὲ μέμφομαι.
PA. τί δαὶ κατηφεῖς ὅμμα καὶ δακρυρροεῖς ;
MH. πολλή μ' ἀνάγκη, πρέσβυν ταῦτα γὰρ θεοὶ¹
κάγῳ κακῶς φρονοῦσ' ἐμηχανησάμην.
PA. Θάρσει· κάτει τοι καὶ σὺ πρὸς τέκνων ἔτι. 1015
MH. ἄλλους κατάξω πρόσθεν ἡ τάλαιν' ἔγώ.
PA. οὗτοι μόνη σὺ σῶν ἀπεζύγης τέκνων.
κούφως φέρειν χρὴ θυητὸν ὄντα συμφοράς.
MH. δράσω τάδ· ἀλλὰ βαῖνε δωμάτων ἔσω,
καὶ παισὶ πόρσυν' οἷα χρὴ καθ' ἡμέραν. 1020
ὡς τέκνα τέκνα, σφῶν μὲν ἔστι δὴ πόλις
καὶ δῶμ', ἐν φῷ λιπόντες ἀθλίαν ἐμὲ
οἰκήσετ' ἀεὶ μητρὸς ἐστερημένοι·
ἔγὼ δ' ἐς ἄλλην γαῖαν εἴμι δὴ φυγὰς,

1013. πολλή μ' ἀνάγκη. Schol. ὡς μὲν πρὸς τὸν πρεσβύτην, τοι καταλείψει αὐτά· ὡς δὲ πρὸς ἀλήθειαν, ὅτι φονεύσει αὐτά.

1015. κάτει τοι. The admirable correction of Porson for *κρατεῖς τοι*, which Bothe and Klotz vainly labour to defend. It is remarkable that the Schol., in explaining *κρατεῖς* by *νενίκηκας*, *εντύχηκας*, also has *ἰσχὺν ἔχει τὰ κατάσε*. Neither Porson nor Elmsley seems to have noticed this confirmation of *κάτει*, for the above words point to *κρατεῖ*, and the insertion of the letter *ρ* in words of this kind is one of the commonest of transcriber's mistakes. It is evident that the old man thinks Medea is grieving for her own banishment, though her children are let off; and so he says, to console her, 'fear not, you too shall yet be brought back by your sons,' i. e. not only are they respite, but they shall restore you also. The reply of Medea, ἄλλους κατάξω, must have referred to the verb in the preceding verse. Now *κατάγειν*, *κατιέναι*, are regularly used of bringing back and returning from exile; but *κρατεῖν* has no correlative sense whatever with *κατάγειν*, to say nothing of the awkwardness of the present tense used with *ἔτι*. Of course, Medea uses *κατάξω* with a double meaning, Schol. πέμψω εἰς τὸν "Αἰδην.—δὲ παιδαγωγὸς τὸ κατάξω νοεῖ, ἀντὶ τοῦ ἀποτέμψω πρὸς Ιάσονα.

1016. This touching *βῆσις* of Medea to her children is certainly one of the finest efforts of the Tragic muse. She begins by bidding them a farewell; but a longer farewell than as if merely to be parted by exile. She then recounts with deep pathos all her early hopes, her motherly anticipations of joy and pride at beholding them arrived at manhood, and her cherished wish that they might one day close her eyes. She is affected by their smile, their affectionate unsuspecting glance; she relents; she *cannot* kill them. Yet—to be ridiculed by her enemies is intolerable! And thus she alternates between pity and the thirst for vengeance, at one moment steeled to do the deed, at another melted by the sight and the last embrace of her sons. Medea is not what we call unprincipled; there is nothing *base* about her. Her very vices are of the heroic order; and her strength of mind in silencing the yearnings of natural affection is such as no ordinary woman could display.

1021. σφῶν. See on 969.—ἐν φῷ is to be taken with *οἰκήσετε*, and ἀεὶ with *ἐστερημένοι*, unless there be truth in the remark of the Schol., λέγει δὲ ἀσήμας τὸν "Αἰδην.—λιπόντες ἐμὲ for ἐμοῦ λειπεμένοι.

1024. εἴμι δὴ, 'I must go, it seems.'

πρὸν σφῶν ὄνασθαι κάπιδεῦ εὐδαιμονας, 1025
 πρὸν λέκτρα καὶ γυναικα καὶ γαμηλίους
 εὐνὰς ἀγῆλαι λαμπάδας τ' ἀνασχεθεῖν.
 ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας.
 ἄλλως ἄρ' ὑμᾶς, ὦ τέκν', ἐξεθρεψάμην,
 ἄλλως δ' ἐμόχθουν καὶ κατεξάνθην πόνοις, 1030
 στερρὰς ἐνεγκοῦντ' ἐν τόκοις ἀλγηδόνας.
 ἥ μήν ποθ' ἡ δύστηνος εἶχον ἐλπίδας
 πολλὰς ἐν ὑμῶν γηροβοσκήσειν τ' ἐμὲ
 καὶ κατθανοῦσαν χερσὶν εὖ περιστελεῖν,
 ζηλωτὸν ἀνθρώπουσιν νῦν δ' ὅλωλε δὴ 1035
 γλυκεῖα φροντίς. σφῶν γὰρ ἐστερημένη
 λυπρὸν διάξω βίοτον ἀλγεινόν τ' ἐμοί.
 ὑμεῖς δὲ μητέρ' οὐκέτ' ὅμμασιν φίλοις
 ὄψεσθ', ἐς ἄλλο σχῆμα ἀποστάντες βίον.
 φεῦ φεῦ τί προσδέρκεσθέ μ' ὅμμασιν, τέκνα; 1040
 τί προσγελάτε τὸν πανύστατον γέλων;
 αἰσι· τί δράσω; καρδία γὰρ οὐχέται,
 γυναικες, ὅμμα φαιδρὸν ὡς εἴδον τέκνων.
 οὐκ ἀν δυναίμην χαιρέτω βουλεύματα
 τὰ πρόσθεν· ἄξω παῖδας ἐκ γαίας ἐμούς. 1045
 τί δεῖ με πατέρα τῶνδε τοῖς τούτων κακοῖς
 λυποῦσαν αὐτὴν δὶς τόσα κτᾶσθαι κακά;

1025. ὄνασθαι. To derive benefit from, to be blessed in,—regularly with a genitive, οὗτος ὄναμην τῶν τέκνων, &c. Cf. inf. 1348. Alc. 334. οὐδὲ δὲ παιδῶν τῶνδε δητος εὔχομαι θεοῖς γενέσθαι, σοῦ γὰρ οὐδὲ ὄνταί με. Not unfrequently however it is used absolutely for ὠφελεῖσθαι.

1029. The ἄρα here gives a sense more commonly found with the imperfect, of finding out something now for the first time. ‘It was to no purpose then, it seems, that I reared you,’ &c. Elmsley, on v. 1229 (1262 Dind.) has collected many examples of the synonymous μάτην ἄρα. See Alc. 669.

1032. ἡ μην. A strong asseveration, ‘assuredly;’ mostly used with a future tense, and in the prediction of some untoward event impending. See Prom. 174. 928. Oed. Col. 816. Alcest. 64, 692. Ar. Nub. 1242. Av. 1259. Plut. 608.

1039. ἄλλο σχῆμα βίου, another sort of life, viz. no longer under a mother’s eye. Schol. ἄλλον βίον λέγει τοῦ κατὰ τὸν “Ἄδην, ὡς καὶ αὐτοῖς κατοιχομένοις οὐσης τινὸς ἔτέρας πολιτείας. Cf. Ion 1067, εἰς ἄλλας βιότουν κάτεισι μορφάς.

1043. ὅμμα φαιδρόν. Not merely the ‘bright,’ but the ‘laughing eye,’ in reference to προσγελάτε. So Orest. 894, φαιδρωπὸν ὅμμα. Oed. Col. 319, φαιδρὰ σαίνει με, ‘she greets me with a smile.’

1046. τί δεῖ με. A momentary glimpse of the folly as well as of the cruelty of slaying her own children to punish her husband, rises in her mind, but pride immediately stifles it. Schol. θαυμάσαι δέ ἔστι τὸν ὑπερβάλλοντα θυμὸν ὃν ἔχει κατὰ τοῦ Ἰάσονος ἡ Μῆδεια, ὃτι καίτερ προσδοκῶσα μειζόνως λυπηθήσεσθαι, ὕως ὑπὲρ τοῦ λυπήσας τὸν Ἰάσονα, αἰρεῖται τούτους φονεύειν.

οὐ δῆτ' ἔγωγε. χαιρέτω βουλεύματα.
καίτοι τί πάσχω; βούλομαι γέλωτ' ὄφλεων
ἐχθροὺς μεθεῖσα τοὺς ἐμοὺς ἀζημίους; 1050
τολμητέον τάδ'. ἀλλὰ τῆς ἐμῆς κάκης,
τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενός.
χωρεῦτε, παῖδες, ἐς δόμους· ὅτῳ δὲ μὴ
θέμις παρεῖναι τοῖς ἐμοῖσι θύμασιν,
αὐτῷ μελήσει χεῦρα δ' οὐ διαφθερῶ. 1055
ἄ. ἄ.

μὴ δῆτα, θυμὲ, μὴ σύ γ' ἐργάσῃ τάδε·
ἔστον αὐτοὺς, ὃ τάλαν, φεῦσαι τέκνων
ἐκεῖ μεθ' ἡμῶν ζῶντες εὐφρανοῦσί σε.
μὰ τοὺς παρ' Ἀιδηγητέρους ἀλάστορας,
οὗτοι ποτ' ἔσται τοῦθ' ὅπως ἐχθροῖς ἔγὼ 1060
παῖδας παρήστω τοὺς ἐμοὺς καθυβρίσαι.
[πάντως σφ' ἀνάγκη κατθανεῖν· ἐπεὶ δὲ χρὴ,

1049. τί πάσχω; ‘What is coming over me?’ i. e. what mean these new sentiments of compassion? Cf. 879, and on γέλωτα, inf. 1361.

1051. τῆς ἐμῆς κάκης. ‘But to think of my weakness, that I should have even let slip soft words from my (secret) heart!’ The two idioms expressive of wonder are here combined, as Alc. 832, ἀλλὰ σοῦ τὸ μὴ φράσαι, and Xen. Cyr. ii. 2, 3, (quoted by Pflugk,) τῆς τύχης, τὸ ἐκὲ νῦν κληθέντα δεῦρο τυχεῖν. So Ar. Nub. 267, τὸ δὲ μηδὲ κυνῆν ὥκθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμονον ἔχοντα. Av. 5, 7. Ran. 530, &c.—φρενὸς depends on προέσθαι, as Hipp. 124, πέτρα—παγάν προείστα κρημνῶν. Klotz appears right in preferring the genitive, with ed. Lasc. and several good copies, to the vulg. φρενί.

1053. ὅτῳ μὴ θέμις. The meaning is, ‘I ask no one to be present at the sacrifice who cannot lawfully attend; that is his concern, whether he choose to assist or to absent himself.’ She has in view Jason; and there is an allusion to the Greek custom of a whole family attending round the domestic altar, Agam. 1005, and also to the formula of bidding those depart, before the victim was slain, who were conscious of any unatoned guilt or unworthiness, Ar. Pac. 968. Hermann remarks that there is a sort of aposeopesis

after θύμασιν, as if she were going to say οὗτος ἔκποδῶν ἔστω, but she means to say, ‘Jason himself may come or not, as he pleases; I will not alter my intention.’ Most copies give δώμασιν for θύμασιν. But Schol., ὅτῳ οὐκ εὐσεβὲς φαίνεται παρεῖναι τῷ φόνῳ τούτῳ, καὶ δέχεσθαι τοιαύταις θυσίας (θυσίας), οὗτος ἀπίτω.

1055. οὐ διαφθερῶ. ‘I will not alter my action.’ Literally, ‘I will not spoil or enfeeble my hand.’ See on Agam. 905, γνώμην μὲν τοθι μὴ διαφθεροῦντ' ἐμέ. Hipp. 389.

1057. ὃ τάλαν. Clearly agreeing with θυμὲ, since she has spoken of her mind or resolution as the real agent in the matter. Bothe says ‘τάλαν pro τάλαινα, ut Arist. Eccles. 124;’ where we read δεῦρ', ὃ γλυκυτάτη Πραξαγόρα, σκέψαι, τάλαν. But the whole point of that passage is to address Praxagora as a man; and it is even a question if the poet did not write γλυκύτατε.

1058. ἐκεῖ, sc. in exile, at Athens. Cf. 1045.—σὲ, i. e. ὃ θυμέ.

1062—3. This distich is repeated at 1240. Klotz, as usual, maintains its genuineness in both places, which is unlikely. Some critics think it is rightly read here, some there; while Dindorf encloses it in both places in brackets. In the judgment of the present editor, it de-

ἡμεῖς κτενοῦμεν, οἵπερ ἔξεφύσαμεν.]
 πάντως πέπρωται ταῦτα κούκ ἐκφεύξεται.
 καὶ δὴ πὶ κρατὶ στέφανος, ἐν πέπλοισί τε 1065
 νύμφη τύραννος ὅλλυται, σάφ' οἶδ' ἔγώ.
 ἀλλ' εἴμι γὰρ δὴ τλημονεστάτην ὁδὸν,
 καὶ τούσδε πέμψω τλημονεστέραν ἔτι,
 παῖδας προσειπέν βούλομαι. δότ', ὡς τέκνα,
 δότ' ἀσπάσασθαι μητρὶ δεξιὰν χέρα. 1070
 ὡς φιλτάτη χεὺρ, φίλτατον δέ μοι στόμα,
 καὶ σχῆμα καὶ πρόσωπον εὐγενὲς τέκνων,
 εὐδαιμονοῦτον, ἀλλ' ἔκεν τὰ δ' ἐνθάδε
 πατὴρ ἀφείλετ'. ὡς γλυκεῖα προσβολὴ,
 ὡς μαλθακὸς χρῶς πνεῦμά θ' ἥδιστον τέκνων. 1075
 χωρεῖτε χωρεῖτ'. οὐκέτ' εἰμὶ προσβλέπειν
 οἴα τ' ἔσ νῦμᾶς, ἀλλὰ νικῶμαι κακός.
 καὶ μανθάνω μὲν οἴα δρᾶν μέλλω κακά·
 θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων,
 ὅσπερ μεγίστων αἴτιος κακῶν βροτοῖς. 1080

XO. πολλάκις ἥδη διὰ λεπτοτέρων

cidedly belongs to the latter place alone. For the word *πάντως* here recurs very awkwardly in 1064, and the two lines may have been added in the margin as an illustration of *πάντως πέπρωται* &c. The Scholiast however, who explains *καθυβρίσαι* by *τὸ μετὰ αἰκλας τινὸς ἀνελεῖν*, unquestionably recognizes them in this place. ‘Rather than die by a cruel and lingering death by torture,’ he says, ‘it is better that their mother should slay them’—ἐκφεύξεται, supply *τις*, or even *τὰ τέκνα*.

1065. καὶ δὴ. ‘Already on her head is the circlet,’ &c.

1068. τλημονεστέραν ἔτι. Inasmuch as death is worse than exile. Pierson thought this verse spurious, which is not wholly improbable.

1073. ἀλλ' ἔκει. She uses this ambiguously, meaning in Hades; but the children are to understand, in exile. Cf. 1058. So *τὰ ἐνθάδε* mean ‘the things of this life,’ and ‘your living longer at Corinth.’

1074. προσβολὴ. Schol. ἡ περίπτυξις, ἡ ἀντὶ τοῦ πρώτη θέα (sc. προσβολὴ

δύμάτων). ἐν δὲ τῷ περιπτύσσεσθαι καὶ καταφιλέειν ταῦτα λέγει. According to Hesychius, *προσβολὴ* meant the grasp which wrestlers took on first confronting each other.

1079. βουλεύματα would here seem to mean that counsel and deliberation which leads her to see the real atrocity of her designs, but over which anger has the mastery.

1081. The chorus, in a system of pure anapaests, which are usually the vehicle of sententious reflexions, dwells at length on a topic which the poet in other places discusses with much feeling, whether those who have married and had children are on the whole as happy as those who are *πάμπαν ἄπειροι*. They decide it in favour of the latter state; for the childless, through inexperience of the pleasures and pains of a married life, are spared many troubles, while they can know nothing of the delights. But those who have families are seen to be worn with care, (1) how they shall educate their offspring well; (2) how they shall leave them sufficient wealth; (3) whether they will, after all,

μύθων ἔμολον, καὶ πρὸς ἀμίλλας
 ἥλθον μείζους ἢ χρὴ γενεὰν
 θῆλυν ἐρευνᾶν ἀλλὰ γὰρ ἔστιν
 μοῦσα καὶ ἡμῖν, ἢ προσομιλεῖ
 σοφίας ἔνεκεν πάσαισι μὲν οὐ·
 παῦρον δὲ γένος (μίαν ἐν πολλαῖς
 εὗροις ἀντὶστησαν)
 οὐκ ἀπόμουσον τὸ γυναικῶν.
 καὶ φημι βροτῶν οὔτινές εἰσω
 πάμπται ἀπειροι μηδὲ ἐφύτευσαν
 παῖδας, προφέρειν εἰς έντυχίαν
 τῶν γειναμένων.
 οἱ μέν γ' ἀτεκνοὶ δι' ἀπειροσύνην
 εἴθ' ἥδὺν βροτοῖς εἴτ' ἀνιαρὸν
 παῖδες τελέθουσ' οὐχὶ τυχόντες

1085

1090

1095

turn out good or bad; and (4) supposing all their hopes to be attained, death may at any time cut them off. See a similar passage, *Ζηλῶ δὲ ἀγάμους ἀτέκνους τε βροτῶν, κτλ.*, Alc. 832, Rhes. 981.

1082. διὰ μόνων ἔμολον. ‘I have been conversant with subtle arguments.’ Schol. δι’ ἀκριβεστέρων λογισμῶν προβλήθω, αὐτὴν πρὸς ἔμαυτὴν λογιζόμενην. But there is probably an allusion to the discussions of the sophists; which are called ‘disputes greater than the female sex ought to inquire into.’ But they excuse themselves by saying that some few women are of a literary turn, and have a muse who associates with them for the sake of their acquiring wisdom. It seems natural to infer from all this, that women were occasionally admitted to the schools; compare Ar. Lysistr. 1124—7,

ἔγώ γυνη μέν εἰμι, νοῦς δὲ ἔνεστι μοι·
 αὐτὴ δὲ ἔμαυτῆς οὐ κακῶς γνώμης ἔχω·
 τοὺς δὲ ἐκ πατρός τε καὶ γεραιτέρων
 λόγους
 πολλοὺς ἀκούσασ’ οὐ μεμούσωμαι κα-
 κῶς.

Which lines Porson thinks were designed to ridicule the present passage. The truth is, Greek women were supposed to occupy so inferior a position, intellectually speaking, (cf. Agam. 339, Hel. 1049), that they were wont to apologize for themselves whenever they uttered sage reflections.

1083. ἢ χρὴ. Most copies give εἰ χρὴ, and so the Schol., Ζητοῦσα εἰ δυνατὸν καὶ τῇ γυναικείᾳ φύσει ἐρευνᾶν τὰ τοῦ βίου πράγματα. The authors of this reading thought the question was, as Elmsley puts it, *utrum mulieres philosophari debent*.

1087. μίαν ἐν πολλαῖς. This is Elmsley’s conjecture, adopted by Dindorf, for the vulg. παῦρον δὴ γένος ἐν πολλαῖσιν (Aldus). Most MSS. give παῦρον δὲ δὴ γένος ἐν πολλαῖς | εὗροις ἀντὶστησαν, δὲ and γὰρ being often confused. Klotz reads παῦρον τι δὲ δὴ γ. ἐν π., from two MSS. which recognize the π. Elmsley relies on the Schol., οὐ πάσαις, ἀλλὰ δίγαιας, ὃν οὖσα μία καὶ αὐτὴ τυγχάνων, and on a similar passage in Heracl. 327, παῦρων μετ’ ἄλλων· ἔνα γὰρ ἐν πολλοῖς θωσεύειροις ἄν.

1096. οὐχὶ τυχόντες, sc. παῖδες. In not having children they are spared many trials. The idea in the poet’s mind is not fully developed. He meant, ‘Through inexperience whether children are a pleasure or a pain, they have nothing to regret, if they miss the pleasure, while they are relieved from all the pain.’ For οἱ μέν γ’ the MSS. give οἱ μέν τ’. Porson seems rightly to adopt the correction of Reiske, although μέν γε, ‘to wit,’ *videlicet*, is a comic rather than a tragic combination.

πολλῶν μόχθων ἀπέχονται
οἶσι δὲ τέκνων ἔστιν ἐν οἴκοις
γλυκερὸν βλάστημ', ἐσορῷ μελέτη
κατατρυχομένους τὸν ἄπαντα χρόνον. 1100
πρῶτον μὲν ὅπως θρέψωσι καλῶς,
βίοτόν θ' ὁπόθεν λεύκουσι τέκνοις·
ἔτι δ' ἐκ τούτων εἴτ' ἐπὶ φλαύροις
εἴτ' ἐπὶ χρηστοῖς
μοχθοῦσι, τόδ' ἔστιν ἄδηλον.
ἐν δὲ τὸ πάντων λοίσθιον ἥδη 1105
πᾶσιν κατερῷ θνητοῖσι κακόν·
καὶ δὴ γὰρ ἄλις βίοτόν θ' ηὗρον,
σῶμά τ' ἐς ἡβῆν ἥλθεν τέκνων
χρηστοί τ' ἐγένοντ'. εἰ δὲ κυρήσας
δαιμῶν οὐτος, φροῦρος ἐς Ἀιδηνή 1110
Θάνατος προφέρων σώματα τέκνων.
πῶς οὖν λύει πρὸς τοῖς ἄλλοις
τήνδ' ἔτι λύπην ἀνιαροτάτην
παιδῶν ἔνεκεν
θνητοῖσι θεοὺς ἐπιβάλλειν; 1115

MH. φύλαι, πάλαι δὴ προσμένουσα τὴν τύχην

1101. *θρέψουσι*. Elmsley and others would be easy to read *εὖ δὲ κυρήσας*, the *nominativus pendens*, ‘still when fortune has turned out well in this,’ &c. So *βίον εὖ κυρήσας* Theb. 696. But *εἰ κυρήσας* is supported by Pindar's *εἰ δέ μιν ἔχων τις, οἴδεν τὸ μέλλον*, Ol. ii. 102. Hermann (on Agam. 404, ed. 1852,) observes, “id recte fieri posse videtur, ut omisso verbo ἔστι participium cum *εἰ* conjungatur.” And he compares El. 538, *οὐκ ἔστι, εἰ καὶ γῆρας καρύγνητος μολὼν, κερκίδος ὅπερ γνοῖς ἀνέψφασμα σῆς*.

1103. *ἐκ τούτων*. As a further question, consequent upon the other toils of education and providing means for them.

1107. *καὶ δὴ γάρ*.—‘For suppose that.’ See above, v. 386.—*ἡδρον*, viz. the parents for the children, who would be said *εὑρέσθαι*.

1109. *εἰ δὲ κυρήσας*. Elmsley with Porson and Barnes gives *κυρῆσει*. Several copies have *κυρῆσαι*, and one or two *κυρῆσαι*, which Klotz has edited. It

would be easy to read *εὖ δὲ κυρήσας*, the *nominativus pendens*, ‘still when fortune has turned out well in this,’ &c. So *βίον εὖ κυρήσας* Theb. 696. But *εἰ κυρήσας* is supported by Pindar's *εἰ δέ μιν ἔχων τις, οἴδεν τὸ μέλλον*, Ol. ii. 102. Hermann (on Agam. 404, ed. 1852,) observes, “id recte fieri posse videtur, ut omisso verbo ἔστι participium cum *εἰ* conjungatur.” And he compares El. 538, *οὐκ ἔστι, εἰ καὶ γῆρας καρύγνητος μολὼν, κερκίδος ὅπερ γνοῖς ἀνέψφασμα σῆς*.

1111. *προφέρων*. Here in an unusual sense, ‘carrying off before their time.’

1112. *πῶς οὖν λύει*; Shortly expressed for *πῶς οὖν λύει (λυτιτελεῖ) παῖδας φυτεύειν, εἰ πρὸς τοὺς ἄλλους μόχθοις θεοὶ προρέτι ἐπιβάλλουσι καὶ τήνδε λύπην*, sc. *τὸ ἀδρός θανεῖν αὐτούς*.

1116. In this scene Medea, who has been anxiously awaiting the success of her scheme, is informed of its terrible accomplishment. On which she resolves to

καραδοκῶ τάκεῖθεν οἱ προβήσεται.
 καὶ δὴ δέδορκα τόνδε τῶν Ἰάσονος
 στείχοντ' ὀπαδῶν πνεῦμα δ' ἡρεθισμένον
 δείκνυσιν ὡς τι καιὸν ἀγγελεῖ κακόν.

1120

ΑΓΓΕΛΟΣ.

ῳ δεινὸν ἔργον παράνομόν τ' εἰργασμένη
 Μῆδεια, φεῦγε φεῦγε, μήτε ναῖαν
 λιποῦσ' ἀπήνην μήτ' ὅχον πεδοστιβῆ.

MH. τί δὲ ἄξιόν μοι τῆσδε τυγχάνει φυγῆς;

AG. ὅλωλεν ἡ τύραννος ἀρτίας κόρη 1125
 Κρέων θὸς φύσας φαρμάκων τῶν σῶν ὅπο.

MH. κάλλιστον εἶπας μῦθον, ἐν δὲ εὐεργέταις
 τὸ λοιπὸν ἥδη καὶ φίλοις ἐμοῖς ἔστι.

AG. τί φῆς; φρονεῖς μὲν ὀρθὰ κοὺ μαίνει, γύναι,
 ἦτις τυράννων ἔστιαν γύκισμένην 1130

χαίρεις κλύνουσα, κοὺ φοβεῖ τὰ τουάδε;

MH. ἔχω τι κάγὼ τοῖς γε σοῖς ἐναντίον
 λόγοισιν εἰπεῖν ἀλλὰ μὴ σπέρχου, φίλος,
 λέξον δὲ ὅπως ὥλοντο· διὸ τόσον γάρ ἀν
 τέρψειας ἡμᾶς, εἰ τεθνᾶσι παγκάκως. 1135

AG. ἐπεὶ τέκνων σῶν ἥλθε δίπτυχος γονὴ
 σὺν πατρὶ καὶ παρῆλθε νυμφικοὺς δόμους,
 ἥσθημεν οἴπερ σοῖς ἐκάμνομεν κακοῖς
 δμῶες· δι' ὧτων δὲ εὐθὺς ἦν πολὺς λόγος

slay her own children and leave the country, which she does on an aerial car, after an angry dialogue with Jason.

1117. *οἱ.* On the use of the finite relative for the indefinite *ὅτοι*, where the thing or person is unknown to the speaker, Elmsley has a good note. He observes that the Greeks say *οἰδά σε*, *δεῖ εἰ*, but *οἴκτι οἰδά σε*, *ὅτις* (*or τις*) *εἶ*. Nevertheless, he allows that a few instances occur, *metri gratia*, of the rather lax usage in the present verse. Among others, he cites Alcest. 785, *τὸ τῆς τύχης γέρα ἀφανές*, of *προβήσεται*, and might have added *inf.* 1306, *οὐκ οἰδεῖς οἱ κακῶν ἐλήλυθας*.

1123. *λιπόντα*, leaving it, i. e. getting out of it before you are in safety. Her-

mann, who says the sense ‘neglecting’ is *inauditum*, understands, ‘leaving none behind you for a pursuer to employ in overtaking you.’

1129. *μέν.* On the interrogative use see Hipp. 316. Alc. 147.

1133. *μὴ σπέρχου.* ‘Do not be hasty,’ i. e. in chiding me as above. Cf. Alc. 255, *ἐπείγουν, οὐ κατείργεις, τάδε τοί με σπερχόμενος ταχύνει.* Φίλος is said, to shew her satisfaction at the news. Compare Cho. 694—6.

1137. *παρίδθε—δόμους.* ‘Entered the bridal apartment.’ See on 378, 381. Hel. 451, *ἔχω πάρειμι.* Hipp. 108, *παρελθόντες δόμους σίτων μέλεσθε.* Σο παριέναι is ‘to admit,’ ‘let pass,’ Heracl. 153. Suppl. 468.

σὲ καὶ πόσιν σὸν νεῦκος ἐσπεῖσθαι τὸ πρίν. 1140
 κυνεῖ δὲ ὁ μέν τις χεῖρ', ὁ δὲ ξανθὸν κάρα
 παιδῶν ἔγὼ δὲ καῦτὸς ἡδονῆς ὑπο
 στέγας γυναικῶν σὺν τέκνοις ἄμ' ἐσπόμην.
 δέσποινα δὲ ἦν νῦν ἀντὶ σοῦ θαυμάζομεν,
 πρὶν μὲν τέκνων σῶν εἰσιδεῦν ξυνωρίδα, 1145
 πρόθυμον εἶχ' ὀφθαλμὸν εἰς Ἰάσονα·
 ἐπειτα μέντοι προύκαλύψατ' ὅμματα,
 λευκήν τ' ἀπέστρεψ' ἔμπαλιν παρηΐδα,
 παιδῶν μυσταχθεῖσ' εἰσόδους· πόσις δὲ σὸς
 ὄργας ἀφήρει καὶ νεάνιδος χόλον, 1150
 λέγων τάδε· οὐ μὴ δυσμενῆς ἔσει φίλοις,
 παύσει δὲ θυμοῦ καὶ πάλιν στρέψεις κάρα,
 φίλους νομίζουσ' οὐσπερ ἀν πόσις σέθεν,
 δέξει δὲ δῶρα, καὶ παραιτήσει πατρὸς
 φυγὰς ἀφεῖναι παισὶ τοῖσδε ἐμὴν χάριν; 1155
 ή δὲ ὡς ἐσεῖδε κόσμον, οὐκ ἡνέσχετο,
 ἀλλ' ἡνεσ' ἀνδρὶ πάντα· καὶ πρὶν ἐκ δόμων
 μακρὰν ἀπεῖναι πατέρα καὶ παῖδας σέθεν,
 λαβοῦντα πέπλους ποικίλους ἡμπίσχετο,
 χρυσοῦν τε θεῖσα στέφανον ἀμφὶ βοστρύχοις 1160
 λαμπρῷ κατόπτρῳ σχηματίζεται κόμην,
 ἄψυχον εἰκὼν προσγέλωσα σώματος
 κάπειτ' ἀναστᾶσ' ἐκ θρόνων διέρχεται
 στέγας, ἀβρὸν βαίνουσα παλλεύκω ποδὶ,

1144. θαυμάζομεν, 'look up to,' as having supplanted you in the marriage with Jason. Electr. 84, *μόνος δὲ οὐρέστην τένδε θαύμαζες φίλων*. Bothe, observing that Glauce was now dead, reads θαυμάζομεν, a needless conceit. The words are meant as an apology for using the title δέσποινα of another.

1151. οὐ μὴ—ἔσει; 'Be not ill-disposed towards friends, but cease,' &c. The μὴ belongs, as usual in this idiom, only to the first clause, the other futures being construed with οὐ. Cf. Hipp. 214. 606.

1157. ἡνεσε. For συνήνεσε, 'assented,' or κατήνεσε, 'promised.' Cf. Alc. 12. 525.

1159. ἡμπίσχετο. Porson and the old edd. have ἡμπεσχετο. But περὶ and ἀμφὶ seem to shun the change into ε, at least in the earlier Attic dialect.

1162. εἰκὼν. One MS. gives εἰκῶ, which may stand for εἰκόνα, as μεῖζον &c. Elmsley refers it to another nominative εἰκὼν, as also εἰκόνις in Hel. 77, and compares χειλίδω, νος. χειλίδων, ἀηδώ. So Γοργὼν is one reading in Rhes. 306. In Herc. F. 1002, the metre requires εἰκάν. In Tro. 1178, δὲ χεῖρες, ὡς εἰκόνες μὲν ἥδεις πατρὸς κέκτησθε, the same word as here occurs. The expression is a peculiarly happy one for the life-like but lifeless image reflected in the mirror.

δάρωις ὑπερχαίρουσα, πολλὰ πολλάκις
τένοντ' ἐς ὁρθὸν ὅμμασι σκοπουμένη.
τοῦνθένδε μέντοι δεινὸν ἦν θέαμ' ἵδειν·
χροιὰν γὰρ ἀλλάξασα λεχρία πάλιν
χωρεῖ τρέμουσα κῶλα, καὶ μόλις φθάνει
θρόνοισιν ἐμπεσούσα μὴ χαμαὶ πεσεῖν.
καὶ τις γεραιὰ προσπόλων, δόξασά που
ἢ Πανὸς ὄργας ἢ τινὸς θεῶν μολεῖν,
ἀνωλόλυξε, πρίν γ' ὥρᾳ διὰ στόμα
χωροῦντα λευκὸν ἀφρὸν, ὅμματων τ' ἄπο
κόρας στρέφουσαν, αἷμά τ' οὐκ ἐνὸν χροῦ·
εἴτ' ἀντίμολπον ἥκειν ὀλολυγῆς μέγαν
κωκυτόν. εὐθὺς δ' ἡ μὲν ἐς πατρὸς δόμους
ἄρμησεν, ἡ δὲ πρὸς τὸν ἀρτίας πόσιν,
φράσουσα νύμφης συμφοράν ἄπασα δὲ
στέγη πυκνοῖσιν ἔκτυπει δρομήμασιν.

1166. τένωντ' ἐστὶ ὄρθον, 'her uplifted foot.' So *τένων* is used in Cho. 201, and Bacch. 938, τάνθενδε δ' ὄρθως παρὰ τένωντ' ἔχει πέπλος. As the foot was only seen in the Greek female dress, when it was advanced, (which they called ὄρθον, Hel. 1449, Eum. 284, properly, as opposed to the sitting posture,) the eye was directed to it in order to see if the folds of the *χιτών* becomingly invested it. This is very clear from the whole passage of the *Bacchae* just referred to. The older editors wrongly understood *τένων* of the neck. Elmsley does not seem correct in explaining ὄρθον by ξύκρον.

1168. *λεχρία*, 'aslant,' i. e. not directly back to the seat she had left, (cf. 1163, 1170, 1190,) but in a transverse direction towards it, which implies inability to control the limbs. So *περδών λέχριος* οὐ ἀντλούν Hec. 1026, is said of one who falls into a ship's hold by diverging a little from the straight path that would have led him clear of it. — *φθάνει ἐμπεσούσα* (not *φθάνει τὸ μὴ πεσεῖν*, with Elmsley,) 'she is only just in time by throwing herself upon her couch, to avoid falling to the ground.' Usually (see on Alcest. 662,) the present participle is construed with *φθάνει* in this sense.

1172. Πανὸς ὅργας. Madness was thought by some to be sent by Pan for neglect of his worship. See Rhes. 36.

Hipp. 141, σὺ γὰρ ἔνθεος, ὁ κούρα, εἴτ' ἐκ Πανὸς εἴθ' Ἐκδάτας, ή σεμνῶν Κορυβάντων.—τινὸς θεῶν, i. e. Dionysus, Cybele, &c. With this conviction, from motives of superstitious piety, the old servant *raised a prayerful cry*, ἀνωλόχιξε, —a word peculiarly applied to women, and not to *any* shriek or cry of alarm, (Soph. El. 750 is exceptional,) but to one of joy or sacrificial thanksgiving.

1174. ἀπό. This seems to belong to στρέφουσαν. Hence ἀπό, the reading of all the good MSS., is better than ἀπό.

1176. ἐτὰ κτλ. ‘Then she uttered a loud wail in a different strain from her other cry,’—where it is clear that the *κακυῖς* is contrasted with the *δλολυγή*.—*ἀντίμωλπον*, Ag. 17, here has the primary sense of *ἀντί*, with the collateral or pleonastic sense of *μωλητή*. Schol. *ἀντιθέσθησον*, *ἐναντίον τῇ εὐχῆρι οὐ γάρ ταῦτον μωλητὴ καὶ θῶντος*.

1177. ἡ μὲν, ἡ δὲ, one and another of the attendants.—πατρὸς δόμους, perhaps, 'to the *apartments* of her father'. See 378, and compare inf. 1205, where δόμα will bear the same sense. It is rather remarkable that neither the Greeks nor the Latins had any fixed and definite term for what is so familiar to us as 'a room', 'an apartment,' generically, their houses being of an open construction except the sleeping-places (*βάλαιοι, cubicula, &c.*).

ἥδη δ' ἀν ἔλκων κῶλον ἐκπλέθρου δρόμου
ταχὺς βαδιστὴς τερμόνων ἀνθήπτετο·
ἡ δ' ἐξ ἀναύδου καὶ μύσαντος ὅμματος
δεινὸν στενάξασ' ἡ τάλαιν' ἡγείρετο.
διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύετο. 1185
χρυσοῦς μὲν ἀμφὶ κρατὶ κείμενος πλόκος
θαυμαστὸν ἵει νᾶμα παμφάγου πυρός·
πέπλοι δὲ λεπτοὶ, σῶν τέκνων δωρῆματα,
λευκὴν ἔδαπτον σάρκα τῆς δυσδαίμονος.
φεύγει δ' ἀναστᾶσ' ἐκ θρόνων πυρουμένη, 1190
σείουσα χαίτην κράτα τ' ἄλλοτ' ἄλλοσε,
ῥῦψαι θέλουσα στέφανον· ἀλλ' ἀραρότως
σύνδεσμα χρυσὸς εἶχε, πῦρ δ', ἐπεὶ κόμην
ἔστεισε, μᾶλλον δὶς τόσως τ' ἐλάμπετο.
πίνει δ' ἐς οὖδας ἔνυμφορὰ νικωμένη, 1195
πλὴν τῷ τεκόντι κάρτα δυσμαθὴς ἰδεῖν·
οὔτ' ὁμμάτων γὰρ δῆλος ἦν κατάστασις
οὔτ' εὐφύες πρόσωπον, αἷμα δ' ἐξ ἄκρου
ἔσταζε κρατὸς συμπεφυρμένον πυρὶ,

1181. ἥδη δ' ἀν κτλ. ‘And by this time a swift walker, taking step by step, would have touched the goal of a course of six hundred feet.’ By ἔλκων κῶλον he means that the man would only be walking; not δρομαῖς, running in a race. The usual length of the stadium was 600 Greek (606 English) feet, and this, as a familiar measure of distance, is taken to convey the idea of time. By τερμόνων the στήλη at the turn or bend of the course is probably meant. Musgrave well compares Electr. 824, θᾶσσον δὲ βύρσαν ἐξέδευρεν ἡ δρομεὺς διστόνις διαλόνις ἵππος διῆγυτε. Where the *double* course is described, i. e. both up and down. Cf. Ag. 335. After a good deal of blundering on the part of the Scholiasts, we come to this correct explanation, τὸ διάστημα λέγει τὸ γυνόμενον ἐξ οὐ ἀναύδος ἦν, μέχρι οὗ ἐφθέγγετο. ὅσην γὰρ δύναται τροπὴν καιρὸν ἔχειν ταχὺς δρομεὺς ἀπὸ βαλβίδος ἀφεθεὶς μέχρι καμπτοῦ, τοσοῦτον καὶ αὐτὴν ἀναύδος ἦν.

1183. ἐξ ἀναύδου, ‘after remaining speechless, and with closed eyes.’ This word does not agree with ὅμματος, or with προσώπου or στόματος implied in it, but

is to be taken absolutely, like ἐξ ἀπροσδοκήτου Herod. vii. 204, ἐν εἰσεβεί Hel. 1.277. It is more usual in the plural, as ἐξ ἀλέπτων, Aesch. Suppl. 351. The meaning is, that Glauce had fallen senseless on the couch, (1170,) but before a certain period of time could have elapsed, she rose up again with a shriek.

1185. ἐπεστρατεύετο. Hipp. 527, έφεως —εἰσάγον γλυκεῖαν ψυχᾶς χάριν οὐδὲ ἐπιστρατεύετο. The careful use of the imperfect throughout the narrative, relieved and varied by an occasional aorist and present tense, should not escape the reader's notice.

1186—8. μὲν—δέ. The coronet sent forth flame from the hair, while the peplos or shawl gnawed away the flesh from her body.

1194. δὶς τύσως. Cf. 1134. Rhes. 160.—λάμπειν is properly active, as is clear from Ion 83, compared with Hel. 1131, δόλιον ἀστέρα λάμψας, ‘having lighted up a delusive beacon.’

1197. κατάστασις. ‘The staid and tranquil expression of her eyes.’ Cf. λέκχον καταστάσις Pers. 207, νυκτὸς ἐν καταστάσει Rhes. 111.

σάρκες δ' ἀπ' ὁστέων ὥστε πεύκινον δάκρυν 1200
 γναθμοῖς ἀδήλοις φαρμάκων ἀπέρρεον,
 δεινὸν θέαμα· πᾶσι δ' ἦν φόβος θυγεῖν
 νεκροῦ τύχην γάρ εἰχομεν διδάσκαλον.
 πατὴρ δ' ὁ τλήμων ἔνυμφορᾶς ἀγνωσίᾳ 1205
 ἄφνω προσελθὼν δῶμα προσπίτνει νεκρῷ.
 ὅμως δ' εὐθὺς, καὶ περιπτύξας δέμας
 κυνὲν προσανδῶν τοιάδ'. ὁ δύστηνε παῖ,
 τίς σ' ὅδ' ἀτίμως δαιμόνων ἀπώλεσεν;
 τίς τὸν γέροντα τύμβον ὁρφανὸν σέθεν
 τίθησιν; οἴμοι, ἔνυθάνοιμί σοι, τέκνον. 1210
 ἐπεὶ δὲ θρήνων καὶ γόνων ἐπαύσατο,
 χρῆζων γεραιὸν ἔξαναστῆσαι δέμας,
 προσείχεθ' ὥστε κιστὸς ἔρνεσιν δάφνης
 λεπτοῖσι πέπλοις, δεινὰ δ' ἦν παλαιόσματα.
 ὁ μὲν γάρ ἦθελ' ἔξαναστῆσαι γόνυν, 1215
 ἡ δ' ἀντελάζετ^τ. εἰ δὲ πρὸς βίαν ἄγοι,
 σάρκας γεραιὰς ἐσπάρασσ' ἀπ' ὁστέων.
 χρόνῳ δ' ἀπέστη καὶ μεθῆχ' ὁ δύσμορος
 ψυχῆν κακοῦ γάρ οὐκέτ' ἦν ὑπέρτερος.
 κεῦνται δὲ νεκροὶ παῖς τε καὶ γέρων πατὴρ 1220
 πέλας, ποθεινὴ δακρύοισι συμφορά.

1200. πεύκινον δάκρυν. The flesh came off in great pieces, as one detaches lumps of resin from the bark of a fir-tree.—γναθμοῖς, by the devouring influence of the drug, which as it were gnawed the flesh off.

1206. δέμας. Aldus and others have χέρας. Properly, περιπτύσσειν is ‘to wrap one thing round another,’ as Alcest. 350, καὶ περιπτύσσων χέρας. Andr. 417. But it is also used, like many similar words, περιβαλεῖν, *circundare*, &c., simply with an accusative of the thing or person embraced, as πέπλοι δέμας περιπτύσσοντες, Hec. 735. The use of δέμας for a dead person is rare; see Alc. 481. Though she had been called νεκρὸς in the preceding verse, he seems to speak of her as yet living in ἡ δ' ἀντελάζετ^τ, v. 1216.

1209. τὸν γ. τύμβον. The article shows that γέροντα takes the place of the adjective, as it not unfrequently does, e. g. γέ-

ρων πίνος, ‘old dirt,’ Oed. Col. 1259. He calls himself τύμβος as being ripe and ready for the tomb. Old men are τύμβογέροντες and even τύμβοι, as Ar. Lysistr. 372, τι δαλ σὺ πύρ, ω τύμβ, ἔχων. Heracl. 166, γέροντος οὖνεκα τύμβον, τὸ μηδὲν δύτος. But this phrase is not to be confounded with θρηνεῖν πρὸς τύμβον, on which see Cho. 912.

1216. πρὸς βίαν, βιάως, ἄγοι, i. e. ἄλκοι, ἐαυτὸν οὐ τὸ δέμας. *Per vim ageret*, Klotz.

1218. ἀπέσθη is the conjecture of Valckenenaer for ἀπέστη. Timaeus, ἀπέσθη τέθυνκεν. The old reading might mean, ‘he gave up,’ ‘he desisted from the contest.’ The correction, though probable in itself, introduces a tautology.

1221. ποθεινὴ δακρύοισι. As a person is ποθεινός τινι who has been longed for, so a calamity may be said ποθεῖν δάκρυν when it calls for or demands tears.

καί μοι τὸ μὲν σὸν ἐκποδῶν ἔστω λόγου·
γνώσει γὰρ αὐτὴ ζημίας ἀποστροφήν.
τὰ θυητὰ δ' οὐ νῦν πρῶτον ἡγοῦμαι σκιὰν,
οὐδέ ἀν τρέσας εἴποιμι τοὺς σοφοὺς βροτῶν 1225
δοκοῦντας εἶναι καὶ μεριμνητὰς λόγων
τούτους μεγίστην μωρίαν ὀφλισκάνειν.
θυητῶν γὰρ οὐδεὶς ἔστιν εὐδαιμων ἀνήρ·
ὅλβου δ' ἐπιρρυέντος εὐτυχέστερος
ἄλλου γένοιτ' ἀν ἄλλος, εὐδαιμων δ' ἀν οὐ. 1230

XO. ἔοιχ' ὁ δαιμῶν πολλὰ τῇδ' ἐν ἡμέρᾳ
κακὰ ξυνάψειν ἐνδίκως Ἰάσονι.

ῳ τλῆμον, ὡς σον ξυμφορὰς οἰκτείρομεν,
κόρη Κρέοντος, ητις εἰς Ἀιδου δόμους
οὔχει γάμων ἔκατι τῶν Ἰάσονος 1235

MH. φίλαι, δέδοκται τοῦργον ὡς τάχιστά μοι
παιδας κτανούσῃ τῇσδ' ἀφορμᾶσθαι χθονὸς,
καὶ μὴ σχολὴν ἄγουσταν ἐκδοῦναι τέκνα
ἄλλη φουεῦσαι δυσμενεστέρα φερί.
πάντως σφ' ἀνάγκη κατθανεῖν. ἐπεὶ δὲ χρὴ, 1240
ἡμεῖς κτενοῦμεν, οὕπερ ἔξεφύσαμεν.
ἄλλ' εἴ ὅπλιζου, καρδία. τί μέλλομεν

1222. *καὶ μοι κτλ.* ‘And let your circumstances indeed be removed out of my consideration; for you will yourself decide upon the means of escape from punishment.’ *De tuis quidem rebus parco dicere, reperies enim ipsa poenae effugium,* Elmsley. He passes from her crime, on which he declines to give any opinion, to a general reflection on the vanity of human *σοφία*, thus indirectly glancing at her reputation for superior wisdom, sup. 294, and doubtless also at the sophists, *μεριμνηταὶ λόγων*.

1230. He draws a marked distinction, which seems to have escaped Elmsley, between *εὐτυχία*, good luck, and *εὐδαιμονία*, complete and permanent happiness. Tro. 509, *τῶν δὲ εὐδαιμόνων μηδένα νομίζετ’ εὐτυχεῖν πρὶν ἂν θάνην*, ‘Of those who think themselves securely happy, believe none to be deserving even the name of fortunate, till you know what his end is.’ Androm. 420, *ἥσσον μὲν ἀλγεῖ, δυστυχῶν*

δὲ εὐδαιμονεῖ, ‘the childless man is indeed exposed to less grief than a parent, but then his happiness has a dash of misfortune in it.’ Schol. *εὐδαιμόνα δὲ καλεῖ τὸν ἄχρι τέλους ἀπέρατον κάκων.*

1238. *σχολὴν ἔγουσταν.* To slay them and withdraw at once, and not by lingering and hesitating how to act, to let my children fall into the hands of others, who will kill them in reprisal for my act. The accusative is used after *κτανούσῃ* by a slight change to the more usual construction, *δέδοκται ἔμοι (ἔμε) ἐκδοῦναι κτλ.*

1240–1. These verses had occurred before at 1062–3. In both places Dindorf incloses them as spurious. Porson omits them here; but they are at least quite appropriate to the context. ‘I will not,’ says Medea, ‘let an enemy slay my children; but, since die they must, (i. e. as there is not a chance of their being spared by the royal family,) they shall fall by the hand of their own mother.’

τὰ δεινὰ κάναγκαῖα μὴ πράσσειν κακά ;
 ἄγ, ὁ τάλαινα χεὶρ ἐμὴ, λαβὲ ξίφος,
 λάβ, ἔρπε πρὸς βαλβῖδα λυπηρὰν βίου,
 καὶ μὴ κακισθῆς, μηδὲ ἀναμιησθῆς τέκνων,
 ὡς φίλταθ, ὡς ἔτικτες ἀλλὰ τήνδε γε
 λαθοῦ βραχεῖαν ἡμέραν παιδῶν σέθεν,
 κάπειτα θρήνει· καὶ γὰρ εἰ κτενεῖς σφ' ὅμως
 φίλοι γ' ἔφυσαν, δυστυχῆς δ' ἐγὼ γυνή.

1215

XO. ίῷ Γᾶ τε καὶ παμφαῆς
 ἀκτὶς Ἀελίου, κατίδετ' ἵδετε τὰν
 δλομέναν γυναικα, πρὶν φοινίαν
 τέκνοις προσβαλεῖν χέρ, αὐτοκτόνον
 τᾶς σᾶς γὰρ ἀπὸ χρυσέας γονᾶς
 ἐβλαστεν, | θεῶν δ' αἴματι πίτνειν
 φόβος νπ' ἀνέρων.
 ἀλλά νιν, ὁ φάος διογενὲς, κάτειρ-
 γε, κατάπαυσον, ἔξελ' οἴκων τάλαι-

1250

στρ.

1255

1243. μὴ πράσσειν. See on Rhes. 673.

1245. *βαλβῖδα λυπηράν*. ‘A sorrowful commencement (starting-post) of life,’ i. e. of your own life, by doing a deed which shall be the origin of misery to you. Cf. εὐθὺς ἀπὸ βαλβίδων Ar. *Vesp.* 547. Schol. πρὸς ἄφεσιν θραμ καὶ ἀρχῆν δυστυχῶν βίου καὶ πράξεως ἐκτέπον. The following lines have intense pathos. She knows the deed will bring remorse, but it *must* be done. She knows there will be good reason for remorse; for, after all, though she must treat them as enemies, her children are by nature dear to her, as to any other mother; and she is wretched in having to kill them. But a single day of stern resolution will suffice. Let the deed but be done, then welcome sorrow, if it must be.

1251. The chorus, fully aware that the fatal act is determined on, and not to be prevented by any human interference, express their excited feelings in the dochmiae measure, and call on the holy earth, which is about to sustain the pollution of blood, and the sun, that grandsire of the wretched woman, to stop her in her career. She is going to set at nought all the feelings of a mother: why is she thus

exasperated? Grievous to man is the crime of slaying a blood-relation, for the blood falling on the earth is sure to produce calamities.

Of this ode Porson remarks, “Chorus nec facilis ad metra exaequanda neque ad sensum enodando.” In the editions of Elmsley and Dindorf the verses are arranged in a much more satisfactory way.

Ibid. ίῷ Γᾶ. Similarly in Heracl. 750, the earth, sun, and moon are invoked; cf. also Hipp. 601. The allusion to earth is more clearly shown at v. 1269.

1255. *τᾶς σᾶς*. Seidler added the article, *metri gratia*. Here a resolved dochmius is answered by a pure one, followed by an iambic dipodia. In the next verse *αἴματι* (al. *αἷμα*) corresponds to *καὶ δυσ-* in 1266, the metre being the same as in the preceding verse.

1257. *φόβος*. As *φόβος* and *φόνος* are constantly confused in MSS., the latter word may have superseded *φθόνος*, which would give a more appropriate sense, and would explain the dative *αἴματι*, which Hermann condemns as corrupt. — *νπ'* *ἀνέρων*, i. e. *νπ'* *ἀνθρώπων*. Aeschylus uses the epic form, Suppl. 420.

ναν φονίαν τ' Ἐριψὺν ὑπ' ἀλαστόρων.
μάταν μόχθος ἔρρει τέκνων,
μάταν ἄρα γένος φίλιον ἔτεκες, ὁ
κυανεᾶν λιποῦσα Συμπληγάδων
πετρᾶν ἀξενωτάταν ἐσβολάν.
δειλαία, τί σοι φρενῶν βαρὺς
χόλος προσπίτνει, καὶ δυσμενῆς
φόνος ἀμείβεται;
χαλεπὰ γὰρ βροτοῖς ὁμογενῆ μιά-
σματ' ἐπὶ γαῖαν αὐτοφόντας ξυνω-
δὰ θεόθεν πίτνοντ' ἐπὶ δόμοις ἄχη. 1270

ΠΑ. ἀ. οἴμοι, τί δράσω; ποῖ φύγω μητρὸς χέρας;

ΠΑ. β'. οὐκ οἶδ', ἀδελφὲ φίλτατ'. ὀλλύμεσθα γάρ.

ΧΟ. ἀκούεις βοὰν ἀκούεις τέκνων;

ἰὼ τλάμον, ὁ κακοτυχὲς γύναι.

1260. δὴ ἀλαστόρων. ‘One who has been turned into a murderous Fury by the influence of evil demons.’ The words are obscure, if not corrupt. Similar expressions however are δὶ οἰωνῶν πτεροῖς, Ion 377, (for *τοῖς δὴ οἱ γενομένοις*, ‘omens from birds,’) σίτοις δὶ ἀψύχους βορᾶς Hipp. 953, ἀπτλακίαις ἀμῷ Λίκτυνναν ib. 146. A genius called ἀλαστώρ was thought to infest both families and countries guilty of unexpiated crimes, and continually to urge each generation to the commission of new misdeeds. So inf. 1333, Jason says that the gods have inflicted on him Medea’s ἀλαστώρ, i. e. the curse which she contracted by killing her brother, and which eventually led her to kill her own children also, has fallen upon him, since he shares in their loss. Compare Tro. 941.—As for the metre, Seidler first suggested τάλαιναν φονίαν τ’ for φονίαν (φονίαν) τάλαιναν τ’.

1261. μόχθος τέκνων, the labour in bringing forth children, (as the next verse implies.) Cf. 1030, ἄλλως δὲ ἐμό-
χθον καὶ κατεξάνθην πόνοις. Elmsley takes μόχθος for the toil and anxiety of bringing up, and compares Suppl. 1136—8.

1266. φόνος ἀμείβεται; ‘Why is murder changed?’ means, ‘Why, instead of love and duty, is murder adopted as a new and sudden impulse?’ ‘Why has

it taken the place of natural feelings?’ “Nescio an Anglice significet *to ensue*,” Elmsley; who compares El. 1093, *εἰ δὲ ἀμείβεται φόνον δικάζων φόνος*. ‘Succeeds in its place,’ i. e. of the χόλος (Klotz, from a gloss in a Florence MS.). The entire passage, from 1265 to 1270, is singularly difficult, and has perhaps undergone changes and interpolations, by which it has been rendered well-nigh unintelligible.

1268. ὁμογενῆ μάρματα, the pollution of kindred blood, which, when poured on the ground, ἐπὶ γαῖαν, proves θεόθεν πίτνοντα ἄχη, a heaven-sent cause of calamity to families. The sentiment, in some form or other, occurs frequently in the Greek tragedies, but is more peculiarly an Aeschylean doctrine. Cf. Suppl. 261, τὰ δὴ παλαιῶν αἰμάτων μάρματον χραν-
θεῖσ’ ἀνήκε γαῖα μηνιτῇ δάκη. The word ξυνῳδὰ seems corrupt. The sense must be, αὐτοφόντας ξυνόντα, as in Eum. 322, τοῖσιν αὐτονύμιαι ξυμπέσωσιν μάταιοι. Oed. Col. 945, δτῷ γάμοι ξυνόντες εὑρέ-
θησαν. “Ad ξυνῳδὰ intelligentum aūtōis ex δόμοις, non enim haec vox cum parti-
cula ἐπὶ construitur, sed ipsa μάρματα dicuntur ἄχη esse ἐπὶ δόμοις αὐτοφόντας, i. e. in dolorem vertere expertem in par-
ricidas.” Hermann. The Schol. explains ξυνῳδὰ by σύνφωνα καὶ ἔξια τοῦ τολμή-
ματος κακά.

παρέλθω δόμους ; ἀρῆξαι φόνον δοκεῖ μοι τέκνοις.

1275

ΠΑ. α'. ναὶ, πρὸς θεῶν, ἀρήξατ· ἐν δέοντι γάρ.

ΠΑ. β'. ὡς ἐγγὺς ἥδη γ' ἐσμὲν ἀρκύων ξίφους.

ΧΟ. τάλαι', ὡς ἄρ' ἥσθα πέτρος ἡ σίδαρος, ἄτις τέκνων δὸν ἔτεκες

1280

ἄροτον αὐτόχειρι μοίρᾳ κτενεῖς.

μίαν δὴ κλύω μίαν τῶν πάρος

γυναικί ἐν φίλοις χέρα βαλεῖν τέκνοις,

'Ινὰ μανεῖσαν ἐκ θεῶν, ὅθ' ἡ Διὸς

δάμαρα νιν ἐξέπεμψε δωμάτων ἄλη.

1285

πίτνει δ' ἀ τάλαι' ἐς ἄλμαν φόνῳ τέκνων δυσσεβεῖ,

ἀκτῆς ὑπερτείναστα ποντίας πόδα,

δυοῖν τε παίδων ξυνθανοῦσ' ἀπόλλυται.

τί δῆτ' οὖν γένοιτ' ἀν ἔτι δεινόν ; ὁ γυναικῶν λέχος πολύπονον,

1290

ὅσα βροτοῖς ἔρεξας ἥδη κακά.

ΙΑ. γυναικες, αἱ τῆσδ' ἐγγὺς ἔστατε στέγης,

ἄρ' ἐν δόμοισιν ἡ τὰ δεινά εἰργασμένη

Μήδεια τοισιδ', ἢ μεθέστηκεν φυγῆ :

1295

1275. παρέλθω δόμους ; ‘Should I enter the house?’ (cf. 1137,) the murder being supposed, as usual, to be perpetrated inside the palace, within hearing but out of sight. ‘*Ne pueros coram populo Medea trucidet;*’ Hor. A. P. 185. The deliberative is not very common in the first person singular, unless τι, πῶς, &c., is prefixed. Cf. Ran. 1, ἐπω τι τῶν εἰωθέων; Herc. F. 1109, γέροντες, ἔθω τῶν ἔμῶν κακῶν πέλας;—ἀρῆξαι φόνον, like ἀμύνειν. Cf. Theb. 112, πάντως ἄρρενον δάλων ἄλωτι, Heracl. 840, οὐκ ἀρῆξετ αἰσχύνην πόλει;

1278. ἀρκύων ξίφους. The same harsh metaphor, of regarding a sword as a hunting net, occurs Cho. 567, ποδώκει περιβαλλὼν χαλκεύματι.

1281. ἄροτον, the race, seed. Ion 1095, ἄδικον ἄροτον ἀνδρῶν.

1284. ἡ Διὸς δάμαρ. Hera was jealous of Ino because she had taken care of Dionysus when Semele had perished after giving birth to him, λοχευθὲν' ἀστρα-

πηφόρῳ πυρὶ, Bacch. 3. Ino threw herself into the sea from the Isthmus of Corinth with her son Melicerta; see Ovid, Fast. vi. 485 seqq. Apollodor. iii. 4, 3. The other child Learchus had been slain by her husband Athamas in a fit of madness. The account followed by Euripides seems to have been different. Schol. Εὐριπίδης δέ φησιν αὐτὴν αὐτόχειρα γενομένην Δαέροχον καὶ Μελικέρτον ὑπέτερον εἰς τὴν θάλασσαν ἀλέσθαι.—φόνῳ is an irregular dative, ἄμα or ἐπὶ being understood.

1287. ὑπερτείναστα. ‘Extending her foot above the sea-shore,’ i. e. stepping over the edge of the cliff. So the foliage of a tree is described as σκιάν ὑπερτείναστα (δύμων κατὰ) Σειρίου κυνδ., Ag. 940.

1290. δεινόν. After such deeds as that of Ino and Medea, what can happen deserving the name of terrible? Cf. Cho. 623, ἐκαστεν δέ τις τὸ δεινὸν αὖ Λημνίουσι πήμασιν.

δεῖ γάρ νυν ἥτοι γῆς σφε κρυφθῆναι κάτω,
ἢ πτηνὸν ἄραι σῶμ' ἐς αἰθέρος βάθος,
εἰ μὴ τυράννων δώμασιν δώσει δίκην.

πέποιθ' ἀποκτείνασα κοιράνους χθονὸς
ἀθῷος αὐτὴ τῶνδε φεύξεσθαι δόμων ; 1300
ἀλλ' οὐ γὰρ αὐτῆς φροντίδ' ὡς τέκνων ἔχω.
κεύνην μὲν οὖς ἔδρασεν ἔρξουσιν κακῶς,
ἔμῶν δὲ παίδων ἥλθον ἐκσώσων βίον,
μή μοί τι δράσωσ' οἱ προσήκοντες γένει,
μητρῶν ἐκπράσσοντες ἀνόσιον φόνον 1305

XO. ὁ τλῆμον, οὐκ οἶσθ' οἶ κακῶν ἐλήλυθας,
'Ιάσον οὐ γὰρ τούσδ' ἀν ἐφθέγξω λόγους.

IA. τί δ' ἔστιν ; ἦ που κάμ' ἀποκτεῖναι θέλει ;
XO. παῖδες τεθνᾶσι χειρὶ μητρώᾳ σέθεν.

IA. οἴμοι τί λέξεις ; ὡς μ' ἀπώλεσας, γύναι. 1310

XO. ὡς οὐκέτ' ὄντων σῶν τέκνων φρόντιζε δή.

IA. ποῦ γάρ νυν ἔκτειν', ἐντὸς ἦ ἔχωθεν δόμων ;
XO. πύλας ἀνοίξας σῶν τέκνων ὅψει φόνον.

1296—7. *νν—σφε*. ‘It is needful for her either that she’ &c. Barnes gives δεῖ γάρ *ννν*, but the enclitic *ννν* has no place in simple narrative. Elmsley proposes γῆς γε, quoting several instances of γε after ἥτοι, as Rhēs. 817, ἥτοι μάραγνά γ' ή καρανιστῆς μόρος.—The tragic writers were fond of these two alternatives, sinking below the earth or soaring above it, in describing the last resources of flight. Ion 1237, τίνα φυγὰν πτερόεσσαν ή χθονὸς ὑπὸ σκοτίων μυχῶν πορευθῶ; Herc. F. 1158, πτερωτὸς ή κατὰ χθονὸς μολὼν. Aesch. Suppl. 757—62. Eur. Suppl. 829—30 &c. Hipp. 1290—3.

1298. εἰ μὴ—δώσει. ‘If she does not intend to give,’ for ‘if she intends *not* to give.’ The Schol. construed εἰ μὴ—δώσει δίκην πέτοιθεν, and there is another reading ἦ μή, ‘I can tell her that she will be punished.’ See Alc. 64. 692, Hermann is offended at this verse, and also with the abrupt question commencing the next. Dindorf incloses 1299—1300 as spurious; but these objections have really little weight. ‘Does she expect, after killing the lords of the land, herself to escape with impunity from this house?’

He obviously adds αὐτὴν, which Hermann calls *plane otiosum et supervacaneum vocabulum* as if he had intended to say πέποιθεν, ἄλλους κτείνασα, οὐ καὶ αὐτὴ ἀποκτείνεσθαι;—ἀθῷος, Schol. ἀπιμώρτως. The iota subscript results from the old form of the substantive θωῆν.

1302. οὐς ἔδρασεν. Those she has wronged (whom Jason supposes to be the royal family alone) will requite her with evil, on the principle of δράσαντι παθεῖν.

1304. μή μοι. Elmsley says, “haud dubie scripsit μή νὺν τι δράσωσ.” But αὐτὸν may be supplied (though he calls this “nimis durum”), and μοι, as the dative of indirect relation,—the *dativus incommodi*,—will stand.—οἱ προσήκοντες, the nearest of kin to Creon, for on them, according to the Greek law, devolved the duty of pursuing the murderer; and the sons might live to avenge their mother’s death.—ἐκπρόσσοντες, Schol. ἀπαιτοῦντες. So Herc. F. 43, μητρωσιν (*uncle*) ἐκπρέψωσιν αἵματος δίκην.—μητρῶν φόνον, the murder committed by their mother, i. e. the mother ἔμῶν παῖδων.

1303. ἦ πον. ‘I suppose she wants to kill *me* too, does she?’ See on 695.

- IA. χαλάτε κλῆδας ὡς τάχιστα, πρόσπολοι,
ἐκλύεθ' ἀρμοὺς, ὡς ἵδω διπλοῦν κακὸν,
τοὺς μὲν θανόντας, τὴν δὲ τίσωμαι φόνῳ. 1315
- MH. τί τάσδε κινέις κάναμοχλεύεις πύλας,
νεκροὺς ἐρευνῶν κάμε τὴν εἰργασμένην;
παῦσαι πόνου τοῦδε. εἰ δὲ ἐμοῦ χρείαν ἔχεις,
λέγ' εἴ τι βούλει, χειρὶ δὲ οὐ ψαύσεις ποτέ. 1320
τοιόνδε ὄχημα πατρὸς Ἡλιος πατὴρ
δίδωσιν ἡμῖν, ἔρυμα πολεμίας χερός.
- IA. ὁ μῖσος, ὁ μέγιστον ἔχθιστη γύναι
θεοῖς τε κάμοὶ παντί τ' ἀνθρώπων γένει,
ἥτις τέκνοισι σῶσιν ἐμβαλεῖν ξίφος 1325
ἔτλης τεκοῦσα, κάμ' ἀπαιδ' ἀπώλεσα·
καὶ ταῦτα δράσασ' ἥλιον τε προσβλέπεις
καὶ γαῖαν, ἔργον τλᾶσα δυσσεβέστατον.
ὅλοι· ἐγὼ δὲ νῦν φρονῶ, τότε οὐ φρονῶν
ὅτε ἐκ δόμων σε βαρβάρου τ' ἀπὸ χθονὸς 1330
Ἐλλην' ἐσ οἶκον ἡγόμην, κακὸν μέγα,
πατρός τε καὶ γῆς προδότιν ἢ σ' ἐθρέψατο.

1314. *πρόσπολοι*. This is addressed to the servants *within* the apartment, who alone could open the door by removing the bar. Cf. Hipp. 808. Cho. 862. At the same time Jason impatiently shakes the door (*κινέι*, v. 1317). — *διπλοῦν κακὸν*, the murderer and the murdereress. But he slightly alters the sentiment in the next line, and naturally so, since the idea of *vengeance* is uppermost in his mind. “*Verba τὴν δὲ τίσωμαι accipienda sunt quasi dixerit Jason, τὴν δὲ τὴν ἀποκτενασσαν, ἥν τίσομαι.*” Elmsl.

1317. Medea suddenly appears overhead, and out of reach of her enemies calmly and contemptuously listens to Jason's vituperative address. Schol. ἄνω ἐπὶ τοῦ πύργου ἐστῶσα ταῦτα λέγει. (Was this elevated position the roof of the palace, and was it technically called the *πύργος*? Evadne in Suppl. 1045 seems to have occupied a similar position, though represented in the scene as an overhanging rock.) Thus there is no necessity to suppose Medea *in* her aerial car; she may merely point to it, as close at hand and ready for her escape. The

use of the *eccyclema* does not seem indicated by the context; for it is clear from 1379 that Medea holds the bodies of the children aloft, and so displays them to the spectators. Besides, if the inner apartment was really supposed to be opened by this mechanical contrivance, she would not have said *τί τάσδε κινέις &c.*, which is equivalent to saying, ‘It is no use attempting to get in there.’ — *ἀναμοχλεύεις*, ‘try to unbar’, i. e. to have it unbarr'd by those within. It is a great mistake to translate ‘force it with levers’ (from without).— Porson reads *λόγους* for *πύλας*, which latter he supposes to have been a correction of the poet himself, made in consequence of the ridicule of Aristoph. Nub. 1399, *σὸν ἔργον, ὁ κανῶν ἐπῶν κινητὰ καὶ μοχλευτά*. And the author of *Christus Patiens* twice cites the verse with *λόγους*. The coincidence is odd enough; still one can hardly doubt that the passage has exclusive reference to v. 1314.

1326. *ἀπαιδα*. “*Supplendum ποιήσασαν θεῖσα*.” Elmsley. Probably no such ellipse presented itself to the minds of a Greek audience.

τὸν σὸν δ' ἀλάστορ' εἰς ἔμ' ἔσκηψαν θεοί·
κτανοῦσα γὰρ δὴ σὸν κάσιν παρέστιον,
τὸ καλλίπρῳν εἰσέβης Ἀργοῦν σκάφος. 1335
ἥξω μὲν ἐκ τοιῶνδε νυμφευθεῖσα δὲ
παρ' ἀνδρὶ τῷδε καὶ τεκοῦσά μοι τέκνα
εὐνῆς ἔκατι καὶ λέχους σφ' ἀπώλεσας.
οὐκ ἔστι τῇσι τοῦτ' ἀν 'Ελληνὶς γυνὴ
ἔτλη ποθ', ὅν γε πρόσθεν ἥξιον ἐγὼ
γῆμαί σε, κῆδος ἔχθρὸν δλέθριόν τ' ἐμοὶ,
λέαιων, οὐ γυναῖκα, τῆς Τυρσηνίδος
Σκύλλης ἔχουσαν ἀγριωτέραν φύσιν.
ἀλλ' οὐ γὰρ ἄν σε μυρίοις ὀνείδεσι
δάκοιμι τοιόνδε ἐμπέφυκέ σοι θράσος. 1345
ἔρρ', αἰσχροποιὲ καὶ τέκνων μιαιφόνε.
ἐμοὶ δὲ τὸν ἐμὸν δαίμον' αἰάζειν πάρα,
ὅς οὔτε λέκτρων νεογάμων ὀνήσομαι,
οὐ παῖδας οὖς ἔφυσα καξεθρεψάμην
ἔξω προσειπεν ζώντας, ἀλλ' ἀπώλεσα. 1350

MH. μακρὰν ἀν ἔξετεινα τοῖσδ' ἐναντία
λόγοισιν, εὶ μὴ Ζεὺς πατὴρ ἡπίστατο
οἱ ἔξ ἐμοῦ πέπονθας οἵα τ' εἰργάσω.
σὺ δ' οὐκ ἐμελλες τῷδ' ἀτιμάσας λέχη
τερπνὸν διάξειν βίοτον ἐγγελῶν ἐμοὶ, 1355

1333. ἀλάστορα. See on 1260.

1334. παρέστιον, 'at his own hearth,' and so defiling that most sacred sanctuary of suppliants. Schol. Ἀψύρτων τὸν ἀδελφὸν παρὰ τὴν ἑστίαν καὶ τὸν βωμὸν ἀνείλευ.

1340. ὅν γε πρόσθεν. 'At least none of those, in preference to whom,' &c., or more fully, perhaps, 'and yet it was before these that I thought fit to marry you forsooth.'

1342. Τυρσηνίδος. Schol. τῆς Σικελίης. The whole sea on the west coast of Italy, even down to the straits of Messina, where Scylla and Charybdis were usually placed, went by the name of *Tyrrhenian*. Inf. 1359, ἡ Τυρσηνὸν ὁκτσεν πέδον (where Porson reads σπέσον from a gloss σπήλαιον). Hermann compares

Apoll. Rhod. iv. 828, Σκύλλης Αἴσσονίης. On the origin of the legend see the note on Agam. 1204.

1352. εὶ μὴ Ζεὺς κτλ. She is contented with the conscious justice of her cause, and therefore declines to reply to his charges, though she could say much in answer to them. In prose, it would have been ἀλλὰ σύνοδε Ζεὺς οἴα ἀγαθὸς παθῶν οἴα κακὰ ἔδρασας. This law of requital, —good for good and evil for evil,—was ever in the mind of a Greek who argued about justice. Her meaning then is this, that she need not answer him because, if all his accusations were true, she was justified, since he had required her services by ingratitude, and therefore she was not paying him wrong for wrong. His, in fact, was the τὸ ἄρχειν πημονῆς, v. 1372.

οῦθ' ἡ τύραννος οὐθ' ὁ σοὶ προσθεὶς γάμους
 Κρέων ἀνατὶ τῆσδέ μ' ἐκβαλεῖν χθονός.
 πρὸς ταῦτα καὶ λέαιναν, εἰ βούλει, κάλει,
 καὶ Σκύλλαν, ἡ Τυρσηνὸν φέκησεν πέδον·
 τῆς σῆς γὰρ, ὡς χρὴ, καρδίας ἀνθηψάμην.[¶]

1360

- IA.* καύτῃ γε λυπεῖ καὶ κακῶν κοινωνὸς εἶ.
MH. σάφ' ἵσθι· λύει δὲ ἄλγος, ἦν σὺ μὴ γγελᾶς.
IA. ὁ τέκνα, μητρὸς ὡς κακῆς ἐκύρσατε.
MH. ὁ παιδες, ὡς ὠλεσθε πατρώᾳ νόσῳ.
IA. οὗτοι νυν ἡμὴ δεξιά γ' ἀπώλεσεν.
MH. ἀλλ' ὕβρις οἱ τε σοὶ νεοδμῆτες γάμοι.
IA. λέχους σφε κηξίωσας ούνεκα κτανεῖν;
MH. σμικρὸν γυναικὶ πῆμα τοῦτ' εἴναι δοκεῖν;
IA. ἥτις γε σώφρων σοὶ δὲ πάντ' ἐστὶν κακά.
MH. οἵδ' οὐκέτ' εἰσί· τοῦτο γάρ σε δήξεται.
IA. οἵδ' εἰσὶν, οἷμοι, σῷ κάρα μιάστορες.

1365

1370

1356. *οὐθ'*—*οὐθ'*. This, the reading of all the copies, is defended by Hermann against Elmsley's *οὐδ'*—*οὐδ'*, which Dindorf also has adopted. Generally, without doubt, *οὐδὲ* and not *οὐτε* follows *οὐ*, but Hermann contends that the poet was here thinking rather of this construction, *οὐτε σὺ*, *οὐτε ἡ τύραννος*, *οὐτε Κρέων τερπνὸν διάζει βίοτον*.

1361—2. ‘Aye, and you are yourself too pained, and a sharer in trouble.’—‘Doubtless; but that pain is worth bearing, if I gain by it that you cannot taunt me.’—λύει for *λυστιτελῖ*, unless one prefers Person's suggestion that it may mean “levat, minuit meum dolorem, si tu non irrides.”—But why *taunt* her? She had said this before, v. 1355. Here again we have an essentially Greek doctrine. One who had been wronged, and could not point to an equal wrong done in return, was triumphed over and derided, as outwitted and outdone. (Cf. Hipp. 976. Herc. F. 285.) Hence it is that Medea will not leave her children ‘to be laughed at’ by their enemies, v. 797, viz. pointed at because their mother was not duly avenged. And thus we see the exact point of δεδρακνιὰν γελᾶν, Antig. 483, viz. to do a wrong with a triumphant defiance of the penalty. Compare especially v. 1049 *συργα*, *βούλομαι γέλωτι* ὅφλειν,

ἐχθρὸὺς μεθεῖσα τὸν ἔμοιν ἀζημίους; The Greek character was naturally revengeful and unforgiving, and it is said to be so still. But with the Greeks of old revenge was looked upon as a duty and a virtue, a positive obligation to a moral law. It was *jolly* to be merciful, and to forego satisfaction, Her. 881.

1364. *νόσῳ*. Schol. λαγνεῖται καὶ ἀκρασία (ἀκρατία) τοῦ πατρός. She considers his second marriage as resulting from incontinency, which is often called *νόσος*, as in the Hippolytus *passim*.

1365. *δεξιά γε*. ‘If it was my *νόσος*, at all events it was not my *hand* that destroyed them, as it was yours.’ The reading in the text is Hermann's for *οὐ τολνν*—*σφ'* ἀπώλεσεν, one MS. giving *οὗτοι νυν*. There is barely authority for *νῦν* (*οὗτοι νυν* is Elmsley's conjecture) unless with an imperative or optative, and *τολνν*, irrespective of quantity, is here out of place. See the note on Electr. 408.

1366. ἀλλ' ὕβρις κτλ. Yours was the *ἀντία*, if not the *ἔργον*,—a sophistical plea to shift the responsibility from herself.

1367. See the same taunt above, 1338. He pretends to treat it as a trifling matter, as if conjugal rights were not worth contending about.

1371. *οἷμοι*. Why should Jason say *οἷμοι*, when he is pleasing himself with

MH. ἵσασιν ὅστις ηρξε πημονῆς θεοί.

IA. ἵσασι δῆτα σήν γ' ἀπόπτυστον φρένα.

MH. στυγεῖ πικρὰν δὲ βάξιν ἔχθαιρω σέθεν.

IA. καὶ μὴν ἐγὼ σήν ράδιοι δ' ἀπαλλαγαί. 1375

MH. πῶς οὖν; τί δράσω; κάρτα γάρ κάγῳ θέλω.

IA. θάψαι νεκρούς μοι τούσδε καὶ κλαῦσαι πάρες.

MH. οὐ δῆτ', ἐπεὶ σφᾶς τῇδ' ἐγὼ θάψω χερὶ,
φέρουσ' ἐσ "Ἡρας τέμενος ἀκραίας θεοῦ,
ώς μή τις αὐτοὺς πολεμίων καθυβρίσῃ,
τύμβους ἀνασπῶν· γῇ δὲ τῇδε Σισύφου
σεμνὴν ἑορτὴν καὶ τέλη προσάφομεν
τὸ λοιπὸν ἀντὶ τοῦδε δυστεβοῦς φόνου.

αὐτὴ δὲ γαῖαν εἴμι τὴν Ἐρεχθέως,
Αἰγαῖ συνοικήσουσα τῷ Πανδίονος. 1385

σὺ δ', ὥσπερ εἰκὸς, κατθανεῖ κακὸς κακῶς,
Ἄργοντς κάρα σὸν λειψάνῳ πεπληγμένος,
πικρὰς τελευτὰς τῶν ἐμῶν ἴδων γάμων.

IA. ἀλλά σ' Ἐρινὸς δλέσειε τέκνων
φονία τε Δίκη. 1390

MH. τίς δὲ κλύει σου θεὸς ἢ δαίμων,
τοῦ ψευδόρκου καὶ ξειναπάτου;

IA. φεῦ φεῦ, μυσταρὰ καὶ παιδολέτωρ.

MH. στεῖχε πρὸς οἴκους καὶ θάπτ' ἄλοχον.

the idea that the slain children will bring a curse on her head? Rather, *οἶμαι*, (as Tyrwhitt proposed.)—methinks they do exist, and will yet entail a pollution on your head.' But Hermann's correction *οὐδοί* (*οἱ ἐμοὶ*) is deserving of consideration. So Oed. Col. 788, *χάρας ἀλάστωρ οὐδοί ἐνναλων ἀεί*. Phoen. 1556, *σὸς ἀλάστωρ*. On the peculiar force of *ἐν κάρᾳ* in this phrase the reader is referred to the note on Aesch. Suppl. 637. Cf. Eum. 169, *ἔτερον ἐν κάρᾳ μιάστορ' ἐξ ἐμοῦ πάστεται*.

1374. στυγεῖ. 'You are odious to me,' i. e. *εἰ σοὶ ἀπόπτυστός εἴμι, κάγῳ σὲ ἀπέττυσα*.

1375. ἀπαλλαγαί. 'Separation is an easy matter.' See on 236. He appears to mean, 'easy for you,' not 'indifferent to me,' for she inquires on what terms it may be effected. For the latter sense cf. Hipp.

1441, *μακρὰν δὲ λείπεις ράδίως δαιμίλιαν*.

1379. ἀκραίας. She was probably so named from having her temples usually built on high headlands. Elmsley quotes Livy 32, 23, *Promontorium est adversus Sicyonem, Junonis quam vocant Acraeam, in altum excurrens: trajectus inde Corinthus septem millia ferme passuum*.

1382. τέλη. Schol. *τὰ μυστήρια καὶ τὰς τελετὰς*. Cf. Hipp. 25. But we should rather explain it 'sacrifices,' as Pers. 206, Eur. frag. Busir. *σμικρὰ χειρὶ θύοντας τέλη*.

1387. λειψάνῳ. See the Greek Argument, *Στάθμοις δέ φησι κτλ.* Schol. *ιστορεῖται Ἰάσων τέλει ταιούτῳ χρήσασθαι κοιμάμενον γάρ αὐτὸν ὑπὸ τῆν Ἄργῳ κατασπεῖσαν ὑπὸ πολλοῦ χρόνου, μέρος τι ταῦτης ἐκπεσὸν κατὰ τῆς κεφαλῆς ἔκρουσεν*.

- IA. στείχω, δισσῶν γ' ἄμορος τέκνων. 1395
 MH. οὐπω θρηνεῖς· μένε καὶ γῆρας.
- IA. ὁ τέκνα φίλτατα. MH. μητρί γε, σοὶ δ' οὐ.
 IA. κάπειτ' ἔκτας; MH. σέ γε πημαίνουσ'.
 IA. αἰαῖ· φιλίου χρήζω στόματος
παιδῶν ὁ τάλας προσπτύξασθαι. 1400
 MH. νῦν σφε προσαυδᾶς, νῦν ἀσπάζει,
τότ' ἀπωσάμενος. IA. δός μοι πρὸς θεῶν
μαλακοῦ χρωτὸς ψαῦσαι τέκνων.
- MH. οὐκ ἔστι· μάτην ἔπος ἔρριπται.
 IA. Ζεῦ, τάδ' ἀκούεις ὡς ἀπέλαυνόμεθ', 1405
οἵᾳ τε πάσχομεν ἐκ τῆς μυσαρᾶς
καὶ παιδοφόνου τῆσδε λεαίνης;
ἀλλ' ὅπόσον γοῦν πάρα καὶ δύναμαι
τάδε καὶ θρηνῷ κάπιθεάζω,
μαρτυρόμενος δαίμονας ὡς μοι
τέκν' ἀποκτείνασ' ἀποκωλύεις 1410
ψαῦσαι τε χεροῦν θάψαι τε νεκροὺς,
οὓς μήποτ' ἔγώ φύσας ὄφελον

1396. *γῆρας*. To avoid the violation of *synaphaea*, Elmsley would read in the next line φεῦ τέκνα φίλτατα. Porson gives γῆρασκ'. But examples are not wanting even of *hiatus* or open syllables, and that where there is no change of persons, e. g. Eum. 301, 4, 5. ‘You do not yet,’ says Medea, ‘know what grief is. Wait till you are old, and then you will feel the loss of those who would have proved your solace and support.’

1398. ἔπειτα, i. e. if they were really dear to you.

1400. προσπτύξασθαι, i. e. ὥστε πρ. αὐτό.—χρήζω takes a genitive from the sense of ἐπίθυμω.

1409. θρηνῷ. The threnos for the dead was properly performed over the corpse. Hence, as he could not reach the bodies, he adds ὅπόσον πάρα.—The ἐπίθεσμὸς was an earnest and impassioned invocation of the gods under more than ordinarily difficult circumstances, as Thuc. vii. 75. Here, as in Cho. 841, the MSS. give κάπιθοδέω, which Pflugk, Bothe, Elmsley, and Porson retain, in the sense

of ‘I am excited with grief.’ But μαρτυρῷ δαίμονας in the next verse justifies the correction. Hesych. ἐπιθεάζει· θεοὺς ἐπικαλεῖται.—The refusal to bury was regarded as direct impiety towards the gods themselves. Cf. Antig. 1070—3.

1413. ὄφελον. So Bentley for ὄφελον. The same licence of omitting the argument in anapaests is found Pers. 899, εἴθ' ὄφελε Ζεῦ κακέ μετ' ἀνδρῶν κτλ. The μὴ not unfrequently precedes ὄφελον in this usage, perhaps from Homer's ὡς μὴ ὄφελλε γενέθαι. So Ion 286, ὡς μήποτ' ὄφελόν σφ' ἰδεῖν. Not however that μὴ is transposed from its place before the infinitive, but that μὴ ὄφελον is equivalent to εἴθε μὴ &c.—The concluding anapaests of the chorus occur at the end of the Alcestis, Andromache, Bacchae, and Helena, except that in those plays the first line is πολλαῖ μορφαῖ τῶν δαιμονίων. The point of them is to impress on the audience the inscrutable ways of Providence, and the utter uncertainty of man's hopes and expectations.

πρὸς σοῦ φθιμένους ἐπιδέσθαι.

- XO. πολλῶν ταμίας Ζεὺς ἐν Ὀλύμπῳ,
πολλὰ δὲ ἀέλπτως κραίνουσι θεοί·
καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,
τῶν δὲ ἀδοκήτων πόρον ηὗρε θεός.
τοιόνδε ἀπέβη τόδε πρᾶγμα.

1415

**ΕΤΡΙΠΙΔΟΥ
ΙΠΠΟΛΥΤΟΣ ΣΤΕΦΑΝΗΦΟΡΟΣ.**

Τ Π Ο Θ Ε Σ Ι Σ.

Θησεὺς νίδος μὲν ἦν Αἴθρας καὶ Ποσειδῶνος, βασιλεὺς δὲ Ἀθηναίων γῆμας δὲ μίαν τῶν Ἀμαζόνων Ἰππολύτην, Ἰππόλυτον ἐγέννησε, κάλλει τε καὶ σωφροσύνη διαφέροντα. ἐπεὶ δὲ ἡ συνοικοῦσα τὸν βίον μετήλλαξεν, ἐπεισηγάγετο Κρητικὴν γυναικά, τὴν Μίνωος τοῦ Κρητῶν βασιλέως καὶ Πασιφάης θυγατέρα Φαῖδραν. ὁ δὲ Θησεὺς Πάλλαντα, ἔνα τῶν συγγενῶν, φονεύσας, φεύγει ἐς Τροιζῆνα μετὰ τῆς γυναικὸς, οὐ συνέβη τὸν Ἰππόλυτον παρὰ Πιτθεῖ τρέφεσθαι· θεασαμένη δὲ τὸν νεανίσκον ἡ Φαῖδρα εἰς ἐπιθυμίαν ὥλισθεν, οὐκ ἀκόλαστος οὖσα, πληροῦσα δὲ Ἀφροδίτης μῆνι, ἥ τὸν Ἰππόλυτον διὰ σωφροσύνην ἀνελεῦν κρίνασα τέλος τοῖς προτεθέντιν ἐπέθηκε, τὴν Φαῖδραν εἰς τὸν Ἰππολύτου ἔφωτα παρορμήσασα. ἡ δὲ στέγουσα τὴν νόσον χρόνῳ πρὸς τὴν τροφὸν τὸ πάθος δηλώσαι ἡναγκάσθη, κατεπαγγειλαμένην αὐτῇ βοηθήσειν· ἥτις καὶ κατὰ τὴν προαίρεσιν λόγους προσήνεγκε τῷ νεανίσκῳ. τραχυνόμενον δὲ αὐτὸν ἡ Φαῖδρα καταμαθοῦσα, τῇ μὲν τροφῷ ἐπέπληξεν, ἔαντὴν δὲ ἀνήρτησε. καθ' ὅν καιρὸν φανεὶς Θησεὺς, καὶ καθελεῖν σπεύδων τὴν ἀπηγχονισμένην, εὑρεν αὐτῇ προσηρτημένην δέλτον, δὶ ἥς Ἰππολύτου φθορὰν κατηγόρει καὶ ἐπιβουλήν. πιστεύσας δὲ τοῖς γεγραμμένοις τὸν μὲν Ἰππόλυτον ἐπέταξε φεύγειν, αὐτὸς δὲ τῷ Ποσειδῶνι ἄρας ἔθετο, ὃν ἐπακούσας ὁ θεὸς τὸν Ἰππόλυτον διέφθειρεν. Ἀρτεμις δὲ τῶν γεγενημένων ἔκαστα διασαφήσασα Θησέι, τὴν μὲν Φαῖδραν οὐ κατεμέμψατο, τοῦτον δὲ παρεμυθήσατο νίδον καὶ γυναικὸς στερηθέντα· τῷ δὲ Ἰππολύτῳ τιμᾶς ἔφη ἐπιχωρίους ἐγκαταστήσασθαι.

Ἡ σκηνὴ τοῦ δράματος ἐν Τροιζῆνι κεῖται. ἐδιδάχθη ἐπὶ Ἐπαμείνονος ἄρχοντος ὀλυμπιάδι ὅγδοικοστῇ ἐβδόμῃ ἔτει τετάρτῳ. πρῶτος Εὐριπίδης, δεύτερος Ἰοφῶν, τρίτος Ἰων. ἔστι δὲ οὗτος ὁ Ἰππόλυτος δεύτερος, καὶ ΣΤΕΦΑΝΙΑΣ προσαγορευόμενος. ἐμφαίνεται δὲ ὑστερος γεγραμμένος. τὸ γὰρ ἀπρεπὲς καὶ κατηγορίας ἀξιον ἐν τούτῳ διώρθωται τῷ δράματι. τὸ δὲ δράμα τῶν πρώτων.

H I P P O L Y T U S.

THE *Hippolytus* is unquestionably one of the best and most highly elaborated of the extant plays of Euripides. It is a truly noble and deeply interesting tragedy,—a tragedy in the truest sense of the word, artistic in its plot, highly finished in its poetry, and replete with philosophic reflections on human nature. It also, like its immediate predecessor the *Medea*, displays a profound knowledge of the female heart under the influence of Love. The general moral seems to be, the folly of presumption in disregarding the power of the gods, as exhibited in the fate of Hippolytus for his neglect of Aphrodite; though it is evident that the poet, as the interpreter of human passions, took a deeper view of his subject, and had other truths to teach than the mere theological doctrine. Hippolytus, the chaste and virtuous son of Theseus by an Amazonian mother Hippolyte, brought up by the pure-minded Pittheus at Troezen, devotes himself entirely to the worship of the virgin huntress Artemis, by whom he is honoured with an intimate though invisible companionship, such as falls not to the lot of other men. But in the pride of her society he slighted the power of Aphrodite, and boasted himself superior to the ordinary emotions of love. To avenge the wrong, and show her influence by a terrible example, the goddess contrives that Phaedra, daughter of the Cretan Minos and second wife of Theseus, shall become deeply enamoured of the youth. Now Theseus was king of Athens; but he had retired to Troezen for a year in consequence of a manslaughter which he had committed, and thus Phaedra's former flame (for she had first seen Hippolytus at Athens on his way to Eleusis,) is revived and fed. She pines in secret affection for him; and the real state of her feelings is with difficulty extorted by her faithful attendant, who, as a last resource for restoring her to health and happiness, reveals it under an oath of secrecy to Hippolytus. Shocked at the profligacy of her conduct, as he considers it, he moralizes on the abandoned character of women, and resolves to withdraw out of sight till the return of Theseus, who was then absent from Troezen for the purpose of consulting the

oracle. Phaedra soon finds her love has been disclosed, and hangs herself, leaving behind a letter, in which she states that Hippolytus had made dishonourable proposals to her. Theseus returns; he reads, believes, and is exasperated at his son's supposed baseness and hypocrisy. He curses him with a fatal curse,—one of three which his father Poseidon had declared should be realized,—and banishes his son for ever from his presence. Sorrowfully does the innocent culprit obey the stern decree, and attended by a crowd of weeping friends he drives along the sea-strand, turning his back for ever on his home. Suddenly a monster, sent by Poseidon from the swollen flood, scares his spirited steeds, which becoming unmanageable overturn the chariot on the rocks, and leave their master expiring. Theseus is informed of the catastrophe, and expresses sentiments of mixed sorrow and satisfaction, when Artemis appears, and explains the true state of the case. Then ensues a touching scene of reconciliation and forgiveness between the dying son and the distracted and penitent father. Hippolytus dies; but Artemis confers on him the privilege of a festival instituted at Troezen to his memory for all time.

The character of Phaedra is admirably conceived. The jeers of Aristophanes* will never prevail with those who can sympathize deeply with human infirmities, and who rightly judge Phaedra to be neither a profligate nor an immodest woman. She makes no advances to Hippolytus, but on the contrary, is fully conscious that the mere conception of love for him is criminal; and she strives to control and suppress it by every means in her power, but in vain. Finally, she prefers even death to shame. Her fault, doubtless, is the false charge she leaves against Hippolytus; and it is not clear whether her object was to screen herself or to be avenged on him for his proud indifference. The former cause is alleged at v. 1310, the latter at v. 729. We must remember, in estimating her actions, that the Greeks thought suicide glorious, and lying rather clever than wrong.

Hippolytus himself is hardly a pleasing character. His virtue becomes pedantry when he carries it to a pitch which is both unnatural and unfeeling: and his hatred of women is unreasonable, just in proportion as he boasts of his ignorance of the sex. Theseus is a man of strong feelings and violent impulses; passionately fond of his wife, and not without sincere affection for his son; but he is hasty, and like all hasty persons he allows mere appearances to prevail over arguments, assurances, and reasoning. As in several other instances, Euripides may fairly be presumed to have made the stage an oppor-

* Thesm. 497. 517. 550. Ran. 850. 1043. 1052.

tunity for the out-pourings of his own soul on the subject of matrimonial infidelity. His vehemence against women is remarkable; it often approaches to actual invective, and it is much too earnest not to have proceeded from a heart which deeply felt the wounds of domestic unhappiness.

The play was acted, according to the *didascaliae*, in Ol. 87. 4, B.C. 429, when Euripides gained the first prize. The author of the Greek Introduction states that it was the second play of that name, and that it was an improvement on a former one. That former one was known as *Ιππόλυτος καλυπτόμενος*, because the body was brought in at the conclusion covered with a cloth. The latter, by way of distinction was entitled *Ιππόλυτος Στεφανίας* or *Στεφανηφόρος*, from his offering garlands to Artemis (v. 73 &c.). It does not appear that these were two distinct plays of a trilogy; they were simply first and second editions of the same. The scene is laid at Troezen, and the chorus consists of Cretan women.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΦΡΟΔΙΤΗ.

ΙΠΠΟΛΥΤΟΣ.

ΘΕΡΑΠΟΝΤΕΣ.

ΧΟΡΟΣ ΤΡΟΙΖΗΝΙΩΝ ΓΥΝΑΙΚΩΝ.

ΤΡΟΦΟΣ.

ΦΑΙΔΡΑ.

ΑΓΓΕΛΟΣ.

ΘΗΣΕΥΣ.

ΕΞΑΓΓΕΛΟΣ.

ΑΡΤΕΜΙΣ.

ΕΤΡΙΠΙΔΟΥ ΙΠΠΟΛΥΤΟΣ.

ΑΦΡΟΔΙΤΗ.

Πολλὴ μὲν ἐν βροτοῖσι κούκ ἀνώνυμος
θεὰ κέκλημαι Κύπρις, οὐρανοῦ τ' ἔσω,
ὅσοι τε πόντου τερμόνων τ' Ἀτλαντικῶν
ναίονται εἰσω φῶς ὁρῶντες ἡλίου,
τοὺς μὲν σέβοντας τάμα πρεσβεύω κράτη,
σφάλλω δ' ὅσοι φρονοῦσιν εἰς ἡμᾶς μέγα. 5

The prologue is spoken by Aphrodite, who, after the usual manner of Euripides, explains at the outset the whole plot to the audience. She is a goddess universally worshipped from east to west, by Greeks as well as by barbarians; and while she honours those who pay her the proper respect, she is resolved to show that she will punish all who do not. Hippolytus has preferred Artemis to herself: she is not jealous of that; but he must suffer for his neglect of her. The scheme is then explained, by which he is to fall through the ill-fated attachment of Phaedra.

1. πολλή. For *μεγάλη*, as in the expression *πολλὴ γῆ*, *πολλὴ χώρα*, &c. — *οὐκ ἀνώνυμος κέκλημαι* is not exactly for *οὐκ ἄν.* *εἰμί*, but for *πολλὰ δύναται ὀνομάζομαι*, implying the various titular distinctions and attributes assigned to her.—*ἔσω*, here and in v. 4, is clearly for *ἐντὸς*, without any sense of motion,—a usage of which not many decided examples are to be found. See Heracl. 584. Suppl. 1197.

3. *πόντου*, the Euxine sea. Schol. δὲ *πόντος*, *ἀνατολικὸν*. The idea was, that the whole habitable world, measured in

the direction of latitude, or by the apparent course of the sun, lay between the Phasis and the Pillars of Hercules. Herc. Fur. 234, Ἀτλαντικῶν πέρα φεύγειν ὄρων. Plat. Phaed. p. 109, B. Herod. ii. 21. The same is meant by the Roman poets when they speak of *utrumque litus*, or *uterque oceanus*. So Ovid, Met. i. 338, *litora — sub utroque jacentia Phœbo*. Georg. iii. 33, *bisque triumphatas utroque ab litore gentes*.—*φῶς ὁρῶντες ἡλίου* is added for the reason just given, viz. because all the nations between these points were regarded as lying in the sun's path from east to west, while all beyond the west was Cimmerian darkness.

5. *τοὺς μέν*. Dindorf says, for *ἄν τοὺς μέν*. But the construction is better taken thus; *καὶ πάτων, ὅσοι ναίονται &c.*, *τοὺς μὲν ἔμε σέβοντας πρεσβεύω, τοὺς δὲ μέγα φρονοῦντας σφάλλω*. This latter verb means ‘to bring into trouble,’ said of passions inspired by Aphrodite. So Androm. 223, *σοὶ καὶ ξυνήρων, εἴ τι σε σφάλλοι Κύπρις*. Ion 1523, *σφαλεῖσθαι παρθένοις ἐγγίγνεται νοσήματ'* ἐς κρυπτοὺς γάμους.—*πρεσβεύω*, cf. Rhes. 941.

ἔνεστι γάρ δὴ κάνθ θεῶν γένει τόδε,
τιμώμενοι χαίρουσιν ἀνθρώπων ὅποι.
δεῖξα δὲ μύθων τῶνδ' ἀλήθειαν τάχα·
οὐ γάρ με Θησέως παῖς, Ἀμαζόνος τόκος, 10
‘Ιππόλυτος, ἄγνοῦ Πιτθέως παιδεύματα,
μόνος πολιτῶν τῆσδε γῆς Τροικῆνίας
λέγει κακίστην δαιμόνων πεφυκέναι.
ἀναίνεται δὲ λέκτρα κού ψαύει γάμων·
Φοίβου δ' ἀδελφὴν Ἄρτεμιν, Διὸς κόρην, 15
τιμᾶ, μεγίστην δαιμόνων ἥγούμενος·
χλωρὰν δ' ἀν' ὑλην παρθένῳ ξυνῶν ἀεὶ^{τιμᾶ}
κυσὶν ταχείας θῆρας ἔξαιρει χθονὸς,
μείζω βροτείας προσπεσῶν ὁμιλίας.
τούτοισι μέν νυν οὐ φθονῷ· τί γάρ με δεῖ; 20
ἄ δ' εἰς ἔμ' ἡμάρτηκε, τιμωρήσομαι
‘Ιππόλυτον ἐν τῇδ' ἡμέρᾳ· τὰ πολλὰ δὲ
πάλαι προκόψασ', οὐ πόνου πολλοῦ με δεῖ.
ἐλθόντα γάρ νυν Πιτθέως ποτ' ἐκ δόμων
σεμνῶν ἐσ ὄψιν καὶ τέλη μυστηρίων 25

9. μύθων τῶνδε, sc. ὅτι σφάλλω τὸν
μέγα φρονοῦντας &c.

10. Ἀμ. τόκος. The poet does not give the name of the Amazon, (which some make Antiope, others Hippolyte,) any more than in the *Rhesus* he specifies from which of the Muses that hero was born, or in the *Heracleidae* he mentions the heroine Macaria.

11. παιδεύματα, 'the nursling,' or rather, 'the ward,' of Pittheus, who in Med. 684 is called παῖς Πέλοπος εὐσεβεστατος. Thus Pylades is ἀνδρὸς εὐσεβεστάτου παιδεύμα, El. 887. Cf. Androm. 1101, μῆλα φυλλάδος Παρνασσος παιδεύματ'.

17. ξυνῶν. Not that she appeared to him in bodily form : cf. v. 86.

18. ἔξαιρει. Schol. ἐκ μέσον αἴρει, ἀφανίζει, 'he removes,' 'destroys.' Med. 486, πάντα δ' ἔξελον φόβον. Herc. F. 39, τὸν Ἡρακλεῖον παῖδας ἔξελεῖ θέλει. Ib. 154, τὸν Νέμειον θῆρ' ἔξελειν. Tro. 24, "Ἡρας Ἀθάνας τ' αἱ συνεξεῖλον Φρύγας. Ib. 892 (of Helen), αἴρει γὰρ ἀνδρῶν δῆματ', ἔξαιρει πόλεις. Elmsley compares Herod. i. 36, συνεξεῖλεν ὑπὸ τὸ θηρίον ἐκ τῆς χώρης.—προσπεσῶν, Schol.

ἐντυχών. 'Having fallen in with a greater than mortal society.' But προσπίπτειν is seldom so used ; cf. Soph. Phil. 46, μὴ λάθῃ με προσπεσῶν, where however με probably depends on λάθῃ.

23. προκόψασα, Schol. προκατασκευάσσασα, 'having advanced,' 'having arranged beforehand.' Properly, it is said, 'having cleared away,' as a pioneer clears away the obstacles to an advancing army. Cf. Alc. 1079. Hec. 961. Perhaps the word was first used of those who cut their way through opposing forces by striking down the enemy immediately before them. Hence, 'to get to the front,' as Hec. *ut sup.*, ταῦτα μὲν τί δεῖ θρηνέιν, προκόπτοντ' οὐδὲν ἐσ πρόσθεν κακῶν ; The participle is called the nominativus pendens : but in truth in this, and many similar passages, there is a slight deviation from the intended construction, as here she should have said οὐ πολὺν πόνον ἔχω. See on Aesch. Cho. 512. Tro. 1209.

25. ἐσ ὄψιν καὶ τέλη. Schol. ὄψιν λέγει τὴν θέαν, τέλη δὲ τὴν τελετὴν. He had gone to be admitted, after initiation, to the sight and full privileges of the

Πανδίονος γῆν πατρὸς εὐγενῆς δάμαρ
ιδοῦσα Φαΐδρα καρδίαν κατείχετο
ἔρωτι δεινῷ τοῖς ἐμοῖς βουλεύμασι.
καὶ πρὸν μὲν ἐλθεῖν τήνδε γῆν Τροιζηνίαν,
πέτραν παρ' αὐτὴν Παλλάδος κατόψιον. 30
γῆς τῆσδε ναὸν Κύπριδος ἔγκαθείσατο,
ἐρῶσ' ἔρωτ' ἔκδημον. 'Ιππολύτῳ δ' ἔπι
τὸ λοιπὸν ἀνόμαζεν ιδρύσθαι θεάν.
ἔπει δὲ Θησεὺς Κεκροπίαν λείπει χθόνα,
μίασμα φεύγων αἴματος Παλλαντιδῶν, 35
καὶ τήνδε σὺν δάμαρτι ναυστολεῖ χθόνα,
ἐνιαυσίαν ἔκδημον αἰνέστας φυγὴν,
ἐνταῦθα δὴ στένουσα κάκπεπληγμένη

Eleusinian Mysteries. Pittheus, as a pious man, wished his ward to perform this duty; and it was on that occasion that Phaedra first saw, and seeing loved him, at Athens. Cf. v. 343. Schol. ἐν τῇ Ἀττικῇ ἔτι οὐσα ἡ Φαΐδρα, πρὶν μετοικῆσαι εἰς Τροιζήνα, ιδοῦσα τὸν Ἰππολύτον ἐλθόντα ἐπὶ μόνην τῶν Ἐλευσινών, ἥρα, καὶ πρὶν εἰς Τροιζήνα ἐλθεῖν.—κατείχετο is Monk's correction for κατέσχετο, which does not seem defensible in a passive sense; and there is no Attic present κατάσχω.

30. πέτραν παρ' αὐτὴν. Close to the Acropolis at Athens she built, or caused to be erected, a temple in such a position that it faced and commanded a view of Troezen across the Saronic bay. Monk gives καθείσατο, but the ἐν in composition merely gives the sense of αὐτῷ ἐν Ἀθηναῖς.—κατόντων (ναὸν, not πέτραν) has a genitive like Σαρωνικῷ πορθμῷ κατόπιν τράνα, Ag. 298.—ἔρωτ' ἔκδημον, a love for one not resident in the place, but absent in another city. Schol. καὶ μὴ παρόντος ἔρωτα τοῦ Ἰππολύτου. In the absence of the object of her regard, she established a memento of him distinguished by his name, τὸ Ἰππολύτειον. Monk and Dindorf follow Blomfield in thinking, on very insufficient grounds, that these two verses (32—3,) are an interpolation. There is some difficulty in the words Ἰππολύτῳ δ' ἔπι, which Wordsworth (*Athens and Attica*), understands 'to gain Hippolytus,' i. e. to secure his affections through the favour of the goddess. Had the poet meant 'she called it after Hippolytus,' he would have

adopted the usual construction Ἰππολύτῳ δ' ἔπι. The real meaning of the verse is rendered obscure by the brief way in which it is expressed. The full sense is, ὀνόμαζεν αὐτὸν Ἰππολύτειον, καὶ ἔφη ιδρύσθαι τὴν θεάν ἐς πάντα χρόνον ἐπὶ Ἰππολύτῳ, i. e. with a view to securing his love. The word ιδρύσθαι is here used, as it often is, of the actual statue consecrated within the shrine.

34. ἔπει δέ. Answering to καὶ πρὶν μὲν v. 29. 'When however Theseus left Athens and retired with his wife to Troezen, where Hippolytus then lived, her strong affection for him returned, and she is now dying with love for him.' Then (at Athens) she did not scruple to build a temple to an absent lover; now, when he is on the spot, she conceals her regard even from her own domestics (i. e. nurse). The Pallantidae (or rather, one of the sons of Pallas, the son of Pandion,) were slain by Theseus for attempting to recover the sovereign power at Athens. Aegeus and Pallas were brothers; and Theseus, as son of the elder, had the rightful claim to the throne. Apollod. iii. 15, 5, Πανδίονι δὲ ἐν Μεγάροις ὅντι παῖδες ἐγένοντο Αἰγέις, Πάλλας, Νίσος, Λύκος.

37. αἰνέστας, 'having acquiesced in.' A murderer was liable to prosecution from the next of kin to the murdered man, unless he withdrew from his country for one year, which voluntary exile was legally termed ἀπειναυτισμὸς, properly however applied to those who had committed manslaughter, κακῶν φόνος.

38. ἔκπεπληγμένη is defended by ἔρωτι

κέντροις ἔρωτος ἡ τάλαιν' ἀπόλλυται
σιγῇ· ξύνοιδε δ' οὔτις οἰκετῶν νόσον. 40
ἀλλ' οὔτι ταύτη τόνδ' ἔρωτα χρὴ πεσεῖν·
δείξω δὲ Θησεῖ πρᾶγμα, κάκφανήσεται.
καὶ τὸν μὲν ἡμῖν πολέμιον πεφυκότα
κτενεῖ πατὴρ ἀραῖσιν, ἃς ὁ πόντιος
ἄναξ Ποσειδῶν ὥπασεν Θησεῖ γέρας,
μηδὲν μάταιον ἐσ τρὶς εὐξασθαι θεῷ.
ἡ δ' εὐκλεῆς μὲν, ἀλλ' ὅμως ἀπόλλυται,
Φαιόδρα· τὸ γὰρ τῆσδ' οὐ προτιμήσω κακὸν
τὸ μὴ οὐ παρασχεῖν τοὺς ἐμοὺς ἔχθροὺς ἐμοὶ
δίκην τοσαύτην ὥστ' ἐμοὶ καλῶς ἔχειν. 45
ἀλλ' εἰσορὼ γὰρ τόνδε παῦδα Θησέως
στείχοντα, θήρας μόχθον ἐκλελοιπότα,
‘Ιππόλυτον, ἔξω τῶνδε βήσομαι τόπων.
πολὺς δ' ἄμ' αὐτῷ προσπόλων ὀπισθόπους
κῶμος λέλακεν, ’Αρτεμιν τιμῶν θεὰν
ῦμνοισιν· οὐ γὰρ οἶδ' ἀνεῳγμένας πύλας
‘Αιδου φάος τε λοίσθιον βλέπων τόδε. 50

ΙΠΠΟΛΥΤΟΣ.

ἔπεσθ' ἀδοντες ἔπεσθε

Θυμὸν ἑπτλαγεῖσα Med. 8. Valckenaeus conjectured καὶ πεπληγμένην, but κέντροις ἔρωτος merely means the *feeling* of love. Aesch. Supp. 101, δίδοντα μανόλων κέντρον ἔχων ἄφικτον. Ovid, Fast. ii. 779, *injusti stimulus agitatus amoris.*

41. πεσεῖν, to be vain, to fall to the ground without effect. Schol. ἀνενέργητον γενέσθαι. Cf. Med. 365, ἀλλ' οὔτι ταύτη ταῦτα, μὴ δοκεῖτέ πω.

47. ἀπόλλυται. Not as in v. 39, but for δλεῖται, as the Schol. has remarked. She shall be allowed to perish, that vengeance may fall on Hippolytus.—εὐκλεῆς μὲν means, that she is in some degree reluctant to ruin one of kingly race, a daughter of Minos.

48. κακὸν. The MSS. vary between this and καλὸν. The latter is preferred by Bothe, Dind., Matth. Either gives a good sense, καλὸν referring to εὐκλεῖς, κακὸν to her death by hanging. The Schol. however explains ἀπώλειαν. ‘I

will not make *her* suffering of such superior importance, as that my enemies shall not afford me an adequate satisfaction.’ A passage exactly parallel is Eum. 709, οὕτω γυναικός οὐ προτιμήσω μόρον, ‘I will not consider the death of Clytemnestra as of greater importance than that of Agamemnon.’—τὸ μὴ οὐ, i. e. ὥστε μὴ, the οὐ, as usual, being repeated from the preceding negative. Compare Prom. 805. 939.

55. λέλακεν. Schol. βοῇ, ὑμνεῖ. ‘Is uttering noisy strains.’

56. οὐ γὰρ οἴδ'. If he did know it, he would sing θρῆνοι rather than ὕμνοι.

58. Hippolytus is heard approaching with a troop of attendants, his companions in the chase. Before they come in sight, they sing the brief ode which follows, thus forming a kind of secondary chorus of which there seems to be no other example in the extant plays of Euripides.

τὰν Διὸς οὐρανίαν
'Αρτεμιν, ἢ μελόμεσθα.

60

ΘΕΡΑΠΟΝΤΕΣ.

πότνια πότνια, σεμινοτάτα, Ζανὸς γένεθλον,
χαῖρε χαῖρε μοι, ὥ κόρα
Λατοῦς Ἀρτεμι καὶ Διὸς,
καλλίστα πολὺ παρθένων,
ἄ μέγαν κατ' οὐρανὸν
ναίεις εὐπατέρειαν αὐλὰν,
Ζανὸς πολύχρυστον οἶκον.

65

- III. χαῖρε μοι, ὥ καλλίστα,
καλλίστα τῶν κατ' Ὄλυμπον
παρθένων, Ἀρτεμι.
σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκηράτου
λειμῶνος, ὥ δέσποινα, κοσμήσας φέρω,
ἐνθ' οὔτε ποιμὴν ἀξιοῦ φέρβειν βοτὰ
οὔτ' ἥλθε πω σίδηρος, ἀλλ' ἀκήρατον
μέλισσα λειμῶν' ἡρινὸν διέρχεται.
Αἰδὼς δὲ ποταμίαισι κηπεύει δρόσοις.
ὅσοις διδακτὸν μηδὲν, ἀλλ' ἐν τῇ φύσει

68. εὐπατέρειαν. Schol. τὴν καλλίστην τοῦ πατρὸς Διὸς αὐλῆν. But the epithet seems rather to refer to Zeus himself, for αὐλῆν ἄγαθον πατρός.

70—2. It is doubtful whether these three lines belong to the chorus or to Hippolytus, or whether, as Herm. and Bothe think, they are spurious. Certainly, they are little more than a repetition of the preceding; and we might fairly urge that the whole of this little canticle, from its simplicity and paucity of ideas, was purposely adapted to rustic worshippers. Still, as it is clear that a statue of Artemis stood on the stage, these may very well be the words of Hippolytus on first greeting her.

73. τῶνδε. Hence Hippolytus must be supposed to have a real chaplet in his hand; and from this circumstance the title of Στεφανηφόρος is given to the play. Some of the old grammarians, according to the Schol., (misled, doubtless, by the allusion to αἰδὼς in v. 78,) explained

πλεκτὸν στέφανον in a figurative or allegorical sense for a hymn, and ἀκήρατον λειμῶνα for a pure mind, much as Aeschylus calls the mind βαθεῖαν ἄλοκα Theb. 589.—These iambs are of the highest poetical beauty; the repetition of ἀκήρατον after v. 73 is rather careless, but can scarcely be called suspicious. To offer sacred flowers out of a virgin field to a virgin goddess, and from a virgin hand (this is the point of v. 80—1), is a touching trait in the romantic religion of Greece.

78. Αἰδὼς, reverence, respect for religious places. This αἰδὼς is itself said to be the gardener of the sacred field, and to water it with river dews (rivulets from the larger streams). Cf. Tro. 1175, δν πόλλα ἔκηπενο' ἡ τεκοῦσα βόστρυχον. Matthiae, who places a comma at δρόσοις, takes αἰδὼς as a synonym of σωφροσύνη, 'chastity.'

79. θύσις. Monk, after Porson, gives θύτις, because the use of εἴληχεν, conti-

- τὸ σωφρονεῦν εἴληχεν ἐσ τὰ πάνθ' ὅμως,
τούτοις δρέπεσθαι, τοῖς κακοῖσι δ' οὐ θέμις.
ἀλλ', ὁ φίλη δέσποια, χρυσέας κόμης
ἀνάδημα δέξαι χειρὸς εὐσεβοῦς ἄπο.
μόνῳ γάρ ἔστι τοῦτ' ἐμοὶ γέρας βροτῶν·
σοὶ καὶ ἔννειμι καὶ λόγοις ἀμείβομαι,
κλύων μὲν αὐδὴν, ὅμμα δ' οὐχ ὄρων τὸ σόν.
τέλος δὲ κάμψαιμ' ὕσπερ ἡρξάμην βίου.
ΘΕ. ἄναξ, θεοὺς γὰρ δεσπότας καλεῖν χρεῶν,
ἀρ' ἄν τί μου δέξαιο βουλεύσαντος εὖ;
III. καὶ κάρτα γ'. ἥ γὰρ οὐ σοφοὶ φαινούμεθ' ἄν.
ΘΕ. οἶσθ' οὖν βροτοῦσιν ὃς καθέστηκεν νόμος;
III. οὐκ οἶδα· τοῦ δὲ καὶ μ' ἀνιστορεῖς πέρι;
ΘΕ. μισεῖν τὸ σεμνὸν καὶ τὸ μὴ πᾶσιν φίλον.
III. ὄρθως γε τίς δ' οὐ σεμνὸς ἀχθεινὸς βροτῶν;
ΘΕ. ἐν δ' εὐπροσηγόροισιν ἔστι τις χάρις;
III. πλεύστη γε, καὶ κέρδος γε σὺν μόχθῳ βραχεῖ.
ΘΕ. ἥ καν θεοῖσι ταυτὸν ἐλπίζεις τόδε;
III. εἴπερ γε θητοὶ θεῶν νόμοισι χρώμεθα.
ΘΕ. πῶς οὖν σὺ σεμνὴν δαίμον' οὐ προσεννέπεις;

git, in a neuter sense, is unusual. There is some ingenuity, but no very great probability, in the correction. Perhaps ἀλλ' εἰ τις φίσει κτλ. Dindorf condemns this and the two following lines, as a patchwork from Bacch. 315, ἀλλ' ἐν τῇ φίσει τὸ σωφρονεῦν ἔνεστιν ἐτὰ πάντ' ἀει. But the sentiment, which is one borrowed from a question then much discussed in the schools, εἰ διδακτὴν ἥ ἀρετὴν, may very well have been repeated in nearly the same words in one of the latest of our poet's plays. The meaning is this:

—Those only who are possessed of a natural and spontaneous purity of heart, and not the virtue imparted by education, may gather these flowers for the goddess,—by which Hippolytus describes his own virtue as innate, and something above that of ordinary mortals. Cf. 948.

87. κάμψαιμι, a term from the stadium, El. 955, πρὶν ἐν πέλας γραμμῆς ἵκηται καὶ τέλος κάμψῃ βίου. Tro. 1256, μελέα μάτηρ, ἥ τὰς μεγάλας ἐλπίδας ἐν σοὶ κατέκαμψε βίου. Hel. 1666, ὅταν δὲ κάμψῃς καὶ τελευτήσῃς βίου.

88. θεοὺς γάρ, i. e. μόνον. The notion of δεσπότης involved that of δοῦλος, and therefore appears (notwithstanding its very common use) a term of offence to the free Greek. See Pers. 243—4. Valckenaer well compares Xen. Cyrop. iii. p. 178, 37, οὐδένα ταῦθρων δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. But Vater (Praef. ad Rhes. p. cxliv) insists that the sense is, *Rex, dii enim dominantes (sc. Venus) invocandi sunt, visne audire meum· constitūtum?*

93. τὸ σεμνὸν, 'reserve.' See Med. 216. The argument is, that as a want of cordiality is odious among men, so the gods also are offended if mortals stand aloof, since they too τιμώμενοι χαίρουσιν ἀνθρώπων ὑπο, v. 8.

96. The repetition of γε does not offend, especially as in each place the particle has its own peculiar force. Translate, 'Yes, surely, there is the greatest; aye, and profit too with small trouble.'

99. σεμνὸν δαίμονα, not in the sense of σεμνὸς above, but σεπτὴν, μεγάλην.

- III. τίν' ; εὐλαβοῦ δὲ μή τι σὸν σφαλῇ στόμα. 100
 ΘΕ. τήνδ' ἦ πύλαισι σαῖς ἐφέστηκεν Κύπρις.
 III. πρόσωθεν αὐτὴν ἀγυνὸς ἀν ἀσπάζομαι.
 ΘΕ. σεμνὴ γε μέντοι κάπισημος ἐν βροτοῖς.
 III. ἄλλοισιν ἄλλος θεῶν τε κάνθρωπων μέλει.
 ΘΕ. εὐδαιμονοίης, νοῦν ἔχων ὅσον σε δεῖ. 105
 III. οὐδείς μ' ἀρέσκει νυκτὶ θαυμαστὸς θεῶν.
 ΘΕ. τιμαῖσιν, ὃ παῖ, δαιμόνων χρῆσθαι χρεών.
 III. χωρεῖτ', ὄπαδοὶ, καὶ παρελθόντες δόμους
 σίτων μέλεσθε· τερπνὸν ἐκ κυναγίας
 τράπεζα πλήρης· καὶ καταψήχειν χρεῶν
 ἴππους, ὅπως ἀν ἄρμασι ζεύξας ὑπο
 βορᾶς κορεσθεὶς γυμνάσω τὰ πρόσφορα·
 τὴν σὴν δὲ Κύπριν πόλλ' ἐγὼ χαίρειν λέγω.
 ΘΕ. ἡμεῖς δὲ, τοὺς νέους γὰρ οὐ μιμητέον,
 φρονοῦντες οὕτως ὡς πρέπει δούλοις λέγειν, 115

Schol. *τὴν πάνυ τιμίαν*,—something like our word ‘awful,’ but of not quite so strong import. The reply of Hippolytus, as the commentators have observed, implies that he thought his attendants were going to mention the *Σεμναὶ Θεαὶ* or Furies, who were only to be alluded to with reverential awe. At the same time it shows that he was thinking of any thing rather than of Aphrodite. That a statue of this goddess, like that of Artemis, was on the stage (probably one on each side of the central door, representing the entrance to Pittheus’ palace, *Ἄρτεμις προστατήρια*, Aesch. Theb. 444) is evident from the next verse.

102. *πρόσωθεν*. A sort of compromise between not worshipping her at all, and worshipping her with the same affectionate reverence as that which he showed to Artemis. The attendant evidently takes it as virtually equivalent to *οὐκ ἀσπάζομαι*.

104. The sense is, ‘As some care for one person and not for another, so it is with men’s feelings towards the gods.’ Schol. *οὐ πάντες τοὺς αὐτοὺς θεὸν σέβομεν*, οὐδὲ τοὺς αὐτοὺς ἀνθρώπους ἀγαπῶμεν, ἀλλ’ οἱ μὲν τόνδε, δομιώς δὲ τὴν *Ἄρτεμιν σέβω*, ἄλλοι δὲ τὴν *Ἀφροδίτην*.

105. *νοῦν ἔχων*, i. e. *καὶ νοῦν ἔχοις*. Schol. *εἴης εὐδαιμῶν τὰ καθήκοντα φρο-*

νῶν. The imperative or optative sense is sometimes continued in the participle, as Ag. 493. 879.

106. *τιμᾶς χρῆσθαι*, to make use of the prerogatives, i. e. (as is implied under a general sentiment,) the *ἔργα Αφροδίτης* conveyed in the preceding *νυκτὶ θαυμαστὸς*. Monk, less rightly, “honores Divis debiti.”

108. *παρελθόντες*, ‘entering.’ See Med. 1137.

113. *πολλὰ χαίρειν*. He means, that he will have nothing to do with her; but, to satisfy his friends, he uses a phrase that would also mean *ἀσπάζομαι αὐτὴν*. There is a little irony in *τὴν σὴν*, to which *ἐγὼ* is in opposition. Inf. 1059, *τοὺς δὲ ὑπὲρ κάρα φοιτῶντας ὅρνις πόλλ' ἐγὼ χαίρειν λέγω*.

115. *λέγειν*. Reiske proposed *φρονεῖν*. But nearly the same sense is conveyed by *λέγειν*, which is the *expression* of the thoughts. Bothē says *λέγειν* is corrupt, and most absurdly proposes *δούλοις λεχέσσων, maritis*. Vater, in a note on Rhes. 835 (p. 260), gives a new and ingenious interpretation. He puts a comma at *φρονοῦντες*, and construes *οὕτως ὡς πρέπει δούλοις λέγειν προσευξμούσθα*. ‘We, being wise (sc. wiser than the *νέοι*), will pray to thy images in such terms as it becomes slaves to use.’

προσενχόμεσθα τοῖσι σοῖς ἀγάλμασι,
δέσποινα Κύπρι. χρὴ δὲ συγγνώμην ἔχειν,
εἴ τίς σ', ὑφ' ἡβῆς σπλάγχνου ἔντονον φέρων,
μάταια βάζει μὴ δόκει τούτων κλύειν.
σοφωτέρους γὰρ χρὴ βροτῶν εἶναι θεούς.

120

ΧΟΡΟΣ.

Ὦκεανοῦ τις ὕδωρ στάζουσα πέτρα λέγεται στρ. α'.
βαπτὰν κάλπισι ρύταν
παγὰν προϊεῖσα κρημνῶν,
ὅθι μοί τις ἦν φίλα, 125
φάρεα πορφύρεα
ποταμίᾳ δρόσῳ
τέγγονος, θερμᾶς δ' ἐπὶ νῶτα πέτρας
εὐαλίου κατέβαλ· ὅθεν μοι
πρώτα φάτις ἥλθε δέσποιναν
τειρομέναν νοσερῷ κοίτᾳ δέμας ἐντὸς ἔχειν 130
οἴκων, λεπτὰ δὲ φάρη

119. *Θάξει* = *λέγει*, ‘speaks idly of you.’ Cf. Rhes. 719.—*μὴ δόκει*, ‘pretend not to hear him.’ See on Med. 67, *οὐ δοκῶν κλύειν*. Inf. 463.

121. The chorus of Troezenian women now arrive to inquire about Phaedra, and to relate what they have collected from others respecting her mysterious illness. It was from a servant of the family, engaged in washing the garments of the royal household, that they first heard it. Conjectures as to the cause:—Religious madness sent by Pan or Cybele, or perhaps in punishment for neglected worship by the Cretan goddess Dictynna. Or possibly some rival is beguiling her lord by a love which has been long concealed from her; or bad news has reached her from Crete. Women too have strange partialities and longings in childbirth. The chorus conclude by confessing that they have themselves experienced similar feelings; but the goddess Ilithyia being invoked delivered them from their distress.

12b. ὄκεανοῦ ὕδωρ. Schol. οὐδὲ διπετέσ, οὐδὲ ὑετιον, ἀλλ' αὐτομάτως βλύζον πᾶν δὲ ὕδωρ ὄκεανὸς λέγεται (?). All rivers were supposed to emanate from Ocean, whence even a spring of fresh water is

here said to be his. II. Φ. 196, ἐξ οὗπερ (sc. ὄκεανοῦ) πάντες ποταμοὶ καὶ πᾶσα θάλασσα, καὶ πᾶσαι κρήναι καὶ φρεάται μακρὰ νάουσιν. The sense is, ‘there is a rock sending forth copious streams of water fit for man's use (*βαπτὰν κάλπισι*), which is said to be distilled from ocean,’ —*στάζουσα λέγεται*, is spoken of as dropping, *for στάζειν λέγεται*.—Some construe ὄκεανοῦ πέτρα, which however the order of the words does not seem to admit.

126. *φάρεα*. Euripides generally makes the *a* in *φάρος* short, but it is elsewhere long, e. g. Aesch. Cho. 9, *φάρεσιν μελαγχίους πρέποντα*. To Monk and Hermann is due the transposition *φ. πορφ.* for π. φ. cf. Hel. 179 seqq., *κναοειδές ἀμφ' ὕδωρ | ἔπιχον ἔλικά τ' ἀνά χλαν | φοίνικας ἀλλού πέπλους αὐγαῖσιν ἐν ταῖς χρυσταῖς | ἀμφιθάλπουσ' ἔν τε δόνακος ἔρνεοιν*. Where *φοίνικες*, as here *πορφύρεα*, means the Tyrian-dyed royal robes; and therefore the news came direct from the palace.

131. The antistrophe, as in Rhes. 351, Aesch. Suppl. 576, begins in the middle of a sentence.—*δεσποινάς* Monk, from a Paris MS., a good and idiomatic reading, were it supported by greater authority.

ξανθὰν κεφαλὰν σκιάζειν.

τριτάταν δέ νιν κλύω
τάνδε κατ' ἀμβροσίου
στόματος ἀμέραν
Δάματρος ἀκτᾶς δέμας ἄγνὸν ἵσχειν,
κρυπτῷ πάθει θανάτου θέλουσαν
κέλσαι ποτὶ τέρμα δύστανον.

σὺ τὴν ἔνθεος, ὁ κούρα,
εἴτ' ἐκ Πανὸς εἴθ' Ἐκάτας
ἢ σεμνῶν Κορυβάντων
φοιτᾶς, ἢ ματρὸς ὄρειας.
σὺ δ' ἀμφὶ τὰν πολύθηρον
Δίκτυνναν ἀμπλακίας
ἀνίερος ἀθύτων πελάνων τρύχει.
φοιτᾷ γὰρ καὶ διὰ λίμνας
χέρσον θ' ὑπὲρ πελάγους
δίναισιν νοτίας ἀλμας.

135

στρ. β'.

140

145

150

136. κατὰ στόματος, 'down her beautiful mouth,' i. e. throat. The epithet here is merely ornamental, after the epic fashion. Again, Δημήτερος ἀκτῆ, for *bread*, is from Il. N. 322. 'To keep her body pure of food,' is a periphrasis for 'to abstain,' viz. with a view of putting an end to her existence. Cf. 277. Similarly v. 1003, λέχους γὰρ ἐς τόδ' ἡμέρας ἄγνυν δέμας.

139. πάθει. So Monk and G. Burges for πένθει, the Schol. explaining ἀδήλῳ συμφορᾷ. Now not only does the strophic verse (*ἔνδιλον*, 129.) support the correction, but as observed on Med. 268, πένθος is very rarely used for 'grief' in general, but nearly always for 'mourning.'

141. σὺ γάρ. The metre shows that here also something is wrong. Dind. and Bothe give σὺ τάρ (τοι ἄρα) after Hermann; but not only does this make an iambus in place of a trochee, but the crasis, as Monk observes, is scarcely used in choral verses. He himself suggests εἰ γάρ ἔνθεος. Perhaps, ἢ σύγ' ἔνθεος, 'surely you must be distraught.'—ἐκ Πανὸς, see Med. 1172. To be inspired with frenzy by Hecate is only another form of the popular superstition that men were moon-stricken, i. e. lunatics, when

unaccountably mad; and a third variety of the same belief is that of Artemis striking women with her darts, Od. v. 123.

144. φοιτᾶς, ἢ &c. The correction of Bothe, admitted by Dind. and approved by Monk, for ἢ ματρὸς οὐρέας φοιταλέον. The Schol. construes ἔνθεος φοιτᾶς, and again explains it by ἔμμανῆς φοιτᾶς καὶ ἔνθουσιᾶς, and the true reading is also preserved in a Florence MS. as a var. lect.

145. σὺ δ' ἀμφὶ κτλ. 'Or through faults committed concerning the huntress Dictynna, being unholy through neglected offerings to her, you are pining away.' Dictynna, as the Cretan representative of Artemis, is mentioned in reference to Phaedra herself being the daughter of Minos, king of Crete. Removed from her home, she had forgotten or omitted the rites due to her national patroness.

148. λίμνας, waters in general, as opposed to πέλαγος, open sea. The meaning is, 'For she, as a huntress, has a wide range in pursuit of those she wishes to overtake, and goes even across the sea, and the continent which it washes, on the eddies of the briny wave.'

ἢ πόσιν, τὸν Ἐρεχθειδᾶν
ἀρχαγὸν, τὸν εὐπατρίδαν,
ποιμαίνει τις ἐν οἴκοις
κρυπτῷ κοίτᾳ λεχέων σῶν;
ἢ ναυβάτας τις ἐπλευσεν
Κρήτας ἔξορμος ἀνὴρ
λιμένα τὸν εὐξεινότατον ναύταις,
φάμαν πέμπων βασιλείᾳ,
λύπῃ δ' ὑπὲρ παθέων
εὐναίᾳ δέδεται ψυχάν; 160
φιλεῖ δὲ τῷ δυστρόπῳ γυναικῶν
ἀρμονίᾳ κακὰ δύστανος ἀμαχανία συννοικεῖν
ἀδίνων κε καὶ ἀφροσύνας. 162, 3
δι' ἐμᾶς ἥξεν ποτε νηδύος ἄδ' αὔρα· 165
τὰν δ' εὐλοχον οὐρανίαν τόξων μεδέουσαν ἀντευν
Ἄρτεμιν, 166-8

151. ἢ πόσιν κτλ. ‘Or perhaps some rival in the house is beguiling your husband, the ruler of the Athenians, the hero of noble birth, by a connexion kept secret from your bed,’ i. e. from you his wife. Bothe translates, *clandestino concubitu mariti tui*. Schol. ἡ τις γυνὴ ἀπατᾷ σοῦ τὸν ἄνδρα τῷ ἔρωτι τῷ αὐτῆς χρωμένῃ, καὶ ἐκ τῆς ἡγετυπίας εἰς νόσον καὶ μανίαν κατήθησ. (It would seem that he here explains another reading, λεχέων ἀν, or for χρωμένῃ we should restore χρόμενον.) From this paraphrase, and again, *Boukoleis καὶ ἔξαπτᾶς*, Canter ingeniously restored *ποιμαίνει* for *πημαίνει*. The confusion of *οἱ* and *ἡ* is not uncommon, e. g. Cho. 574, φωνὴν οἴσομεν for φ. ἤσομεν. Valck. compares Theocr. xi. 80, οἴνω τοι Πολύφαμος ἐποίμαινεν τὸν ἔρωτα Μονατόδων. Dindorf gives *κρυπτῷ κοίτᾳ* against all the MSS., but the common reading seems as good, *tις* being for *τις γυνὴ*.

157. λιμένα τὸν εὐξ. To Troezen, which as the coast of Argolis was generally ἀλίμενος (Aesch. Suppl. 748,) was one of the principal naval stations.—*Φήμη* is here ‘bad news,’ the word being commonly associated with something ominous. The Schol. rightly paraphrases φήμην πένθους τῶν οἰκείων.

160. εὐναίᾳ—ψυχάν. There are variants εὐναίᾳ, ψυχᾶ, ψυχᾶ. Schol. ὑπὸ

τῆς λύπης εὐναίᾳ ἡ Φαίδρα δέδεται τὴν ψυχήν. We might have expected δέμας, but the meaning perhaps is, that the malady was rather mental than bodily.

161. φιλεῖ δὲ κτλ. ‘And there is wont to be associated with the peevish nature (composition) of women a tiresome unhappy bewilderment caused both by labour-pains and by sexual longings.’ The poet means to describe hysterical affections, and the fancies often felt by pregnant women. The implied sense is, that this is what Phaedra may be labouring under. By ἀφροσύνη irregular or inordinate appetite is often meant; and the same is expressed by the adjectives μῶρος, μάργος, μάταιος, ἄφρων. These are all euphemisms, derived from the doctrine that σοφία is the counteracting influence to the indulgence of animal appetites. Cf. Tro. 989, τὰ μῶρα γὰρ πάντ' ἔστιν Ἀφροδίτη βροτοῖς, καὶ τοῦνοι' ὄρθως ἀφροσύνης ἄρχει θέας. There is the same use of ἄνοια inf. 398.

165. ἄδ' αὔρα, ‘this thrill.’ A metaphor from the breeze which stirs objects that are still. Schol. καὶ αὐτῇ ποτε ὕδινων πεῖραν ἔσχον.

166. εὐλοχον, i. e. Εἰλέιθυιαν.—πολυ-ζῆλωτος, much to be wished for, i. e. welcome; as ἡγετὸν ἀνθρώποισι Med. 1035. Between *envying* and *coveting* the connexion is direct and obvious.

καί μοι πολυζῆλωτος ἀεὶ σὺν θεοῖσι φοιτᾷ.
 ἀλλ’ ἥδε τροφὸς γεραιὰ πρὸ θυρῶν
 τήνδε κομίζουντος ἔξω μελάθρων·
 στυγνὸν δὲ ὁφρύων νέφος αὐξάνεται.
 τί ποτ’ ἔστι μαθεῖν ἔραται ψυχὰ,
 τί δεδήληται
 δέμας ἀλλόχροον βασιλείας.

170

175

ΤΡΟΦΟΣ.

ὦ κακὰ θυητῶν στυγεραί τε νόσοι.
 τί σ’ ἐγὼ δράσω; τί δὲ μὴ δράσω;
 τόδε σοι φέγγος λαμπρὸν, ὅδ’ αἰθήρ·
 ἔξω δὲ δόμων ἥδη νοσερᾶς
 δέμνια κοίτης.
 δεῦρο γάρ ἐλθεῖν πᾶν ἔπος ἦν σοι·
 τάχα δ’ ἐσθαλάμους σπεύσεις τὸ πάλιν.
 ταχὺ γάρ σφάλλει κούδενὶ χαίρεις,
 οὐδέ σ’ ἀρέσκει τὸ παρὸν, τὸ δὲ ἀπὸν
 φίλτερον ἥγειν.
 κρεῶσσον δὲ νοσεῖν ἦ θεραπεύειν·
 τὸ μέν ἔστιν ἀπλοῦν, τῷ δὲ συνάπτει
 λύπη τε φρενῶν χερσών τε πόνος.
 πᾶς δὲ δόμυνηρὸς βίος ἀνθρώπων,
 κούκι ἔστι πόνων ἀνάπαυσις·
 ἀλλ’ ὃ τι τοῦ ζῆν φίλτερον ἄλλο
 σκότος ἀμπίσχων κρύπτει νεφέλαις.
 δυσέρωτες δὴ φαινόμεθ’ ὄντες

180

185

190

173. *νέφος*, ‘gloom.’ See Med. 106.

177. The nurse and her royal patient now appear on the stage. The scene is one of great tenderness, interest, and truthfulness to nature. The nurse complains of the fickleness of her mistress, who fancies one thing at one moment, and another at the next, and soliloquizes,—rather out of time and place, it must be confessed, but Euripides’ servants are often philosophers,—on the cares of this life, which men cling to only because they cannot penetrate the veil that hides the mysteries of the other world. She is

wearily of her fruitless service, and sadly laments that friendship should take such strong hold of the heart that it cannot be dropped nor shaken off at will. Phaedra, ill, feverish, and love-sick, raves of the wild woods, the chase, and the steeds of Hippolytus, till at length she finds relief in tears.

179. *τόδε σοι φέγγος*. Here is the sun-light you have been asking for, here the bright azure of heaven.184. *σφάλλει*, ‘you find out your mistake.’194. *δυσέρωτες κτλ.* ‘Thus then it is that we are shown to have an insane at-

τοῦδ', ὅτι τοῦτο στίλβει κατὰ γῆν,
δὶ' ἀπειροσύνην ἄλλου βιότου
κούκ ἀπόδειξιν τῶν ὑπὸ γαίας·
μύθοις δὲ ἄλλως φερόμεσθα.

195

ΦΑΙΔΡΑ.

αἴρετέ μου δέμας, ὁρθοῦτε κάρα·
λέλυμαι μελέων σύνδεσμα, φίλαι.
λάβετ' εὐπήγχεις χεῖρας, πρόπολοι.
βαρύ μοι κεφαλᾶς ἐπίκρανον ἔχειν·
ἄφελ', ἀμπέτασον βόστρυχον ὡμοις.

200

ΤΡ. θάρσει, τέκνον, καὶ μὴ χαλεπῶς
μετάβαλλε δέμας.
ῥάφον δὲ νόσον μετά θ' ἡσυχίας
καὶ γενναίου λήματος οἰστεις·
μοχθεῦν δὲ βροτοῖσιν ἀνάγκη.

205

ΦΑ. αἰαῖ
πῶς ἀν δροσερᾶς ἀπὸ κρηνῆδος
καθαρῶν ὑδάτων πῶμ' ἀρυσαίμαν,
ὑπὸ τ' αἰγείροις ἐν τε κομῆτῃ
λειμῶνι κλιθεῖσ' ἀναπαυσαίμαν.

210

ΤΡ. ὦ παῖ, τί θροεῖς;
οὐ μὴ παρ' ὅχλῳ τάδε γηρύσει,

tachment to the present life, because this (*τὸ ζῆν*) presents a bright aspect to us on earth, (and) through inexperience of another (future) life, and the non-revelation of the things below the world.'—οὐκ ἀπόδειξιν for *κρήνψιν*. ‘Simili modo Hec. 12, μὴ σπάνις, et Orest. 931 (942), οὐ σπάνις pro *abundantia*. Sic quoque Bacch. 455, πλόναμός τε γάρ σου τανάδες οὐ πάλγειπο, et 1288, δύστην' ἀλήθει', ὃς ἐν οὐ καιρῷ πάρει.’ Monk.—μύθοις, the legends about Charon, Cerberus, &c.—φερόμεσθα, as φέρεσθαι θορύβῳ Rhes. 15. ἔλπιδι Ion 1064.

200. εὐπήγχεις χεῖρας. Like δεξιὰ εὐώλενος v. 605, ἀμβροσίου στόματος v. 136, this is an instance of a merely poetical epithet. Bothe, by a complex punctuation, makes it agree with πρόπολοι.—ἐπίκρανον, κρήδεμνον, a head-dress, con-

fining the hair, as the next verse implies; but the exact nature of it is unknown. From v. 243 it appears to have been used to conceal the countenance, as the *κρήδεμνον* certainly was; cf. Od. i. 334.

209. πῶς ἀν κτλ. ‘Would that from the dewy spring a draught of clear water I could draw; and under the black poplars and in the leafy mead reclining I might rest!’ The nurse, who little knows the purport of this wild strain, advises her to be silent before the public, lest her madly-sounding speech should bring her to shame; but she hears not. ‘Take me,’ she continues, ‘O take me to the mountains; I will go to the wood and to the pine-trees, where the stag-hounds tread; O ye gods! how I long to shout to the dogs, and to hurl the pointed Thessalian dart, poising it with upraised arm!’

μανίας ἔποχον ρίπτουσα λόγον ;

ΦΑ. πέμπετέ μ' εἰς ὅρος· εἴμι πρὸς ὑλαν
καὶ παρὰ πεύκας, ὡνα θηροφόνοι

στείβουσι κύνες,

βαλιαῖς ἐλάφοις ἐγχριμπτομένα·

πρὸς θέων, ἔραμαι κυσὶ θωῦξαι,

καὶ παρὰ χαίταν ξανθὰν ρῆψαι

Θεσσαλὸν ὅρπακ', ἐπίλογχον ἔχουσ'

ἐν χειρὶ βέλος.

215

ΤΡ. τί ποτ', ὁ τέκνου, τάδε κηραίνεις ;

τί κυνηγεσίων καὶ σοὶ μελέτη ;

τί δὲ κρηναίων νασμῶν ἔρασαι ;

πάρα γάρ δροσερὰ πύργοις συνεχῆς

κλιτὺς, ὅθεν σοι πῶμα γένοιτ' ἄν.

220

ΦΑ. δέσποιω ἀλίας Ἀρτεμι Λίμνας

225

214. *ἔποχον*. Schol. *κατεχόμενον* ὑπὸ μανίας. There is a little uncertainty whether the word in this sense comes directly from *ἔχω* or *δχος* (both these words belonging to the same root). We have *ὑπόχος* ‘subject,’ Pers. 24, *κάτοχος*, ‘kept down,’ ib. 225, *ἔποχος ἄρμασιν* and *ναῶν* ib. 45, 54, which last words seem clearly from *δχος*. Ar. Lysist. 677, *ἱππικώτατον γάρ ἔστι χρῆμα κάποχον γυνῆ*. But *μέτοχος*, ‘sharing in,’ must be from *ἔχω*. Here it may mean, ‘having madness for its aim,’ from *ἔπέχειν*. Cf. Herc. F. 984.

218. *βαλιαῖς*, ‘dappled.’ See Rhes. 356.—*ἐγχριπτόμεναι*, the old reading, was corrected by Musgrave from Plutarch, who quotes this and the next line, in inverse order, with *ἐγχριπτόμενος*.

220. *παρὰ χαίταν*. The dart was raised to the head so as to take sight along it.—*ὅρπακα*, the shaft. Hesych. *ὅρπηξ*: ὄρδος κλέδος. By Thessalian that sort of javelin is meant which had the ἀγκύλη or loop in the middle; whence Bacch. 1205, οὐκ ἀγκυλωτοῖς Θεσσαλῶν στοχάσμασιν (quoted by Monk).—*ἐπίλογχον βέλος*, *cuspidatum telum*, a weapon tipped with an iron point.

223. *κηραίνεις*, ‘care for.’ This somewhat rare verb, which seems connected with *cura*, is commonly supposed to bear another and a totally different sense, ‘to destroy,’ from *κήρ*, ‘fate.’ But the cor-

rectness of this may be questioned. In Aesch. Suppl. 976, it is said of tender youth, i. e. youthful beauty, that *θήρες καὶ βροτοὶ κηραίνουσίν τιν*, which may very well mean, ‘look after,’ ‘are eager for,’ not ‘damage’ or ‘destroy.’ In Trach. 29, *κείνους προκηραίνουσα* is ‘caring for him.’ In Herc. Fur. 518, *ποιῶ ὅνειρα κηραίνουσα* δρῶ; the same meaning is apparent, ‘what dreams do I behold in my anxiety?’ There remains only Eum. 124, where it is said of sleep and toil that they have *worn out* the Fury’s strength, *δεινῆς δρακανῆς ἔξεκῆραν μένος*, i. e. *ἔβλαψαν*. This presents some difficulty; but it is perhaps to be explained like *ἔξωριδέειν* in Prom. 17, the reverse of *caring for* a thing being to *neglect* it, and therefore, indirectly, to spoil or damage it.

224. *καὶ σοι*. ‘What have you to do with hunting, who are a woman, and unfit for such pursuits?’ Dind. incloses the verse as spurious, because “*ineptum est καὶ σοι*,” adding, “*κυνηγέσια* hoc uno loco legitur in tragicorum fabulis.”

228. *Λίμνας*. “Limna, locus littori proximus, ubi sita erant gymnasia, memoratur etiam inf. 1129 (1132), τὸν ἀμφὶ Λίμνας τρόχον, ad quem versum Scholiastes a Valck. emendatus, Λίμνη, τόπος Τροίζηνος ἔνθεν Λιμνῆτις Ἀρτεμις καλεῖται.” This course is probably alluded to in v. 1173.

καὶ γυμνασίων τῶν ἵπποκρότων,
εἴθε γενούμαν ἐν σοῖς δαπέδοις,
πώλους Ἐνέτας δαμαλιζομένα.

230

ΤΡ. τί τόδ' αὖ παράφρων ἔρριψας ἔπος;
νῦν δὴ μὲν ὅρος βᾶσ' ἐπὶ θήρας
πόθον ἐστέλλου, νῦν δ' αὖ ψαμάθοις
ἐπ' ἀκυμάντοις πώλων ἔρασαι.

235

τάδε μαντείας ἄξια πολλῆς,
ὅστις σε θεῶν ἀνασειράζει
καὶ παρακόπτει φρένας, ὁ παῖ.

ΦΑ. δύστανος ἔγὼ, τί ποτ' εἰργασάμαν;
ποὶ παρεπλάγχθην γνώμας ἀγαθᾶς;

240

ἔμανην, ἔπεσον δαίμονος ἄτα.
φεῦ φεῦ, τλάμων.

μαῖα, πάλιν μον κρύψον κεφαλάν·
αἰδούμεθα γὰρ τὰ λελεγμένα μοι.

κρύπτε· κατ' ὅσσων δάκρυ μοι βαίνει,

245

231. Ἐνέτας, Venetian. Il. B. 851, Παφλαγόνων δ' ἡγέτο Πυλαιμένος λάσιον κτῷ. Εξ Ἐνετῶν, ὅθεν ἡμένων γένος ἄγροτεράων. This people were said to have been led by Antenor (Virg. Aen. i. 242 seqq.), after the fall of Troy, to the country of the Veneti (the neighbourhood of the present Venice). Inf. 1131, οὐκέτι συγγίλιαν πώλων Ἐνετῶν ἐπιβάσει. Strabo, v. p. 212, περὶ τῶν Ἐνετῶν διττός ἐστι λόγος. Οἱ μὲν γὰρ καὶ αὐτοὺς φασὶ Κελτῶν εἶναι ἀπόκοντα τῶν δρωνύμων παρακεαπτῶν οἱ δὲ ἐπὶ τοῦ Τροϊκοῦ πολέμου μετ' Ἀντηνορος σωθῆναι δέφορο φασὶ τῶν ἐκ τῆς Παφλαγονίας Ἐνετῶν τινάς. Μαρτύριον δὲ τοιούτου προφέρονται, τὴν περὶ τὰς ἵπποτροφίας ἐπιμέλειαν ἣ μὲν τελέως ἐκλέοιτε, πρότερον δὲ ἐπιμάτῳ παρ' αὐτοῖς ἀπὸ τοῦ παλαιοῦ ζήλου, τοῦ κατὰ τὰς ἡμιονήτιδας ζηπους. Τούτου δὲ καὶ Ὁμηρος μέμνηται (B. 851), καὶ Διονύσιος ὁ τῆς Σικελίας τύραννος ἐντεῦθεν τὸ ἵπποτροφεῖον συνετήσατο τῶν ἀλητῶν Ιτωνῶν, ὥστε καὶ ὄνομα ἐπὶ τοῖς Ἑλλησι γενέσθαι τῆς Ἐνετικῆς πώλεως, καὶ πολὺν χρόνον εὐδοκιμῆσαι τὸ γένος.

233. νῦν δὴ, i. e. ἔρπι. 'For just now having gone (in imagination) to the mountain, you were all eagerness after the

chase.' The Schol. appears to have construed ἐστέλλου πόθον ἐπὶ θήρας (or θῆρας). But it is better to regard στέλλεσθαι ἐπὶ πόθον as = ἐπόθεις, with the notion however of setting out for the chase. Another scholium has ἐπὶ θήρας πόθον ὄρμας καὶ κυνηγεσίων.

235. ἀκυμάντοις. Not *fluctibus multum percussis* (Monk), but the *dry sands*, above the water-mark. Nor can it fairly be objected that it is called ἀκτὴ κυμοδέγμων in 1173, especially as there the horses are not *on* it, but only *near* it, πέλας. Compare the form δυσκύμαντος Ag. 636, both from κυμαῖν, as δυσπήμαντος from πημαῖν Eum. 459.

237. ἀνασειράζει, 'checks you,' 'pulls you back.' i. e. draws you away from the straight course. Madness is often expressed by a metaphor from the stadium, as ἔξω δρόμου φέρεσθαι, &c.—δστις θεῶν, cf. v. 141 seqq.—παρακόπτει, 'strikes awry,' 'deranges,' παράκοπον ποιεῖ. More usually intransitive, for παραφρονεῖ.

243. πάλιν κρύψον. See 201. The next verse, as Bothé remarks, is singularly inharmonious; and he regards it as an interpolation. The close recurrence of κρύψον, κρύπτε, he defends by λῆγε—λῆξον inf. 473.

καὶ ἐπ' αἰσχύναν ὅμμα τέτραπται.
 τὸ γὰρ ὀρθοῦσθαι γνώμαν ὁδυνᾶ,
 τὸ δὲ μαινόμενον κακόν ἀλλὰ κρατεῖ
 μὴ γιγνώσκοντ' ἀπολέσθαι.

ΤΡ. κρύπτω· τὸ δ' ἐμὸν πότε δὴ θάνατος
 σῶμα καλύψει;

πολλὰ διδάσκει μ' ὁ πολὺς βίοτος.
 χρῆν γὰρ μετρίας εἰς ἀλλήλους
 φιλίας θνητοὺς ἀνακίρνασθαι,
 καὶ μὴ πρὸς ἄκρον μνελὸν ψυχῆς,
 εὗλυτα δ' εἶναι στέργηθρα φρενῶν,
 ἀπό τ' ᾕσασθαι καὶ ξυντεῖναι.

τὸ δ' ὑπὲρ δισσῶν μίαν ὡδίνειν
 ψυχὴν χαλεπὸν βάρος, ὡς καγὼ
 τῆσδ' ὑπεραλγῶ.

βίοτου δ' ἀτρεκεῖς ἐπιτηδεύσεις
 φασὶ σφάλλειν πλέον ἢ τέρπειν,
 τῇ θῷ ὑγείᾳ μᾶλλον πολεμεῖν.

250

255

260

246. ὅμμα. The Greeks considered the eye as the seat of shame. Ar. *Vesp.* 447, οὐδὲ ἐν ὀφθαλμοῖσιν αἰδὼς τῶν παλαιῶν ἐμβάδων. Eur. *Frag.* *Cresphont.* 458, αἰδὼς ἐν ὀφθαλμοῖσι γίγνεται, τέκνον.

247. τὸ ὄρθοῦσθαι γνώμαν, 'the coming of one's right senses again.' Ag. 1451, νῦν δὲ ὄρθωσας στόματος γνώμην. The γὰρ has this connective sense: ('Yet why should I weep, why feel shame, at returning to a right mind?') Because painful thoughts are thereby awakened; for madness, bad as it is, has at least this advantage, that it takes away the consciousness of former follies.'

254. ἀνακίρνασθαι. The figure is derived from pledging friendship over a bowl of wine. Hence ὁδαρής φιλότης Ag. 771, for a friendship deficient in strength; see Med. 136.

255. ἄκρον. This word seems to bear two contradictory meanings, 'superficial,' and 'deep.' In Ag. 778, οὐδὲ ἀπὸ ἄκρας φρενὸς is, 'not from the mere surface'; while in Pers. 139 ἀκροπενθεῖς (if the reading be not rather ἀβροπενθεῖς) it must mean, 'grieving deeply.' Again, Bacch. 203, οὐδὲ εἰ δὶ ἄκρων τὸ σοφὸν ηὔρηται

φρενῶν, is 'in the depth of the heart.' In Hec. 242, οἴδε, οὐδὲ γὰρ ἄκρας καρδίας ἔψαυσε μου, we can only understand, 'the surface.' Here it as clearly signifies the very contrary. Schol. *τροπικῶς* δὲ εἴπει, ὡς ἐπὶ σώματος καὶ ὀστέου, τὸ βάθος τῆς ψυχῆς.

257. ἀπέσασθαι. That men may be able to reject, repel, or resign them if necessary, as well as to cement them closer should it prove their interest to do so.—ξυντεῖναι, 'to tighten.' Schol. αὐξεῖν.

258. ὑπὲρ δισσῶν μίαν. To have the cares of a friend upon the mind as well as one's own, is a burden hard to bear. Monk compares Alcest. 883, μία γὰρ ψυχὴ τῆσδ' ὑπεραλγεῖν μέτριον ἄχθος, and Cic. de Amicit. xiii. 45, 'fugientes esse nimias amicitias, ne necesse sit unum sollicitum esse pro pluribus.'

261. ἀτρεκεῖς, ἀκριβεῖς, 'too careful attention to life,' i. e. too great efforts to secure happiness, ὑγεία (cf. Ag. 972).—φαστ, viz. the philosophers, to whom the sentiment must clearly be attributed. But inf. 266, σοφοὶ alludes specifically to the 'seven wise men,' to one of whom μηδὲν ἄγαν is attributed.

- οῦτω τὸ λίαν ἡσσον ἐπαινῶ
τοῦ μηδὲν ἄγαν 265
καὶ ἔνμφήσουσι σοφοί μοι.
- XO.* γύναι γεραιὰ, βασιλίδος πιστὴ τροφὲ²⁶⁵
Φαιδρας, ὁρῶμεν τάσδε δυστήνους τύχας·
ἄσημα δὲ ἡμῶν ἥτις ἐστὶν ἡ νόσος·
σοῦ δὲ ἀν πυθέσθαι καὶ κλύειν βουλούμεθ' αὖ.
- TP.* οὐκ οἰδὲ ἐλέγχουσ· οὐ γάρ ἐννέπειν θέλει.
- XO.* οὐδὲ ἥτις ἀρχὴ τῶνδε πημάτων ἔφυ;
- TP.* ἐς ταυτὸν ἕκεις πάντα γάρ σιγῇ τάδε.
- XO.* ὡς ἀσθενεῖ τε καὶ κατέξανται δέμας.
- TP.* πῶς δὲ οὖν, τριταίαν γ' οὖσ' ἄστιος ἡμέραν; 275
- XO.* πότερον ὑπὲρ ἄτης, ή θανεῖν πειρωμένη;
- TP.* θανεῖν ἀστεῖ δὲ εἰς ἀπόστασιν βίου.
- XO.* θαυμαστὸν εἶπας, εἰ τάδε ἔξαρκει πόσει.
- TP.* κρύπτει γάρ ἥδε πῆμα κοῦ φησιν νοσεῖν.
- XO.* οὐδὲ ἐς πρόσωπον οὐ τεκμαίρεται βλέπων; 280
- TP.* ἔκδημος ἀν γάρ τῆσδε τυγχάνει χθονός.
- XO.* σὺ δὲ οὐκ ἀνάγκην προσφέρεις, πειρωμένη νόσον πυθέσθαι τῆσδε καὶ πλάνον φρενῶν;
- TP.* ἐς πᾶν ἀφίγματι κούδεν εἴργασμα πλέον· 285
οὐ μὴν ἀνήσω γ' οὐδὲ νῦν προθυμίας,
ώς ἀν παροῦσα καὶ σύ μοι ἔνμαρτυρῆς
οἴα πέφυκα δυστυχοῦσι δεσπόταις.
ἄγ', ὁ φίλη παῖ, τῶν πάροιθε μὲν λόγων

267—524. In this act the chorus endeavours to find out from the nurse what is really the matter with Phaedra. The nurse shows, by questioning her mistress in their presence, how hopeless it is to extort the secret. At length however (351) Phaedra is induced to avow that she loves Hippolytus. She narrates to the chorus in detail her unsuccessful efforts to control her feelings, in a speech full of virtuous sentiment and duty to her husband and children. The nurse then adopts a new course, and pretends to think her love of Hippolytus both natural and pardonable. As a desperate remedy, she resolves to inform Hippolytus of the circumstances.

268. ὁρῶμεν. Monk and Dind. give ὁρῶ μὲν, against the MSS. But μὲν is easily implied,—τύχας μὲν ὁρῶμεν, τὴν δὲ αἴτιαν οὐκ ίσμεν. Cf. Ion 679—80, —ἄσημα, see 354, 371.

271. ἐλέγχουσ· 'by questioning her.'

273. ἐς ταυτόν. Whether you ask what the disease is, or how it commenced, your attempts to gain information are alike futile.

275. τριταίαν ἡμέραν, like τριταῖον φέγγος Hec. 32, the usual construction being τριταία ἄστιος οὖσα.

276. ὑπὲρ ἄτης. Through some mental delusion or infatuation. Sup. 241, ἐμάνην, ἐπεσον δάίμονος ἄτη.

λαθώμεθ' ἄμφω, καὶ σύ θ' ἡδίων γενοῦ,
στυγνὴν ὁφρὺν λύσασα καὶ γνώμης ὁδὸν, 290
ἐγώ θ' ὅπη σοι μὴ καλῶς τόθ' εἰπόμην
μεθεῖσ', ἐπ' ἄλλον εἴμι βελτίω λόγον.
κεὶ μὲν νοσεῖς τι τῶν ἀπορρήτων κακῶν,
γυναῖκες αὖδε συγκαθιστάναι νόσουν.
εἰ δ' ἔκφορός σοι συμφορὰ πρὸς ἄρσενας, 295
λέγ', ὡς ῥιτροῖς πρᾶγμα μηνυθῆ τόδε.
εἰεν τί σιγᾶς; οὐκ ἔχρην σιγᾶν, τέκνον,
ἄλλ' ἦ μ' ἐλέγχειν, εἰ τι μὴ καλῶς λέγω,
ἢ τοῖσιν εὐ λεχθεῖσι συγχωρεῖν λόγοις.
φθέγξαι τινεῖς δεῦρ' ἀθρησον ὡς τάλαιν' ἐγώ. 300
γυναῖκες, ἄλλως τούσδε μοχθοῦμεν πόνους,
ἴστον δ' ἀπεσμεν τῷ πρύν· οὔτε γάρ τότε
λόγοις ἐτέγγεθ' ἥδε νῦν τ' οὐ πείθεται.
ἄλλ' ἴσθι μέντοι, πρὸς τάδ' αὐθαδεστέρα
γίγνουν θαλάσσης, εἰ θανεῖ, προδούσα σοὺς 305
παιδας, πατρώων μὴ μεθέξοντας δόμων,
μὰ τὴν ἄνασσαν ἵππιαν Ἀμαζόνα,
ἢ σοὶς τέκνοισι δεσπότην ἐγείνατο
νόθον, φρονοῦντα γνήσι'. οἰσθά νυν καλῶς,
‘Ιππόλυτον. ΦΑ. οἴμοι. ΤΡ. θιγγάνει σέθεν τόδε;
ΦΑ. ἀπώλεσάς με, μαῖα, καὶ σε πρὸς θεῶν 311
τοῦδ' ἀνδρὸς αὐθίς λίσσομαι σιγᾶν πέρι.

291. ἐγώ θ' κτλ. ‘And I on my part, if in any way I wrongly humoured you before (i. e. in assenting to your opinions,) resigning this course, will betake myself to another and better argument.’ Inf. 1307, οὐν ἐφέστερο λόγουσιν.

293. τῶν ἀπορρήτων, viz. those peculiar to your sex.—*συγκαθίστανται*, is the reading of Aldus, and is clearly right;—‘here are females present to assist in alleviating your malady.’ As *καταστῆναι* is ‘to become tranquil,’ so *καθιστάναι* νόσον is for *κουφίσειν*, *πραννεῖν*.

295. ἔκφορος. See on 650. Schol. ῥηθῆναι δυναμένη.

304. ἄλλ' ἴσθι. Having appealed to the chorus, to show how vain are kind

and persuasive words, the nurse again turns to Phaedra, with something of threat and severity of tone, and warns her that, if she dies, there is another and an older son who, though illegitimate, may yet be preferred to her own children by Theseus. The following dialogue shows that the mention of Hippolytus was purely accidental, and did not arise from any suspicion or desire on the part of the nurse to sound her mistress’ feelings towards him.

310. θιγγάνει. ‘Does this appeal in behalf of your children move you?’ So the Schol. rightly explains. If by τόδε the nurse had meant τόδε τὸ ὄνομα, she must have known Phaedra’s love for Hippolytus.

- ΤΡ. δρᾶς ; φρονεῖς μὲν εὖ, φρονοῦστα δὲ οὐθέλεις παῖδας τὸ δινῆσαι καὶ σὸν ἐκσῶσαι βίον.
 ΦΑ. φιλῶ τέκνον· ἀλληλού δὲ ἐν τύχῃ χειμάζομαι. 315
 ΤΡ. ἀγνὰς μὲν, ὡς παῖς, χεῖρας αἴματος φέρεις;
 ΦΑ. χεῖρες μὲν ἀγναῖ, φρὴν δὲ ἔχει μίασμά τι.
 ΤΡ. μῶν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τινος ;
 ΦΑ. φίλος μὲν ἀπόλλυστος οὐχ ἐκοῦσταν οὐχ ἐκών.
 ΤΡ. Θησεύς τινος ἡμάρτηκεν ἔστι σὸν ἀμαρτίαν ; 320
 ΦΑ. μὴ δρῶστος ἔγωγε ἐκεῦνον δόθείνην κακῶς.
 ΤΡ. τί γάρ τὸ δεινὸν τοῦθος σὸν ἔξαιρει θανεῖν ;
 ΦΑ. ἔστι μὲν ἀμαρτεῖν οὐ γάρ ἐστι σὸν ἀμαρτάνω.
 ΤΡ. οὐ δῆθος ἐκοῦστα γένεται, ἐν δὲ σοὶ λελεύθομαι.
 ΦΑ. τί δρᾶς ; βιάζει χειρὸς ἔξαρτωμένη. 325
 ΤΡ. καὶ σῶν γε γονάτων οὐ μεθήσομαι ποτε.
 ΦΑ. κάκος, ὡς τάλαινα, σοὶ τάδε, εἰ πεύσει, κακά.
 ΤΡ. μεῖζον γάρ ή σοῦ μὴ τυχεῖν τί μοι κακόν ;
 ΦΑ. δὲν τὸ μέντοι πρᾶγμα ἐμοὶ τιμὴν φέρει.
 ΤΡ. καπέειτα κρύπτεις χρήσθεις ίκνουμένης ἐμοῦ ; 330

313. δρᾶς; Equivalent to our interjection, ‘There now!—φρονεῖς κτλ. The nurse still supposes the mention of Hippolytus is odious to her mistress, as likely to supplant her children. Hence παῖδας ὄντας in the next verse. See inf. 421.

316. ἀγνὰς μὲν κτλ. Monk does not print this verse interrogatively, probably on account of the μὲν. But there are several examples of a similar use, e. g. Med. 1129. Alc. 147. Ion 520. Hel. 1226.

317. The antithesis between χεῖρες and φρὴν, *act and thought*, occurs also Orest. 1604, ἀγνὸς γάρ εἰμι χεῖρας, ἀλλὰ οὐ τὰς φρένας. See also Cho. 1044—5.

318. ἐπακτοῦ, applied from without (i. e. not domestic), as one is said ἐπάγειν τί τινι, to bring something to bear against another, and by way of openly assaulting or secretly circumventing him. The Schol. understands magic influence, ἔξωθεν ἐπαγομένη γοητεία παρὰ τῶν ἐχθρῶν.

321. μὴ δρῶστος κτλ. This seems a very indirect reply to the question, ‘Has your husband wronged you?’ But she means, ‘May I never give him a handle or excuse for slighting me, through any bad conduct on my part.’

322. ἔξαρπει. “Hic est excitare, impellere, ut in Alcest. 356, οὐτούς δὲν φρένες ἔξαρποι πρὸς Δίβυν λακεῖν Αὐλόν.” Monk.

324. οὐ δῆθος κτλ. ‘True, you do not intentionally wrong me; yet 'tis in you that I shall be proved wanting.’ Or thus; ‘Not if I can help it (will I let you err); but in your case I shall be baffled,’ or proved to be powerless. Mattheiae explains, *tua vero opera sunt culpa propositum meum non assequar, conatus meo te flectendi excidam.* L. Dindorf, “Non quidem consilio in me peccas, sed si tu peribas, ego quoque occidero.”

328. σοῦ μὴ τυχεῖν. ‘Not to gain you over to my views.’ So μὴ τυχοῦστα θεῶν ‘Ολυμπίων, Aesch. Suppl. 151, ‘not securing their favour.’

329. ὀλεῖ. This word is rightly given to Phaedra, not to the nurse, as in edd. Monk and Bothe, after a fancy of Valckenenaer’s. It is merely a repetition of κακὰ σοι τάδε, and Phaedra means to say, that though both of them should perish, to *her* it will be an honour (suicide being commonly considered so), but not so to the nurse. Hence ἔμοι is emphatic, ἀλλὰ οὐ σοι being understood.

- ΦΑ. ἐκ τῶν γὰρ αἰσχρῶν ἐσθλὰ μηχανώμεθα.
 ΤΡ. οὐκοῦν λέγουσα τιμιωτέρα φανεῖ.
 ΦΑ. ἄπελθε πρὸς θεῶν, δεξιάν τ' ἐμὴν μέθεις.
 ΤΡ. οὐ δῆτ', ἐπεί μοι δῶρον οὐ δίδωσις χρῆν.
 ΦΑ. δώσω· σέβας γὰρ χειρὸς αἰδοῦμαι τὸ σόν. 335
 ΤΡ. συγῷμ' ἀν τὴν ἥδη· σὸς γὰρ οὐντεῦθεν λόγος.
 ΦΑ. ὁ τλῆμον, οἶνον, μῆτερ, ἡράσθης ἔρον.
 ΤΡ. δὲν ἔσχε ταύρου, τέκνου, ἢ τί φῆς τόδε;
 ΦΑ. σύ τ', ὁ τάλαιν' ὅμαιμε, Διονύσου δάμαρ.
 ΤΡ. τέκνου, τί πάσχεις; συγγόνους κακορροθεῖς. 340
 ΦΑ. τρίτη δὲ ἐγὼ δύστηνος ὡς ἀπόλλυμαι.
 ΤΡ. ἐκ τοι πέπληγμαν ποι προβήσεται λόγος;
 ΦΑ. ἐκεῖθεν ἡμεῖς οὖ νεωστὶ δυστυχεῖς.
 ΤΡ. οὐδέν τι μᾶλλον οἶδ' ἀ βούλομαι κλύειν.
 ΦΑ. φεῦ·
 πῶς ἀν σύ μοι λέξειας ἀμὲ χρὴ λέγειν. 345
 ΤΡ. οὐ μάντις εἴμι τάφανῆ γνῶναι σαφῶς.
 ΦΑ. τί τοῦθ' ὁ δὴ λέγουσιν ἀνθρώπους ἐρᾶν;
 ΤΡ. ἥδιστον, ὁ παῖ, ταυτὸν ἀλγεινόν θ' ἄμα.
 ΦΑ. ἡμεῖς ἀν ἔιμεν θατέρῳ κεχρημένοι.
 ΤΡ. τί φῆς; ἐρᾶς, ὁ τέκνου, ἀνθρώπων τινός; 350
 ΦΑ. ὅστις ποθ' οὗτός ἐσθ' ὁ τῆς Ἀμαζόνος.
 ΤΡ. Ἰππόλυτον αὐδᾶς; ΦΑ. σοῦ τάδ', οὐκ ἐμοῦ κλύεις.

331. The meaning is, ‘Yes, for though I intend what is honourable, (viz. to prefer death to disgrace), it is from a cause that is discreditable’ (the love of another than my husband). There is a variant *ἐκ τῶν γὰρ ἐσθλῶν αἰσχρὰ μ.* Both are recognized in the scholia.

339. *ὅμαιμε.* Ariadne, deserted by Theseus in the isle of Naxos, and afterwards wedded to Bacchus. Phaedra means that in her family there was a sort of fatal propensity to untoward loves.

343. *ἐκεῖθεν*, from this family tendency just hinted at.—*οὐ νεωστὶ*, i. e. since this long time past it has exercised its influence among us. Schol. ἀντὶ τοῦ προγονικῆν τινα δυστυχίαν δυστυχοῦντες τοῦτο πάσχομεν.

345. *πῶς ἀν κτλ.* ‘Would that you would say for me what I have to say?’

Which in effect the nurse is led to do in v. 352. This verse is jocosely used by Aristoph. Equit. 16. There is great art in the way by which Phaedra is gradually led to conquer her reluctance, and, without actually making the confession, to subscribe to the confession when made for her.

347. *τί τοῦθ' κτλ.* ‘What is it that they mean, when they say people are in love?’

349. *θατέρῳ*, the τὸ ἀλγεινόν.—κεχρημένοι, as *χρῆσθαι συμφορᾷ* &c. in a bad sense.

351. *ὅστις ποθ'*. If you call him a mere human being, ἀνθρώπων τις, though to my eyes he is almost more than a man. Perhaps however the verse merely implies her reluctance to mention the name.

352. *σοῦ τάδ'*. ‘It was not I who said

- ΤΡ. οἴμοι, τί λέξεις, τέκνον ; ὡς μ' ἀπώλεσας.
 γυναῖκες, οὐκ ἀνασχέτ', οὐκ ἀνέξομαι
 ζῶσ· ἔχθρὸν ἥμαρ, ἔχθρὸν εἰσορῶ φάος. 355
 ρήφω, μεθῆσω σῶμ· ἀπαλλαχθῆσομαι
 βίου θανούσα. χαίρετ· οὐκέτ' εἴμ' ἐγώ.
 οἱ σώφρονες γὰρ οὐχ ἐκόντες, ἀλλ' ὅμως
 κακῶν ἐρῶσι. Κύπρις οὐκ ἄρ' ἦν θεὸς,
 ἀλλ' εἴ τι μεῖζον ἄλλο γίγνεται θεοῦ,
 ἢ τήνδε κάμε καὶ δόμους ἀπώλεσεν. 360
- ΧΟ. ἄιες ὁ, ἔκλυνες ὁ ἀνήκουστα τᾶς στρ.
 τυράννου πάθεα μέλεα θρεομένας.
 ὀλοίμαν ἔγωγε, πρὶν σᾶν, φίλα,
 κατανύσαι φρενῶν. ίώ μοι, φεῦ φεῦ. 365
 ὁ τάλαινα τῶνδ' ἀλγέων·
 ὁ πόνοι τρέφοντες βροτούς·
 ὅλωλας, ἐξέφηνας ἐς φάος κακά.
 τίς σε παναμέριος ὅδε χρόνος μένει ;
 τελευτάσεται τι καιὸν δόμοις. 370
 ἀσημα δ' οὐκέτ' ἐστὶν οἵ φθίνει τύχα
 Κύπριδος, ὁ τάλαινα παῖ Κρησία.

it, but yourself.' This phrase is used when a person does not wish to deny a statement, but in some measure evades it by attributing it to another. See above, v. 345. This (as Barnes has observed) is the true explanation of the misunderstood texts Matth. xxvi. 64. xxvii. 11. Mark xv. 2. Luke xxi. 3. John xviii. 37.

362. The chorus addresses first the nurse, then Phaedra, in a few hurried lines expressive of astonishment at the revelation. The antistrophe occurs at 669. The canticle commences with paeons, and is then dochmiac and cretico-dochmiac with interposed senari.

365. κατανύσαι. So Bothe, Monk, Dind., after Elmsley, who compares Soph. El. 1451, φίλης γὰρ προξένοι κατήνυσαν. See inf. 743. The meaning is, 'before I arrive at your state of mind,' (the genitive in this idiom perhaps marking the direction towards, as Bacch. 1100, θύρσους λέσσαν Πενθέως, and ὅδὸν being supplied.) The MSS. vary between φίλαν and φιλίαν, καταλῦσαι, κατανύσαι, κατ-

ανύσαι, φρενῶν and φρένα.

367. τρέφοντες, accompanying, supplying the food of. Cf. Trach. 116, ὅντω δὲ τὸν Καδμογενὴν τρέφει, τὸ δ' αὔξει βιότου πολύτονον.

369. παναμέριος. Schol. δ ἐκ πασῶν τῶν ἡμέρων ἐς ταῦτην συναφθεῖς. Monk, "παναμέριος ὅδε χρόνος valet ἥδε ἡμέρα" (?). Matthiae compares Trach. 660, θόθεν μόλις πανάμερος, for ἐν τῇδε τῇ ἡμέρᾳ. Bothe explains, 'What sort of life will you spend all day long here?' i. e. how wretchedly? And this seems correct. Day by day, and all day long, she will grieve over her misfortune, till Theseus returns.

371. οἵ φθίνει κτλ. 'In what direction the event of your love is setting,' i. e. what and where will be the end of it. A metaphor from the setting sun or stars, as any thing hopeful is conversely expressed by their rising, e. g. Prom. 100. One MS. has φ, and perhaps we should read φθίνεις τύχῃ, 'by what fortune &c. you are perishing.' Matthiae rightly explains τύχα Κύπριδος *fortuna a Venere immissa*.

ΦΑ. Τροιζήνιαι γυναῖκες, αἱ τόδ̄ ἔσχατον
οἰκεῖτε χώρας Πελοπίας προνάπιον,
ἥδη ποτ’ ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ 375
θινητῶν ἐφρόντιστ’ γῇ διέφθαρται βίος.
καὶ μοι δοκοῦσιν οὐ κατὰ γνώμης φύσιν
πράσσειν κάκιον, ἔστι γὰρ τό γ’ εὖ φρονεῖν
πολλοῖσιν, ἀλλὰ τῇδ̄ ἀθρητέον τόδε·
τὰ χρήστ’ ἐπιστάμεσθα καὶ γιγνώσκομεν, 380
οὐκ ἐκπονοῦμεν δ’ οἱ μὲν ἀργύας ὅποι,
οἱ δὲ ἥδονὴν προθέντες ἀντὶ τοῦ καλοῦ
ἄλλην τιν’. εἰσὶ δὲ ἥδοναι πολλαὶ βίου,
μακραί τε λέσχαι καὶ σχολὴ, τερπνὸν κακὸν,
αἰδὼς τε. δισσαὶ δὲ εἰσίν· ή μὲν οὐ κακὴ, 385
ή δὲ ἄχθος οἴκων. εἰ δὲ ὁ καιρὸς ἦν σαφῆς,
οὐκ ἀν δύνῃ τηγην ταῦτ’ ἔχοντε γράμματα.
ταῦτ’ οὖν ἐπειδὴ τυγχάνω προγνοῦσ’ ἐγὼ,

373. Phaedra, now fully returned to her better senses, gives the chorus the whole history of her love, in a clear, eloquent, and sensible narrative.—*προνάπιον*, the vestibule or front of the Peloponnesus, as being the first point reached from the east. Monk quotes Hesych. *προνάπια*: τὰ ἐμπροσθεῖν τῶν πυλῶν. Bacch. 639, ἐς προνάπιοντιχ' ἤξει. Whether from *προνάπιης* or *προνάπιον*, the critics differ.

375. ἄλλως, ‘casually,’ without entering intentionally into the speculation. Cf. Cho. 667.—This verse is employed by Aristoph. Ran. 931, ἥδη ποτ’ ἐν μακρῷ χρόνῳ νυκτὸς διηγήσντα.

377. *καὶ μοι κτλ.* ‘And it seems to me that it is not by any natural fault of judgment that they fare worse, (for good sense is given to many,) but that we should view the matter in this light;—We know and are convinced of what is right, but we do not practise it, some of us through indolence, others from preferring pleasure of some other kind to duty. Now there are many pleasures of life; long conversations, and leisure, that delightful evil; there is also shame (which, like ἄργυρα, prevents us from pursuing good), and this is of two sorts; the one far from bad, while the other is the curse of families; but if the proper occasion for each were defined, there would

not be two kinds expressed by the same letters.’

385. *αἰδὼς τε.* It is clear he mentions this, as if the construction had been of *μέν ὥπ’ ἄργυρας, οἱ δὲ ὥφ’ ἥδονῆς, οἱ δὲ ὥπ’ αἰδοῦς*. The poet is thought to imitate Hesiod, Opp. 316, *αἰδὼς, ἥτ’ ἄνδρας μέγα σὺνεται ἥδ’ ὀνίησιν*,—a verse that has been interpolated in Il. xxiv. 45. The two sorts of shame are (1) modesty, that shrinks from improprieties, (2) the fear of what men will say, that deters us from doing what we know to be right. The poet rightly says, that these two feelings or motives are apt to be mistaken, the one for the other. Thus in Phaedra’s case, the *αἰδὼς* that shrinks from revealing to her husband the thoughts she has entertained for another, is confounded with the fear of incurring disgrace. The former was pardonable, the latter but perpetuated domestic unhappiness.

387. *ἥτην.* So Monk after the Schol. on Il. i. 104. Dind. retains the vulg. *ἥστην*, which seems to be a later form.

388. ‘Since then I had made up my mind beforehand on these subjects, (i. e. the natural tendency to evil,) there is no drug by which I was likely to alter it, so as to fall into the contrary conclusion.’ That is, before she knew what, and how irresistible, love was, she had fancied her

οὐκ ἔσθ' ὅποιώ φαρμάκῳ διαφθερεῖν
ἔμελλον, ὥστε τοῦμπαλιν πεσεῖν φρενῶν. 390
λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν·
ἐπεὶ μ' ἔρως ἔτρωσεν, ἐσκόπουν ὅπως
κάλλιστ' ἐνέγκαιμ' αὐτόν. ἡρξάμην μὲν οὖν
ἐκ τοῦδε σιγᾶν τήνδε καὶ κρύπτειν νόσον.
γλώσση γάρ οὐδὲν πιστὸν, ἡ θυραῖα μὲν 395
φρονήματ' ἀνδρῶν νουθετεῖν ἐπίσταται,
αὐτὴ δ' ὑφ' αὐτῆς πλεῖστα κέκτηται κακά.
τὸ δεύτερον δὲ τὴν ἄνοιαν εὖ φέρειν
τῷ σωφρονεῖν νικῶσα προύνοησάμην.
τρίτον δ', ἐπειδὴ τοῖσιν οὐκ ἔξήνυτον 400
Κύπριν κρατῆσαι, κατθανεῖν ἔδοξέ μοι
κράτιστον οὐδὲντος ἀντεῖν βουλεύμασιν.
ἔμοι γάρ εἴη μήτε λανθάνειν καλὰ
μήτ' αἰσχρὰ δρώσῃ μάρτυρας πολλοὺς ἔχειν.
τὸ δ' ἔργον ὥδη τὴν νόσον τε δυσκλεᾶ, 405
γυνή τε πρὸς τοῖσθ' οὖσ' ἐγίγνωσκον καλῶς,
μίσημα πᾶσιν. ὡς ὅλοιτο παγκάκως
ἥτις πρὸς ἀνδρας ἡρξατ' αἰσχύνειν λέχη
πρώτη θυραίους· ἐκ δὲ γενναίων δόμων
τόδ' ἡρξε θηλείασι γύγνεσθαι κακόν. 410
ὅταν γὰρ αἰσχρὰ τοῖσιν ἐσθλοῖσιν δοκῇ,

philosophy was proof against any temptations. Cf. Med. 1055, *χείρα δ' οὐ διαφθερῶ*. Monk less correctly renders it *oblivisci*. But the force of the word is, ‘to spoil or enfeeble any fixed intent.’ Ag. 905, *γνάμην μὲν ίσθι μὴ διαφθεροῦντ’ ἔμε*. Hel. 920, *τὸ μὲν δίκαιον τοῦ πατρὸς διαφθερεῖς*, ‘you shall set aside the just claims of your father.’ Tro. 967, *πειθὼ διαφθείρουσα*, ‘pulling to pieces plausible arguments.’

394. ἐκ τοῦδε, ‘from that time forth.’ She first tried silence and concealment, and the exercise of a strong self-control (*γνώμη*, inf. 1304,) because she had no faith in the advice of others, who can preach about their neighbour’s faults, unconscious of their own.—*θυραῖα φρονήματα*, as *θυραῖον ὅλβον* Ag. 810. Cf. inf. 409.

398. τὴν ἄνοιαν, i. e. τὸν ἔρωτα. See

on v. 164. The usual antithesis is *σώφρων*, as frag. Oedip. 551, ἡ δὲ μὴ σώφρων ἀνοίᾳ τὸν ξυνόνθι ὑπερφρονεῖ.

400. οὐκ ἔξήνυτον, ‘did not succeed.’ Pers. 717, *πῶς δὲ καὶ στρατὸς τοσούτος τεῖχος ήνυσεν περᾶν*;—*τοισίδ'* for *τοῖσιν* Brunck, the error being one of the commonest. But the change is possibly needless. See Suppl. 207.

402. *βουλεύμασιν*. Schol. ἡ σιωπᾶν, ἡ σωφρονεῖν, ἡ ἀποθανεῖν.

403. ἐμοὶ γάρ κτλ. ‘For, as I would not shun observation in doing right, so I would not have many witnesses in doing what I should be ashamed of.’

405. τὸ ἔργον, the indulgence of her passion, which must have followed when she found herself unable Κύπριν κρατῆσαι, v. 401.—*δυσκλεᾶ*, sc. οὖσαν.

411. *τοῖσιν ἐσθλοῖς*. The meaning is, that the poor will always readily follow

ἢ κάρτα δόξει τοῖς κακοῖς εἶναι καλά.
μισῶ δὲ καὶ τὰς σώφρονας μὲν ἐν λόγοις,
λάθρα δὲ τόλμας οὐ καλὰς κεκτημένας.
αἶ πᾶς ποτ', ὃ δέσποινα ποντία Κύπρι,
βλέπουσιν ἐς πρόσωπα τῶν ξυνευνετῶν,
οὐδὲ σκότον φρίσσουσι τὸν ξυνεργάτην
τέρεμνά τ' οἴκων μή ποτε φθογγὴν ἀφῆ;
ἡμᾶς γὰρ αὐτὸ τοῦτ' ἀποκτείνει, φίλαι,
ώς μήποτ' ἄνδρα τὸν ἐμὸν αἰσχύνασ' ἀλῶ,
μὴ παιδας οὖς ἔτικτον ἀλλ' ἐλεύθεροι
παρρησίᾳ θάλλουσι οἰκοῖεν πόλιν
κλειών Ἀθηνῶν, μητρὸς οῦνεκ' εὐκλεεῖς.
δουλοὶ γὰρ ἄνδρα, καν θρασύσπλαγχνός τις ἦ,
ὅταν ξυνειδῇ μητρὸς ἢ πατρὸς κακά.
μόνον δὲ τοῦτο φασ' ἀμιλλᾶσθαι βίω,
γνώμην δικαίαν κάγαθην, ὅτῳ παρηγ.
κακοὺς δὲ θυητῶν ἐξέφην', ὅταν τύχῃ,
προσθεὶς κάτοπτρον ὥστε παρθένῳ νέᾳ
χρόνος. παρ' οἷσι μήποτ' ὁφθείην ἐγώ.

415 420 425 430

XO. φεῦ φεῦ. τὸ σῶφρον ως ἀπανταχῆ καλὸν,

an example set by the rich.—δοκῆ, we might supply *εἶναι καλὰ* from the next line. Mattheiae renders *placebunt*, which is better, since the rich can hardly be said to mistake *αἰσχρὰ* for *καλὰ*, whereas the ignorant poor think every thing *καλὸν* that their betters practise.

414. *τόλμας*. Not ‘the character of audacity,’ (Bothe,) which would rather have been *τόλμαν*, and which spoils the sense, but ‘the habit of wicked boldness,’ viz. in actually sinning while they profess virtue with their tongue. All this, and especially what follows, is very fine. Euripides must have studied the characters and motives of action in women deeply, not in the schools of philosophers, but in the school of nature.

419. *ἀποκτένει*. ‘Now it is this very thing which is causing my death, the resolution not to be detected,’ &c. But the sense is rather obscure. If Phaedra meant ‘this fear, *lest*’ &c., we should not have expected *ὡς μή* (= *ἴνα μή*), but simply *μή*. Perhaps the construction is as inf. 518, *δέδοιχ* *ὅπως μοι μή λαλῶ*

φανῆς σοφῆ, or *μή ἀλῶ* may be hortative : say on 567. One cannot however help thinking a line has dropped out, like *ἄλλ'* *ἐς τὸ λοιπὸν σωφρονεῦν πειρδομαί*, *ὡς μὴ* &c.—*παιδας*, see above, v. 304—6. Here however she speaks of a different evil which may befall her children, viz. the reprobation of a parent’s disgrace.

423. *μητρὸς οῦνεκ'*, as far as their mother can make them so.

426. *ἀμιλλᾶσθαι*, not “comparari posse, *ξεισούσθαι*,” as Bothe explains, but ‘is a match for,’ ‘can grapple with,’ or, as we say, ‘stands the wear and tear of life.’ Schol. *ἀθάνατόν τε ἔστι καὶ δλον τὸν βίον μημονεύεται*. That this is the sense appears from the following sentiment. ‘The only thing that stands the test of time is a good character ; the bad are liable to be detected at any time.’ Monk rightly renders *durando certare*.

429. *προσθεὶς*, ‘applying.’ Dind. and others prefer the reading *προθεὶς*. But *προτιθέναι* is by no means a synonym of *προτείνειν*, nor would the Romans have said *praeponere* or *proponere speculum*.

καὶ δόξαν ἐσθλὴν ἐν βροτοῖς καρπίζεται.

- TP. δέσποι', ἐμοί τοι ξυμφορὰ μὲν ἀρτίως
 ἡ σὴ παρέσχε δεινὸν ἐξαίφνης φόβον·
 νῦν δ' ἐννοοῦμαι φαῦλος οὖσα· καν βροτοῖς 435
 αἱ δεύτεραι πως φροντίδες σοφάτεραι.
 οὐ γάρ περισσὸν οὐδὲν οὐδ' ἔξω λόγου
 πέπονθας ὄργαὶ δ' ἐς σ' ἀπέσκηψαν θεᾶς.
 ἐρῆστι τί τοῦτο θαῦμα; σὺν πολλοῖς βροτῶν.
 κακεῖται ἐρώτος οὖνεκα ψυχὴν ὀλεῖς; 440
 οὐ τάρα λύει τοῖς ἐρώσι τῶν πέλας,
 ὅσοι τε μέλλουσ', εἰ θανεῖν αὐτοὺς χρεών.
 Κύπρις γάρ οὐ φορητὸν, ην πολλὴ ρῦνη.
 ἡ τὸν μὲν εἴκονθ' ἡσυχῇ μετέρχεται,
 δον δ' ἀν περισσὸν καὶ φρονοῦνθ' εὔρη μέγα, 445
 τοῦτον λαβοῦντα πῶς δοκεῖς καθύβρισεν.
 φοιτᾶ δ' ἀν' αἰθέρ', ἔστι δ' ἐν θαλασσίῳ
 κλύδωνι Κύπρις, πάντα δ' ἐκ ταύτης ἔφυ
 ἥδ' ἔστιν ἡ σπείρουσα καὶ διδοῦσ' ἐρον,
 οὗ πάντες ἐσμὲν οἱ κατὰ χθόν' ἔκγονοι. 450
 ὅσοι μὲν οὖν γραφάς τε τῶν παλαιτέρων
 ἔχουσιν, αὐτοί τ' εἰσὶν ἐν μούσαις ἀεὶ,
 ἵσασι μὲν Ζεὺς ὡς ποτ' ἡράσθη γάμων
 Σεμέλης, ἵσασι δ' ὡς ἀνήρπασέν ποτε
 ἡ καλλιφεγγῆς Κέφαλον ἐς θεοὺς Ἔως 455

432. *καρπίζεται*. Not ‘enjoys’ (which would be *καρποῦται*), but ‘produces as its own fruit.’ See on these two words the Editor’s note on Theb. 597. There is another reading *κορίζεται*, of equal authority, and adopted by Monk, who however has not sufficiently distinguished *καρπίζεται* and *καρποῦνθαι*.

434. *ἐξαίφνης*, ‘at the moment,’ before I had time to reflect. The nurse is now seriously alarmed lest her mistress should really execute her threat of suicide.

437. *περισσὸν*, ‘extraordinary.’ Inf. 445, 948, said of persons out of the common way, beyond the common herd of mankind, singular; in Bacch. 429 the *περισσοῖ* φῶτες are opposed to the *πλῆθος* φαυλότερον.

441. *λένει*. So Valck., from the Schol. οὐ λυσιτελεῖ. The old reading was οὐδὲν ἄρα (or οὐκ ἄρα) γ' οὐ δεῖ. Cf. Med. 1112, 1362.

443. *φορητόν*. So the later editors from Stobæus. But the MSS. and old edd. agree in *φορητός*, which in truth seems just as good. Prom. 1000, εἴης φορητός οὐδὲν ἀν, εἰ πράσσοις καλῶς.

446. *καθύβρισεν*, ‘makes sport of him.’ For those who boast themselves insensible to these emotions, are often the most severely affected by them. The Greeks attributed to the resentment of Aphrodite what is really a sort of natural nemesis.

452. *ἐν μούσαις*, in the study of literature. So διὰ μούσας ἦξα Alc. 962.

ἔρωτος οὖνεκ' ἀλλ' ὅμως ἐν οὐρανῷ
ναιόυστι, κοὺ φεύγουσιν ἐκποδῶν θεοὺς,
στέργουσι δ', οἶμαι, ἔνυμφορὰ νικώμενοι·
σὺ δὲ οὐκ ἀνέξει; χρῆν σ' ἐπὶ ρήτοῦς ἄρα
πατέρα φυτεύειν ή πὶ δεσπόταις θεοῖς 460
ἄλλοισιν, εἰ μὴ τούσδε γε στέρξεις νόμους.
πόσους δοκεῖς δὴ κάρτ' ἔχοντας εὖ φρενῶν
νοσοῦνθ' ὄρωντας λέκτρα μὴ δοκεῖν ὄραν;
πόσους δὲ παισὶ πατέρας ἡμαρτηκόσι· 465
ξυνεκομίζειν Κύπριν; ἐν σοφοῖσι γὰρ
τάδ' ἐστὶ θητῶν, λανθάνειν τὰ μὴ καλά.
οὐδὲ ἐκπονεῖν τοι χρῆν βίον λίαν βροτούς.

456. ἀλλ' ὅμως, i. e. they (Semele and Cephalus) nevertheless do not try to make away with themselves, but live happily with the gods who have carried them off. Schol. οὐκ ἀφίστανται πρὸς τοὺς οἰκέους, καὶ παραγίνονται, ἀλλὰ σὺν τοῖς θεοῖς διατρίβονται.

458. οἶμαι, ironical; as if living with the gods was any *συμφορὰ* at all.—στέργουσι, ‘they acquiesce.’ Monk.

459. ἐπὶ ρήτοῖς, ‘on special terms.’ Alc. 375, ἐπὶ τούσδε παῖδας χειρὸς ἐξ ἑμῆς δέχουν. Iph. Aul. 29, οὐκ ἐπὶ πᾶσιν σ' ἐφύνευσ' ἀγαθοῖς, ‘Ἄγαμενοι, Ἀτρέεις—ἐπὶ δ. δλλοις, ‘with other gods for masters.’ Ion 228, ἐπὶ δ' ἀφάκτοις μήλουστ δόμων μὴ πάριτ’ ἐς μυχόν.

462. πόσους κτλ. ‘How many do you suppose now, possessed of sound sense, when they see their marriage rights infringed, pretend not to see it? And how many fathers assist their sons, when they have gone wrong, in carrying out their amours?’ She argues that these things are occasionally winked at even by those most nearly affected by them, and so that Phaedra need not think too much of mere human infirmities.—For μὴ δοκεῖν see above, 119.—ξυνεκομίζειν, Orest. 685. Electr. 73. Andr. 1269, τὸ γὰρ πεπρωμένον δεῖ οὐ ἔκκομίζειν, ‘to fulfil,’ ‘to carry out.’ Cf. frag. Dict. 340, πατέρα τε παισιν ἡδέως συνεκφέρειν φίλους ἔρωτας.

465. ἐν σοφοῖσι γάρ. It is one part of wisdom, says the poet in the true Greek spirit of dissimulation, to do any thing to hide an ugly fact; i. e. to sacrifice principle to expediency. Cf. Frag. Cress. 468.

467. ἐκπονεῖν, ‘to make it too re-

fined;’ cf. 261. The next verses are difficult, and perhaps, as Monk suggests, a line has dropped out. The sense seems to be, that men cannot, even by rule and compass, make the roof of a house fit with perfect accuracy; much less can life be regulated with precision by any moral κανόνι such as philosophers have proposed. The omission of ἀν may, perhaps, be justified; cf. Ag. 535. 1133. 1347. For ἡς, (the reading also of the Schol.) Dind. gives ἦ after Valkenaer, and κανόνις ἀκριβώσεις ἦν, the conjecture of Musgrave. The elision however of the ε before ἀν is objectionable, and we may be almost sure the poet would have preferred οὐδὲ ἀν—ἀκριβώσειεν. The genitive ἡς is defended by Monk from Anacreon (Athen. p. 12, A.) τράπεζαι κατηρεφέεις παντοῖων ἀγαθῶν. We might also translate, ‘to which belong the covered rooms’ (Med. 378), i. e. ‘which form the general roof of the ceiled apartments.’ Unfortunately, the roofing of Greek houses and temples is a subject of which next to nothing is known. If the text be right, βροτοί is of course the nominative to ἀκριβώσειαν. The Schol. gives τέκτονες, and his note leads one to suspect that he had a different reading. The original may have stood thus;

οὐδὲ ἦν στέγην γάρ, ἡς κατηρεφεῖς δέ-
μοι,
ὅθιστος κανόσι τέκτονες ξυλουργίας
καλῶς ἀκριβώσειαν.

Schol. εἴτα πρὸς μὲν ξύλων συνθέσεις καὶ κανόνις εὖ συνθέτους οὐκ ἐφίκετο τῆς ἀκριβείας ἡ τύχη, (i. e. ‘the art of the carpenter does not attain accuracy.’)

οὐδὲ στέγην γάρ ἥς κατηρεφεῖς δόμοι,
 καλῶς ἀκριβώσειαν ἔσ δὲ τὴν τύχην
 πεσοῦντ' ὅσην σὺ πῶς ἀν ἐκνεῦσαι δοκεῖς ; 470
 ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις,
 ἀνθρωπος οὖσα κάρτα γ' εὖ πράξειας ἀν.
 ἀλλ', ὃ φίλη παῖ, λῆγε μὲν κακῶν φρενῶν,
 λῆξον δ' ὑβρίζουσ'. οὐ γάρ ἄλλο πλὴν ὑβρις
 τάδ' ἔστι, κρείστω δαιμόνων εἶναι θέλειν. 475
 τόλμα δ' ἐρώσα θεὸς ἐβουλήθη τάδε.
 νοσοῦσα δ' εὖ πως τὴν νόσον καταστρέφου.
 εἰσὶν δ' ἐπῳδαὶ καὶ λόγοι θελκτήριοι
 φανήσεται τι τῆσδε φάρμακον νόσου.
 ἦ τἄρ' ἀν ὁψέ γ' ἄνδρες ἔξεύροιεν ἀν,
 εἰ μὴ γυναικες μηχανὰς εὑρήσομεν. 480

- XO.** Φαιδρα, λέγει μὲν ὥδε χρησιμώτερα
 πρὸς τὴν παροῦσαν ξυμφορὰν, αἰνῶ δὲ σέ.
 ὁ δ' αἰνος οὗτος δυσχερέστερος λόγων
 τῶν τῆσδε καὶ σοὶ μᾶλλον ἀλγίων κλύειν. 485
ΦΑ. τοῦτ' ἔσθ' ὁ θηγτῶν εὖ πόλεις οἰκουμένας
 δόμους δ' ἀπόλλυσ', οἱ καλοὶ λίαν λόγοι.
 οὐ γάρ τι τοῖσιν ὡσὶ τερπνὰ δεῖ λέγειν,

470. ἐκνεῦσαι, 'to escape,' inf. 823. This passage has no direct connexion with the preceding. It refers back to 459.

471. ἀλλ' εἰ κτλ. 'But if you have more good in you than bad, being but a woman (human creature) you will do very well.' This very moderate measure of goodness, though of course not to be estimated by the standard of Christianity, is, after all, what practically passes muster even in modern society.

473. λῆγε—λῆξον. Cf. 243—5.

477. νοσοῦσα. Since you are sick, and cannot help it, the best thing you can do is to bring it in some degree under control.

478. λόγοι θελκτήριοι, 'incantations.' So Circe is said καταθέλξαι φαρμάκοις the men whom she changed into beasts, Od. xi. 213, and θέλξαι ib. 291. The nurse is thinking of her pretended scheme in v. 509.

483. αἰνῶ σέ. 'Though the advice of the nurse, that you should live and bear

your malady, is better than your own resolve to commit suicide, still praise is due to you for your intention to die to inasmuch as to die is less agreeable than to live.'

486. Phaedra rejects the advice of the nurse, as a plausible but dangerous argument. (The passage, of course, is meant to be aimed at the political demagogues of the day.) To which the nurse replies, that it is not, in truth, arguments she requires, but possession of the object of her affections; and therefore she will try, by telling Hippolytus the plain story, whether he will consent to her wishes. The character of the nurse is not pleasing one. She sacrifices principle to her affection for Phaedra, and excuses her conduct by the immoral plea, that no course can be justly blamed (ἐπίφθονον) that will save her life.

ἀλλ' ἔξ ὅτου τις εὐκλεής γενήσεται.

- ΤΡ. τί σεμνομυθεῖς ; οὐ λόγων εὐσχημόνων 490
 δεῖ σ', ἀλλὰ τάνδρος. ὡς τάχος διυστέον
 τὸν εὐθὺν ἔξεπόντας ἀμφὶ σοῦ λόγον.
 εἰ μὲν γὰρ ἦν σοι μὴ πὶ συμφοραῖς βίος
 τοιαῖσθε, σώφρων δὲ οὐσ' ἐτύγχανες γυνὴ,
 οὐκ ἄν ποτ' εὐνῆς οὔνεχ' ἥδονῆς τε σῆς 495
 προῆγον ἄν σε δεῦρο· νῦν δὲ ἀγὰν μέγας
 σῶσαι βίον σὸν, κούκι ἐπίφθονον τόδε.
- ΦΑ. ὁ δεινὰ λέξασ', οὐχὶ συγκλήσεις στόμα,
 καὶ μὴ μεθήσεις αὐθίς αἰσχίστους λόγους ;
- ΤΡ. αἰσχρός, ἀλλ' ἀμείνω τῶν καλῶν τάδ' ἐστί σοι. 500
 κρείσσον δὲ τοῦργον, εἴπερ ἐκσώσει γέ σε,
 ἢ τοῦνομ', ωὶ σὺ κατθανεῖ γαυρουμένη.
- ΦΑ. καὶ μή γε πρὸς θεῶν, εὖ λέγεις γὰρ, αἰσχρὰ δὲ,
 πέρα προβῆς τῶνδε· ὡς ὑπείργασμαὶ μὲν εὖ
 ψυχὴν ἔρωτι, τάσχρα δὲ ἦν λέγης καλῶς, 505
 ἐς τοῦθ' ὃ φεύγω νῦν ἀναλωθήσομαι.
- ΤΡ. εἴ τοι δοκεῖ σοι, χρῆν μὲν οὖ σ' ἀμαρτάνειν.

491. διυστέον. The meaning is, ὡς τάχιστα ἔμε δεῖ διειδέναι Ιτπόλυτον, (sc. εἴτε συγχωρήσει σοι εἴτε μὴ), εἰπούσαν αὐτῷ τὸν εὐθύνην (i. e. τὸν ἀληθῆ) λόγον ἀμφὶ σοῦ. So Matthiae rightly explains it.

493. ‘If your life had been in less danger, and you had been a woman with a stronger control over your inclinations, I would not have brought you to this for the sake of indulging you; but now,’ &c.

501. τοῦργον. See 405. Her doctrine amounts to this; to indulge your passion and live is better than to save your character and die. Perhaps however all that is meant is an antithesis between ἔργον, *action*, some decided course on the part of the nurse, viz. the communicating the matter to Hippolytus, and ὕσμα, the mere shadow or reputation of σωφροσύνη.

503. μὴ γε. The ‘particle γε’ is used with μὴ in deprecating or expostulating. See the note on Theb. 71. Hence Bothe and Dind. wrongly follow Porson in reading καὶ μὴ σε πρὸς θεῶν &c.

504. ὑπείργασμα, ‘I have subjected.’

Fearing that her virtuous resolve will not stand proof against the persuasive eloquence of the nurse, Phaedra begs her to stop at the point she has come to. She needs nothing more, for she has disciplined herself to bear her misfortune.—ἀναλωθήσομαι is, ‘I shall be reduced as a last resource to what I now deprecate, and all my arguments will be expended in vain’: ‘my arguments will be thrown away upon the very course which I now shun.’

507. χρῆν μὲν οὖ, i. e. οὐκ ἔχρῆν μέν. Cf. 645. Alcest. 939. Monk gives, ‘debebas, fateor, non peccare;’ but this would have been χρῆν μὲν μὴ ἀμαρτάνειν, as Heracl. 969, χρῆν τόνδε μὴ ζῆν. The sense is, ‘If such be your determination, i. e. if you persist in rejecting proffered love, and in your resolution to resist it to the end, you ought not to have entertained it; but as you *have*, follow my advice; for that is the next best thing you can do.’ Schol. εἰ τὸ σωφρονέν σοι δέδοκται, ἔδει μηδὲ ὅλως ἀλλαναι τῷ ἔρωτι. On εἰ δὲ οὖν see Rhes. 572.

εὶ δὲ οὖν, πιθοῦ μοι· δευτέρα γὰρ ἡ χάρις.
 ἔστιν κατ' οἴκους φίλτρα μοι θελκτήρια
 ἔρωτος, ἥλθε δὲ ἀρτὶ μοι γνώμης ἔσω,
 ἀ σ' οὗτ' ἐπ' αἰσχροῖς οὕτ' ἐπὶ βλάβῃ φρενῶν
 παύσει νόσου τῆσδ', ἦν σὺ μὴ γένη κακή.
 δεῖ δὲ ἔξ ἐκείνου δῆ τι τοῦ ποθουμένου
 σημεῖον, ἡ λόγοι των ἡ πέπλων ἄπο
 λαβεῖν, ἔννάψαι τὸ ἔκ δυοῖν μίαν χάριν. 510

- ΦΑ. πότερα δὲ χριστὸν ἡ ποτὸν τὸ φάρμακον;
 ΤΡ. οὐκ οἶδ'. ὅνασθαι, μὴ μαθεῖν, βούλον, τέκνον.
 ΦΑ. δέδοιχ' ὅπως μοι μὴ λίαν φανῆς σοφή.
 ΤΡ. πάντ' ἀν φοβηθεῖσ' ἵσθι· δειμαίνεις δὲ τί;
 ΦΑ. μὴ μοί τι Θησέως τῶνδε μηνύσῃς τόκῳ. 520
 ΤΡ. ἔστον, ὁ παῖ ταῦτ' ἐγὼ θήσω καλῶς.
 μόνον σύ μοι, δέσποινα ποντία Κύπρι,
 ἔννεργὸς εἶης. ταῦλα δὲ οἵ ἐγὼ φρονῶ
 τοῖς ἔνδον ἡμῶν ἀρκέσει λέξαι φίλοις.

ΧΟ. "Ερως "Ερως, ὁ κατ' ὄμμάτων στρ. α.

511. ἐπ' αἰσχροῖς. 'Neither on disgraceful terms, nor to the damage of your mind.'

514. σημεῖον, some token. She means, that a personal meeting must take place, for the furtherance of her pretended love-charms. Hence ἔννάψαι μίαν χάριν, to unite in one point, to center in one object, the love which has hitherto proceeded separately, and as it were in distinct streams, from two. On the custom of procuring pieces of garment for magical purposes, the reader should refer to Monk's note, comparing Theocr. ii. 53. Virg. Ecl. viii. 91.

516. χριστὸν ἡ ποτὸν. On the various kinds of drugs and remedies used by the Greeks, Blomfield has a well-known note on Prom. 488. Cf. Suppl. 1110.

518. μὴ λίαν σοφή. Med. 305.

519. πάντ' ἀν κτλ. Cf. Rhes. 80.

524. τοῖς ἔνδον φίλοις. She says this to mislead Phaedra, but meaning Hippolytus. And herewith she leaves the stage on her ill-judged mission.

525. Address to Love, on the power which, as a divinity, he exercises over mortals. The chorus pray that he may never come to them for evil nor in excess;

for not even the lightning sends forth a dart equal to that from the bow of Aphrodite. 'Tis in vain that the Greeks sacrifice to Zeus and Apollo at their annual festivals, while they neglect Love, the real ruler of men, who has the power to bring both happiness and woe (*πᾶσαν συμφοράν*). Cyprus it was who enticed the maiden Iole from her home, and married her to Hercules, after the destruction of her country. Thebes can say how terrible is the force of Love; for he caused the death of Semele, mother of Jove-born Bacchus, by the lightning-blaze. Vehemently does he inspire all creation, and universal is his presence.

Ib. 8. Here, (and here alone, if Dindorf be right, in the tragic writings,) we have the article for the relative in the nominative, though it is common enough in the oblique cases. Some MSS. give δος, which the metre does not admit, unless we read δος ἀπ' ὄμμάτων. The difficulty would be also easily removed by στάζων for στάζεις. Love 'dropping desire down from his eyes' is in accordance with the Greek notion that the eyes were the seat of that passion. Hence δομα ἡσυχον πόσει παρέσχον, Troad. 649,

στάζεις πόθον, εἰσάγων γλυκεῖαν
ψυχᾶ χάριν οὓς ἐπιστρατεύσῃ,
μή μοί ποτε σὺν κακῷ φανείης,
μηδὲ ἄρρυθμος ἔλθοις.

οὔτε γὰρ πυρὸς οὗτ'
ἄστρων ὑπέρτερον βέλος,
οἷον τὸ τᾶς Ἀφροδίτας
ἴησιν ἐκ χερῶν

*Ἐρως, ὁ Διὸς παῖς.

ἄλλως ἄλλως παρά τ' Ἀλφεῷ
Φοίβου τ' ἐπὶ Πυθίοις τερέμνοις
βούταν φόνον Ἐλλὰς *αῖ* ἀέξει·
*Ἐρωτα δὲ, τὸν τύραννον ἀνδρῶν,
τὸν τᾶς Ἀφροδίτας
φιλτάτων θαλάμων
κληδοῦχον, οὐ σεβίζομεν,

πέρθοντα καὶ διὰ πάσας
ιόντα συμφορᾶς
θνατοῖς, ὅταν ἔλθῃ.

τὰν μὲν Οἰχαλίᾳ
πῶλον, ἄζυγα λέκτρων,
ἀνανδρον τὸ πρὸν καὶ ἄνυμφον, οἰκων

530

ἀντ. α.

540

στρ. β'.

547, 8

Aesch. Suppl. 981, ὅμματος θελκτήριον
τόξενμα.

529. ἄρρυθμος, 'irregularly,' inordinately. Cf. Med. 627—31. The ū is here short, unless the verse be scanned as iambic. Schol. οὐ πάντη ἀπεβίχεται τὸν ἔρωτα, ἀλλὰ τὸν ἐπὶ τῷ κακῷ.

531. ἄστρων βέλος. There is some obscurity as to the meaning of this. Some understand simply lightning, others the sun-stroke, from Hesych. ἄστροβλῆτοι οἱ ὥπερ τοῦ κυνὸς βαλλόμενοι. The Greeks had a notion, which seems to have been shared in by other nations, that sudden fits, or bodily and mental affections, were caused by the stars. So Shakespeare, *Hamlet*, i. 1, 'The nights are wholesome, then no planets strike,' &c. Some such idea was in the mind of Aeschylus, Cho. 580, πλάσσονται καὶ πεδάλιμοι λαμπάδες πεδάροι, 'mid-air meteors approach us.' —ὑπέρτερον seems here to

mean ὑπατον. Schol. τὸ ὑψηλότατον βέλος. Mattheiae supposes a mixed construction, ὑπέρτερόν ἔτιν ἔκεινον δὲ ίησιν, and τοιοῦτον βέλος ἔστιν οἷον &c. L. Dindorf compares Theocr. οὔτε γὰρ ὑπνος οὐτ' ἔστιπνας γλυκερώτερον—ὅσσον ἐμίν Μώσαι φίλαι.

537. αῖ. This word was added by Hermann.

541. οὐ σεβίζομεν. Valck. remarks that an altar was first erected to Love in the time of Pisistratus; but the poet means that no regular worship, as festivals or periodical sacrifices, were instituted to him as a god.—κληδοῦχον, Schol. τὸν φύλακα τῶν οἰκων.

542. διὰ πάσης συμφορᾶς ιέναι seems to mean 'to bring every sort of fortune, both bad and good.' Of course, it may also mean, 'all calamity,' as the Schol. and editors generally understand it.

ζεύξασ' ἄπ' εἰρεσίᾳ, δρομάδα
τὰν Ἀΐδος ὥστε βάκχαν,
σὺν αἴματι, σὺν καπνῷ
φοινίοις θ' ὑμεναίοις
'Αλκμήνας τόκω Κύπρις ἐξέδωκεν
ὡ τλάμων ὑμεναίων.

550

ὡ Θήβας ἱερὸν
τεῖχος, ὡ στόμα Δίρκας,
συνείποιτ' ἀν ἀ Κύπρις οἶνον ἔρπει.
βροντὴ γὰρ ἀμφιπύρῳ τοκάδα
τὰν Διογόνοιο Βάκχου
νυμφευσαμέναν πότμῳ
φοινίῳ κατέπαυσεν.
δεινὰ γὰρ τὰ πάντ' ἐπιπνεῖ, μέλισσα δ'
οἴα τις πεπόταται.

ἀντ. β'.

557, 8

ΦΑ. σιγήσατ', ὡ γυναῖκες ἐξειργάσμεθα.
ΧΟ. τί δ' ἔστι, Φαιδρα, δεινὸν ἐν δόμοισι σοῖς;
ΦΑ. ἐπίσχετ', αὐδὴν τῶν ἔσωθεν ἐκμάθω.

565

549. ἄπ' εἰρεσίᾳ. ‘Having separated her from her home by taking her over the sea.’ So Math. for ἀπειρεσίαν. Cf. Phoen. 329, ἀπῆνας δομοπτέρους τὰς ἀπογύγετας δόμων.—Bothe, εἰρεσίαν δρομάδα, ‘with quick voyaging.’

550. Αΐδος βάκχαν, ‘a fury of destruction,’ sc. to Hercules and Deianira. The old reading recognized even by the Schol., and corrected by Musgrave, was τὰν ναῖδ' ὅπως τε βάκχαν. Matthiae remarks that persons were called ‘Αΐδον βάκχαι or βάκχοι who are maddened by any passion so as to cause the death of others, comparing Hec. 1076. Herc. Fur. 1119.

551. καπνῷ. For Hercules had killed Eurytus, the father of Iole, and destroyed his city Oechalia, Soph. Trach. 477. 353 &c.

553. ἐξέδωκεν, ‘gave in marriage.’

556. στόμα Δίρκας. “Os fonti trubuitur cum aliis de causis, tum quia loquens inducitur.” Bothe.

561. νυμφ. πότμῳ. ‘Who married by a fate which caused her death.’—κατέπαυσεν the present Editor for κατεῖνασε. Bothe proposed κατέλυσεν, Brunck κατεκόμασε. The verse is pherecratean, like 564.

563. δεινὰ (nom.) τὰ πάντα κτλ. ‘For with terrible power she breathes upon (inspires) all things, and like a bee flits hither and thither.’ Her ubiquity and restless activity is alone meant by the simile. Schol. πανταχθεν δίκην μελίσσης περιππαταὶ, τὰ κάλλιστα τῶν σωμάτων μαραίνουσα.—τὰ πάντα seems the accusative after ἐπιπνεῖ, not for πάντη or πάντως. Cf. Rhes. 388. Med. 838.

565. The angry voice of Hippolytus is heard, refusing to conceal, even though on his oath, the confidential communication of the nurse, and uttering invectives against the whole race of women. Phaedra perceives that she is now undone, and resolves to make away with herself.

566. σοῖς. Elmsl. and Dind. σοι.

567. ἐκμάθω. ‘I would learn.’ Properly, ‘Let me learn;’ for, rare as is this use of the singular, it is simply the hortative conjunctive. Exhortations indeed, properly speaking, can only be addressed by one party to another, either inclusive or exclusive of himself; hence μάθωμεν is the common usage. But then the exhortation may have reference to the party addressed or the party who speaks. In the latter case, persuasion is virtually

- ΧΟ. σιγῶ τὸ μέντοι φρούμιον κακὸν τόδε.
 ΦΑ. ἵώ μοί μοι, αἰαῖ.
 ὁ δυστάλαινα τῶν ἐμῶν παθημάτων. 570
- ΧΟ. τίνα θροεῖς αὐδάν ; τίνα βοᾶς λόγον ;
 ἔνεπε τίς φοβεῖ σε φάμα, γύναι, φρένας ἐπίσσυτος.
 ΦΑ. ἀπωλόμεσθα. ταῖσδ' ἐπιστᾶσαι πύλαις 575
 ἀκούσαθ' οἶος κέλαδος ἐν δόμοις πίτνει.
- ΧΟ. σὺ παρὰ κλῆθρα· σοὶ μέλει πομπίμα φάτις δωμάτων.
 ἔνεπε δ' ἔνεπέ μοι τί ποτ' ἔβα κακόν. 580
 ΦΑ. ὁ τῆς φιλίππου παῖς Ἀμαζόνος βοᾷ
 Ίππολυτος, αὐδῶν δεινὰ πρόσπολον κακά.
- ΧΟ. ἀχὰν μὲν κλύω, σαφὲς δ' οὐκ ἔχω γεγωνεῖν ὅπα. 585
 διὰ πύλας ἔμολεν ἔμολε σοὶ βοᾷ.
 ΦΑ. καὶ μὴν σαφῶς γε τὴν κακῶν προμνήστριαν,
 τὴν δεσπότου προδοῦσαν ἔξανδρῷ λέχος. 590
- ΧΟ. ὡμοι ἐγὼ κακῶν. προδέδοσαι, φύλα.
 τί σοι μῆσομαι; τὰ κρύπτ' ἄρα πέφημε, διὰ δ'
 ὅλλυνσαι.
- ΦΑ. αἰαῖ, αἰαῖ.
 ΧΟ. πρόδοτος ἐκ φίλων. 595
 ΦΑ. ἀπώλεσέν μ' εἰποῦσα συμφορὰς ἔμὰς,

conveyed, that something should be conceded to the speaker. Thus ἐκμάθω = ἔπειτε με ἐκμαθεῖν, as Heracl. 559, ἀλλ' ἐλευθέρως θάνω. Herc. Fur. 1058, σίγα, πνοὰς μάθω, φέρε, πρὸς οὓς βάλω. In the first person, with μή, there is exactly the same prohibitive sense in respect of oneself, as in the imperative when addressed to another. Cf. Trach. 802, μήδ' αὐτοῦ θάνω. Tro. 172, μὴ ἀλγυνθῶ.

572. φάμα, 'ill-omened sound.' In the plural Tro. 410. See above, 157.

575. ταῖσδε πύλαις, viz. the doors in the proscenium. The chorus are called to come from the orchestra and listen upon the stage; but by way of excusing a movement so irregular on their part, they reply, 'You are close to the door (or perhaps, as we say, to the key-hole), it is for you to attend to the sounds which are conveyed from the house.'—πομπίμα φάτις, Schol. ἡ ἐκ τῶν οἰκων πεμπομένη φωνῇ.

584. ἀχάν. So Elmsley for *ἰαχάν*.—
 δπα, 'which way it comes;' virtually for δπόθεν. Matthiae explains 'quanam ratione se habeat clamor,' i. e. 'quea verba sint clamantis.' This suits the sense; but it seems doubtful if the word can bear such an interpretation. Monk now reads δπου, 'quisnam sit, cuius clamorem audiām.' The chorus, it is clear, has a much less quick perception of what is going on than Phaedra, and therefore naturally inquires of her, where or whence the noise is. The very next verse, if we suppose it uttered after a slight pause, and as the result of more attentive listening, resolves the doubt just expressed. 'It is through the door then, it seems, that the voice has reached you,' and therefore no wonder that *we* do not clearly hear it.

589. προμνήστριαν, 'match-maker.' Ar. Nub. 41.

593. ἄρα. So Seidler for γάρ.

- φίλως, καλῶς δ' οὐ τήνδ' ἵωμένη νόσον.
- XO.* πῶς οὖν ; τί δράσεις, ὁ παθοῦσ' ἀμήχανα ;
- ΦΑ.* οὐκ οἶδα πλὴν ἐν, κατθανεῖν ὅσον τάχος
τῶν νῦν παρόντων πημάτων ἄκος μόνον. 600
- III.* ὁ γαῖα μῆτερ ἡλίου τ' ἀναπτυχαὶ,
οἵων λόγων ἄρρητον εἰσήκουσ' ὅπα.
- TP.* σίγησον, ὁ παῖ, πρίν τιν' αἰσθέσθαι βοῆς.
- III.* οὐκ ἔστ' ἀκούσας δείν' ὅπως σιγήσομαι.
- TP.* ναὶ πρός σε τῆς σῆς δεξιᾶς εὐωλένου. 605
- III.* οὐ μὴ προσοίσεις χεῖρα μηδ' ἄψει πέπλων ;
- TP.* ὁ πρός σε γονάτων, μηδαμῶς μ' ἐξεργάση.
- III.* τί δ'; εἴπερ, ὡς φῆς, μηδὲν εἴρηκας κακόν ;
- TP.* ὁ μῦθος, ὁ παῖ, κοινὸς οὐδαμῶς ὅδε.
- III.* τά τοι κάλ' ἐν πολλοῖσι κάλλιον λέγειν. 610
- TP.* ὁ τέκνον, ὅρκους μηδαμῶς ἀτιμάσῃς.
- III.* ἡ γλώσσ' ὀμώμοχ', ἡ δὲ φρὴν ἀνώμοτος.
- TP.* ὁ παῖ, τί δράσεις ; σοὺς φίλους διεργάσει ;
- III.* ἀπέπτυσ'. οὐδεὶς ἄδικός ἔστ' ἐμοὶ φίλος.
- TP.* σύγγνωθ'. ἀμαρτεῖν εἰκὸς ἀνθρώπους, τέκνον. 615
- III.* ὁ Ζεῦ, τί δὴ κίβδηλον ἀνθρώποις κακὸν

601. ὁ γαῖα. Hippolytus here appears on the stage. So great is his virtuous indignation that the nurse cannot stop it either by entreaty or by her appeals to his oath. He regards the oath, evidently, as extorted from him by a sort of fraud (*ἄφρακτος ἥρεθην*, inf. 657,) and therefore not morally binding. And yet, finally, his sense of the religious obligation of an oath prevails, and instead of communicating all to his father at once, he absents himself till his return (660). The sentiment in the celebrated and much-ridiculed verse ἡ γλώσσ' ὀμώμοχ', &c., for which the poet is even said to have been summoned (see Monk's note) before the court, for encouraging perjury, has been too severely dealt with; for it must be judged of, not absolutely as an ethical law, but solely in relation to the circumstances of the case. Every moralist would now have the courage to concede, that an oath taken without a full knowledge of the case is not binding on the conscience. Cicero had the good sense to

see this, and to speak with praise of the verse in question, which he renders 'juravi lingua, mentein injuratam gero,' (De Off. iii. 29.) After all, it is uncertain whether Hippolytus says this in earnest, or merely to frighten the nurse. For at the conclusion of the play we find him bearing his father's unjust resentment, and even exile, rather than violate this very oath, which he declares here to be no oath at all.

616. This earnest and eloquent *ῥῆσις* contains a curious exposition of the poet's view of women's character, and is perhaps the most bitter piece of misogyny in his extant works. First, Hippolytus contends that some other way should have been found for creating man than through this 'fair defect of nature,' as Milton has styled it. It should have been left to the option of men to purchase children by some offering in the temples of the gods, and so to be exempt from the present grievous evil. He argues that woman is a real nuisance, because the father, when

γυναικας ἐσ φῶς ἡλίου κατώκισας ;
 εἰ γὰρ βρότειον ἥθελες σπεῖραι γένος,
 οὐκ ἐκ γυναικῶν χρῆν παρασχέσθαι τόδε,
 ἀλλ᾽ ἀντιθέντας σοῖσιν ἐν ναοῖς βροτοὺς 620
 ἦ χρυσὸν ἢ σίδηρον ἢ χαλκοῦ βάρος
 παιδῶν πρίασθαι σπέρμα, τοῦ τιμήματος
 τῆς ἀξίας ἔκαστον· ἐν δὲ δώμασι
 ναίειν ἐλευθέροισι θηλειῶν ἄτερ.
 νῦν δὲ δόμους μὲν πρῶτον ἀξεσθαι κακὸν 625
 μέλλοντες ὅλβον δωμάτων ἐκτείνομεν.
 τούτῳ δὲ δῆλον ὡς γυνὴ κακὸν μέγα·
 προσθεὶς γὰρ ὁ σπείρας τε κάκθρέψας πατὴρ
 φερνὰς ἀπόκιστ', ὡς ἀπαλλαχθῆ κακοῦ·
 ὁ δὲ αὖ λαβὼν ἀτηρὸν ἐσ δόμους φυτὸν 630
 γέγηθε κόσμον προστιθεὶς ἀγάλματι
 καλὸν κακίστῳ καὶ πέπλοισιν ἐκπονεῖ,
 δύστηνος, ὅλβον δωμάτων ὑπεξελών.
 ἔχει δὲ ἀνάγκην, ὥστε κηδεύσας καλοῖς

he gives her in marriage, pays money as a dowry to get rid of her; while the unhappy recipient tricks out the pretty image in a gaudy robe, little knowing that he is undoing all the happiness of his home. Now a man either obtains good connections by marriage, so that he is glad to bear with a wife he dislikes; or, having a good wife but offensive connections, he outweighs the latter evil by the gain in the other respect. That husband has the easiest lot, who has a simple wife and one of negative character in his house. Your clever women are to be dreaded; they are ever the most prone to intrigue. Servants should never be allowed to have access to wives; for they report out of doors the evil designs of their mistresses at home.

619. παρασχέσθαι. 'For them (*βροτοὺς*, 620) to provide themselves with this.' If the subject had been *θεοὺς*, he would have said *παρασχεῖν*. Cf. Androm. 54, *εἴ πως τὰ πρόσθε σφάλματ' ἔξαιτον*—*μενὸς θεὸν παρέτχοιτ'* ἐσ τὸ λοιπὸν εὐ-*μενῆ*. Compare for the sentiment Med. 573.

623. *τιμήματος*. 'Each for the value of the price paid.'

626. *ἐκτείνομεν*, 'we lay low,' 'we overthrow.' So Monk, after one MS., the others agreeing in *ἐκτίνομεν*. Pierson's conjecture, *ἐκτίνομεν*, has little to recommend it beyond similarity of letters. Compare Med 585, *ἐν γὰρ ἐκτενεῖ σ' ἔπος*. Very frequently *τίνειν* and *τείνειν* are confused.

630. *φυτόν*. Most copies have *κακὸν*, but the Schol. read *φυτὸν*, and the repetition of *κακὸν* has already been rather grating to the ear. Women are called *φυτὸν*, 'a plant,' in Med. 231, and Theb. 175, if Hermann has rightly edited *φυτῷ* for *γένει*, several MSS. reading *φίλῳ* or *φύλῳ*.

631. *ἀγάλματι*. There is the same allusion to the embroidered peplus of Athena Polias in the acropolis, as in Eum. 55, *καὶ κόσμος οὕτε πρὸς θεῶν ἀγάλματα φέρειν δίκαιος, κτλ.*

633. *ὑπεξελών*. As if every new ornament he added was so much withdrawn, and as it were filched, from his domestic happiness.

634. *ἔχει ἀνάγκην*. If one could borrow a term from a sort of language which is as far as possible removed from tragedy, we might translate, 'he is in a

γαμβροῖσι χαίρων σώζεται πικρὸν λέχος, 635
 ἡ χρηστὰ λέκτρα, πενθεροὺς δ' ἀνωφελεῖς
 λαβὼν πιέζει τάγαθῷ τὸ δυστυχές.
 ῥᾶστον δ' ὅτῳ τὸ μηδὲν, ἀλλ' ἀνωφελής
 εὐηθίᾳ κατ' οἶκον ἴδρυται γυνή.
 σοφὴν δὲ μισῶ· μὴ γὰρ ἐν γ' ἔμοις δόμοις
 εἴη φρονοῦσα πλεῖον ἡ γυναικα χρῆ. 640
 τὸ γὰρ κακούργον μᾶλλον ἐντίκτει Κύπρις
 ἐν ταῖς σοφαῖσιν ἡ δ' ἀμήχανος γυνὴ
 γνώμη βραχείᾳ μωρίαν ἀφηρέθη.
 χρῆν δ' ἐσ γυναικα πρόσπολον μὲν οὐ περᾶν, 645
 ἀφθογγα δ' αὐταῖς συγκατοικίειν δάκη
 θηρῶν, ὦν' εἰχον μήτε προσφωνεῖν τια
 μήτ' ἔξ ἐκείνων φθέγμα δέξασθαι πάλιν.
 νῦν δ' αἱ μὲν ἐνδον δρῶσιν αἱ κακαὶ κακὰ

fix.' The meaning is, a man is reduced to such an alternative, if his marriage be not a happy one, that the best he can do is to balance the good against the evil, and so congratulate himself at least on some degree of advantage which he has obtained.—*Ὥστε σώζεται* (to be distinguished from *σώζεσθαι*) means, that as a matter of fact he does, because he must, act in the particular way described.—*γαμβροί*, properly the relations by marriage of the husband, are here the same as *πενθεροί*, in the next verse, those of the wife.

637. *πιέζει*, 'outweighs,' a metaphor from depressing the scale of a balance.

638. *ῥᾶστον δ' κτλ.* 'But it is easiest for him in whose house is settled a wife who is a mere nobody, but incapable from her simplicity of character.' Monk compares Troad. 412, οὐδέν τι κρίστων τῶν τὸ μῆδεν ἦν ἄρα, i. e. ὄντων. So also Ion 594, δ (al. τὸ) μῆδεν ὁν καξ ὄνδενων κεκλήσομαι. Monk well adds, "In voce θρυται alludere videtur Hippolytus ad ipsius locutionem ἀγάλματι supra v. 631." Such a woman is regarded as a mere statue, for ornament rather than for use, as the Schol. remarks, ὡς ἐπὶ ἀνδρίαντος δὲ τὸ θρυται, οὐκ ἔργοις ἀλλὰ θέα τέρπουτος τὸν κεκτημένους.

640. *σοφὴν*. See Med. 303—5.—*φρονοῦσα πλεῖον κτλ.*, Heracl. 979.

643. *ἀμήχανος*, 'artless.' The woman

who is incapable of craft, from want of talent or invention to plot, removes from herself the charge and suspicion of infidelity. On *μωρία*, (*tibido*), see 164. inf. 966. So *ἄργυρα* is the charge or character of indolence, Med. 297. The same passive use of *ἀφηρέθη* occurs inf. 1207, where the construction seems to be *ὦστε τοιῷδε ὄμμα ἀφηρέθη Σκείρωνος ἀκτὰς εἰσορᾶν* (*αὐτάς*). So *ἀφαιρεθῆναι τι*, 'to be deprived of a thing,' is sometimes found, as Aesch. Suppl. 909. Herod. iii. 65. Ar. Nub. 625, ὦφ' ἡμῶν τῶν θεῶν τὸν στέφανον ἀφηρέθη. Heracl. 162, ποῖα πεδίν *ἀφαιρεθεῖς*. Tro. 486, δεις θερψα παρθένους—ἐκ χερῶν ἀφηρέθην.

645. 'Now unto a wife a female attendant ought never to have been allowed access, but (rather men ought) to set to dwell with them the voiceless mouths of beasts, in which case they would be able neither to address any one, nor to receive any answer in turn from them.' The οὐ, as remarked on v. 507, belongs to *χαῆν*, or rather perhaps, to *πρόσπολον*, not to *περᾶν*, the sense being, *πρόσπολον μὲν οὐκ ἔχρην περᾶν, θῆρας δὲ μόνον ἀφθογγούς*.

649. νῦν δέ. 'But as it is, the bad women inside the house execute evil designs, and their attendants publish them without.' By *ἐκφέρειν* the poet means, that they spread the scandal by telling family secrets. So above, 295, εἰ δ' ἔκ-

βουλεύματ', ἔξω δ' ἐκφέρουσι πρόσπολοι.
 ὡς καὶ σύ γ' ἡμῶν πατρὸς, ὁ κακὸν κάρα,
 λέκτρων ἀθίκτων ἥλθες ἐσ συναλλαγάς·
 ἄγω ρυτοῖς νασμοῖσιν ἔξομόρξομαι,
 εἰς ὅτα κλύζων. πῶς ἀν οὖν εἴην κακός,
 ὃς οὐδὲ ἀκούσας τοιάδ' ἀγνεύειν δοκῶ;
 εὐδὲ δὲ ἵσθι, τούμον σ' εὐσεβὲς σώζει, γύναι.
 εἰ μὴ γὰρ ὄρκοις θεῶν ἀφρακτος ἥρεθην,
 οὐκ ἀν ποτ' ἔσχον μὴ οὐ τάδ' ἔξειπεν πατρί.
 νῦν δὲ ἐκ δόμων μὲν, ἐς τ' ἀν ἔκδημος χθονὸς
 Θησεὺς, ἀπειμι, σῆγα δὲ ἔξομεν στόμα.
 θεάσομαι δὲ σὺν πατρὸς μολὼν ποδὶ⁶⁵⁰
 πῶς νω προσόψει καὶ σὺ καὶ δέσποινα σή·
 τῆς σῆς δὲ τόλμης εὔσομαι γεγενμένος.
 ὅλοισθε. μισῶν δὲ οὕποτ' ἐμπλησθήσομαι
 γυναικας, οὐδὲ εἰ φησί τίς μ' ἀεὶ λέγειν.⁶⁵⁵
 ἀεὶ γὰρ οὖν πώς εἰσι κάκεναι κακάι.
 ἢ νῦν τις αὐτὰς σωφρονεῦν διδαξάτω,
 ἢ κᾶμ' ἔάτω ταῖσδ' ἐπεμβαίνειν δεῖ.

XO. τάλανες ὁ κακοτυχεῖς γυναικῶν πότμοι. ^{ἀντ.}
 τίνας νῦν τέχνας ἔχομεν ἢ λόγους ⁶⁷⁰

φορός σοι συμφορά πρὸς ἄρσενας. Herod. iii. 71, ἄνδρες οἱ παρεύντες, τρόπῳ τῷ εἰρημένῳ ἐξ Ὀτανέα εἰ χρήσεοι, ἐπιστασθεῖτι ἀπολέεσθε κάκιστα: ἔξοισι γάρ τις πρὸς τὸν Μάγον, ίδιη περιβαλλόμενος ἔωντῷ κέρδεα. Suppl. 561, οὐ γάρ ποτ' εἰς Ἑλληνας ἔξισθησται. Thesmoph. 472. The Schol. seems to have understood, ‘carry the message to their paramours.’

651. ὡς καὶ σύ. As an illustration of the mischief done by servants, in conveying secret messages, he says that thus the nurse has endeavoured to win him over to the sacred bed of his father,—συναλλάσσειν αὐτὸν ἀθίκτοις πατρὸς λέκροις. Literally, ‘You have come to me for uniting me in a father’s inviolable marriage bed.’

654. εἰς ἄτα, ‘into’ rather than ‘up to the ears,’ this part being conceived to have imbibed the pollution as the organ of hearing.

656. εὐσεβές. See Med. 755. Inf. 1309.

657. ἀφρακτος, ‘off my guard.’ See

on v. 601. On ὄρκοις ἥρεθην see Med. 735, ὄρκοισι μὲν Ἕγεις. Eum. 461, φύων δικαστὰς ὄρκοις αἴρουμένους, where the common reading is ὄρκίων. The MSS. in this place give εὐρέθην, which Pierson corrected from the Schol. ἐλήφθην.

659. ἐς τ' ἄν. The ellipse of ἐς is as rare as that of ἐστί is common. Cf. Agam. 1318, ἀλλὰ κοινωσμέθ' ἀν πως ἀσφαλῆ βουλεύματα, sc. & ἀν ἦ.

663. εἴπομαι. I shall know the full amount of your audacity when I have experienced it, i. e. when I have seen what sort of face you will assume in the presence of my father.

664. Ion 925, οὗτοι σὸν βλέπων ἐμπίπλαμαι πρόσωπον.

665. ἀεὶ λέγειν. This must be said in the person of the poet himself, who had therefore already incurred odium by his misogyny. See Med. 1317. Tro. 1056.

670. τίνας νῦν τέχνας. So Herm. and Monk for τίνα νῦν ἢ τέχνας, which does not suit the dochmiac of the strophe, v.

σφαλεῖσαι κάθαρμα λύειν λόγου ;

ΦΑ. *ἐτύχομεν δίκας, ἵω γὰ καὶ φῶς.*

πᾶ ποτ’ ἔξαλνξω τύχας ;

πῶς δὲ πῆμα κρύψω, φίλαι ;

τίς ἀν θεῶν ἀρωγὸς ἢ τίς ἀν βροτῶν 675

πάρεδρος ἢ ἔνυεργὸς ἀδίκων ἔργων

φανείη ; τὸ γὰρ παρ’ ἡμῖν πάθος

παρὸν δυσεκπέρατον ἔρχεται βίου.

κακοτυχεστάτα γυναικῶν ἐγώ.

ΧΟ. *φεῦ φεῦ. πέπρακται, κού κατώρθωνται τέχναι,* 680
δέσποινα, τῆς σῆς προσπόλου, κακῶς δ’ ἔχει.

ΦΑ. *ῳ παγκακίστη καὶ φίλων διαφθορεῦ,*
οἵ εἰργάσω με. Ζεύς σε γεννήτωρ ἐμὸς
πρόρριζον ἐκτρύψειν οὐτάσας πυρί. 685
οὐκ εἴπον, οὐ σῆς προύνοησάμην φρενὸς,
σιγᾶν ἐφ’ οἶσι νῦν ἐγὼ κακύνομαι ;
σὺ δ’ οὐκ ἀνέσχου τοιγάρο οὐκέτ’ εὐκλεεῖς
θανούμεθ’. ἀλλὰ δεῖ με δὴ καινῶν λόγων.
οὗτος γάρ δργῆ συντεθηγμένος φρένας
ἐρεῖ καθ’ ἡμῶν πατρὶ σὰς ἀμαρτίας, 690

363, (where perhaps we ought to read *τυράννου πάθη μέλεα θρευμένας*)—λόγον is the reading of 3 MSS. for λόγον. The όμοιωτέλεντον of these two verses is perhaps to be attributed to the carelessness of the poet, not to the corruption of the text. Translate, ‘What arts have we, now that we have failed in our scheme (viz. of gaining over Hippolytus), or what arguments, to undo the knot of his declaration,’ i. e. to avoid or appease the threats he has expressed. The MSS. give λόσειν or λόσιν, whence Monk restored Ε̄ for C.—λόγου, Schol. τὰ ἐγκλήματα τοῦ Ιππολύτου, δταν ἔλθη Θησεύς.

672. δικης τυχέιν, which is commonly ‘to obtain satisfaction from another,’ is here ‘to meet with retribution on oneself.’ Phaedra confesses herself conscious of guilt; and it is one of the many good traits in her character. Schol. δικαίως ἐτιμωρήθημεν.

675. τίς ἀν κτλ. ‘Who of the gods is likely to come forward as an assistant, or who of mortals to stand by us, or who (of

either gods or men) will aid us in unrighteous deeds? (None will do so, and therefore I am undone,) for the present calamity of my life is going on (is still advancing), difficult to get out of.’

682. διαφθορεῦ. Monk prefers διαφθορὰ, the reading of Lascaris, Aldus, and some MSS. Dindorf regards it as a correction of a grammarian who objected to the feminine use of the masculine form. The critics do not seem to have noticed the solecism in the common reading of the next verse, Ζεύς σ’ δ γεννήτωρ ἐμός. For this should have been δέ μόδις γεννήτωρ. The article therefore must be expunged. In Ajac. 573, Ζεύς δ λυμεῶν ἐμός, the learned author of *New Cratylus* rightly reads ἐμοί.

685. προύνοησάμην. This is a sort of ὑστερον πρότερον, the sense being, ‘Did I not foresee your intention of telling Hippolytus, and did I not therefore tell you to be silent,’ &c.—οὐκ ἀνέσχου, sc. σιγῶσα.

688. καινῶν λόγων. The false accusation against Hippolytus, v. 885.

έρει δὲ Πιτθεὶ τῷ γέροντι συμφορὰς,
πλήσει τε πᾶσαν γαῖαν αἰσχίστων λόγων.
ὅλοιο καὶ σὺ χῶστις ἄκοντας φίλους
πρόθυμός ἔστι μὴ καλῶς εὑρεγετεῖν.

- | | | |
|-----|--|-----|
| ΤΡ. | δέσποιν', ἔχεις μὲν τάμα μέμψασθαι κακά·
τὸ γὰρ δάκνον σου τὴν διάγνωσιν κρατεῖν
ἔχω δὲ καγὼ πρὸς τάδ', εἰ δέξει, λέγειν.
ἔθρεψά σ', εὐνούς τ' εἰμί· τῆς νόσου δέ σοι
ζητοῦσα φάρμακ' ηὗρον οὐχ ἀβουλόμην.
εἰ δ' εὖ γ' ἐπραξα, κάρτ' ἀν ἐν σοφοῖσιν ἦν·
πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτήμεθα. | 695 |
| ΦΑ. | ἢ γὰρ δίκαια ταῦτα κάξαρκοῦντά μοι,
τρώσασαν ἡμᾶς εἴτα συγχωρεῖν λόγοις; | 700 |
| ΤΡ. | μακρηγοροῦμεν οὐκ ἐσωφρόνουν ἔγώ·
ἀλλ' ἔστι κάκ τῶνδ' ὥστε σωθῆναι, τέκνον. | 705 |
| ΦΑ. | παῦσαι λέγουσα· καὶ τὰ πρὸν γὰρ οὐ καλῶς
παρῆγεσάς μοι κάπεχείρησας κακά.
ἀλλ' ἐκποδῶν ἄπειθε, καὶ σαυτῆς πέρι
φρόντιζ· ἔγὼ γὰρ τάμα θήσομαι καλῶς.
ἡμεῖς δὲ, παῖδες εὐγενεῖς Τροιζήνιαι,
τοσόνδε μοι παράσχετ' ἐξαιτουμένη,
συγῇ καλύψαθ' ἀνθάδ' εἰσηκούσατε. | 710 |
| ΧΟ. | ὅμινι μι σεμιὴν "Αρτεμιν, Διὸς κόρην,
μηδὲν κακῶν σῶν ἐσ φάος δείξειν ποτέ. | |
| ΦΑ. | καλῶς ἐλεῖξας. ἐν δὲ προστρέπουσ' ἔγὼ | 715 |

691. This verse is omitted by Matth.
Monk and Dind. as spurious. It is
not found in one of the Paris MSS.,
though this may be accounted for more
probably from the fact that the preceding
begins with ἐπει. Hippolytus, she fears,
will speak of her suicide (599) to Pittheus,
with unfavourable comments on her char-
acter, and so fill both Athens and Troe-
zen (*τράγα γαῖα*) with evil report.

695. *μέμψασθαι*. ‘To be dissatisfied at the mischief I have done.’

701. *rás φέρας.* ‘For it is according to our successes that we get credit for our discretion,’ i. e. we are thought wise or foolish as we succeed or fail.

703. συγχωρεῖν λόγοις ; Above, v. 299,

this phrase clearly means ‘to come over to,’ ‘to assent to,’ ‘to go with words well said,’ and so in El. 1052, γνω̄κα γὰρ χρή πόντα συγχωρεῖν πόσει. And so here Matthiae and Monk, *verbis mihi concedere*; *quae ego dixi, vera esse concedere*. The sense however seems rather to be, ‘to argue with me,’ ‘to join issue with me,’ ἐμοὶ being supplied, and λόγοις regarded as the dative of the instrument. And so Valkenenaer explains, δύσθε κχρεῖν λόγοις. Schol. ισολογεῖν μοι καὶ ἔκ τῶν ἵσων ἀμφισθητέν. After τρώσασαν, as Bothe observes, λόγοι must also be construed.

715. ἔλεξας. So one Florence MS., the rest having ἔλέξασθ'. This reading arose

εῦρημα δή τι τῆσδε συμφορᾶς ἔχω,
ώστ' εὐκλεά μὲν παισὶ προσθέναι βίον,
αὐτή τ' ὄνασθαι πρὸς τὰ νῦν πεπτωκότα.
οὐ γάρ ποτ' αἰσχυνῶ γε Κρησίους δόμους,
οὐδὲ ἐς πρόσωπον Θησέως ἀφίξομαι
αἰσχροῖς ἐπ' ἔργοις οὕνεκα ψυχῆς μιᾶς.

XO. μέλλεις δὲ δή τι δρᾶν ἀνήκεστον κακόν;

ΦΑ. θανεύν· ὅπως δὲ, τοῦτ' ἐγὼ βουλεύσομαι.

XO. εὔφημος ἴσθι.

ΦΑ. καὶ σύ γ' εὖ με νουθέτει.

ἐγὼ δὲ Κύπρων, ἥπερ ἔξολλνσί με,
ψυχῆς ἀπαλλαχθεῖσα τῇδ' ἐν ἡμέρᾳ
τέρψω· πικροῦ δ' ἔρωτος ἡσσηθήσομαι.
ἀτὰρ κακόν γε χάτερψ γενήσομαι
θανοῦσ', ὦν' εἰδῆ μὴ πὶ τοὺς ἐμοῖς κακοῖς
νύψηλὸς ἐναι: τῆς νόσου δὲ τῆσδέ μοι

720

725

730

from θ' being superscribed above the final σ by some one who thought the chorus was addressed. The next scribe combined the σ and the θ', instead of choosing one or the other.

Ib. προστρέπουσα, sc. τὸν νοῦν, animadvertisens. Schol. ζητοῦσα καὶ ἔξερεννώσα. This sense of *προστρέπειν* is unusual; but there is little reason to call the reading in question, still less, to prefer *προτρέπουσα*, as Monk and Dindorf have done, with Lasc. Ald.

718. ὄνασθαι, see Med. 1025.—*πεπτωκότα*, a metaphor from dice. The literal sense is, ‘And myself to derive some advantage (i. e. the reputation of chastity and moral courage) as matters have now turned out.’

721. ἐπ' ἔργοις, ‘with,’ or ‘upon,’ as in the phrase ἐπ' ἔξεργασμένοις, on which see Pers. 527. ‘I will not, for the sake of one life, meet Theseus face to face after discreditable actions.’ Cf. Tro. 1022.

724. εὔφημος ζεθε, ‘hush!’ So after Cassandra has said, Ag. 1217, Ἀγαμένοντος σέ φημι ἐπέψεσθαι μόρον, the chorus replies, εὔφημον, ὁ τάλαινα, κοίμησον στόμα.—εὖ με νουθέτει, i. e. θώπως κάλλιστα θανοῦμα. There is emphasis on σύ γε, ‘do you, if the nurse has not’ &c.

730. νόσον. She means ἀφροσίνη, but in the double sense of folly, or pride, and immodesty. So *σωφρονέιν*, applied to him, means, as the Schol. explains, μετριάζειν, μὴ ὑψηλοφρονέιν, but she intends it also to imply, ‘he will learn to be chaste.’ Compare inf. 1034—5. Since Hippolytus had not given evidence of any reciprocal regard for Phaedra, νόσος can hardly mean only the passion of love; unless there is irony intended, by which she purposely misleads her hearers as to the real cause both of her own and of Hippolytus’ death. The ostensible reason of the one is, her acknowledged defeat by an unhappy love; her real reason, the fear of meeting Theseus. The ostensible reason of the other, is the pride of Hippolytus, and his sharing in her frailty; the real one, jealousy at being slighted, and the dread lest he should reveal the secret. Cf. v. 1310, ἡ δὲ εἰς ἔλεγχον μὴ πέσῃ φοβουμένη, ψευδεῖς γραφὰς ἔγραψε καὶ διάλεσε δόλοισι σὸν παῖδα. The Greeks thought there was little harm in deception, but highly prized the character of εὐκλεία, γενναιότης, εὐγένεια.—It may be asked, why should Phaedra carry her resentment against Hippolytus so far as to wish him evil? Or what pride or contempt had he shewn for

κοινῇ μετασχῶν σωφρονεῖν μαθήσεται.

XO. ἀλιβάτοις ὑπὸ κευθμῶσι γενοίμαν, στρ. α'.

ἴνα με πτεροῦσσαν ὅρνιν
θεὸς εἰνὶ ποτανᾶς ἀγέλαις θείη.

ἀρθείην δ' ἐπὶ πόντιον
κύμα τὰς Ἀδριηνᾶς
ἀκτᾶς Ἡριδανοῦ θ' ὕδωρ.
ἔνθα πορφύρεον σταλάσσουσ'

εἰς οἶδμα πατρὸς τριτάλαιναι
κόραι Φαέθοντος οἴκτῳ δακρύων
τὰς ἡλεκτροφαεῖς αὐγάς.

'Εσπερίδων δ' ἐπὶ μηλόσπορον ἀκτὰν στρ. α'.

735

740

her sufferings? Let Juvenal reply, Sat. x. 324,

quid profuit immo
Hippolyto grave propositum? quid Bel-
lerophonti?
Erubuit nempe haec, ceu fastidita, re-
pulsa;
Nec Stheneboea minus quam Cressa ex-
canduit, et se
Concussere ambae. *Mulier saevissima
tunc est,*
Quum stimulos odio pudor admovet.

732. Phaedra has left the stage to execute her intention of committing suicide. The chorus, in a highly poetical strain, wish that they could fly over the sea to the end of the world where lie the happy lands of the blessed, and be at rest from the troubles of this life. They apostrophise the Cretan bark that brought Phaedra to the shores of Athens, with an unlucky omen, to which they attribute her unlawful love, and the unhappy but honourable end which they are aware awaits her.

Ib. ἡλίβατοι κευθμῶνες seem to mean the caves and holes in inaccessible rocks where birds congregate and build their nests.

734. εἰνὶ ποτανᾶς. So Dind. for ἐν πτανᾶς or ἐν ποτανᾶς ἀγέλαιον. Cf. Heracl. 893. The same correction had occurred independently to the present editor, on account of the metre, which seems to be a variety of *Ionic a minore*.—ἀγέλη, it is hardly necessary to add, is a term common for a flock or covey of

birds. So πτηνῶν ἀγέλαιος Ion 106.

735. ἀρθείην. Being thus winged, I would fain fly to the shores of the Adriatic and to the northern amber-stream, the Eridanus.—This river, which some have identified with the Po, must be regarded as wholly fabulous. The Greeks in the time of Enripides knew nothing whatever of the west and northwest of Europe. They had however amber from the shores of the Baltic, and conceived a notion of a river among the Hyperboreans, whence it was obtained. Apollodorus, ii. 5, 11, places it somewhere beyond the Illyrians, so far agreeing with our poet; but in lib. i. 9. 24, it is described as being met by the Argonauts in their return from Colchis, and therefore it must have been conceived as running eastward from the Adriatic. Apollonius, lib. iv. 596–54, gives a highly coloured account of the tears of the Heliades consolidated into electrum. He also regards the Eridanus as beyond Corcyra and the Ceraunian mountains. Strabo, v. p. 215, τὰ δὲ πολλὰ τῶν μυθεομένων ἡ κατεψευσμένων κλλος ἔαν δεῖ, οἷον τὰ περὶ τὸν Φαέθοντα, καὶ τὰς Ἡλιάδας τὰς ἀπαγειρουμένας περὶ τὸν Ἡριδανὸν, τὸν μηδαμοῦ γῆς ὄντα, πλήσιον δὲ τοῦ Πάδου λεγόμενον. καὶ τὰς Ἡλεκτρίδας νήσους τὰς πρὸ τοῦ Πάδου, καὶ μελεαγρίδας ἐν αὐταῖς.

742. μηλόσπορον, producing golden apples, i. e. oranges. Euripides agrees with Hesiod and the older poets in placing the Hesperides in the far west, beyond Atlas (the peak of Teneriffe), and conceiving it as a bright sun-land beyond

ἀινύσαιμι τᾶν ἀοιδῶν,
 ἵν' ὁ ποντομέδων πορφυρέας λίμνας
 ναύταις οὐκέθ' ὅδὸν νέμει,
 σεμνὸν τέρμονα κύρων
 οὐρανοῦ, τὸν Ἀτλας ἔχει,
 κρήναι τ' ἀμβρόσιαι χέονται
 Ζηνὸς μελάθρων παρὰ κούταις,
 ἵν' ἡ βιόδωρος αὔξει ζαθέα
 χθὼν εὐδαιμονίαν θεοῖς.
 ὁ λευκόπτερε Κρησία
 πορθμὶς, ἢ διὰ πόντιον
 κῦμ' ἀλίκτυπον ἄλμας
 ἐπόρευστας ἐμὰν ἄνασσαν
 δλβίων ἀπ' οἴκων,
 κακονυμφοτάταν ὄναστι.
 ἡ γὰρ ἀπ' ἀμφοτέρων
 ἡ Κρησίας ἐκ γᾶς δύσορνις ἐπτατο κλεινὰς Ἀθάνας,
 Μουνύχου δ' ἀκταῖσιν ἐκδήσαντο πλεκτὰς πεισμά-
 των ἀρ-

745
750
στρ. β'.
755
761

the darkness of the ocean stream.—
 ἀνύσαιμι, sc. τὴν ὅδον, of which ellipse
 the commentators give several examples.
 ἀοιδῶν, 'songstress,' the reading of
 Monk for ἀοιδᾶν, which would come from
 ἀοιδαῖ, 'songs.' Hesiod calls the Hes-
 perides λιγύφωνοι. The origin of the
 legend is involved in mystery.

746. κύρων, i. e. ἔχων, for both κύρειν
 and κυρεῖν are synonyms of τυγχάνειν.
 See Alc. 473. The common reading is
 ναῦων, and so Monk has edited; but
 Lascaris and Aldus give κυρδῶν, whence
 Heath κύρων. The τέρμανον οὐρανοῦ is the
 horizon, which the ancient Greeks be-
 lieved or fabled really to descend and
 meet the earth at the extreme limits of
 the world. Cf. Tro. 1069, where τέρμαν
 πρωτόβολος ἥλιψ is a periphrasis for 'the
 east.' Bothre reads κύρειν, 'where Po-
 seidon no longer allows a way to sailors
 to reach the confines of heaven.' Schol.
 προσεγγίζειν.

748. κρήναι τε, i. e. καὶ ἵνα κρήναι &c.,
 these words being a description of the
 happy land just before mentioned, which
 the poet identifies with the abode of the
 gods.

750. ἡ βιόδωρος. So Valck, Brunck,
 and others, for ἵν' ὀλβιόδωρος, a Paris
 MS. having ἵνα βιόδωρος.—ζαθέα χθὼν,
 i. e. where the sky touches the earth, the
 gods derive additional delights from the
 produce of the latter. Brunck conjectures
 ὄναστος, which suits the metre better, but
 entirely changes the meaning of the pas-
 sage. Compare Od. iv. 563.

757. ὄνηστον, the accusative in apposi-
 tion to the sentence, 'for the enjoyment
 of a most disastrous marriage.'

758. ἀπ' ἀμφοτέρων δύσορνις. This
 shows that a ship was regarded as unlucky
 either from some circumstance connected
 with the place it started from, or from its
 being under the dislike or displeasure of
 the place of its destination. Cf. Tro. 409.
 Schol. ἀπὸ τε τῆς Κρήτης καὶ τῆς Ἀττι-
 κῆς κακὰ σημεῖα ἐφάνησαν αὐτῇ. He ap-
 pears to make Phaedra the subject of
 ἐπτατο, but see Med. 1. The metre of
 these two long verses, which Monk distri-
 butes into short trochaics, is a species of
 Ionic a minore, consisting of pure epitrites,
 and preceded by an anacrusis.

760. Μουνύχου. So Herm. for Μου-
 νυχίου. The port itself, close to the

χάσε ἐπ' ἀπείρου τε γᾶς ἔβασαν.
 ἀνθ' ὅν οὐχ ὁσίων ἐρώ-
 των δεινῷ φρένας Ἀφροδί-
 τας νόσῳ κατεκλάσθη·
 χαλεπῷ δὲ ὑπέραντλος οὖσα
 συμφορᾶ, τερέμνων
 ἀπὸ νυμφιδίων κρεμαστὸν
 ἄψεται ἀμφὶ βρόχον 770
 λευκῷ καθαρμόζουσα δείρᾳ, δαίμονα στυγνὸν καταιδε-
 σθεῖσα, τάν τ' εὐδοξὸν ἀνθαυρουμένα φάμαν, ἀπαλ-
 λάσ-
 σουσά τ' ἀλγεινὸν φρενῶν ἔρωτα. 775

ΑΓΓΕΛΟΣ.

ἰοὺ ιού.

Βοηδρομεῖτε πάντες οἱ πέλας δόμων.

ἐν ἀγχόναις δέσποινα, Θησέως δάμαρ.

XO. φεῦ φεν, πέπρακταν βασιλὶς οὐκέτ' ἔστι δὴ¹
 γυνὴ, κρεμαστοῖς ἐν βρόχοις ἡρτημένη.

AT. οὐ σπεύσετ'; οὐκ οἴσει τις ἀμφιδέξιον 780
 σίδηρον, φέτος ἀμμα λύσομεν δέρης;

Piraeus, was Μουνχία, the eponym or hero who gave the name, Μούνχος.

761. ἔβησαν, sc. οἱ ναῦται.—ἡπείρου, not used as an adjective, but the genitive after γᾶς. Cf. Suppl. I. Monk compares the Homeric ἐπιβῆναι ἡπείρου, Od. v. 399. x. 85.

762. ἀνθ' ὅν, in consequence of which ill-omened adventure, she was smitten, or crushed, in her mind, δεινῷ Ἀφ. νήσῳ οὐχ δοτῶν ἔρωταν, with the terrible passion of an illicit love sent by Aphrodite. Cf. 371.

765. ὑπέραντλος, being overwhelmed; resembling our vulgar phrase, 'being over head and ears in love.' A ship was said to be ὑπέραντλος when water-logged, or too full to be relieved by pumping. Cf. Tro. 686.

770. ἄψεται ἀμφὶ δ. See on Rhes. 208.

772. δαίμονα στυγνὸν, sc. ἔρωτα. Being ashamed of her passion, she will prefer to die by an honourable death. It must be remembered that the ἀγχόνη or

noose was the customary instrument of suicide for distressed maidens; and so far from bringing any disrepute, it was deemed noble, courageous, and honourable so to die. Thus Tro. 1059, ἀ γενναλα γυνὴ δράσειεν δὲ ποθούσα τὸν πάρος πόσιν. Nor was the noose an ignoble method, though Helen chooses to say, Hel. 299, ἀσχήμονες μὲν ἀγχόναι μετάροιο,—σφαγαὶ δὲ ἔχουσιν εὐγενέας τι καὶ καλόν. Cf. Frag. 850, τὸ μὲν σφαγῆναι δεινὸν, εὔκλειαν δὲ ἔχει. Hence there is little force in Monk's objection, that the chorus *predicted*, without attempting to *prevent*, the particular death Phaedra was to suffer. It was predicted, because such a death was quite a matter of course; it was not prevented, because they thought it a better alternative for her than to be suspected by Theseus. The cool and indifferent way in which they receive the hasty announcement of the messenger immediately after, is readily explained on this view.

HMIXOPION.

- φίλαι, τί δρῶμεν ; ἢ δοκεῖ περᾶν δόμους,
λῦσαι τ' ἄνασσαν ἔξ ἐπισπαστῶν βρόχων ;
HM. τί δ' ; οὐ πάρειστι πρόσπολοι νεανίαι ;
τὸ πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίου. 785
ΑΓ. ὅρθώσατε ἐκτείναντες ἄθλιον νέκυν.
πικρὸν τόδ' οἰκούρημα δεσπόταις ἐμοῖς.
XO. ὅλωλεν ἡ δύστηνος, ὡς κλύω, γυνή.
ἢδη γὰρ ὡς νεκρόν νιν ἐκτείνουσι δῆ.

ΘΗΣΕΥΣ.

- γυναικες, ἵστε τίς ποτ' ἐν δόμοις βοή ; 790
ἡχὼ βαρεῖα προσπόλων μ' ἀφίκετο.
οὐ γάρ τι μ' ὡς θεωρὸν ἀξιοῦ δόμος
πύλας ἀνοίξας εὐφρόνως προσεννέπειν.
μῶν Πιτθέως τι γῆρας εἴργασται νέον ;
πρόσω μὲν ἢδη βίοτος, ἀλλ' ὅμως ἔτ' ἀν
λυπηρὸς ἡμῶν τούσδε ἀν ἐκλίποι δόμους.
XO. οὐκ ἐς γέροντας ἢδε σοὶ τείνει τύχη,
Θησεῦ· μέοι θανόντες ἀλγυνοῦσί σε.
ΘΗ. οἴμοι· τέκνων μοι μή τι συλλάται βίος ;
XO. ζῶσιν, θανούσης μητρὸς ὡς ἀλγιστά σοι. 800
ΘΗ. τί φήσι; ὅλωλεν ἀλοχος ; ἐκ τίνος τύχης ;
XO. βρόχον κρεμαστὸν ἀγχόνης ἀνήψατο.
ΘΗ. λύπη παχνωθεῖσ', ἢ πὸ συμφορᾶς τίνος ;

785. τὸ πολλὰ πράσσειν, i. e. it is no business of ours. Their hesitation resembles that of the old men in Ag. 1315 seqq. But neither the messenger nor the chorus has any idea that life yet remains. The only question is, who is to cut down the body and straighten the limbs. That ἐκτείνειν was technically said of corpses appears from 789. See Alcest. 366. Schol. ἀπορθώσατε αὐτῆς τὰ μέλη, καὶ κατ' ὄρθον σχηματίσατε τὸν νεκρὸν.—οἰκούρημα, 'a house-keeping,' i. e. this is a sad end of her who was left by her husband to guard the house in his absence. Cf. Heracl. 700.

790. Theseus returns from the oracle in the very midst of the wailing for Phae-

dra's death. He inquires the cause, and pathetically laments for his unexpected bereavement.

792. ὡς θεωρόν. It was an ill omen to receive with outward signs of grief one who had been visiting the oracle of the god of joy and brightness. The custom was, says the Schol., for all the household to come forth and welcome the new comer.

794. μῶν κτλ. 'Surely no harm has been done to the aged Pittheus.' εἴργασται νέον, for ἐπαθε κακόν. But the verb here has properly a middle sense, 'has had harm done to him,' and therefore γῆρας is the nominative.

803. παχνωθεῖσ'. Cho. 74, κρυφαῖος

- ΧΟ. τοσοῦτον ἵσμεν ἄρτι γὰρ κάγῳ δόμοις,
Θησεῦ, πάρειμι, σῶν κακῶν πενθήτρια. 805
- ΘΗ. αἰαῖ. τί δῆτα τοῦσδ' ἀνέστεμαι κάρα
πλεκτοῦσι φύλλοις, δυστυχῆς θεωρὸς ὁν;
χαλάτε κλῆθρα, πρόσπολοι, πυλωμάτων,
ἐκλύεθ' ἄρμοὺς, ὡς ἴδω πικρὰν θέαν
γυναικὸς, ἢ με κατθανοῦσ' ἀπώλεσεν. 810
- ΧΟ. ἵω ἵω τάλαινα μελέων κακῶν ἔπαθες, εἰργάσω
τοσοῦτον ὥστε τούσδε συγχέαι δόμους.
αἰαῖ τόλμας, ὡς βιαιώς θανοῦσ'
ἀνοσίω τε συμφορᾶ, σᾶς χερὸς πάλαισμα μελέας.
τίς ἄρα σὰν, τάλαιν', ἀμαυροῦ ζόαν; 816
- ΘΗ. ἄρμοι ἐγὼ πόνων ἔπαθον ὡς τάλας
τὰ μάκιστ' ἐμῶν κακῶν. ὡς τύχα,
ὡς μοι βαρεῖα καὶ δόμοις ἐπεστάθης,
κηλὶς ἄφραστος ἐξ ἀλαστόρων τινός.
κατακονὰ μὲν οὖν ἀβίωτος βίου
κακῶν δ', ὡς τάλας, πέλαγος εἰσορῶ 820

πένθεσιν παχνουμένη, 'chilled,' 'stiffened with grief.'—τινὸς Monk, and so Barnes.

804. δόμοις. There is a variant δόμους, of equal authority. Bacch. 5, πάρειμι Δίρκης νάματ' Ἰσμηροῦ θ' ὕδωρ.

807. φύλλοις. So Creon, bringing a favourable response from Delphi, Oed. R. 82, is εἰάσαι μὲν ἤδης, οὐ γὰρ ἂν κάρα πολυστεφῆς ὁδὸς ἐπρε παγκάρπου δάφνης.

809. ἄρμοὺς, the fastenings, meaning the μοχλὸς or bar. He speaks, as is usual in such scenes, to the servants within. Cf. Cho. 864. Med. 1315—7, where the same verse occurs. Iph. Taur. 99, ἢ χαλκότευκτα κλῆθρα λύσαντες μοχλοῖς. This verse is written in most of the MSS. after v. 824, where it is clearly out of place, while in the present passage was commonly read ἑκάνσαθ' ἄρμοὺς ὡς ἴδω δυσδαιμονὰ γυναικὸς &c. Some MSS. give τὸν δαίμονα, and there is a variant τὸν δυσδαιμονα. Monk and Matthiae attribute the confusion, which was first detected and set right by Brunck, to a gloss τὸν δυσδαιμονὰ νεκρὸν in explanation of πικρὰν θέαν.

813. βιαλός. Dind. βιαίφ, after Elmsl. on Heracl. 926. Epithets, however, are

not very commonly coupled by the particle τε,—πάλαισμα, an accusative in apposition to the sentence. See v. 757. Hel. 77. Herc. Fur. 58. Troad. 878.

816. ζόαν. See on Med. 976. Here Monk made the correction for ζώαν.

820. κηλὶς, 'a stain, not to be described in words.' So μέριμν' ἄφραστος Pers. 167. But Schol. ἀπροόρατος, ἀδόκητος, as if from φράζεσθαι. The apposition of κηλὶς to τύχα is rather awkward. With much probability Valck. reads ἐπεστάθη κηλὶς &c.

821. κατακονὰ μὲν οὖν, 'nay, rather a total destruction.' Schol. ἀπτὶ τοῦ καταφθορᾶ, and so also Hesychius. Most copies give κατακονῆ, but the remark of the Schol. λείπει τὸ κατέλαβέ με shows that he read the substantive, and in the nominative. Another scholium however recognizes it as a verb, ἀντὶ τοῦ κατακαλίκει. "Videtur attinere ad κατακαίνω," Barnes.

Ib. ἀβίωτος, pronounced as a trisyllable, the i being our y or j. Dind., after Seidler and Elmsley, edits ἀβίοτος here and in 867.

- τοσοῦτον ὥστε μῆποτ' ἐκνεῦσαι πάλιν,
μηδ' ἐκπερᾶσαι κῦμα τῆσδε συμφορᾶς.
τίνα λόγον τάλας, τίνα τύχαν σέθεν
βαρύποτμον, γύναι, προσταυδῶν τύχω;
ὅρνις γάρ ὡς τις ἐκ χερῶν ἄφαντος εἶ,
πήδημ' ἔσ "Αἰδου κραιπνὸν ὄρμήσασά μοι.
αἰαὶ αἰαῖ, μέλεα μέλεα τάδε πάθη.
πρόσωθεν δέ ποθεν ἀνακομίζομαι τύχαν δαιμόνων
ἀμπλακίασι τῶν πάροιθέν τινος.
- XO.** οὐ σοὶ τάδ', ὅναξ, ἥλθε δὴ μόνῳ κακὰ,
πολλῶν μετ' ἄλλων δ' ὠλεσας κεδὺὸν λέχος. 835
- ΘΗ.** τὸ κατὰ γᾶς θέλω τὸ κατὰ γᾶς κνέφας
μετοικεῦν σκότῳ θαιὼν ὁ τλάμων,
τῆς σῆς στερηθεὶς φιλτάτης ὁμιλίας·
ἀπώλεσας γάρ μᾶλλον ἢ κατέφθισο.
τίνος δὴ κλύω πόθεν θανάσιμος
τύχα σὰν ἔβα, γύναι, καρδίαν;
εἴποι τις ἀν τὸ πραχθὲν, ἢ μάτην ὅχλον
στέγει τύραννον δῶμα προσπόλων ἐμῶν;
ῶμοι μοι σέθεν μέλεος, οὖν εἰδον ἄλγος δόμων, 845
οὐ τλητὸν οὐδὲ ῥητόν. ἀλλ' ἀπωλόμην
ἔρημος οἶκος, καὶ τέκν' ὁρφανεύεται.

823. ἐκνεῦσαι. See v. 470.

825. τίνα λόγον, as if he had intended to add, εἴπω περὶ τῆς σῆς τύχης.

827. ὅρνις ὡς, like a bird which has suddenly escaped from the hand that tenderly held it, and has vanished from sight in a moment. A remarkably happy and beautiful simile.—The metrical arrangement of this and the following speech of Theseus is so nearly antistrophic, each consisting of dochmiae distichs alternating with two senarii, that it may be questioned if something has not been lost after v. 847, corresponding to 830—2.

831. πρόσωθεν κτλ. ‘But from some remote source I am bringing back upon myself a fate appointed by the gods in consequence of the sins of some of those before me.’ This doctrine, that the sins of the fathers were visited on the chil-

dren, is very clearly laid down in Eum. 894, τὰ γάρ ἐκ προτέρων ἀπλακήματά νιν τὸς τάσδ' ἀπάγει, i. e. τὰς Εδμενίδας. See below, v. 1379. Some construe δαιμόνων ἀμπλακίας, which awkwardly involves a double genitive, ‘through sins against the gods committed by some ancestor.’ Schol. μὴ διὰ τὰς ἀμαρτίας τῶν προτέρων μον, ἢτοι ἀρχαίαν προγόνων, ἀναίματάν τοιαῦτην δυστυχίαν παρὰ θεῶν.

840. κλύω. “Modi est subjunctivi, a quo audiam?” Dind., after Monk.—After ἔβα the MSS. add τάλαινας against the metre. This was omitted by Brunck, who also transposed γύναι, formerly read after τύχα.

844. στέγει, ‘shelters.’ The word ὅχλον is commonly used of a mere herd or host, the ἀναρίθμητοι and οὐδενὸς ἔξιοι.

- ΧΟ. ἐλιπες ἐλιπες, ὁ φίλα γυναικῶν
 ἀρίστα θ' ὅπόσας ἐφορᾶ
 φέγγος ἀελίου τε καὶ
 νυκτὸς ἀστερωπὸς σελάνα. 850
 ἵω τάλας ὅσον κακὸν ἔχει δόμος.
 δάκρυσί μου βλέφαρα καταχυθέντα τέγγεται σῷ
 τύχᾳ.
 τὸ δὲ ἐπὶ τῷδε πῆμα φρίσσω πάλαι. 855
- ΘΗ. ἔα ἔα·
 τί δή ποθ' ἥδε δέλτος; ἐκ φίλης χερὸς
 ἡρτημένη θέλει τι σημῆναι νέον.
 ἀλλ' ἡ λέχους μοι καὶ τέκνων ἐπιστολὰς
 ἔγραψεν ἡ δύστηνος ἔξαιτουμένη;
 θάρσει, τάλαινα· λέκτρα γὰρ τὰ Θησέως 860
 οὐκ ἔστι δῶμά θ' ἡτις εἰσεισιν γυνῆ.
 καὶ μὴν τύποι γε σφενδόνης χρυσηλάτου
 τῆς οὐκέτι οὐσῆς τῇσδε προσσαίνουσί με.

849. δπόσας. Dind. δσας, and below ἀστρωπὸς, both of which seem arbitrary changes. Theb. 864, δυσαδελφόταται πασῶν δπόσαι στροφὸν ἐσθῆσιν περιβάλλονται. The metre of this and the two next is *asynartete*, or irregular. The chorus, it will be observed, by calling Phaedra ἀρίστα, exonerates her from all blame. See above, on 772.

851. The 'star-faced moon' is merely a poetical expression for bright and shining. Bothe gives νυκτὸς ἀστεροπά, 'the flashing luminary of the night,' Lascaris having ἀστεροπός. The Schol. thinks the epithet intended to contrast the moon with the sun, since the one extinguishes the stars, the other allows them to shine.

855. τὸ ἐπὶ τῷδε. Schol. διὰ τὸ γάρ κακῶς ἀπῆγξε, περὶ οὐ φοβοῦμαι μὴ καὶ ἔτερὸν τι πάθον κακόν. The chorus seems to fear lest harm should come to themselves in consequence of the suicide of their mistress.

856—7. The punctuation of these lines differs in the editions. Dind. places the interrogation at νέον, Monk and Bothe at νέον and also at ἡρτημένη. The repetition of τι (indefinite) in the second verse seems to show that it is not one and the same clause with the preceding τι &c. As given above, the sense is, 'What

means then this letter here? Hanging as it does from her dear hand (and as it were, offered to my notice) it must be something strange that it has to communicate.'

858. τέκνων ἐπιστολὰς, 'injunctions about her children.' Cf. Prom. 3, χρὴ δέ σοι μέλειν ἐπιστολὰς. There is not, as Monk supposes, any ellipse of ἀμφὶ or περὶ, but the construction is the same as λόγος οὐ φάτις τιδες, 'news about a person,' on which see Ion 929.—ἔξαιτουμένη, 'preferring some request.' Heracl. 475, πρώτον γὰρ τόδι ἔξαιτησομαι. He anticipates that it referred to a second marriage, which the Greeks seem to have held in some dislike. See Alcest. 330.

862. σφενδόνης, the golden rim or *bevil* (Lat. *pala*) in which the seal itself was inclosed; so called because it clasped and embraced the stone after the fashion of a sling. The root is σφεδ or σφεδν, 'to lap round,' Il. xiii. 600. Monk quotes Plat. Resp. ii. p. 359, Ε, καθήμενον οὖν μετὰ τῶν ἄλλων, τυχεῖν τὴν σφενδόνην τοῦ δακτυλίου περισαγάντον πρὸς ἑαντὸν εἰς τὸ εἰσων τῆς χειρός.—προσσαίνουσι, 'greet me.' Pers. 98, φιλόφρον γάρ ποτισαίνουσα τὸ πράτον, sc. Ἀτη. Prom. 864, εἰ τῶνδε προσσαίνει σέ τι. Ag. 1643, φῶτα προσσαίνειν κακόν. See Rhes. 55.

- φέρ', ἐξελίξας περιβολὰς σφραγισμάτων
ἴδω τί λέξαι δέλτος ὅδε μοι θέλει. 865
- XO.** φεῦ φεῦ. τόδ' αὖ νεοχμὸν ἐκδοχαῖς
ἐπιφέρει θεὸς κακόν. ἐμοὶ μὲν οὖν ἀβίωτος βίου
τύχα πρὸς τὸ κραυθὲν εἴη τυχεῖν.
δλομένους γάρ, οὐκέτ' ὄντας λέγω,
φεῦ φεῦ, τῶν ἐμῶν τυράννων δόμους. 870
ῳ δαίμον, εἴ πως ἔστι, μὴ σφῆλης δόμους.
αἰτουμένης δὲ κλῦθι μου· πρὸς γάρ τινος
οἰωνὸν ὥστε μάντις εἰσορῶ κακόν.
- ΘΗ.** οἵμοι. τόδ' οἶνον ἄλλο πρὸς κακῷ κακὸν,
οὐ τλητὸν οὐδὲ λεκτόν. ὁ τάλας ἐγώ. 875
- XO.** τί χρῆμα, λέξον, εἴ τι μοι λόγου μέτα.
- ΘΗ.** βοᾶ βοᾶ δέλτος ἄλαστα. πᾶ φύγω
βάρος κακῶν; ἀπὸ γὰρ δλόμενος οἰχομαι
οἶνον οἶνον εἶδον ἐν γραφαῖς μέλος
φθεγγόμενον τλάμων. 880
- XO.** αἰαῖ, κακῶν ἀρχηγὸν ἐκφαίνεις λόγον.
- ΘΗ.** τόδε μὲν οὐκέτι στόματος ἐν πύλαις
καθέξω δυσεκπέρατον ὀλοὸν κακὸν, ἵω τάλας.
'Ιππόλυτος εὐνῆς τῆς ἐμῆς ἔτλη θιγεῖν 885
βίᾳ, τὸ σεμνὸν Ζηνὸς ὅμμι' ἀτιμάσας.
ἀλλ', ὁ πάτερ Πόσειδον, ἀς ἐμοὶ ποτε
ἀρὰς ὑπέσχου τρεῖς, μιᾶς κατέργασαι
τούτων ἐμὸν παιδ', ἡμέραν δὲ μὴ φύγοι
τήνδ', εἴπερ ἡμῶν ὕπαστας σαφεῖς ὄράς. 890

866. ἐκδοχαῖς. Schol. κατὰ διαδοχήν.
868. πρὸς τὸ κραυθέν. Schol. νῦν ἀντὶ^{τοῦ} πρὸς τὸ συμβάν. 'To me then the condition of my life would be intolerable to obtain, (looking) to what has been accomplished by the will of the gods.' The ἀντὶ here, as in some few other places, seems to be omitted for the metre's sake; though Markland probably proposed ἀντὶ for οὖν. There is clearly no wish expressed. Compare v. 469.

872. πρὸς τινος, viz. from Theseus. 'An evil omen from somebody' means a presage of mischief soon about to spring from, or to be effected by, some one who is in the mind of the speaker. Many

copies give κακοῦ, which Bothe construes with τινός. This is clearly wrong; but one is hardly satisfied with the passage as it stands.

884. δυσεκπέρατον, 'difficult to escape from'—Schol. δυσαπάλλακτον, δυσεπίληπτον. Perhaps, 'hard as it is to be divulg'd (to come out), still I will declare it.'—ἵω τάλας W. Dind. for ὁ πόλις πόλις, though two or three copies give πόλις but once.

886. ὅμμα, the eye which sees crimes to avenge them. Hence Zeus is ὁ ὑψόθεν σκοτῶς Aesch. Suppl. 374.

890. σαφεῖς, ἀληθεῖς. Cf. 1315. The sense is, 'if the curses (power to curse)

- ΧΟ. ἄναξ ἀπεύχου ταῦτα πρὸς θεῶν πάλιν·
γνώσει γὰρ αὐθις ἀμπλακῶν. ἐμοὶ πιθοῦ.
ΘΗ. οὐκ ἔστι. καὶ πρός γ' ἔξελῶ σφε τῆσδε γῆς,
δυοῖν δὲ μοίραιν θατέρᾳ πεπλήξεται·
ἢ γὰρ Ποσειδῶν αὐτὸν εἰς Ἄιδον δόμους 895
θανόντα πέμψει, τὰς ἐμὰς ἀρὰς σέβων,
ἢ τῆσδε χώρας ἐκπεσὼν ἀλώμενος
ἔνην ἐπ' αἶαν λυπρὸν ἀντλήσει βίον.
- ΧΟ. καὶ μὴν ὅδε αὐτὸς παῖς σὸς ἐσ καιρὸν πάρα,
'Ιππόλυτος' ὁργῆς δὲ ἔξανεὶς κακῆς, ἄναξ 900
Θησεῦ, τὸ λῶστον σοῖσι βούλευσαι δόμοις.
- ΙΠ. κραυγῆς ἀκούσας σῆς ἀφικόμην, πάτερ,
σπουδῇ· τὸ μέντοι πρᾶγμ' ἐφ' ὃ τινι στένεις
οὐκ οἶδα, βουλοίμην δὲ ἀν ἐκ σέθεν κλύειν.
ἢα, τί χρῆμα; σὴν δάμαρθ' ὄρω, πάτερ, 905
νεκρόν· μεγίστου θαύματος τόδ' ἄξιον·
ἢν ἀρτίως ἐλειπον, ἢ φάσις τόδε
οὕπω χρόνον παλαιὸν εἰσεδέρκετο.
τί χρῆμα πάσχει; τῷ τρόπῳ διόλλυται;
πάτερ, πυθέσθαι βούλομαι σέθεν πάρα. 910
σιγᾶς; σιωπῆς δὲ οὐδὲν ἔργον ἐν κακοῖς·
ἢ γὰρ ποθοῦσα πάντα καρδία κλύειν
κὰν τοῖς κακοῖσι λίχνος οὗσ' ἀλίσκεται.

which you gave me were real, and not a mere vain promise.' Med. 72, δ μέντοι μῦθος εἰ σαφῆς οὔτε, Οὐκ οἶδα.

891. ἀπεύχου, literally, 'un-pray,' i. e. retract. A similar compound is ἀπανδρμενος Rhes. 901, 'begging him not.' In Med. 600 we have μετενζει, but in a rather different sense, for it is one thing to retract a prayer altogether, another to change its nature and pray for something else. Generally, ἀπεύχεσθαι is 'to disown,' or 'to deprecate.'—αὖθις, 'hereafter.' Alc. 1152.

893. οὐκ ἔστι, 'I cannot if I would.' Not that he has any disposition to retract; but the words once uttered are irrevocable.

902. Hippolytus, with all the candour and simplicity of conscious innocence, which his enraged father mistakes for hypocrisy,

inquires the cause of the disturbance, and the reason of Phaedra's untimely death. Theseus replies, with many invectives against the hollowness of affected superiority in goodness and wisdom. His remarks, at first, are general; he moralises on the wickedness of mankind, and speaks at Hippolytus, not *to* him, until v. 946. The scene is excellent, but that there is too much of argument and philosophy for the urgency of the circumstances.

903. φ τινι. It is stated by Elmsley that no where else have the tragic writers used φ τινι for θτφ. As Aldus adds νῦν, and the author of *Christus Patiens* quotes ἐφ' φ τὰ νῦν στένεις, there is doubtless some ground for suspicion. The construction is οὐκ οἶδα ἐφ' φ τινι πράγματι στένεις. See Med. 1117.

913. λίχνος, 'curious,' 'inquisitive';

- οὐ μὴν φίλους γε, κατὶ μᾶλλον ἢ φίλους,
κρύπτειν δίκαιον σὰς, πάτερ, δυσπραξίας. 915
- ΘΗ.** ὃ πόλλα ἀμαρτάνοντες ἄνθρωποι μάτην,
τί δὴ τέχνας μὲν μυρίας διδάσκετε
καὶ πάντα μηχανᾶσθε καξευρίσκετε,
ἐν δ’ οὐκ ἐπίστασθ’ οὐδὲ ἐθηράσασθέ πω,
φρονεῦν διδάσκειν οἶσιν οὐκ ἔνεστι νοῦς ; 920
- III.** δεινὸν σοφιστὴν εἶπας, ὅστις εὖ φρονεῖν
τοὺς μὴ φρονοῦντας δυνατός ἐστ’ ἀναγκάσαι.
ἀλλ’ οὐ γὰρ ἐν δέοντι λεπτουργεῖς, πάτερ,
δέδοικα μή σου γλώσσ’ ὑπερβάλῃ κακοῖς. 925
- ΘΗ.** φεῦ, χρῆν βροτοῦντι τῶν φίλων τεκμήριον
σαφές τι κεῖσθαι καὶ διάγνωσιν φρενῶν,
ὅστις τ’ ἀληθής ἐστιν ὃς τε μὴ φίλος·
διστάσας τε φωνὰς πάντας ἀνθρώπους ἔχειν,
τὴν μὲν δικαίαν, τὴν δ’ ὅπως ἐτύγχανεν,
ώς ἡ φρονοῦστα-τάδικ’ ἐξηλέγχετο 930
- πρὸς τῆς δικαίας, κούκ λὸν ἡπατώμεθα.
- III.** ἀλλ’ ἦ τις ἐσ σὸν οὓς με διαβαλὼν ἔχει
φίλων, νοσοῦμεν δ’ οὐδὲν ὄντες αἴτιοι ;
ἐκ τοι πέπληγματος οἰνοὶ γὰρ ἐκπλήσσουσί με
λόγοι παραλλάσσοντες ἔξεδροι φρενῶν. 935
- ΘΗ.** φεῦ τῆς βροτείας, ποῖ προβήσεται, φρενός ;

properly, ‘greedy.’ Connected with *γλί-*
χεσθαι, and our verb ‘to like.’

923. ἀλλ’ οὐ γὰρ κτλ. ‘But, since you are dealing in subtleties on no fit occasion, I fear lest your tongue should have run into excess through misfortunes,’ i. e. lest something should have irritated you to speak in this strain.

925. *τεκμήριον.* Cf. Med. 516—20.

929. *ὅπως ἐτύγχανεν*, ‘according to circumstances.’ The sentiment is rather a curious one, and apparently means, that whenever men dissemble there ought to be another and involuntary voice in them which declares the truth, in which case (sup. 647) the insincere would be refuted by the sincere, and there would be no chance of deception.

935. *παραλλάσσοντες*, ‘rambling,’ ‘straying away,’ intransitively, as *ἀπαλλάσσειν*,

‘to come off,’ ‘to turn out’ &c., is sometimes used. See Ag. 1260.

936. The speech of Theseus, who is still more exasperated by the coolness and composure of his son, is terrible for its intensity of energy and bitterness. If, says he, man’s audacity is to go yet further, the earth itself will be unable to contain it! He bids his son look him in the face, and then asks tauntingly, if *he* is the man to associate with none but Artemis? He ridicules the Orphic mysteries as impostures and delusions. The evidence against his son is pronounced complete, and it is in vain for him to allege that it was a plot against him through spite or jealousy. He must leave the country forthwith, for the name of Theseus has ever been known as a terror to the bad.

τί τέρμα τόλμης καὶ θράσους γενήσεται ;
 εἰ γὰρ κατ' ἀνδρὸς βίοτον ἔξογκώσεται,
 ό δ' ὑστερος τοῦ πρόσθεν εἰς ὑπερβολὴν
 πανούργος ἔσται, θεοῖσι προσβαλεὺν χθονὶ⁹⁴⁰
 ἄλλην δεήσει γαῖαν, ἢ χωρήσεται
 τοὺς μὴ δικαίους καὶ κακοὺς πεφυκότας.
 σκέψασθε δ' ἐς τόνδ', ὅστις ἔξ ἐμοῦ γεγὼς
 ἥσχυνε τάμα λέκτρα, καξελέγχεται
 πρὸς τῆς θανούστης ἐμφανῶς κάκιστος ὡν.⁹⁴⁵
 δεῖξον δ', ἐπειδὴ γ' ἐς μίασμ' ἐλήλυθας,
 τὸ σὸν πρόσωπον δεῦρ' ἐναντίον πατρί.
 σὺ δὴ θεοῖσιν, ὡς περισσὸς ὧν ἀνὴρ,
 σύνει ; σὺ σώφρων καὶ κακῶν ἀκήρατος ;⁹⁵⁰
 οὐκ ἀν πιθούμην τοῖσι σοῦ κόμποις ἐγὼ,
 θεοῖσι προσθεὶς ἀμαθίαν φρονεὺν κακῶς.
 ἥδη νυν αὔχει καὶ δι' ἀψύχου βορᾶς
 σίτους καπτήλευ', 'Ορφέα τ' ἄνακτ' ἔχων

938. ἔξογκώσεται. The idea of mate-
 rial bulk is conveyed, whence he talks
 about adding a new earth to the old one.
 —*κατ'* ἀνδρὸς βίοτον, 'according to the
 measure of human life,' so that the older
 a man grows the more impudent and
 shameless he becomes.

941. δεήσει, here equivalent to *χρεά*
ἔσται, for δεήσει θεοὺς προσθεῖναι κτλ.

946. ἐπειδὴ γ'. Let me see, now that
 you are guilty, whether you can preserve
 the same look of innocence as before.
 Barnes remarks that when we suspect
 treachery we bid the party look us in the
 face; and he compares Cycl. 211, βλέπετ'
ἄνω καὶ μὴ κάτω.

948. περισσός. See on 445.

953. καπτήλευς, 'traffic with viands
 composed from lifeless food,' i. e. of the
 vegetable diet with the abstinence from
 flesh inculcated not only by Pythagoras but
 generally in ascetic systems of eastern ori-
 gin. For *σίτους* (*τοῦς*) δι' ἀ. βορᾶς see Med.
 1260.—*καπτήλευς* is contemptuously said
 of the trade-profits realized by the initi-
 ators in such mysteries as those of
 Bacchus, Cybele, Demeter &c. It is less
 correctly rendered 'cheat.' Schol. χλεύαζε,
 ἀποτάνει τοὺς ἀνθρώπους. The idea of
 small and paltry trading, but not neces-

sarily of fraud, attaches to *καπτηλεύειν*, as
 Theb. 540, ὄπικεν οὐ καπτηλεύσειν μάχην.

Ib. Ὁρφέα. Cf. Rhes. 944. The
'Ορφεοτελεσταί, or initiators into these
 so-called Orphic rites, are supposed to be
 alluded to ; and from the doubtful attach-
 ment of the poet to the national super-
 stitions, we may conclude that he intends
 here to throw ridicule upon them. Vater
 however (Preface to Rhesus, p. xciv) denies
 this: "Solet Euripides, eos, qui puni-
 untur, talia dicentes inducere, quae poe-
 nam divinam evocent. Itaque cum Hip-
 polytus exemplar quasi virtutis proponeretur, non potuit fieri, quin poeta ipse
 ejus studium Orphicum probaret." Whe-
 ther he designed, as Valckenaer supposes,
 to identify the Pythagorean, the Bacchic,
 and the Orphic doctrines, seems less clear.
 That abstinence from animal food was not
 peculiar to the Pythagoreans is known
 from an important passage of Plato quoted
 by Matthiae, Legg. vi. p. 782. C, ἀκού-
 ομεν ἐν ἀλλοιο, θε τοῦδε βοδὸς ἐτολμῶμεν
 γενέσθαι, θύματά τε οὐκ ἦν τοῦς θεοῦσι
 ζῶα, πέλανα δὲ καὶ μέλιτι καρποὶ δεδευ-
 μένοι καὶ τοιαῦτα ἀπττα ἄλλα ἀγνὰ θύματα·
 σαρκῶν δ' ἀπέλχοντο, ὡς οὐχ ὅσιον ὃν
 ἐσθίειν, οὐδὲ τοὺς τῶν θεῶν βωμῶν αἴματα
 μιαίνειν, ἀλλὰ Ὁρφικοὶ τινες λεγόμενοι

βάκχευε, πολλῶν γραμμάτων τιμῶν καπνοὺς,
έπει γ' ἐλήφθησ. τοὺς δὲ τοιούτους ἔγώ

955

φεύγειν προφωνῶ πᾶσι· θηρεύοντι γὰρ
σεμνοῖς λόγοισιν, αἰσχρὰ μηχανώμενοι.
τέθηηκεν ὥδε· τοῦτο σ' ἐκσώσειν δοκεῖ;
ἐν τῷδ' ἀλίσκει πλεῖστον, ὃ κάκιστε σύ.

ποῖοι γὰρ ὄρκοι κρείσσονες, τίνες λόγοι
τῆσδ' ἀν γένοιντ' ἀν, ὡστε σ' αἰτίαν φυγεῖν;
μισεῖν σε φήσεις τήνδε καὶ τὸ δὴ νόθον
τοῖς γνησίοισι πολέμιον πεφυκέναι
κακὴν ὅρ' αὐτὴν ἔμπορον βίου λέγεις,
εἰ δυσμενείᾳ σῇ τὰ φίλτατα ὠλεσεν.

965

ἀλλ' ὡς τὸ μῶρον ἀνδράσιν μὲν οὐκ ἔνι,
γυναιξὶ δὲ ἔμπεφυκεν οἶδεν ἔγώ νέους
οὐδὲν γυναικῶν ὄντας ἀσφαλεστέρους,
ὅταν ταράξῃ Κύπρις ἡβῶσαν φρένα·
τὸ δὲ ἄρσεν αὐτοὺς ὠφελεῖ προσκείμενον.

970

νῦν οὖν τί ταῦτα σοῖς ἀμιλλῶμαι λόγοις,
νεκροῦ παρόντος μάρτυρος σαφεστάτου;
ἔξερρε γαίας τῆσδ' ὅσον τάχος φυγὰς,
καὶ μήτ' Ἀθήνας τὰς θεοδμήτους μόλης
μήτ' εἰς ὄρους γῆς ἦς ἐμὸν κρατεῖ δόρυ.

975

βίοι ἐγίγνοντο ἡμῶν τοῖς τότε, ἀψύχων μὲν
ἐχθρευον πάντων, ἐμψύχων δὲ τοιναντὸν
πάντων ἀπεχθευον. That these various
rites were of common, i. e. of Pelasgic, ori-
gin, is however distinctly asserted by Herodotus, ii. 81 (quoted by Valck.,) ὁμολογεόνσι
δὲ ταῦτα τοῖσι Ὀρφικοῖς καλεομένοισι καὶ
Βακχικοῖσι, ἐόνται δὲ Αἴγυπτοισι καὶ Πιθα-
γορείοισι. That they were further identi-
cal with the Idaean orgies is remarked
by Mr. Blakesley (*in loc.*), who refers to
Eur. frag. Κρῆτες (476 Dind.)—a good
passage, but too long for quotation here.

957. σεμνοῖς, ‘fine.’ This is the exact
meaning of the word in such combinations
as σεμνὴν ἐσθῆτα, σεμνὸν ὄνομα, &c. Thus
Hel. 431, πύλας τε σεμνὰς ἀνδρὸς ὀλβίου
τινός. Herc. F. 151, τί δὴ τὸ σεμνὸν σῷ
κατείργασται πόσει;

958. τοῦτο, i. e. the fact that she can-
not be a living witness against you.

960. ὄρκοι, asseverations of innocence;
λόγοι, arguments to prove it.

963. πολέμιον, ‘odious.’ We should
rather have expected τὸ γνήσιον τοῖς νό-
θοις &c., as the Schol. paraphrases it.

964. ἔμπορον βίον, a trader in the com-
modity of life. She made a bad bargain
if she gave the more valuable, her own
life, in exchange for the less valuable, re-
venge.—τὰ φίλτατα, here and Alcest. 340, seems to mean τὸν βίον, τὴν ψυχὴν.
Monk gives it a sense which is much more
usual, “if from her hatred of you she lost
her dearest connections.”

966. τὸ μᾶρον, libido. See on 164.
The meaning is, ‘You surely don’t pre-
tend that she was ἀφρων, unchaste, with-
out your having tempted her to be so.’

970. τὸ ἄρσεν. Their sex, possessed
of more fortitude and resolution to resist,
is in their favour.

εὶ γὰρ παθών γε σοῦ τάδ' ἡσσηθήσομαι,
οὐ μαρτυρήσει μ' Ἰσθμιος Σίνις ποτὲ
κτανεῖν ἔαντὸν, ἀλλὰ κομπάζειν μάτην,
οὐδὲ αἱ θαλάσσης σύννομοι Σκειρωνίδες
φήσουσι πέτραι τοῖς κακοῖς μ' εἶναι βαρύν. 980

XO. οὐκ οἶδ' ὅπως εἴποιμ' ἀν εὔτυχεῖν τινα
θηητῶν τὰ γὰρ δὴ πρῶτ' ἀνέστραπται πάλιν.

III. πάτερ, μένος μὲν ξύστασίς τε σῶν φρενῶν
δεινή· τὸ μέντοι πρᾶγμ', ἔχον καλοὺς λόγους,
εἴ τις διαπτύξειεν, οὐ καλὸν τόδε. 985

ἔγὼ δ' ἄκομψος εἰς ὅχλον δοῦναι λόγον,

976. ἡσσηθήσομαι σοῦ. See on Med. 1361. Not to be able to repay when one had received a wrong, was equivalent to a defeat.

977. Ἰσθμιος Σίνις. The famed robber, who infested the Isthmus of Corinth, and received his name from his mischievous propensities, ἀπὸ τοῦ σίνεσθαι. He was called also πινυκάμπτης from bending two pines and tying his captives to them, by which they were torn asunder by the violence of the recoil. Propert. iv. 22, 37, ‘Arboresque crucis Sini, et non hospita Graeis Saxa, et curvatas in sua fata trabes.’ Pausan. ii. 1. 4. ἔστι δὲ ἐπὶ τοῦ Ἰσθμοῦ τῆς ἀρχῆς, ἔνθα δὲ ληστῆς Σίνις λαμβανόμενος πιτίων ἥγεν ἐς τὸ κάτω σφᾶς· ὅποσαν δὲ μάχῃ κρατήσειν, ἀπ’ αὐτῶν δῆσαν ἀφῆκεν ἀν τὰ δένδρα ἄνω φέρεσθαι· ἔνταῦθα ἑκατέρᾳ τῶν πιτίων τὸν δεθέντα, ἐπ’ αὐτῷ εἴλκε, καὶ τοῦ δεσμοῦ μηδὲ ἐπέρωτε εἴκοντος, ἀλλὰ ἀμφοτέρωθεν ἐπίστης βιαζούμενον διεσπάτο δεδεμένος. τοιούτῳ διεφθάρη τρόπῳ καὶ αὐτὸς ὑπὸ Θησέους δὲ Σίνις· ἑκάθηρε γὰρ Θησέus τῶν κακούργων τὴν δόδυ τὴν ἐς Αθήνας ἐκ Τροιζῆνος.—Σκειρωνίδες, rocks in the territory of Megaris, rendered infamous by the cruelties of Sciron, who hurled strangers from the precipitous pass into the sea below.—σύννομοι, like σύγχορτοι, for πλήσται, properly of animals feeding close together. Cf. Hel. 1487, ἀ πταν δολιχαύχενες, σύννομοι νεφέλων δρόμοιν.

982. τὰ πρῶτα, what was formerly first in respect of prosperity, i. e. the house of Theseus. Cf. Med. 409.

983. Hippolytus begins his defence by avowing his inability to speak with the skill of a professed rhetorician. He asserts

his entire innocence, his love of the gods, the careful selection of the best for his friends and associates, his sincerity of heart, and the perfect purity of his morals. He shows the improbability of the alleged attempt on Phaedra's virtue, either for the sake of her person, her fortune, or the prospect of succession to the throne. His ambition is of a far different kind; to be a conqueror at the Hellenic games, and to live happily as a private individual with the best men for his friends. Had he been able to confront the deceased, with a witness to speak to his character, it would soon have appeared which was guilty of falsehood. As this may not be, he can only declare in the most solemn manner that he is not the wicked man he has been taken for.

Ibid. ξύστασίς. As κατάστασις is sedateness or tranquillity, so σύστασις is an excitement or drawing together of the mind, the two ideas being probably correlative, and derived from the physical aspects of the elements. Alcest. 797, τοῦ νῦν σκυθρωποῦ καὶ ξυνεστάτως φρενῶν.

985. διαπτύξειεν. See on Med. 658. Schol. ἔξετάσαι.

986. ἄκομψος, ‘unskilled,’ ‘unpractised;’ or, as Monk understands it, ‘uneloquent.’ The word is often used with reference to the art of speaking; but κομψός is one who is clever at any thing which involves more than ordinary skill. So κομψά θηλειῶν ἔπη Tro. 646. τριβῶν τὰ κομψά Rhes. 625. That Euripides here attacks the presumption of the demagogues in the popular assembly, is evident. It is a favourite topic with him.

εἰς ἥλικας δὲ κώλιγους σοφώτερος.

ἔχει δὲ μοῖραν καὶ τόδ· οἱ γὰρ ἐν σοφοῖς
φαῦλοι παρ' ὅχλῳ μονσικώτεροι λέγειν.

ὅμως δὲ ἀνάγκη, ἔνυμφορᾶς ἀφιγμένης, 990

γλῶσσάν μ' ἀφέναι. πρῶτα δὲ ἀρξομαι λέγειν
ὅθεν μ' ὑπῆλθες πρῶτον ὡς διαφθερῶν,

κούκλαντιλέξοντ'. εἰσορᾶς φάος τόδε

καὶ γαῖαν; ἐν τοῖσδ' οὐκ ἔνεστ' ἀνὴρ ἐμοῦ,
οὐδὲ ἦν σὺ μὴ φῆς, σωφρονέστερος γεγώς. 995

ἐπίσταμαι γὰρ πρῶτα μὲν θεοὺς σέβειν,

φίλους τε χρήσθαι, μὴ ἀδικεῖν πειρωμένοις,
ἀλλ' οἶσιν αἰδὼς μῆτ' ἐπαγγέλλειν κακὰ

μῆτ' ἀνθυπουργεῖν αἰσχρὰ τοῖσι χρωμένοις·

οὐκ ἐγγελαστῆς τῶν ὄμιλούντων, πάτερ, 1000

ἀλλ' αὐτὸς οὐ παροῦσι κάγγὺς ὃν φίλοις.

ἔνὸς δὲ ἄθικτος, ὃ με νῦν ἐλεῖν δοκεῖς·

λέχους γὰρ ἐς τόδ' ἡμέρας ἀγνὸν δέμας.

οὐκ οὖλα πρᾶξιν τήνδε, πλὴν λόγῳ κλύων

γραφῇ τε λεύσσων οὐδὲ ταῦτα γὰρ σκοπεῖν 1005

988. ἔχει μοῖραν, has its share of advantage, is worthy of consideration. Schol. ἔχει δὲ καὶ τοῦτο λόγον. He means, it is better to speak wisely before few, than plausibly before the many.

991. πρῶτα, κτλ. ‘And I will begin to speak first from the point on which (ἐξ ἐκείνου τόπου οὗ &c.) you first unfairly assailed me, as if to ruin my cause and (leave me) without a word to say in my behalf.’ The first charge of Theseus, to which the accused at once replies, was that of incontinence, v. 943.—*ὑπῆλθες*, for which Dind. gives *ἐπῆλθες*, the conjecture of Markland, is much better suited to *διαφθερῶν* (see on 389). It was the secrecy, the suddenness, the unfairness of the charge, that was intended to crush him. It is clear from v. 932 that Hippolytus thought there had been a plot against him.

997. The following verse seems to require that we should construe *μὴ* (*τοῦτο*) ἀ. π. Otherwise the more obvious sense is, ‘to associate with such friends as endeavour not to do wrong,’ where *μὴ ἀδικεῖν* may be taken for *δικαίους εἶναι*, as

Eum. 85, ἄναξ “Απολλον, οἴσθα μὲν τὸ μὴ ἀδικεῖν. Ib. 719, τὸ μὴ ἀδικεῖν σέβοντες ἐν διαιρέσει (τῶν Ψήφων). Translate; ‘and to adopt as my friends not those who are ever trying to do an injustice, but such as have a respect for others which prevents them from either proposing what is wrong, or doing a discreditable service in return for their associates.’ Schol. κτᾶθαι φίλους τούτους τοὺς μὴ ἐπιχειροῦντας μηδὲ ἔθελοντας ἀδικεῖν. The common reading, which Monk retains, is ἀπαγγέλλειν, ‘to report,’ i. e. to speak what harm they know of others. The active *ἐπαγγέλλειν* is by no means common; it occurs in a not very clear passage, Cho. 205, τελεσφόρους εὐχᾶς ἐπαγγέλλοντα.

1005. οὐδὲ γὰρ κτλ. Understand, καὶ περ σπανίως λεύσσων. The mention of painted groups or scenes is singularly infrequent in the tragic writers. But this shows that amorous representations were not unknown in the time of Euripides. A picture of a ship is mentioned in Tro. 682. See also Ag. 1300. Hel. 262. Hec. 807. The poet himself is said to have been a painter in his youth.

πρόθυμός είμι, παρθένον ψυχὴν ἔχων.
καὶ δὴ τὸ σῶφρον τούμὸν οὐ πείθει σ' ἵσωσ·
δεῖ δή σε δεῖξαι τῷ τρόπῳ διεφθάρην.
πότερὰ τὸ τῆσδε σῶμ' ἐκαλλιστεύετο
πασῶν γυναικῶν; ἢ σὸν οἰκήσειν δόμον 1010
ἔγκληρον εὔνην προσλαβὼν ἐπήλπισα;
μάταιος ἀρ' ἦν, οὐδαμοῦ μὲν οὖν φρενῶν.
ἀλλ' ὡς τυραννεῖν ἥδū τοῦσι σώφροσιν·
ἢκιστά γ', εἰ μὴ τὰς φρένας διέφθορε
θυητῶν ὄσοισιν ἀνδάνει μοναρχίᾳ. 1015
ἔγω δ' ἀγῶνας μὲν κρατεῖν Ἑλληνικοὺς
πρῶτος θελοιμ' ἀν, ἐν πόλει δὲ δεύτερος
σὺν τοῖς ἀρίστοις εὐτυχεῖν ἀεὶ φίλοις.
πράσσειν γὰρ εὐ πάρεστι, κύδυνός τ' ἀπὸν
κρείσσω δίδωσι τῆς τυραννίδος χάριν. 1020
ἐν οὐ λέλεκται τῶν ἐμῶν, τὰ δ' ἀλλ' ἔχεις·
εἰ μὲν γὰρ ἦν μοι μάρτυς οἴδις εἰμ' ἔγω,

1007. *καὶ δῆ*. See on Med. 386. ‘Perhaps then the assertion of my chastity convinces you not; it is for you then to show, in what way I was corrupted’ (or, my good resolutions were weakened; see v. 992). Monk compares Bacch. 317, *καὶ γὰρ ἐν βακχείμασιν οὐδέ οὐ γε σώφρων οὐ διαφθαρήσταται*.

1009. *ἐκαλλιστεύετο*. The passive form is to be noticed. So we have both *δρανεῖν* and *δρανεύεσθαι*. Cf. Med. 947.

1012. Whether we read *ἄρ'* *ἥν*, or *ἥν* *ἄρ'* with Monk, this is one of the few passages where the metre absolutely requires *ἥν* in the first person, instead of the older *ἥ*. See on Tro. 474. Ion 280. One Florence MS. has *ἥ*, another *κούδαμον*, but *καὶ—μὲν οὖν* is an unusual combination.

1013. ‘But,’ you will say, ‘supposing you were chaste, that is no reason why you might not have wished to aim at the sovereignty.’ I reply, ‘Sovereignty has no charms except for those who are infatuated by the love of it.’—*διέφθορες*, perhaps active, as Soph. El. 305, *ἔλπιδας διέφθορεν*, though in Med. 226 the transitive perfect is *διέφθαρκα*. And so the Schol. *τὰς φρένας διέφθειρε τῶν θυητῶν*. There is no reason why it may not here be taken in the epic intransitive sense,—

‘unless he is damaged in his judgment, whom monarchy pleases.’ So in Med. 220, *βροτῶν* answers to *ὅστις*.

1016. *ἀγῶνας*. The anachronism is hardly worth pointing out; the tragic poets constantly indulge in such licences.

1017. *δεύτερος*. *First* in the games, *second* (i. e. under the sovereign) in the state. Not to be confounded with *πρῶτον* and *δεύτερον*, as first and secondary wishes.

1019. *πράσσειν*. The old reading, retained by Monk, and recognized by the Schol., *πράσσειν γὰρ εὐ πάρεστι*, may be so explained, ‘For not only may one fare prosperously, (viz. as much so as any *τύραννος*,) but the absence of danger confers a pleasure greater than that of sovereignty.’ The reading *πρᾶσσειν τε γὰρ πάρεστι*, preferred by Valckenaer, Matthiae, Bothe, and Dindorf, is from two Florence MSS. Matthiae interprets *πρᾶσσειν res civiles tractare, in republica versari*; but the context shows that *ἐώς τύραννον* is rather to be supplied. The passage has a striking resemblance to the speech of Creon in Oed. R. 582 seqq. Monk compares Ion 625, *δημόστης ἐν εὐτυχῃς ζῆν ἀν θέλοιμι μᾶλλον η τύραννος άν*.

1022. *οἴδις εἰμ' ἔγω*. This may either

καὶ τῆσδ’ ὄρώσης φέγγος ἡγωνιζόμην,
ἔργοις ἀν εἰδες τοὺς κακοὺς διεξιών.
νῦν δὲ ὄρκιόν σοι Ζῆνα καὶ πέδον χθονὸς
ὅμνυμι τῶν σῶν μήποθ’ ἄψασθαι γάμων,
μηδὲ ἀν θελῆσαι, μηδὲ ἀν ἔννοιαν λαβεῖν.
ἢ τὰρ’ ὀλοίμην ἀκλεής, ἀνώνυμος,
ἀπολις, ἀοικος, φυγὰς ἀλητεύων χθόνα,
καὶ μήτε πόντος μήτε γῆ δέξαιτό μου
σάρκας θανόντος, εἰ κακὸς πέφυκ’ ἀνήρ.
εἰ δὲ ηδε δειμαίνοντος ἀπώλεσεν βίον
οὐκ οἶδον· ἐμοὶ γὰρ οὐ πέρα θέμις λέγειν.
ἐσωφρόνησεν οὐκ ἔχουσα σωφρονεῖν,
ἡμεῖς δὲ ἔχοντες οὐ καλῶς ἔχρωμεθα. 1030

- XO. ἀρκοῦσαν εἴπας αἰτίας ἀποστροφὴν,
ὄρκους παρασχῶν, πίστιν οὐ σμικρὰν, θεῶν.
ΘΗ. ἅρ’ οὐκ ἐπωδὸς καὶ γόης πέφυχ’ ὅδε,
ὅς τὴν ἐμὴν πέποιθεν εὐοργησίᾳ
ψυχὴν κρατήσειν τὸν τεκόντ’ ἀτιμάσας; 1040
III. καὶ σοῦ γε κάρτα ταῦτα θαυμάζω, πάτερ·
εἰ γὰρ σὺ μὲν παῖς ησθ’, ἐγὼ δὲ σὸς πατὴρ,
ἔκτεινά τοι σ’ ἀν, κοὐ φυγαῖς ἔζημιονν,

mean, ‘a witness such as I am myself,’ i. e. truthful and just, as the Schol. takes it; or, ‘a witness (to prove) what sort of person I am,’ which latter seems preferable.

1026. μὴ ἄψασθαι, i. e. δτι οὐχ ἡψά-
μην, οὐδὲ ἡθέλησα ἀν, (εἰ ἡδυνάμων), οὐδὲ
ἔννοιαν ἀν ἔλεθον τοῦ ἄψασθαι. The Schol. with some copies has μηδὲ ἐς ἔν-
νοιαν λαβεῖν.

1029. This verse is believed to have been patched up from v. 1048, but it is scarcely necessary to assume this. The accusative is used like πᾶσαν πλανῆθεις χθόνα Hel. 598, θράσκειν πεδίον Bacch. 873; and Valck. is wrong in objecting that “ non habet unde pendeat.”

1033. οὐκ οἶδα. ‘I know not,’ i. e. I am bound to profess ignorance on the subject, for by my rash oath I am pledged to silence. By οὐ θέμις Theseus is to understand merely that he does not mean to inquire into what may concern husband and wife. For Theseus does not know he

has taken any oath of secrecy. Hence in v. 1063, the words are addressed to the gods only, and are not supposed to be heard by Theseus. Just so the next two verses are purposely ambiguous. The meaning is, she was possessed of wisdom (in killing herself) though not of virtue; while I had virtue but not wisdom;’ or we may explain it thus,—‘ She acted discreetly (by her suicide) when she no longer had power to be discreet (to preserve her good name), while I who possessed discretion (chastity) made a bad use of it,’ viz. in letting it bring me into this predicament.

1039. εὐοργησίᾳ, ‘coolness of temper.’ The word occurs Bacch. 641, where the exact sense is clearly determined by the context; ῥαδίως γὰρ αὐτὸν οἴσω, καν τνέων ἔλθη μέγα, Πρὸς σοφοῦ γὰρ ἀνδρὸς ἀσκεῖν σύφροντ’ εὐοργησταί.

1041. θαυμάζω σου ταῦτα. Ag. 1370, θαυμάζομέν σου γλῶσσαν, ὡς θρασύστο-
μος, ‘we wonder at you for your language, how bold-spoken it is.’

- εἰπερ γυναικὸς ἡξίους ἐμῆς θιγεῖν.
- ΘΗ.** ὡς ἄξιον τόδ' εἶπας· οὐχ οὕτω θανεῖ,
ἀσπερ σὺ σαυτῷ τόνδε προύθηκας νόμον·
ταχὺς γάρ τοι ἀιδης ράστος ἀνδρὶ δυστυχεῖ.
ἀλλ' ἐκ πατρώας φυγὰς ἀλητεύων χθονὸς
ξένην ἐπ' αἴαν λυπρὸν ἀντλήσεις βίον·
μισθὸς γάρ ἔστιν οὗτος ἀνδρὶ δυστεβεῖ. 1045
- III.** οἴμοι, τί δράσεις; οὐδὲ μηνυτὴν χρόνον
δέξει καθ' ἡμῶν, ἀλλά μ' ἐξελᾶς χθονός;
- ΘΗ.** πέραν γε πόντου καὶ τόπων Ἀτλαντικῶν,
εἴ πως δυναίμην, ὡς σὸν ἐχθαίρω κάρα.
- III.** οὐδὲ ὄρκον οὐδὲ πίστιν οὐδὲ μάντεων 1050
φήμας ἐλέγξας ἄκριτον ἐκβαλεῖς με γῆς;
- ΘΗ.** ἡ δέλτος ἥδε κλῆρον οὐ δεδεγμένη
κατηγορεῖ σου πιστά· τοὺς δ' ὑπὲρ κάρα
φοιτῶντας ὄρνις πόλλ' ἐγὼ χαίρειν λέγω.
- III.** ὁ θεοὶ, τί δῆτα τούμοδν οὐ λύω στόμα,
ὅστις γ' ὑφ' ὑμῶν, οὓς σέβω, διόλλυμαι;
οὐ δῆτα· πάντως οὐ πίθοιμ' ἀν οὓς με δεῖ,
μάτην δ' ἀν ὄρκους συγχέαμ' οὓς ὕμοσα. 1060
- ΘΗ.** οἴμοι τὸ σεμνὸν ὡς μ' ἀποκτείνει τὸ σόν.

1051. *μηνυτήν.* ‘Will you not even accept Time as an informer against me, (if really guilty), but drive me (at once) out of the land?’

1053. *πέντον.* See on v. 3. ‘Aye, beyond the very ends of the world, were I able to do so.’ The MSS. vary between *καὶ τόπων* and *τερμῶν τούτων*. The latter is more likely to have crept in from v. 3, and Monk observes, after Valck, that ἔσπερος and ἔσχατοι τόποι is said of the extreme west, Prom. 356, Trach. 1100.

1055. Porson on Med. 21, ‘βωμὸς est jusjurandum per victimas, ὄρκος per verba, πίστις per dextras.’ But *πίστις* is used in a much wider sense; e. g. sup. 1037, the ὄρκοι are themselves called *πίστις*, ‘a ground of credibility;’ and in Med. 414, θεῶν πίστις is ‘swearing by the gods,’ or the appeal to them as witnesses of a pledge.

1057. *κλῆρον οὐδὲ.* ‘You talk of seers and omens; but this letter here, without having any of your soothsayer’s marks

upon it, brings a trustworthy accusation against you.’ — *πιστὰ*, sc. *κατηγορήματα*. The *κλῆρος*, Lat. *sortes*, seem to have been the notes and observations recorded by augurs, as appears from Phoen. 838, (quoted by Valck.)

1059. *χαίρειν λέγω*, i. e. οὐ φροντίζω. Cf. v. 113. The poet frequently and boldly expresses his distrust of the μάντεις, whom he evidently regarded as public impostors. See Rhes. 65, and particularly Ion 374 seqq., Hel. 746 – 57.

1060. οὐ λύω Elms. on Heracl. 305 for οὐ λύσω. In this form of expression the Greeks commonly use either οὐ λύω or οὐκ ἔλυσα. The meaning is, ‘Why do I not tell the whole story at once, when the gods, through respect for whom I observe my oath, are deserting me?’

1064. *τὸ σεμνὸν*, ‘your cant.’ He means the invocation of the gods; but, as remarked on 1033, it is not intended that Theseus should hear that any oath has been taken of secrecy. For this would at

- οὐκ εἰ πατρώας ἐκτὸς ὡς τάχιστα γῆς ; 1065
- III.** ποῦ δὴθ' ὁ τλήμων τρέφομαι ; τίνος ξένων
δόμους ἔσειμι τῇδ' ἐπ' αἰτίᾳ φυγῶν ;
- ΘΗ.** ὅστις γυναικῶν λυμεῶνας ἥδεται
ξένους κομίζων καὶ ξυνοικουροὺς κακῶν.
- III.** αἰαῖ πρὸς ἥπαρ δακρύων τ' ἐγγὺς τόδε,
εἰ δὴ κακός τε φαίνομαι δοκῶ τέ σοι. 1070
- ΘΗ.** τότε στενάζειν καὶ προγιγνώσκειν σ' ἐχρῆν,
ὅτ' ἐσ πατρώαν ἄλοχον νέβριζειν ἔτλης.
- III.** ὁ δώματ', εἴθε φθέγμα γηρύσαισθε μοι
καὶ μαρτυρήσαιτ' εἰ κακὸς πέφυκ' ἀνήρ. 1075
- ΘΗ.** ἐσ τὸν ἀφώνους μάρτυρας φεύγεις ; σαφῶς
τόδ' ἔργον οὐ λέγον σε μηνύει κακόν.
- III.** φεῦ·
εἴθ' ἦν ἐμαυτὸν προσβλέπειν ἐναντίον
στάνθ', ὡς ἐδάκρυσ' οὖτα πάσχομεν κακά.
- ΘΗ.** πολλῷ γε μᾶλλον σαυτὸν ἡσκησας σέβειν
ἢ τοὺς τεκόντας ὄσια δρᾶν, δίκαιος ὁν. 1080
- III.** ὁ δυστάλαινα μῆτερ, ὁ πικραὶ γοναὶ·
μηδείς ποτ' εἴη τῶν ἐμῶν φίλων νόθος.
- ΘΗ.** οὐχ ἔλξετ' αὐτὸν, δμῶες ; οὐκ ἀκούετε
πάλαι ἔνουσθαι τόνδε προύννεποντά με ; 1085
- III.** κλαίων τις αὐτῶν ἄρ' ἐμοῦ γε θίξεται·
σὺ δ' αὐτὸς, εἰ σοι θυμὸς, ἔξωθει χθονός.
- ΘΗ.** δράσω τάδ', εἰ μὴ τοῖς ἐμοῖς πείσει λόγοις·
οὐ γάρ τις οἶκτος σῆς μ' ὑπέρχεται φυγῆς.
- III.** ἄραρεν, ὡς ἔοικεν ὁ τάλας ἔγώ.
ὡς οἶδα μὲν ταῦτ', οἶδα δ' οὐχ ὅπως φράσω.
ὁ φιλτάτη μοι δαιμόνων Δητοῦς κόρη,
σύνθακε, συγκύναγε, φευξόμεσθα δὴ 1090

once have afforded a very specious evidence of his son's guilt.

1069. *ξυνοικουρός*. "Qui simul cum mulieribus domi mala patrant." Monk.

1078. εἴθ' ἦν, ἔξιν, (ἐμὲ) στάντα &c.—
ὡς, 'in which case.' Sup. 647, 930. He means, he would compassionate his own miserable plight.

1081. *δίκαιος* δν, 'when it was right for you to have done so' (sc. ὄσια δρᾶν).

Or perhaps, as there is irony in the retort, 'for one who pretends to be just.' Schol.

ἢ δίκαιος, ὡς αὐτὸς λέγεις.

1083. *νέθος*. He fancies his father is desirous to ruin him by a false charge, merely on account of his birth.

κλεινὰς Ἀθήνας. ἀλλὰ χαιρετ', ὁ πόλις
 καὶ γαῖ Ἐρεχθέως ὁ πέδον Τροιζήνιου, 1095
 ὡς ἐγκαθηβάν πόλλ' ἔχεις εὐδαιμονα,
 χαιρ'. ὕστατον γάρ σ' εἰσορῶν προσφθέγγομαι.
 ἵτ', ὁ νέοι μοι τῆσδε γῆς ὄμηλικες,
 προσείπαθ' ἡμᾶς καὶ προπέμψατε χθονός·
 ὡς οὕποτ' ἄλλον ἄνδρα σωφρονέστερον 1100
 ὄψεσθε, κεὶ μὴ ταῦτ' ἐμῷ δοκεῖ πατρί.
XO. ἦ μέγα μοι τὰ θεῶν μελεδήμαθ', ὅταν φρένας
 ἔλθῃ, στρ. α'.

λύπας παραιρεῖν ξύνεσιν δέ τιν' ἐλπύδι κεύθων
 λείπομαι ἐν τε τύχαις θνατῶν καὶ ἐν ἔργμασι
 λεύσσων
 ἀλλα γάρ ἀλλοθεν ἀμείβεται,
 μετὰ δ' ὕσταται ἀνδράσιν αἰών

1094. Ἀθήνας, i. e. εἰς Ἀθήνας. Schol. εἰς Ἀττικήν φησι φένεγειν, ὅτι ὑπὸ μίαν βασιλείαν ἔσαν Ἀττική τε καὶ Τροιζήν, καὶ ἔτεραν λέγουν ἐκατέραν ὠνόμασεν. Γαῖ Ἐρεχθέως δὲ τὸ αὐτὸν λέγει. See below, v. 1153, 1158.

1096. ἐγκαθηβάν. Schol. ἡβητήρια τὰ γυναῖκα. Cf. v. 230 &c. A similar compound is ἐνδυστυχῆσαι. Bacch. 508. Phoenix. 727.

1099. προσείπαθ'. It was an ill-omen to leave one's country without a friendly voice to say χαιρε. Hence the Greeks wrote χαιρε on their tombs. Cf. Alcest. 194, οἵτις ἦν οὐτω κακὸς ὃν οὐ προσείπε καὶ προσερρήθη πάλιν. Ibid. 436, χαιρούσα μοι—τὸν ἀνάλιον οἴκου οἰκετεύοις.

1102. Hippolytus having left the stage to prepare for his departure, the chorus moralizes on the dealings of Providence with man. It is consoling to the mind to believe in the care of the gods; and yet, when one looks at human life in its varied and changing aspects, it is hard to arrive at any clear view (ξύνεσιν) of the way in which Providence deals with man. What one ought to pray for is, good fortune and a mind unhurt by grief, but not wisdom nor a false philosophy. The power of accommodating oneself to circumstances, and so to be ever prepared for what tomorrow may bring, is a condition of happiness through life. At present, the sudden and unexpected banishment of Hip-

polytus has disturbed their mind. They invoke the scenes of his manly exercises, the level shore, the mountain forests, the stadium. There will be no longer the hymns to Artemis, the chaplets offered at her grassy retreats; no longer the object of maiden's love. They gently reproach the gods for having allowed the disastrous result.

1103. ὅταν φρένας ἔλθῃ, when they form the subject of reflection—λήπτας (i. e. μέρος τι λύπης) παραρέι, as ὡν τὴν μίαν παρελθεις inf. 1316. Heracl. 908, τῶν ἀδικιῶν παραιρῶν φρονήματος ἀει. The word is the exact converse of προσβάλλειν, to add another to an aggregate already existing.

1105. ξύνεσιν, an intelligent view, a comprehension of the laws of divine Providence.—ἐλπίδι κεύθων for ἐλπίζων, or rather ἐλπίζουσα, κεύθειν, 'when I imagine that I have within me.' The masculine line is used, according to Monk, "prorsus insolenter." Hermann maintains that a general sentiment, even when enunciated by a woman, may be expressed by a masculine participle. The poet in fact is speaking here in his own character, as the Schol. remarks. In Hel. 1630 Theoclymenus says to the chorus of women, ἀλλὰ δεσποτῶν κρατήσεις δοῦλος ὡν;

1106. λείπομαι, 'I am at fault.' Cf. v. 324, ἐν δὲ σοι λελείψομαι.—λεύσσων, sc. αὐτά.

πολυπλάνητος ἀεί.

1110

εἴθε μοι εὐξαμένᾳ θεόθεν τάδε μοῖρα παράσχοι, ἀντ. α'.

τύχαν μετ' ὅλβου καὶ ἀκήρατον ἄλγεσι θυμόν·

δόξα δὲ μήτ' ἀτρεκῆς μήτ' αὖ παράσημος ἐνείη·

ράδια δ' ἥθεα τὸν αὔριον

1117

μεταβαλλομένα χρόνον ἀεὶ

βίον συνευτυχοίην.

οὐκέτι γὰρ καθαρὰν φρέν' ἔχω, παρὰ δ' ἐλπίδα
λεύσσω,

στρ. β'.

ἐπεὶ τὸν Ἑλλανίας

φανερώτατον ἀστέρ' Ἀθάνας

εἴδομεν εἴδομεν ἐκ πατρὸς ὄργας

ἄλλαν ἐπ' αἶναν ἴέμενον.

1125

δὲ ψάμαθοι πολιήτιδος ἀκτᾶς

δρυμός τ' ὅρειος, ὅθι κυνῶν

ἀκυπόδων μέτα θῆρας ἔναιρεν

Δίκτυνναν ἀμφὶ σεμνάν.

1130

οὐκέτι συζυγίαν πώλων Ἐνετᾶν ἐπιβάσει

ἀντ. β'.

τὸν ἀμφὶ λίμνας τρόχον

1112. τύχαν μετ' ὅλβου, i. e. εὐτυχίαν.

1116. δόξα. It is not very clear whether this is said of *reputation* or *opinion*. Schol. μὴ σχῶ μεγάλην δόξαν, μήτε μικρὰν (κακῆν), ἀλλὰ μέστρην καὶ σεμνήν ('respectable'),—evidently taking it in the former sense, as do the commentators generally. But ἀτρεκῆς better suits the idea of severe, or strict, or nice scrutiny in one's conduct, as *βιότου ἀτρεκεῖς ἐπιτηδεύσεις* sup. 261, is the over anxious concern about life. In the one case, the allusion will be to the danger attending a high reputation, as illustrated by the fall of Hippolytus; in the other, we may render it, 'a character neither too particular, nor on the other hand of a base stamp.'—παράσημος, 'counterfeit,' false, unreal; appearing to be what it is not. Ag. 754, δύναμιν οὐ σέβουσα πλούτου παράσημον αἴνω.

1117—8. τὸν αὔριον χρόνον ἀεὶ.
'Against the morrow, whenever it comes.'

1119. συνευτυχοίην. Schol. καλῶς η̄

σὺν ἔγκειται πρόθεσις, δηλοῦσα οὐκ ἄκραν εὑχεῖται εὐδαιμονίαν, οὐδὲ πλεονεκτέιν τῶν ἄλλων, ἀλλὰ σὺν ἄλλοις εὐπραγεῖν τῷ βίῳ (τὸν βίον).

1120. καθαρὰν φρένα. A clear, undisturbed mind,—a metaphor from water.

Cf. Prom. 904, θολερὸν λόγον. Alcest. 1067, θολοῖ δὲ καρδίαν.—παρὰ ἐλπίδα, sc. δὲ οὐποτ' ἡλπίσον λεύστειν.

1125. ἴέμενον. The *i* is short, after the epic usage.

1126. πολιήτιδος, of or belonging to Troezen. The stadium was on the sea-strand, and of course regarded as a part of the city. Cf. 235.

1129. μέτα. The old reading was ὡκ. ἐπέβαθεύς μέτρα θ. ἐνάρων, acutely corrected by Blomfield. The error arose from a variant θέας for θῆρας, and the preposition to govern κυνῶν being thus absorbed by another word (μετὰ θᾶς), ἐπέβα was clumsily added from 1131. The Schol. found the corrupt reading given in the existing MSS.

1130. ἀμφὶ Δίκτυνναν, in company with Artemis, here called by her Cretan name. Cf. v. 146.

1131. Ἐνετᾶν. See on v. 231.

1133. Λίμνας, v. 228. The accusative seems to depend on the idea of going *over* a course, as in the well-known *πηδῶντα*

κατέχων ποδὶ γυμνάδας ἵππους.
 μοῦσα δ' ἄϋπνος ύπ' ἀντυγι χορδᾶν
 λήξει πατρῷον ἀνὰ δόμον·
 ἀστέφαιοι δὲ κόρας ἀνάπανται
 Λατοῦς βαθεῖαν ἀνὰ χλόαν·
 νυμφιδία δ' ἀπόλωλε φυγὴ σᾶ
 λέκτρων ἄμιλλα κούραις.
 ἐγὼ δὲ σᾶ δυστυχίᾳ δάκρυσι διοίσω
 πότμον ἀποτμον· ὥ τάλαινα
 μάτερ, ἔτεκες ἄρ' ἀνόνατα·
 φεῦ φεῦ,
 μανίω θεοῖσιν·
 ἴὸ ἴὸ συζύγαι Χάριτες,
 τί τὸν τάλαιν' ἐκ πατρίας γὰς
 τὸν οὐδὲν ἄτας αἴτιον πέμπετε τῶνδ' ἀπ' οἴκων;
 καὶ μὴν δπαδὸν Ἰππολύτου τόνδ' εἰσορῶ
 σπουδῇ σκυθρωπὸν πρὸς δόμους δρμώμενον.

ΕΞΑΙΓΕΛΟΣ.

ποὶ γῆς ἄνακτα τῆσδε Θησέα μολὼν
 εὑροιμ' ἀν, ὥ γυναικες; εἴπερ ἵστε, μοι

πέδια Ajax. 30. See above, 1029. But there is high probability in Reiske's conjecture, *γυμνάδος ἵππου*. The sense will then be, 'occupying the stadium with the foot of the exercising horse,' as one is said *κατέχειν γῆν*, to possess or occupy a land. El. 202, ὃς πον γῶν ἄλλαν κατέχει. As the text stands, *κατέχειν ποδὶ ἵππους* must be explained by v. 1189 and 1222. 'Restraining with the foot' means 'pulling in by setting the feet firmly against the front of the chariot.' What the Schol. found is rather doubtful; *τὸν γυμναστικὸν τόπουν κατέχων τῷ ποδὶ*, καὶ *γυμνάζων*.

1135. Schol. *τὸν ἄνγον δὲ τῆς κιθάρας ἀντυγα καλεῖ, ἢ τὸν πῆχυν* (rather *ἄνγον*, the cross-bar connecting the *πηχεῖς*), ὡς κιθαρίζοντος αἴτοῦ.

1138. *ἀνάπανται*. The haunts or resting places, where the goddess was thought to loiter or enjoy a mid-day slumber. So Pan is said ἀπ' ἄγρας κεκμακῶς ἀμπανεσθαι Theocr. i. 16.

1140. *νυμφιδία*. Here again the text

has been tampered with. The MSS. give *νυμφίδια*, and all but two add λέχη after ἀπόλωλε. The correction was made by Monk, who however prefers *νυμφίδιων*, with Bothe and Dind., after Wakefield. But the two expressions are entirely identical.

1142. *δυστυχίᾳ*. For the dative see on Heracl. 475.

1147. *μανίω* (*μηνίω*), on the ί see Rhes. 494.

1148. *συζύγαι* (vulg. *συζύγαι*), an unusual form for *συζύγες*, 'sister Graces.' Schol. *αἱ συνέενγμέναι χάριτες τῷ Ἰππολύτῳ*, adding another explanation, *ἔφοροι τῆς συζύγας*. Dind. gives *χαρίτων* after Reiske; but why did not the poet use the singular, *συζύγα*? The Graces are invoked as having sustained a loss in the youth and beauty of the exiled Hippolytus.

1151. *εἰσορῶ*. Spoken by the Hegemon of the chorus. The foregoing ode, of fifteen sentences, was delivered by single choreutae in turn.

- 1155
- σημήνατ'. ἂρα τῶνδε δωμάτων ἔσω ;
- XO.** ὅδ' αὐτὸς ἔξω δωμάτων πορεύεται.
- EΞ.** Θησεῦ, μερίμνης ἄξιον φέρω λόγου
σοὶ καὶ πολίταις οἵ τ' Ἀθηναίων πόλιν
ναίουσι καὶ γῆς τέρμονας Τροιζηνίας.
- ΘΗ.** τί δ' ἔστι ; μῶν τις συμφορὰ νεωτέρα
διστάς κατεύληφ' ἀστυγείτονας πόλεις ;
- EΞ.** Ἰππόλυτος οὐκέτ' ἔστιν, ὡς εἰπεῖν ἔπος
δέδορκε μέντοι φῶς ἐπὶ σμικρᾶς ροπῆς.
- ΘΗ.** πρὸς τοῦ ; δι' ἔχθρας μῶν τις ἦν ἀφιγμένος,
ὅτου κατήσχυν' ἄλοχον ὡς πατρὸς βίᾳ ;
- EΞ.** οἰκεῖος αὐτὸν ᾔλεσ' ἀρμάτων ὄχος,
ἀραί τε τοῦ σοῦ στόματος, ἃς σὺ σῷ πατρὶ¹
πόντου κρέοντι παιδὸς ἡράσω πέρι.
- ΘΗ.** ὁ θεοὶ Πόσειδόν θ', ὡς ἢστρος ἐμὸς πατὴρ
ὁρθῶς, ἀκούσας τῶν ἐμῶν κατευγμάτων.
- πῶς καὶ διώλετ' εἰπέ· τῷ τρόπῳ Δίκης
ἔπαισεν αὐτὸν ρόπτρον αἰσχύναντ' ἐμέ ;
- EΞ.** ἡμεῖς μὲν ἀκτῆς κυμοδέγμουνος πέλας
ψήκτραισιν ἵππων ἐκτενίζομεν τρίχας
κλαίοντες· ἥλθε γάρ τις ἄγγελος λέγων
ὡς οὐκέτ' ἐν γῇ τῇδ' ἀναστρέψοι πόδα
‘Ιππόλυτος, ἐκ σοῦ τλήμονας φυγὰς ἔχων.
- 1160
- 1165
- 1170
- 1175

1155. *ἔσω*, i. e. *μολῶν*, though it is
equally easy to understand *ἔσω* *βεβηκότα*.
See on v. 2.

1158—9. Since Theseus was born of an Athenian father but a Troezenian mother, Aethra daughter of Pittheus, any calamity affecting him would also affect the citizens of both places. In truth, here as in v. 1094, Athens and Troezen are regarded as under one king. Schol. πολίτας δὲ φησι τοῦ Θησέως τὸν Ἀθηναῖον καὶ (τὸν) Τροιζηνίον. Pittheus, it seems, had resigned his throne at an advanced age to his grandson Theseus.

1163. *δέδορκε*. He should properly have said, *τὸ δέδορκενα φῶς ἐπὶ σμικρᾶς ροπῆς ἔστι*, ‘his seeing the light (or not seeing it) rests on a slight turn of the scale.’ Soph. Oed. R. 961, *σμικρὰ παλαιὰ σώματ’ εὐνάξει ροπῆ*. So *σμικρὸν σήκωμα φοι*.

Heracl. 690.

1172. *ρόπτρον*, from *ρέπω* (as *θρέπτρον* from *τρέφω*), seems to mean the piece of wood which falls upon the animal in a trap or gin; Pollux, vii. 26 (quoted by Monk), δὲ τὰς μείζοις πάγαις πάτταλος ρόπτρον. In Ion 1612 the word (in the plural) means ‘a door-knocker.’ The Schol. explains it also by ἡ ρομφαῖα, ὧ ἔστιν εἶδος ξίφους. Aeschylus has *ρόπτη Δίκας*, Cho. 53. Compare *πλῆκτρον* for *πληγὴ* Alcest. 129.

1173. *ἀκτῆς πέλας*. In the stadium on or close to the shore, ἐπ’ ἀκυμάντοις ψαμάθοις v. 234.

1175. *ἥλθε*, ‘had come, bearing the news that Hippolytus *would* never again move his foot to and fro in this land,’ Aldus has, the inferior reading *ἀναστρέ-*

ὅ δὲ ἥλθε ταυτὸν δακρύων φέρων μέλος
ἥμῶν ἐπ' ἀκταῖς· μυρία δὲ διπισθόπους
φίλων ἄμ' ἔστειχ' ἥλικων ὅμήγυρις. 1180

χρόνῳ δὲ δήποτε εἰπ' ἀπαλλαχθεὶς γόων,
τί ταῦτ' ἀλύω; πειστέον πατρὸς λόγοις.
ἐντύναθ' ἵππους ἄρμασι ζυγηφόρους,
διμῶες· πόλις γάρ οὐκέτε ἔστιν ἥδε μοι.
τοὺνθένδε μέντοι πᾶς ἀνὴρ ἡπείγετο, 1185
καὶ θᾶσσον ἢ λέγοι τις ἔξηρτυμένας
πώλους παρ' αὐτὸν δεσπότην ἔστήσαμεν.
μάρπτει δὲ χερσὸν ἥνιας ἀπ' ἄντυγος,
αὐταῖσιν ἀρβύλαισιν ἄρμόσας πόδα.
καὶ πρῶτα μὲν θεοῖς εἰπ' ἀναπτύξας χέρας, 1190
Ζεῦν, μηκέτε εἴην, εἰ κακὸς πέφυκ' ἀνήρ·
αἰσθοιτο δὲ ἥμᾶς ὡς ἀτιμάζει πατὴρ
ἥποι θανόντας ἢ φάσις δεδορκότας.
κάν τῳδὲ ἐπῆγε κέντρον ἐσ χεῖρας λαβὼν
πώλοις ὁμαρτῆ· πρόσπολοι δὲ ὑφ' ἄρματος 1195
πέλας χαλινῶν εἰπόμεσθα δεσπότη
τὴν εὐθὺς Ἀργούς καπιδαυρίας ὁδόν.

1178. δὲ, Hippolytus himself soon arrived to confirm the sad tidings.

1180. ἔστειχε, was accompanying him from the city. Monk reads ἥλικων θ'.

1182. τί ταῦτ' ἀλύω; ‘why do I distrust myself thus?’ Cf. Theb. 386.

1186. ἢ λέγοι τις. ‘Than one could describe it.’ This potential sense occurs Bacch. 747, θᾶσσον—ἢ σὺ ξυνάψαις βλέφαρα βασιλείους κώραις. See also Iph. A. 418. Ag. 535, 1133, 1347.

1189. αἴταις ἀρβύλαις, ‘boots and all.’ Monk, who has a long note to illustrate an idiom familiar to every schoolboy, says not a word on the meaning of the passage. It seems that the ἀρβύλη was strictly a walking shoe (Bacch. 638. 1134. Ag. 917), and that Hippolytus in his haste to depart did not stay to change his hunting attire for a more proper one. For ἄρμόσας πόδα see above, v. 1134. ‘Fitting the foot’ to the chariot merely means taking up a position so as to have command over the steeds. Dindorf is inclined to accept the Scholiast’s explanation, ταῖς τοῦ ἄρμα-

τος περὶ τὴν ἄντυγα, ἐνθα τὴν στάσιν ἔχει δὲ ἥριοχος. But this sense is wholly unknown from other sources, and seems a mere guess, like the gloss ρόμφαλα for βόπτρον in v. 1172.

1190. ἀναπτύξας, i. e. προτείνας, as in solemn appeal to Zeus to hear this final and unavailing protestation of his innocence.

1193. ἥποι κτλ. At all events when I am dead, if not while I am yet alive. Not that he means it to be matter of indifference as to when Theseus finds out his error.

1196. πέλας χαλινῶν. The position of officious attendants wishing to do honour to their lord. *Niveos ad fraena Quirites*, Juv. x. 45.

1197. εὐθὺς. In this place alone for εὐθὺ, ‘straight towards.’ Dindorf suspects the poet wrote τὴν εὐθὺ Ἀργούς κτλ. But why should a very unusual hiatus be preferred to a very unusual word, especially when the latter has both MSS. and analogy in its favour? For Monk remarks, that Homer generally uses *ἴθη*, in the

ἐπεὶ δὲ ἔρημον χῶρον εἰσεβάλλομεν,
ἀκτὴ τίς ἔστι τούπεκενα τῆσδε γῆς,
πρὸς πόντον ἥδη κειμένη Σαρωνικόν. 1200
ἔνθεν τις ἥχὼ χθόνιος ὡς βροντὴ Διὸς
βαρὺν βρόμον μεθῆκε, φρικώδη κλύειν
δρθὸν δὲ κράτ’ ἔστησαν οὖς τ’ εἰς οὐρανὸν
ἴπποι παρ’ ἡμῖν δὲ ἦν φόβος νεανικὸς
πόθεν ποτ’ εἴη φθόγγος. ἐς δὲ ἀλιρρόθους 1205
ἀκτὰς ἀποβλέψαντες ἵρὸν εἴδομεν
κῦμ’ οὐρανῷ στηρίζον, ὥστ’ ἀφηρέθη
Σκείρωνος ἀκτὰς ὅμμα τούμὸν εἰσορᾶν.
ἔκρυπτε δὲ Ἰσθμὸν καὶ πέτραν Ἀσκληπιοῦ.
κάπειτ’ ἀνοιδῆσάν τε καὶ πέριξ ἀφρὸν 1210
πολὺν καχλάζον ποντίῳ φυσήματι
χωρεῖ πρὸς ἀκτὰς, οὗ τέθριππος ἦν ὄχος.
αὐτῷ δὲ σὺν κλύδωνι καὶ τρικυμίᾳ
κῦμ’ ἔξεθηκε ταῦρον, ἄγριον τέρας,

same sense, where Herodotus prefers *ἰθὺ*, and he thence infers that *εἰθὺς* is the older form of the adverb. The antiquity of the reading in this place is established by the fact that it is quoted as exceptional by Photius in v. *εἰθὺς Λυκέων*, and Menander is said by Ammonius to have adopted the same licence.—“Via ex Troezenia regione, primum ducens Epidaurum, Argos usque pertinebat.” *Bothe*.

1199. *τούπεκενα*, on the other side (the Corinthian) of this land. See on this use Aesch. Suppl. 254.—*ἥδη*, i. e. as will be seen at that distance from the city of Troezen.

1201. *χθόνιος βροντὴ*. By this phrase the Greeks designated earthquake rumbles. Cf. Aesch. frag. Edon. 54, *τυπάνου δὲ εἰκὼν ὡσθ’ ἴνογένους βροντῆς φέρεται βαρυταρβῆς*. Prom. 1015, *βροντήμαστι χθονίοις κυκάτω πάντα*. In fact this legend of the sea-monster probably had its origin in some ancient convulsion of nature. The great wave (1206) in such cases forms the most terrible and destructive feature. Aeschylus speaks of it in similar terms, Prom. 1070, as ‘the sea mixing with the stars.’ Here (1206) it is *ἱερὸν κῦμα*, ‘a supernatural wave.’

1204. *νεανικὸς*, great, vehement. Schol. *ἰσχυρὸς, μέγας*.

1207. *στηρίζον*, here intransitive, as Baccch. 970, *ὥστ’ οὐρανῷ στηρίζον εὑρίσεις κλέος*, and 1083. But *ἔστηριζετο* ib. 1073.—The construction is, *ὥστε ὅμμα τούμὸν ἀφηρέθη Σκ. ἀκτὰς, εἰσορᾶν αὐτάς*. See on v. 644. If the nominative had been *κῦμα*, he would have said *ὥστ’ ἀφείλετο*.—*Σκείρωνος*, sup. 979. Even the cliffs on the coast of Megaris were obscured by the wave. Monk and Bothe give *ἄκρας*, objecting to the repetition of *ἀκτὰς* from v. 1206, and the conjecture is probable. The Schol. has *τὸ δρός τοῦ Σκείρωνος*. But *Σκείρωνος ἀκτῆς* occurs Soph. frag. 19.

1211. *φυσήματι*. The spouting or violent projecting of the water is here meant. Tro. 78, *χάλαζαν ἀσπετον πέμψει, δυοφώδη τ’ αἰθέρος φυσήματα*. In both places a water-sputout may be meant. So Prom. 739, *ἔνθεν ποταμὸς ἐκφυσά μένος*.—*πέριξ*, like a crown or crest on the top of the wave.

1213. *αὐτῷ σὺν κλύδωνι*, ‘at the very moment the wave broke.’—*καὶ τρικυμίᾳ* is added only to specify the nature of the *κλύδων*. Whatever be the origin of the term (on which see Prom. 1036,) it was used to express extraordinary size.—*ἔξεθηκε*, left bare and dry on the beach, after it had retired.

οῦ πᾶσα μὲν χθὸν φθέγματος πληρουμένη
 φρικῶδες ἀντεφθέγγετ⁷, εἰσορῶσι δὲ
 κρεῖσσον θέαμα δεργμάτων ἐφαίνετο.
 εὐθὺς δὲ πώλοις δεινὸς ἐμπίπτει φόβος·
 καὶ δεσπότης μὲν ἵππικοῖσιν ἥθεσι
 πολὺς ξυνοικῶν ὥρπασ⁸ ἡνίας χεροῖν,
 ἔλκει δὲ κώπην ὥστε ναυβάτης ἀνὴρ
 ἴμασιν ἐς τοῦπισθεν ἀρτήσας δέμας·
 αἱ δὲ ἐνδακοῦσαι στόμια πυριγενῆ γνάθοις
 βίᾳ φέρουσιν, οὗτε ναυκλήρουν χερὸς
 οὐθὲ ἵπποδέσμων οὗτε κολλητῶν ὅχων
 μεταστρέφουσαι. κεὶ μὲν ἐς τὰ μαλθακὰ
 γαίας ἔχων οἴακας ιθύνοι δρόμον,
 προύφαινετ⁹ ἐς τοῦμπροσθεν, ὥστ’ ἀναστρέφειν,
 ταῦρος, φόβῳ τέτρωρον ἐκμαίνων ὅχον·
 εἰ δὲ ἐς πέτρας φέροιτο μαργῶσαι φρένας,
 σιγῇ πελάζων ἄντυγι ξυνείπετο,
 ἐς τοῦθ¹⁰ ἔως ἐσφῆλε κάνεχαίτισεν,
 ἀψίδα πέτρῳ προσβαλὼν ὅχήματος·
 σύμφυρτα δὲ ἦν ἀπαντα· σύριγγές τ’ ἄνω
 τροχῶν ἐπήδων ἀξόνων τ’ ἐνήλατα.
 αὐτὸς δὲ ὁ τλήμων ἡνίασιν ἐμπλακεὶς
 δεσμὸν δυσεξήνυστον ἔλκεται δεθεὶς,
 σποδούμενος μὲν πρὸς πέτραις φύλον κάρα,
 θραύων τε σάρκας, δεινὰ δὲ ἐξαυδῶν κλύειν,
 στήτ¹¹, ὡς φάτναισι ταῖς ἐμαῖς τεθραμμέναι,
 μή μ’ ἐξαλείψητ¹². ὡς πατρὸς τάλαιν’ ἀρά.

1217. κρεῖσσον δεργμάτων, i. e. ἡ ὥστε προσδέκεσθαι.

1226. μεταστρέφουσαι. Schol. φροντίδα ποιούμεναι.

1229. ἐκμαίνων. The transitive verb is rare; it occurs Bacch. 36, πᾶν τὸ θῆλυ σπέρμα—ἔξεμντα δωμάτων.—ὅχος, the horses themselves, as ἄρμα Alcest. 483.

1231. πελάζων. When once the master had turned back the horses upon the rocky ground, he kept gradually nearing the side of the chariot (the rim, running round the sides and front,) till he suc-

ceeded in overturning it, and throwing out the rider, by scaring the horses on to the rocks.—ἀψίδα, the wheel, Ion 88, properly the periphery or outer circle into which the spokes are inserted.—σύριγγες, the naves, or axle-boxes, so called from their hollow and pipe-like formation. These, when the lynch-pins (*ἐνήλατα*) were knocked out, flew off, and bounded into the air.

1233. πέτρῳ. ‘Against a stone,’—to be distinguished, of course, from πέτρᾳ.

1238. πέτραις. Dind. Monk πέτρας, with most of the MSS.

1215

1220

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1240

τίς ἄνδρ' ἄριστον βούλεται σῶσαι παρών ;
 πολλοὶ δὲ βουληθέντες ὑστέρῳ ποδὶ¹²⁴⁵
 ἐλειπόμεσθα. χῶ μὲν ἐκ δεσμῶν λυθεὶς
 τμητῶν ἴμάντων οὐ κάτοιδ' ὅτῳ τρόπῳ
 πίπτει, βραχὺν δὴ βίοτον ἐμπνέων ἔτι
 ἵπποι δ' ἔκρυφθεν καὶ τὸ δύστηνον τέρας
 ταύρου λεπαίας οὐ κάτοιδ' ὅποι χθονός.
 δοῦλος μὲν οὖν ἔγωγε σῶν δόμων, ἄναξ,
 ἀτὰρ τοσοῦτόν γ' οὐ δυνήσομαι ποτε¹²⁵⁰
 τὸν σὸν πιθέσθαι παῖδ' ὅπως ἐστὶν κακὸς,
 οὐδὲ εἰ γυναικῶν πᾶν κρεμασθείη γένος
 καὶ τὴν ἐν "Ιδη γραμμάτων πλήσειέ τις
 πεύκην, ἐπει τινα ἐσθλὸν ὅντ' ἐπίσταμαι.

ΧΟ. αἰαῖ. κέκρανται συμφορὰ νέων κακῶν,¹²⁵⁵
 οὐδὲ ἐστι μοίρας τοῦ χρεών τ' ἀπαλλαγῆ.

ΘΗ. μίσει μὲν ἄνδρὸς τοῦ πεπονθότος τάδε
 λόγοισιν ἡσθην τοῖσδε οὐν δ' αἰδούμενος
 θεούς τ' ἐκεῦνόν θ', οὐνεκ' ἐστὶν ἐξ ἐμοῦ,
 οὐθὲ ἥδομαι τοῖσδε οὐτ' ἐπάχθομαι κακοῖς.¹²⁶⁰

ΕΞ. πῶς οὖν ; κομίζειν, ἢ τί χρῆ τὸν ἄθλιον
 δράσαντας ἡμᾶς σῇ χαρίζεσθαι φρενί ;
 φρόντιζ· ἐμοῖς δὲ χρώμενος βουλεύμασιν

1247. ἔκρυψθεν. This is a notable instance of the licence which the tragic writers allowed themselves in the narratives of messengers. Whether a second example can be quoted from tragedy seems doubtful. But Aristoph. has *κατένασθεν* in *Vesp.* 662.

1253. τὴν ἐν "Ιδη. If all the fir-trees on the Cretan mount Ida were made into tablets, and filled with writing such as Phaedra left against Hippolytus. The mention of the seal (v. 862—4,) does not prove that her letter was on any flexible material. Cf. Iph. A. 35—9, δέλτον τε γράφεις | τὴν δὲ ἦν πρὸς χερῶν ἔτι βαστάζεις, | καὶ ταῦτὰ πάλιν γράμματα συγχεῖς | καὶ σφραγίζεις λύεις τ' ὅπιστα, | βίπτεις τε πέδην πεύκην.

1255. συμφορά. So Elmsl. for *συνυφορά*. Though the rare form of the plural in —ται can only be expected to occur where the third person singular is different, (as ἔξεφυνται Pers. 675, which

could not be confounded with ἔξεφθται,) we nevertheless have ἔρωνται from ῥάινω ibid. 574. It may be remarked generally of verbs in —αίνω, that the passive perfects are limited pretty closely to two forms, the third person singular and the infinitive, as τέφανται and τεφάνθαι from φάνω. On συμφορά and —ραὶ confused, see Rhes. 806.

1260. οὐθὲ ἥδομαι κτλ. Not that he is indifferent to it, but that the joy exactly counterbalances the grief, and leaves a sort of passive or neutral satisfaction in his mind. The phrase, in fact, is an expression of religious resignation. It is a compromise between natural impulse and a sense of duty. He hates the *man*, (ἀνδρὸς,) considered merely as an offender, but pities his son; and besides that, there would be a sort of φθόνος in exulting over an enemy's fall, and therefore he abstains θεούς αἰδούμενος.

οὐκ ὡμὸς ἐσ σὸν παῖδα δυστυχοῦντ' ἔσει.

ΘΗ. κομίζετ' αὐτὸν, ὡς ἴδων ἐν ὅμμασι 1265

τὸν τάμ' ἀπαρνηθέντα μὴ χρᾶναι λέχη

λόγοις τ' ἐλέγξω δαιμόνων τε συμφοραῖς.

ΧΟ. σὺ τὰν θεῶν ἄκαμπτον φρένα καὶ βροτῶν ἄγεις,

Κύπρι·

σὺν δ' ὁ ποικιλόπτερος ἀμφιβαλῶν

ἀκυτάτῳ πτερῷ.

ποτάται δὲ γαῖαν εὐάχητόν θ' ἀλμυρὸν ἐπὶ πόντον.

θέλγει δ' Ἔρως, φὲ μαινομένῃ κραδίᾳ

πτανὸς ἐφορμάσῃ 1275

χρυσοφαῆς, φύσιν

ὅρεσκόών σκυλάκων

πελαγίων θ' ὅσα τε γâ τρέφει,

τὰν Ἀλιος αἰθομέναν δέρκεται,

ἄνδρας τε· συμπάντων βασιληΐδα τιμὰν, 1280

Κύπρι, τῶνδε μόνα κρατύνεις.

APTEMIΣ.

σὲ τὸν εὐπατρίδαν Αἰγέως κέλομαι

1268. After a short ode sung by the chorus on the universal power which the goddess of Love and her winged son Eros exercise over all created things, and even over the gods themselves, Artemis appears, and explains to Theseus the whole circumstances which brought about the catastrophe; and while she vindicates the character of Hippolytus, she blames Theseus for his haste in expending so unworthily one of the three prayers which Poseidon had promised to ratify.

Ib. θέων, monosyllabic, the verse being a double dochmiae + iambic dipodia. —ἄγεις, lead them captive. Schol. περιάγεις καὶ ὑποτάσσεις.

1270. ἀμφιβαλῶν, surrounding his captives, i. e. fluttering round them so that they cannot escape. Propert. iii. 3. 5, ‘Idem non frustra ventosas addidit alas, Fecit et humano corde volare deum.’ The Schol. explains περισκεπάσας, blindfolding them: but ἀμφιβαλεῖν and περιβαλεῖν are terms borrowed from hunting. Both he is wrong in his ἀμφιβαλῶν ὡκ. πτερῷ, *in-dutus velocissimis alis*, which would have

been ἀμφιβαλθμενος. Nor is he more successful in his πανὸς ἐφορμάσῃ χρυσοφαῖς, ‘against whom he shall have hurled his shining torches;’ though γαῖαν εὐάχητον (Nub. 276) ἀλμυρὸν τ' ἐπὶ πόντον seems very plausible. As it stands, the verse is dochmiae.

1274. Both φ and κραδίᾳ are the datives after ἐφορμάσῃ, the former expressing the person, the latter the particular part, attacked. This is more familiar in the accusative, as παίειν τινὰ τὸν δόθαλμόν.

1280. συμπάντων—τῶνδε. ‘Over all these, O Cyprus, thou alone holdest a royal prerogative,’ i. e. thou art queen. The construction is, κρατύνεις τιμὰν τῶνδε, not κρατύνεις τῶνδε (*κατὰ*) τιμὰν, as Monk supposes. The accusative may be explained as κρατύνειν κράτος. But we find even κρατύνειν βωμὸν, Aesch. Suppl. 366. The MSS. give δ after συμπάντων, which Dind. has omitted, as the verse is thus wholly unmetrical. The sense of ἄνδρας τε in the beginning of the verse is, ‘And why not men also?’ Schol. ἄνδρας κατ’ ἔξοχὴν εἶπεν.

παῖδ̄ ἐπακοῦσαι·

Δητοῦς δὲ κόρη σ' Ἀρτεμις αὐδῶ.

1285

Θησεῦ, τί τάλας τοῦσδε συνήδει,

παῖδ̄ οὐχ ὁσίως σὸν ἀποκτείνας,

ψευδέσι μύθους ἀλόχου πεισθεὶς

ἀφανῆ; φανερὰ δὲ εἶλέν σ' ἄτη.

πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις

1290

δέμας αἰσχυνθεὶς,

ἢ πτηνὸς ἄνω μεταβὰς βίοτον

πήματος ἔξω πόδα τοῦδ' ἀνέχεις;

ώς ἐν γ' ἀγαθοῖς ἀνδράσιν οὐ σοι

κτητὸν βιότου μέρος ἐστύ.

1295

ἄκουε, Θησεῦ, σῶν κακῶν κατάστασιν·

καίτοι προκόψω γ' οὐδέν, ἀλγυνῶ δὲ σέ.

ἄλλ' ἐς τόδ' ἥλθον, παιδὸς ἐκδεῖξαι φρένα

τοῦ σοῦ δικαίαν, ὡς ὑπ' εὐκλείας θάνη,

καὶ σῆς γυναικὸς οἱστρον, ἢ τρόπον τινὰ

1300

γενναιότητα· τῆς γάρ ἔχθιστης θεῶν

ἡμῶν ὅσαισι παρθένειος ἡδονὴ

δηχθεῖσα κέντροις παιδὸς ἡράσθη σέθεν.

γνώμῃ δὲ νικᾶν τὴν Κύπριν πειρωμένη

τροφοῦ διώλετ' οὐχ ἕκοῦσα μηχανᾶς,

1305

1288. *πεισθεὶς ἀφανῆ*, having been induced to give credit to uncertainties.—*εἰλέν σ' ἄτα* is the excellent restoration of Dobree for *φανερὰ δὲ σχέτεις* (*ἔχεις*, *ἔχει*), *ἄταν*, one of the Florence MSS. giving *φευκτέας δεῖλη ἄταν*. Monk edits *ἔσχεθες ἄτην* after Markland.

1290—4. See on Med. 1296.

1293. *ἔξω πόδα*. Cho. 684, *ἔξω κομίζων* δλεθρίου πηλοῦ πόδα. Prom. 271, *ὅστις πημάτων ἔξω πόδα ἔχει*. Heracl. 109, *καλὸν δέ γ' ἔξω πραγμάτων ἔχειν πόδα*.—*τοῦδ'* for *τόνδ'* Wakefield and Monk.—*μεταβὰς βίοτον*, passing into another life, that of a bird. Ion 1067, *εἰς ἄλλας βιώτου κάτεισι μορφάς*. Schol. *μεταβιβάσας*. So *ἔκβας πόδα* Heracl. 802.

1297. *καίτοι κτλ.* ‘And yet I shall gain nothing by it (i. e. towards restoring the dead to life), but shall only give you pain.’ Cf. v. 23.

1298. *ἐς τόδε*, for this very purpose,

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namely, to shew &c.—*ἐπ' εὐκλείας* Dind. Reiske, for *ὑπ' εἴκ.* The use of *ὑπὸ*, in the sense of ‘attended by,’ (as Ion. 1337, *καθαρὸς Ἀθήνας ἔλθ' ὑπ' οἰωνῶν καλῶν*. Tro. 346, *γαμεῖσθαι ὑπ' αἰχμῆς*. Ar. Ach. 970, *εἰσεμψ' ὑπαὶ πτερύγων κιχλῶν καὶ κοψίχων*) has displeased some editors, and perhaps the genitive or the dative with *ἐπι*, i. e. ‘with,’ ‘in possession of,’ is more probable. The latter is thus used Theb. 1010, *Ἐτεοκλέα μὲν τόνδ' ἐπ' εὐνοίᾳ χθονὸς θάπτειν ἔδοξε.*

1300. *οἰστρον*, ‘the love-fit, or, in a certain sense, the highmindedness, of your wife.’ Schol. *γενναιότητα λέγει τὸ σπουδαστικόν τὸν ἔρωτα*. Cf. 774—5. The metaphor is kept up in *δηχθεῖσα ἴνη*. 1303.

1304. *γνώμῃ*, by the exercise of sense, or self-control. Schol. *τῷ λογισμῷ*. See v. 393 seqq.

G g

ἢ σῷ δι' ὄρκων παιδὶ σημαίνει νόσον.
 ὁ δ', ὡσπερ οὖν δίκαιον, οὐκ ἐφέσπετο
 λόγοισιν, οὐδὲ αὐτὸς σέθεν κακούμενος
 ὄρκων ἀφεῖλε πίστιν, εὐσεβῆς γεγώς.
 ἡ δ' εἰς ἔλεγχον μὴ πέσῃ φοβουμένη,
 ψευδεῖς γραφὰς ἔγραψε καὶ διώλεσε
 δόλοισι σὸν παῖδα, ἀλλ' ὅμως ἐπεισέ σε.

1310

ΘΗ. οἴμοι.

ΑΡ. δάκνει σε, Θησεῦ, μῦθος; ἀλλ' ἔχ' ἡσυχος,
 τοὺνθένδ' ἀκούσας ὡς ἀν οἰμώξης πλέον.
 ἀρ' οἰσθα πατρὸς τρεῖς ἀρὰς ἔχων σαφεῖς
 ὅν τὴν μίαν παρεῖλες, ὃ κάκιστε σὺ,
 ἐς παῖδα τὸν σὸν, ἔξδον εἰς ἔχθρῶν τινα.
 πατήρ μὲν οὖν σοι πόντιος φρονῶν καλῶς
 ἔδωχ' ὁστοπερ χρῆν, ἐπείπερ γῆνεσεν
 σὺ δ' ἐν τ' ἐκείνῳ κανέμοι φάνει κακὸς,
 ὃς οὕτε πίστιν οὔτε μάντεων ὅπα
 ἔμεινας, οὐδὲ ἥλεγξας, οὐ χρόνῳ μακρῷ
 σκέψιν γ' ἔνειμας, ἀλλὰ θᾶσσον ἡ σ' ἔχρην
 ἀρὰς ἀφῆκας παιδὶ καὶ κατέκτανες.

1315

ΘΗ. δέσποιν', δλοίμην.

1320

ΑΡ. δείν' ἐπραξας, ἀλλ' ὅμως
 ἐτέστι καὶ σοὶ τῶνδε συγγνώμης τυχεῖν.
 Κύπρις γὰρ ἥθελ' ὡστε γίγνεσθαι τάδε,

1325

1307. ὡσπερ οὖν, 'as indeed,' 'as in fact.' An Aeschylean combination, Ag. 1142, 1400, and elsewhere. But there are various readings here, *ἢν δίκαιον, ἢν δίκαιος*. Monk says, "Verius esset, ut opinor, ὡσπερ ἢν δίκαιος." — ἐφέσπετο, see sup. 291, 'did not consent to the proposal.'

1309. εὐσεβῆς, observant of his oath. See v. 656.—*γεγός, πεφυκός.*

1315. σαφεῖς, v. 890.—*παρεῖλες, v. 1103.* Hec. 591, τὸ δὲ αὐτὸς παρεῖλες, ἀγγελθεύσας μοι γενναῖος. The full meaning here is, *παρελῶν ἀνάλασσας.*

1318. φρονῶν καλῶς. 'Though well disposed to you, and reluctant to grant a foolish request, still' &c.—*γῆνεσεν* for

κατήνεσεν, 'had promised.' Cf. Alc. 12. The sense is, *ἔκανεν ἔδωκε.*

1322. ἥλεγξας, 'examined them,' or more generally, 'made any inquiries.' Cf. 1056. Alcest. 15.

1323. ἔνειμας. There is another reading, adopted by Monk, *σκέψιν παρέσχες.* Though *σκέψιν νέμειν*, to award or allow consideration, like *μοῖραν νέμειν*, Prom. 300, is of itself unobjectionable, the *γε* is nevertheless extremely suspicious. And *ἔνειμας* may be a mistake from *ἔμεινα* just above.

1326. καὶ σοὶ τῶνδε. Perhaps *σοὶ καὶ τῶνδε.*

1327. ἥθελε τάδε, ὡστε γίγνεσθαι,

πληροῦστα θυμόν. θεοῖσι δ' ὁδ' ἔχει νόμος·
οὐδεὶς ἀπαντᾶν βούλεται προθυμίᾳ
τῇ τοῦ θέλοντος, ἀλλ' ἀφιστάμεσθ' ἀεί. 1330
ἐπεὶ σάφ' ἵσθι, Ζῆνα μὴ φοβουμένη,
οὐκ ἄν ποτ' ἥλθον ἐς τόδ' αἰσχύνης ἐγὼ
ῶστ' ἄνδρα πάντων φίλαταν βροτῶν ἐμοὶ
θανεῖν ἔσαι. τὴν δὲ σὴν ἀμαρτίαν
τὸ μὴ εἰδέναι μὲν πρῶτον ἐκλύει κάκης· 1335
ἔπειτα δ' ἡ θανοῦσ' ἀνάλωσεν γυνὴ
λόγων ἐλέγχους ὕστε σὴν πεῖσαι φρένα.
μάλιστα μέν νυν σοὶ τάδ' ἔρρωγεν κακὰ,
λύπη δὲ κάμοι· τοὺς γὰρ εὐσεβεῖς θεοὶ
θινήσκοντας οὐ χαίρουσι· τούς γε μὴν κακοὺς 1340
αὐτοῖς τέκνοισι καὶ δόμοις ἐξόλλυμεν.

- XO. καὶ μὴν δέ τάλας ὅδε δὴ στείχει,
σάρκας νεαρὰς
ξανθόν τε κάρα διαλυμανθείς,
ὁ πόνος οἴκων, οἶνον ἐκράνθη 1345
διδύμον μελάθροις
πένθος θεόθεν καταληπτόν.
II. αἰαῖ αἰαῖ,
δύστανος ἐγὼ, πατρὸς ἐξ ἀδίκου
χρησμοῖς ἀδίκοις διελυμάνθην. 1350

1329. ἀπαντᾶν, ‘to cross,’ ‘to thwart.’ This doctrine of non-interference extensively pervades the Greek mythology, though it is not often expressly mentioned. See Schol. on Ar. Nub. 587.

1336. ἀνάλωσεν, ‘used up,’ ‘put an end to,’ or left behind her none of those proofs which a personal questioning would have afforded as to the truth or falsehood of the charge. Here therefore the sense is the same as if she had said ἀφέλε.

1338. μάλιστα μέν. ‘Now though these troubles have principally burst upon you, still they are some grief to me; for’ &c.

1340. χαίρουσι. All verbs, without exception, which express either pleasure or dissatisfaction, take an accusative of either the thing or the person which is the object of such emotion. Hence μέμφεσθαι,

δυσχεραίνειν, ἡσθῆναι, χαίρειν, γεγηθέναι, ἀλγεῖν, &c., commonly fall under this rule, and perhaps also ἀπορεῖν, ἀμηχανεῖν τι.

1347. καταληπτόν. In an active sense, ‘befalling it,’ ‘overtaking it.’ This use of the verbs in τος is rare, but now and then occurs in composition with a noun, as πόλεμοι πυργοδάκτοι Pers. 109, κατανά ἀνδροδάκτα Cho. 845.

1350. χρησμοῖς. A remarkable sense of the word, for ‘solemn declaration,’ viz. the prayer to Poseidon for his destruction. Matthiae, in referring it to v. 1045, οὐχ οἴτω θανεῖ, κτλ., seems to think those words contain some sort of prediction on the part of Theseus, whereas they are merely a refusal of a speedy death. But χρησμὸς is used for a divine law, or principle, viz. that of retaliation,

ἀπόλωλα τάλας, οἴμοι μοι.
 διά μου κεφαλᾶς ἔσσουντ' ὁδύναι,
 κατὰ δ' ἐγκέφαλον πηδᾷ σφάκελος.
 σχὲς, ἀπειρηκὸς σῶμ' ἀναπαύσω.
 ἔ. ἔ.

ὁ στυγυὸν ὅχημ' ἵππειον, ἐμῆς
 βόσκημα χερὸς,
 διά μ' ἔφθειρας, κατὰ δ' ἔκτεινας.
 φεῦ φεῦ πρὸς θεῶν, ἀτρέμας, δμῶες,
 χροὸς ἐλκώδους ἄπτεσθε χεροῖν.
 τίς ἐφέστηκε δεξὶα πλευροῖς ; 1355
 πρόσφορά μ' αἴρετε, σύντονα δ' ἔλκετε
 τὸν κακοδαίμονα καὶ κατάρατον
 πατρὸς ἀμπλακίας. Ζεῦ Ζεῦ, τάδ' ὁρᾶς ;
 ὅδ' ὁ σεμνὸς ἐγὼ καὶ θεοσέπτωρ,
 ὅδ' ὁ σωφροσύνη πάντας ὑπερσχὼν 1360
 προῦπτον ἐσ Λιδαν στείχω κατὰ γᾶς,
 ὀλέσας βίοτον.
 μόχθους δ' ἄλλως τῆς εὐσεβίας
 εἰς ἀνθρώπους ἐπόνησα.

Ag. 1545, εἰς τόνδι ἐνέβης ἔνν ἀληθείᾳ
 χρησιμών. Schol. τοῖς αἰτήμασι, ταῖς κατ-
 αραις (as if from χρήζειν).

1354. σχές, i. e. ἐπίσχες. 'Stop, I
 would fain rest my weared body.' The
 subjunctive is hortative, for though the
 effect is applicable only to the speaker,
 a request is virtually conveyed to others,
 δέπτε με ἀναπαύεσθαι. See on Heracl.
 559. sup. 567.

1360. δεξὶα, for ἐκ δεξιῶν, adverbially.
 So Bothe and Dind. with the MSS., one
 only giving ἐνδεξίᾳ, another ἐν δεξιᾷ.
 Monk prefers ἐνδεξίᾳ, this being the
 Homeric form, Il. A. 597, and so Valck-
 enaer. But this is liable to the objection,
 that the caesura, usually placed after
 the first dipodia, is violated. Bothe
 rightly contends that δεξἱα being in this
 sense ἀπει λεγόμενον, is not sufficient
 ground for its rejection. The very next
 verse, in fact, has two examples of a pre-
 cisely similar adverbial use; where πρόσ-
 φορα is 'suitably to my case,' i. e. tenderly,
 and σύντονα, 'simultaneously,' so
 as to avoid jerking or twisting the body.

Above, v. 112, γυμνάσω τὰ πρόσφορα =
 ἱκάνως, ἐπιτηδεῖως.

1365. ὑπερσχών. So Valck. for ὑπερ-
 χών, a change small in itself, but affecting
 an important metrical law. So in
 Prom. 221, Porson corrected τοὺς ὑπερ-
 σχόντας for τοὺς ὑπερέχοντας. In Tro.
 102, ἀνέχου seems a false reading for
 ἀντσχον.

1368. It cannot be right to construe
 μόχθους τῆς εὐσεβίας labores pietatis
 (Barnes), for this would have been either
 μόχθους εὐσεβίας or τοὺς τῆς εὐσ. μό-
 χθούς. So Reiske has rightly corrected
 ὥστ' ή κόρην Δήμητρος for ὡς τὴν κ. Δ.
 in Alc. 358. As a general rule, the
 article is used either with both or with
 neither of two substantives depending on
 each other. Rather χάριν or ἐνεκα may
 be supplied. 'In vain have I undergone
 many troubles through my just behaviour
 towards men.' For a person is said εὐ-
 σεβεῖν εἰς τινὰ who acts with justice and
 consideration towards his neighbour. He
 alludes to the oath which he had kept
 though to his own cost. Cf. 1309.

- αἰαῖς αἰαῖ·
καὶ νῦν ὁδύνα μ' ὁδύνα βαίνει.
μέθετέ με τὸν τάλανα·
καὶ μοι θάνατος παιὰν ἔλθοι.
προσαπόλλυτέ μ' ὅλλυτε τὸν δυσδαιμονά μ'. ἀμφι-
τόμου 1375
λόγχας ἔραμαι διαμοιρᾶσαι,
διά τ' εὐνᾶσαι τὸν ἐμὸν βίοτον.
ὦ πατρὸς ἐμοῦ δύστανος ἄρα,
μιαιφόνων τε συγγόνων,
παλαιῶν προγεννητόρων 1380
ἔξορίζεται κακὸν, οὐδὲ μέλλει,
ἔμολέ τ' ἐπ' ἐμὲ τί ποτε τὸν οὐδὲν ὄντ' ἐπαίτιον
κακῶν;
ῶμοι μοι, τί φῶ;
πῶς ἀπαλλάξω βιοτὰν 1385
ἔμαν τοῦδ' ἀναλγήτου πάθους;
εἴθε με κοιμίσει τὸν δυσδαιμονα
Ἄιδον μέλαινα νύκτερός τ' ἀνάγκα.
AP. ὦ τλῆμον, οἴδα ξυμφορᾶς ξυνεζύγης·
τὸ δ' εὐγενές σε τῶν φρενῶν διώλεσεν. 1390
III. ἔα.
ὦ θεῖον ὁδμῆς πνεῦμα· καὶ γάρ ἐν κακοῖς
ῶν γῆσθόμην σου κάνεκουφίσθην δέμας·

1375. An anapaestic trimeter of unusual form is interposed in the regular system, as above 1372 three resolved iambic feet. The object was to express violent emotion. Compare Pers. 914 to 928. He addresses the attendants, bidding them to kill him outright, or to lend a sword wherewith to cut him in twain. Others take ὅλλυτε &c. for the present tense, 'you are killing me,' i. e. by carrying me carelessly.

1379. The τε here couples ἔξορίζεται with ἔμολέ τε in 1382. 'The evil deeds of my murderous relations, my ancestors of old, have reached beyond their original limits, and are not held in abeyance; and they have come upon me, yet why so? guiltless as I am of evil.' Schol. ἀπὸ τοῦ δρου ἐκείνων εἰς ἐμὲ ἔρχεται τὸ τῶν προ-

γόνων μόνος' ἀναφέρει δὲ καὶ ἐπὶ τὸν τῶν Παλλαντίδῶν φόνον (sup. 35). For the doctrine see on v. 831. The ancestors here meant are probably Tantalus and Pelops. For Pittheus, the father of Aethra, who was the mother of Theseus, was son of Pelops, Med. 684. Heracl. 207.

1386. ἀναλγήτον. Monk translates 'cruel.' It is not easy to say what the poet meant precisely to express. Usually, ἀναλγήτος or δυσάλγητος is 'insensate,' 'indifferent to pain,' said of persons. Hence it may mean 'pitiless,' applied to a suffering which knows no remorse, allows no remission.

1391. ὁδμῆς πνεῦμα. The supposed indication of the presence of a divinity. The commentators refer to Prom. 115, τίς ἀχῶ, τίς ὁδμὰ προσέπτα μ' ἀφεγγής;

ἔστ' ἐν τόποισι τοισίδ' Ἀρτεμις θεά.

- AP.* ὁ τλῆμον, ἔστι, σοί γε φιλτάτη θεῶν.
III. ὁρᾶς με, δέσποιν', ὡς ἔχω, τὸν ἄθλιον; 1395
AP. ὅρω· κατ' ὅσσων δ' οὐ θέμις βαλεῖν δάκρυ.
III. οὐκ ἔστι σοι κυναγὸς οὐδὲ ὑπηρέτης.
AP. οὐ δῆτ· ἀτάρ μοι προσφιλὴς ἀπόλλυσαι.
III. οὐδὲ ἵππονώμας οὐδὲ ἀγαλμάτων φύλαξ.
AP. Κύπρις γὰρ ή πανούργος ὁδὸς ἐμήσατο. 1400
III. ὕμοι. φρονῶ δὴ δαίμον' η μ' ἀπώλεσε.
AP. τιμῆς ἐμέμφθη, σωφρονοῦντι δ' ἥχθετο.
III. τρεῖς δύντας ἡμᾶς ὠλεσ', ὥσθημαι, μία.
AP. πατέρα τε καὶ σὲ καὶ τρίτην ξυνάορον.
III. ϕωμαξα τοίνυν καὶ πατρὸς δυσπραξίας. 1405
AP. ἐξηπατήθη δαίμονος βουλεύμασιν.
III. ὁ δυστάλας σὺ τῆσδε συμφορᾶς, πάτερ.
ΘΗ. ὅλωλα, τέκνον, οὐδέ μοι χάρις βίου.
III. στένω σὲ μᾶλλον η μὲ τῆς ἀμαρτίας.
ΘΗ. εἰ γὰρ γενούμην, τέκνον, ἀντὶ σοῦ νεκρός. 1410
III. ὁ δῶρα πατρὸς σοῦ Ποσειδῶνος πικρά.
ΘΗ. ὡς μήποτ' ἐλθεῖν ὠφελ' ἐς τούμὸν στόμα.
III. τί δ'; ἔκτανές τάν μ', ὡς τότ' ἥσθ' ὠργισμένος.
ΘΗ. δόξης γὰρ ἥμεν πρὸς θεῶν ἐσφαλμένοι.
III. φεῦ.
 εἴθ' ἦν ἀραῖον δαίμοσιν βροτῶν γένος. 1415

1402. τιμῆς ἐμέμφθη, 'she was dissatisfied about the honour paid to her'; 'she was jealous of her prerogative.' We have μεμφθεῖσα, 'discontented,' used absolutely, Hel. 31, and with a genitive Hec. 962, σὺ δ' εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας, Σχέσ. Valck. well compares II. i. 93, οὔτ' ἄρ' οὐ γ' εὐχωλῆς ἐπιμέμφεται, οὐδὲ ἔκαρδμβης. Schol. θτι οὐδὲ ὅλως ἐτίμας αὐτήν.

1403. μία. The MSS. give ὄλεσ', ἥσθημαι, Κύπρις, or ὄλεσεν μία Κύπρις. The reading in the text is that of Valck., Bothe, and Dindorf. Monk gives ὄλεσεν Κύπρις μία. But Κύπρις is, in all probability, a mere gloss. Monk makes the same remark on ἥσθημαι, but it is not easy, on that supposition, to account for its introduction.

1409. η μέ. We have με for ἐμαντὸν or —ην, in Aesch. Suppl. 108, Androm. 256. Similarly σὲ for σεαυτὴν Theb. 243. It is rare as the accusative of the object.

1413. τί δ'; 'Why, you would have killed me in truth, angry as you then were.' Lat. *qua iunc eras saevitia*. The full sense is, τί τοῦτο λέγεις; or τί μέμφεις τὰς καταράσθαι οὐθίσποι θεῷ. Cf. Med. 608, καὶ σοὶς ἀραία γ' οὐδσα τυγχάνω δόμοις. Iph. T. 778, η σοὶς ἀραία δώμασιν

1415. εἴθ' ἦν κτλ. 'I would that the human race had the power of bringing curses on the gods!' for then I would have repaid Poseidon for granting an unjust request, as well as Aphrodite for being the cause of my fall. Schol. εἴθε ἦν καταράσθαι οὐθίσποι θεῷ. Cf. Med. 608, καὶ σοὶς ἀραία γ' οὐδσα τυγχάνω δόμοις. Iph. T. 778, η σοὶς ἀραία δώμασιν

AP. ἔασον οὐ γὰρ οὐδὲ γῆς ὑπὸ ζόφου
 θεᾶς ἄτιμοι Κύπριδος ἐκ προθυμίας
 ὅργαὶ κατασκήψουσιν ἐς τὸ σὸν δέμας,
 σῆς εὐστέβειας κάγαθῆς φρενὸς χάριν.
 ἐγὼ γὰρ αὐτῆς ἄλλον ἐξ ἐμῆς χερὸς 1420
 ὃς ἀν μάλιστα φίλατος κυρῆ βροτῶν
 τόξοις ἀφύκτοις τοῦσδε τιμωρήσομαι.
 σοὶ δ', ὁ ταλαιπωρ', ἀντὶ τῶνδε τῶν κακῶν
 τιμᾶς μεγίστας ἐν πόλει Τροιζηνίᾳ
 δώσω· κόραι γὰρ ἄξνγες γάμων πάρος 1425
 κόμας κεροῦνται σοι, δὶ' αἰώνος μακροῦ
 πένθη μέγιστα δακρύων καρπουμένῳ.
 ἀεὶ δὲ μουσοποιὸς ἐς σὲ παρθένων
 ἔσται μέριμνα, κούκ ἀνώνυμος πεσῶν
 ἔρως ὁ Φαῖδρας ἐς σὲ σιγηθήσεται. 1430
 σὺ δ', ὁ γεραιοῦ τέκνου Αἰγέως, λαβὲ
 σὸν παιᾶν ἐν ἀγκάλαισι καὶ προσέλκυσαι
 ἄκων γὰρ ἀλεσάς νιν· ἀνθρώποισι δὲ
 θεῶν διδόντων εἰκὸς ἔξαμαρτάνειν.
 καὶ σοὶ παρανῶ πατέρα μὴ στυγεῖν σέθειν, 1435
 'Ιππόλυτ'. ἔχεις γὰρ μοῖραν ἥ διεφθάρης.

γενήσομαι. Artemis replies, *ἔασον*, ‘Let that be,’ as if to discourage an impious wish, and she shows him that he will be revenged on Cyprus in another way, if he leaves the matter in her hands.

1417. ἄτιμοι, ‘unl unished,’ Ag. 1250. The construction is, ὅργαὶ ἐπι προθυμίας θεᾶς Κύπριδος (ἐλθοῦνται). Bothe suggests θεοῖς ἄτιμοι, i. e. by us gods, by me.

1420. ἄλλον αὐτῆς, ‘another of hers,’ viz. Adonis. Properly, ‘another (beside the present sufferer), and that one belonging to her.’ According to Apollodorus, iii. 14, 4, ‘Ἄδωνις δὲ ἔτι παῖς ὁν Ἀρτέμιδος χόλῳ πληγεὶς ἐν θῆραις ὑπὸ συνὸς ἀπέθανεν.

1427. καρπουμένῳ. So Valck. Dind. Bothe for καρπούμεναι. It was not the marriageable maidens, but Hippolytus himself who was honoured by being wept for by them. The festival, without doubt, contained a θρῆνος for the handsome and

unmarried youth (see v. 1140,) whose untimely fate was annually celebrated at Troezen. Pausan. ii. 32. 1, ‘Ιππολύτῳ δὲ τῷ Θησέως τέμενός τε ἐπιφανέστατον ἀνέσται, καὶ νᾶος ἐν αὐτῷ, καὶ ἄγαλμα ἔστιν ἀρχαῖον.—Τροιζηνίοις δὲ ἵερες μέν ἔστιν Ιππολύτου τὸν χρόνον τὸν βίου πάντα ιεράμενος, καὶ θυσίαι καθεστήκασιν ἐπέτειον. δρῶσι δὲ καὶ ἄλλο τοινδέ· ἔκαστον παρθένος πλόκαμον ἀποκέρεται οἱ πρὸ γάμου, κειραμένη δὲ ἀνέθηκει ἐς τὸν ναὸν φέρουσα. Monk thinks the verse an interpolation; but the reading in the text removes all difficulty, for καρπούμενοι τι is always to reap the fruits of something, to enjoy or possess it to one's own advantage. Indeed, this beautiful passage would lose much by striking out one of its most beautiful lines.

1436. ἔχεις γάρ. For the death which you are dying was fated, and is not therefore attributable to him.

καὶ χαῖρ· ἐμοὶ γὰρ οὐ θέμις φθιτοὺς ὄρᾶν,
οὐδὲ ὅμμα χραίνειν θανασίμοισιν ἐκπνοαῖς
ὄρω δέ σ' ἥδη τοῦδε πλησίον κακοῦ.

- | | | |
|-----|--|------|
| ΙΠ. | χαίρουσα καὶ σὺ στεῖχε, παρθέν' ὀλβίᾳ·
μακρὰν δὲ λείπεις ῥαδίως ὄμιλίαν.
λύω δὲ νεῦκος πατρὶ χρηζούσης σέθει·
καὶ γὰρ πάροιθε σοὶς ἐπειθόμην λόγοις.
αἰāν κατ' ὅσσων κιγχάνει μ' ἥδη σκότος.
λαβοῦ, πάτερ, μου, καὶ κατόρθωσον δέμας. | 1440 |
| ΘΗ. | ἄμοι, τέκνον, τί δρᾶς με τὸν δυσδαιμόνα; | |
| ΙΠ. | ὅλωλα, καὶ δὴ νερτέρων ὁρῶ πύλας. | |
| ΘΗ. | ἥ τὴν ἐμὴν ἄναγνον ἐκλιπὼν φρένα; | |
| ΙΠ. | οὐ δῆτ', ἐπεί σε τοῦδ' ἐλευθερῶ φόνου. | |
| ΘΗ. | τί φῆς; ἀφίης αἴματός μ' ἐλεύθερον; | 1450 |
| ΙΠ. | τὴν τοξόδαμνον Ἀρτεμιν μαρτύρομαι. | |
| ΘΗ. | ὦ φίλταθ', ὡς γενναῖος ἐκφαίνει πατρί. | |
| ΙΠ. | ὦ χαῖρε καὶ σὺ, χαῖρε πολλά μοι, πάτερ. | |
| ΘΗ. | ἄμοι φρενὸς σῆς εὐσεβοῦς τε κάγαθῆς. | |
| ΙΠ. | τοιῶνδε παίδων γυνησίων εὐχούν τυχεῖν. | |
| ΘΗ. | μή νυν προδῷς με, τέκνον, ἀλλὰ καρτέρει. | |
| ΙΠ. | κεκαρτέρηται τάμ'. ὅλωλα γάρ, πάτερ·
κρύψον δέ μου πρόσωπον ὡς τάχος πέπλοις. | |
| ΘΗ. | ὦ κλείν' Ἀθηνῶν Παλλάδος θ' ὄρίσματα,
οἵου στερήσεσθ' ἀνδρός. ὦ τλήμων ἔγώ.
ὡς πολλὰ, Κύπρι, σῶν κακῶν μεμνήσομαι. | 1460 |
| ΧΟ. | κοωδὸν τόδ' ἄχος πᾶσι πολίταις
ἥλθειν ἀέλπτως. | |

1438. *δυμα χραινειν*. The Schol. compares Alcest. 22-3.

1441. *λείπεις*. So the best edd. and MSS., and so Monk more lately has edited, having formerly preferred *λεῖποις*, the reading of Dind. and Bothe. Clearly Hippolytus conveys a gentle reproach to Artemis, who has just declared she must leave him though dying. 'You resign a long friendship,' he says, 'with little difficulty.'

1448. *καγγον*, with the guilt of murder upon it.

1457. κεκαρτέρηται. ‘There is an end of my rallying,’ or braving pain. So Aeschylus used διατεφρούρηται *blos*, frag. 263, for ἡ δά τοῦ βίου φρουρὰ συντετελεστα, and so apparently is to be explained the much disputed verse, Theb. 1050, ἥδη τὰ τοῦδε διατελμέναι τροῖς, ‘the gods have done honouring his affairs’.

the gods have done honouring *his* affairs.

1453. *κρύψον πέπλοις*. From this act the play is said to have also been called *'Ιπ. καλυπτόμενος*. See the introductory note.

πολλῶν δακρύων ἔσται πίτυλος·
τῶν γὰρ μεγάλων ἀξιοπενθεῖς
φῆμαι μᾶλλον κατέχουσιν.

1465

1464. *πίτυλος*, the rush of tears. So of wine, Alc. 798, *μεθομιεῖ στίπτυλος ἐμπεσῶν σκύφου*. Properly, it is said, of any motion continued in rapid succession. Schol. ὁρῆ, φορὰ, πλημέλημα.

1465. By τῶν μεγάλων φῆμαι he means ‘the talk about great people,’ viz. after their death; and such talk, he adds, involving as it does a grief worthy of them, or in proportion to the dignity of their

character, prevails more than under ordinary circumstances. Scol. οἱ γὰρ ἀναξίως πᾶσχοντες θρῆνον ἐμποιοῦσιν. αἱ γὰρ ἀξιοπενθεῖς (read ἀξ. γὰρ αἱ) φῆμαι τῶν λαμπρῶν. But he does not seem to have understood it aright. Though κατέχειν is apparently used absolutely, we can hardly avoid supplying τὸν δῆμον or τοὺς ἀκούοντας.

ΕΤΡΙΠΙΔΟΥ ΑΛΚΗΣΤΙΣ.

Τ Π Ο Θ Ε Σ Ι Σ.

Απόλλων γέτήσατο παρὰ τῶν Μοιρῶν ὅπως ὁ Ἀδμητος τελευτᾶν μέλλων παράσχῃ τινὰ τὸν ὑπὲρ ἔαυτοῦ ἐκόντα τεθνηξόμενον, ἵνα ἵστον τῷ προτέρῳ χρόνον ζήσῃ. καὶ δὴ Ἀλκηστις ἡ γυνὴ τοῦ Ἀδμήτου ἐπέδωκεν ἑαυτὴν, οὐδετέρου τῶν γονέων θελήσαντος ὑπὲρ τοῦ παιδὸς ἀποθανεῖν. μετ' οὐ πολὺ δὲ τῆς συμφορᾶς ταύτης γενομένης Ἡρακλῆς παραγενόμενος καὶ μαθὼν παρά τινος θεράποντος τὰ περὶ τὴν Ἀλκηστιν ἐπορεύθη ἐπὶ τὸν τάφον, καὶ τὸν Θάνατον ἀποστῆναι ποιήσας ἐσθῆτι καλύπτει τὴν γυναῖκα. τὸν δὲ Ἀδμητον ἡξίου λαβόντα αὐτὴν τηρεῖν εἰληφέναι δὲ αὐτὴν πάλης ἀθλον ἔλεγε. μὴ βουλομένου δὲ ἐκείνου ἀποκαλύψας ἔδειξεν ἦν ἐπένθει.

Ἀλκηστις ἡ Πελίου θυγάτηρ ὑπομείναστα ὑπὲρ τοῦ ἰδίου ὀνδρὸς τελευτῆσαι Ἡρακλέους ἐπιδημήσαντος ἐν τῇ Θετταλίᾳ διασώζεται βιασαμένου τοὺς χθονίους θεοὺς καὶ ἀφελομένου τὴν γυναῖκα. παρ' οὐδετέρῳ κέσται ἡ μυθοποιία. τὸ δράμα ἐποιήθη ἴξ. ἐδιδάχθη ἐπὶ Γλαυκίνου ἄρχοντος ὀλυμπιάδι πέ. πρῶτος ἦν Σοφοκλῆς, δεύτερος Εὐριπίδης Κρήσταις, Ἀλκημαίων τῷ διὰ Ψωφίδος, Τηλέφω, Ἀλκηστιδι. τὸ δὲ δράμα κωμικωτέραν ἔχει τὴν καταστροφήν.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν Φεραῖς, μιᾷ πόλει τῆς Θετταλίας. συνέστηκε δὲ ὁ χορὸς ἔκ τινων πρεσβυτῶν ἐντοπίων, οἱ καὶ παραγίνονται συμπαθήσοντες ταῖς Ἀλκηστιδος συμφοραῖς, προλογίζει δὲ ὁ Ἀπόλλων. τὸ δὲ δράμα ἔστι σατυρικώτερον, ὅτι εἴς χαρὰν καὶ ἥδονὴν καταστρέφει. παρὰ τοῖς τραγικοῦς ἐκβάλλεται ὡς ἀνοίκεια τῆς τραγικῆς ποιήσεως ὁ τε Ὁρέστης καὶ ἡ Ἀλκηστις, ὡς ἐκ συμφορᾶς μὲν ἀρχόμενα, εἰς εὐδαιμονίαν δὲ καὶ χαρὰν λήξαντα. ἔστι δὲ μᾶλλον κωμῳδίας ἔχόμενα.

A L C E S T I S.

WE learn from the important extract from the *didascaliae*, recently recovered by W. Dindorf from a Vatican MS., that this play was brought out Ol. 85, 2, b.c. 439, in the Archonship of Glaucinus; that Sophocles gained the first prize, Euripides the second, with the tetralogy containing the *Cressae*, *Alcmæon on the Psophis*, *Telephus*, and *Alcestis*. This is consequently (with the exception possibly of the *Rhesus*,) the earliest of the extant plays of our poet; and it evidently belongs to that very distinct class of his compositions which retain the smooth and regular iambic flow, as contrasted with the frequently resolved feet of his later plays. Various conjectures as to the date had been made; it was only known to have appeared before the *Acharnians*, (b.c. 425,) in v. 893 of which there is a parody on v. 367 of the present play.

There is perhaps not one of the extant dramas of Euripides which contains so much of pathos,—or at least, that peculiar sort of pathos which comes most home to us, with our views of and partialities for domestic life. Admetus, king of Pheræ, having been condemned to die by the stern decrees of Fate, Apollo, who owes a debt of gratitude to a house in which he had been kindly and religiously treated when in mortal servitude, obtains permission that he shall be respite, provided that a substitute can be found to die for him. Such a substitute having been looked for in vain among his friends, appears in his young and amiable wife, who takes a most touching leave of her husband and children, and with many precepts of virtue and consoling reminiscences of past happiness, departs amidst the tears and wailings of the whole household.

In the midst of the family's grief Hercules happens to enter the house, while on a journey to Thrace to perform one of the labours imposed by Eurystheus. He is pressed to accept hospitality, and reluctantly consents, from the signs of woe which are evident to him, though he is unable to learn the exact cause. Dismissing for the present all anxiety about his host, he gives himself up to festivity and merriment. At length he learns from the attendant the loss

that has occurred, and in return for the disinterested kindness he has experienced, he boldly grapples with Death (who appears as a person in the play), and rescues from his grasp Alcestis, whom he brings in veiled, and places in the hands of her astonished husband.

There is much mystery as to the meaning of the strange legends embodied in this play,—the service of Apollo in the house of a mortal man, and the restoration to life of a mortal who had already passed the dread threshold. Of the antiquity of them we have no certain information; Homer is thought indeed to allude to the *θητεία* of Apollo in Il. ii. 763-7, and Hesiod records that which our poet has alleged as the direct cause of it, viz. the slaying of Aesculapius (frag. 34, ed. Goettling). Hermann thinks he can detect in the former event an allusion to the cultus of Apollo introduced at Delphi, and afterwards driven out to the neighbouring town of Pherae, where the devotees of that worship were hospitably received till they recovered their former footing. We may observe, however, without irreverence, that no fact seems to have been more firmly impressed on the minds of eastern nations from the earliest antiquity, than that the humiliation of the divine Being to the lot of humanity for a certain period was an event essential to the destiny of the human race. As for the forcible recovery of Alcestis, and the doctrine of a vicarious death, why should we not suppose that they are symbolical of the inevitable decrees of fate, which nothing but a voluntary substitute on the one hand and a superhuman coercion on the other could arrest? It is thus that Prometheus is not to be delivered from his tortures by death, till Chiron consents to die in his place.

As for the characters in the play, that of Alcestis must be acknowledged to be pre-eminently beautiful. One could almost fancy that Euripides had not yet conceived that bad opinion of the sex which so many of the subsequent dramas exhibit. Barnes (on Troad. 651) observes that Euripides was “aequus mulierum judex; nam si Medeiam, Helenam, Clytemnestram malas mulieres induxerit, sane Alcestin et Evadnen, Iphigeniam et Electram, Polyxenam et Andromacham et Macariam optimas Foeminas agnoscat.” But, if we except the heroine of the piece, the rest are hardly well-drawn, or even pleasingly pourtrayed. The selfish Pheres, the unfilial Admetus, the boisterous Hercules, are not in themselves proper characters for tragedy; but then they serve to set off and bring out in relief the beauties which the poet has laboured to concentrate upon one person. The dispute between Admetus and Pheres is calculated, as Hermann observes, and as was very probably designed, to please a contentious and law-loving audience. The poet might easily, had he pleased,

have represented Admetus in a more amiable point of view. Instead of basely *allowing* his wife to die for him, he might have discovered that Alcestis had consented to do so without his knowledge, and when it was too late to alter the decree in her favour by insisting on fulfilling his own fate. As it is, we can have little sympathy with a man who bewails the loss of a woman whom he wishes to live, but to live only for himself, and whom his own selfishness has consigned to an untimely tomb. Nor is his hospitality, his piety to Apollo, or his affection for his wife, sufficient to make amends for such a fault.

The character of Hercules, which some have criticised as partaking too largely of comedy, was designed to give a certain spirit and energy to the somewhat tame action of the play. Our own Shakespeare has made a frequent use of this sort of licence in his best tragedies, and in truth there is no reason why we should be displeased at the part taken by the honest-hearted hero. He personifies the *bon-vivant*, the cheerful, benevolent, disinterested friend of mankind. We are touched at his distress when he finds that he has unconsciously misbehaved himself in a house of mourning; and we are delighted at the generous and unexpected amends he makes by restoring Alcestis from the grave. The notion that this play partook in its character of the Satyric drama, derives some countenance from the didascaliae in the argument, in which it is placed the last in the tetralogy. But the distinction between real Satyric farces, so far as we know it, and the Alcestis, is so marked, that the idea cannot be entertained. In fact, the Alcestis is a tragi-comedy, differing from a true tragedy in this respect also, that it has a happy conclusion. We must therefore conclude that the Satyric play was not invariably the conclusion of the tragic tetralogy.

The chorus consists of old men of Pherae in Thessaly, where the scene is laid.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΠΟΛΛΩΝ.

ΘΑΝΑΤΟΣ.

ΧΟΡΟΣ ΠΡΕΣΒΥΤΩΝ ΦΕΡΑΙΩΝ.

ΘΕΡΑΠΑΙΝΑ.

ΑΛΚΗΣΤΙΣ.

ΘΕΡΑΠΩΝ.

ΑΔΜΗΤΟΣ.

ΕΥΜΗΛΟΣ.

ΗΡΑΚΛΗΣ.

ΦΕΡΗΣ.

ΕΤΡΙΠΛΑΔΟΥ ΑΛΚΗΣΤΙΣ.

ΑΠΟΛΛΩΝ.

Ὥ δάματ' Ἀδμήτει', ἐν οἷς ἔτλην ἐγὼ
θῆσσαν τράπεζαν αἰνέσαι, θεός περ ὄν.
Ζεὺς γὰρ κατακτὰς παιᾶς τὸν ἐμὸν αἴτιος
Ἄσκληπιὸν, στέρνοισιν ἐμβαλῶν φλόγα·
οὐδὴ χολωθεὶς τέκτονας δίου πυρὸς 5
κτείνω Κύκλωπας· καὶ με θητεύειν πατὴρ
θυητῷ παρ' ἀνδρὶ τῶνδ' ἄποιν' ἡμάγκασεν.
ἔλθων δὲ γαῖαν τήνδ' ἐβουφόρβον ξένω,
καὶ τόνδ' ἔσωζον οἶκον ἐς τόδ' ἡμέρας.

1—27. The Prologue. Apollo, after explaining the causes of his servitude in the house of Phereus, announces the favour he has conferred on Admetus, by procuring a respite from instant death, and that Alcestis, his voluntary substitute, is now on the point of breathing her last. Zeus, enraged that Asclepius should restore mortals by his drugs, slew him by his bolt; in return for which Apollo, the father of the physician-god, wreaked his vengeance on the fabricators of the fatal weapon. As a punishment, he is made to tend the flocks of Admetus; but being treated not with taunt and ignominy, but with the respect due to a god (*ὅτις*, v. 10), he requites him by cheating the Fates of their prey.—*ἔτλην αἰνέσαι*, 'I had the courage to endure,' or bear with, the fare of a slave, as Hercules was said under the same circumstances *πραθέντα τλῆναι*, Ag. 1008.

5. οὐδὴ. The ellipse of ἔνεκα is perhaps copied from Il. II. 320, *κατίγυντοιο χολωθεῖς*, and Φ. 457, *μισθοῦν χωδμενοι*,

which Monk compares, as also *θυγατέρος θυμόνμενος* Orest. 751. Cf. Ion 1360, *ὅτους ἔβούνετ' οὐκ ἔχω λέγειν*, sc. ἔνεκα. The δὴ, common after relatives (as inf. 68), is not without its peculiar meaning. It implies that of course, or not without good reason, Apollo was incensed at such an outrage.

7. *τῶνδ' ἄποινα*. This use of ἄποινα in apposition to the sentence is well illustrated by Pfugk from Ag. 1392, *οὐ τοῦτον ἐκ γῆς τῆσδε χρῆν σ' ἀνδρηλατεῖν, μιασμάτων ἄποινα*; and also Iph. Taur. 1458. El. 1180. So Prom. 575, *τίνος ἀμπλακίας ποιὰς δλέκει*; Cf. also Rhes. 943, *καὶ τῶνδε μισθὸν παῖδ' ἔχοντος' ἐν ἀγκάλαις θρηνῶ*.

9. *ἔσωζον*. I have been the patron and preserver of this house ever since. It does not appear that the god is still under his term of servitude, though he must very recently have left it. He speaks in v. 23 of leaving the house, as if his residence in it were no longer compulsory.

δοτίου γάρ ἀνδρὸς ὅσιος ὁν ἐτύγχανον,
παιδὸς Φέρητος, ὃν θανεῦν ἔρρυσάμην,
Μοίρας δολώσας· ἥνεσαν δέ μοι θεαὶ
Ἄδμητον Ἀιδην τὸν παραντίκ' ἐκφυγεῖν,
ἄλλον διαλλάξαντα τοῖς κάτω νεκρόν.
πάντας δ' ἐλέγξας καὶ διεξελθὼν φίλους,
πατέρα γεραιάν θ' ἡ σφ' ἔτικτε μητέρα,
οὐχ ηὗρε πλὴν γυναικὸς ἥτις ἥθελε
θανεῦν πρὸ κείνου μηδ' ἔτ' εἰσορᾶν φάος,
ἢ νῦν κατ' οἴκους ἐν χεροῖν βαστάζεται
ψυχορραγοῦσα· τῇδε γάρ σφ' ἐν ἡμέρᾳ
θανεῦν πέπρωται καὶ μεταστῆναι βίου.
ἐγὼ δὲ, μὴ μίασμά μ' ἐν δόμοις κίχῃ,
λείπω μελάθρων τῶνδε φιλτάτην στέγην.
ἥδη δὲ τόνδε Θάνατον εἰσορῶ πέλας,
ἱερῆ θανόντων, ὃς νιν εἰς Ἀιδου δόμους
μέλλει κατάξειν· συμμέτρως δ' ἀφίκετο
φρουρῶν τόδ' ἥμαρ, φ' θανεῦν αὐτὴν χρεών.

ΘΑΝΑΤΟΣ.

ἅ ἄ.

τί σὺ πρὸς μελάθροις; τί σὺ τῇδε πολεῖς,
Φοῖβ'; ἀδικεῖς αὖ τιμὰς ἐνέρων

10. ἐτύγχανον. Said of persons as well as of things, as Bacch. 613, ἀνδρὸς ἀνοσίου τυχόν. See on Hipp..328, μεῖζον γάρ ἡ σοῦ μὴ τυχεῖν τί μοι κακόν;
12. δολόσας. Of the legend here and v. 34 alluded to, nothing is expressly recorded. But the lines of Aeschylus are thought to refer to it, Eum. 693—4, and 697—8, σὺ τοι παλαιὸς διανοὰς καταφθίσας Οἰνῷ παρηπάτησας ἀρχαὶς θεός, quoted (with the right reading διανοὰς for the vulg. δαιμονας,) by the Schol. Vatic. on the present passage.—ἥνεσαν, see Hipp. 1319. The goddesses promised me that Admetus should escape present death, if he should have given the gods below another corpse in exchange.

15. ἐλέγξας, ‘having questioned,’ or examined; as ἐλέγχειν χρημάτων ἀοιδῶν, Heracl. 404. There is a slight ὑστερον πρότερον for ‘having gone through the whole number of his friends and put the

question to each.’

18. μηδ' ἔτ'. So Musgrave, Hermann, and others, for μηκέτ'. The ἥτις is used (not ὑστεις), as if he had said μόνην ἔνρε τὴν γυναικα, ἥτις κτλ.

22. μίασμα. See Hipp. 1437.

25. Ἱερῆ. He is described as performing the rites of a priest, i. e. of a sacrificer, inf. 74—6.

26. συμμέτρως, opportunely; properly, so that the measure or time of one event corresponds with that of another.

29. πολεῖς. Orest. 1268, τίς δος ἄρι μέλαθρον πολεῖ σὸν ἀγρότας ἀνήρ; Rhes. 773, περιπολεῖν στρατόν. Pers. 309, νῆσον πολεῖν. Originally, the verb seems to have represented πολὺς εἶναι, since ‘to be much in a place’ is ‘to frequent it,’ ‘to go about and over it.’ The σύ is of course emphatic.

30. αὖ. Besides having taken Admetus from my grasp, you are attempting to

ἀφοριζόμενος καὶ καταπαύων.
 οὐκ ἥρκεσέ σοι μόρον Ἀδμήτου
 διακωλύσαι, Μοίρας δολίω
 σφῆλαντι τέχνῃ; νῦν δ' ἐπὶ τῇδ' αὖ
 χέρα τοξήρη φρουρεῖς ὀπλίσας,
 ἢ τόδ' ὑπέστη πόσιν ἐκλύσασ'
 αὐτὴ προθανεῖν Πελίου παῖς.

35

- ΑΠ.* θάρσει· δίκην τοι καὶ λόγους κεδνοὺς ἔχω.
ΘΑ. τί δῆτα τόξων ἔργον, εἰ δίκην ἔχεις;
ΑΠ. σύνηθες ἀεὶ ταῦτα βαστάζειν ἐμοί. 40
ΘΑ. καὶ τοῦσδέ γ' οἴκοις ἐκδίκως προσωφελεῖν.
ΑΠ. φίλου γὰρ ἀνδρὸς συμφορᾶς βαρύνομαι.
ΘΑ. καὶ νοσφιεῖς με τοῦδε δευτέρου νεκροῦ;
ΑΠ. ἀλλ' οὐδὲ ἐκεῖνον πρὸς βίαν σ' ἀφειλόμην.
ΘΑ. πῶς οὖν ὑπὲρ γῆς ἔστι κοῦ κάτω χθονός; 45
ΑΠ. δάμαρτ' ἀμείψας, ἦν σὺ νῦν ἡκεις μέτα.
ΘΑ. κάπαξομάι γε νερτέραν ὑπὸ χθόνα.
ΑΠ. λαβὼν ἕθ'. οὐ γὰρ οἶδ' ἀν εἰ πείσαιμι σε.
ΘΑ. κτείνειν ὅν ἀν χρῆ; τοῦτο γὰρ τετάγμεθα.
ΑΠ. οὐκ, ἀλλὰ τοῖς μέλλουσι θάνατον ἐμβαλεῖν. 50

stand guard over Alcestis, (v. 35,) so that I may not carry her away.—*τιμᾶς*, the rights, the prerogatives, of the powers below. These rights he is said ἀφορίζεσθαι, to mark off, to circumscribe, i. e. to lay down a certain boundary, and to say, Beyond this you shall not advance.

36. *τόδε*, i. e. *τόδε*, *τουτέστι τὸ προθανεῖν*. Of the infinitive following *τάδε* or *τόδε* exegetically, Matthiae quotes many examples: amongst others, Hipp. 466. Monk accepts, “sine ulla dubitatione,” Elmsley’s needless alteration *τόθε*. The obvious sense is, ‘Who undertook this very thing which you want to prevent, namely,’ &c.

38. *τοι*, ‘be assured that.’

41. *προσωφελεῖν*, i. e. *σύνηθες ἔστι*, as he had already done so in the case of Admetus. The dative follows even the simple ἀφελεῖν in Prom. 350. Pers. 838. Antig. 560. *τοῖς ἀμηχάνοις προσωφελεῖν* Heracl. 329. Hermann and Matthiae prefer the interrogation at the end of this verse. But the *γε* is scarcely suited to this punctuation.

48. *οἶδε* ἀν εἰ π. See on Med. 941.

49. *χρῆ*. So Schaefer for *χρή*.—*τοῦτο*, i. e. *τούτο τὸ τάγμα, τὸ γέρας*. ‘Persuade me to what?’ asks Death. ‘Do you mean, to slay the right person? Why, that is my office.’—‘Not so,’ replies Apollo, ‘but to slay those who are ripe for death, rather than the young.’—‘I see your drift.’—‘I ask you then plainly, can Alcestis be spared?’—‘It is impossible; I too take pride in my prerogatives.’—‘Why, at best you can only get one life.’—‘But to take a young life is a greater honour to me.’—‘Even if Alcestis lives till old age, she will have a rich funeral, (so that you will get honour in that way).’—‘The law you would lay down is in favour of the rich.’—‘How so? You are more of a Sophist than I thought.’—‘Those who have money would make a bargain, that their friends shall die old.’

50. That Θάνατος himself is said θάνατον ἐμβαλεῖν, has offended some commentators. Hermann rightly distinguishes between death itself and the agent who

- ΘΑ. ἔχω λόγον δὴ καὶ προθυμίαν σέθειν.
 ΑΠ. ἔστ' οὖν ὅπως Ἀλκηστις ἐς γῆρας μόλοι;
 ΘΑ. οὐκ ἔστι τιμαῖς κάμε τέρπεσθαι δόκει.
 ΑΠ. οὗτοι πλέον γ' ἀνὴρ μίαν ψυχὴν λάβοις.
 ΘΑ. νέων φθιώντων μεῖζον ἄρνυμαι γέρας. 55
 ΑΠ. κανὸν γραῦς ὀληταί, πλουσίως ταφήσεται.
 ΘΑ. πρὸς τῶν ἔχοντων, Φοῖβε, τὸν νόμον τίθης.
 ΑΠ. πῶς εἴπας; ἀλλ' ἦ καὶ σοφὸς λέληθας ὁν;
 ΘΑ. ὡνοῦντ' ἀνὸις πάρεστι γηραιοὺς θανεῦν.
 ΑΠ. οὔκουν δοκεῖ σοι τήνδε μοι δοῦναι χάριν; 60
 ΘΑ. οὐ δῆτ' ἐπίστασαι δὲ τοὺς ἐμοὺς τρόπους.
 ΑΠ. ἔχθρούς γε θυητοῖς καὶ θεοῖς στυγομένους.
 ΘΑ. οὐκ ἀνὸν δύναιο πάντ' ἔχειν ἀλλὰ μή σε δεῖ.
 ΑΠ. ἦ μὴν σὺ παύσει καίπερ ὡμὸς ἀνὸν ἄγαν·
 τοῖος Φέρητος εἴσι πρὸς δόμους ἀνὴρ,
 Εὐρυσθέως πέμψαντος ἵππειον μέτα 65
 ὄχημα Θρήκης ἐκ τόπων δυσχειμέρων,
 ὅς δὴ ξενωθεὶς τοῦσδ' ἐν Ἀδμήτου δόμοις
 βίᾳ γυναικα τήνδε σ' ἔξαιρήσεται.
 κοῦθ' ἦ παρ' ἥμῶν σοι γενήσεται χάρις
 δράσεις θ' ὁμοίως ταῦτ', ἀπεχθήσει τ' ἐμοί. 70

inflicts it. But the poet did not, probably, notice the circumstance. — *τοὺς μέλλοντος* is rather variously interpreted. What Apollo means is simply ‘others than those who are doomed to instant death.’ To spare the *θυήσοντες*, and to lay your hand on the *θανεῖν μέλλοντες*, i. e. to postpone for a time the execution of the decree.

52. *ἔστ' ὅπως μόλοι;* Though rare with an interrogation, the idiom is the same as the more common *οὐκ ἔσθ' ὅπως λέξαιμι* &c., for which see Prom. 299. Ag. 603. Cho. 164. So inf. 113—7, *οὐκ ἔσθ' ὅποι τις στελναίς—παραλύσαται*. The explanation is difficult; but it is a peculiarity of relative words to take the optative without *ἀν* in some cases where a merely contingent event is conceived.

58. *λέληθας.* Perhaps *λέληθα σ' ἐν;* i. e. ‘is it possible that my words have a deeper import than I intended, and that you should apply *generally* what was advanced *specially?*’ Pflugk and Dindorf

are content to echo the not very explicit comment of Hermann, “*Σοφὸς vocatur, quod argutatur, de omnibus grandaevis verba Apollinis interpretans.*” If so, *καὶ σοφὸς* means, *besides* his other attributes.

59. *γηραιούς.* If, as Hermann well observes, the poet meant that men would buy off *their own deaths*, he should have said *γηραιοί*. He speaks of friends or relations, in whose lives the rich are interested.

64. *ἦ μὴν,* which Monk and Blomfield render *nihilominus*, Hermann *prefecto*, has a sense partaking of the nature of a threat, ‘I can tell you that you shall be stopped in your career, too cruel and insatiate as you are.’ See Prom. 174. 928. Oed. Col. 816. Ar. Nub. 1242. Inf. 692.

71. *δράσεις ταῦτα.* ‘You will *have to* do this,’ i. e. to give up Alcestis. Much difficulty has been found in these two lines, which Dindorf has marked as spurious, while Hermann reads *δράσει*, i. e. Hercules will do it to you, viz. *ἔξαιρήσε-*

ΘΑ. πόλλ᾽ ἀν σὺ λέξας οὐδὲν ἀν πλέον λάβοις·
 ἡ δ᾽ οὖν γυνὴ κάτεισιν εἰς Ἀιδον δόμους.
 στείχω δὲ ἐπ' αὐτῆν, ὡς κατάρξωμαι ξίφει
 ἵερὸς γὰρ οὗτος τῶν κατὰ χθονὸς θεῶν
 ὅτου τόδ᾽ ἔγχος κρατὸς ἀγνίση τρίχα.

75

HMIXOPION.

τί ποθ᾽ ἡσυχία πρόσθε μελάθρων;
 τί σεσύγηται δόμος Ἀδμήτου;

HM. ἀλλ᾽ οὐδὲ φίλων [τις] πέλας οὐδεὶς,
 ὅστις ἀν εἴποι πότερον φθιμένην
 βασίλειαν χρὴ πενθεῖν, ἢ ζῶσ'
 ἔτι φῶς λεύσσει Πελίου παῖς

80

tai, objecting that for *δράσεις* we should expect *πείσει*. But the resigning Alcestis, against his will, was so far an *action* on the part of Death, that he had to make her over to the victor in the contest. The meaning, expressed in paraphrase, is this, ‘You will lose the benefit of the favour you might now confer; will gain nothing by your refusal, towards finally securing your victim; and will insure my resentment instead of my friendship.’—*δούιος*, ‘all the same,’ nearly a synonym of *δώμα*.

73. ἡ δὲ οὖν. See on Rhes. 336. 868. The combination δὲ οὖν often implies, ‘however that may be.’ Here we may translate, ‘The woman, I tell you,’ &c.

76. ἔγχος, here for ξίφος. ‘That man is the sacred victim of the gods below, the hair of whose head this sword shall have hallowed.’ The commencement of a sacrifice, *κατάρχεσθαι*, Heracl. 529, was the cutting a few hairs from the living victim’s head, and burning them as first-fruits, i. e. as an offering of the only available part of the actual animal, short of the life-blood itself. Monk compares El. 810, ἐκ κανοῦ δὲ ἐλῶν Αἴγυσθος δρθῆν σφαγίδα, μοσχίαν τρίχα τεμών, ἐφ’ ἀγνὸν πῦρ ἔθηκε δεξιᾷ, and Aen. iv. 698, ‘Nondum illi flavum Proserpina vertice crinem Abstulerat, Stygioque caput damnaverat Orcō.’ On θτον δύνιση, without δι, see Med. 516. Hermann distinguishes θτον, *eius qui*, from θτον δι, *quicunque*. It is clear that θτον might here have been represented by θταν. It is not that the person is indefinite, but that the event is contingent or uncertain.

77. πρόσθε. So Herm. with the MSS. and early edd. πρόσθεν Monk and Dindorf. But Euripides has not the objection which the earlier tragic writers show, to lengthen such words as *τέκνον*, *ἄδακρυς*, *πατρόφος* &c.

79. ἀλλ᾽ οὐδέ. That these words are spoken by the other half of the chorus is distinctly asserted by the Scholiast, ἐκ γερόντων Φεραίων δ χορός, διαιρεῖται [θὲ] εἰς δύο ἡμίχορια. Hence Barnes first added the ἡμ. instead of χο. here and at

77. Hermann goes further, and distinguishes the separate speakers throughout these interlocutory verses, to v. 136.—τις is inclosed by Monk after Elmsley as spurious, i. e. as one of those continually recurring interpolations of grammarians to complete catalectic anapaestics. He conjectures πέλας ἔστ’ οὐδεῖς, but τοι is a more likely restoration, since τις, τι, τοι, are very often confused. Pflug defends τις—οὐδεῖς by τις εἰς Antig. 269, Oed. R. 246, and more appositely by Herod. viii. 8, οὔτε τινὰ πόλιν ἀνδρῶν οὐδεμίην, which, with other passages from Plato, quoted by Seidler, seem to justify the vulgate. If the Greeks could say οὐδὲ εἰς τις, by the same analogy they might have said οὐ τις ἔστιν οὐδὲ εἰς. But compare the catalectic 93, 105.

81. χρὴ πενθεῖν. Aldus has τὴν βασίλειαν κτλ., omitting τοδέ which the MSS. add after φῶς. Of the two words, it is strange that Herm. should think χρὴ an interpolation rather than τὴν, and that the article is necessary to the sense.

"Αλκηστις, ἐμοὶ πᾶσι τ' ἀρίστῃ
δόξασα γυνὴ

πόσιν εἰς αὐτῆς γεγενῆσθαι.

HM. κλύει τις ἡ στεναγμὸν ἡ
χερῶν κτύπον κατὰ στέγας
ἡ γόον ὡς πεπραγμένων ;
οὐ μὰν οὐδέ τις ἀμφιπόλων
στατίζεται ἀμφὶ πύλας.
εὶ γὰρ μετακύμιος ἄτας,
ἢ Παιάν, φανείης.

85

στρ. α'.

90

HM. οὐ τὰν φθιμένης γ' ἔσιώπων.

HM. οὐ γὰρ δὴ φροῦδος γ' ἔξ οἴκων.

HM. πόθεν ; οὐκ αὐχῶ. τί σε θαρσύει ;

95

HM. πῶς ἀν ἔρημον τάφον Ἀδμητος
κεδνῆς ἀν ἔπραξε γυναικός ;

HM. πυλῶν πάροιθε δ' οὐχ ὄρῳ
πηγαῖον ὡς νομίζεται

ἀντ. α'.

86—92. These lines are antistrophic with 93—104, the succeeding anapaests after each not being included in the antithetical arrangement. Doubtful whether the lady of the house has yet departed or not, the chorus consider the evidences on both sides. There is no voice of woe, as neither were there (77) the ordinary sounds of talking. Nor is there any female attendant stationed at the gates, whom one might question as to the affairs within. Yet certainly the silence is, on the whole, an argument that she is yet alive, since Admetus would never have omitted the usual ceremonies of woe, the threnos and the beating of the breast (104).

91. μετακύμιος, ἐν κύμασιν ἄτης. Cf. Prom. 905, στυγνῆς πρὸς κύμασιν ἄτης. This is said that he may prove a healer in the midst of trouble; the idea being that of some god protecting a ship when in the trough of the sea, from being overwhelmed by the waves towering above it on each side.

93. Hermann reads ὁδὸς ἔσιώπων followed by Pflegk.

94. The MSS and edd. add νέκυς or νέκυος ἡδη after οἴκων, against the metre. But φροῦδος is here feminine. Dind.

thinks the whole verse spurious.

95. πόθεν; This is interpreted No. But the sense seems rather, πόθεν τοῦτο τεκμαίρει; 'Whence do you infer that? I am not so sure of it. What encourages you (to believe it)?' But others assign each clause to a different speaker. As Pflegk edits the passage, the dialogue runs thus: A. 'They would not be so silent if she were really dead.' B. 'At all events she has not yet been taken from the house for burial.' A. 'Clearly not.' B. 'I do not mean to assert it confidently.' A. 'What then leads you to hope it?' B. 'Admetus never would have buried her without mourners.' The argument seems to be, that if the body really had left the house, there must have been a funeral procession in attendance; if it had not left it, there was no certain proof that she was yet dead, because the usual indications of grief, as described below, were wanting. The passage is undoubtedly difficult, because it is very uncertain to what speakers each verse or part of a verse belongs. Hermann can hardly be right in explaining οὐκ αὐχῶ "non exulto. Non enim adeo certum esse dicit, vivere mulierem, ut quis gaudere possit."

χέρνιβ' ἐπὶ φθιτῶν πύλαις,
χαίτα τ' οὔτις ἐπὶ προθύροις
τομαῖος, ἀ δὴ νεκύων
πένθει πίτνει, οὐ νεολαία
δουπεῖ χείρ γυναικῶν.

100

HM. καὶ μὴν τόδε κύριον ἡμαρ,

105

HM. τί τόδ' αὐδάσεις;

HM. φῦ χρῆν σφε μολεῦν κατὰ γαίας.

HM. ἔθιγες ψυχῆς, ἔθιγες δὲ φρενῶν.

HM. χρὴ τῶν ἀγαθῶν διακναιομένων
πενθεῖν ὅστις

110

χρηστὸς ἀπ' ἀρχῆς νενόμισται.

ΧΟΡΟΣ.

ἀλλ' οὐδὲ ναυκληρίαν

στρ. β'.

100. *χέρνιβα.* It was the custom to place spring-water in an earthen vessel before the door, that each one who entered might sprinkle himself, as a preservative against contamination (sup. 22) from contact with the corpse. Ar. Eccl. 1025, *ὑδάτος δὲ κατάθουν τοῖντρακον πρὸ τῆς θύρας.* The clipped lock of hair, so frequently mentioned in connexion with the tomb, is, according to Monk, in this place alone described as laid before the doors, unless Suppl. 972 is so to be explained, *παιδὸς ἐν οἴκοις κείται μνάματα πένθιμοι Κουραὶ καὶ στέφανοι κόμβα.*

103. *πένθει.* The common reading was *πένθεσι πιτνεῖ*, οὐδὲ νεολαία κτλ. Aldus gives οὐ δουπεῖ νεολαία γυναικῶν. Hermann, Dind., and Pflugk, with the Schol., take νεολαία for an adjective agreeing with χείρ. The word is clearly a synonym of *νεότης* in Aesch. Suppl. 694. Pers. 674. Ar. frag. Babylon. 57, ὁ Ζεῦ, τὸ χρήμα τῆς νεολαίας ὡς καλόν. Perhaps however in these instances ἥλικία is to be supplied. Monk has edited νεολαίῃ, i. e. χείρ οὐ δουπεῖ νέαις γυναιξί. Hermann gives νεολαίᾳ | τε δουπεῖ χ. γ. G. Dindorf formerly edited οὐδὲ νολαίᾳ, a very improbable alteration, but not more improbable than his latest reading, οὐδὲ νεαλής. Photius indeed, quoting the verse from Aristophanes, says that the Attics used the word *τετρασυλλάβως*, but Pflugk rightly argues that he may have meant the ordinary pronunciation to be

the resolved Doric νεολαίᾳ, of five syllables. In fact, νολαίᾳ seems plainly against analogy; for νοστὸς = νεοστὸς is only a synizesis, as θέος, λέως, νέος, are sometimes monosyllabic. The derivation is uncertain; it seems to involve the root *ol*, as in *adolesco*. Others say, from νέος λόδος.

105. *κύριον ἡμαρ*, the fated day. Inf. 159. Aesch. Suppl. 712, *χρόνῳ τοι κυρῷ τ' ἐν ἡμέρᾳ*. It appears from this that the particular day of her death had been foretold, and hence the cause of all the preceding anxiety. The reading is that of ed. Lascaris, which is of the highest authority. The MSS. generally give *τόδε δὴ*, which Monk rejects as an interpolation. Perhaps *τόδε γ' ἦν*, on account of *χρῆν inf.* — τι τόδι αὐδάσεις is Hermann's conjecture for *καὶ τι τόδε αὐδᾶς*; though Lascaris and others omit the *καὶ*.

107. *χρῆν.* Ed. Lasc. with two or three MSS. has *χρῆ*, and so Dindorf. But cf. 135. “Loquuntur ut de jam mortua.” Herm. How can that be, when that was the very question?

112—136. Though she be not yet dead, her fate is sealed. Not even the most famous oracles in the whole world could point out the means for delivering her, nor would sacrifices avail to save her. Had Asclepius indeed been alive, he, and he alone, might have brought her again from the grave; but he is gone, and now there is no hope. For Admetus has tried

- ἔσθ' ὅποι τις αῖας
στείλας ἡ Λυκίας
εἴτ' ἐπὶ τὰς ἀνύδρους 115
Ἄμμωνίδας ἔδρας
δυστάνου παραλύσαι
ψυχάν· μόρος γὰρ ἀπότομος
πλάθει· θεῶν δ' ἐπ' ἐσχάραις
οὐκ ἔχω ἐπὶ τίνα 120
μηλοθύταν πορευθῶ.
μόνος δ' ἀν εἰ φῶς τόδ' ἦν
ὅμμασιν δεδορκῶς
Φοίβου πᾶν προλιποῦσ'
ἡλθεν ἔδρας σκοτίους 125
Ἄιδαο τε πύλας·
δμαθέντας γὰρ ἀνίστη,
πρὶν αὐτὸν εἶλε διόβολον
πλάκτρον πυρὸς κεραυνίου.
νῦν δὲ τίν' ἔτι βίου 130

every means, and has offered victims on every altar, but has found no remedy.

114. *Λυκίας*. The genitive is attracted to *αῖας*, and after *ἐτέ* the construction is changed to *ἐπὶ*. He should have said οὐκ *ἔστιν* ὅποι *αῖας*, ἡ *Λυκίας* ἡ *Ἄμμωνίδος*. Monk reads *Λυκίαν*, which does not appear at all necessary. On *παραλύσαι* without *ἀν* see above v. 52. On the meaning of the word, inf. 932. In Lycia was the famed oracle of Apollo at Patara, whence Virgil speaks of *Lyciae sortes*, Aen. iv. 346. Cf. Rhes. 224.

116. *Ἄμμωνίδας*. So Musgrave for *Ἄμμωνίδος*. This phrase occurs El. 735, where see the note. The error is very frequent; the transcribers wrote *Ἀσιάδος* for *Ἄσιός*, *Ἐλικωνίδων* for *Ἐλικωνίδων*, &c.

118. *ἀπότομος*. The excellent correction of Hermann and Blomf. for *ἄποτομος*. Inf. 1003, *ἀπότομον λήμα*, said of Necessity, and Oed. R. 877, *ἀπότομον ἄρουσεν εἰς ἀνάγκαν*, where Monk observes that two MSS. give *ἄποτομον*. The notion of abruptness, as opposed to that of gradual sloping, is as harshness to clemency, precipitate action to mercy and change of purpose.—*πλάθει*, *πελάθει*, *πελάξει*.

121. *μηλοθύταν*. Monk gives *μηλοθύταν*, since the Greeks prefer *τίς θεῶν* &c. to *τίς θεδς*, but he is not followed by Herm. or Dind.—*ἐπ'* *ἐσχάραις*, ‘at the altars,’ i.e. to what priest or sacrificer officiating at &c., as if he had said *τίνα μηλοθυτοῦντα* *ἐπ'* *ἐσχάραις*. The common reading is *οὐκ ἔχω πὴ τίνα*. But the hiatus must be admitted, and the *ω* made short, if the antistrophic verse is right.

125. *ἡλθεν*. Monk suggests *ἡλθ'* *ἀν*, wrongly, for the *ἀν* in v. 122 is to be construed here; and the third person singular is very seldom elided with *ἀν*. The sense is *μόνος ἀνέστησεν ἀν αὐτὴν* *Ἀσκληπιός*.

126. “*Ἄιδα τε πύλας*. So Monk, which seems better than Hermann's “*Ἄιδα τε πυλῶνας*, or Matthiae's “*Ἄιδα τ' ἐπὶ πύλας*. Homer has *πύλας* *Ἄιδαο περήσω* Il. Ψ. 71. The old copies give “*Αἰδα τε πύλας*. Dind. has edited “*Αἰδα τε πύλας* καὶ | *δμαθέντας γὰρ* &c.

130. *ἔτι βίου*. Herm. *ἐπὶ βίον*, but *ἔπιτις ἐπὶ βίον* is an expression which he can only defend from such a writer as Diodorus Siculus. Most copies give *νῦν δὲ τίνα βίον*. We have *ἔπιτις ἐπὶ σοι* Tro. 1252, but in a suspicious passage.

ἐλπίδα προσδέχωμαι ;
 πάντα γὰρ ἥδη τετέλεσται
 βασιλεῦσιν,
 πάντων δὲ θεῶν ἐπὶ βωμοῖς
 αἰμόρραιτοι θυσίαι πλήρεις,
 οὐδὲ ἔστι κακῶν ἄκος οὐδέν. 135
 ἀλλ’ ἥδε ὁπαδῶν ἐκ δόμων τις ἔρχεται
 δακρυρροοῦσα· τίνα τύχην ἄκοντομαι ;
 πενθεῦ μὲν, εἴ τι δεσπόταισι τυγχάνει,
 συγγνωστόν· εἰ δὲ ἔτ’ ἔστιν ἔμψυχος γυνὴ 140
 εἴτ’ οὖν ὅλωλεν εἰδέναι βουλούμεθ’ ἄν.

ΘΕΡΑΠΑΙΝΑ.

- καὶ ζῶσαν εἰπὲν καὶ θανοῦσαν ἔστι σοι.
 ΧΟ. καὶ πῶς ἀν αὐτὸς κατθάνοι τε καὶ βλέποι ;
 ΘΕ. ἥδη προνωπῆς ἔστι καὶ ψυχορραγεῖ.
 ΧΟ. ὃ τλῆμον, οἵας οἶος ἀν ἀμαρτάνεις.
 ΘΕ. οὔπω τόδε οἶδε δεσπότης, πρὶν ἀν πάθη. 145
 ΧΟ. ἐλπὶς μὲν οὐκέτ’ ἔστι σώσασθαι βίον ;
 ΘΕ. πεπρωμένη γὰρ ἡμέρα βιάζεται.
 ΧΟ. οὔκουν ἐπ’ αὐτῇ πράσσεται τὰ πρόσφορα ;
 ΘΕ. κόσμος γ’ ἔτοιμος, φέσθε συνθάψει πόσις.
 ΧΟ. ἵστω νυν εὐκλεής γε κατθανομένη 150
 γυνή τ’ ἀρίστη τῶν ὑφ’ ἡλίῳ μακρῷ.

133. βασιλεῦσιν, i. e. Ἀδμήτῳ. But the word is probably an interpolation. Some insert δῆ, others τοῖς, to patch up the metre. The Schol. merely adds τετέλεσται Ἀδμήτῳ, where the name seems to be his own supplement. After these words Hermann places the marks of a lacuna, “ quia excidisse aliquid videtur,” — but he does not state the grounds of his suspicion. He omits δὲ, and takes θεῶν for a monosyllable.

140. συγγνωστόν. It is pardonable for you to be weeping, but what we want is information rather than grief. These three lines seem to be directly addressed to the servant, because she returns a direct answer.

144. προνωπῆς, no longer able to sit or stand erect, and therefore faint, power-

less. Inf. 186, where it answers to the Latin *præcepis*. Cf. προπετής v. 909.

146. ἐλπὶς μέν. The particle is sometimes used in questions, as Hel. 1226, ὅρθῶς μὲν ἥδε συμφορὰ δακρύεται; Hipp. 316, ἀγνὸς μὲν, ὃ πᾶν, χείρας ἀμάτος φέρεις; The sentence in fact begins with an assumption, but ends interrogatively; thus, ‘ hope indeed there is no longer any to save her life, is there?’ Dind. gives σάξεσθαι from Monk’s conjecture.

148. ἐπ’ αὐτοῖς Lasc. with most copies, which Pflugk renders *quam is rerum status sit*. Cf. Rhes. 649. But this should have been ἐπ’ τούτοις.

149. κόσμος. See on 161.

150. γέ. That if she has died young, she has at all events left behind her a good name. It is quite needless to read τε.

ΘΕ. πῶς δ' οὐκ ἀρίστη ; τίς δ' ἐναντιώσεται ;
 τί χρὴ γενέσθαι τὴν ὑπερβεβλημένην
 γυναικα ; πῶς δ' ἂν μᾶλλον ἐνδείξαιτό τις
 πόσιν προτιμῶσ' ἡ θέλουσ' ὑπερθανεῖν ; 155
 καὶ ταῦτα μὲν δὴ πᾶσ' ἐπίσταται πόλις·
 ἀ δ' ἐν δόμοις ἔδρασε θαυμάσει κλύων.
 ἐπεὶ γὰρ ἥσθεθ̄ ἡμέραν τὴν κυρίαν
 ἥκουσαν, ὅδασι ποταμίοις λευκὸν χρόα
 ἐλούσατ', ἐκ δ' ἐλούστα κεδρίνων δόμων
 ἐσθῆτα κόσμον τ' εὐπρεπῶς ἡσκήσατο,
 καὶ στᾶσα πρόσθεν ἐστίας κατηγύξατο,
 δέσποιν', ἐγὼ γὰρ ἔρχομαι κατὰ χθονὸς,
 πανύστατόν σε προσπίτνουσ' αἰτήσομαι,
 τέκν' ὄρφανεύσαι τάμα, καὶ τῷ μὲν φίλην 160
 σύζευξον ἄλοχον, τῇ δὲ γενναῖον πόσιν.
 μηδ' ὥσπερ αὐτῶν ἡ τεκοῦσ' ἀπόλλυμαι

165

153. τί χρὴ κτλ. ‘What must the woman be who has surpassed her?’ Monk.

160. δόμων, the rooms or apartments (Med. 1137), i. e. closets or chests, made of cedar, from its antiseptic properties. Wakefield compares Il. xxiv. 191, *αὐτὸς δὲ ἐς θάλαμον κατεβῆσατο κηδεύτα, Κέδρινον, ὑψόφορον, δὲ γλήνεα πολλὰ κεχάνδει.* It was the custom, says Monk after Kirchmann, for those who prepared to meet immediate death, to dress themselves in their finest clothes. The story of Arion furnishes an example, who leaped into the sea clad in his most costly robes. The washing was, of course, but a part of the same ceremony. As ἐσθῆτος is here distinguished from κόσμος, the latter, both here and v. 149, 1050, probably refers to ornaments of gold or other durable material which, as we know from the contents of ancient tombs, it was a widely prevalent custom to bury with the corpse, or its ashes. See Ion 26. Iph. T. 632. Probably also under the general term κόσμος were included chaplets, flowers, pieces of embroidery, &c. For we find the terms ἐνδύσασθα (inf. 631), ἐνδυμα φθιμένων, Herc. Fur. 442, (which are clearly the πέπλοι of v. 333,) as well as the more common ἔπάττειν, ἀνάπττειν. They are elsewhere called rather indefinitely νερ-

τέρων or νεκρῶν ἀγάλματα or ἀναθήματα (Alc. 613. Herc. F. 703. Suppl. 983 &c.). In Tro. 1143–7, the giving both στέφανοι and πέπλοι to the body of Astyanax is described under the term κορμεῖν. Monk refers to Herod. v. 92, where mention is made of a usage somewhat different, that of burning or burying with the corpse the clothes worn in life. This is described Rhes. 960, καὶ συμπτυχῶσαι μηρίων πέπλων χλιδῆρι.

162. πρόσθεν ἐστίας. In the μυχὸς or most sacred and exclusive part of the palace, (i.e. behind the αὐλὴ or outer court,) where the altars and statues of particular family gods were placed, as Hecate in Med. 398, Artemis, Ζεὺς Κτήσιος, (Ag. 1005,) Ζεὺς Ἐρκεῖος &c. Here perhaps Artemis is addressed. She was especially worshipped at Pheræ, as the sister of Apollo, the patron god; and indeed she is commonly invoked in any circumstances having reference to marriage (being also Εἰλείθυια). Wuestemann however says, “Nunc, quum precatio fiat ante focum, Vestam sine dubio advocat.”

165. τῷ μὲν — τῇ δέ. Their names were Eumelus and Perimele. Blomfield, who would read Περιμῆδη, did not consider that both names are derived from μῆλα, sheep, the wealth of Admetus chiefly consisting in flocks and herds.

θανεῖν ἀώρους παιδας, ἀλλ' εὐδαιμονας
 ἐν γῇ πατρῷα τερπιὸν ἔκπλῆσαι βίον.
 πάντας δὲ βωμοὺς οἱ κατ' Ἀδμήτου δόμους 170
 προσῆλθε κάξεστεψε καὶ προσηγένετο,
 πτόρθων ἀποσχίζουσα μυρσίνων φόβην,
 ἄκλαυστος, ἀστένακτος, οὐδὲ τούπιὸν
 κακὸν μεθίστη χρωτὸς εὐειδῆ φύσιν.
 καῦπειτα θάλαμον ἐσπεσοῦσα καὶ λέχος, 175
 ἐνταῦθα δὴ δάκρυσε καὶ λέγει τάδε,
 ὅ λέκτρον, ἔνθα παρθένει ἔλυσ' ἔγῳ
 κορεύματ' ἐκ τοῦδ' ἀνδρὸς, οὐθήσκω πέρι,
 χαῖρ· οὐ γὰρ ἔχθαιρω σ'. ἀπώλεσας δέ με
 μόνην προδοῦναι γάρ σ' ὀκνοῦσα καὶ πόσιν 180
 θυνήσκω. σὲ δ' ἄλλη τις γυνὴ κεκτήσεται,
 σώφρων μὲν οὐκ ἀν μᾶλλον, εὐτυχῆς δ' ἵσως.
 κυνεῖ δὲ προσπίπνουσα, πᾶν δὲ δέμνιον
 ὀδφαλμοτέγκτῳ δεύεται πλημμυρίδι.
 ἐπεὶ δὲ πολλῶν δακρύων εἶχεν κόρον, 185
 στείχει προνωπῆς ἔκπεσοῦσα δεμνίων,

169. ἔκπλῆσαι. To extend their lives to the full term, as opposed to θανεῖν ἀώρους.

172. μυρσίνων. Monk and Matth. with the Schol. and two copies give μυρσίνης. MSS. μυρσινῶν. The meaning is, 'she said a prayer at each altar, as she culled myrtle twigs to crown it.' That this was a funeral ceremony is probable. Wuestemann compares Aen. iv. 506, 'Intenditque locum sertis, et fronde coronat Funebra.' Pflugk adds El. 324, οὗπω χοάς ποτ' οὐδὲ κλῶνα μυρσίνης 'Ελαβε, πυρὰ δὲ χέρσος ἀγλαυσμάτων, and ib. 512, τύμβῳ δὲ ἀμφέθηκα μυρσίνας.

178. κορεύματα. By κόρευμα the state of virginity is expressed, as κορεύεσθαι, like ὄρφανεύεσθαι, is 'to be brought up in maidenhood,' inf. 323. Monk takes it for ζάνην, in which he appears to be mistaken.—περὶ οὐ, 'in whose cause,' not quite the same as ὑπὲρ οὐ, but denoting the *motive* rather than the *object*. The next words seem to contain this argument:—'I leave you with an affectionate farewell, though you are the cause of my death, and of mine alone; for it is through

my devotion and attachment that I have sacrificed myself in order to spare him.' Or thus:—'Another shall fill my place, and so the couch has lost me alone; whereas, if Admetus remained unmarried, it would, as a nuptial couch, be said to have lost both.' It is not very material whether we read ἐμὲ or με in v. 179. The latter leaves the emphasis on μόνην, 'You have lost me *alone*, not together with my husband.' Hermann says, "forum quum nominat, intelligit fidem conjugii." But she addresses something seen before her, certainly not a mere abstract idea.

182. οὐκ ἀν μᾶλλον. He intended to say, ήτις, εἰ σωφρονεστέρα μὲν οὐκ εἴη, ίσως ἀν εἴη εὐτυχεστέρα. Pflugk supplies οὐκ ἀν μᾶλλον οὖσα, Monk γενομένη ἀν, but the latter, justly objecting to such a syntax, gives οὐχί μᾶλλον from Suidas. These verses are parodied by Aristoph. Equit. 1251, σὲ δ' ἄλλος τις λαβὼν κεκτήσεται, κλέπτης μὲν οὐκ ἀν μᾶλλον, εὐτυχῆς δ' ίσως.

183—4. κυνεῖ and δεύεται Porson on Med. 1138, for κύνει and δεύετο.

καὶ πολλὰ θάλαμον ἔξιοῦσ' ἐπεστράφη,
κάρριψεν αὐτὴν αὐθις ἐς κοίτην πάλιν.
παῖδες δὲ πέπλων μητρὸς ἔξηρτημένοι
ἔκλαιον· ἡ δὲ λαμβάνουσ' ἐν ἀγκάλαις
ἡσπάζετ ἄλλοτ' ἄλλον, ὡς θανουμένη.
πάντες δ' ἔκλαιον οἰκέται κατὰ στέγας
δέσπουιναν οἰκτείροντες. ἡ δὲ δεξιὰν
προύτειν' ἔκαστῳ, κοῦτις ἦν οὔτω κακὸς
ὅν οὐ προσεῖπε καὶ προσερρήθη πάλιν. 195
τοιαῦτ' ἐν οἴκοις ἐστὶν Ἀδμήτου κακά.
καὶ κατθανών τ' ἀν ὥλετ', ἐκφυγὸν δ' ἔχει
τοσοῦτον ἄλγος, οὐ ποτ' οὐ λελήσεται.

- XO.** ἡ που στενάζει τοισίδ' Ἀδμητος κακοῖς,
ἐσθλῆς γυναικὸς εἰ στερηθῆναι σφε χρή; 200
ΘΕ. κλαίει γ', ἄκοιτιν ἐν χεροῦν φύλην ἔχων,
καὶ μὴ προδοῦναι λίσσεται, τάμήχανα
ζητῶν· φθίνει γάρ καὶ μαραίνεται νόσῳ.
παρειμένη δὲ χειρὸς ἄθλιον βάρος

187. *καὶ πολλά.* ‘And many times, had he died, and now also that he has as she was leaving it, she turned back to the bedchamber, and threw herself again on the couch.’ Usually, *ἐπιστρέφεσθαι* or *ἐπιστρωφᾶσθαι* (*Ag.* 945), is ‘to go up and down over,’ i. e. to return not once, but many times, to the same spot. So *Ion* 352, *καίτοι πόλλα* ἐπεστράφη πέδουν. *Rhes.* 400, οὐδὲ ἡλθες, οὐδὲ ἤμυνας, οὐδὲ ἐπεστράφης.

195. *προσερρήθη*, sc. ὅπ' αὐτοῦ. None was too vile to be spoken to by her, none so worthless that she did not deign to receive his reply. Euripides every where labours to place the poor slave within the pale of humanity, and to elevate him in the social scale; and for doing this he has been accused of lowering the dignity of tragedy. On which see the remarks in the Preface.

197. *τ' ἐν.* Monk takes this for the crasis *τοι ἀν*, Hermann and Pfugk for *τε ἀν*, the *τε* being answered by *δὲ*, as in many other instances. It is difficult to decide. In the former case the sense is,

‘Had he died indeed there would have been an end of him; but since he has escaped, he will feel grief for ever;’ in the latter, ‘he would both have perished,

escaped, he will live such a life of grief that it will be death rather than life.’ The reading in Hervagius’ second edition (1544) *κατθανὼν γ' ἀν*, though perhaps conjectural, is in itself a good one, and is adopted by Bothe. In the following verse, we have an instance of an inverted negation, ‘which some day he will not forget,’ for ‘which at no time he will ever forget.’ We can hardly however say with Dindorf, that *ποτε οὐ* is for *οὐ ποτε*, like *ἔτ' οὐν ὁν* for *οὐκέτ' ὁν*, *Trach.* 161; but the *οὐ*, which should have preceded *ποτε*, is attached to the verb for the convenience of the metre. Or we may regard *οὐ λελήσεται* as a sort of *litoes* for *κάρτα μεμήσεται*. Blomfield, from the Aldine δόπτορ' ἐκλελήσεται, suggests *οὐ πότερ' ἐκλελήσεται*; Compare *Med.* 500, *δοκούσα μὲν τί πρός γε σὺν πράξειν καλῶς*;

199. *ἡ που.* See *Med.* 695.

202. *προδοῦναι*, ‘to abandon him,’ Monk. Compare the force of *πρὸ* in *προσέσθαι*.

204. *παρειμένη δέ.* Hermann reads *δὴ*, followed by Pfugk and Bothe, but this is altogether unsatisfactory. Matthiae has *παρειμένη γε*, which is no better. Dindorf

* * * *

ὅμως δὲ καίπερ σμικρὸν ἐμπνέοντος ἔτι
βλέψαι πρὸς αὐγὰς βούλεται τὰς ἡλίου,
ώς οὕποτ' αὖθις, ἀλλὰ νῦν πανύστατον
ἀκτῖνα κύκλου θ' ἡλίου προσόψεται.
ἀλλ' εἴμι καὶ σήν ἀγγελῶ παρουσίαν·
οὐ γάρ τι πάντες εὖ φρονοῦσι κοιράνους,
ῶστ' ἐν κακοῖσιν εὔμενεῖς παρεστάναι.
σὺ δ' εἴ παλαιὸς δεσπόταις ἐμοῖς φίλος.

205

210

XO. α'. ἵω Ζεῦ, τίς ἀν πᾶ πόρος κακῶν στρ. α'.
γένοιτο καὶ λύσις τύχας ἢ πάρεστι κοιράνους;

β'. ἔξεισί τις; ἢ τέμω τρίχα,
καὶ μέλανα στολμὸν πέπλων ἀμφιβαλώμεθ' ἥδη;
γ'. δῆλα μὲν, φίλοι,

215

strikes out the whole verse, which is the shortest but worst remedy of all. Elmsley's view is by far the most probable, that one or more lines have been lost. The sense would be restored thus,

παρειμένη δὲ χειρὸς θθλίου βάρος,
μόδις τ' ἐπαίρουσ' ὡλένας, προσπτύσ-
σεται.

'Paralysed as to the lifeless weight of her hand, and scarcely able to raise her arm, she vainly tries to embrace him.' So in Bacch. 633, Pentheus, wearied with fighting an empty shadow, falls listless and exhausted, διμεθεῖς ξίφος παρεέπται. *Ibid.* 683, of the Bacchantes, ηὖδον δὲ πᾶσαι σώμασιν παρειμέναι. The Schol. has τὴν ισχὺν τῆς χειρὸς παραλειμμένην. So παραπόνους χέρας in 399. Others take βάρος χειρὸς of Alcestis herself, who is a wretched weight or load to those who carry her. Cf. v. 19, ἢ νῦν κατ' οἴκους ἐν χεροῖν βαστάζεται.

207—8. These verses occur Hec. 411—2, and are commonly thought to have been interpolated in this place. But they are very appropriate, for they complete a sentence otherwise abrupt and nakedly expressed, not to say, that they give a good and natural reason, and a very touching one too, for her last effort. For we must remember that the Greeks regarded a last gaze at the sun not as a mere sentimental satisfaction, but as a holy act, a religious duty, the discharge of

an obligation for blessings received in life. They even deified the sun, and called him θεός. See inf. 243. Hence it was right to say χάρε to him on leaving his benign light. Yet even Hermann has condemned the distich, on the trifling ground that προσθέται should have been προσοψο-
μένη. Her words were, οὕποτ' αὖθις προσθύμοια σε, and these are transferred from the first to the third person. With ὡς it is easy to supply λέγοντα, or to take it for δθούμενα.

213 seqq. The chorus, hearing that even yet their mistress lingers, hold a conversation on the possibility of her being restored by the intervention of Apollo, who has before shewn favour to Admetus. Hermann is doubtless right in assigning the first strophe and antistrophe each to five distinct choreutae. Dind. and Pflugk distribute into four speeches of the Hemichorion; Monk gives the whole (to 242) to the Chorus without distinction of parts.

Ib. τίς ἀν πᾶ. "Utinam aliqua via fu-
giendorum malorum inveniatur!" Pflugk.
—πόρος (ἐκ) κακῶν, like μηχανὴν κακῶν
inf. 221.

214. Musgrave reads πάρεστιν and κοιράνουσιν to suit the antistrophe. Hermann, Pflugk, and Dind. prefer there to read στρεψίς for στερηθεῖς. The addition of ν, unless before a vowel, was a licence rather sparingly employed.

- δῆλά γ', ἀλλ' ὅμως
θεοῖσιν εὐχάμεσθα· θεῶν γὰρ δύναμις μεγίστα.
 δ'. ὥναξ Παιάν, 220
ἔξευρε μηχανάν τιν' Ἀδμήτῳ κακῶν,
 ε'. πόριζε δὴ πόριζε· καὶ πάρος γὰρ
τῷδ' ἐφεῦρες τοῦτο, καὶ νῦν
λυτήριος ἐκ θανάτου γενού,
φόνιόν τ' ἀπόπαυσον Ἀιδαν. 225
 στ'. παπᾶ, φεῦ, παπᾶ, φεῦ· ίώ, ίώ. ἀντ. α'.
ῶ παῖ Φέρητος, οἵ ἔπραξας δάμαρτος σᾶς στερεῖς.
 ζ'. ἄρ' ἄξια καὶ σφαγᾶς τάδε,
καὶ πλέον ἡ βρόχῳ δέραν οὐρανίῳ πελάσσαι; 230
 η'. τὰν γὰρ οὐ φίλαν,
ἀλλὰ φιλτάταν
γυναῖκα κατθανοῦσαν εἰν ἄματι τῷδ' ἐπόψει.
 θ'. ίδον ίδον,
ηδ' ἐκ δόμων δὴ καὶ πόσις πορεύεται.
 ι'. βόασον ὁ, στέναξον ὁ Φεραία 235
χθὼν, *στέναξον τὰν ἀρίσταν
γυναῖκα μαραινομέναν νόσῳ
κατὰ γᾶς, χθόνιον παρ' Ἀιδαν.

219. εὐχάμεσθα. Matthiae has εὐχά-
μεσθα, ‘we still pray to the gods,’ and
this suits the metre better. The common
reading was θεῶν γὰρ ἡ δύναμις. Her-
mann omits γὰρ, by which the verse
becomes an iambic penthemimeris with a
logaedic termination.

223. τῷδ' ἐφεῦρες τοῦτο. So Her-
mann, for τοῦδ' οἱ τοῦτοι or τῶνδ' ἐφεῦρες.
In the antistrophe he supplies στέναξον,
and both seem probable corrections.
Monk would omit καὶ νῦν, but these
words seem essential. When τῷδ' had
been corrupted to τῶνδ', and then to
τοῦδ', the τοῦτο was omitted as detri-
mental to the sense.

227. στερεῖς. So Monk and Herm.
for στερηθεῖς. The latter also gives ἄσ
for σᾶς, but compare the metre of 236
with 223. Bothe conjectures δάμαρτα
σᾶς, and this construction occurs Agam.
1508, ἀμηχανῶ, φροντίδος στερηθεὶς εὐπά-
λαμον μέριμναν. In the next verse ἄρ'

ἄξια is also due to Hermann, the MSS.
omitting ἄρ', and giving ἀλ ἀλ ἄξια. ‘Are
not these things enough to make a man
cut his throat, and more than enough to
bring one's neck to the halter suspended
from on high?’ Compare v. 341. 771.
Heracl. 246.—πελάσσαι is Erfurdt's for
πελάσσαι.

233. εἰν. So the metre appears to re-
quire for ἐν. See Hipp. 734, Heracl.
893.

236. στέναξον. Inserted from Her-
mann's conjecture. Monk omits τάν, by
which ὁ Φεραία χθὼν ἀρίσταν and v. 223,
καὶ πάρος γὰρ τοῦτο ἐφεῦρες, become ithy-
phallic.

238. κατὰ γᾶς. So Monk for κατὰ
γῆν, a conjecture subsequently confirmed
from one MS. There are other instances
of the confusion of two distinct phrases,
as Eum. 352. The expression is brief for
πεμπομένην κατὰ γᾶς παρ' Ἀιδην ὑπὸ^{τόπου} μαραινούσης αὐτήν.

XO. οῦποτε φήσω γάμον εὐφραίνειν
πλέον ἢ λυπεῖν, τοῖς τε πάροιθεν
τεκμαιρόμενος καὶ τάσδε τύχας
λεύστσων βασιλέως, ὅστις ἀρίστης
ἀπλακῶν ἀλόχου τῆσδ' ἀβίωτον
τὸν ἔπειτα χρόνον βιοτεύσει.

240

ΑΛΚΗΣΤΙΣ.

Ἄλιε καὶ φάος ἀμέρας,
οὐράνιαι τε δῖναι νεφέλας δρομαίου.

στρ. β'.

245

ΑΔΜΗΤΟΣ.

ὅρᾳ σε κάμε, δύο κακῶς πεπραγότας,
οὐδὲν θεοὺς δράσαντας ἀνθ' ὅτου θανεῖ.

- ΑΙ.** γαῖά τε καὶ μελάθρων στέγαι
νυμφίδιοι τε κοῖται πατρώας Ἰωλκοῦ.
ΑΔ. ἔπαιρε σαντὴν, ὁ τάλαινα, μὴ προδῷσ·
λίστου δὲ τὸν κρατοῦντας οἰκτεῦραι θεούς.
ΑΙ. ὁρῶ δίκωπον ὁρῶ σκάφος,
νεκύων δὲ πορθμεὺς

ἀντ. β'.

250

στρ. γ'.

238. οὐποτε φήσω, 'I shall ever deny.' On this oft-repeated sentiment of Euripides see on Med. 1081.—Rhes. 705, *εἰ τοῖς πάροιθε χρὴ τεκμαρεῖθαι τῇ μήνι;*

241. ὅστις. Most MSS. with Lasc. and Ald. give ὕστις. The meaning is *qui propterea qui*, 'as being one who' &c.—ἀπλακῶν for ἀμπλακῶν Wakefield.

244. Alcestis, not yet so near to death as to have lost the power of speech, is borne on the stage, attended by Admetus and her two children. She invokes the elements to bid them farewell; fancies that Charon is calling, and that Death is leading her away, and takes a final leave of her children. After which she appears to rally so far as to specify in detail her last wishes and bequests to her husband. It is probable that the dialogue as far as v. 280 is carried on while the dying wife is being slowly borne along in sight of the spectators. The Schol. observes, that this introduction on the stage of a person just before death is not judicious. The poet had before described her as *σμικρὸν ἐμπένουσα* ξῆτι, v. 205, and spoken of her last acts within the house. Though the

touching dialogue between Admetus and his wife, heightened as it perhaps was by caresses and endearing acts, required the presence of both on the stage, this might still have been made antecedent to the former part.

245. δῖναι νεφέλας, the eddying clouds, which Anaxagoras seems to have taught were impelled by a rotatory impulse. Hence, it is thought, the joke in the Clouds of Aristophanes about the αἰθέριος δῖνος, v. 379 seqq., as an indirect attack on our poet's physical theories. Cf. Suppl. 961, πλαγκτὰ δ' ὥστε τις νεφέλα, πνευμάτων ὑπὸ δυσχίμων ἀποτοντας.

246. ὁρᾷ, δ' Ἡλιος. He converts her appeal into a sort of protest against the injustice of the gods. Schol. τοῦτο φησιν ἀποδεικνύων, ὡς τῶν εἰς θεοὺς ἄμαρταντων ἐκκοπτομένων ('being cut off').

249. πατρίας Dind. and Monk with Aldus. Herm. and Matth. retain πατρώας with Lascaris and the MSS., on the ground that the ω may be shortened. See on Tro. 164. Med. 430.

252. σκάφος. All the old copies add ἐν λίμνῃ, apparently an interpolation.

ἔχων χέρ' ἐπὶ κοντῷ Χάρων μ' ὥδη καλεῖ· τί μέλλεις;
ἐπεύγουν σὺ κατείργεις. τάδε τοι με σπερχόμενος
ταχύνει. 255, 6

255. τάδε τοι με. Monk and Dind. have τοῖα. Hermann, followed by Pflugk, gives σὺ κατέρευτες τάδ ἔτοιμα σπερχουμένοις, ταχνύει, 'You are keeping back matters when they are in readiness for those anxious to go; be quick.' Ald. and Lasc. have τάδ ἔτοιμα. Other readings are τοῖα με, τοι με, τι με. The Schol. does not recognise ἔτοιμα, in ταῦτα ἡτεργυμένα ἔχων ταχνύει.—σπερχόμενος is 'being hasty.' See Med. 1133. The metre is choriambic; that of the preceding verse is iamb, tetram, catalectic.

259. οὐχ ἄρα; Dying persons imagine that they see flitting forms, and appeal to others whether they are not equally conscious of their presence.—τί ρέξεις; sc. ὁ Αἴδη. Probably a glimpse of the fiend with whom Hercules was afterwards to contend is here permitted to the spectators. Schol. on v. 843, εἰδωλοποιεῖται μέλανας πτέρυγας ἔχων δὲ Θάνατος.

264. ἐκ δὲ τῶν. Though the article,

in the oblique cases, is occasionally used in the sense of *οὗτος*, as inf. 883, Heracl. 291, Suppl. 207, yet this phrase, which occurs also Oed. Col. 742, Eum 2, seems shortly put for ἐκ δὲ τῶν δε, or ἐκ τῶν δέ. So ἐν μὲν τοῖς &c. for ἐν μὲν τοῖς μὲν.

272. *χαίρουτες*—*δρόφτον*. 'Farewell and may ye live on.' Monk, who reads *δρόφτην* after a theory of Elmsley's, compares 323, *χαίροτες εὐφρανοισθε*, and 437, *χαίρουσθαι μοι οἰκετέοις*, on which latter it may be remarked, that the *μοι*, as in *χαίρε μοι*, shows the meaning is something more than 'rejoicing' ('accept from me a wish you may be well'). The Greeks say *χαίρων θεί*, *χαίρων πορεύον*, &c., but not *χαίρε πορεύομενος*. For the latter would mean, 'rejoice on your journey,' whereas they meant to say, 'set out with a good omen from me,'—viz. in joy and not in grief. The phrase *χαίρε πολλά* is short for *δέχου τὸ χαίρεν πολλάκις επιλεγόμενον σοι*.

μὴ πρός σε θεῶν τλῆς με προδοῦναι,
μὴ πρὸς παίδων, οὓς ὀρφανιεῖς,
ἀλλ' ἄνα τόλμα·
σοῦ γὰρ φθιμένης οὐκέτ' ἀν εἴην·
ἐν σοὶ δὲ ἐσμὲν καὶ ζῆν καὶ μή·
σὴν γὰρ φιλίαν σεβόμεσθα.

275

- ΑΛ. Ἀδμηθ', ὁρᾶς γὰρ τάμα πράγμαθ' ὡς ἔχει,
λέξαι θέλω σοι πρὶν θανεῖν ἢ βούλομαι.
ἔγώ σε πρεσβεύοντα κάντι τῆς ἐμῆς
ψυχῆς καταστήσασα φῶς τόδε εἰσορᾶν,
θνήσκω, παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν,
ἀλλ' ἄνδρα τε σχεῖν Θεσσαλῶν δὲν ἥθελον,
καὶ δῶμα ναίειν ὅλβιον τυραννίδι,
οὐκ ἥθέλησα ζῆν ἀποσπασθεῖσά σου
ξὺν παισὶν ὀρφανοῖσιν οὐδὲν ἐφεισάμην
ἥβης ἔχουσα δῶρο', ἐν οἷς ἐτερπόμην.
καίτοι σ' ὁ φύσας χὴ τεκοῦσα προῦδοσαν,
καλῶς μὲν αὐτοῖς κατθανεῖν ἥκον βίου,
καλῶς δὲ σῶσαι παιδα κεύκλεως θανεῖν.
μόνος γὰρ αὐτοῖς ἥσθα, κούτις ἐλπὶς ἦν
σοῦ κατθανόντος ἀλλὰ φιτύσειν τέκνα.
κάγω τ' ἀν ἔζων καὶ σὺ τὸν λοιπὸν χρόνον,

280

285

290

295

277. ἀλλ' ἄνα, sc. ἀνάστηθι. So Cho. 950, ὄντα γε μὰν, δόμοι. Ajax. 194, ἀλλ' ἄνα εἶς ἐδράνων.

279. ἐν σοὶ ἐσμέν. For ἐν σοὶ ἐστὶ τὸ ἡμᾶς ζῆν.

281. θέλω—βούλομαι. Though the general sense of θέλειν is ‘to have no objection,’ ‘to consent,’ ‘to be willing,’ it occasionally means ‘I wish,’ especially in the phrase λέγειν or λέξαι θέλω. So also Aesch. Suppl. 447, θέλω εἰς ἄιδρις μᾶλλον ἢ σοφὸς κακῶν εἶναι. But βούλομαι is, ‘what I want to say,’ i. e. what I am anxious about, and desirous to express. Pflugk well defines the distinction here to be, that θέλω has regard to the will of another, i. e. his permission to speak, βούλομαι to her own feelings.

282. πρεσβεύοντα, προτιμῶσα, putting you in the first place. Cf. Hipp. 5. Rhes. 941.

284. παρὸν μὴ θανεῖν, ‘when I need not have died.’ In the next verse ἀλλὰ

simply contrasts the two infinitives, μὴ θανεῖν ἀλλὰ σχεῖν κτλ. But, forgetful that he had already used θνήσκω, he adds ἥθέλησα in v. 287. Perhaps however we should read καὶκ ἥθέλησα. Both places a full stop at τυραννίδι. Others construe, ἀλλὰ, (παρόν μοι) σχεῖν κτλ., οὐκ ἥθέλησα, and so the Schol. explains.

290. καίτοι. As if he had said ἔγὼ μὲν — δὲ δό φύσας. Or rather perhaps, (as γὰρ in 293 refers to something suppressed,) ὠφειλον μὲν οἱ τεκόντες τοῦτο ἓποδέξασθαι· καίτοι προῦδοσάν σε &c.

291. ἥκον βίου. Literally, ‘it having arrived to them at a fit point of life to die.’ The phrase βίου εὖ ἥκων is rather common in Herodotus; so χρημάτων εὖ ἥκουτες v. 62. εὖ χαρίτων ἔχουσαν πόλιν Heracl. 379. καλῶς παράπλον Thuc. i. 36. Here it is adapted to the idiom παρὸν θανεῖν v. 284.

295. Valckenaeer would read, καὶ σὺ.

κούκ ἀν μονωθεὶς σῆς δάμαρτος ἔστενες,
καὶ παιδας ὡρφάνευες. ἀλλὰ ταῦτα μὲν
θεῶν τις ἐξέπραξεν ὥσθ' οὕτως ἔχειν.
εἶνεν σύ νύν μοι τῶνδ' ἀπόμνησαι χάριν·
αἰτήσομαι γάρ σ' ἀξίαν μὲν οὔποτε· 300
ψυχῆς γὰρ οὐδέν ἔστι τιμιώτερον·
δίκαια δ', ὡς φήσεις σύ· τούσδε γὰρ φιλεῖς
οὐχ ἥστον ἢ γὰρ παιδας, εἴπερ εὖ φρονεῖς·
τούτους ἀνάσχον δεσπότας ἐμῶν δόμων,
καὶ μὴ πιγήμῃς τούσδε μητριὰν τέκνοις, 305
ἢ τις κακίων οὐσ' ἐμοῦ γυνὴ φθόνῳ
τοῖς σοῦσι κάμοις παισὶ χεῖρα προσβαλεῖ.
μὴ δῆτα δράσῃς ταῦτα γ', αἰτοῦμαί σ' ἔγω.
ἐχθρὰ γὰρ ἢ πιούσα μητριὰ τέκνοις
τοῖς πρόσθ', ἐχίδνης οὐδὲν ἡπιωτέρα. 310
καὶ παις μὲν ἄρσην πατέρ' ἔχει πύργον μέγαν,
[δὸν καὶ προσεῖπε καὶ προσερρήθη πάλι.]
σὺ δ' ὁ τέκνον μοι πᾶς κορευθήσει καλῶς;
ποίας τυχοῦσα συζύγου τῷ σῷ πατρί;
μή σοι τιν' αἰσχρὰν προσβαλοῦσα κληδόνα 315

τὸν λοιπὸν χρόνον Οὖν ἂν μονωθεὶς κτλ. “Quasi nunc non victurus sit Admetus,” says Bothe. But she means, as the next verse shows, ‘You and I would have lived on together.’

297. ἀλλὰ ταῦτα μὲν κτλ. The pious resignation in this sentiment is remarkable. Alcestis is as religious as she is self-devoting. Cf. 170.

299. ἀπόμνησαι κτλ. ‘Forget not the gratitude due for these things.’ Cf. Suppl. 1169. That is to say, ‘Do what I bid you do in return.’ The γάρ in the next verse depends on something implied; ‘And you ought to do it, for the utmost I can ask falls short of what I have done for you.’

304. ἀνάσχον δεσπότας, sc. ὄντας, or δεσπόζοντας. ‘Be content that these should be lords of my house.’ She means, do not be so impatient at your widowed estate as to wish for another wife and other children, who will be set before mine. But she says this entirely out of regard to her children’s interest, not to her own feelings as a wife. On ἐπιγα-

μέν, ἐπίεναι, the regular terms for a second marriage, see Med. 694. Inf. 373. 1056.

306. φθίνω, through jealous dislike of them as the children of one who she is conscious was better than herself, and therefore more worthy of a husband’s love.

308. ταῦτα γε. Ον μὴ—γε in expostulation or earnest entreaty see on Theb. 71. Hipp. 503. Suppl. 320, μὴ δῆτ'
ἔμοις γ' ὡν, ὁ τέκνον, δράσῃς τάδε.

312. ὃν καὶ προσεῖπε. Quem et allogauit, et a quo sibi responsum sit. Hermann stands alone in thinking the verse likely to be genuine in this place. See above, 195.

315. μή. Hermann can hardly be right here; “μὴ pendet a praegressis, qualis, ut ne tibi connubium impedit,” though Bothe follows him, putting the interrogation at γάμους. It is much simpler to supply δέδοικα, or to suppose the full sense to have been εἰ γὰρ κακῆς τεθέει, φόβος ἔστι μὴ κτλ.—Soph. El. 973, εὐκλείαν οὐχ ὅρξε δόην Σαυτῆ τε κάμοι προσβαλεῖς;

ἥβης ἐν ἀκμῇ σοὺς διαφθείρῃ γάμους.
 οὐ γάρ σε μῆτηρ οὔτε νυμφεύσει ποτὲ
 οὗτ' ἐν τόκοισι σοῖσι θαρσυνεῖ, τέκνου,
 παροῦσ', ὑπὸ οὐδὲν μητρὸς εὐμενέστερον.
 δεῖ γὰρ θανεῖν με· καὶ τόδ' οὐκ εἰς αὔριον
 οὐδὲ ἐς τρίτην μοι μηνὸς ἔρχεται κακὸν,
 ἀλλ' αὐτίκ' ἐν τοῖς μηκέτ' οὖσι λέξομαι.
 χαίροντες εὐφραίνοισθε· καὶ σοὶ μὲν, πόσι,
 γυναῖκ' ἀρίστην ἔστι κόμπασαι λαβεῖν,
 ίμῦν δὲ, παῖδες, μητρὸς ἐκπεφυκέναι.

320

325

XO. θάρσει· πρὸ τούτου γὰρ λέγειν οὐχ ἄζομαι·
 δράσει τάδ', ἥνπερ μὴ φρενῶν ἀμαρτάνη.

AD. ἔσται τάδ' ἔσται, μὴ τρέσῃς· ἐπεί σ' ἔγώ
 καὶ ζωσαν εἶχον καὶ θανοῦσ' ἐμὴ γυνὴ¹
 μόνη κεκλήσει, κοῦτις ἀντὶ σοῦ ποτε
 τόνδ' ἄνδρα νύμφη Θεσσαλὸς προσφθέγξεται·
 οὐκ ἔστιν οὕτως οὔτε πατρὸς εὐγενοῦς
 οὗτ' εἰδος ἄλλως ἐκπρεπεστάτη γυνή.
 ἄλις δὲ παιδῶν τῶνδ' ὄνησιν εὔχομαι

330

317. *νυμφεύσει*, sc. *νύμφην κοιμήσει*. Cf. Med. 313, *νυμφεύετ'*, *ἐν πράσσοιτε*. Inf. 413. In the latter sense, *νυμφεύσθαι* (middle) is more usual.

322. *λέξομαι*, ‘I shall be reckoned.’ Herc. F. 581, οὐκ ἄρτον ‘Ηρακλῆς δὲ καλλίνικος, ὡς πάροισθε, λέξομαι.’ Monk compares the similar forms *τιμήσομαι*, *στυγήσομαι*, *στερήσομαι*, *διδάξομαι*, used in a passive sense, in his note on Hipp. 1458. The true passives are *λεχθήσομαι* and *λελέξομαι*,—but no verb has all the four futures in *μαι*.

325. *μητρὸς*, sc. *ἀρίστης*.

327. *ἥνπερ μὴ κτλ.* Unless he should become *παράκοπος*, or struck with some sudden infatuation hereafter. Dindorf is quite wrong in tacitly editing *εἴπερ—ἀμαρτάνει*, which would mean, ‘since he is a sensible man.’ This meaning is good in itself, but very different from what the poet intended.

331. Some construe *προσφθέγξεται* τῶνδε (i. e. ἐμὲ) ὡς *ἄνδρα*, while Hermann and others prefer *οὐτίς Θεσσαλὸς* (*ὁ*) *νύμφη πρ. τῶνδ' ἄνδρα*. Both seem rather harsh; it is quite as difficult to separate

οὐτίς νύμφη Θεσσαλὸς as *τῶνδε ἄνδρα*. From the preceding ‘*ἐμὴ γυνὴ μόνη κεκλήσει*,’ the verb in itself sufficiently expresses the idea, ‘shall address me as a husband,’ more literally, ‘shall have any thing to say to me.’ Cf. Suppl. 958, οὐδὲ ‘Αρτεμίς λοχία προσφθέγξαι’ ἢν τὰς ἀτέκνους.

333. *ἄλλως*, ‘besides,’ ‘in another point of view.’ The line quoted by Pflugk from Plut. 977, *πεινχόν μὲν, ἄλλως δὲ εὐπρόσωπον καὶ καλὸν*, requires a slightly different translation, ‘poor indeed, but otherwise handsome and good.’ See inf. 533. The construction here is a little varied,—*ὅστε προσφθέγξασθαι* being required after *οὕτως*, but simply *προσφθέγξεται* after the superlative.

334. *τῶνδε κτλ.* ‘In these I pray to the gods that I may be blessed; for in you I have not been fully blessed.’ On *ὄντασθαι* see Med. 1025. Hermann would remove the stop, ‘I pray that I may be sufficiently blessed in these my children;’ and so Dindorf has edited, though the Schol. expressly says, *ἔν τοῦ παῖδων δεῖ στήζειν* (we should put a stop after *παῖ-*

θεοῖς γενέσθαι· σοῦ γὰρ οὐκ ἀνήμεθα. 335
 οἴσω δὲ πένθος οὐκ ἐτήσιον τὸ σὸν,
 ἀλλ' ἔς τ' ἀν αἰών ούμὸς ἀντέχῃ, γύναι,
 στυγῶν μὲν ἡ μ' ἔτικτεν, ἔχθαιάρων δ' ἐμὸν
 πατέρα· λόγῳ γὰρ ἥσαν οὐκ ἔργῳ φίλοι.
 σὺ δ' ἀντιδοῦσα τῆς ἐμῆς τὰ φύλτατα 340
 ψυχῆς ἔσωσας. ἀρά μοι στένειν πάρα
 τοιᾶσδ' ἀμαρτάνοντι συζύγου σέθεν;
 παύσω δὲ κώμους συμποτῶν θ' ὄμιλίας
 στεφάνους τε μούσάν θ', ἡ κατεῖχ' ἐμοὺς δόμους.
 οὐ γάρ ποτ' οὔτ' ἀν βαρβίτου θίγοιμ' ἔτι 345
 οὔτ' ἀν φρέν' ἔξαιροιμι πρὸς Λίβυν λακεῦν
 αὐλόν· σὺ γάρ μου τέρψων ἔξειλον βίου.
 σοφῇ δὲ χειρὶ τεκτόνων δέμας τὸ σὸν
 εἰκασθὲν ἐν λέκτροισιν ἐκταθήσεται,
 φῶ προσπεσοῦμαι καὶ περιπτύσσων χέρας 350
 ὄνομα καλῶν σὸν τὴν φίλην ἐν ἀγκάλαις
 δόξω γυναικα καίπερ οὐκ ἔχων ἔχειν,
 ψυχρὰν μὲν, οἶμαι, τέρψιν, ἀλλ' ὅμως βάρος
 ψυχῆς ἀπαντλούην ἄν· ἐν δ' ὄνείραστι
 φοιτῶσά μ' εὑφραίνοις ἄν. ἡδὸν γὰρ φίλους 355

δῶν). Cf. Med. 558, ἄλις γὰρ οἱ γεγῶτες, οὐδὲ μέμφομαι. Pflugk rightly observes, that at the word *τῶνδε* Admetus manifested some outward token of affection for his children then standing by.

336. οὐκ ἐτήσιον, 'not merely for the year,'—which, as now, was the prescribed term for so near a connexion. Cf. Rhes. 959, *βαῖλν δὲ πένθος τῆς θαλασσίας θεῦ οἴσω*. Inf. 370, *πένθος συνοίσω·—πένθος τὸ σὸν* is 'mourning for you,' as τὴν ἐμὴν αἰδῶ, Pers. 705, 'awe of me.' See the note on Med. 263. Inf. 426, *πένθος γυναικὸς τῆσδε*. Suppl. 798, *στεναγμὸν τῶν κατὰ χένοντας νεκρῶν*. *Ibid.* 1118, *παίδων ὑπὸ πένθους*.

343. κώμους. Not literally the serenades, or gangs of drunken youths who used to sally forth on a nightly frolic, as Monk infers from the mention of *στέφανοι*, comparing Plut. 1040, but in a general sense for 'festivities,' in which crowns or chaplets formed an essential part; cf. inf. 759, 796. Κῶμοι are what

we call *parties*. See Tro. 1183.

346. Λίβυν, because the lotus of which it was made grew in Africa. Cf. Hel. 170. Troad. 544.—λακεῦν, for ἀδεῖν, μέλπειν, Hipp. 55.

347. ἔξειλον. Cf v. 848.

348. τεκτόνων, artists in wood or stone, sculptors. Aesch. Suppl. 286. Trach. 767. Dindorf remarks on this, "inven-tum valde absurdum." It may be so; but few passages contain a more tender pathos. The Greeks certainly had a much deeper feeling for sculptured forms than we can pretend to realize. Cf. Ag. 406. —περιπτύσσων, sc. αὐτῷ. The same phrase occurs Androm. 417.

353. οἶμαι, 'no doubt.' Elmsley on Heracl. 512 would read οἶδα.

355. φίλους. So Herm., Bothe, Dind., Pflugk, with Elmsley, for φίλοι or φίλοι, of the MSS. Monk and Matthiae give φίλοι after Musgrave. And so Suppl. 503, σφαλερὸν ἡγεμών θρασύς.—παρῆ, sc. τις αὐτῶν.

- κάν νυκτὶ λεύσσειν, ὅντων ἀν παρῆ χρόνον.
 εἰ δὲ Ὁρφέως μοι γλῶσσα καὶ μέλος παρῆ,
 ὥστ' ἡ κόρην Δήμητρος ἡ κείνης πόσιν
 ὑμνοισι κηλήσαντά σ' ἐξ Ἀιδου λαβεῖν,
 κατῆλθον ἀν, καὶ μ' οὐθὲ ὁ Πλούτωνος κύων
 οὐθὲ οὐπὶ κώπῃ ψυχοπομπὸς ἀν Χάρων
 ἔσχον, πρὸν ἐσ φῶς σὸν καταστῆσαι βίον.
 ἀλλ' οὖν ἐκεῖσε προσδόκα μ', ὅταν θάνω,
 καὶ δῶμ' ἐτοίμαζ, ὡς συνοικήσουσά μοι.
 ἐν ταῖσιν αὐταῖς γάρ μ' ἐπισκῆψῳ κέδροις 360
 σοὶ τούσδε θεῖναι πλευρά τ' ἐκτεῖναι πέλας
 πλευροῖσι τοῖς σοῖς μηδὲ γὰρ θανών ποτε
 σοῦ χωρὶς εἴην τῆς μόνης πιστῆς ἐμοί.
- XO.** καὶ μὴν ἐγώ σοι πένθος ὡς φίλος φίλω
 λυπρὸν συνοίσω τῇσδε· καὶ γὰρ ἀξία. 370
- ΑΛ.** ὁ παιᾶς, αὐτοὶ δὴ τάδ' εἰσηκούσατε
 πατρὸς λέγοντος μὴ γαμεῖν ἄλλην ποτὲ
 γυναῖκ' ἐφ' ὑμῶν, μηδὲ ἀτιμάσειν ἐμέ.
- ΑΔ.** καὶ νῦν γέ φημι, καὶ τελευτήσω τάδε.
- ΑΛ.** ἐπὶ τοῖσδε παιᾶς χειρὸς ἐξ ἐμῆς δέχου. 375

358. ὥστ' ἡ κ. Δ. So Reiske for ὡς τὴν κ. Δ. The objection to this is noticed on Hipp. 1368. See below, 851.

362. ἔσχον ἄν, ‘would have stopped me,’ κατέσχον, ἐκάλυσαν. Cf. Rhes. 60. The plural is used, because the idea is, ‘both Charon and Cerberus together would have been unable to stop me.’ So with the disjunctive ἢ, Aesch. Suppl. 707, ιστις γὰρ ἄν (MSS. ἢ) κήρυξ τις ἡ πρέσβη μόλοι, ἀγεν θέλοντες.

366. τούσδε, τοὺς παιᾶς. ‘For I will enjoin my children here to lay me in the same coffin with you.’ Orest. 1051, καὶ μνῆμα δέξαιο ἐν, κέδρου τεχνάσματα. Troad. 1141, ἀλλ' ἀντὶ κέδρου περιβόλων τε λαΐνων Ἐν τῷδε θάνατο παῖδα. On ἐπισκῆψειν with an accusative (= κελεύω) see Med. 94. As with the Romans, and probably after the Pelasgic rite, the Greeks both burned and buried their dead, but more frequently the former. Both are mentioned together inf. 608. In 740, Alcestis is carried to the funeral pile. But πλευρὰ ἐκτεῖναι

here excludes the mere burial of the ashes. Cf. Hipp. 786. We may notice this early mention of a feeling still common, the desire of a husband and a wife to be laid in the same grave.

367. μηδὲ γὰρ θανών. Parodied by Aristoph. Ach. 893, μηδὲ γὰρ θανὼν Σοῦ χωρὶς εἶην ἐντετευλανωμένης.

372. γαμεῖν, for γαμῆσειν. Prom. 783, γαμεῖ γάμον τοιοῦτον, φ' ποτ' ἀσχαλῆ. — ἐφ' ὑμῖν, see on Med. 694. We might conjecture ἐφ' ὑμῶν, ‘beside me,’ but that ἐμὲ closely follows.

375. ἐπὶ τοῖσδε, ‘on these terms.’ So ἐπὶ ῥήτοις Hipp. 459. Phoen. 1240, ἐπὶ τοῖσδε δὲ ἐσπείσαντο. Hel. 838, ἐπὶ τοῖτδε τοῖνυν δεξιάς ἐμῆς θήγε. Ibid. 1234, ἐπὶ τῷ; ‘on what condition?’ On the metrical peculiarity, an anapaest commencing, which is nearly confined to the later style of Euripides, Hermann finds an argument that this and the next verse are either not genuine, or else a subsequent addition by the poet himself. But cf. v. 344.

- ΑΔ. δέχομαι, φίλου γε δῶρον ἐκ φίλης χερός.
 ΑΔ. σὺ νῦν γενοῦ τοῖσδ' ἀντ' ἐμοῦ μῆτηρ τέκνους
 ΑΔ. πολλή γ' ἀνάγκη σοῦ γ' ἀπεστερημένοις.
 ΑΔ. ὦ τέκν', ὅτε ζῆν χρῆν μ', ἀπέρχομαι κάτω.
 ΑΔ. οἴμοι, τί δράσω δῆτα σοῦ μονούμενος; 380
 ΑΔ. χρόνος μαλάξει σ'. οὐδέν ἐσθ' ὁ κατθανών.
 ΑΔ. ἄγου με σύν σοι πρὸς θεῶν ἄγου κάτω.
 ΑΔ. ἀρκοῦμεν ἡμεῖς οἱ προθυήσκοντες σέθεν.
 ΑΔ. ὥδαμον, οἵας συζύγου μ' ἀποστερεῖς.
 ΑΔ. καὶ μὴν σκοτεινὸν ὅμμα μου βαρύνεται. 385
 ΑΔ. ἀπωλόμην ἄρ', εἰ με δὴ λείψεις, γύναι.
 ΑΔ. ὡς οὐκέτ' οὖσαν οὐδὲν ἀν λέγους ἐμέ.
 ΑΔ. ὅρθου πρόσωπον, μὴ λίπης παιᾶς σέθεν.
 ΑΔ. οὐ δῆθ' ἐκοῦσά γ', ἀλλὰ χαίρετ', ὦ τέκνα. 389
 ΑΔ. βλέψον πρὸς αὐτοὺς βλέψον. ΑΔ. οὐδέν εἰμ' ἔτι.
 ΑΔ. τί δρᾶς; προλείπεις; ΑΔ. χαῖρ'. 391
 ΑΔ. ἀπωλόμην τάλας.
 ΧΟ. βέβηκεν, οὐκέτ' ἔστιν Ἀδμήτου γυνή.

ΕΤΜΗΔΟΣ.

- ιώ μοι τύχας. μαῖα δὴ κάτω στρ.
 βέβακεν, οὐκέτ' ἔστιν, ὦ πάτερ, νῦν ἀλίω,
 προλιποῦσα δ' ἀμὸν βίον 394, 5

377. ἀντ' ἐμοῦ μῆτηρ. In such fine touches of domestic affection Euripides particularly excels. Not that the sentiment is uncommon, for several have more or less closely imitated Il. vi. 429, "Εκτορ, ἀτάρ σὺ μοι ἔστι πατὴρ καὶ πότνια μῆτηρ, ἥδε καστηγνητὸς κτλ., e. g. Aesch. Cho. 236 &c. Here, however, the poet probably drew his inspiration from nature herself. Cf. Propert. iv. (v.) 11. 75, "Fungere maternis vicibus, pater. Illa meorum Omnis erit collo turba ferenda meo."

378. πολλή γ'. Monk and Dind. give πολλή μ', against all the old copies.

383. ἀρκοῦμεν. See Rhes. 329.

387. οὐδὲν ἀν λέγους. In the sense of οὐδέν ἐσθ' ὁ κατθανών, v. 381. 'You may call me nothing, as one that is no longer in existence.'

391. χαῖρ'. This is said with her last

breath; and thus *death* is literally acted on the stage, contrary to the true principles of Attic tragedy, but not, perhaps, to the semi-satyric drama of which the present play is an instance. Schol. ὡς αὐτῆς καταπεσούσης τὸ ἀνωλόμην. Probably at the word χαῖρε she falls back on the litter.

393. The dochmiae mixed with iambeis which follow, irregular as they are, well express grief mixed with excitement. The device of bringing a child on the stage is rarely adopted by the tragic writers, but there is an instance in the address to Euryaces in the Ajax, Molossus in the Andromache (504 seqq.), and the children of Medea, though from behind the scenes, in v. 1271—8. Such characters were undertaken by some of the choreutae, and were called παρασκήνια.

396. προλιποῦσα. Here, as above 391,

ωρφάνισεν τλάμων.

ἴδε γὰρ ἵδε βλέφαρον καὶ
παρατόνους χέρας.

ὑπάκουστον, ἄκουστον, ὁ μάτερ, ἀντιάζω,
ἔγώ σ' ἔγώ, μάτερ,
νῦν γε καλοῦμαι ὁ
σὸς ποτὶ σοῖσι πίτνων στόμασιν νεοσσός.

ΑΔ. τὴν γ' οὐ κλύουσταν οὐδὲ ὄρωσαν ὡστ' ἔγώ
καὶ σφὸς βαρείᾳ συμφορᾷ πεπλήγμεθα. 400

ΕΥ. νέος ἔγώ, πάτερ, λείπομαι φίλας
μονόστολός τε ματρός· ὁ σχέτλια δὴ παθὼν

ἔγώ ἔργα * σύ τε,
σύγκασί μοι κούρα,
* * συνέτλας.
* * ὁ πάτερ,

ἀνόνατ' ἀνόνατ' ἐνύμφευσας, οὐδὲ γήρως
ἔβας τέλος σὺν τῷδε.
ἔφθιτο γὰρ πάρος,
οἰχομένας δὲ σοῦ, μάτερ, ὅλωλεν οἶκος.

ΧΟ. "Ἄδητ", ἀνάγκη τάσδε συμφορὰς φέρειν
οὐ γάρ τι πρῶτος οὐδὲ λοίσθιος βροτῶν
γυναικὸς ἐσθλῆς ἥμπλακες· γίγνωσκε δὲ
ώς πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται.

ΑΔ. ἐπίσταμαι τε κούκ ἄφνω κακὸν τόδε
προσέπτατ· εἰδὼς δ' αὐτὸν ἐτειρόμην πάλαι. 415

the meaning seems, ‘having prematurely left,’ like *προφέρων* in Med. 1111, *προκλατεῖν* inf. 526. In what follows some interpolations may be suspected. The ε may indeed be made short before βα, as in *βύβλου καρπὸς*, Aesch. Suppl. 741, οὔτε *βλάστας* Oed. Col. 972; but the κατ interrupts the metre, unless with Hermann we take both 398 and 399 for a variety of iambic. Perhaps we should make a dochmiae thus, *ἴδον βλέφαρα καὶ παρατόνους χέρας*, and in the antistrophe, (which, as we have it, is mutilated and corrupt,) *ἔτλας σχέτλι· ἔτλας· ἵνα πάτερ.*

402. The words νῦν γε, though they suit the dactylic verse, (cf. 463—4), are

regarded as spurious by Elmsley, Monk, Hermann, and Pflugk. Dindorf, who arranges in dochmiae, also omits them, and they are not found in ed. Lasc. and several MSS.

410. σύγκασί μοι. So Herm. for σύ τ' ἔμοι σύγκασι. In the preceding line some word has dropped out. Hermann suspects τλάμων should be inserted after ἔργα.

413. ἀνόνητα ἐνύμφευσας for οὐδὲ ὑνῆτης γάμον, ‘you have not been fortunate in your marriage.’ Cf. 335.

416. The chorus take their usual part in consoling the afflicted. Admetus had either fallen to the ground or exhibited other symptoms of violent emotion.

421. Prom. 662, διαφθορὰν μορφῆς,

ἀλλ’ ἐκφορὰν γὰρ τοῦδε θήσομαι νεκροῦ,
πάρεστε καὶ μένοντες ἀντηχήσατε
παιᾶνα τῷ κάτωθεν ἀσπόνδῳ θεῷ.
πᾶσιν δὲ Θεσσαλοῖσιν ὅντι ἔγα κρατῶ
πένθους γυναικὸς τῆσδε κοινοῦσθαι λέγω
κουρᾶ ἔνρήκει καὶ μελαμπέπλῳ στολῇ·
τέθριππά θ' οἱ ζεύγνυσθε καὶ μονάμπυκας
πώλους, σιδήρῳ τέμνετ' αὐχένων φόβην.
αὐλῶν δὲ μὴ κατ’ ἀστυ, μὴ λύρας κτύπος
ἔστω σελήνας δώδεκ' ἐκπληρουμένας
οὐ γάρ τιν' ἄλλον φίλτερον θάψω νεκρὸν
τοῦδ' οὐδὲ ἀμείνον' εἰς ἔμ· ἀξία δέ μοι
τιμᾶν, ἐπεὶ τέθνηκεν ἀντ' ἐμοῦ μόνη. 434

ὕθεν μοι σχετλίᾳ προσέπτατο. Ajac. 282, τις γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο;

423. ἀντηχήσατε. Said to the chorus, and obviously referring to the antistrophic ode which follows, and which, while it is principally on the subject of *Death*, the *ἄσπονδος θεὸς*, partakes of the nature of an *ἔγκώμιον* rather than of a *κομός*. In Suppl. 800, Adrastus in the same way orders the widowed mothers to sing responsively, *ἀντίφωνα*, to his lamentations; but there he means that they are to take up *his* words and reply to them in the usual way of Commatic verses.—*παιᾶνα*, the song of the dead, so applied in Cho. 144. Theb. 863. *νεκρῶν ἵαχον* Troad. 1230. “*Αἴδον μολπᾶς*” Suppl. 773. This euphemism is remarkable, because the Greeks had in general a great dislike to associate woe with the worship of the god of joy and brightness, Phoebus. See Ion 245, 639. Suppl. 977. Hermann says, “Paeamem cecinisse in funere videntur, ut deus Paean leniret dolorem.” Cf. 91.—*ἀσπόνδῳ*, implacable, inexorable; accepting no libations in propitiation. Aesch. frag. 147, μόνος θῶν γὰρ Θάνατος οὐδὲ δάρων ἐρᾷ, Οὐτ’ οὖν τι θῶν οὐτ’ ἐπιστένδων ἄνοις.

426. Both *κοινὸν* and *κοινοῦσθαι* take an accusative of the thing, and a dative of the person, because the one is *κοινὸν ποιεῖν τι τινι*, the other *κοινὸν ἔχειν* or *ποιεῖσθαι τι ἔαντφ*. So *κοινώσει* λόγους Troad. 61. *κοινωμένη τὰς συμφοράς* σοι Ion 608. Monk gives *πένθους*, comparing Phoen. 1709, *τῆσδε κοινοῦσθαι φυγῆς*, Androm. 654, *ἄλματος κοινουμένην*. But this construction also is quite intelligible,

for *κοινὸν* or *κοινωνόν* *τινος ποιεῖσθαι* *ἔαντφ*.—On *τένθος τινὸς*, ‘mourning for a person,’ see v. 336.

428. *μονάμπυκας*, single, i. e. riding horses; opposed to those used (and much more commonly) in chariot racing. As *ζεύγνυσθε* is scarcely appropriate to these, we must supply some other verb, as *κομψεῖτε* or *ἀρτνεῖτε*. The chief force is in *μόνος*, but *ἅπτνξ*, the frontal or headband of a bridle, is added after a very common law of compounding adjectives; cf. *μονόστολος* v. 407. *ἐπτάποροι Πλειάδες* Rhes. 529, *κύραι τρίγυρον* Ion 496, &c. where some word of collateral or appropriate sense only is added. Suppl. 586, *μοναμπύκων τε φάλαρα κινέσθαι*. Ib. 680, *ἢ μοναμπύκων ἄναξ ἦν τοῖς Σερεχθείσαισιν*. Hel. 1567, *μονάμπυκον δὲ Μενέλεως ψήχων δέρην*. For the custom of clipping horses’ manes in a general mourning (one certainly not more absurd than ours of dressing them in black velvet and plumes), the commentators compare Herod. ix. 24, on the death of Masistius, ἀποκομένης δὲ τῆς ἵππου ἐς τὸ στρατόπεδον, *πένθος ἐποιήσαντο Μασιστίου πᾶσα τε ἡ στρατιὴ καὶ Μαρδόνιος μέγιστον, σφέας τε αὐτὸν κείροντες καὶ τοὺς ἵππους καὶ τὰ ὑποζύγια, οἰκαγγή χρέωμενοι ἀπλέτῳ*.

431. *σελήνας δώδεκα*, ‘during twelve increasing moons,’ i. e. for twelve lunar months. Thus the public as well as the private mourning was *ἐτήσιον*, v. 336; and the cessation of all music is common both to the whole city and the palace; see v. 344, and on Med. 190.

434. *τιμῆς* Monk, Hermann, with

- ΧΟ. ὁ Πελίον θύγατερ,στρ. α'.
 χαίρουσά μοι εἰν 'Αΐδα δόμοισι
 τὸν ἀνάλιον οἶκον οἰκετεύοις.437
- ἴστω δ' 'Αΐδας ὁ μελαγχαίτας θεὸς, ὃς τ' ἐπὶ κώπᾳ
 πηδαλίῳ τε γέρων440
 νεκροπομπὸς ὥζει,
 πολὺ δὴ πολὺ δὴ γυναικ' ἀρίσταν
 λίμναν 'Αχεροντίαν πορεύσας ἐλάτῃ δικώπῳ.443, 4
 πολλά σε μουσοπόλοι
 μέλψουσι καθ' ἐπάτανον τ' ὀρείαν
 χέλυν ἐν τ' ἀλύροις κλείοντες ὑμνοῖς,
 Σπάρτη κυκλὰς ἄνικα Καρνείου περινίσσεται ὥρα
 μηνὸς ἀειρομένας450
 παννύχου σελάνας,
 λιπαραῖσι τ' ἐν δλβίαις 'Αθάναις.
 τοίαν ἔλιπες θανοῦσα μολπὰν μελέων ἀοιδοῖς.453, 4
 εἰθ' ἐπ' ἐμοὶ μὲν εἴη,στρ. β'.
 δυναίμαν δέ σε πέμψαι

most copies, ‘deserving of honour at my hands.’ Both constructions were in use. Cf. Hec. 309. Heracl. 315. inf. 1060.—Here Admetus leaves the stage, reappearing at v. 508.

435 seqq. A eulogy of the deceased, and a promise that her fame shall live for future years both in Sparta and at Athens. Advice to Admetus that he should revere the memory of the best of wives by attending strictly to her bequests.

436. χαίρουσά μοι. See on v. 272. Monk remarks that the poet imitates Il. xxiii. 179, χαίρε μοι, οἱ Πάτροκλε, καὶ εἰν 'Αΐδα δόμοισι.—οἰκετεύοις, οἰκέτης εἴης, ι. e. οἶκος.

439—44. ίστω—πορεύσας. ‘Let him know that he has (or will have) conducted over the waters of Acheron,’ &c. Monk compares Trach. 559, ὃς τὸν βαθύρρον ποταμὸν Εἵηνον βροτὸν Μίσθον πόρευε χερσίν. Where the accusative no more depends on δὰ understood, than in verbs of motion *towards*, ἐς or πρὸς is to be supplied. The notion of going *over* takes this case, as πηδᾶν πεδία Ajac. 30, στέχεν γύας Prom. 727, πλαυηθέλις χθύνα Hel. 598. See Hippol. 1029.

445. μουσοπόλοι, ‘poets,’ those con-

versant with the muses, οἱ ἐν μούσαις Hipp. 452. The κλυροὶ ὑμνοί, Hermann rightly observes, are epic as opposed to lyric verses.—κλείοντες, ‘celebrating,’ ‘making the subject of κλέα, or legends,’ is an epic rather than an Attic word. Monk after Elmsley reads κλέοντες, but Hermann regards the ει as legitimately short.

449. κυκλὰς—μηνός. ‘When the periodic season of the Carnean month (August) comes round.’ The Κάρνεια were held by the Spartans in honour of Apollo, in connexion with whom mention was probably made of the story of the house of Admetus. Bothe supposes musical contests, of which this would be the frequent theme, to have been held at the Carnea. The old reading was Σπάρτη κύκλος. Monk retains κύκλος, and gives ςρά, by a rather involved construction. κυκλὰς is due to Scaliger, and has been adopted by most editors, from Barnes downwards. Compare φθινὰς ἡμέρα Heracl. 779.—παννύχου, κτλ., at the period of the full moon, or properly, for some days before and after, as the festival lasted from the seventh to the sixteenth.

φάος ἔξ 'Αΐδα τερέμνων
 Κωκυτοῦ τε ρέέθρων
 ποταμίᾳ νερτέρᾳ τε κώπᾳ.
 σὺ γὰρ, ὃ μόνα, ὃ φίλα γυναικῶν, 460
 σὺ τὸν αὐτᾶς
 ἔτλας πόσιν ἀντὶ σᾶς ἀμεῖψαι
 ψυχᾶς ἔξ 'Αιδα. κούφα σοι
 χθων ἐπάνωθε πέσοι, γύναι. εἰ δέ τι
 καινὸν ἔλοιτο λέχος πόσις, ή μάλ' ἐμοί γ' ἀν εἴη
 στυγηθεὶς τέκνοις τε τοῖς σοῖς. 465
 ματέρος οὐ θελούσας
 πρὸ παιδὸς χθονὶ κρύψαι
 δέμας, οὐδὲ πατρὸς γεραιοῦ,
 * * *
 δὲν ἔτεκον δ', οὐκ ἔτλαν ρύεσθαι
 σχετλίω, πολιὰν ἔχοντε χαίταν. 470
 σὺ δ' ἐν ἥβᾳ
 νέα προθανοῦσα φωτὸς οὔχει.
 τοιαύτας εἴη μοι κύρσαι
 συνδυάδος φιλίας ἀλόχου τὸ γὰρ

462. ἀμεῖψαι, 'you had the courage to deliver him from Hades in exchange for your own life.' Generally, ἀμείψειν and ἀλλάσσειν are to give, but in the middle, to take, in exchange. Hence in Iph. T. 292, ἡλλάσσετο is 'he mistook' one thing for another. So sup. 46, δάμαρτ' ἀμείψας. But the primary sense of both is 'to make to pass into opposite places;' hence here, 'to make him come from Hades, and to put yourself in Hades in his place.' Electr. 89, φόνον φονεῦσι πατρὸς ἀλλάξων ἐμοῦ, 'to give in exchange death for death.' Inf. 661, χάριν ἀλλάσσειν. In Bacch. 4, μορφὴν ἀμείψας ἐκ θεοῦ βροτησταῖν, the sense is, 'having taken human form,' more commonly ἀμειψάμενος. Ibid. 53, εἶδος θυητὸν ἀλλάξας ἔχω, and in v. 64, ἴερὸν Τμῶλον ἀμείψασα means, 'having left Tmolus,' by changing its position relative to the speaker.

464. Hermann gives ἐμοὶ τ', which seems unnecessary.

466. ματέρος κτλ. Pflugk regards this

clause as a continuation of v. 461–3, the rest being parenthetical. We cannot be sure of this, for the lost verse may have contained the apodosis, as χρῆν μὲν τόνδε ἀπολέθαι,—a pherecorean verse answering to Κωκυτοῦ τε ρέέθρων in 458.

467. κρύψαι δέμας. Implying the voluntary act of stepping alive into a grave. For the dead are said κρύπτεσθαι, and νεκρὸς, not δέμας, is 'a corpse.'

469. ρύεσθαι. The first syllable is short; see Theb. 153. 291.

473. κύρσαι Musgrave for κυρῆσαι. But as the *v* in κύρω, (a synonym and older form of κύρεω,) is long, the circumflex is correct, as in πρᾶξαι. So ἀτιμίας κύρω (for κυρῶ) has been restored by Hermann in Eum. 373.

474. τὸ γάρ, so Erfurdt for τοῦτο γάρ. 'For this in life is a rare lot,' sc. τὸ τοιαύτης κύρσαι.—ἄλυπτος, 'without causing me grief?'—δι' αἰῶνος, 'through my whole life,' cf. v. 337. Eum. 533, δι' αἰῶνος—ἄλετο. Supra 337.

ἐν βιότῳ σπάνιον μέρος· ἦ γὰρ ἐμοίγ' ἀλυπός
δὶ' αἰώνος ἀν ξυνείη.

475

ΗΡΑΚΛΗΣ.

- Ἐνόι, Φεραίας τῆσδε κωμῆται χθονὸς,
Ἄδμητον ἐν δόμοισιν ἄρα κιγχάνω;
ΧΟ. ἔστ' ἐν δόμοισι πᾶς Φέρητος, Ἡράκλεις.
ἀλλ' εἰπὲ χρεία τίς σε Θεσσαλῶν χθόνα
πέμπει, Φεραίων ἄστυ προσβήναι τόδε. 480
ΗΡ. Τιρυνθίῳ πράσσω τι' Εύρυσθεῖ πόνον.
ΧΟ. καὶ ποῖ πορεύει; τῷ προσέζενξαι πλάνῳ;
ΗΡ. Θρηκὸς τέτρωρον ἄρμα Διομήδους μέτα.
ΧΟ. πῶς οὖν δυνήσει; μῶν ἀπειρος εἰ ξένου;
ΗΡ. ἀπειρος οὐπώ Βιστόνων ἥλθον χθόνα. 485

476. In this scene Hercules, who appears from v. 559 to have already held the relation of *ξένος* to Admetus, inquires of the chorus whether the master is at home. They in turn, as in some degree neighbours of the Thracians, give him information as to the dangers of his enterprise, to carry away the horses of Diomed. Seeing the family in mourning, he hesitates to enter; but the equivocal answers he receives remove his scruples.

Ibid. κωμῆται. Suidas, κωμῆται, οἱ γείτονες, κώμη γὰρ ἡ γειτονία. Monk. Schol. ἐπει εἰς κώμας ἡσαν δηρομένοι, τουτέστιν εἰς φυλάς.

477. κιγχάνω; 'should I find him, if I were to go in?'

480. Φεραίων. Monk, Hermann, Bothe, and Pflugk give Φεραῖον with the Schol. and ed. Lasc. In Aesch. Suppl. 543, περὶ δὲ Τεύθραντος ἄστυ τοῦ Μυσῶν, Μυσδὺ is a probable conjecture.

481. πράσσειν πόνον, 'to perform a labour,' is like πράσσειν χάριν, 'to do a favour.' But ποιέιν is 'to create,' or to make one thing out of another, while δρᾶν is 'to do an act,' in reference only to the agent, not to the result or the object of the action. Hence καλῶς πράσσειν, 'to get on well,' 'to conduct one's affairs successfully.' Hence also ποίημα is a creation, δρᾶμα an action, πρᾶγμα a business.

482. καὶ ποῖ. Monk alters this to ποῖ καὶ, as inf. 834, ποῦ καὶ σφε θάπτει; and

1049. Hermann calls the alteration "in-

eptissimum." It is at least needless. When καὶ precedes, the notion expressed is surprise, incredulity, or objection to a statement just made. Thus καὶ πῶς; answers pretty nearly to our 'indeed!' But when the interrogative particle stands before καὶ, the statement is accepted, but further information is required about the matter. So in Hec. 515, πῶς καὶ νιν ἔτεπράξατ', ἀρ' αἰδούμενοι; the news of Polyxena's death is admitted as true, and the question asked is, *how* she was put to death. But καὶ πῶς would have meant, 'You cannot surely have killed her.' Here, then, καὶ ποῖ means, 'So you are going on a journey, are you? And pray, to what place is it?' If Monk's reading ποῖ καὶ were right, the preceding πράσσω πόνον Εύρυσθεῖ must have been understood, 'I am engaged on an *expedition* in the service of Eurystheus.' For then it would have been assumed that there was a πάρεστις to some place or other beyond the present visit to Pherae.

483. τέτρωρον ἄρμα. Like τέξον or τέξα, a bow and arrows, the words δῖχος and ἄρμα conveyed the idea of the chariot and horses taken together as a whole. Hence both words are often used of either part separately. Cf. v. 66.

484. μῶν ἀπειρος εἰ; 'Surely you are not unacquainted with that foreigner?' i.e. You little know who he is, or you would not have undertaken so fruitless a task.

- XO. οὐκ ἔστιν ἵππων δεσπόσαι σ' ἀνευ μάχης.
 HP. ἀλλ' οὐδ' ἀπειπεῖν τοὺς πόνους οἶν τέ μοι.
 XO. κτανὼν ἄρ' ἥξεις ἡ θανὼν αὐτοῦ μενεῖς.
 HP. οὐ τόνδ' ἀγῶνα πρώτον ἀν δράμοιμ' ἔγώ.
 XO. τί δ' ἀν κρατήσας δεσπότην πλέον λάβοις ; 490
 HP. πώλους ἀπάξω κοιράνω Τιρυνθίω.
 XO. οὐκ εὐμαρὲς χαλινὸν ἐμβαλεῖν γνάθοις.
 HP. εὶ μή γε πῦρ πνέουσι μυκτήρων ἅπο.
 XO. ἀλλ' ἄνδρας ἀρταμοῦσι λαιψηραῖς γνάθοις.
 HP. θηρῶν ὄρείων χόρτου, οὐχ ἵππων, λέγεις. 495
 XO. φάτνας ἴδοις ἀν αἴμασιν πεφυρμένας.
 HP. τίνος δ' ὁ θρέψας παῖς πατρὸς κομπάζεται ;
 XO. "Αρεως, ζαχρύσου Θρηγκίας πέλτης ἄναξ.
 HP. καὶ τόνδε τοῦμον δαίμονος πόνου λέγεις,
 σκληρὸς γάρ ἀεὶ καὶ πρὸς αἴπος ἔρχεται,
 εὶ χρή με παισὶν οὖς "Αρης ἐγείνατο
 μάχην ἔνναψαι, πρώτα μὲν Δυκάονι, 500

487. ἀπειπεῖν, ‘to renounce,’ ‘to say no to,’ as ἀπανδᾶν, ἀπαγορεύειν. Suppl. 343, οὐκον ἀπανδᾶν δυνατον ἔστι μοι πόνους, where ἀπὸ bears the same sense as in ἀπάντεσθαι R. 900, ἀπεύχεσθαι Hipp. 891. Cf. v. 738. Herc. F. 1354, ἀπειπεῖν οὐδένα πόνον. But ἀπειπεῖν τινι is ‘to say no to’ in the sense of having had enough of, and hence to faint with or at a thing, as Hec. 942, τάλαιπ' ἀπεῖπον ἔλλαγει. Med. 459, οὐκ ἀπειρηκὼς φίλοις ἦκω. Here a few copies give τοῖς πόνοις, as Androm. 87, ὅρᾶ; ἀπανδᾶς ἐν κακοῖς φίλοισι τοῖς. The editions of Lascaris and Aldus give ἀπειπεῖν μ' ἦν πόνους, which might stand for οὐκ ἦν μοι (ώστε με) ἀπειπεῖν κτλ., as in Med. 1296, δεῖ γάρ νιν ἥτοι γῆς σφες κρυφθῆναι κάτω.

493. εἰ μή γε. Cf. Heracl. 272.

495. θηρῶν χόρτου. Ovid, Her. ix. 67, ‘Non tibi succurrat crudi Diomedis imago, Efferus humana qui dape pavit equas?’ ib. 89, ‘Non tibi Threiciis affixa penatibus ora, Non hominum pingues caede tacentur equae?’ Herc. F. 382, καὶ ψαλοῖς ἑδάμασσε πώλους | Διομήδεος, οἱ φονίαισι φάτναις ἀχάλινῃς ἔθασον | κάθαιμα σῆτα γένυσι, χαρμονάσιν ἀνδροβέρσωι δυστράπειοι.—πέλτης, i. e. πελτατῶν, as ἵππος often stands for ἵππεῖς, cf. Rhes. 410; or

‘lord of the golden shield’ may be taken simply for ‘a warrior,’ as κώπης ἄναξ is ‘a rower,’ Pers. 380.

498. Αρεως. Apollodor. ii. 5, 8, ἦν δὲ οὗτος (Δ.) Αρεος καὶ Κυρήνης, βασιλεὺς Βιστρώνων, θύνους Θρακίου καὶ μαχμωτάτου, ἐλχε δὲ ἀνθρωποφάρους ἵππους. The story arose from the fierceness of a native breed of horses; for that animal when enraged will rend the flesh both of man and beast with its teeth.—The Thracian target is called ζάχρυσος Rhes. 370, and in v. 305, πέλτη—χρυσοκολλήτοις τύποις ἔλαμπε. It is said (see the Schol. on Rhes. 305, who quotes the authority of Aristotle, and on 373,) to have been an oblong or kite-shaped wicker frame, contracted or curved in the middle, (*lunata*, Aen. i. 490,) not covered with plates of brass, but merely with goat's skin.

499. δαίμονος τοῦμον, my destiny, my ill-luck,—καὶ ὅδε πόνος, ὃν λέγεις, τὸ ἔκεινον Αρεος οὐδὲν εἶναι, κτλ. Cf. 489. Her. 592, ἐγὼ δὲ δαίμονος τοῦμοι μέτα στρατηλατήσω. Lycaon is not elsewhere mentioned as a son of Mars; Cycnus in Herc. F. 391, Κύκνον τε ξενοδάκτηα | τόξοις ὥλεσεν. He had challenged Hercules to a μονομαχία, Apollod. ii. 5. 11, and ib. 7. 7.

- αῦθις δὲ Κύκνω, τόνδε δ' ἔρχομαι τρίτου
ἀγῶνα πώλοις δεσπότη τε συμβαλῶν.
ἀλλ' οὕτις ἔστιν ὃς τὸν Ἀλκμήνης γόνον
τρέσαντα χεῖρα πολεμίων ποτ' ὄψεται.
- XO.** καὶ μὴν ὅδ' αὐτὸς τῆσδε κοίρανος χθονὸς
"Ἀδμητος ἔξω δωμάτων πορεύεται.
- ΑΔ.** χαῖρ', ὁ Διὸς πᾶν Περσέως ἀφ' αἰματος.
ΗΡ. "Ἀδμητε, καὶ σὺ χαῖρε, Θεσσαλῶν ἄναξ.
- ΑΔ.** θέλοιμ' ἄντεν εὔνουν δ' ὄντα σ' ἔξεπίσταμαι.
ΗΡ. τί χρῆμα κουρᾶ τῇδε πενθίμῳ πρέπεις;
- ΑΔ.** θάπτειν τιν' ἐν τῇδε ἡμέρᾳ μέλλω νεκρόν.
ΗΡ. ἀπ' οὖν τέκνων σῶν πημονὴν εἴργοι θεός.
- ΑΔ.** ζώσιν κατ' οἴκους παῖδες οὓς ἔφυστ' ἔγω.
ΗΡ. πατήρ γε μὴν ὡραῖος, εἴπερ οὐχεται.
- ΑΔ.** κάκεῦνος ἔστι χὴ τεκοῦσά μ', Ἡράκλεις.
ΗΡ. οὐ μὴν γυνή γ' ὅλωλεν Ἀλκηστίς σέθειν;
- ΑΔ.** διπλοῦς ἐπ' αὐτῇ μῆθος ἔστι μοι λέγειν.
ΗΡ. πότερα θανούσης εἶπας ἢ ζώσης ἔτι;
- ΑΔ.** ἔστιν τε κούκέτ' ἔστιν, ἀλγύνει δέ με.
ΗΡ. οὐδέν τι μᾶλλον οἴδ'. ἀσημα γὰρ λέγεις.
- ΑΔ.** οὐκ οἰσθα μοίρας ἡς τυχεῖν αὐτὴν χρεών;
ΗΡ. οἴδ' ἀντὶ σοῦ γε κατθανεῖν ὑφειμένην.
- ΑΔ.** πῶς οὖν ἔτ' ἔστιν, εἴπερ ἥνεσεν τάδε;
ΗΡ. ἂν, μὴ πρόκλαι' ἄκοιτιν, ἐς τόδ' ἀναβαλοῦ.
- ΑΔ.** τέθνηχ' ὁ μέλλων, κούκέτ' ἔσθ' ὁ κατθανὼν.
- 505 510 515 520 525

509. Περσέως τ^r Monk, Dind., against the MSS. and early edd. The pedigree was Zeus, Perseus, Alcaeus, Electryon, Alcmena, Hercules.

518. οὐ μῆν—γε. ‘But surely your wife is not dead, is she?’ Or, ‘it is not then your wife who is dead, is it?’

521. ἔστιν τε κτλ. It was this kind of quibbling (as he thought it) that Aristophanes derided, *Acharn.* 396, οὐκ ἔνδον ἔστιν, εἰ γνῶμην ἔχεις. Cf. Hipp. 1034. Iph. T. 512, φεύγων τρόπον γε δὴ τιν' οὐχ ἔκων έκών. Inf. 802, οὐ βίος ἀληθῶς δί βίος.

524. ὑφειμένην, ‘having submitted herself.’ — ἥνεσεν, κατήνεσεν, δπέστη, v. 36.

526. πρόκλαι'. See on 396.—ἀναβα-

λοῦ, perhaps ἀμβαλοῦ, as οὐκ ἐς ἀμβολὰς Heracl. 270.

527. κούκέτ' ἔσθ'. Lasc. Ald. χὼ θανῶν οὐκ ἐστ' ἔτι. The meaning of the verse is, that one who is doomed is as much to be regarded as dead as one actually deceased. Schol. τὸ μήπω γενθύμενον οὐν ὀφείλεις ὡς δν λογίσασθαι ἔγω δὲ τὸ ἔθμενον ὡς δν λογίζομαι. Thus Hercules is to understand, that the grief he witnesses is in anticipation of Alcestis’ death. It is easy to object, that all this quibbling is unworthy trifling; but the Greek character was prone to the arts of deception; and besides, an Athenian audience, as instructed by the sophists of the day, delighted in these subtle refinements

- HP.* χωρὶς τό τ' εἶναι καὶ τὸ μὴ νομίζεται.
ΑΔ. σὺ τῆδε κρύεις, Ἡράκλεις, κείη δ' ἐγώ.
HP. τί δῆτα κλαίεις; τίς φίλων δὲ κατθανών;
ΑΔ. γυνή· γυναικὸς ὀρτίως μεμνήμεθα.
HP. ὀδυνεῖσθαι, οὐ σοὶ συγγενῆς γεγῶσά τις;
ΑΔ. ὀδυνεῖσθαι, ἄλλως δὲ ἦν ἀναγκαία δόμοις.
HP. πῶς οὖν ἐν οἴκοις σοὶ σιωπήσειν βίον;
ΑΔ. πατρὸς θανόντος ἐνθάδ' ὡρφανεύετο.
HP. φεῦ.
 εἴθ' ηὔρομέν σ', "Ἄδμητε, μὴ λυπούμενον.
ΑΔ. ως δὴ τὶ δράσων τόνδε ὑπορράπτεις λόγουν;
HP. ξένων πρὸς ἄλλην ἐστίαν πορεύσομαι.
ΑΔ. οὐκ ἔστιν, ὥναξ· μὴ τοσόνδε ἔλθοι κακόν.
HP. λυπουμένοις ὁχληρὸς, εἰ μόλοι, ξένος.
ΑΔ. τεθνάσιν οἱ θανόντες· ἀλλ' οὐδὲ δόμους.
HP. αἰσχρὸν παρὰ κλαίουσι θουνάσθαι φίλοις.
ΑΔ. χωρὶς ξενωνές εἰσιν οἱ σ' ἐσάξομεν.
HP. μέθεις με, καὶ σοι μυρίαν ἔξω χάριν.

of meaning. Admetus, while he is hospitable to a fault, is averse from telling a direct falsehood; hence he has no course left but to mislead by ambiguous answers. It has been said, that Hercules is represented as too stupid, in not seeing the real facts of the case; but his honest simplicity in taking every thing literally is well suited to the part he acts in the play.

531. *γυναικός.* 'It was a woman (not a man) I spoke of just now,' i. e. at v. 513.

532. *ὅθνεῖσθαι*, 'a mere citizen,' probably from *ὅθος*, *ε* and *ο* being amongst the most convertible letters. Like *popul-laris*, it properly means one of the same clan or race, but not connected by blood, —*a townsmen*,—as Suidas explains it. For Alcestis was daughter of Pelias, king of the neighbouring Iolcos.—ἄλλως, see v. 333.—ἀναγκαία, 'a friend,' but also meaning 'closely connected with,' 'a relative of, the family.'

537. *ὑπορράπτεις*. Here for *συντίθης*, but an expectation is implied, that some crafty plea will be advanced. It was from habitual equivocation, and familiarity with the arts of deceiving, that the Greeks introduced a class of words of this kind,

κλέπτειν, πλέκειν λόγους, μηχανορραφεῖν, &c., and hence too we may explain the peculiar sanctity which they attached to an oath, as the only religious bond or hold over a man in speaking truth. They made, as many do make, superstition stand in place of moral principle. Nor should we read so much about Apollo and the seers, *μάτεις*, being ἀψευδεῖς, unless in the ordinary dealings of mankind falsehood had been very prevalent.

533. ἄλλην. Dind. has ἄλλων, but the sense is the same, and ἄλλην is at once more elegant and has better MSS. authority.

542. παρὰ κλαίουσι. The ictus makes the a long before κλ. Euripides, unlike the other tragic writers, does not hesitate to lengthen a vowel before a mute or a dental and a liquid, as ἐπίδρομάς Hel. 401, γηρῦτρόφος inf. 668. παρὰ θρύνοι Heracl. 753. There is but little probability in Monk's conjectural reading, αἰσχρὸν τὰ παρὰ κλαίουσι κτλ. It would be easier to edit παρα, as Il. ii. 711. But Hermann remarks, "sententiosa oratio facilius videtur, quia gravior est, hujusmodi productionem admittere."

- ΑΔ.* οὐκ ἔστιν ἄλλου σ' ἀνδρὸς ἔστίαν μολεῖν. 545
 ἡγοῦ σὺ, τῶνδε δωμάτων ἔξωπίους
 ξενῶνας οἰξας, τοῖς τ' ἐφεστῶσιν φράσον
 σίτων παρεῖναι πλῆθος· ἐν δὲ κλήσατε
 θύρας μεσαύλους· οὐ πρέπει θοιωμένους
 κλύειν στεναγμῶν οὐδὲ λυπεῖσθαι ξένους. 550
- ΧΟ.* τί δρᾶς; τοσαύτης ξυμφορᾶς προκειμένης,
 "Ἄδμητε, τολμᾶς ξενοδοχεῖν; τί μῶρος εἶ;
ΑΔ. ἄλλ' εὶ δόμων σφε καὶ πόλεως ἀπήλασα
 ξένον μολόντα, μᾶλλον ἄν μ' ἐπήνεστας;
 οὐ δῆτ', ἐπει μοι ξυμφορὰ μὲν οὐδὲν ἀν
 μείων ἐγίγνετ', ἀξενώτερος δ' ἐγώ.
 καὶ πρὸς κακοῖσιν ἄλλο τοῦτ' ἀν ἦν κακὸν,
 δόμους καλεῖσθαι τοὺς ἐμοὺς ἔχθροξένους.
 αὐτὸς δ' ἀρίστου τοῦδε τυγχάνω ξένου,
 ὅτανπερ "Αργούς διψίαν ἔλθω χθόνα. 560
- ΧΟ.* πῶς οὖν ἔκρυπτες τὸν παρόντα δαύμονα,
 φίλου μολόντος ἀνδρὸς, ὡς αὐτὸς λέγεις;
ΑΔ. οὐκ ἄν ποτ' ἡθέλησεν εἰσελθεῖν δόμους,
 εἰ τῶν ἐμῶν τι πημάτων ἐγνώρισε.
 καὶ τῷ μὲν, οἵμαι, δρῶν τάδ οὐ φρονεῖν δοκῶ, 565
 οὐδὲ αἰνέστει με· τάμα δ' οὐκ ἐπίσταται
 μέλαθρ' ἀπωθεῖν οὐδὲ ἀτμάζειν ξένους.
- ΧΟ.* ὁ πολύξενος καὶ ἐλεύθερος ἀνδρὸς ἀεί ποτ' οἴκος, στρ.

546. ἡγοῦ σύ. Said to the servant, as in Cho. 699, ἔγ' αὐτὸν εἰς ἀνδράνας εἰςέννους δόμων.—δωμάτων, as observed on Med. 378, and Cho. 649, here clearly means 'apartments,' for the banqueting-room was merely separated from the central part of the house by a door which led into it from the αὐλὴ or peristyle court, where also, opposite to the outer or house door, was the θύρα μέσανδος or μέτανδος leading to the γυναικωνῖτις. See on Med. 135. This is now to be closed lest the women's lamentations should disturb the banqueters.

551. The chorus, who in all plays are the representatives of moderation, order, virtue, and established custom, enter a protest against the unusual reception of

guests into a house of mourning. Admetus opposes to them the still more cogent laws of hospitality, and the emptiness of mere etiquette.

558. ἔχθροξένους. That this was regarded as the greatest reproach may safely be inferred from Cho. 560 and 642–3. Dind. gives κακοξένους with several MSS. of good repute. But the contrary term is φιλόξένους, inf. 809.

561. πῶς οὖν κτλ. If the guest was, as you say, an old friend, there was the less necessity for concealing your misfortune.

569 seqq. Eulogy on the hospitality of Admetus, who formerly had the honour of entertaining Apollo, and has now received another guest even in a time of grief,—a

- σέ τοι καὶ ὁ Πύθιος εὐλύρας Ἀπόλλων
ἡξίωσε ναιέν,570
ἔτλα δὲ σοῖσι μηλονόμας
ἐν δόμοις γενέσθαι,
δοχμιᾶν διὰ κλιτύων575
βοσκήμασι σοῖσι συρίζων
ποιμνίτας ὑμεναίους.[ἀντ. α'.
- σὺν δὲ ἐποιμάνοντο χαρᾶ μελέων βαλιαί τε λύγκες
ἔβα δὲ λιποῦσ' Ὁθρυος νάπαν λεόντων580
ἄ δαφοινὸς ἥλα·
χόρευσε δὲ ἀμφὶ σὰν κιθάραν,
Φοῖβε, ποικιλόθριξ585
νεβρὸς ὑψικόμων πέραν
βαίνοντος ἐλατᾶν σφυρῷ κούφῳ,
χαίροντος εὐφρονι μολπᾷ.
τοιγάρ πολυμηλοτάτανστρ. β'.

piety which may be expected to meet with its reward in the prosperity of the man hereafter, though he is now afflicted. The present abundance of the flocks over his wide dominions is traced to the fact of Apollo having tended them (*τοιγάρ*, v. 588). The metre is mostly dactylic-trochaic, several beginning with *anacrusis*.

Ibid. ἀνδρὸς, as if he had said δὲ πολυζένουν ἀνδρὸς οἶκος. So sup. 538, ζένων πρὸς ἄλλην ἔστιλαν, for ἄλλων ζένων. See Heracl. 441.—ἐλεύθερος, independent, not the mere appanage of any neighbouring τύραννος. Cf. 678. The nominative is here used even in direct address (see on Med. 61), as δὲ φίλος in Rhes. 367. Tro. 1081. But the Greeks do not use the vocative of οἶκος, any more than the Romans did that of many words, such as *ventus*, *rivus*, &c.

571. ἡξίωσε, ‘deigned,’ ‘condescended.’ The next line is an abrupt transition from the house to Admetus, the owner of it. By δοχμιᾶν he seems to mean the slanting hill-sides, as opposed to the abrupt and precipitous cliffs. So δοχμόλοφοι ἄνδρες in Theb. 110, are heroes with crests inclined backwards, and not erect, ὄρσόλοποι. See below, v. 1001.

577. ποιμνίτας. Formed on the ana-

logy of χωρίτης, ‘pastoral songs,’ called ὑμέναιοι, perhaps, in reference to the propensity of shepherds to sing of their own loves.

579. βαλιαί, ‘spotted,’ καταστικτό, Hipp. 218. Rhes. 356. The explanation ‘swift’ seems to have less authority. The steeds of Achilles were called Xanthus and Balias from being respectively ‘bay’ and ‘pye-bald.’ In this description the poet has transferred to Apollo the common legend about Orpheus.

581. δαφοινός. This word, like βαλιδός just above, (to which we may add ξουθός, the epithet of bees and nightingales,) has two ancient explanations, πυρρός, ‘tawny,’ and ἄγαν φόνιος. In the former sense Aeschylus has δαφοινός δαλάδος, ‘a glowing brand,’ Cho. 596, in the latter δαφοινός ἀετός, Prom. 1043. Here it seems impossible to decide; but in Il. x. 23, δαφοινόν δέρμα λέοντος must apply to the colour, and so ii. 308, δράκων ἐπὶ νῶτα δαφοινός.

585. πέραν ἐλατᾶν. Stepping beyond and out of the inclosure of the pine-woods, and venturing into the open pasture-lands.

588. τοιγάρ. The meaning is, that he is prosperous in flocks because Apollo had first made it a favourite spot for tending and breeding sheep: he had, as it were,

έστίαν οἰκεῖ παρὰ καλλίναον	590
Βοιβίαν λίμναν ἀρότοις δὲ γυάν	
καὶ πεδίων δαπέδοις ὄρον ἀμφὶ μὲν ἀελίου κνεφαίαν	
ἰππόστασιν αἰθέρα τὰν Μολοσσῶν τίθεται,	
πόντιόν τ' Αἴγαιον ἐπ' ἀκτὰν	595
ἀλίμενον Πηλίου κρατύνει.	
καὶ νῦν δόμον ἀμπετάσας	ἀντ.
δέξατο ξεῖνον νοτερῷ βλεφάρῳ,	
τᾶς φίλας κλαίων ἀλόχουν νέκυν ἐν	
δώμασιν ἀρτιθανῆ τὸ γάρ εὐγενὲς ἐκφέρεται πρὸς	
αἰδὼ.	
ἐν τοῖς ἀγαθοῖσι δὲ πάντ' ἔνεστιν σοφίας.	602, 3
πρὸς δὲ ἐμῷ ψυχῇ θάρσος ἥσται	
θεοσεβῆ φῶτα κεδνὰ πράξειν.	605

blessed it as a pasture-ground. Monk remarks that Homer also places the abode of Admetus παρὰ Βοιβῆδα λίμνην, Il. ii. 711.—οἰκεῖ for οἰκεῖς is Monk's correction, also made by Musgrave. It is the more necessary because Φοῖβε just precedes. The Schol. supplies ὩἈδητε.

591. ἀρότοις γυάν (*γύνης*), the arable, as opposed to the πεδία, pasture-ground (*arvum* to *ager*). Monk rightly translates, 'he makes the clime of the Molossians the limit to his domain (his tillage and his plains) on the west.' Hence he was sovereign over a much wider territory than the Pherean state. See on 1154. *supr.* 425, πᾶσιν δὲ Θεσσαλοῖσιν ἀν ἔγω κρατῶ κτλ. Compare the geographical account of the Pelasgic or Thessalian Argos, from Dodona to the Aegean sea, Aesch. Suppl. 254. The shore of the latter, along by Mount Pelion, is devoid of indentations, running almost in a straight line; hence ἀλίμενος.—Αἴγαιον' was proposed by Musgrave for Αἴγαιον, and has been adopted by Herm. and Dind., while Monk gives θάρσος for θάρσος in the anti-strophic v. 604. The Schol., as Hermann remarks, recognises the true reading, κρατεῖ δὲ καὶ ἐπὶ τὴν Αἴγαιωνα ἀκτὴν τὴν πόντιον καὶ ἀλίμενον. Hesychius, Αἴγαιῶν, ἐπιτεταμένως, ἐνάλιος θεός. Cf. Il. i. 403, whence it appears he was identified with Briareus. Monk gives πόντιον δ' after Reiske; but it is now generally admitted that τε sometimes follows μέν.

The full sense would have been, ἀμφὶ δὲ τὰς ἀνατολὰς, κρατύνει (sc. ἀνάστει) ἐπ' ἀκτὰν ἀλίμενον Πηλίου. But the two boundaries, instead of being opposed, are viewed as it were continuously and connectedly. The term *ἰππόστασις* for 'the west,' occurs also in Frag. 445, 762.

601. τὸ γάρ εὐγενές. 'He does this, for noble birth has a tendency to high-mindedness.' The Greeks were alive to the fact, that good birth, and a love of honour, or chivalrous feeling, are generally allied. So Theb. 404, μάλιστα εὐγενή τε καὶ τὸν αἰσχύνης θρόνον τιμῶντα. Eur. Suppl. 911, τὸ γάρ τραφῆναι μὴ κακῶς, αἰδῶ φέρει. See on Heracl. 302. Few words in Greek have more varied significations than αἰδῶς. It may be rendered 'mercy,' (when opposed to θάρσος,) 'shame,' 'honour,' 'fellow-feeling,' 'modesty,' 'awe,' 'bashfulness,' 'compassion,' 'reverence,' and 'respect.' The primary idea is probably 'the fear of offending.'

604. θάρσος ἥσται. 'Confidence sits at (i. e. on the seat of) my heart, that the god-revering man will (yet) fare prosperously.' Cf. Ag. 952—5, οὐδὲ ἀποπτύσα, δίκαιον δυνατίτων ὀνειράτων, θάρσος εὐτοῖθες ζεῖ φρενὸς φλοιος θρόνον.—κεδνὰ πράξειν, as ἄπιμα δὲ οὐκ ἐπραξάτην Ag. 1418, ἐπραξαν ἐνδίκα Orest. 538, sc. κεδνὰ πράγματα. Infra 804. Heracl. 437, πράσσειν τάδε, for οὐδέτως. The metre of this last verse is antipastic.

- ΑΔ. ἀνδρῶν Φεραίων εὐμενῆς παρουσίᾳ,
νέκυν μὲν ἥδη πάντ' ἔχοντα πρόσπολοι
φέρουσιν ἄρδην πρὸς τάφον τε καὶ πυράν
ἡμεῖς δὲ τὴν θαυόνσαν, ὡς νομίζεται,
προσείπατ' ἔξιονσαν ὑστάτην ὁδόν. 610
- ΧΟ. καὶ μὴν ὄρῳ σὸν πατέρα γηραιῷ ποδὶ^{τοτείχοντ',} ὅπαδούς τ' ἐν χεροῦν δάμαρτι σῇ
κόσμον φέροντας, νερτέρων ἀγάλματα.

ΦΕΡΗΣ.

ἢκω κακοῖσι σοῖσι συγκάμνων, τέκνον·
ἐσθλῆς γὰρ, οὐδεὶς ἀντερεῖ, καὶ σώφρονος 615
γυναικὸς ἡμάρτηκας. ἀλλὰ ταῦτα μὲν
φέρειν ἀνάγκη, καίπερ ὅντα δύσφορα.
δέχου δὲ κόσμον τόνδε, καὶ κατὰ χθονὸς
ἴτω τὸ ταύτης σῶμα τιμâσθαι χρεὼν,
ἢτις γε τῆς σῆς προῦθανε ψυχῆς, τέκνον, 620
καὶ μ' οὐκ ἄπαιδ' ἔθηκεν, οὐδὲ εἴασε σοῦ

606. Admetus returns to invite the Chorus to take part in the funeral procession, which is ready to advance, but is unexpectedly stopped by the arrival of Pheres with offerings for the dead, and the consequent altercation between father and son. At v. 739 the body is at length solemnly conveyed to the pyre, afterwards to be buried (*τάφον καὶ πυράν*).—*ἄρδην*, aloft on the shoulders of the attendants, as is still done. Cf. λαβεῖν ἀέρδην Ag. 226. Schol. δηλοῖ τὸ φοράδην. See Rhes. 888, where φοράδην πέμπει means ‘carries the body raised in her arms.’

610. *προσείπατε*, i. e. say *χάιρε*, εὖ σοι γένοιτο (627) &c. Monk compares Suppl. 774. 804. The words ὡς νομίζεται show that such was the established practice, and it was common also to the Romans. Cf. v. 99. The address here enjoined is made at v. 741.

613. *κόσμον*. See on v. 161.

614. Pheres, who thinks he has satisfied his duty in praising the devotion of Alcestis, and in bringing trinkets or ornaments to the corpse, in return for saving both his own life and that of his son, is met by an indignant refusal on the part

of Admetus, who contends that it was the father's place to die for him, rather than that of his young and attached wife. Then a scene ensues of selfishness on one side and unnatural want of filial duty on the other, which, especially on the occasion of a funeral, appears to us very improbable; but not so, perhaps, to the sophistical and disputatious Athenians. They would argue out a question of *just* or *unjust* over the corpse of a near relative, unrestrained 'by the sort of etiquette, or arbitrary law of propriety, which has often a stronger hold over us than natural feelings. Euripides himself appears to have been as *φιλόδοκος* as his audience. Thus in the *Troades*, 914 seqq., we have a long impeachment and defence between Helen and Hecuba, much as the cause would have been pleaded in the courts or in the popular assembly. Admetus is at all events consistent in holding even a parent secondary to himself.

620. *ἢτις γε*. *Quippe quae*. It is to be observed, that either *ἢτις* or *ὅς γε* generally represents this causal sense, (expressed in Latin by the subjunctive,) but that we sometimes find both combined, precisely in the same way.

- στερέντα γήρᾳ πενθίμῳ καταφθίνειν,
πάσαις δ' ἔθηκεν εὐκλεέστατον βίον
γυναιξὶν, ἔργον τλάσα γενναῖον τόδε.
ἄ τόνδε μὲν σώσασ', ἀναστήσασα δὲ
ἡμᾶς πίνοντας, χαῖρε, καὶ Ἀιδου δόμοις 625
εὖ σοι γένοιτο. φημὶ τοιούτους γάμους
λύειν βροτοῖσιν, ἢ γαμεῖν οὐκ ἄξιον.
- ΑΔ.** οὐτ' ἡλθεις ἐσ τόνδ' ἐξ ἐμοῦ κληθεὶς τάφον
οὐτ' ἐν φίλοισι σὴν παρουσίαν λέγω. 630
κόσμον δὲ τὸν σὸν οὔποθ' ἥδ' ἐνδύσεται
οὐ γάρ τι τῶν σῶν ἐνδεῆς ταφῆσεται.
τότε ξυναλγεῖν χρῆν σ' ὅτ' ἀλλύμην ἐγώ.
σὺ δ' ἐκποδὼν στὰς καὶ παρεὶς ἄλλῳ θανεῖν
νέω γέρων ἀν, τόνδ' ἀποιμάξει νεκρόν; 635
οὐκ ἥσθ' ἀρ' ὁρθῶς τοῦδε σώματος πατήρ,
οὐδ' ἡ τεκέων φάσκουσα καὶ κεκλημένη
μήτηρ μ' ἔτικτε δουλίου δ' ἀφ' αἰματος
μαστῷ γυναικὸς σῆς ὑπεβλήθην λάθρα.
ἔδειξας εἰς ἔλεγχον ἐξελθὼν ὃς εἰ, 640
καὶ μ' οὐ νομίζω παῖδα σὸν πεφυκέναι.
ἡ τάρα πάντων διαπρέπεις ἀψυχίᾳ,
ὅς τηλίκοσδ' ἀν κάπι τέρμ' ἥκων βίον
οὐκ ἥθελησας, οὐδὲ ἐτόλμησας θανεῖν
τοῦ σοῦ πρὸ παιδὸς, ἀλλὰ τήνδ' εἴσαστε 645

627. ἢ—οὐκ ἄξιον. ‘Or else it is not worth while to marry at all.’ We should have expected either *χρὴ τοιούτους γάμους γαμεῖν*, ἢ *μὴ γαμεῖν*, or *εἰ δὲ μὴ* in place of *ἢ*. Musgrave quotes from Aristides (T. i. p. 336), a proverb, supposed to be founded on this passage, *ἢ τοιαῦτην χρὴ γαμεῖν, ἢ μὴ γαμεῖν*. More probably Euripides himself only expressed a pro-verb existing in his time.

632. *τῶν σῶν*. ‘Not wanting any thing of yours,’ means ‘well provided with every thing on our part,’ and therefore in nothing indebted to you.

633. *ἢτ' ὡλλύμην, cum in eo essem, ut ego perirem*, i. e. when the decree had gone forth for me to die.

635. *ἀποιμάξει*. So Hermann and Pflugk with Matthiae, for *ἀποιμάξῃ* or

—ξεις, neither of which will stand, since *οἰμώ* was fut., *οἰμόσαι* was alone in use. Monk and Elmsley prefer *ἀποιμάξει*. The future may allude to his intention in being present at the funeral. For *ξ* and *ζ* confused see Tro. 198.

640. *ὅς εἰ*, for *ὅς εἰ*. Pflugk compares Ajax, 1259, and Oed. R. 1068, where *ὅς εἰ* means *qui sis*. The more usual *ἔδειξα τίς εἰ*, (where *τίς* stands for the indirect relative,) means ‘*who you are*,’ *quis sis*, i. e. who out of an indefinite number of persons.—*ἔξελθὼν*, ‘having come forward to be questioned,’ and then simply, ‘having come to the test.’ The phrase is borrowed from the summoning of witnesses one by one to be examined in court.

γυναικ' ὀθυείαν, ἦν ἐγὼ καὶ μητέρα
πατέρα τ' ἀν ἐνδίκως ἀν ἡγούμην μόνην.
καίτοι καλόν γ' ἀν τόνδ' ἀγῶν' ἡγωνίσω,
τοῦ σοῦ πρὸ παιδὸς κατθανὰν, βραχὺς δέ σου
πάντως ὁ λοιπὸς ἦν βιώσιμος χρόνος. 650
καγώ τ' ἀν ἔξων χῆδε τὸν λοιπὸν χρόνον,
κούκ ἀν μονωθεὶς ἔστενον κακοῖς ἐμοῖς.
καὶ μὴν ὅσ' ἄνδρα χρὴ παθεῖν εὐδαιμονα
πέπονθας ἡβηστας μὲν ἐν τυραννίδι,
παῖς δ' ἦν ἐγὼ σοι τῶνδε διάδοχος δόμων, 655
ῶστ' οὐκ ἄτεκνος κατθανὰν ἄλλοις δόμον
λεύψειν ἔμελλες ὀρφανὸν διαρπάσαι.
οὐ μὴν ἔρεις γέ μ' ὡς ἀτιμάζων τὸ σὸν
γῆρας θανεῖν προῦδωκά σ', ὅστις αἰδόφρων
πρός σ' ἦν μάλιστα, κἀντὶ τῶνδέ μοι χάρι
τοιάνδε καὶ σὺ χὴ τεκοῦσ' ἡλλαξάτην. 660
τοιγάρ φυτεύων παῖδας οὐκέτ' ἀν φθάνοις,
οἱ γηροβοσκήσουσι καὶ θανόντα σε

646. καὶ μητέρα πατέρα τ' ἄν. ‘Even a mother and it may be a father too.’ But the English language has no real equivalent for the double *ἄν*, which Elmsley seems rightly to have proposed for the not very euphonious *πατέρα τέ γ'*, ‘aye, and father too.’ Bothe alone retains the vulgate; but two or three MSS. omit the *γε*.

653. καὶ μήν. These particles mean, ‘but further,’ ‘well but,’ ‘well then,’ ‘and yet,’ &c., and in these senses they usually are followed by *γε* with a word intervening, as Rhes. 179. 184. Elmsley on Heracl. 119 observes, that when *καὶ μήν* denotes the approach of a new person, (as above, v. 507,) it does not take *γε* after it. It is probable that they are here objective, and refer to something in the mind of the speaker. (‘ You will say, that you had still much enjoyment left in life; and yet you have enjoyed all the blessings which a happy man can have to enjoy,’ &c.)

655. ἄν. This is a clear instance of *ἄν*, not *ἢ*, being used for the first person. See Hipp. 1012. Tro. 474. Rhes. 63.

658. οἱ μῆν—γε. See v. 518. A new objection is here anticipated and answer-

ed:—‘ Nor yet will you have to say this of me, that holding in little regard your old age I gave you up to die, since I have ever felt respect towards you in an especial manner.’—*ὅστις, ut qui fuerim.*

660. ἀντὶ τῶνδε κτλ. ‘ And for all this (respect) such is the requital you and your mother have given me in exchange.’ *χάριν ἀλλάσσειν* is to interchange favours, to give one for another received. See on v. 461.

662. οὐκέτ' ἀν φθάνοις. ‘ You will no longer (after what has happened) be too soon in begetting children,’ i. e. go and do so at once, and the sooner the better. Schol. οὐκ ἀν ἀναβάλοιο σπείρων παιδας, ἀντὶ τοῦ σπεύσαι ὀφείλεις ταχέως σπείραι παιδας γηροβοσκούς. The present particle is regularly used (with rare exceptions, as Med. 1170, Heracl. 121,) in this formula, because *φθάνειν τι ποιῶν* implies that an action is in progress, and that there is a race against time in getting it finished. See Heracl. 721. The exact sense appears to be, ‘ You would not be before the occasion, were you to do it this very moment.’ The aorist of course means, that the race is over, and that one has outstripped the other.

περιστελοῦσι καὶ προθήσονται νεκρόν.

οὐ γάρ σ' ἔγωγε τῇδ' ἐμῇ θάψω χερύ· 665

τέθυηκα γὰρ δὴ τούπι σ': εἰ δ' ἄλλου τυχῶν

σωτῆρος αὐγὰς εἰσορῶ, κείνου λέγω

καὶ παιδά μ' εἶναι καὶ φίλον γηροτρόφον.

μάτην ἄρ' οἱ γέροντες εὐχονται θανεῖν,

γῆρας ψέγοντες καὶ μακρὸν χρόνον βίου. 670

ἢν δ' ἔγγὺς ἔλθῃ θάνατος, οὐδὲνς βούλεται

θνήσκειν, τὸ γῆρας δ' οὐκέτ' ἔστ' αὐτοῖς βαρύ.

XO. παύσασθ'. ἄλις γὰρ ή παροῦσα συμφορὰ,
ῳ παῦ· πατρὸς δὲ μὴ παροξύνης φρένα.

ΦΕ. Ὡ παῦ, τίν' αὐχεῖς, πότερα Λυδὸν ή Φρύγα 675
κακοῖς ἐλαύνειν ἀργυρώνητον σέθεν;
οὐκ οἰσθα Θεσσαλόν με κάπο Θεσσαλοῦ
πατρὸς γεγώτα, γνησίως ἐλεύθερον;
ἄγαν ὑβρίζεις, καὶ νεανίας λόγους
ῥίπτων ἐς ἡμᾶς οὐ βαλὼν οὕτως ἀπει. 680

664. προθήσονται. See Suppl. 53.

666. τὸ ἐπὶ σέ. ‘As far as you (your consent to die for me) are concerned, I am dead already.’ Cf. Rhes. 397.

669. μάτην ἥρα. Cf. Med. 1262.

671. οὐδέτις. Here and in a few other passages Porson would write οὐδὲν εἴς, to avoid violating the law which regulates the pause in the two last feet of a senarius. (“Hanc regulam plerumque in senariis observabant Tragici, ut, si voce, quae Creticum pedem efficeret, terminaretur versus, eamque vocem hypermonosyllabon praecedenter, quintus pes iambus vel trichrachys esse deberet.”) The editors, except Monk, do not care to follow him. See on Heracl. 529.

675. To the unreasonable claims of the son on his parent's life, the father replies, with all the warmth of offended dignity at being treated as if he were nobody, and his existence of no more concern than that of a slave. He explains that he had no idea, in bringing up a son, of doing more for him than the ordinary requirements of justice. His lands and his fortune will be made over to his heir at his death; but he knows of no precedent for resigning his life also, which is just as dear to a father as to a son, and not the less dear because it is likely to be

short. The charge of cowardice comes badly from one who did not himself show as much bravery as a woman. On this principle a man might live for ever, if he could only find wife after wife to die in succession in his stead.

Ibid. αὐχεῖς, sup. 95. ‘My son, whom do you suppose that you are pursuing with insults? Some Lydian or Phrygian slave, purchased for money as your own?’ Aristoph. Av. 1244, φέρ' ἴδω, πότερα Λυδὸν ή Φρύγα ταυτὶ λέγοντα μορμολύττεσθαι δοκεῖς; Herod. iv. 72, οὗτοι γὰρ δὴ θεραπέουσι τοὺς ἀν αὐτὸς δι βασιλέως κελεύση, ἀργυρώνητοι δὲ οὐκ εἰσὶ σφι θεράποντες. Heracl. 100b, ἔχθροι λέοντος δυσμενῆ βλαστήματα ἡλανες ἀν κακοῖσι. Androm. 31, κακοῖς πρὸς αὐτῆς σχετλοὶ ἀλαύνομαι.

678. γνησίως. A man might be ἐλεύθερος who had been a slave; here freedom by true birth is meant. Cf. 638, δουλὸν δ' ἀφ' ἀλματος μαστῷ γυναικὸς σῆς ἵπεβλήθην λάθρα.

680. ρίπτων, the usual word for speeches rashly or insolently uttered, as Prom. 320. 953.—νεανίας, otherwise νεανικούς, has no exact English equivalent. Like the vulgar term ‘plucky,’ it implies spirit, daring, and bravado combined. Cf. νεανίας ἀμοισι Ηελ. 1562.—οὕτως ἀπει,

ἔγὼ δέ σ' οἴκων δεσπότην ἔγεινάμην
καθρεψ', ὁφείλω δ' οὐχ ὑπερθυήσκειν σέθεν·
οὐ γὰρ πατρῶν τόνδ' ἐδεξάμην νόμον,
παιδῶν προθυήσκειν πατέρας, οὐδ' Ἑλληνικόν.
σαυτῷ γάρ, εἴτε δυστυχῆς εἴτ' εύτυχῆς, 685
ἔφυς· ἀ δ' ἡμῶν χρῆν σε τυγχάνειν, ἔχεις.
πολλῶν μὲν ἄρχεις, πολυπλέθρους δέ σοι γύνας
λεύψω· πατρὸς γὰρ ταῦτ' ἐδεξάμην πάρα.
τί δῆτά σ' ἡδίκηκα; τοῦ σ' ἀποστερῶ;
μὴ θυῆσχ' ὑπὲρ τοῦδ' ἀνδρὸς, οὐδ' ἔγὼ πρὸ σοῦ. 690
χαίρεις ὄρῶν φῶς, πατέρα δ' οὐ χαίρειν δοκεῖς;
ἢ μὴν πολύν γε τὸν κάτω λογίζομαι
χρόνον, τὸ δὲ ζῆν σμικρὸν, ἀλλ' ὅμως γλυκύ.
σὺ γοῦν ἀναιδῶς διεμάχου τὸ μὴ θανεῖν,
καὶ ζῆς παρελθὼν τὴν πεπρωμένην τύχην, 695
ταύτην κατακτάσ· εἴτ' ἐμὴν ἀψυχίαν
λέγεις, γυναικὸς, ὃ κάκισθ', ἡστημένος,
ἢ τοῦ καλοῦ σοῦ προῦθανεν νεανίου;
σοφῶς δ' ἐφῆντες ὥστε μὴ θανεῖν ποτε,
εἰ τὴν παροῦσταν κατθανεῖν πείστεις ἀεὶ 700
γυναιχ' ὑπὲρ σοῦ· καὶ τὸ διειδῆσεις φίλοις
τοῖς μὴ θέλουσι δρᾶν τάδ', αὐτὸς δὲν κακός;
σίγα· νομίζε δ', εἰ σὺ τὴν σαυτοῦ φιλεῖς
ψυχὴν, φιλεῖν ἄπαντας· εἰ δ' ἡμᾶς κακῶς

i. e. ὡς ἔχεις, ‘you shall not depart with impunity.’ Cf. Heracl. 374.—βαλεῖν τινὰ, to assail one with the darts of malice, abuse, &c. Trach. 940, ὡς νν ματαίως αἰτίᾳ βάλοι κακῆ.

681. ἔγώ δέ. ‘Now, though I begot you and reared you to be the lord of my house, I am not bound to die in your stead.’ The οὐ belongs to ὁφείλω, otherwise it would have been μή. See on Hipp. 507. More clearly, ὁφείλω δ' οὐ τοῦτο, τὸ ὑπερθυήσκειν σοῦ.

684. Ἑλληνικόν. He hints that such a claim is barbarous, as among the Scythians old men used to be strangled to shorten the term of their natural existence.

685. σαυτῷ ἔφυς. Heracl. 2, δ μὲν

δίκαιος τοῖς πέλας πέφυκ' ἀνήρ.

691. χαίρεις κτλ. Ridiculed by Aristoph. Thesm. 194. Nub. 1415.

692. ἢ μὴν, ‘I can tell you that,’ ‘be assured that;’ a formula of emphatic assertion. Elmsley needlessly proposed καὶ μῆν. See Med. 1032.—σμικρὸν κτλ., in reply to Admetus, v. 649.

694. σὺ γοῦν. The force of the particle is this; ‘At least, you seem to think so, in shamelessly contending not to die, and in living on, having passed your appointed lot.’

697. γυναικός. The genitive is often used with participles implying defeat, from the idea of inferiority which they convey. Aesch. Suppl. 982, ἴνέρον νικώμενος. Hipp. 727. 976. Heracl. 233 &c.

- έρεις, ἀκούστει πολλὰ κοῦ ψευδῆ κακά. 705
- XO.** πλείω λέλεκται νῦν τε καὶ τὰ πρὸν κακά·
παῦσαι δὲ, πρέσβυν, παῖδα σὸν κακορροθῶν.
- AD.** λέγ', ὡς ἐμοῦ λέξαντος· εἰ δ' ἀλγεῖς κλύων
τάληθὲς, οὐ χρῆν σ' εἰς ἔμ' ἔξαμαρτάνειν.
- FE.** σοῦ δ' ἀν προθυήσκων μᾶλλον ἔξημάρτανον. 710
- AD.** ταῦτὸν γὰρ ἡβῶντ' ἄνδρα καὶ πρέσβυν θανεῖν;
ΦΕ. ψυχὴ μιᾷ ζῆν, οὐ δυοῖν, ὅφειλομεν.
- AD.** καὶ μὴν Διός γε μείζον' ἀν ζώης χρόνον.
- FE.** ἀρά γονεῦσιν, οὐδὲν ἔκδικον παθών;
- AD.** μακροῦ βίου γὰρ ἥσθόμην ἐρῶντά σε. 715
- FE.** ἀλλ' οὐ σὺ νεκρὸν ἀντὶ σοῦ τόνδ' ἐκφέρεις;
- AD.** σημεῖα τῆς σῆς, ὁ κάκιστ', ἀψυχίας.
- FE.** οὗτοι πρὸς ἡμῶν γ' ὠλετ· οὐκ ἔρεις τόδε.
- AD.** φεῦ.
εἴθ' ἄνδρὸς ἔλθοις τοῦδε γ' ἐσ χρείαν ποτέ.
- FE.** μηήστενε πολλὰς, ὡς θάνωσι πλείουνες. 720
- AD.** σοὶ τοῦτ' ὄνειδος· οὐ γὰρ ἥθελες θανεῖν.

705. *κακά*. If you presume to charge me with cowardice, the accusation will redound with greater truth upon yourself.

708. Without noticing the conciliatory remark of the chorus, that there have been too many taunts already, Admetus replies to the last words of Pherecides, 'Say what evil of me you please, since I have already said what I pleased of *you*.' For Pherecides had threatened, *εἰ ήμᾶς κακῶς ἔρεις &c.*, and Admetus replies, *οὐ μόνον ἐρῶ, ἀλλ' ἤδη ἔλεξα*. And so apparently the Schol., ὡς ἐμοῦ κακῶν ἔλέγχαντος δι' ἀν οὐκ ἥθελησας ὑπὲρ ἐμοῦ ἀποθανεῖν, where Dindorf reads *κακῶς σε λέγαντος*, while Hermann thinks he wrote *κακῶς ἔλέγχαντος*, and edits in consequence *λέγ'* ὡς ἐμοῦ 'λέγχαντος, *dic, nam refutabo te*'. Dindorf denies that the Schol. is right in supplying *κακῶς*, *dic, uti ego dixi. Non impedio enim*. But the very words following, *εἰ δ' ἀλγεῖς κτλ.*, 'if you don't like to hear the truth about yourself, you ought not to have acted wrongly towards me,' shew that he is right in the main. Lastly, Pflugk explains, *dic, me jubente et permittente*. See however Suppl. 436. Heracl. 1014, ἀ γ' εἶπας ἀντήκουσας.

Iph. A. 378, *βούλομαι λέγειν κακῶς αὖτις*.

712. *ψυχὴ μιᾷ*. Not to aim at living two lives, our own natural term of years, and a borrowed one besides.

713. *καὶ μὴν*. 'Well then, live on a longer life than Zeus,' if you think we ought to live only *one* life, and yet show by your conduct that you wish it to be as long as possible. The optative with *ἀν* is used like *στείχοις ἀν, λέγοις ἀν, χαρόις ἀν*, &c., in an imperative sense; hence *ἀρά γονεῦσιν* &c. in the next verse. It is much better, as Hermann observes, to retain the *ἀν*, than to omit it with Schaefer and others, for the former is a keener taunt, *ζῆσθαι ἀν, εἰ βούλοιο, εἰ ἐπιθυμίᾳ ἔχει σε &c.*, 'You may live on, if you please,' or for all that I care. The *interpretation* consists in this neither being a good wish, nor being intended for such. As if he had said, 'May you live long enough to experience the misery of being old.' To curse a parent was a flagrant sin, for *γονεῖς τιμᾶν* was an old traditional law. See on Aesch. Suppl. 687.

716. *οὐ σὺ κτλ.* 'Do not *you* show that you are fond of a long life, by the very fact of burying a substitute?'

- ΦΕ. φίλον τὸ φέγγος τοῦτο τοῦ θεοῦ, φίλον.
 ΑΔ. κακὸν τὸ λῆμα κούκ ἐν ἀνδράσιν τὸ σόν.
 ΦΕ. οὐκ ἐγγελᾶς γέροντα βαστάζων νεκρόν.
 ΑΔ. θανὲ γε μέντοι δυσκλεὴς, ὅταν θάνης. 725
 ΦΕ. κακῶς ἀκούειν οὐ μέλει θανόντι μοι.
 ΑΔ. φεῦ φεῦ τὸ γῆρας ὡς ἀναιδείας πλέων.
 ΦΕ. ἥδ' οὐκ ἀναιδής· τήνδ' ἐφηῦρες ἄφρονα.
 ΑΔ. ἄπελθε, καὶ με τόνδ' ἔα θάψαι νεκρόν.
 ΦΕ. ἄπειμι· θάψεις δ' αὐτὸς ὁν αὐτῆς φονεύς. 730
 δίκας δὲ δώσεις σοῖσι κηδεσταῖς ἔτι.
 ἥ ταρ' Ἀκαστος οὐκέτ' ἔστ' ἐν ἀνδράσιν,
 εἰ μή σ' ἀδελφῆς αἷμα τιμωρήσεται.
- ΑΔ. ἔρροις νυν αὐτὸς χὴ ἔννοικήσασά σοι,
 ἄπαιδε παιδὸς ὄντος, ὕσπερ ἄξιοι, 735
 γηράσκετ· οὐ γὰρ τῷδέ γ' ἐσ ταῦτὸν στέγος
 νείσθ· εἰ δ' ἄπειπεν χρῆν με κηρύκων ὑπο
 τὴν σὴν πατρῷαν ἔστιαν, ἄπειπον ἄν.

722. φίλον. "Obserua quae dictiois vis posita sit in eo, quod versus eodem vocabulo exorditur et finitur. Sic Bacch. 963, μόνος σὺ πόλεως τῆσδ' ὑπερκάμψεις, μόνος. Ubi Elmsl. comparat Hipp. 327, κάκ', δι τάλανα, σολ, τάδ' εἰ πεντει, κακά. Incert. Rhes. 579, θρασὺς γὰρ Ἐκτωρ νῦν, ἐπεὶ κρατεῖ, θρασὺς." Nestemann.

723. οὐκ ἐν ἀνδράσιν, ἀνανδρον, unmanly, i.e. for avowing so strong an attachment to life.

724. The point of the verse is this, 'You are disappointed at not burying your old father, instead of your wife, and therefore you are abusive.' Literally, 'You do not chuckle at carrying to the grave an aged corpse.' Pheres has not become a victim to his son's selfishness; and he congratulates himself on it, because he knows his funeral would have been a matter of joy, not of grief.

725. γε μέντοι, like γε μὴν, 'nevertheless,' 'be assured however that' &c. The sense is, 'You must however die some day; and when you do die, you will leave no good name behind you.'

727. ἀναιδείας, 'shamelessness,' indifference to a good or bad repute. The meaning of the next verse is a little obscure. 'True, her fault was not shamelessness; but she had another and a

worse fault, to which old age is not liable, but youth is, viz. the absence of wisdom, in acting as she did.'

730. θάψεις, i.e. αὐτὸς θάψεις, αὐτὸς ὁν φονεὺς αὐτῆς.

733. σε—αἷμα. For the double accusative, which follows the analogy of μετελθεῖν τινὰ δίκην, Monk compares Cycl. 695, εἰ μή σ' ἔταιρων φόνον ἐτιμωροῦ-
μην. See Med. 261. Her. 852. 882.

735. παιδὸς ὄντος, of a son yet in existence. Hermann reads ὄντες, with several MSS., and places a colon at ἄξιοι. "Nibil ad rem παιδὸς ὄντος addi, quum non id urgeat Admetus, quod ipse superstes futurus sit, sed quod illi sint carituti filio." It is to be doubted whether this is better; for the γὰρ explains παιδὸς ὄντος, 'though your son still lives, you will be deprived of him, for you will never more enter the same house with him.' According to Hermann's punctuation, ἄπαιδε must be repeated with γηράσκετ.—τῷδ' ἔτι' was Monk's reading, after Elmsley, for τῷδ' ίτι', the grammarians supposing νείσθε was an imperative. Dind, Herm. Bothe and Matth. give τῷδέ γ' with three MSS., and so Monk in his latest edition.

738. ἀπεῖπον ἄν, 'I would have dis-owned it.' See v. 487.

ἡμεῖς δὲ, τοὺν ποσὶν γὰρ οἰστέον κακὸν,
στείχωμεν, ὡς ἀν ἐν πυρῷ θῶμεν νεκρόν. 740

XO. ίὼ ίώ. σχετλία τόλμης,
ἀ γενναία καὶ μέγ' ἀρίστη,
χαῖρε πρόφρων σε χθόνιος θ^ρ Ἐρμῆς
“Αιδης τε δέχοιτ^ρ. εἰ δέ τι κάκει
πλέον ἔστ’ ἀγαθοῖς, τούτων μετέχουσ^τ
“Αιδουν νύμφη παρεδρεύοις. 745

ΘΕΡΑΠΩΝ.

πολλοὺς μὲν ἥδη κάπò παντοίας χθονὸς
ξένους μολόντας οἵδ^ρ ἐs Ἀδμήτου δόμους,
οἷς δεῖπνα προῦθηκ^ρ. ἀλλὰ τοῦδ^ρ οὔπω ξένου
κακίον^ρ ἐs τήνδ^ρ ἔστίαν ἔδεξάμην. 750
ὅς πρώτα μὲν πειθοῦντα δεσπότην ὄρων
ἐσῆλθε κάτόλμησ^τ ἀμείψασθαι πύλας.
ἐπειτα δ^ρ οὕτι σωφρόνως ἔδέξατο
τὰ προστυχόντα ξένια, συμφορὰν μαθῶν,

741. The last address and farewell of the attendants, as the procession moves off the stage. The chorus had before been invited to this office, at v. 610. Both stage and orchestra are therefore momentarily vacant.

745. ἀγαθοῖς. Perhaps this is the earliest passage in which the Greek belief of virtue being rewarded hereafter is hinted at. That superior honour was awarded in Hades to heroes and kings, is a doctrine taught, after Homer, by Aeschylus, who also mentions the being an attendant on Persephone and her husband as the highest distinction, Cho. 350. For the euphemism ἔκει see *ibid.*, πρόπολος τε τῶν μεγίστων χθονίων ἔκει τυράννων. Cf. Med. 1073, εὐδαιμονοῦτον, ἀλλ’ ἔκει. Heracl. 593, εἰ γάρ ἔξομεν κάκει μερίμνας οἱ θανάτουντοι βροτῶν.

747. The scene that next ensues, especially as following, after a very short interval, a solemn funeral procession, may be thought to partake too largely of comedy. But we must remember, first, that the play has much of a Satyric tone, (as the last of a tetralogy,) and next, that the character of Hercules for voracity (an idea closely connected, in the mind of the

Greek, with personal strength, through the training of the athletes,) was no mere invention of Euripides, but was celebrated by the poets of his age, e. g. Aristoph. Ran. 550 seqq. Moreover, the occasion is used for moralizing on the folly of too much anxiety, and the uncertainty of human affairs. The dignity of the language too, which is purely tragic, should lead us to doubt whether the poet really intended to associate the idea of the ludicrous with the account of Hercules' doings and sayings over the festive board. But see further on Heracl. 630.

752. ἀμείψασθαι, 'to enter.' Cho. 562, εἰ δ^ρ οὖν ἀμείψω βαλδν ἔρκειον πυλῶν. Cf. Bacch. 64, ιερὸν Τμῶλον ἀμείψασα, 'having left Tmolus,' and see on v. 461 *sup.* The proper meaning of the middle probably is, 'to have the position of the door changed with respect to oneself,' i. e. to have it behind, whereas it was just now in front: of the active, to change it, as if actual, and not merely relative, change of place were imparted to stationary bodies.

754. τὰ πρ. ξένια, 'such cheer as happened to be offered him.' — σ. μαθῶν, Schol. φέτο γάρ δ^ρ θεράπων ἔγνωκέναι τὸν θάνατον τῆς Ἀλκήστιδος.

ἀλλ' εἴ τι μὴ φέροιμεν, ὥτρυννεν φέρειν. 755
 ποτῆρα δ' ἐν χείρεσσι κίστινον λαβὼν
 πίνει μελαίνης μητρὸς εὐζωρον μέθυν,
 ἔως ἔθέρμην' αὐτὸν ἀμφιβάσα φλὸξ
 οἴνου στέφει δὲ κράτα μυρσύνης κλάδοις,
 ἅμουντ' ὑλακτῶν, διστὰ δ' ἦν μέλη κλύειν 760
 ὁ μὲν γάρ ἥδε, τῶν ἐν Ἀδμήτου κακῶν
 οὐδὲν προτιμῶν, οἰκέται δ' ἐκλαίομεν
 δέσποιναν· ὅμμα δ' οὐκ ἐδείκνυμεν ξένῳ
 τέγγοντες· Ἀδμητος γάρ ὁδὸς ἐφίετο.
 καὶ νῦν ἐγὼ μὲν ἐν δόμοισιν ἐστιώ 765
 ξένον, πανούργον κλῶπα καὶ ληστήν τινα,
 ἡ δ' ἐκ δόμων βέβηκεν, οὐδὲ ἐφεσπόμην,
 οὐδὲ ἐξέτεινα χεῖρ', ἀποιμάζων ἐμὴν
 δέσποιναν, ἡ μοὶ πᾶσι τ' οἰκέταισιν ἦν
 μῆτηρ· κακῶν γάρ μυρίων ἐρρύετο,
 ὅργας μαλάσσουν' ἀνδρός. ἀρά τὸν ξένον
 στυγῷ δικαίως, ἐν κακοῖς ἀφιγμένον;
 770
 HP. οὗτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις;

756. *χείρεσσι*. An epic licence rarely allowed in a tragic senarius. In Antig. 1298, *ἔχω μὲν ἐν χείρεσσιν ἀπτίως τέκνον*, the verse occurs in the midst of dochmiaeas. Monk suggests *ποτήριον* δ' ἐν *χειρὶ*, but Hermann doubts if *ποτήριον* is a tragic form, while *ποτῆρ* is found Cycl. 151, καὶ μὴν ἐφέλκω καὶ ποτῆρ' ἀσκοῦ μέτα.—*κίστινον*, ‘of ivy wood,’ or rather, ‘carved with a border of ivy leaves.’ Cf. Cycl. 390.—*εὐζωρον μέθυν* is simply ‘neat wine,’ *ζεκρατον*, i. e. without being tempered with water in the *κρατήρ*. Monk is over anxious to give a distinct force to *εὖν*, *vinum meraco unae succo bene conditum*. There was probably an old word *ζωρὸς* for *ζωερὸς*, ‘lively.’

761—2. *ἥδε — ἐκλαίομεν*. The poets laid great stress on such distinctions, because they had a superstitious dread of blending good with bad, the joyful with the sad. See Med. 1173—6. Agam. 315, where the cries of the captured and the capturers are mixed together,—*δίχα* corresponding to *διστὰ* in this passage, sc. *διάφορα*.

762. *προτιμῶν τινὸς*, = *φροντίζειν*, Ag.

1650.

765. *ἐγὼ μέν*. And now here I am, kept at home in entertaining some high-wayman or other, and unable to follow my mistress to the grave, as the last token of respect. It is not merely the conduct of the guest which vexes the attendant, but the being obliged to stay and serve him.

768. *ἐξέτεινα*. The attitude of mourners, as is known from ancient paintings, was that here alluded to, with hands uplifted and slightly thrown forward over the bier, — a posture expressed by *ἄνωθεν ἀνέκαθεν* Aesch. Cho. 419. The Schol. MS. Vatican here quotes two fine verses from the lost prologue of that play, *οὐ γάρ παρῶ φύμαξα σὸν, πάτερ, μόρον, οὐδὲ ἐξέτεινα χεῖρ' ἐπ' ἐκφορὰ νεκροῦ*. Cf. Eur. Suppl. 772, ἀλλ' εἶεν αἵρω χεῖρ' ἀπαντήσας νεκροῖς.

771. *ἄρα*. ‘Do I not justly loathe this guest who has arrived in the midst of troubles?’ Cf. v. 341.

773. *οὗτος, heus tu!* A rather unusual form of address in tragedy, as partaking too much of the familiar and colloquial; but perhaps not the less suited to this

οὐ χρὴ σκυθρωπὸν τοῖς ἔνοις τὸν πρόσπολον
εἶναι, δέχεσθαι δὲ εὐπροσηγόρῳ φρενί.

775

σὺ δὲ ἀνδρὶ ἐταῖρον δεσπότου παρόνθ' ὄρῶν,
στυγνῷ προσώπῳ καὶ συνωφρυωμένῳ
δέχει, θυραίον πήματος σπουδὴν ἔχων.

δεῦρ' ἔλθῃ, ὅπως ἀν καὶ σοφώτερος γένηγ.

τὰ θυητὰ πράγματα' οἴδας ἦν ἔχει φύσιν;

780

οἶμαι μὲν οὗ πόθεν γάρ; ἀλλ' ἀκούει μουν.

βροτοῖς ἄπασι κατθανεῖν ὀφείλεται,

κούκι ἔστι θυητῶν ὁστις ἔξεπίσταται

τὴν αὔριον μέλλουσαν εἰ βιώσεται.

τὸ τῆς τύχης γὰρ ἀφανὲς οἱ προβήσεται,

785

καστ' οὐ διδακτὸν, οὐδὲ ἀλίσκεται τέχνη.

ταῦτ' οὖν ἀκούσας καὶ μαθὼν ἐμοῦ πάρα,

εὑφραινε σαυτὸν, πῦνε, τὸν καθ' ἡμέραν

βίον λογίζου σὸν, τὰ δὲ ἄλλα τῆς τύχης.

τίμα δὲ καὶ τὴν πλεῖστον ἡδίστην θεῶν

790

Κύπρων βροτοῖσιν· εὐμενὴς γὰρ ἡ θεός.

τὰ δὲ ἄλλ' ἔασον ταῦτα, καὶ πείθου λόγοις

ἐμοῖσιν, εἴπερ ὄρθιά σοι δοκῶ λέγειν.

οἶμαι μὲν. οὐκούν τὴν ἄγαν λύπην ἀφεὶς

πίει μεθ' ἡμῶν τάσδε ὑπερβαλὼν πύλας,

795

scene. Aesch. Suppl. 888, *οἴτος*, *τὶ ποιεῖς*; Oed. Col. 1627, *ῳ οἴτος οἴτος*, *Οἰδίπονς*. Hec. 1127, *οἴτος*, *τὶ πάσχεις*;—*σεμνὸν*, ‘solemn.’ Cf. 800.

778. δέχει. The Greeks thought much of being received with a cheerful face, *φαιδρῷ προσάπῳ*, on entering a place for the first time. Hence in Ag. 503, the gods facing the sun, *δαμονες ἀντήλιοι*, are invoked to greet the king on his return *φαιδροῖσι ὑμασι*, with bright smiling eyes. And this is also the point of Clytemnestra's remark in Cho. 658, where she promises her guests *δικαλων ὅμματων παρουσίαν*, *justos oculos*, the usual and proper sort of faces to meet them. — *θυραῖον*, Schol. *ἐνδιάμεσε γὰρ ἔτι, ὅτι ξένη ἦν ἡ ἀποβανοῦσα*.

780. *οἴδας*. Like *χείρεσσι* v. 756, liable to some suspicion, as a very exceptional form for *οἶσθα*. Monk quotes the oracle in Herod. iv. 157, *αἴ τι ἐμεῖν Λιβύην μηλότροφον οἴδας ἔμεινον*, but here the

difference of dialect should be taken into consideration.—*πόθεν γάρ*; ‘Of course you don't.’ Cf. 95. The Schol. here observes, *οὐκ εὐλόγως τὸν ἥρωα εἰσήγαγε φιλοσοφοῦντα ἐν μέθῃ, δὺν ἔδει καὶ ἄλλου φιλοσοφοῦντος διαταίξειν*.

785. *ἀφανὲς οἱ πρ.* See on Med. 1117.

786. *τέχνη*. The art of soothsayers, against whom Euripides so frequently directs his ridicule.

792. *τὰ ἄλλα ταῦτα*, ‘these sad thoughts.’ For *ἄλλα* is often used as a euphemism, like *ἔτερον, μὴ τοῖον*, &c., i. e. ‘other than what ought to be.’ Cf. *δαμων ἄλλος* Rhes. 884. Markland proposed *πάντα*. It is a question, whether we should not read *τὰ δὲ ἄλλα*, *ἔασον ταῦτα*, ‘As for the rest, dismiss these thoughts.’ So Aeschylus uses *καὶ τάλλα*, precisely as the Romans used *ceterum*, Suppl. 240. Ag. 891.

795. *τάσδε πύλας*, viz. those opening

στεφάνους πυκασθείς ; καὶ σάφ' οὖδ' ὁθούνεκα
τοῦ νῦν σκυθρωποῦ καὶ ἔννεστῶτος φρενῶν
μεθορμιεῖ σε πίτνλος ἐμπεσὸν σκύφου.

ὅντας δὲ θητοὺς θητὰ καὶ φρονεῦν χρεὼν,
ὡς τοῖς γε σεμνοῖς καὶ συνωφρυωμένοις 800
ἄπασίν ἔστι, ὡς γ' ἐμοὶ χρῆσθαι κριτῆ,
οὐ βίος ἀλγήθως ὁ βίος, ἀλλὰ συμφορά.

ΘΕ. ἐπιστάμεσθα ταῦτα· νῦν δὲ πράστομεν
οὐχ οἴα κώμου καὶ γέλωτος ἄξια.

ΗΡ. γυνὴ θυραῖος ἡ θανοῦσα· μὴ λίαν 805
πένθει· δόμων γὰρ ζῶσι τῶνδε δεσπόται.

ΘΕ. τί ζῶσιν ; οὐ κάτοισθα τάν δόμοις κακά.

ΗΡ. εἰ μή τι σός με δεσπότης ἐψεύσατο.

ΘΕ. ἄγαν ἐκεῖνός ἔστι ἄγαν φιλόξενος.

ΗΡ. οὐ χρῆν μ' ὀδυνείου γ' οὐνεκ' εὐ πάσχειν νεκροῦ ; 810

ΘΕ. ἦ κάρτα μέντοι καὶ λίαν θυραῖος ἦν.

into the *ξενῶνες*, or strangers' hall. The old edd. with most MSS. give *τύχας*. Cf. 829. Not understanding the phrase, some grammarian wrote *τύχας*, to mean 'getting over, or postponing, your present misfortunes.' It is probable that the interior of the guest-house was visible to the spectators. Hercules, who had heard the discontented speech of the servant on the stage, stepped forward to reason with him at v. 773, and now with his hand he points to the doors, inviting the man to return with him to the banquet. See on *ἔννεστῶτος*.

797. *ἔννεστῶτος*. See on *ἔννεστας* φρενῶν Hipp. 983.—μεθορμιεῖ, Med. 2.8. —ἐπιτεσὸν, i. e. πίτνλος οἴνου σκύφῳ ἐμπεσόντος, the plashing sound of wine in the goblet.

804. οὐ πράστομεν τοιαῦτα πράγματα, οἴα γέλωτος ἄξιά ἔστι. Cf. 605.

807. τί ζῶσιν; i. e. τί λέγεις θτι ζῶσιν; or τί ἔστι τοῦτο, τὸ ζῶσι δεσπόται; Pflugk compares Phoen. 1726, and Iph. A. 460, τὴν δ' αὐτὸν τάλαινα παρθένον,—τὸ παρθένον; sc. τί λέγω αὐτὴν παρθένον εἶναι; In English we express this by repeating the word in the form of an exclamation: 'Alive! You certainly do not know' &c. At the end of the verse Monk places a question, with Wakefield. Hercules did indeed know that there was mourning in the house, and the servant was aware he knew it, sup. 751; and

therefore the interrogation could only be taken to mean, 'Is it possible you do not, after all, know the real misfortune that has befallen the family?' To which Hercules replies, 'To be sure I do, unless,' &c. But the old reading was certainly better, 'You do not know the misfortune,' i. e. you have been misinformed as to its nature.

810. οὐ χρῆν με. 'How do you mean, *τοι* hospitable? Ought I not to have been entertained on account of a stranger's death?' The γε has this sense, 'for a stranger, at all events, (whatever might be said about a relation,) you would not wish me to lose hospitality, would you?'

811. θυραῖος. There is another reading *οἰκεῖος*, which Hermann attributes, to the Aldine οὐκον· δθνελον γὰρ (γ') οὐνεκ' εὐ πάσχει νεκροῦ, in the preceding verse, to a former edition of the play. Monk adopts *οἰκεῖος*, but Matthiae truly objects that this would have been a plain declaration which could have left no further doubt in Hercules' mind. "Et ironice et aenigmatische loquitur famulus," he observes. Hercules is to take the answer as a confirmation of his opinion that the deceased was a stranger, and in this sense, 'Assuredly it (the corpse) was altogether unconnected with the family'; whereas in his own mind the servant means, 'it was but too closely

- HP. μῶν ἔνυμφοράν των' οὐσταν οὐκ ἔφραζέ μοι ;
 ΘΕ. χαίρων ίθι· ήμιν δεσποτῶν μέλει κακά.
 HP. ὅδ' οὐ θυραίων πημάτων ἄρχει λόγος.
 ΘΕ. οὐ γάρ τι κωμάζοντ' ἀν ἡχθόμην σ' ὄρων. 8:5
 HP. ἀλλ' ἦ πέπονθα δείν' ὑπὸ ξένων ἐμῶν ;
 ΘΕ. οὐκ ἥλθεις ἐν δέοντι δέξασθαι δόμοις·
 πένθος γὰρ ήμιν ἔστι· καὶ κουρὰν βλέπεις
 μελαμπέπλους στολμούς τε.
 HP. τίς δ' ὁ κατθανών ;
 μῶν ἷ τέκνων τις φροῦδος ἷ πατὴρ γέρων ; 820
 ΘΕ. γυνὴ μὲν οὖν ὄλωλεν Ἀδμήτου, ξένε.
 HP. τί φήσι; ἔπειτα δῆτά μ' ἔξενίζετε ;
 ΘΕ. ἥδεῖτο γάρ σε τῶνδ' ἀπώσασθαι δόμων.
 HP. ὁ σχέτλι, οἵας ἡμπλακες ξυναόρου.
 ΘΕ. ἀπωλόμεσθα πάντες, οὐ κείνη μόνη. 825
 HP. ἀλλ' ἥσθόμην μὲν, ὅμμ' ἵδων δακρυρροοῦν
 κουράν τε καὶ πρόσωπον· ἀλλ' ἔπειθέ με
 λέγων θυραίων κῆδος ἐσ τάφον φέρειν.
 βίᾳ δὲ θυμοῦ τάσδ' ὑπερβαλῶν πῦλας
 ἔπιων ἀνδρὸς ἐν φιλοξένου δόμοις,
 πράσσοντος οὕτω. κάτα κωμάζω κάρα
 στεφάνοις πυκασθείσι; ἀλλὰ σοῦ τὸ μὴ φράσαι,
 κακοῦ τοσούτου δώμασιν προσκειμένου.
 ποῦ καὶ σφε θάπτει; ποῦ νιν εὐρήσω μολών;

connected.' In the next verse Hercules, content with the delusive reply, suggests that there was perhaps some other calamity then pressing on the family, about which Admetus had told him nothing. If *δθνεός* is a form of *θθνικός*, *θυραῖος* would bear, by contrast, the double sense of *ἐν θύραις* (cf. Ag. 1022) and the more usual one of *οὐκ οἰκεῖος*, as inf. 814. 828.

813. *χαίρων ίθι*, 'Be off, and good bye to you!' A formula of deprecating further inquisitiveness. He says this, because Admetus had forbidden him to tell the real circumstances, sup. 764.

815. *οὐ γάρ τι*. Monk gives *οὐ γάρ σε*, with most copies. The *τι* gives this sense, 'Why certainly I never should have been vexed at seeing you enjoying yourself, un-

less for some good reason.'

816. ἀλλ' ἷ. 'But it can be that—?' Cf. Cho. 761, ἀλλ' ἷ φρονέσι εὐ τοῦτο νῦν ἡγελμένοις; Soph. El. 879, ἀλλ' ἷ μετημνας, ὃ τάλαινα; Rhes. 36. 560. Heracl. 424, &c.

822. *ἔπειτα*, 'nevertheless.' Cf. Med. 1398.

831. *κάτα κωμάζω*. At these words he dashes the myrtle chaplet to the ground. Lascaris has *κάτη ἐκώμαζων*, Aldus *κάτεκώμαζων*, which is preferred by Monk. But it is very inferior to that in the text, which has adequate MS. authority.—*σοῦ* the genitive of wonder, 'to think of you not telling me!' Cf. Med. 1051, ἀλλὰ τῆς ἡτῆς ιάκεης, τὸ καὶ προέθεται μαλθακοὺς λόγους φρενός.

- ΘΕ. ὁρθὴν παρ' οἴμοι, ἦ πὶ Λάρισταν φέρει,
τύμβον κατόψει ξεστὸν ἐκ προαστίου. 835
- ΗΡ. ὁ πολλὰ τλάσα καρδία ψυχή τ' ἐμὴ,
νῦν δεῖξον οἶον παιδά σ' ἡ Τιφυνθία
'Ηλεκτρυόνος ἐγείνατ' Ἀλκμήνη Διά.
δεῖ γάρ με σῶσαι τὴν θανούσαν ἀρτίως
γυναῖκα καὶ τόνδ' αὐθις ἰδρῦσαι δόμον
'Ἀλκηστιν, Ἀδμήτῳ θ' ὑπουργῆσαι χάριν.
ἐλθὼν δ' ἄνακτα τὸν μελάμπεπλον νεκρῶν
Θάνατον φυλάξω, καὶ νιν εὑρήσειν δοκῶ,
πίνοντα τύμβου πλησίον προσφαγμάτων. 840
κανπερ λοχήσας αὐτὸν ἐξ ἔδρας συθεὶς
μάρψω, κύκλον δὲ περιβάλω χεροῦν ἐμαῖν,
οὐκ ἔστι δόστις αὐτὸν ἐξαιρήσεται
μογοῦντα πλευρὰ, πρὶν γυναῖκ' ἐμοὶ μεθῆ.
ἢν δ' οὖν ἀμάρτω τῆσδ' ἄγρας, καὶ μὴ μόλη 850
πρὸς αἵματηρὸν πέλανον, εἰμι τῶν κάτω

835. παρ' οἴμοι. ‘By the side of the straight road which leads to Larissa you will see a tomb of cut stone outside of the suburb.’—ἐκ προαστίου, sc. λών ἐς τὸν ἄγρον, and therefore not far from the city gate in that direction. Cf. Rhes. 881, θάπτειν κελένειν λεωφόρον πρὸς ἐκτρόπας.

839. Ἡλεκτρυόνος. So the recent editors from Biomfield's correction, since confirmed by one MS., for Ἡλεκτρύων γείνατ.’ Monk formerly edited, with Gaisford, ἐγείνατ’ Ἡλεκτρύων, regarding the proper name as of four syllables—a doubtful *synizesis*.

844. φυλάξω. Here for τηρήσω, καραδοκήσω.

845. προσφαγμάτων. The genitive depends on πίνοντα. The word must originally have been applied to blood offerings, such as those prescribed to Ulysses for calling up the spirits from Hades, Od. xi. Pflugk thinks it here means the libations of wine, milk, oil, honey, and water, as enumerated in Pers. 612 seqq.; but there mention is made only of offerings to Earth, these being the produce of Earth, and restored to her again, cf. Cho. 121. Eur. Suppl. 536. Though it might seem improbable that living victims should have been slain at the tomb of such a person as Alcestis, the words αἵματηρὸν πέλανον

in 851, are decisive. And she is regarded as a δάμων inf. 1003. Compare Tro. 381, οὐδὲ πρὸς τάφους ἔσθ' θύστις αὐτοῖς αἷμα γῆ δωρήσεται. Eur. El. 92, πυρὶ τ' ἐπέσφαξ ἀἷμα μητείου φόνου. This was done to propitiate the heroes, who were reckoned among the infernal powers inimical to the living, Heracl. 1040, ἀλλὰ μήτε μοι χάσ μηθ' αἷμ' ἔάρης εἰς ἐρὺ στάξαι τάφον. For the word itself see Agam. 1249. Troad. 624. Iph. T. 458. Helen. 1255, προσφάξεται μὲν αἷμα πρῶτα νερτέροις. This last is in the case of one drowned at sea, whose shade is to be appeased; but then, it is perhaps wholly an invention of Menelaus to deceive Theoclymenos.

847. περιβάλω. This word is often used of hunting, c. g. Cho. 567, and hence κύκλον alludes to the inclosing net or toil.

850. ἢν δ' οὖν. ‘But if I should miss’ (which is unlikely) &c. See Heracl. 714. Rhes. 572.

851. τῶν κάτω. Monk has τὴν κάτω, with Aldus. Hermann defends the vulgate; “Quum dicere vellet τῶν κάτω ἄνακτων, mutat nonnihil, dicens Κόρης ἄνακτός τι.” And so Dind. and Pflugk, with Mattheiae. Used as a familiar title of Persephone, Κόρη, or Κόρη Δάμητρος,

Κόρης ἄνακτος τ' εἰς ἀνηλίους δόμους,
αἰτήσομαι τε· καὶ πέποιθ' ἀξεῖν ἄνω
Ἄλκηστιν, ὥστε χερσὶν ἐνθεῖναι ξένου,
ὅς μ' ἐς δόμους ἐδέξατ' οὐδὲ ἀπῆλασε,
καίπερ βαρείᾳ συμφορᾷ πεπληγμένος,
ἔκρυπτε δ', ὅν γενναῖος, αἰδεσθεὶς ἐμέ.
τίς τοῦδε μᾶλλον Θεσσαλῶν φιλόξενος;
τίς 'Ελλάδ' οἴκων; τοιγάρ οὐκ ἐρεῖ κακὸν
εὐεργετῆσαι φῶτα γενναῖος γεγών.

855

ΑΔ. ίώ ίώ. στυγναὶ πρόσοδοι,
στυγναὶ δ' ὄψεις χήρων μελάθρων.

ιώ μοί μοι, αἰαῖ.
ποῖ βῶ; πᾶ στῶ; τί λέγω; τὶ δὲ μή;
πῶς ἀν δολούμαν.

860

ἢ βαρυδαίμονα μῆτηρ μ' ἔτεκεν.
ζηλῶ φθιμένους, κείνων ἔραμαι,
κεῖν' ἐπιθυμῷ δώματα ναίειν.
οὔτε γάρ αὐγὰς χαίρω προσορῶν,
οὔτ' ἐπὶ γαίας πόδα πεζεύων
τοῖον ὅμηρόν μ' ἀποσυλήσας

870

'Αιδη Θάνατος παρέδωκεν.

ΧΟ. πρόβα πρόβα· βάθι κεῦθος οἴκων,

στρ.

ΑΔ. αἰαῖ.

ΧΟ. πεπονθὼς ἀξὶ αἰαγμάτων.

ΑΔ. ἔε.

does not require the article. From ignorance of this, transcribers have corrupted ὡστ' ἦ κόρην Δῆμητρος into ὡς τὴν κόρην Δ. sup. v. 358.

861. Admetus returns from the funeral with dejected countenance. He now fully realizes his loss, when he contemplates the house in its sad vacancy, and wishes that he were dead, as he has no longer pleasure in life. The Chorus offers the common and trite topic of consolation, that he is not the first who has been so bereaved.—πρόσοδοι, Schol. οὐ τολμᾶ εἰσιέναι. Hence the words of the Chorus in 872.

869. πόδα πεζεύων. "Dictum ut Heracl. 802, ἐκβὰς τεθρίππων" Γάλλος ἄρμα-

τῶν πόδα. Orest. 1470, Μυκην[δ] ἀρβύλην προβάς. Phoen. 1412, προβὰς δὲ κῶλον δεξιῶν." Pflugk. Cf. ἔλθοις πόδα inf. 1153. El. 1173, Βαίνονσιν ἐξ οἴκων πόδα.

870. ὅμηρον. Schol. τοῦ ἔην φησιν ὅμηρον αὐτοῦ γεγονέναι τὴν Ἄλκηστιν. ἀντὶ γάρ αὐτοῦ δέδοται τῷ 'Αιδῃ. More fully, τοία ἦν ἡ μοί δημηρένουσα, ἦν νῦν Θάνατος ἀφέλετο.

872. κεῦθος οἴκων. Because it was proper in grief to retire to the innermost part of the house, otherwise called the μυχός.

873. πεπονθὼς. So Herm. for πέπονθας, the sense being continued without regard to the αἰαῖ of Admetus. The anti-strophic 890 demands the correction.

- ΧΟ. δι' ὁδύνας ἔβας,
σάφ' οἶδα. ΑΔ. φεῦ φεῦ. 875
- ΧΟ. τὰν νέρθεν οὐδὲν ὠφελεῖς.
ΑΔ. ἵώ μοί μοι.
- ΧΟ. τὸ μήποτ' εἰσιδεῖν φιλίας ἀλόχου
πρόσωπον τάντα λυπρόν. 876
- ΑΔ. ἔμνησας ὁ μου φρένας ἥλκωσεν
τί γὰρ ἀνδρὶ κακὸν μεῖζον ἀμαρτεῖν
πιστῆς ἀλόχου; μή ποτε γῆμας
ῶφελον οὐκεῖν μετὰ τῆσδε δόμους.
ζηλῶ δ' ἀγάμους ἀτέκνους τε βροτῶν.
μία γὰρ ψυχῇ τῆς ὑπεραλγεῖν
μέτριον ἄχθος. 880
- παιδῶν δὲ νόσους καὶ νυμφιδίους
εὐνὰς θανάτους κεραῦζομένας
οὐ τλητὸν ὄρâν, ἐξὸν ἀτέκνους
ἀγάμους τ' εἴναι διὰ παντός. 888
- ΧΟ. τύχα τύχα δυσπάλαιστος ἥκει. ἀντ.
ΑΔ. αἰαῖ.
- ΧΟ. πέρας δ' οὐδὲν τίθης ἀλγέων. 890

877. ἄντα. There is some corruption here, probably in this word. Aldus has *λυπρὸν*, and Hermann omits *λυπρὸν*, followed by Pflugk. The antistrophe would be satisfied by reading *κάταντα*, on the analogy of *καταντικὺν*, though in Homer the former word bears only the sense of *downward*. The metre should be trochaic dim. brach. with a dissyllabic anacrusis. Hermann's own conjecture can hardly be deemed satisfactory, *τὰν νέρθε* δ' οὐδὲν ὠφελεῖς—*τὸ μήποτ'* εἰσιδεῖν φιλίας ἀλόχου στενάχων πρόσωπον ἄντα, ‘You benefit her not in lamenting your not seeing again the face of your dear wife.’ The antistrophe, he observes, has the sense continued from the preceding clause. But there is little force in his remark, that the chorus acts absurdly in saying to Admetus that it is indeed sad not to see one's wife, after having just tried to console him. The chorus, at first, rather sympathizes than consoles; they admit the severity of the loss, as in 873; and this is in itself a species of consolation.

879. ἀμαρτεῖν. It is perhaps better to regard the infinitive as used absolutely than for *τοῦ ἀμαρτεῖν*. ‘To lose a faithful wife,—what evil is greater than this?’ So Ag. 584, *τί γὰρ γυναικὶ τούτου φέγγος ἤδιον δρακεῖν, ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ, πύλας ἀνοίξαι;* Pflugk approves Hermann's former explanation, though justly given up by himself, “quid enim tristius est ad amittendum quam fida uxor?”

880. μὴ—ῶφελον. See on Med. 1413.

883. μία γὰρ ψυχῇ. ‘For theirs is but a single life.’ Cf. Hipp. 258, *τὸ δ' ὑπέρ διστόν μίαν ὧδινειν ψυχὴν, χαλεπὸν βάρος, ὡς κάγγη τῆσδε ὑπεραλγῶ.* Where *τῆσδε* is δεικτικὸν, but *τῆς* in this place (recovered from Stobaeus for *τῆσδε*) is merely for ἔκεινης. See on v. 264. Supra 712, *ψυχῇ μιᾷ ζῆν, οὐ δυοῖν, ὄφειλομεν.* For the sentiment, which is very feelingly expressed, see Med. 1090 seqq.

890. ἀλγέων. Monk puts a question here; but the meaning is rather, ‘But you do not, as you ought, set bounds to your grief,’ viz. in repeating *αἰαῖ* &c.

- ΑΔ.* ἐέ.
ΧΟ. βαρέα μὲν φέρειν,
 ὅμως δέ. *ΑΔ.* φεῦ φεῦ.
ΧΟ. τλᾶθ'. οὐ σὺ πρῶτος ὥλεσας
ΑΔ. ίώ μοί μοι
ΧΟ. γυναικα· συμφορὰ δ' ἑτέρους ἑτέρα
 πιέζει φανεῖσα θνατῶν. 893
ΑΔ. ὁ μακρὰ πένθη λῦπαι τε φίλων
 τῶν ὑπὸ γαῖαν.
 τί μ' ἐκώλυσας βῆψαι τύμβου
 τάφρον ἔστι κοίλην, καὶ μετ' ἐκείνης
 τῆς μέγ' ἀρίστης κεῖσθαι φθίμενον;
 δύο δ' ἀντὶ μιᾶς Ἀιδης ψυχὰς
 τὰς πιστοτάτας σὺν ἀν ἔσχεν, ὅμοι
 χθονίαν λίμνην διαβάντε. 900
ΧΟ. ἐμοί τις ἦν ἐν γένει, ω̄-κόρος ἀξιόθρηνος
 ω̄χετ' ἐν δόμοισι
 μονόπαις· ἀλλ' ἔμπας
 ἔφερε κακὸν ἄλις, ἄτεκνος ὁν,
 πολιὰς ἐπὶ χαίτας
 ἥδη προπετὴς ὁν
 βιότου τε πόρσω. 910
ΑΔ. ὁ σχῆμα δόμων, πῶς εἰσέλθω;
 πῶς δ' οἰκήσω, μεταπίπτοντος
 δαίμονος; οἴμοι. πολὺ γάρ τὸ μέσον.
 τότε μὲν πεύκαις σὺν Πηλιάσιν,
 σύν θ' ὑμεναίοις ἔστειχον ἔσω, 915

897. *βῆψαι*, i. e. *ἐμαυτόν*. So *βίπτειν* is used Hel. 1325. Cycl. 166. See on *ἰάπτει* Aesch. Suppl. 541.—*ἐκώλυσας* is, 'why did you hinder me,' viz. when we were together at the grave.

901. *σὺν ἀν ἔσχεν* Herm. for *γε συνέσχεν*. "Tmesis illa eo minus offensionis hoc loco habet, quia *συνέσχεν* non est usitato significatu, sed ita dictum, ut *σὺν sit simul.*" Cf. Rhes. 59. Monk, who formerly gave *γε συνέσχεν* (where the elision of *ε* is objectionable) in his latest edition admitted Hermann's emendation, with Pfugk and Dindorf.

907. *ἄλις*, here for *μετρίως*, as in Med. 630. Some have supposed, (after Cic. Tusc. iii. 14.) that Anaxagoras is here alluded to, but Hermann doubts this.

912. *μεταπίπτοντος*, 'Now that fortune is going against me,' or changing her luck in the game of life,—a metaphor from dice. Cf. *τύχαι πεσοῦνται πάλιν* Cho. 956—8. *μεταπέσσοις βελτίσσα* Ion 412. *ἄλλα βλήματ' ἐν κύβοις βαλεῖν* Suppl. 330, said of adversity after prosperity. With the following passage, which has a touching pathos, compare Prom. 566 seqq.

- φιλίας ἀλόχου χέρα βαστάζων.
πολυάχητος δ' εἴπετο κῶμος,
τήν τε θανοῦσαν κᾶμ' ὀλβίζων, 920
ώς εὐπατρίδαι καὶ ἀπ' ἀμφοτέρων
οὗτες ἀριστέων σύζυγες ἔμεν,
νῦν δ' ὑμεναίων γόος ἀντίπαλος
λευκῶν τε πέπλων μέλανες στολμοὶ
πέμπουσί μ' ἔσω
λέκτρων κοίτας ἐς ἐρήμους. 925
- XO.** παρ' εὐτυχῆ σοι πότμον ἥλθεν ἀπειροκάκῳ τόδ'
ἀλγος· ἀλλ' ἔσωσας
βίοτον καὶ ψυχάν.
ἔθανε δάμαρ, ἔλιπε φιλίαν. 930
τί νέον τόδε; πολλοὺς
ἡδη παρέλυσεν
θάνατος δάμαρτος.
- AD.** φίλοι, γυναικὸς δαίμον' εὐτυχέστερον
τούμοῦ νομίζω, καίπερ οὐ δοκοῦνθ' ὅμως· 935
τῆς μὲν γὰρ οὐδὲν ἄλγος ἄψεται ποτε,
πολλῶν δὲ μόχθων εὐκλεής ἐπαύσατο.

921. ἀριστέων. Herm. ἀρίστων, and so Pflugk. Vulg. ἀρίστων. See Med. 5.—εἵμεν, (for εἴλημεν,) Heath, for ἡμεν οἱ εἴμεν.

923. μ. στολμοὶ (ἀντίπαλοι) λ. πέπλων.

926. παρὰ, 'close upon,' 'immediately after,' as Heracl. 611, παρὰ δ' ἄλλαν ἄλλα μοῖρα διώκει. This is a rare use of the preposition; but the notions of *time* and *place* are often closely allied. The meaning is, that the wound is felt the more severely, because Admetus, from his former prosperity, had not been inured to evils. This was a common doctrine, that calamity is more deeply felt after a course of prosperity. Compare Agam. 1301. Tro. 634—7. Iph. T. 1121, τὸ δὲ μετ' εὐτυχίας κακοῦσθαι θνατοῖς βαρὺς αἰών.

932. πολλούς. So Dind. and others after Canter. 'Many before now has death separated (unloosened) from a wife.' Hermann retains the vulgate πολλοῖς, in which the MSS. and early edd. appear to agree, and understands φιλίαν, *mutilus jam solvit mutuum amorem mors uxoris*. And

there seems nothing very far-fetched in this view, though both Monk and Pflugk reject it. There is little doubt that παραλόνειν is a figure borrowed from unyoking an animal from its fellow. Andr. 305, παρέλυσε δ' ἀνὴ Ἑλλάδος ἀλγεινοὺς πόνους. Pflugk therefore wrongly objects to Hermann that it would rather signify 'facere ut elanguescat,' which is a totally different, and medical use of the word. See sup. 117, where it means 'to set free.'

935. Admetus laments to the chorus, in very pathetic terms, his present lot. He cannot bear to enter an empty house, without even the greeting of the servants, who will blame him for the loss of their dear mistress. He cannot bear to see her empty seat, nor to face his weeping children. Even gaiety will renew his grief; and the scoffs of his enemies for his selfish cowardice will be intolerable.

938. εὐκλεής, i. e. οἱ μόνοι μόχθων ἐπαύσατο, ἀλλὰ καὶ εὐκλεής ἀπέθανε. But he has himself neither ceased from his troubles, nor enjoys a good repute, v. 959.

ἔγω δ', οὐ χρῆν ζῆν, παρεὶς τὸ μόρσιμον,
λυπρὸν διάξω βίοτον ἄρτι μανθάνω.

910

πῶς γὰρ δόμων τῶνδ' εἰσόδους ἀνέξομαι ;
τίν' ἀν προσειπὼν, τοῦ δὲ προσρηθεὶς ὅποι,
τερπνῆς τύχοιμ' ἀν εἰσόδου ; ποι τρέψομαι ;
ἡ μὲν γὰρ ἔνδον ἔξελα μ' ἐρημία,
γυναικὸς εὐνὰς εὗτ' ἀν εἰσίδω κενὰς
θρόνους τ' ἐν οἴσιν ἕζε, καὶ κατὰ στέγας
αὐχμηρὸν οὐδας, τέκνα δ' ἀμφὶ γούνασι
πίπτοντα κλαίγη μητέρ', οἵ δὲ δεσπότιν
στένωσιν οἴλαι ἐκ δόμων ἀπώλεσταν.

τὰ μὲν κατ' οὐκους τοιάδ· ἔξωθεν δέ με
γάμοι τ' ἐλώσι Θεσσαλῶν καὶ ξύλλογοι
γυναικοπληθεῖς· οὐ γάρ ἔξανέξομαι
λεύσσων δάμαρτος τῆς ἐμῆς ὄμήλικας.
ἐρει δέ μ' ὅστις ἔχθρὸς ὁν κυρεῖ τάδε·
ἵδον τὸν αἰσχρῶς ζῶνθ, ὃς οὐκ ἔτλη θανεῖν,
ἀλλ' ἦν ἔγημεν ἀντιδοὺς ἀψυχίᾳ
πέφευγεν "Αἰδην κατ' ἀνὴρ εἶναι δοκεῖ;
στιγμῇ δὲ τοὺς τεκόντας, αὐτὸς οὐ θέλων
θανεῖν. τοιάνδε πρὸς κακοῖσι κληδόνα
ἔξω. τί μοι ζῆν δῆτα κύδιον, φίλοι,
κακῶς κλύνοντι καὶ κακῶς πεπραγότι :

XO. ἐγὼ καὶ διὰ μούσας

στρ. α'

Hence in both respects she is better off than he.

939. *οὐ χρῆν* ζῆν, 'who ought not to have been alive'. See on Hipp. 507.

948. *οἱ δὲ*, sc. *δοῦλοι* implied from *δεσπότιν*, these words being naturally antithetical, as in Pers. 243-4.

958. στυγεῖ δὲ κτλ. 'And who hates his parents (for not dying) when he himself was unwilling to die.'

960. κύδιον. Hesych. *κρεῖττον*, *αἰρετάτερον*. The word occurs also *Androm.* 639, and *κύδιστ' ἀχέων*, 'the best of ills,' *Aesch. Suppl.* 13.

962. The poet, as the Schol. remarks, in the fine ode which here follows on the force of Necessity, seems to speak of his own literary researches. He has studied

the poets, and he has learnt (from Anax-agoras his master) the knowledge of the heavenly bodies, and he has been well-versed in the arguments of the sophists ; but he has discovered nothing which can cope with Necessity, nor does he know any drug in the medical systems of Orpheus or of Asclepius which can avail against it. She is the only power with whom supplications and sacrifices are fruitless. Admetus is to take consolation from the thought that what has happened could not have been avoided ; his wife is dead, but even the children of the gods (by mortals) die too. His wife was loved in life and will be honoured in death. For the subject, Wuestemann compares the well-known passage in Horace, Carm. i

καὶ μετάρσιος ὥξα, καὶ
πλείστων ἀψάμενος λόγων
κρεῖστον οὐδὲν ἀνάγκας 965
ηὗρον, οὐδέ τι φάρμακον
Θρήσσαις ἐν σανίσιν, τὰς
Ὀρφεία κατέγραψεν
γῆρας, οὐδὲ ὅσα Φοῖβος Ἀσκληπιάδαις ἔδωκε 970
φάρμακα πολυπόνοις ἀντιτεμὰν βροτοῖσιν.
μόνας δ' οὗτ' ἐπὶ βωμοὺς ἀντ. α'.
ἔλθειν οὕτε βρέτας θεᾶς
ἔστιν, οὐ σφαγίων κλύει. 975
μή μοι, πότνια, μείζων
ἔλθοις ἢ τὸ πρὸν ἐν βίῳ.
καὶ γὰρ Ζεὺς ὁ τι νεύσῃ,
σὺν σοὶ τοῦτο τελευτᾶ.
καὶ τὸν ἐν Χαλύβοις δαμάζεις σὺ βίᾳ σίδαρον, 980
οὐδέ τις ἀποτόμου λήματός ἔστιν αἰδώς.
καὶ σ' ἐν ἀφύκτοισι χερῶν εἶλε θεὰ δεσμοῖς στρ. β'.
τόλμα δ': οὐ γὰρ ἀνάξεις ποτ' ἐνερθεν
κλαίων τοὺς φθιμένους ἄνω.
καὶ θεῶν σκότιοι φθίνουσι

35, 17 &c. *Te semper anteit saeva Nec-*
cessitas. Cf. Hel. 514, *δεινῆς ἀνάγκης*
οὐδὲν ισχύειν πάνεον.

963. *μετάρσιος.* Euripides is fond of mentioning the celestial bodies, both in their physical and supernatural relations to mankind. Thus in the *Ion* he asks, v. 1516, *ἀρέν ἐν φαενναῖς ἥλιον περιπτυχαῖς* ἔνεστι πάντα τάδε καθ' ἡμέραν μαθεῖν;

965. Cf. Heracl. 615, *μόρσιμα δ' οὔτι* φυγεῖν θεῖμι, *οὐ σοφίᾳ τις ἀπώστηται.*

967. *σανίσιν.* Orpheus (Rhes. 944) introduced not only mystic and propitiatory rites, but the science of medicine, Pausan. ix. 30. Certain tablets were preserved near Mount Haemus, (according to the Schol. on Hec. 1257, referred to by Musgrave.) which were reputed to contain his writings. The words of the Schol. are, *οἱ μὲν περὶ τὸ Παγγαῖον εἶναι τὸ μαντεῖον φασὶ τὸν Διονύσου, οἱ δὲ περὶ τὸν Αἴμουν, οὐ εἰσὶ καὶ Ὀρφέως ἐν σανίσιν ἀναγραφαῖ,—* and he quotes the present passage.—'Ορφεία γῆρας is not a mere peri-

phrasis (Pflugk) but means 'the sweet-voiced Orpheus.' Otherwise we might have expected τὰς Ὀρφείας κατέγραψαν χεῖρες.

972. *ἀντιτεμάν.* Culling them against diseases, whence they were commonly called ἔκτη τομαῖα.

979. *σὺν σοῖ.* That is, with the concurrence and co-operation of Necessity, to whom Zeus himself is subject, according to Aeschylus, Prom. 526.

980. *Χαλύβοις.* There were two forms of the word, Χάλυψ and Χάλυβος, but the latter is rare. It occurs Theb. 725, Χάλυβος Σικυθῶν ἔποικος, and Eur. frag. Cret. 476, 7, Χαλύβω πελέκει. Our poet has also Χαλύβδικὸς in Heracl. 161.

981. *σὺν βίᾳ.* The σὺν is not redundant (see on Rhes. 16), but the sense is, 'even the hard steel it is you (and none other) who destroy.'

982. *ἀποτόμου.* See v. 118.—*αἰδὼς,* 'mercy,' v. 601.

990. *σκότιοι φθίνονται,* 'perish in darkness.' So Herm., Pflugk, and Dindorf.

- παῖδες ἐν θανάτῳ. 990
 φίλα μὲν ὅτ' ἦν μεθ' ἡμῶν,
 φίλα δ' ἔτι καὶ θανοῦσα·
 γενναιοτάταν δὲ πασᾶν
 ἐζεύξω κλισίαις ἀκοιτιν. 994·
 μηδὲ νεκρῶν ὡς φθιμένων χῶμα νομιζέσθω ἀντ. β'.
 τύμβος σᾶς ἀλόχου, θεοῦσι δ' ὁμοίως
 τιμάσθω, σέβας ἐμπόρων.
 καὶ τις δοχμίαν κέλευθον 1000
 ἐμβαίνων τόδ' ἐρεῦ·
 αὕτα ποτὲ προῦθαν' ἄνδρὸς,
 νῦν δ' ἐστὶ μάκαιρα δαίμων,
 χαῖρ', ὃ πότνι', εὖ δὲ δοίης.
 τοιαί νυν προσεροῦσι φᾶμαι. 1005
 καὶ μὴν ὅδ', ὡς ἔσικεν, Ἀλκμήνης γόνος,
 "Ἄδμητε, πρὸς σὴν ἐστίαν πορεύεται.
HP. φίλον πρὸς ἄνδρα χρὴ λέγειν ἐλευθέρως,
 "Ἄδμητε, μομφὰς δ' οὐχ ὑπὸ σπλάγχνοις ἔχειν
 σιγῶντ'. ἐγὼ δὲ σοῦς κακοῖσιν ἡξίουν 1010

But Monk follows the Schol., who explains the word to mean ‘bastard,’ for he doubts “*vocem σκότιον vim istam capere posse.*” The words of the Schol. are, *οἱ λαθραῖοι παιδεῖς ἐξ ἀδαπούχητων γάμων γενόμενοι.* “*Οὐμρος* (ll. vi. 24.) *σκότιον δέ ἐ γενέστο μήτηρ.* And to the same effect Hesychius. In Troad. 252, *λέκτρων σκότια νυμφευτήρια* is said of Cassandra as the concubine of Agamemnon, and so *σκότιον λέχος* *ib.* 44. To this interpretation one may rather incline, from the consideration that the poet intended to speak only of the union of gods with mortals, which was always a secret and unacknowledged connexion. Hermann’s objection here is a singular one, “*Quid fiet illis spuriis, qui ex duobus immortalibus procreati, ipsi immortales sunt?*” Of such, if there were any, the poet now takes no account.

998. *θεοῦσι ὁμοίως.* Schol. *οὐν κληθῆσται τύμβος, ἀλλὰ καὶ θεοῦς τινὸς ναός.* Cf. Cho. 98, *αἰδουμένη σοι βωμὸν ὡς τύμβον πατρὸς, λέξω.*

1000. *δοχμίαν.* As the road by which she was buried is called *ὅρθη οἴμος* in v.

835, we cannot here understand ‘oblique,’ or ‘diverging,’ but, as in v. 575, ‘sloping,’ or ‘up-hill’ will best satisfy the sense. The Schol. explains *ἐκ πλαγίου τοῦ τάφου πορευόμενος.*

1004. *εὖ δοίης.* The *daemons*, or spirits of heroes in the nether world, were thought capable of sending up blessings, *ἐσθθλὰ πέμπειν ἔνωθεν*, Pers. 224. Cho. 140.

1008. Hercules unexpectedly returns, bringing Alcestis whom he has rescued from the clutches of Death, and who now stands as a mute, covered with a veil. He pretends that she is a prize won in a contest, and asks permission to leave her in Admetus’ keeping till his return from Thrace.

1009. *μομφὰς.* ‘Not to keep feelings of dissatisfaction rankling in the heart.’ Rhes. 381, *φιλῶ λέγειν τάληθες ἀελ., κοὐ διπλοῦς πέφυκ’ ἀνήρ.*

1010. *ἐγὼ δέ.* ‘Now I was desirous, as I happened to be present at your troubles, to prove myself a friend,’ i. e. in declining the proffered hospitality, and not claiming, in the right of a *ξένος*, to be entertained at an unseasonable time.—*ἡξίουν*, “dignum me censebam” (Pflugk.).

έγγυς παρεστώς ἔξετάζεσθαι φίλος·

σὺ δ' οὐκ ἔφραζες σῆς προκείμενου νέκυν
γυναικὸς, ἀλλά μ' ἔξενιζες ἐν δόμοις,
ώς δὴ θυραίου πήματος σπουδὴν ἔχων.

κᾶστεψα κράτα καὶ θεοῖς ἐλειψάμην

σπουδὰς ἐν οἴκοις δυστυχοῦσι τοῖσι σοῖς.

καὶ μέμφομαι μὲν μέμφομαι παθὼν τάδε,
οὐ μήν σε λυπεῖν ἐν κακοῖσι βούλομαι.

ῶν δ' οὖνεχ' ἥκω δεῦρ' ὑποστρέψας πάλιν
λέξω. γυναῖκα τήνδε μοι σῶσον λαβὼν,

ἔως ἀν ἵππους δεῦρο Θρηκίας ἄγων

ἔλθω, τύραννον Βιστόνων κατακτανών.

πράξας δ' ὁ μὴ τύχοιμι, νοστήσαμι γάρ,
δίδωμι τήνδε σοῖσι προσπολεῦν δόμοις.

πολλῷ δὲ μόχθῳ χείρας ἥλθεν εἰς ἐμάς·

ἀγῶνα γάρ πάνδημον εὐρίσκω τινὰς

τιθέντας ἀθληταῖσιν, ἄξιον πόνου,

ὅθεν κομίζω τήνδε νικητήρια

λαβών τὰ μὲν γάρ κοῦφα τοῖς νικῶσιν ἦν

1015

1020

1025

Originally, ἄξιον meant ‘to specify an equivalent’ in assessing an injury; and so ἄξιον τινά τινος, ‘to say what satisfaction a person must pay.’ (Compare τιμᾶν, which also has good sense, ‘to honour.’) Then ‘to claim as a right,’ ‘to demand,’ as in the case of one who puts a certain price upon his own services. From this descends the sense ‘to deign,’ ‘to descend’ (v. 571), because the idea of ‘worthy’ applies alike to what is honourable and what is derogatory, as ‘worthy of honour,’ ‘worthy of punishment’ &c.

1015. ἐλειψάμην. So ed. Lasc. and the majority of MSS. Others give ἐστεισάμην, but as σπένδεσθαι is ‘to make a treaty,’ (literally, ‘to have a libation poured out in ratification of a compact,’) Monk reads ἐσπείσαμεν. The middle form λείβεσθαι does not seem to occur elsewhere in this sense; for in Prom. 406, δ' εἰβαμένα is Hermann's almost certain correction for λειβομένα βέος. But we have the analogy of χοᾶς χείσθαι, Pers. 222. Od. xi. 26. Orest. 472.

1017. μέμφομαι δὴ Monk, with most MSS., but Hermann rightly judges it

“multo deterius.” The sense of the next verse is, οὐ μέντοι τοῦτο σοι ὀνειδιῶ.

1023. ὁ μὴ τύχοιμι, a euphemism, or rather, perhaps, an aposeopesis, for κακῶς. Ag. 482, τὸν ἀντίον δὲ τοῖσδε ἀποστέργω λόγον.

1025. Lascaris and Aldus have πολλῶν δὲ μόχθων ἥλθε χείρας εἰς ἐμάς. The genitive is despicable; see Rhes. 467. Med. 534.

1029. τὰ κοῦφα. Though there is an apparent antithesis in τὰ μείζονα, it is probable that this means ‘feats of agility,’ viz. the foot-race, not ‘the less important contests.’ Boxing and wrestling would naturally be considered μείζονες ἀεθλοί, and have a greater prize attached, as requiring much more skill, practice, courage, and strength. Homer, Il. xxiii. 262 seqq., makes the order of the prizes for horse-racing (1) a woman and a tripod, (2) a mare in foal, (3) a caldron. Euripides seems to make the woman not the third prize, but the herd of oxen and the woman (ἐπ' αὐτοῖς) the second prize. Hence Hercules represents himself as a conqueror, not in the *third* and *least*, but in the *second* and *greatest* contest, and

- ἴππους ἄγεσθαι, τοῖσι δ' αὖ τὰ μείζονα
νικῶσι, πυγμὴν καὶ πάλην, βουφόρβια·
γυνὴ δ' ἐπ' αὐτοῖς εἴπετ· ἐντυχόντι δὲ
αἰσχρὸν παρεῖναι κέρδος ἦν τόδ' εὐκλεές.
ἀλλ', ὡσπερ εἶπον, σοὶ μέλειν γυναικα χρή·
οὐ γὰρ κλοπαίαν, ἀλλὰ σὺν πόνῳ λαβὼν
ῆκω· χρόνῳ δὲ καὶ σύ μ' αἰνέστεις ἵσως.
- Ἄλ.* οὗτοι σ' ἀτίζων οὐδόν ἐν ἔχθροῖσιν τιθεὶς
ἔκρυψ' ἐμῆς γυναικὸς ἀθλίους τύχας·
ἀλλ' ἄλγος ἄλγει τοῦτ' ἀν ἦν προσκείμενον,
εἴ του πρὸς ἄλλου δώμαθ' ὥρμήθης ξένου·
ἄλις δὲ κλαίειν τούμὸν ἦν ἐμοὶ κακόν.
γυναικα δ', εἴ πως ἔστιν, αἰτοῦμαί σ', ἄναξ,
ἄλλον τω' ὄστις μὴ πέπονθεν οἵ ἐγὼ
σώζειν ἄνωχθι Θεσσαλῶν πολλοὶ δέ σοι
ξένοι Φεραίων μῆ μ' ἀναμνήσῃς κακῶν.
οὐκ ἀν δυναίμην τήνδ' ὄρῶν ἐν δώμασιν
ἄδακρυς εἴναι μὴ νοσοῦντί μοι νόσον
προσθῆς· ἄλις γὰρ συμφορᾶ βαρύνομαι.
ποῦ καὶ τρέφοιτ' ἀν δωμάτων νέα γυνή;
νέα γὰρ, ὡς ἐσθῆτι καὶ κόσμῳ πρέπει.
πότερα κατ' ἀνδρῶν δῆτ' ἐνοικήσει στέγην;
καὶ πῶς ἀκραιφνῆς, ἐν νέοις στρωφωμένη,
ἔσται; τὸν ἡβῶνθ', Ἡράκλεις, οὐ ράδιον
- 1030
1035
1040
1045
1050
1055

therefore justly says πολλῷ μόχθῳ v. 1027
1025. On this view ἀθλητάσι v. 1027
must be taken generally for competitors
in any *λεθός*.

1037. Admetus declines to receive the pretended prize, on the plea that he cannot keep her in the house without pain, from her likeness (1062) to his deceased wife, and without scandal to himself and danger to the morals of the youth, if she is allowed to associate with the men.—*ἐν* ἔχθροῖσιν, evidently the true reading, is only found in four copies, the rest having αἰσχροῖσιν. Matthiae retains the latter, construing it, as well as ἔκρυψα, with τύχας, “non quo uxoris sortem mihi turpem esse
putem,” sc. because his father had upbraided him with it. To say nothing of

the forced sense, *τιθεὶς* should rather have been *τιθέμενος*. He means that the concealment of his misfortune was not done to prevent an enemy triumphing over him, nor from deeming his guest unworthy of confidence, and so caring nothing for his sympathy.

1040. *εἰ τού.* So three MSS. for εἴπερ, which means ‘if, as is the case,’ *siquidem*, and is not used in conditional propositions with ἤν.

1051. ἀνδρῶν στέγην, the men's apartment, ἀνδρῶνες εὐτράπεζοι, Ag. 235, where mention is also made of the custom of women singing at banquets, and an allusion (in the epithet ἀταύρωτος) to their generally immodest character. Hermann suspects we should read μετ' ἀνδρῶν.

- εἴργειν ἐγὼ δέ σου προμηθίαν ἔχω.
 ἡ τῆς θανούσης θάλαμον εἰσβήσας τρέφω ; 1055
 καὶ πῶς ἐπεσφρῶ τήνδε τῷ κεύνης λέχει ;
 διπλῆν φοβοῦμαι μέμψιν, ἐκ τε δημοτῶν,
 μή τίς μ' ἐλέγξῃ τὴν ἐμὴν εὐεργέτιν
 προδόντ' ἐν ἀλλης δεμνίοις πίτνειν νέας,
 καὶ τῆς θανούσης, ἀξία δέ μοι σέβειν,
 πολλὴν πρόνοιαν δεῖ μ' ἔχειν. σὺ δ', ὁ γύναι,
 ἥτις ποτ' εἴ σὺ, ταῦτ' ἔχουσ' Ἀλκήστιδι
 μορφῆς μέτρ' ἵσθι, καὶ προσήιξαι δέμας.
 οἵμοι. κόμιζε πρὸς θεῶν ἀπ' ὄμματων
 γυναῖκα τήνδε, μή μ' ἐλῆσ ήρημένον. 1065
 δοκῶ γὰρ αὐτὴν εἰσορῶν γυναῖχ' ὄραν
 ἐμήν· θολοῖ δὲ καρδίαν, ἐκ δ' ὄμματων
 πηγαὶ κατερρώγασιν ὁ τλήμων ἐγὼ
 ὡς ἄρτι πένθους τοῦδε γεύομαι πικροῦ.
- XO. ἐγὼ μὲν οὐκ ἔχομ' ἀν εὖ λέγειν τύχην
 χρὴ δ', ὅστις εἴσι, καρτερεῖν θεοῦ δόσιν.
 HP. εἴ γὰρ τοσαύτην δύναμιν εἶχον ὥστε σὴν

1054. σου προμηθίαν. Care lest harm should come to the party you have placed in my keeping.

1055. εἰσβήσας. The active aorist of *βαίνω* is by no means of frequent occurrence. In Bacch. 466, we have Δύνυντος ἡμᾶς εἰσεβῆσθ', δ τοῦ Διός. Heracl. 845, ἔμβῆσαι νυν ἵππειον διφρόν. Hel. 1616, ἐς δὲ γαῖαν ἔξεβησέ σοι τάδ' ἀγγελοῦντα.

1056. ἐπεσφρῶ. On the force of ἐπί see v. 305. Herc. F. 1266, γοργοπούς δῆθεις ἐπεισέφρηστο σπαργάνοιστοις ἐμοῖς. El. 1032, μανάδ' ἐνθεον κόρην λέκτροις ἐπεισέφρηστε.

1057. ἐλέγξῃ, 'should blame me.' This is a rare sense, especially with the accusative of the person. The thing however brought as a charge is τὸ πίτνειν, and in this signification is πράγμα ἐλέγχειν Ag. 1322, and Antig. 434. Ibid. 260, φύλαξ ἐλέγχων φύλακα. Cho. 905, μὴ ἀλεγχεῖν πονοῦντ' ἔσω καθημένη. Properly, 'to put questions for the purpose of criminating a person.' Hence ἐλεγχος means 'a disgrace.'

1060. He ought to have said ἐκ τε δημοτῶν καὶ ἐκ τῆς θανούσης, ἢς δεῖ με πολλὴν ἔχειν πρόνοιαν, but he changes the

construction. Alcestis had charged him not to marry again, v. 305.

1065. μή μ' ἔλησ. Do not take me captive a second time, i. e. I am sufficiently caught by my recent loss, and need not that further pain should be added.

1070. The chorus is not altogether satisfied with the circumstances in which Admetus is placed, but advises him to put up with what the god is about to send him, be it for evil or for good.—ὅστις εἴσι is Hermann's correction of ὅστις ἐλ or εἰ σύ. "Oportet dei, quisquis veniet, dona sustinere," i. e. save beneficis veniet, sive inimicus." Monk does not see that εἰ σύ is corrupt; but σύ, if addressed to the spectators, is absurd; if to Admetus or to Hercules, alike out of place. The truth perhaps is, that the chorus half suspects the result, viz. that Alcestis is about to be restored. Tyrwhitt proposed ὅστις ἔστι, but εἴσι suits the sense better, while it more readily accounts for the corruption.—καρτερεῖν takes an accusative on the principle indicated below, v. 1130. Cf. Androm. 262, ἐγκαρτερεῖς δῆθι θάνατον;

- ἔς φως πορεύσαι νερτέρων ἐκ δωμάτων
γυναικα, καί σοι τήνδε πορσῦναι χάριν.
- ΑΔ.* σάφ' οἶδα βούλεσθαι σ' ἄν. ἀλλὰ ποῦ τόδε; 1075
οὐκ ἔστι τοὺς θανόντας ἔς φάσι μολεῖν.
- ΗΡ.* μή νυν ὑπέρβαλλ', ἀλλ' ἐναισίμως φέρε.
- ΑΔ.* ῥῶν παραινεῖν ἡ παθόντα καρτερεῖν.
- ΗΡ.* τί δ' ἀν προκόπτοις, εἰ θέλεις ἀεὶ στένειν;
- ΑΔ.* ἔγνωκα καντὸς, ἀλλ' ἔρως τίς μ' ἔξαγει. 1080
- ΗΡ.* τὸ γὰρ φιλῆσαι τὸν θανόντ' ἄγει δάκρυν.
- ΑΔ.* ἀπώλεσέν με, κάτι μᾶλλον ἡ λέγω.
- ΗΡ.* γυναικὸς ἐσθλῆς ἡμπλακεῖς τίς ἀντερεῖ;
- ΑΔ.* ὥστ' ἄνδρα τόνδε μηκέθ' ἡδεσθαι βίω.
- ΗΡ.* χρόνος μαλάξει, νῦν δὲ θέθ' ἡβάσκει κακόν. 1085
- ΑΔ.* χρόνον λέγοις ἀν, εἰ χρόνος τὸ κατθανεῖν.
- ΗΡ.* γυνή σε παύσει καὶ νέου γάμου πόθος.
- ΑΔ.* σύγησον οἶνον εἴπας. οὐκ ἀν φόρμην.
- ΗΡ.* τί δέ; οὐ γαμεῖς γὰρ, ἀλλὰ χηρεύσει λέχος;

1075. ποῦ τόδε; ‘But what of that?’ We have a very similar phrase, ‘this is neither here nor there,’—not *apropos*, not worth mentioning. Cf. Heracl. 510, ποῦ τάδ' ἐν χρηστοῖς πρέπει; ‘this is not to be seen among the good.’ Since Asclepius had been killed by Zeus for that very offence, no one could be found able to bring back the dead to life.

1077. ὑπέρβαλλ'. ‘Do not overshoot the mark in your grief,’ i. e. ‘do not run into excess.’ Hipp. 924, δέδοκα μή σου γλῶσσαν ὑπέρβαλῃ κακοῖς. The metaphor is from the bow, whence *καθ'* ὑπέρβολαν τοξεύσας Oed. R. 1196. ὑπέρ ἀστρων Ag. 356. The MSS. here give ὑπέρβαλ', which is retained by Pflugk, but the proper construction would be ὑπέρβάλλης. The correction was made by Monk. Lascaris and Aldus have ὑπέρβαν'.—ἐναισίμως, moderately, reasonably; ἐναισίμως αἰνεῖν Ag. 889.

1079. προκόπτοις, ‘advance,’ Hipp. 23. —θέλεις (not θέλοις) is the more usual Attic idiom, Eum. 847. Stallbaum on Plat. Symp. p. 208. c.

1080. ἔξαγει, ‘carries me away,’ i. e. beside myself, beyond my better judgment. Suppl. 79. ἀπληστος ἄδε μ' ἔξ-
ἄγει χάρις γθων.

1081. τὸ φιλῆσαι. The force of the aorist cannot precisely be expressed in English; it is neither ‘the having loved’ nor ‘the loving;’ but it implies a past action complete, and extending in its consequences to the present time, as in the phrase θαυμάσας ἔχω &c.

1083. ἡβάσκει. So Porson, Herm., Pflugk, Dind., from Galen, for ἡβᾶ σοι. Photius, ἡβάσκει, ἀκμάζει. The word more commonly means ‘to be growing young,’ as γηράσκω is ‘I am growing old;’ for there is an analogy between this termination and the Latin inceptive in *sco*. Hermann thinks that for this very reason it was changed by some grammarian. Monk defends ἡβᾶ σοι because ἡβάσκει occurs no where else in the earlier poets,—an argument of no great weight.

1084. χρόνον κτλ. ‘You may talk of time, if time is to die.’ A way of saying ‘nothing but death will ever bring me relief.’ Schol. τὸν μέχρι θανάτου μέχρι γάρ θανάτου λυπηθήσομαι. Rather, λέγοις ἀν χρόνον μαλάξειν με, εἰ χρόνος ἐστὶ χρόνου τέλος.

1089. χηρεύεις μόνος is the reading of Lasc. Ald., and so Monk, except that he gives χηρεύεις.

- ΑΔ.* οὐκ ἔστιν ἡτις τῷδε συγκλιθήσεται. 1090
ΗΡ. μῶν τὴν θανοῦσαν ὡφελεῖν τι προσδοκᾶς ;
ΑΔ. κείνην ὅπουπέρ ἐστι τιμᾶσθαι χρεών.
ΗΡ. αἰνῶ μὲν αἰνῶ· μωρίαν δ' ὀφλισκάνεις.
ΑΔ. ὡς μήποτ' ἄνδρα τόνδε νυμφίον καλῶν.
ΗΡ. ἐπῆνεσ' ἀλόχῳ πιστὸς οὗνεκ' ἐī φίλοις. 1095
ΑΔ. θάνοιμ' ἐκείνην καίπερ οὐκ οὖσαν προδούς.
ΗΡ. δέχουν νυν εἴσω τήνδε γενναίων δόμων.
ΑΔ. μὴ, πρός σε τοῦ σπέραντος ἄντομαι Διός.
ΗΡ. καὶ μὴν ἀμαρτήσει γε μὴ δράσας τάδε.
ΑΔ. καὶ δρῶν γε λύπῃ καρδίαν δηχθήσομαι. 1100
ΗΡ. πιθοῦ· τάχ' ἀν γὰρ ἐs δέον πέσοι χάρις.
ΑΔ. φεῦ.
 εἴθ' ἐξ ἀγῶνος τήνδε μὴ λαβέσ ποτε.
ΗΡ. νικῶντι μέντοι καὶ σὺ συννικᾶς ἐμοί.
ΑΔ. καλῶς ἐλεξας· ἡ γυνὴ δ' ἀπελθέτω.
ΗΡ. ἀπεισιν, εὶ χρή· πρῶτα δ' εὶ χρεὼν ἄθρει. 1105
ΑΔ. χρή, σοῦ γε μὴ μέλλοντος ὀργανίειν ἐμοί.
ΗΡ. εἰδώς τι κάγω τήνδ' ἔχω προθυμίαν.
ΑΔ. νίκα νν. οὐ μὴν ἀνδάνοντά μοι ποιεῖς.
ΗΡ. ἀλλ' ἔσθ' ὅθ' ἡμᾶς αἰνέσεις πιθοῦ μόνον.

1092. ὅπουπέρ ἐστι. Whether on earth or in Hades, and whether her spirit is conscious of it or not.

1094. ὡs—καλῶν. Hermann rightly supplies αἰνεῖ με. ‘Praise me, on the understanding that you shall never call me a bridegroom.’—‘I praise you,’ replies Hercules, ‘because you are a faithful friend to your wife.’

1097. γενναῖων. Al. γενναῖαν. Hermann observes, that the point lies in the nobility of the house, i. e. in its honour, (see v. 601,) because there would be the less likelihood of the memory of Alcestis being lost, and the less danger to the woman herself. Bothie prefers γενναῖαν, ‘quasi vero nihil flagitiū committeretur in aedibus nobilium principumque.’ And this, the reading of Lasc. Ald. and others, is equally good, if we take it as a reason τοῦ δέχεσθαι, i. e. δέχον αὐτὴν, ἀτε γενναῖαν οὖσαν. Hercules would say this, with a knowledge that she was really γενναῖα, for the women proposed as prizes

in a contest were of course slaves. Cf. v. 1024.

1103. καὶ σὺ συννικᾶς. Hercules means, that Admetus is the real winner, since the prize is his own wife. But Admetus is to understand it as if Hercules merely meant that he ought to regard a friend’s victory as in part his own, and so to rejoice at it.

1104. καλῶς ἐλεξας, a mere form of assent, frequent in Euripides; ‘True; but for all that let the woman depart,’—or, ‘I am much obliged to you; but’ &c.

1105. εὶ χρεῶν. Schol. εὶ χρή ἀπίέναι με, ἡ γυναικα, σκότει,—but the meaning clearly is, ‘whether it is really necessary that she should go.’ In the next line, χρή refers to ἄθρει, ‘I suppose I must look, if you are not to be angry with me,’ i. e. as the only way of averting your anger. Ὁργανίειν is used in this neuter sense in Trach. 552, ἀλλ' οἱ γὰρ, ὥσπερ εἴτον, ὄργανίειν καλὸν γυναικα νοῦν ἔχουσαν.

- ΑΔ.* κομίζετ^ρ, εἰ χρὴ τήνδε δέξασθαι δόμοις. 1110
ΗΡ. οὐκ ἀν μεθείμην σοῦς γυναικα προσπόλοις.
ΑΔ. σὺ δ' αὐτὸς αὐτὴν εἴσαγ^γ, εἰ δοκεῖ, δόμοις.
ΗΡ. ἐσ σὰς μὲν οὖν ἔγωγε θήσομαι χέρας.
ΑΔ. οὐκ ἀν θίγοιμι, δῶμα δ' εἰσελθεῖν πάρα.
ΗΡ. τῇ σῇ πέποιθα χειρὶ δεξιῇ μόνῃ. 1115
ΑΔ. ἄναξ, βιάζει μ' οὐ θέλοντα δρᾶν τάδε.
ΗΡ. τόλμα προτεῖναι χεῖρα καὶ θιγεῖν ξένης.
ΑΔ. καὶ δὴ προτείνω, Γοργόν^ρ ὡς καρατόμῳ.
ΗΡ. ἔχεις; *ΑΔ.* ἔχω.
ΗΡ. ναὶ, σῶζε νῦν, καὶ τὸν Διὸς φήσεις ποτ' εἶναι παῖδα γενναῖον ξένον. 1120
 βλέψουν δ' ἐσ αὐτὴν, εἴ τι σοι δοκεῖ πρέπειν γυναικί λύπης δ' εὐτυχῶν μεθίστασο.
ΑΔ. ὁ θεοὶ, τί λέξω; θαῦμ^ρ ἀνέλπιστον τόδε· γυναικα λεύσσω τήνδε ἐμὴν ἐτητύμως, 1125
 ἥ κέρτομός με θεοῦ τις ἐκπλήσσει χαρά;
ΗΡ. οὐκ ἔστι, ἀλλὰ τήνδε ὄρᾶς δάμαρτα σήν.
ΑΔ. ὄρα γε μή τι φάσμα νερτέρων τόδ' ἦ.
ΗΡ. οὐ ψυχαγωγὸν τόνδε ἐποιήσω ξένον.
ΑΔ. ἀλλ' ἦν ἔθαπτον εἰσορῶ δάμαρτ' ἐμὴν;

1111. *μεθείμην*. Monk gives *μεθείην*, and *r̄hv* for *σοῖς*, both with good MSS. But *μεθέσθαι* does not appear invariably to govern a genitive. In Med. 736, *ἄγονοιν οὐ μεθεὶ ἀν ἐκ γαλας ἐμέ*, the more recent critics have perhaps rightly admitted *μεθεῖς*, sc. *μεθείης*. In Aesch. Suppl. 828, *κελεύων βίᾳ μεθέσθαι σ' ὑχαρ* (Schol. *τὴν ἐπιθυμίαν*) there seems no ground to doubt the integrity of the reading. In Soph. El. 1273, *τῶν σῶν προσώπων ἀδονῶν μεθέσθαι, ἀδονῶν* is an easy correction. ‘I will not,’ says Hercules, ‘give her up to your attendants, but only into your own hands.’

1118. *Γοργόν*. As if to the Gorgon’s head, he stretches out his hand while he averts his face. Cf. Phoen. 455.—*καρατόμῳ*, Schol. *τῇ καρατομηθείσῃ*. This passage furnishes an unquestionable example of the *i* elided in the dative. That in Pers. 846, *ὑπαντιάζειν παῖδ' ἐμῷ πειράσομαι*, is not certainly genuine (see the present editor’s note); but in Oed. Col. 1435, *τάδ' εἰ τελεῖτέ μοι θανόντ^ρ*, Trach.

675, *ἀργῆτ^ρ* οἷς εὐέρον πόκω, and Eur. frag. Aeol. 19, & μὴ γάρ ἔστι τῷ πένθῳ, ὁ πλούσιος δίδωσι, there seems no way of escape, by the aid of emendation, from a metrical licence which critics have been very slow in admitting. See Elmsley on Heracl. 693, where, as usual, he collects a great number of examples without any philosophical classification or distinction of grammatical principles.

1119. *vñ* MSS. *vñ* Monk, who first gave *val* to Hercules instead of Admetus. Hermann observes that at the word *βλέψουν* Hercules removes the veil with which Alcestis had been covered. Hitherto, Admetus could only judge of her size and figure, v. 1063.

1121. *σοι*. Monk, Dind., Pflugk give *σῆ*, after Musgrave.

1125. *κέρτομος*, ‘deceitful.’ See Iph. A. 849. 1006.

1128. Compare v. 489. The full construction is, *ὅδε, δὸν ξένον ἐποιήσω, οὐκ ἔστι ψυχαγωγός*.

- HP. σάφ' ἵσθ'. ἀπιστεῦ δ' οὗ σε θαυμάζω τύχην. 1130
 ΑΔ. θύγω, προσείπω ζῶσαι ώς δάμαρτ' ἐμήν;
 HP. πρόσειπ'. ἔχεις γὰρ πᾶν ὅσονπερ ἥθελες.
 ΑΔ. ὁ φιλτάτης γυναικὸς ὅμμα καὶ δέμας,
 ἔχω σ' ἀέλπτως, οὕποτ' ὄψεσθαι δοκῶν.
 HP. ἔχεις: φθόνος δὲ μὴ γένοιτο τις θεῶν. 1135
 ΑΔ. ὁ τοῦ μεγίστου Ζηνὸς εὐγενές τέκνον,
 εὐδαιμονοίης, καί σ' ὁ φιτύσας πατὴρ
 σώζοι· σὺ γὰρ δὴ τᾶμ' ἀνώρθωσας μόνος.
 πῶς τήνδ' ἔπειμψας νέρθεν ἐς φάος τόδε;
 HP. μάχην ἔνναψας δαιμόνων τῷ κυρίῳ. 1140
 ΑΔ. ποῦ τόνδε Θανάτῳ φῆς ἀγῶνα συμβαλεῖν;
 HP. τύμβον παρ' αὐτὸν ἐκ λόχου μάρψας χεροῦν.
 ΑΔ. τί γάρ ποθ' ἥδ' ἀνανδος ἔστηκεν γυνή;
 HP. οὕπω θέμις σοι τῇσδε προσφωνημάτων
 κλύειν, πρὶν ἀν θεοῖσι τοῖσι νερτέροις
 ἀφαγνίσηται καὶ τρίτον μόλῃ φάος. 1145

1130. *τύχην*. The accusative comes under the general rule, (Hipp. 1340,) that verbs of mental emotion (*χαίρειν*, *ἥδεσθαι*, *μέμφεσθαι*, &c.) govern this case, where, according to the structure of our own language, we should have looked for the dative. And so perhaps we may explain the rather anomalous accusatives, *ἐντυχεῖν* *εἰնῆν* Theb. 359, *θάρσεῖν* *άεθλον* Od. viii. 197, *θάρσει* *γέροντος* *χείρα* Androm. 993. Monk formerly edited *τύχη*, but 'to be incredulous about one's fortune' is different from not putting confidence in it. Similarly *ἀπιστεῦ* *χθονὶ* *σῆμα* Heracl. 1024.

1134. *οὐ—δοκῶν*. 'Expecting that I should never see you more.' See on *οὐ δοκῶν κλύειν* Med. 67.

1135. *φθόνος*. Because Zeus had killed Asclepius for the very same reason, v. 4. But any great and portentous event was thus guardedly spoken of by the Greeks.

1138. Pflugk and Botho have *σὺ γὰρ τᾶμ' ἔξανώρθωσας μόνος*, with Aldus. But the authority of that edition is very inferior to ed. Lascaris, 1496, which agrees with the MSS. in the reading given above.

1140. *τῷ κυρίῳ*. 'With him of the powers below who had possession of her,' i. e. Death, as Admetus understands in

the next verse. The majority of copies give *κοιράνῳ*, but this (see on Hipp. 1363) should have been *τῷ τῶν δαιμόνων κοιράνῳ*, and Hades, or Pluto, not Death, who is quite a different being as represented in this play, would have been so described. The Schol. distinctly recognizes the reading *κυρίῳ* in the latter part of his note, *ἢ τῷ ταῦτης κυρίῳ, τουτέστι τῷ Θανάτῳ*. Monk gives *νερτέρον τῷ κοιράνῳ*, from the Schol. *τῷ τῶν νεκρῶν κυρίῳ*, but he adds, *φασὶ γὰρ τὸν νεκρὸν δαίμονας*. So Darius is a *δαίμων* in Hades, Pers. 622. Cf. sup. 1003.

1143. *ἄναδος*. As there is no third actor in this play, Alcestis is represented by a mute; for "the actor who wore the robe and mask of Alcestis in the beginning of the play, is now present in the character of Hercules." (Elmsley, Classical Journal, viii. p. 434.) But beside this, the Greeks had a superstition that any one under a ban, or pollution, could not address others till after their purification or expiation. So Eum. 426, *ἄφθογγον εἴναι τὸν παλαμναῖον νόμος*.

1146. *ἀφαγνίζεσθαι*, like *ἀφοσιωῦ* is 'to acquit oneself of a religious obligation by the performance of prescribed rites.' The simple *ἀγνίζειν*, v. 75, is 'to consecrate,' to make *ἀγνὸς* as relates to

ἀλλ' εἴσαγ' εἴσω τήνδε· καὶ δίκαιος ὁν
τὸ λοιπὸν, Ἀδμητ', εὐσέβει περὶ ξένους.
καὶ χαῖρ· ἐγὼ δὲ τὸν προκείμενον πόνον
Σθενέλου τυράννῳ παιδὶ πορσυνῷ μολών. 1150

ΑΔ. μὲνον παρ' ἡμῶν καὶ ξυνέστιος γενοῦ.

ΗΡ. αὐθις τόδ' ἔσται, νῦν δ' ἐπείγεσθαι με δεῖ.

ΑΔ. ἀλλ' εὐτυχοίης, νόστιμον δ' ἔλθοις πόδα.

ἀστοῖς δὲ πάσῃ τ' ἐννέπω τετραρχίᾳ
χοροὺς ἐπ' ἐσθλαῖς συμφοραῖσιν ἴσταναι 1155
βωμούς τε κνισᾶν βουθύτοισι προστροπαῖς.
νῦν γὰρ μεθηρμόσμεσθα βελτίω βίον
τοῦ πρόσθεν οὐ γὰρ εὐτυχῶν ἀρνήσομαι.

ΧΟ. πολλαὶ μορφαὶ τῶν δαιμονίων,

πολλὰ δ' ἀέλπτως κραίνοντι θεού.
καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,
τῶν δ' ἀδοκήτων πόρον ηὗρε θεός.
τοιόνδ' ἀπέβη τόδε πρᾶγμα. 1160

some other thing or person. The middle voice means, ‘to hallow oneself in the sight of another party,’ as here Alcestis satisfies the claims which the gods below have upon her, by propitiatory and expiatory offerings. Monk thinks the sense is, ‘before she shall have *unconsecrated* herself.’

1147. δίκαιος ὁν, ‘being already a just man, continue for the future to behave righteously towards guests.’ Med. 724, πειράσουα τὸν προξενεῖν δίκαιος ὁν. This verse contains what is undoubtedly the moral of the whole play, that *disinterested hospitality* (as shewn both to Apollo and to Hercules) *never fails of its reward*.

1152. αὐθις, ‘at another time.’ Ag. 303. Hipp. 892.

1153. πόδα. The Schol. records two other readings, δόμον and ὁδὸν, the former of which is found in the editions of Lascaris and Aldus. If this be admitted, we must read νόστιμος, with Barnes. Monk gives the latter, but it savours of a grammarian’s correction. Like βῆναι πόδα (see on v. 869), i. e. βῆναι βάσω, this may be defended as a cognate accusative, ἔλθοις ἥλυσιν.

1154. τετραρχίᾳ. Monk cites Photius

in v., Τεττάρων μερῶν ὄντων τῆς Θετταλίας, ἔκαστον μέρος τετρὰς ἐκαλεῖτο. ὄντωα δὲ φρονι εἶναι τοῖς τέτταρσιν, Θετταλιῶτιν, Φθιῶτιν, Πελασγιῶτιν, Εστιαῖτιν, καὶ Ἀριστοτέλης δὲ ἐν τῇ κοινῇ Θετταλῶν πολιτείᾳ ἐπὶ Ἀλεύνα τοῦ Πύρρου διηρῆσθαι φῆσιν εἰς τέτταρας μορφαὶ τὴν θετταλίαν. Add Strabo, Lib. ix. cap. 5, p. 430, τοιαύτη δ' οὖσα εἰς τέτταρα μέρη διῆρητο. ἐκαλεῖτο δὲ τὸ μὲν Φθιῶτις, τὸ δὲ Εστιαῖτις, τὸ δὲ Θετταλιῶτις, τὸ δὲ Πελασγιῶτις. It is clear from this passage, as well as from v. 590, that Admetus was king over at least one τετρὰς of Thessaly, not merely of the Pheraeans.

1155. χοροὺς ἴσταναι. Monk quotes from Dem. Mid. p. 530, where the orator reminds the Athenians that all the ancient oracles agree in ordering them χοροὺς ἴσταναι κατὰ τὰ πάτρια καὶ κνισᾶν ἀγυῖας καὶ στεφανηφορεῖν. To this the poet clearly alludes, though treating of Thessalian affairs.

1157. μεθηρμόσμεσθα, ‘we have adapted ourselves to a better life than before.’ Prom. 317, γίγνωσκε σαντὸν, καὶ μεθάρμοσαι τρόπους νέους. Iph. A. 343, μεταβαλὼν ἄλλους τρόπους.

ΕΥΡΙΠΙΔΟΥ ΗΡΑΚΛΕΙΔΑΙ.

Τ Π Ο Θ Ε Σ Ι Σ.

Ίόλαος νίδιος μὲν ἦν Ἰφικλέους, ἀδελφιδοῦς δὲ Ἡρακλέους· ἐν νεότητι δὲ ἐκείνῳ συστρατευσάμενος ἐν γῆρᾳ τοῖς ἔξι ἐκείνου βοηθὸς εὔνους παρέστη. τῶν γὰρ παιδῶν ἔξι ἀπάσης ἐλαυνομένων γῆς ὑπ' Εὐρυσθέως, ἔχων αὐτοὺς ἥλθεν εἰς Ἀθήνας, κἀκεῖ προσφυγὸν τοῖς θεοῖς ἔσχε τὴν ἀσφάλειαν, Δημοφῶντος τῆς πόλεως κρατοῦντος. Κοπρέως δὲ τοῦ Εὐρυσθέως κήρυκος ἀποσπάν θέλοντος τοὺς ἱκέτας, ἐκώλυσεν αὐτόν. ὁ δὲ ἀπῆλθε, πόλεμον ἀπειλήσας προσδέχεσθαι. Δημοφῶν δὲ τούτου μὲν ὡλιγώρει χρησμῶν δὲ αὐτῷ νικηφόρων γενηθέντων, ἐὰν Δήμητρι τὴν εὐγενεστάτην παρθένων σφάξῃ, τοῖς λόγοις βαρέως ἔσχεν· οὐτε γὰρ ιδίαν οὐτε τῶν πολιτῶν τινος θυγατέρα χάριν τῶν ἱκετῶν ἀποκτεῖναι δίκαιον ἤγειτο. τὴν μαντείαν δὲ προγνοῦνσα μία τῶν Ἡρακλέους παιδῶν, Μακαρία, τὸν θάνατον ἐκουσίως ὑπέστη. ταύτην μὲν οὖν εὐγενῶς ἀποθανοῦσαν ἐτίμησαν· αὐτοὶ δὲ τοὺς πολεμίους ἐπιγνόντες παρόντας, εἰς τὴν μάχην ὥρμησαν.

H E R A C L I D A E.

The *Children of Hercules* bears internal evidence of being one of the earlier of the extant compositions of Euripides; and there is some probability that, like the *Alcestis*, and possibly the *Rhesus*, it stood in the place of a Satyric drama, i. e. was the fourth of a tetralogy. The paucity and brevity of the choral odes, the shortness of the play, and its want of tragic interest, form the presumption that it was of this nature. The date is unknown; but, as it has a political object, that of attacking Argos for entering into a treaty with Sparta and joining the war against Athens, it has been conjectured that it was brought out OI. 90. 3, b.c. 418. Schlegel, in his Lectures, calls it “a very poor play;” and so perhaps it is, if we estimate it only by the plot, and not by the merit of the style, or if we forget that the interest of it to an Athenian audience depended chiefly on events then in progress, and engrossing their whole attention, and that it was designed to foment the popular indignation against the treachery of the Argives (cf. 284. 354. 763—5). Iolaus, the chief actor in the play, was the son of Iphicles, the half-brother of Hercules, and had been in his youth the companion in arms and παρασπιστῆς of that hero. After the death of Hercules, Eurystheus had banished his children, not only from Argolis, but, by virtue of threats and superior power, from all the petty sovereignties of Greece in which they had sought an asylum. At length, accompanied by the faithful Iolaus as their protector, they come to Athens, and seek the aid of Demophon, son of Theseus. The herald of Eurystheus, Copreus, arrives, and claims the refugees in the name of his master. Demophon, after an angry interview, in which Copreus threatens war, refuses to surrender them. The Argive host appears in arms on the boundaries of Attica. Demophon is ready to meet them, but finds that the oracle requires him, as a condition of success, to sacrifice the best-born maiden to Demeter. Upon this Macaria, one of the daughters of Hercules, offers herself a voluntary victim. The armies meet; Iolaus, who has been miraculously inspired with the strength and courage of youth, performs prodiges of valour, and the defeat of the Argives is com-

plete, Eurystheus himself being slain, according to some authors, though Euripides represents him as captured and brought before Alcmena to receive his sentence.

The protection of suppliants was rather a favourite subject with the Greek dramatists. Athens was not less proud of her piety than of her prowess; and to protect the distressed was a virtue which was highly lauded by the people. As a well-known critic has remarked, it was a common topic of popular adulation on the part of the tragedians to display Athens, in the very earliest times, outshining the rest of Greece in justice, humanity, and recognition of the national rights of Greece in general¹. A very similar plot is developed in the *Suppliant Women*, in the play of Aeschylus of the same name, and in the *Oedipus at Colonus*. Moreover, Athens wished to remind Sparta of the obligations she had formerly conferred by protecting from the demands of Argos the ancestors of the Spartan kings; and consequently, of the iniquity of making peace with that power and joining her in hostility to Athens. (See Thuc. v. 76, 77.)

Of the characters, individually considered, it may be said that none are sufficiently developed, from being cut short, as it were, and dropped out of the drama long before the end of the action. The chivalrous Demophon and the disinterested Iolaus are supplanted at the end of the play by the rancorous Alcmena and the too submissive Eurystheus. Both mercy to suppliants and revenge against enemies (see v. 881) were part of the Greek code of morality, and therefore we must fairly detract credit from the one in proportion as we view with leniency the other. Both were the ordinary actions of life, not the exceptional impulses of a generous or a depraved nature. As for Macaria, in whom the chief interest of the drama might have been made to center, her whole part in the play is begun and ended in the space of about a hundred verses. "Her resolution," observes Schlegel, "seems to cost even her no conquest over herself;" and this may be true, though one does not see how a reluctant consent would have tended to exalt her heroism.

The scene is laid at Marathon (v. 32, and 80). The chorus is composed of aged men, (v. 120,) natives of the place.

¹ Schlegel, Third Lecture.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΙΟΛΑΟΣ.

ΚΟΠΡΕΥΣ.

ΧΟΡΟΣ.

ΑΠΟΛΛΩΝ.

ΜΑΚΑΡΙΑ.

ΘΕΡΑΠΩΝ.

ΑΛΚΜΗΝΗ.

ΑΓΓΕΛΟΣ.

ΕΥΡΥΣΘΕΥΣ.

ΕΤΡΙΠΙΔΟΥ ΗΡΑΚΛΕΙΔΑΙ.

ΙΟΛΑΟΣ.

Πάλαι ποτ' ἐστὶ τοῦτ' ἔμοὶ δεδογμένον,
ὅ μὲν δίκαιος τοῖς πέλας πέφυκ' ἀνὴρ,
ὅ δ' ἐς τὸ κέρδος λῆμ' ἔχων ἀνειμένον
πόλει τ' ἄχρηστος καὶ συναλλάσσειν βαρὺς,
αντῷ δ' ἄριστος οἶδα δ' οὐ λόγῳ μαθών.
ἔγὼ γὰρ αἰδοῖ καὶ τὸ συγγενὲς σέβων,
ἔξον κατ' Ἀργος ἡσύχως ναίειν, πόνων
πλείστων μετέσχον εἴς ἀνὴρ Ἡρακλέει,
ὅτ' ἦν μεθ' ἡμῶν· νῦν δ' ἐπεὶ κατ' οὐρανὸν
ναίει, τὰ κείνου τέκν' ἔχων ὑπὸ πτεροῖς

5

10

1. *πάλαι ποτ' κτλ.* ‘It is long since I have come to this conclusion; the disinterested man is so for the good of others, while he who has a disposition given up to gain is unserviceable to the state, and difficult to have dealings with (in private), but for himself is the best of men.’ There are various opinions as to the right interpretation of v. 2. Elmsley well compares Alc. 685, *σαυτῷ γὰρ, εἴτε δυστυχῆς εἴτε εὐτυχῆς, ἔφυς.* Dindorf approves Matthiae’s view, which seems very unsatisfactory, “*jungenda sunt πέφυκ'* ἀνὴρ, *vir fortis est alius*, i. e. eos juvat vel cum suo periculo.” Pflugk construes δ μὲν πέφυκ’ ἀνὴρ δίκαιος τοῖς πέλας. The antithesis however is between δίκαιος and δ φιλοκερδῆς, as Med. 87, οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν. Thuc. iii. 56, δέδμεν μὴ διαφθαρῶμεν, *Ἀθηναῖον ἐλέμενοι δικαίως μᾶλλον ἢ ὑμᾶς κερδαλέως.* The former benefits τοὺς πέλας,

his immediate friends and the public generally, while the latter is useful to neither. With πέφυκε we may supply δίκαιος, as in the passage from the Alcestis δυστυχῆς or εὐτυχῆς. ‘The disinterested man is gifted with that quality by nature for the good of others.’

4. *συναλλάσσειν.* Stobaeus, who quotes the first four verses, has συναλλάζειν, which Bothe wrongly prefers, since the aorist would allude to one definite transaction, the present to indefinite and habitual dealings. Stobaeus also gives φίλος for πόλει.

5. οὐ λόγῳ, sc. ἀλλ' ἔργῳ, by my own experience.

6. αἰδοῖ, ‘from a sense of honour.’ He explains the motives for having formerly shared the toils of Hercules, and therefore for now taking the part of his children. See Alc. 601.—εἰς ἀνὴρ, Rhes. 500. 946.

σώζω τάδ', αὐτὸς δεόμενος σωτηρίας.
 ἐπεὶ γὰρ αὐτῶν γῆς ἀπηλλάχθη πατὴρ,
 πρῶτον μὲν ἡμᾶς ὅθελ' Εὐρυσθεὺς κτανεῖν
 ἀλλ' ἔξεδραμεν. καὶ πόλις μὲν οἴχεται,
 ψυχὴ δ' ἐσώθη. φεύγομεν δ' ἀλώμενοι,
 ἄλλην ἀπ' ἄλλης ἔξορίζοντες πόλιν. 15
 πρὸς τοῖς γὰρ ἄλλοις καὶ τόδ' Εὐρυσθεὺς κακοῖς
 ὑβρισμ' ἐσ ἡμᾶς ἥξισται νίβρισται.
 πέμπων ὅπου γῆς πυνθάνοις ἰδρυμένους
 κήρυκας ἔξαιτε τε κάξεύργει χθονὸς,
 πόλιν προτείνων Ἄργος οὐ σμικρὰν φύλην
 ἔχθραν τε θέσθαι, χαύτὸν εὐτυχοῦνθ' ἄμα.
 οἱ δ', ἀσθενῇ μὲν τὰπ' ἐμοῦ δεδορκότες,
 σμικρὸς δὲ τούσδε καὶ πατρὸς τητωμένους,
 τοὺς κρείστονας σέβοντες ἔξειργονσι γῆς. 20
 ἐγὼ δὲ σὺν φεύγονσι συμφεύγω τέκνοις,
 καὶ σὺν κακῷς πράστονσι συμπράσσω κακῷς,
 δόκιμων προδοῦναι, μή τις ὁδὸς εἰπη βροτῶν.
 ἵδεσθ', ἐπειδὴ παισὶν οὐκ ἔστιν πατὴρ, 25

11. αὐτὸς κτλ. Parodied by Aristoph. Eccl. 412, δράτε μέν με δεόμενον σωτηρίας τετραστατήρους καντόνι.

14. ἔξεδραμεν (ἐκεῖδράστω) Reiske for ἔξεδραμον. Barnes gives ἔξεδραν μν after Scaliger.—πόλις μὲν κτλ., ‘our city is gone,’ i. e. we have lost it, ‘but our lives were saved.’

16. ἔξορίζοντες. Properly, ‘making one city after another a limit to our flight.’ The ξ here seems to carry out the force of ἀπό, but inf. 257 ἔξορίζειν is ‘to banish.’ See Med. 434. Hipp. 1381. Tro. 1106. The commentators generally give the neuter sense, ‘banishing ourselves from one to another,’ ἔξορίζοντες ἡμᾶς αὐτούς, in which case πόλιν will be the same accusative of motion as in γῆν τρὸν γῆς ἐλαΐνομαι, Prom. 700. Compare the use of βίπτειν, sc. ἔαυτὸν, Alcest. 897.

21. προτείνων—φύλην. So Dindorf rightly edits, for thus alone can a simple and appropriate sense be obtained. The MSS. give προτιμῶν and φύλων. Canter first gave προτείνων. Cf. Prom. 796, μή μοι προτείνων κέρδος εἰτ' ἀποστέρει, ‘do

not hold out to me gain, and then snatch it from my grasp.’ There can be no doubt that φύλων was an alteration of the grammarians, who thought that προτιμᾶν, ‘to prefer,’ required a genitive. See on Alcest. 762. Bothe and Elmsley retain φύλων, as well as ἔχθραν γ (or τε) θέσθαι in the next verse, for which Aldus gives ἔχθραν γενέσθαι. Pflugk and Hermann adopt Musgrave’s φύλεν ἔχθραν τε θέσθαι, ‘not a small one to be friendly with, and to take up hostilities against one.’ When we consider that the common terms of a defensive treaty were τοὺς αὐτοὺς ἔχθροὺς καὶ φύλους νομίζειν, we can only wonder that so obvious a correction as that in the text was not made long before Dindorf. Translate, ‘holding out to them that Argos was no insignificant state to make either a friend or an enemy.’ Cf. Suppl. 387, φύλον τε θέσθαι πάντ' Ἐρεχθειδῶν λεών.

23. τὰ ἀπ' ἐμοῦ, ‘the aid that I could give,’ i. e. in resisting the claims of an enemy.

Ίόλαος οὐκ ἥμυνε συγγενῆς γεγώς. 20
 πάσης δὲ χώρας Ἐλλάδος τητώμενοι,
 Μαραθῶνα καὶ σύγκληρον ἐλθόντες χθόνα
 ἵκέται καθεζόμεσθα βώμιοι θεῶν
 προσωφελῆσαι πεδία γὰρ τῆσδε χθονὸς
 διστοὺς κατοικεῦν Θησέως παῖδας λόγος,
 κλήρῳ λαχόντας, ἐκ γένους Πανδίονος,
 τοῖσδ' ἐγγὺς ὄντας ὡν ἔκατι τέρμονας
 κλεινῶν Ἀθηνῶν τήνδ' ἀφικόμεσθ' ὁδόν.
 δυοῖν γερόντοιν δὲ στρατηγεῖται φυγή·
 ἐγὼ μὲν ἀμφὶ τοῖσδε καλχαίνων τέκνοις,
 ἡ δ' αὖ τὸ θῆλυ παιδὸς Ἀλκμήνης γένος
 ἔσωθε ναοῦ τοῦδ' ὑπηγκαλισμένη
 σώζει· νέας γὰρ παρθένους αἰδούμεθα 40

32. *σύγκληρον χθόνα*. The district of Attica, composed of four distinct *κλῆροι* or allotments, called inf. 80 *τετράπολιν σύνοικον λαόν*. Cecrops, according to Strabo, lib. ix. cap. 1, p. 397, divided Attica into twelve communities, *πόλεις*, whereof one was the *τετράπολις*, i. e. that comprising the demes of Marathon, Oenoe, Probalinthus, and Tricorythus. But in lib. viii. p. 383, he says, Σοῦθος δὲ τὴν Ἐρεχθίων θυγατέρα γῆμας, φίσε τὴν Τετράπολιν τῆς Ἀττικῆς, Οἰνόθυν, Μαραθῶν, Προβαθίων καὶ Τρικύριθων. The reason, Elmsley remarks, why the Heraclids fled to Marathon in particular, was that this place was famed for the worship of Hercules, in testimony of which he quotes Herod. vi. 116, Pind. Ol. ix. 134, Pyth. viii. 113. Indeed, it was always regarded as the stronghold of the Heraclids, in their various attempts to recover their footing in the Peloponnese, and for this reason it was spared by the Lacedaemonians in their irruptions into Attica. Schol. ad Oed. Col. 701.

34. *προσωφελῆσαι*. As if he had said *ἵκετενομεν* in the preceding verse.

35. *διστοὺς παῖδας*. Acamas and Demophon. The poet follows the legend of his country, but Acamas takes no part in the action. Iolaus does not say *βασιλεύειν*, but only *κατοικεῖν*. It is probable therefore that the two brothers had drawn lots for the sole sovereignty of Attica, and Demophon had obtained it, *κλήρῳ ἔλαχε*.

37. *ἐγγύς*, ‘related to these.’ See inf. 207. The more usual phrase was *οἱ ἐγγύτατα γένους*.

40. *καλχαίνων, φροντίζων*. Properly, ‘seeking for sea purple at the bottom of the sea’ (*κάλχη*). Cf. Antig. 20, δηλοῖς γέρ τι καλχαίνοντος ἔπος. The metaphor is well illustrated by Aesch. Suppl. 401, δεῖ τοι βαθεῖας φροντίδος σωτηρίου, Δίκην κολυμβητῆρος ἐς βυθὸν μολεῖν Δεδορκὸς βύμα, μηδ ἄγαν φνομένον. The nominative is used as if he had said δύο δὲ γέροντες στρατηγοῦσι τῆς φυγῆς. But *καλχαῖνος* is a probable reading.

42. *ὑπηγκαλισμένη*, for *ὑπαγκαλισμένη*, or rather, *ὑπηγκαλισμένον* *ἔχουσα*. Elmsley compares Soph. El. 54, τύπωμα καλκόπλευρον *ἡμένοι* *χεροῖν*. That Alcmena, the mother of Hercules, is represented as about the same age as Iolaus, the son of Hercules’ brother Iphicles, i. e. the grandson as old as the grandmother, is perhaps an oversight on the part of the poet, though a difference of some thirty years might leave them both aged.

43. *αἰδούμεθα*, we are scrupulous, we feel compunction. For the Greeks had just the same feelings about the appearance of women in public as the Turks and other eastern nations now have. See Orest. 108. Phoen. 92. Iph. A. 834 &c. Here it may be called a stage excuse for keeping them out of sight. According to other accounts, Macaria was the only daughter of Hercules. Elmsley takes *πελάζειν* intransitively, *accedere*, with

δχλω πελάζειν κάπιβαμιοστατεῖν.

“Τλλος δ’ ἀδελφοί θ’ οῖσι πρεσβεύει γένος, 45
 ζητοῦσ’ ὅπου γῆς πύργον οἰκιούμεθα,
 ἦν τῆσδ’ ἀπωθώμεσθα πρὸς βίαν χθονός.
 ὥ τέκνα τέκνα, δεῦρο, λαμβάνεσθ’ ἐμῶν
 πέπλων ὁρῶ κήρυκα τόνδ’ Εὐρυσθέως
 στείχοντ’ ἐφ’ ἡμᾶς, οὖν διωκόμεσθ’ ὑπο-, 50
 πάσης ἀλῆται γῆς ἀπεστερημένοι.
 ὡ μῖσος, εἴθ’ ὄλοιο χῶ πέμψας σ’ ἀνὴρ,
 ὃς πολλὰ δὴ καὶ τῶνδε γενναίφ πατρὶ¹
 ἐκ τοῦδε ταῦτοῦ στόματος ἥγγειλας κακά.

ΚΟΠΡΕΥΣ.

ἢ που καθῆσθαι τήνδ’ ἔδραν καλὴν δοκεῖς 55
 πόλιν τ’ ἀφῆθαι σύμμαχον, κακῶς φρονῶν·
 οὐ γάρ τις ἔστιν ὃς πάροιθ’ αἱρήσεται
 τὴν σὴν ἀχρεῖν δύναμιν ἀντ’ Εὐρυσθέως·
 χώρει τί μοχθεῖς ταῦτ’ ; ἀνίστασθαι σε χρή
 εῖς Ἀργος, οὖν σε λεύσιμος μένει δίκη. 60

- ΙΟ. οὐ δῆτ’ ἐπεί μοι βωμὸς ἀρκέσει θεοῦ
 ἐλευθέρα τε γαῖ, ἐν ᾧ βεβήκαμεν.
 ΚΟ. βούλει πόνον μοι τῇδε προσθεῖναι χερί;
 ΙΟ. οὗτοι βίᾳ γέ μ’ οὐδὲ τούσδε ἀξεῖς λαβών.
 ΚΟ. γνώσει σύ μάντις δ’ ἥσθ’ ἄρ’ οὐ καλὸς τάδε. 65

Musgrave. And so inf. 288. Med. 102.

45. οῖσι πρ. γένος, who are eldest in birth. “Patet e superioribus Iolai verbis reliquos Herculis liberos aetate admidum tenellos fuisse, ut quae sub Alcmenae alii foventur.” Elmsley.—οἰκιούμεθα, ‘shall make our home.’ They are now absent, looking out for some stronghold which may offer a secure and permanent residence, if an attempt should be made to expel them from *this* land also, their last and best hope. Hence *τῆσδε* is emphatic. To offer resistance, and to look for the means of doing so, was now their only resource.

53. δς. So Elmsl. Dind. for ὁς. The sense is however the same, since either conveys the *reason* of the imprecation.

55. τήνδ’ ἔδραν καλήν. Cf. Alcest. 489. ‘No doubt you fancy that this suppliant seat you have occupied is a good one,’ i. e. that of Ζεὺς ἀγόραος, inf. 70, which the poet appears to have placed at Marathon from one of that name existing in his time at Athens (Pflugk, Praef. p. 7). But Apollodorus, ii. 8. 1, describes them as sitting ἐπὶ τὸν Ἐλέου βωμὸν, at Athens.

64. οὗτοι κτλ. ‘By force, assuredly, you shall not take us away,’ whatever you may effect by persuasion. For this latter alternative was usually either implied or expressed, as Aesch. Suppl. 917, ταῦτας δ’ ἑκόντας μὲν κατ’ εὔνοιαν φρενῶν γγοις ἀν, ἐπερ εὐτεβῆς πίθοι λόγος.

65. γνώσει σύ. On this phrase see the note on Cho. 297. Inf. 269. Eur. Suppl.

- ΙΟ. οὐκ ἀν γένοιτο τοῦτ' ἐμοῦ ζῶντός ποτε.
 ΚΟ. ἄπαιρ· ἐγὼ δὲ τούσδε, καν σὺ μὴ θέλης,
 ἄξω, νομίζων οὐπέρ εἰσ' Εὔρυσθέως.
 ΙΟ. ὁ τὰς Ἀθήνας δαρὸν οἰκοῦντες χρόνον,
 ἀμύνεθ· ίκέται δ' ὅντες ἀγοραίου Διὸς
 βιαζόμεσθα, καὶ στέφη μιαύνεται,
 πόλει τ' ὄνειδος καὶ θεῶν ἀτμία.

ХОРОС.

- ἢα ἢα. τίς ἡ βοὴ βωμοῦ πέλασ
ἔστηκε; ποίαν συμφορὰν δεῖξει τάχα;
IO. ἵδετε τὸν γέροντ' 75
ἀμαλὸν ἐπὶ πέδῳ χύμενον ὁ τάλας.
XO. πρὸς τοῦ ποτὸν ἐν γῇ πτῶμα δύστηνον πίτνεις;
IO. ὅδ', ὁ ξένοι, με σοὺς ἀτιμάζων θεοὺς
ἔλκει βιαιώς Ζηνὸς ἐκ προβωμίων.
XO. σὺ δὲ ἐκ τίνος γῆς, ὁ γέρον, τετράπτολιν 80

580. It is a vaunt of superior power if a challenge be accepted.—By ἡσθ' ἄρ', 'it seems, then, you were' &c., it appears that actual force is here used, (though ineffectually, as the next line shews.) Iolaus having thrown himself between the herald and the children. And hence στέφη μανέται v. 71, (cf. 124,) ἔσφηλεν γόνυν της 128. Elmsley thinks that Cepreas knocks down Iolaus at the word πάτειν.

knocks down Iobaut at the word *anāpe*.
68. νομίζων. Elmsley gives κομίζων. The words are often confused (e.g. Cho. 684), but the sense clearly is, ‘considering them to belong to Eurystheus, whose they are’.

71. *Bιαζόμεσθα*. The passive use is to be noticed, as in Antig. 66. 1073.

73. The chorus of Athenians, hearing the cry to the rescue (*βοή*), come suddenly upon the stage. Iolaus, prostrate on the ground, appeals to their protection, in the dochmiae measure, expressive of his excited feelings. With great moderation they inquire into the circumstances, and exhortate with Creon.

επαυτού την Σορίας.

76. ἀμάλον. Restored by Wesseling and Musgrave from Hesychius: ἀμαλόν· ἀπαλόν, ἀσθενῆ. Εὐρ. Ἡρακλεῖδαι δηλοῦ. The old reading was μᾶλλον. The article shows that ἀμαλόν χύμενον is to be construed together; and this again suggests

that the real meaning is not 'tender,' 'delicate,' 'but 'low,' a synonym of ὁμαλός. Homer uses it of young animals, Il. xxii. 310, ἄρνα ἀμαλῆν, and Od. xx. 14, ὡς δὲ κύνων ἀμαλῆσι περὶ σκυλάκεσσον βεβῶστα, i. e. of small height from the ground.—χύμενος, an epic aorist, used also in Enn. 253, Cho. 393.

77. After this verse Dindorf, who regards 73—91 as the strophe, marks the loss of one verse. His theory is very doubtful, because the persons do not coincide, though the Iambic distichs interspersed with dochimiae generally do. But obviously 90, 91 do not suit with 111—113, though we might easily make an Iambic out of 91, *χερούς κούψεις* *κατέβασεν πάντας ταῖς*. *Pausch follows*

νεοτρέψεις κορούς φρασόν. Pflugk follows Seidler in a somewhat different arrangement, by which 90, 91 is made a μεσοδός, and the same *lacuna* presumed after v. 77.

hens tu! with Matthiae. But Dindorf judges it to have crept in from v. 78.—*τετράπτολιν λαδὸν*, i. e. Marathon. See v. 32. Ar. Lysistr. 285, *μὴ νῦν ἔτ’ ἐν Τετραπτόλει τοιμὸν τρόπαιον εἴη*.—*πέραθεν*, ‘from the other side of the water,’ as ἐκ πέρας Ναυπακτίας Aesch. Suppl. 258.—*κτείνετε*, sc. *τὴν παῖδαν*, ‘are

- ξύνοικουν ἥλθες
λαόν ; ἢ πέραθεν ἀλίω πλάτα
κατέχετ' ἐκλιπόντες Εὐβοϊδ' ἄκραν ;
- IO. οὐ νησιώτην, ὁ ξένοι, τρίβω βίον,
ἀλλ' ἐκ Μυκηνῶν σὴν ἀφίγμεθα χθόνα. 85
- XO. ὄνομα τί σε, γέρον,
Μυκηναῖος ὡνόμαζεν λεώς ;
- IO. τὸν Ἡράκλειον ὦστε πον παραστάτην
'Ιόλαον οὐ γὰρ σῶμ' ἀκήρυκτον τόδε.
- XO. οἵδ' εἰσακούσας καὶ πρίν ἀλλὰ τοῦ ποτ' ἐν
χειρὶ σᾶ κομίζεις κόρους νεοτρεφεῖς, φράσον. 90
- IO. Ἡρακλέους οἵδ' εἰσὶ παιδες, ὁ ξένοι,
ἰκέται σέθεν τε καὶ πόλεως ἀφιγμένοι.
- XO. τί χρέος, ἢ λόγων
πόλεος, ἔνεπέ μοι, μελόμενοι τυχεῖν ;
- IO. μῆτ' ἐκδοθῆναι μήτε πρὸς βίαν θεῶν
τῶν σῶν ἀποσπασθέντες εἰς Ἀργος μολεῖν.
- KO. ἀλλ' οὕτι τοῖς σοῖς δεσπόταις τάδ' ἀρκέσει,
οἱ σοῦ κρατοῦντες ἐνθάδ' εύρισκουσί σε. 100
- XO. εἰκὸς θεῶν ἱκτῆρας αἰδεῖσθαι, ξένε,

you putting in here.' Much more usually we find the aorist *κατασχεῖν* in this sense, as Hel. 1206, *ποδαπὸς δ' ὅδ' ἀνήρ καὶ πόθεν κατέσχε γῆν*; and indeed *κατέσχετ'* is the MS. reading in the present passage, which was corrected by Hermann. Matthiae would supply *τόνδε τὸν τέπον*, 'are you occupying this place.' Cf. *κατέχουσιν θόνος*, Pers. 43, and on Hipp. 1134.—"Euboeam reliquise eos coniicit, utpote Marathoni vicinam." Bothe, from Musgrave. Herod. vi. 102, speaks of Marathon as *ἄγχοτάτῳ τῆς Ἐρετρίης*. —*ἄκραν* is required by the metre instead of the vulg. *ἄκταν*. See Hipp. I207—8.

84. *τρίβω*. 'I do not drag on (or waste) the life of an islander, O strangers.' See Rhes. 701, *ἢ νησιώτην σποράδα κέκτηται βίον*, and the note. In Tro. 188 the captives anxiously ask whether they are to go to the capital cities of their conquerors, or to the obscurity of an island life, *νησάλια χάραν*. Neoptolemus is called *νησιώτης* in Androm. 14, by way of disparagement, as being born and educated in Scyros.

87. *ῶνόμαζεν*. The imperfect seems generally used, and perhaps for no other reason than that the aorist is less adapted to the metre. Ag. 665, *τίς ποτ' ὑνόμαζεν Ελέναν*; Iph. Aul. 281, *οὐς Ἐπειοὺς ὑνόμαζε πᾶς λεώς*. Hipp. 33, *Ιππολύτῳ δ' ἐπὶ τὸ λοιπὸν ὑνόμαζει ἰδρύσθαι θεῖν*. Suppl. 1218, *Τυδέως, δὲν ὑνόμαζε Διομήδην πατήρ*. Hence in Iph. A. 416, *ἢν Ιφιγένειαν ὑνόμαζας ἐν δῆμοις*, the true reading is probably *ὑνόμαζες*. Cf. Frag. 868. 4.

91. This verse is dochmiac preceded by a cretic.

95. *τί χρέος*, sc. *ἔμοι ἔχοντες*. Ag. 85, *τί χρέος; τί νέον*. 'What do they want with me? Or do they wish to obtain a conference with the people?' For suppliants at Athens were commonly introduced before the ecclesia. See Eur. Suppl. 354. Bothe retains the old reading, which was altered by Canter, and construes *ἔνεπέ μοι μελομένῳ* as a parenthesis.

100. *κρατοῦντες*, 'having a right over you.' Aesch. Suppl. 381, *εἴ τοι κρατοῦσι παιδες Αἰγύπτου σέθεν*.

- καὶ μὴ βιαίω
χειρὶ δαιμόνων ἀπολιπεῖν σφ' ἔδη·
πότνια γὰρ Δίκα τάδ' οὐ πείσεται.
- KO. ἔκπεμπε νυν γῆς τούσδε τοὺς Εὐρυνσθέας, 105
κούδεν βιαίω τῇδε χρήσομαι χερί.
- XO. ἄθεον ἱκεσίαν
μεθεῖναι πόλει ξένων προστροπάν.
- KO. καλὸν δέ γ' ἔξω πραγμάτων ἔχειν πόδα,
εὐβουλίας τυχόντα τῆς ἀμείνονος. 110
- XO. οὐκοῦν τυράννῳ τῆσδε γῆς φράσαντά σε
χρῆν ταῦτα τολμᾶν, ἀλλὰ μὴ βίᾳ ξένους
θεῶν ἀφέλκειν, γῆν σέβοντ' ἐλευθέραν.
- KO. τίς δ' ἔστι χώρας τῆσδε καὶ πόλεως ἄναξ;
- XO. ἐσθλοῦ πατρὸς παῖς Δημοφῶν ὁ Θησέως. 115
- KO. πρὸς τόνδ' ἀγών τις ἄρα τοῦδε τοῦ λόγου
μάλιστ' ἀν εἴη· τάλλα δ' εἴρηται μάτην.
- XO. καὶ μὴν ὅδ' αὐτὸς ἔρχεται σπουδὴν ἔχων
'Ακάμας τ' ἀδελφὸς, τῶνδ' ἐπήκοοι λόγων.

103. *σφ'*. So Musgrave for *σ'*. If the latter be retained, the whole speech is addressed to Iolaus. ‘It is right that *he* (Copepus) should reverence suppliants, and that *you* should not violently leave the altars of the gods.’

104. *πείσεται* (*πείθομαι*), ‘will not consent to this.’ Theb. 1069, *τίς ἂν ταῦτα πίθιτο*;

105. *νυν*. ‘Then send out of the land these suppliants who belong to Eurytheus, and I will make no use of this hand which you call *violent*’ (v. 102). Elmsley needlessly reads *γῆς τῆσδε*.

108. *προστροπάν*. Here, as in Cho. 19, *μάθω γυναικῶν* *ἥτις* *ἥδε προστροπή*, the word clearly means ‘a band of suppliants.’ — *πόλει*, for which Elmsley injudiciously reads *πέλει*, is the dative depending on *ἴκ.* *προστροπάν*, ‘who have appealed to the city for protection.’ — *μεθεῖναι* is for *ἐκδοῦναι, προέθαι*, ‘to let go,’ ‘surrender.’ So *μεθέῖται στρατὸς* Theb. 79, for *ἀφέται*. Med. 728, *οὐ σε μὴ μεθῶ τινί*. Pflugk and Bothe construe *ἄθεον τῇ πόλει (ἔστι)*, but this is still more against the order of the words.

109. *ἔξω πραγμάτων*. See Hipp. 1293.

— *τῆς ἀμείνονος*, sc. *ἥτις ἀμείνων ἔστι*.

112. Elmsley marks *ἄλλα—ἀφέλκειν* as parenthetical, as if *σέβοντα* referred only to *τολμᾶν*. But this is a very useless distinction. The propriety of the one act and the impropriety of the other depend alike on the respect due to Athens as a free state.—*Θεοί* is not unfrequently used for ‘the temples of the gods,’ as Theb. 578 *θεοὺς τοὺς ἐγγενεῖς πορθεῖν*. Elmsley proposes to read *ἄλλὰ μὴ βίᾳ θεῶν ξένους ἀφέλκειν*. But cf. v. 221.

116. *πρὸς τόνδ' κτλ.* ‘Then with him especially there will be a discussion of this matter; but whatever else has been said (i. e. to the chorus) goes for nothing.’ Pflugk adopts Fritsch’s correction, *πρὸς τοῦτον ἄγων τάρα*. Herm. *πρὸς τόνδ'* *ἄνταντα τάρα*. Dindorf adduces various readings *πρὸς τοῦτον* and *πρὸς τούτων ἄγων δ' ἄρα*. The *τις* is certainly suspicious; and the cases of *οὗτος* and *ὅδε* are very often interchanged in MSS. Bothe says “eleganter dictum ἄγων τις, omninoque nihil mutandum est.” Perhaps it is ironical for *πικρὸς, μέγας*. So we say resentfully, ‘I have something to say to you,’ &c.

- ΔΗ.* ἐπείπερ ἔφθης πρέσβυς ὃν νεωτέρους 120
 βοηδρομήσας τήνδ' ἐπ' ἐσχάραν Διὸς,
 λέξον τίς ὅχλον τόνδ' ἀθροίζεται τύχη.
ΧΟ. ίκέται κάθηνται παῖδες οὐδ' Ἡρακλέους,
 βωμὸν καταστέψαντες, ὡς ὄρᾶς, ἄναξ,
 πατρός τε πιστὸς Ἰόλεως παραστάτης. 125
ΔΗ. τί δῆτ' ἵνγμῶν ἥδ' ἐδεῖτο συμφορά;
ΧΟ. βίᾳ νιν οὗτος τῆσδ' ἀπ' ἐσχάρας ἄγειν
 ζητῶν βοὴν ἔστησε, κασφηλεν γόνυ
 γέροντος, ὡστε μ' ἐκβαλεῖν οἴκτῳ δάκρυ.
ΔΗ. καὶ μὴν στολὴν γ' Ἐλληνα καὶ ρύθμὸν πέπλων 130
 ἔχει· τὰ δὲ ἔργα βαρβάρου χερὸς τάδε.
 σὸν δὴ τὸ φράζειν ἔστι μὴ μέλλειν τ' ἐμοὶ
 ποίας ἀφίξαι δεῦρο γῆς ὄρους λιπών.
ΚΟ. Ἀργεῖός εἰμι· τοῦτο γὰρ θέλεις μαθεῖν.
 ἐφ' οἷσι δὲ ἡκω καὶ παρ' οὖν λέγειν θέλω. 135
 πέμπει Μυκηνῶν δεῦρο μ' Ἐνρυσθεὺς ἄναξ,

122. ἀθροίζεται. “*Mediam formam alibi non reperi.*” Elmsley, who writes ἀθροίζεται. For the aorist after φθάνειν see on Alc. 662.

124. The suppliant who took refuge at an altar laid his wool-tufted olive-boughs upon it, Aesch. Suppl. 237. 476, but at the same time they were attached to his own person by woollen fillets, so that he could not leave them on the altar, but was obliged to carry them with him if he retired. Hence it was impossible to pull a suppliant forcibly from the altar without sacrilegiously removing the boughs, which had become in a manner the property of the gods; and this act of sacrilege is *στέφη μαίνειν* v. 71. See the note on Aesch. Suppl. 641. Eur. Suppl. 32, δέσμον δὲ δέσμον τὸνδ' ξουσα φυλάδος. Orest. 383, ἵκέτης ἀφύλλου στόματος ἐξάπτων λιτάς. Sometimes the boughs were laid against the knees of the person who was appealed to; see inf. 226, compared with Audrom. 894, στεμμάτων δὲ οὐχ θρονος σοὶς προστίθημι γόνατιν ἀλένας ἐμάς, and Iph. A. 1216.

130. Ἐλληνα. Cf. “*Ἐλλην' ἐπίσταμαι φάτιν*, Ag. 1225. “*Ἐλληνος ἐκ γῆς* Iph. T. 341. Elmsley, with less judgment than usual, has edited καὶ μὴν στολὴν γ', “*Ἐλληνά τε ρύθμὸν πέπλων*, and after his

usual fashion, gets rid of the examples which stand in his way by proposing to alter the text.

131. τὰ δὲ ἔργα. So Dind., Pflugk, with three or four MSS. Commonly, τὰ δὲ ἄλλα β. χ. τ.

134 seqq. ‘I come from Argos by command of Eurystheus, to claim these suppliants as mine by right. They have been condemned by their own country's laws, and you have no ground for interfering to save them. We have acted in the same way to other states, and our claim has always been acknowledged. It is no compliment to you, O son of Theseus, that they have appealed at last to you; they only think you more weakly foolish than the rest. Choose then between two alternatives; give them up, and accept our alliance, or retain them, and take war as the consequence. And how will you excuse a war? How have you been wronged? For whom are you going to fight? For a feeble old man and equally feeble children. As for the prospect of aid from the latter at some future day,—tis a mere contingency, and chances are greatly against it. Take my advice, and for once give up your usual policy of befriending the powerless.’

ἀξοντα τούσδε· πολλὰ δὲ ἥλθον, ὃς ξένε,
δίκαιοι ὁμαρτῆ δρᾶν τε καὶ λέγειν ἔχων.
Ἄργενος ἀν γὰρ αὐτὸς Ἀργείους ἄγω,
ἐκ τῆς ἐμαυτοῦ τούσδε δραπέτας ἔχων, 140
νόμοισι τοῖς ἑκεῖθεν ἐψηφισμένους
θανεῖν· δίκαιοι δὲ ἐσμὲν οἰκοῦντες πόλιν
αὐτὸν καθ' αὐτῶν κυρίους κράνειν δίκας.
πολλῶν δὲ κάλλων ἐστίας ἀφιγμένων,
ἐν τοῖσιν αὐτοῖς τοισιδέρ· ἐσταμεν λόγοις, 145
κούδεις ἐτόλμησ' ἵδια προσθέσθαι κακά.
ἀλλ' ἡ τιν' ἐστὶ σὲ μαρίαν ἐσκεμμένοι
δεῦρ' ἥλθον, ἡ κίνδυνον ἐξ ἀμηχάνων
ρίπτοντες, εἴτ' οὖν εἴτε μὴ γενήσεται
οὐ γὰρ φρενήρη γένηται σ' ἐλπίζουσί που 150
μόνον τοσαύτης ἦν ἐπῆλθον Ἑλλάδος

137. πολλὰ δίκαια. For πολλὴ δίκαιη. Aesch. Ag. 785, δίκαιων ὅν ἐπραξμῆν πόλιν Πριάμου. Eum. 392, πρόσω δίκαιων. Eur. Suppl. 437. The meaning is, ‘bringing with me much justice (many just pleases) both for acting and speaking, ‘having many just and right things both to do and to say.’—διμαρτῆ, διμῶν, i. e. διμῶν ἔχων, φέρων.

141. τοῖς ἑκεῖθεν. For τοῖς ἑκεῖ. Aesch. Suppl. 384, δεῖ τοῖς σε φεύγειν κατὰ νόμους τοῖς οἰκοῦθεν.

142. δίκαιοι κτλ. ‘And we are competent, inhabiting as we do an independent state, to pass valid decisions (i. e. without appeal) against our own subjects.’ Here we have the Greek definition of a πόλις, viz. a settlement with its own independent legislature and executive. It is usual to construe δίκαιοι ἐσμὲν as = δίκαιοι ἐστιν ἡμᾶς &c., and so Pflugk in this passage. But in every case it is as easy to give δίκαιος, applied to persons, the sense of ‘fit,’ ‘proper,’ ‘competent,’ ἄξιοι. See inf. 775, οὐ γὰρ ἐμῷ γ' ἀρετῇ δίκαιος εἰμὶ ἐκπεσεῖν μελάθρων, ‘For certainly it is not by my virtue that I am deserving of being turned out of my home.’—Aeschylus also has δὲ καὶ ἡ κύριος, Suppl. 712, which appears to have escaped Elmsley.

144. ἀφιγμένων. ‘And though they (the Heraclids) have come as suppliants

to the hearths of many other nations, we (the Argives) have stood on these same claims, and no one has ventured to incur evils of his own seeking.’ By ιδια κακὰ Elmsley understands οἰκεῖα, domestic troubles undertaken for other people’s affairs, and would supply ὑπέρ ἀλλοτρίων ἀγαθῶν.—ἐστίας, in allusion to the position taken by suppliants, Od. vi. 305—10. Thuc. i. 136.

147. ἀλλ' η κτλ.. Pflugk alone has taken a correct view of a passage which has been strangely misinterpreted. He says, “σκέπτεσθαι τι εἰς τινα est intuendo in aliquem investigare aliquid et deprendere.” And he explains μαρίαν to mean that good-natured simplicity, εὐήθεια, which disregards consequences in order to do a right or benevolent action, quoting Thuc. iii. 83, τὸ εὔηθες, οὐ τὸ γενναῖον πλεῖστον μετέχει. With ἐστὶ σὲ we may supply βλέποντες. Translate, ‘But either from having observed in you some want of wisdom they have come hither, or else resolving to play a desperate game of hazard, whether they should win or lose.’ The old reading was ἀλλ' εἰ—εἰς κίνδυνον. On the phrase ρίπτειν κίνδυνον see Rhes. 155. The nominative to γενήσεται must be supplied from the context. What they played for, was safety, with the sole alternative of death.

τὰς τῶνδ' ἀβούλους ἔνυμφορὰς κατοικτιεῦν·
φέρ' ἀντίθες γὰρ, τούσδε τ' ἐς γαῖαν παρεὶς
ἡμᾶς τ' ἔάσας ἔξαγειν, τί κερδανεῖς;

τὰ μὲν παρ' ἡμῶν τοιάδ' ἔστι σοι λαβεῦν.

"Ἄργους τοσήνδε χεῖρα τὴν τ' Εὐρυσθέως
ἰσχὺν ἄπασαν τῇδε προσθέσθαι πόλει.

ἢν δ' ἐς λόγους τε καὶ τὰ τῶνδ' οἰκτίσματα
βλέψας πεπανθῆς, ἐς πάλην καθίσταται
δορὸς τὸ πράγμα· μὴ γὰρ ὡς μεθήσομεν
δόξῃς ἀγῶνα τόνδ' ἀτερ χαλυβδικοῦ.

τί δῆτα φήσεις, ποῖα πεδί' ἀφαιρεθεὶς

Τιρυνθίοις θεὶς πόλεμον Ἀργείοις τ' ἔχειν,
ποίοις δ' ἀμύνων συμμάχοις, τίνος δ' ὑπερ
θάψεις νεκροὺς πεσόντας; ἢ κακὸν λόγον
κτήσει πρὸς ἀστῶν, εἰ γέροντος οὐνεκα
τύμβου, τὸ μηδὲν ὄντος, ὡς εἰπεῦ ἔπος,

παιδῶν τε τῶνδ' εἰς ἄντλον ἐμβῆσει πόδα.

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152. ἀβούλους, i.e. ἀπόρους, ἀμηχάνους, having no resource, plan, or expedient of deliverance.

153. παρέιναι, 'if you shall have admitted.' Properly παρέιναι is said of a porter or sentinel who allows a person to pass him, and so = ἔπεινειν. See on παρῆλθε δόμους, Med. 1137. Suppl. 468, "Ἄδραστον ἐς γῆν τήνδε μὴ παρέιναι.

159. πεπανθῆς, 'you should be softened.' Eum. 66, ἔχθροις τοῖς σοῖς οὐ γενήσομαι πέπων. With λόγους it is not necessary to supply τὸν τῶνδε, but βλέπειν εἰς λόγους is opposed to the solid advantages, ἔργα, just offered.

160. μὴ γὰρ κτλ. There are two difficulties here; the unusual position of δέξης, and the unusual expression for a sword, χαλυβδικόν. Valckenaer suspected that δέξης (MSS. δέξη) had crept in for some word like ἔχχους, (one might suggest λόγχης—χαλυβδικῆς,) the ellipse of νομίσης being like that of δέδοικα. But of such an ellipse there appear to be no examples; and ἔχχους is, at best, awkwardly placed so far from its epithet. There is no reason, in truth, to suspect χαλυβδικόν, i.e. μέταλλον, or μέχθημα, merely because it does not elsewhere occur. Barnes

aptly cites Eustathius p. 294. 4, καὶ σιδήριον Λακωνικόν τῶν γὰρ στομωμάτων φαστὶ, τὸ μὲν Χαλυβδικόν, τὸ δὲ Σινωπικόν, τὸ δὲ Λιδίον, τὸ δὲ Λακωνικόν. Καὶ Σινωπικὸν μὲν καὶ Χαλυβδικὸν χρήσιμον εἰς τὰ τεκτονικά. The same analogy holds in μονυκή, ἀριμητική, &c., used as substantives without the article. Elmsley well compares Δωρίδα, i.e. μάχαρα, in Eur. El. 819. The commentators have rather increased the difficulty by assuming that χαλυβδικός is here used in the masculine with σιδηρος understood. Cf. Alc. 980, καὶ τὸν ἐν Χαλύβοις δαμάζεις σὺν βίᾳ σίδαρον.

163. θεῖς. So Musgrave for θῆς. Elmsley edits Τιρυνθίας γῆς, which he calls "extra dubitationem posita." But there is no difficulty in θεῖς combined with ἔχειν, i.e. πόλεμον δρασθαι, &c. The τε after Ἀργείοις was added by Matthiae.

164. τίνος δ' ὑπερ. "Scil. ἀμύνων αὐτοῖς," Pflugk. Rather, τίνος ὑπερ πεσόντας, 'having fallen in defence of whom?' And the answer is, ὑπέρ γέροντος τύμβου, v. seq., on which phrase see Med. 1209.

168. ἄντλον. 'To put one's foot in the sludge,' i.e. to tumble into it, Hec.

ἔρεῖς, τὸ λῷστον, ἐλπίδ' εὐρήσειν μόνον.

καὶ τοῦτο πολλῷ τοῦ παρόντος ἐνδεές·

κακῶς γὰρ Ἀργείοισιν οὖδ' ὥπλισμένοι

μάχοιντ' ἀν ἡβῆσαντες, εἴ τι τοῦτο σε

ψυχὴν ἐπαίρει, χοῦν μέσω πολὺς χρόνος,

ἐν φὶ διεργασθεῖτ' ἄν. ἀλλ' ἔμοὶ πιθοῦ·

δοὺς μηδὲν, ἀλλὰ τάμ' ἐῶν ἄγειν ἐμὲ

κτῆσαι Μυκήνας, μηδ', ὅπερ φιλεῖτε δρᾶν,

πάθης σὺ τοῦτο, τοὺς ἀμείνονας παρὸν

φίλους ἐλέσθαι, τοὺς κακίονας λάβης.

XO. τίς ἀν δίκην κρίνειν ἢ γνοίη λόγον,

πρὶν ἀν παρ' ἀμφοῦ μῆθον ἐκμάθη σαφῶς;

IO. ἄναξ, ὑπάρχει μὲν τόδ' ἐν τῇ σῇ χθονὶ,

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1024, is a phrase of the same class as ‘to get one’s foot out of the mud,’ Cho. 684, and ‘to keep one’s foot out of trouble,’ sup. 109. Hipp. 1293. With regard to the word itself, it is probable that ἄντλος properly meant ‘bilge-water,’ as indeed ἄντλον εἴργειν νάδει Tro. 686, and the epithet ἀλμένον in Hec. 1024 alone would indicate. It is doubtful if in any passage it *necessarily* means ‘the hold,’ i. e. the *place* of the bilge-water. (See on Med. 68.)

169. ἔρεις κτλ. ‘ You will admit that, at the best, there is but a hope that you will be a gainer,’ which is shortly put for, ‘ You will say that you have *hope*; but I reply, it is *only* hope at best.’ Others take ἐλπῖδα after εὐρήσειν, ‘that you will gain from them hope,’ i. e. of some future advantage, and so Pflugk, “id est asse-
quuturum, ut bene sperare liceat.” In the former case, we must supply ἐλπίδα εἶναι, and the object to εὐρήσειν (see on γενήσεται, v. 149,) will be ἐμμαχίαν Ἡρακλειδῶν, from what follows.

171. κακῶς—οἶδε. He points to them, as unlikely from their size and bearing to make soldiers able to cope as δτλῖται with the Argives. Hermann would read καλῶς, and it would add to the irony to correct still further καλῶς γ' οὐ. This passage, in which an impending war between Athens and Argos is spoken of, and Argos vainly boasts its superiority in arms, may be supposed to allude to the political events of the day; see the Introductory note.

175. δοὺς μηδέν. ‘I do not ask you to give me any thing of your own, (by way of price or purchase-money,) but merely to let me take what is mine.’ The old reading, which even Elmsley retains, was δὸς μηδέν. But this should rather have been δῶς μηδέν. See on Med. 822, λέξης δὲ μηδέν τῶν ἐμοὶ δεδογμένων. The correction was made by Dobree, and confirmed by Matthiae from MSS.

176. ὅπερ φιλεῖτε δρᾶν. This would seem to be an accusation brought against Athens by its enemies, of always taking the wrong side, because it took part with the oppressed. Dindorf quotes Xen. de Republ. Ath. iii. 10, δοκοῦσι δὲ οἱ Ἀθηναῖοι καὶ τοῦτο μοι οὐκ ὁρθῶς βουλεύεσθαι, δτι τοὺς χείρους αἰροῦνται ἐν ταῖς πολέστι ταῖς στασιαζούσαις, i. e. the popular side against the aristocratic and monarchical.—Mycenae, as is well known, and as Elmsley shows at length, is commonly confused by the tragic poets with Argos, though the latter term is more frequent for Mycenae than the converse. Mycenae, in fact, had been razed by the Argives shortly after the battle of Salamis, and therefore while Euripides was a boy.

181. Reply of Iolæus.—‘At Athens I shall at least be allowed a hearing. We deny the right of the Argive herald, because we are no longer Argives. We forfeited the title of citizens, and therefore as citizens we cannot fairly be demanded. We are, in fact, strangers; and as Argos is not Greece, you cannot control our actions beyond your own narrow territory.

εἰπεῖν ἀκοῦσαι τὸν μέρει πάρεστί μοι,
κούδεις μ' ἀπώσει πρόσθεν, ὥσπερ ἄλλοθεν.
ἡμῖν δὲ καὶ τῷδε οὐδέν ἐστιν ἐν μέσῳ·
Ἐπει γάρ Ἀργοντος οὐδέν ἐσθ' ἡμῖν ἔτι,
ψήφῳ δοκῆσαν, ἀλλὰ φεύγομεν πάτραν,
πῶς ἀν δικαίως ὡς Μυκηναίους ἄγοι
οὅδοντας ἡμᾶς, οὓς ἀπήλασαν χθονός;
ξένοι γάρ ἐσμεν. ἡ τὸν Ἑλλήνων ὄρον
φεύγειν δικαιοῦθεν ὅστις ἀν τάργος φύγῃ;
οὔκουν Ἀθήνας γένος οὐ γάρ Ἀργείων φόβῳ
τοὺς Ἡρακλείους παιδας ἔξελῶσι γῆς.
οὐ γάρ τι Τραχίς ἐστιν, οὐδὲ Ἀχαιῶν
πόλισμα, οὗτον σὺ τούσδε, τῇ δίκῃ μὲν οὐ,
τὸ δέ Ἀργος ὄγκων, οἵα περ καὶ νῦν λέγεις,
ηλαυνεὶς ἱκέτας βωμίους καθημένους.
εἴ γάρ τόδε ἐσται καὶ λόγους κρινοῦσι σοὺς,
οὐκον οἶδεν Ἀθήνας τάσδε ἐλευθέρας ἔτι.
ἀλλ' οἶδεν ἐγὼ τὸ τῶνδε λῆμα καὶ φύσιν·
θυήσκειν θελήσουσα. ή γάρ αἰσχύνη πάρος

185
190
195
200

Think not to frighten Athens from her duty by vain threats of war! If she listens to them, she is no longer a free state. Her citizens, like all good men, know how to die for their honour. But besides, there is a claim both of relationship and of friendship between the sons of Theseus and those of Hercules. Be then their friend and ally, or even their lord and master; for that were better than again to crouch before the Argive tyrant.

Ib. τέδε, viz. παρηστά, ισηγορά. See Suppl. 438 seqq.

184. ἐν μέρει, i. e. κοινῷ. The MSS. give ἐν μέρει, corrected by Musgrave.

186. δοκῆσαν, the accusative absolute, more commonly δέξαν. Cf. Suppl. 129. The Ionic form is now and then used; see Med. 763.

190. τάργος. Is the Argive territory so wide, he asks, that to be banished from it is to be banished from Greece? All this is clearly a hit at the presumption of Argos in making war against Athens.

192. οὔκουν—γέ. These particles are often equivalent to οὐ γοῦν. 'Not Athens,

at any rate, (shall we be compelled to leave); for never through fear of Argives will they drive out of their land the children of Hercules.'

193. Τραχίς. The Heracleids had first fled to Ceyx, king of Trachis, Apollodor. ii. 8. 1.—Ἀχαιῶν, i. e. in Thessaly. See on Rhes. 237. Ion 64.

195. ὄγκων, exaggerating the importance of, and frightening the king (Ceyx) into compliance with your demands.

197. κρινοῦσι. If they (the Athenians) shall prefer your claims to their duty. For προκρινοῦσι, as in Aesch. Suppl. 390, κρίνει σέβας τὸ πρός θέων. Ag. 456, κρίνω δὲ ψεύθοντον δλβον. Rhes. 655. Troad. 928. Dindorf and Pflugk read κρανοῦσι, the conjecture of Elmsley. But the latter rightly retracted it in his *curiae secundae*. Indeed, it may be questioned whether there is any authority for the future of κρανίω.

200. αἰσχύνη, 'honour.' Theb. 404, τὸν αἰσχύνης θρόνον τιμῶντα, καὶ στυγοῦνθεν πέτρεφροντας λόγους.—πάρος, which seems clearly the true reading, is due to Reiske for βάρος. Bothe retains the latter in

τοῦ ζῆν παρ' ἐσθλοῖς ἀνδράσιν νομίζεται.
 πόλιν μὲν ἀρκεῖ· καὶ γὰρ οὖν ἐπίφθονον
 λίαν ἔπαινεν ἔστι· πολλάκις δὲ δὴ
 καυτὸς βαρυνθεὶς οἶδ' ἄγαν αἰνούμενος.
 σοὶ δ' ὡς ἀνάγκη τούσδε βούλομαι φράσαι 205
 σώζειν, ἐπείπερ τῆσδε προστατεῖς χθονός.
 Πιτθεὺς μὲν ἔστι Πέλοπος, ἐκ δὲ Πιτθέως
 Αἴθρα, πατὴρ δ' ἐκ τῆσδε γεννᾶται σέθειν
 Θησεύς. πάλιν δὲ τῶνδε ἀνειμί σοι γένος.
 Ἡρακλέης ἦν Ζηνὸς Ἀλκμήνης τε παῖς, 210
 κείνη δὲ Πέλοπος θυγατρός· αὐτανεψίων
 πατὴρ ἀν εἴη σός τε καὶ τούτων γεγώς.
 γένους μὲν ἥκεις ὅδε τοῖσδε, Δημοφῶν·
 ἀ δ' ἐκτὸς ἥδη τοῦ προσήκοντός σε δεῖ

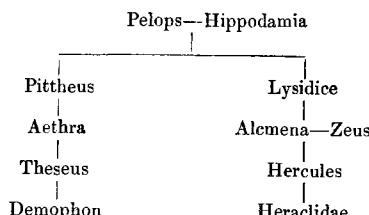
this sense, ‘the feeling of having incurred disgrace is regarded as the burden of a good man’s life.’

202. ἀρκεῖ, supply *τοσοῦτον αἰνέσσαι* from what follows. “Honesta *apospo-*
pesis; quia veretur homo ingenuus, ne
magnaे urbi adulari videatur, cum justas
esse laudes libaverit.” Barnes. “Eandem
sententiam habet noster Or. 1162, βάρος
τι κάν τρόπος ἔστιν, αἰνεῖσθαι λίαν. Iph. A.
 979, *αἰνούμενοι γὰρ ἄγαθοι τρόπον τινὰ*
μισοῦντι τοὺς ἀινούντας, ἢν αἴνως ἄγαν.”
 Elmsley; who omits γε after λίαν both in
 203 and 204. Pflugk retains it, admitting
 that it was frequently inserted in ignorance
 of the quantity of λίαν.

205. ἀνάγκη, a claim on the score of relationship. But ἐτείπερ in the next verse explains σώζειν, ‘I say, to preserve them, (which you have the power to do,) since,’ &c. The sense simply is, ‘I will explain the reasons why you, as king of the land, are bound to save them.’

209. ἀνειμί, ‘I will trace to its origin,’ i. e. from the same source as the other branch.

211. αὐτανεψίων. The excellent correction of Reisinger for —ω or —φ. The meaning is, οὗτοι σὸς πατὴρ (Theseus) καὶ δ τούτων (Hercules) εἴη ἀν γεγώς ἐξ αὐτανεψίων. For their mothers were, respectively, Aethra and Alcmena; and that these were first cousins is seen by a glance at the pedigree:



The common reading, *αὐτανεψίων*, in which γεγώς stands awkwardly enough for γεγώτε, might mean ‘first cousins once removed,’ and so Mattheiae and Elmsley take it. But the dative —φ in Aldus evidently points to —ων, and Musgrave has set the matter at rest by quoting from Plutarch, (*Theseus*, cap. 7), ἐτύγχανον δὲ γένους κοινωνοῦντες ἐξ ἀνεψιῶν ὅντες. Αἴθρα μὲν γὰρ ἦν Πιτθέως θυγάτηρ, Ἀλκμήνη δὲ Δυσιδίκης, Δυσιδίκη δὲ καὶ Πιτθεὺς ἀδελφοί, γεγονότες ἐξ Ἰπποδαμείας καὶ Πέλοπος.

213. ἥκεις, for προσήκεις. Oed. Col. 738, οὗτοι ἥκει μοι γένει τὰ τοῦδε περθεῖν πῆματ’ ἐς πλείστοι πόλεως. Porson on Phoen. 372 seems to explain γένους as depending on ὅδε, for ἐς τοῦτο γένους. But this is clearly wrong; the meaning is ἐκ γένους, as we say, ‘related by birth.’ So the Greeks use πατρόθεν for ἐκ πατρὸς &c.

214. & δ' ἐκτὸς κτλ. ‘But what, in-

215

τῖσαι λέγω σοι παιστί φημὶ γάρ ποτε
σύμπλους γενέσθαι τῶνδ' ὑπασπίζων πατρὶ²²¹
ζωστῆρα Θησεῖ τὸν πολυκτόνον μέτα,
Ἄιδουν τ' ἐρεμιῶν ἔξαινήγαγεν μυχῶν
πατέρα σόν. Ἐλλὰς πᾶσα τοῦτο μαρτυρεῖ.
ἢν ἀντιδοῦναι σ' οἴδ' ἀπαιτοῦσιν χάριν,
[μήτ' ἐκδοθῆναι μήτε πρὸς βίαν θεῶν
τῶν σῶν ἀποσπασθέντες ἐκπεσεῖν χθονός.
σοὶ γὰρ τόδ' αἰσχρὸν, χωρὶς ἐν τε πόλει κακὸν,
ἰκέτας ἀλήτας συγγενεῖς, οἷμοι κακῶν,
βλέψον πρὸς αὐτοὺς βλέψον, ἐλκεσθαι βίᾳ.]
ἀλλ' ἄντομαί σε καὶ καταστέφω, χεροῦν
καὶ πρὸς γενείουν, μηδαμῶς ἀτιμάσγες
τοὺς Ἡρακλείους παῖδας ἐσ χέρας λαβών.
γενοῦ δὲ τοῦτο συγγενῆς, γενοῦ φίλος,

220

225

dependently of relationship, you are bound to pay to his children, I now proceed to say. I can tell you that I was once a fellow-voyager with Theseus, acting as military attendant to their father (when he went) after the fatal girdle' (of Hippolyte the Queen of the Amazons; his ninth labour, Apollodor. ii. 5. 9). He means, that he can personally attest the friendly relations which once subsisted between Hercules and Theseus, and which ought to be continued, from a sense of gratitude, to the children.—μετὰ, i. e. ἰόντι or πλέοντι μετὰ, as Alc. 483, Θρηκὸς τέτρωρων ἄρμα Διομίδους μετά.—πολυκτόνον, because to obtain it Hercules slew Hippolyte and many of her companions. Hence ζωστῆρος ὀλεθρίους ἄγρας Herc. F. 415.

221—2. These verses occurred at 97, 98. See on Med. 40. It is, however, very probable that the passage 221—5 is spurious. Dindorf has already inclosed 223—5 in brackets; but if we omit the whole, and also include, as we might with some reason do, v. 220, the speeches of Copeus and Iolaus will contain exactly 45 lines each,—an arrangement to which Aeschylus has in several places showed a curious attention.

223. ἐν τε πόλει. Erfurdt proposed to omit τε. Blomfield to read καὶ πρὸς ἐν

πόλει κακόν. The first, (as he construes it, *nam tibi privatim turpis fuerit haec publica injuria*, without a comma at αἰσχρὸν,) is scarcely good Greek; and the latter is too violent to be probable. Hermann takes χ. ἐν τ. κακὸν as a separate clause, 'not to say an evil in the state,' and is followed by Pflugk, who accepts the whole passage without suspicion. But Dindorf well observes that βλέψον πρὸς αὐτοὺς βλέψον are taken from Alcest. 390. Spurious verses are sometimes betrayed by some irremediable defect in the metre; and when to this is added, that they are apparently patched up from other passages, we are fairly entitled to reject them. Were it worth while, we might here read τοῦ πόλει (or τοῦ νῦ) χωρὶς κακοῦ, as Plato, Legg. vii. p. 814. B., quoted by Pflugk, οὐδαμῶς εὐσχημον γίγνοιτο. ἀν, τοῦ κακοῦ χωρὶς, τοῦτο ἐν πόλει ὅπου γίγνοιτο.

226. καταστέφω. I cover you with suppliant boughs, as I would an altar. See v. 124. Elmsley construes καταστέφω χεροῦν 'with my hands like as with suppliant boughs.' But χεροῦν is the same genitive as γενείουν. Cf. Hipp. 605, να πρὸς στῆς οῆς δεξιᾶς εὐωλένουν.

228. λαβών. λαβεῖν Elmsley, who compares Herc. F. 608, οὐκ ἀτιμάστα θεὸν προσεπεῖν. But the sense is equally good,

πατὴρ, ἀδελφὸς, δεσπότης· ἄπαντα γὰρ 230
ταῦτ’ ἔστι κρείσσω πλὴν ὑπὸ Ἀργείοις πεσεῖν.

XO. ὥκτειρ' ἀκούσας τούσδε συμφορᾶς, ἄναξ.
τὴν δὲ εὐγένειαν τῆς τύχης νικωμένην
νῦν δὴ μάλιστ’ ἐσεῖδον· οἶδε γὰρ πατρὸς
ἐσθλοῦ γεγώτες δυστυχοῦντ’ ἀναξίως. 235

ΔΗ. τρισσαὶ μὲν ἀναγκάζουσι συμφορᾶς ὄδοι,
Ίόλαε, τοὺς σοὺς μὴ παρώσασθαι ξένους·
τὸ μὲν μέγιστον Ζεὺς, ἐφ’ οὖν σὺ βώμιος
θακεῖς νεοστῶν τήνδ’ ἔχων πανήγυριν,
τὸ συγγενές τε καὶ τὸ προύφειλεν καλῶς 240
πράσσειν παρ’ ἡμῶν τούσδε πατρῷαν χάριν,
τό τ’ αἰσχρὸν, οὗπερ δέ μάλιστα φροντίσαι·
εἰ γὰρ παρήσω τόνδε συλλάσθαι βίᾳ
ξένου πρὸς ἀνδρὸς βωμὸν, οὐκ ἐλευθέραν
οὐκέν δοκήσω γαῖαν, Ἀργείοις δὲ ὄκνῳ 245
ἴκετας προδοῦναι· καὶ τάδ’ ἀγχόνης πέλας.
ἀλλ’ ὥφελες μὲν εὐτυχέστερος μολεῖν·

‘Do not spurn them now that you have them in your power,’ or have taken them under your protection.

230. ἄπαντα. ‘Any of these,’ i. e. even the last. Properly, ‘all of them together,’ and therefore inclusive of the last.—πεσεῖν κτλ., to fall under the power of the Argives. Pflugk takes it for a tmesis, and explains ὑποπεσεῖν ‘A. “Argivorum ius-sibus obtemperare.”’

233. τύχης. See on Alc. 697.

236. Demophon decides in favour of the Heraclids, (1) on grounds of religion, (2) of relationship and gratitude due to their father, (3) last, but not least, for the honour of Athens, which cannot receive orders from Argos.—ὅδοι συμφορᾶς, three bearings or aspects of the case. Matthiae regards it as a mere periphrasis, for τρισσαὶ συμφορᾶς, and most recent editors follow his opinion, though erroneous. The calamity, or rather circumstance, was but one, viz. the distress of the Heraclids; but the grounds for assisting them were three. The idea is borrowed from three separate roads meeting in one point. In the next verse Elmsley and Dindorf needlessly read τούσδε for τοὺς σούς, viz. the

strangers under your protection.

238. ἐφ’ οὖν. It is not easy to say whether the poet intended to put ἐφ’ οὖν βωμῷ, ‘on whose altar,’ i. e. the προβάθμια or steps, v. 79, or whether ἐφ’ οὖν is rather to be taken for ἐφ’ οὖν ἀγάλματι, ‘at whose statue you sit, close to the altar.’ For suppliants used to grasp a statue for protection, Eum. 80. 424.

240. τὸ προύφειλεν. ‘The fact that I owe, by a former obligation, that these should be well treated by me for their father’s sake.’ Cf. 215.

245. ὄκνῳ. Elmsley says, “Omnino plenius distinguendum post γαῖαν, et legendum ὄκνῳ, ut in vulgaris libris.” The sense would then be, ‘Besides, I am averse to surrender,’ &c. But ὄκνῳ, the correction of Musgrave, is adopted by Dind., Pflugk, and Bothe; and this forms a direct antithesis to ἐλευθέραν.

246. ἀγχόνης. ‘And this (these two contingencies) is almost a hanging matter,’ i. e. enough to bring one to the noose through mere shame. Cf. Alc. 230. Acharn. 125.

247. ὥφελες. ‘Well! I could have wished you had come under more favour-

ὅμως δὲ καὶ νῦν μὴ τρέσης ὅπως σέ τις
σὺν παισὶ βωμοῦ τοῦδ' ἀποσπάσει βίᾳ.
σὺ δὲ Ἀργος ἐλθὼν ταῦτά τ' Εὐρυσθεῖ φράσον, 250
πρὸς τοῦσδε τ', εἴ τι τοισδέ ἔγκαλεῖ ξένοις,
δίκης κυρήσει τούσδε δ' οὐκ ἄξεις ποτέ.

- KO.* οὐκ, ἦν δίκαιον ἢ τε καὶ νικῶ λόγῳ ;
AH. καὶ πῶς δίκαιον τὸν ἱκέτην ἄγειν βίᾳ ;
KO. οὐκοῦν ἐμοὶ τόδ' αἰσχρὸν, ἀλλ' οὐ σοὶ βλάβος. 255
AH. ἐμοὶ γ', ἔαν σοι τούσδε ἐφέλκεσθαι μεθῶ.
KO. σὺ δὲ ἔξοριζε, κατ' ἐκεῖθεν ἄξομεν.
AH. σκαιὸς πέφυκας, τοῦ θεοῦ πλείω φρονῶν.

able circumstances; however, even as it is, be not afraid that,' &c.—*ὅπως*, as Elmsley shews, and as a little reflection on the nature of moods and tenses will of itself shew, requires the future, not the conjunctive (MSS. ἀποσπάη) in this idiom. In Hipp. 518, δέδοιχ 'ητῶς μοι μὴ λίαν φανῆς σοφῆι, Monk perhaps rightly gives φανεῖ.

252. δίκης κυρήσει. International justice, by which the claims of foreign states could be settled without the sword. To this Aeschylus alludes Suppl. 681, where he says of the Argives, ξένοις τ' εὐξυμβόλους, πρὶν ἔξοπλίζειν Ἀρη, δίκας ἄτερ τημάτων διδούεν. Bothe would here read κυρήσειν, depending on φράσον.

253. K. 'What! not if it should be just, and I should prevail in arguing the case?'—D. 'It can never be just to take away a suppliant by force.'—K. 'The injustice falls on me; it is no harm to you.'—D. 'It is harm to me, if I let them go for you to carry them with you.'—K. 'Then send them beyond the boundaries, and I will take them thence.'—D. 'You are foolish, if you think yourself wiser than the god' (who has decreed that suppliants at his altar should be protected).—K. 'This place seems an asylum for the bad.'—D. 'All men, good or bad, find refuge at a shrine.'—K. 'Perhaps the Argive people will not take your view.'—D. 'Have I not power over affairs in my own dominion?'—K. 'Yes, but not to the injury of Argos, if you are wise.'—D. 'I care not for that, so long as I violate not the laws of heaven.'—K. 'I do not wish you to incur war with my state.'—D. 'Nor do I; but I shall not

resign these.'—K. 'Then in spite of you I shall take my own.'—D. 'You will find it no easy matter to get back to Argos with them.'—K. 'Trial of strength will decide that.'—D. 'You touch them at your instant peril.'—Cho. 'Nay, strike not a herald.'—D. 'If he does not learn how to behave.'—Cho. 'Go, herald; and do you, O king, touch him not.'—K. 'I am off; for it is a weak fight with only one man.'

255. ἀλλάσσοι Dind. Aldus σύ. Musgrave ἀλλάσσοι, and so Bothe. There are good grounds for thinking the latter the true reading, for thus only οὐκοῦν seems to have proper force. 'Well then, if it is disgraceful, it is so to *me*, but it is no harm to *you*', i. e. I am content to bear the blame, and there is no need of your interference. To which Demophon replies, 'I say it is harm to *me*, if,' &c. As the verse stands in most editions, there seems to be a concession of the point (*δίδοκον ἵκετας ἄγειν*), and a retort on Demophon's own conduct; 'Well, I dare say it is disgraceful to *me*; but then at the same time it is harm to *you*.' Hermann understands, 'It is not disgraceful to *me* to carry away my own, but it is hurtful to *you* to oppose it.' We may add, that the reading σύ points to οὐ (CΥ), that οὐ has not unfrequently dropped out, (e. g. Rhes. 115. Med. 708,) and that οὐκοῦν cannot be taken to have the mere force of οὐ, as if it were ἐμοὶ μὲν οὐκ αἰσχρὸν τέδε κτλ.

256. ἐφέλκεσθαι, the middle voice. It would be easy to read ἀφέλκεσθαι in the passive; but cf. ἀθλίαν ἐφολκίδα Androm. 200.

- ΚΟ.** δεῦρ', ὡς ἔοικε, τοῖς κακοῦσι φευκτέον.
ΔΗ. ἄπασι κοινὸν ρῦμα δαιμόνων ἔδρα. 260
ΚΟ. ταῦτ' οὐδὲ δοκήσει τοῖς Μυκηναίοις ἵσως.
ΔΗ. οὔκουν ἐγὼ τῶν ἐνθάδ' εἰμὶ κύριος;
ΚΟ. βλάπτων ἐκείνους μηδὲν, ἢν σὺ σωφρονῆς.
ΔΗ. βλάπτεσθ', ἐμοῦ γε μὴ μιαύνοντος θεούς.
ΚΟ. οὐδὲ βούλομαι σε πόλεμον Ἀργείοις ἔχειν. 265
ΔΗ. κάγὼ τοιοῦτος· τῶνδε δ' οὐ μεθήσομαι.
ΚΟ. ἄξω γε μέντοι τοὺς ἐμοὺς ἐγὼ λαβών.
ΔΗ. οὐκ ἄρ' ἐσ "Ἀργος ῥᾳδίως ἅπει πάλιν.
ΚΟ. πειρώμενος δὴ τοῦτο γ' αὐτίκ' εἴσομαι.
ΔΗ. κλαίων ἄρ' ἄψει τῶνδε, κούκι εἰς ἀμβολάς. 270
ΧΟ. μὴ πρὸς θεῶν κήρυκα τολμήσῃς θευεῖν.
ΔΗ. εἰ μη γ' ὁ κῆρυξ σωφρονέν μαθήσεται.
ΧΟ. ἄπελθε· καὶ σὺ τοῦνδε μὴ θίγης, ἄναξ.
ΚΟ. στείχω· μιᾶς γὰρ χειρὸς ἀσθενῆς μάχη.
 ηξώ δὲ πολλὴν Ἀρεος Ἀργείου λαβὼν 275
 πάγχαλκον αἰχμὴν δεῦρο· μυρίοι δέ με
 μένουσιν ἀσπιστῆρες, Εὐρυσθεύς τ' ἄναξ
 αὐτὸς στρατηγῶν Ἀλκάθου δ' ἐπ' ἐσχάτοις
 καραδοκῶν τάνθένδε τέρμασιν μένει.
 λαμπρὸς δ' ἀκούσας σὴν ὑβριν φανήσεται 280
 σοὶ καὶ πολίταις γῇ τε τῇδε καὶ φυτοῖς·
 μάτην γὰρ ηβῆν ὠδέ γ' ἀν κεκτῷμεθα

263. *βλάπτων.* Elmsley adds *γε* by a not improbable conjecture; and so Pflegk and Dind. In the next line *βλάπτεσθε* is the imperative; 'be injured, for what I care.'

266. *τοιοῦτος,* τῇ γνάμη. Ag. 1331, κάγὼ τοιοῦτός εἰμι'.

269. *εἴσομαι.* See on v. 65.

270. Aesch. Suppl. 902, *κλάοις ἀν,* εἰ φάνετος, οὐ μάλ' ἐσ μακράν.

278. *'Αλκάθου,* for *'Αλκαθόν,* and Apollodorus uses the same form lib. iii. 12. 7. He was a son of Pelops and king of Megara, whence the boundary between it and Attica was called after his name. Here the herald now first informs Demophon that his master is actually waiting, ready to invade Attica with a strong force, and to ravage the crops. He is waiting the issue of the present interview, and will

withdraw his troops if his demands are complied with. All this must have vividly recalled to an Athenian audience the events of the war. Their hearts would leap in their breasts at Demophon's noble reply, *φθέρου τὸ σὸν γὰρ Ἀργος οὐ δέδοικ' ἐγώ.*

280. *λαμπρός.* Elmsley takes the metaphor to be from a brisk wind, as Equit. 430, *ἔξειμι γάρ σοι λαμπρὸς ἥδη καὶ μέγας καθιείς.* ibid. 760. Agam. 1151, *λαμπρὸς πνέων.* Frag. Plisthen. (Eur. 620. 5.) μή σοι τύραννος λαμπρὸς ἐξ ἀστοῦ φανῆ. But why is not *λαμπρός* for *γοργὸς,* ἀπλισμένος? So Barnes, ἐν τοῖς ὅπλοις *λαμπρός,* ὡς στίλβων παρ' Οὐρῆφ. Cf. Theb. 537, *λαμπρὸν ἔκκρουστον δέμας,* said of the Sphinx on Parthenopaeus' shield.

282. *κεκτῷμην,* for *κεκτησμένην,* is a

- πολλὴν ἐν Ἀργει τῇ σε τιμωρούμενοι.

ΔΗ. φθείρου τὸ σὸν γὰρ Ἀργος οὐ δέδοικ' ἔγώ.
ἐνθένδε δ' οὐκ ἔμελλες αἰσχύνας ἐμὲ 285
ἀξεῖν βίᾳ τούσδε· οὐ γὰρ Ἀργείων πόλει
ὑπήκοον τήνδε, ἀλλ' ἐλευθέραν ἔχω.

ΧΟ. ὡρα προνοεῖν, πρὸν ὄροις πελάσαι
στρατὸν Ἀργείων μάλα δ' ὁξὺς Ἀρης
ὅ Μυκηναίων, 290
ἐπὶ τοῖσι δὲ δὴ μᾶλλον ἔτ' ή πρίν.
πᾶσι γὰρ οὗτος κήρυξι νόμος,
δὶς τόσα πυργοῦν τῶν γιγνομένων.
πόσα νιν λέξειν βασιλεύσι δοκεῖς,
ώς δεύν' ἔπαθεν καὶ παρὰ μικρὸν
ψυχὴν ἥλθεν διακναῖσαι. 295

ΙΟ. οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας,
ἢ πατρὸς ἐσθλοῦ κάγαθοῦ πεφυκέναι,
γαμεῖν τ' ἀπ' ἐσθλῶν δις δὲ νικηθεὶς πόθῳ
κακοῖς ἐκοιωάνησεν, οὐκ ἔπαινέσω
τέκνοις ὅνειδος οὖνεχ' ἡδονῆς λιπεῖν. 300

rare optative, for which see Buttmann's Larger Greek Grammar, p. 442. Elmsley reads κεκτήμεθα. Similarly κελχόρο for κεκλημένος εἴης Philoct. 119. μεμνῆτο Ar. Plut. 991.

284. φθείρου, 'begone!' See on Andr. 708.

286. πόλιν Elmsley, who observes that the Greeks say ὑπήκοος τινος rather than τινι, as Pers. 236, πᾶσα γὰρ γένοιτ' ἀν Ελλὰς βασιλέως ὑπήκοος.

291. ἐπὶ τοῖσι, 'in present circumstances.' It is perhaps needless to read *τοῖσδε*, though the two words are almost continually confused. See on Alc. 264. The sound of ἐπὶ τοῖσδε δὲ δὴ would hardly have pleased a Greek ear.

293. *πυργοῦν*, to exaggerate. Euripides delighted to represent heralds as arrogant and unfeeling; see Suppl. 381. Tro. 424. Elmsley observes, “*ovum ovo non est similius, quam hic noster Copreus, qui modo discessit, praeconi Aegyptio annid Aeschylum Suplicibus.*”

296. ἥλθεν. The nominative may be Demophon, though the change of person is very harsh. Pflugk translates,

"parum absuisse, quin vita spoliatus fu-
erit." One does not see how a person
can be said διακυνάειν τὴν ἑαυτὸν ψυχὴν,
if he dies by another's hand. Perhaps
however we might compare Alc. 468,
ματέρος οὐ θελόντας πρὸ παιδὸς χθονί-
κούντα δέμας. i. e. θανεῖν.

297. Eulogy on the noble-mindedness of Demophon, as shewn in protecting poor suppliants. Promise of eternal gratitude, and pledge of friendship between Heraclids and Athens.

298. Perhaps we should read πατρός τ' ἀπὸ ἐσθλοῦ, and in Rhes. 388, χαῖρ ἐσθλὸν παῖ, for ἐσθλὸς ἐσθλοῦ παῖ, where the nominative and vocative are awkwardly combined. But in Med. 553—4 there is the same use of η following τοῦδε the genitive of comparison.

299. *ἀπ' ἐσθλῶν*. See Rhes 168.

301. *λιπεῖν*. Apparently depending on *ἐπανέρω*. The infinitive is not, perhaps, more irregular than after *ἀπικάσειν*, sup. 228. Matthiae suggests *λιπών*, but the aorist participle is hardly appropriate. The sense is, that a man who has connected himself by marriage with the lower

τὸ δυστυχὲς γὰρ ηγένει' ἀμύνεται
 τῆς δυσγενείας μᾶλλον ἡμεῖς γὰρ κακῶν
 ἐς τοῦσχατον πεσόντες ηὔρομεν φίλους
 καὶ ξυγγενεῖς τούσδ', οἱ τοσῆσδ' οἰκουμένης 305
 'Ελληνίδος γῆς τῶνδε προῦστησαν μόνοι.
 δότ', ὁ τέκν', αὐτοῖς χείρα δεξιὰν δότε,
 ὑμεῖς τε παισὶ, καὶ πέλας προσέλθετε.
 ὁ παῖδες, ἐς μὲν πεῖραν ἥλθομεν φίλων,
 ἦν δ' οὖν ποθ' ὑμῶν νόστος ἐς πάτραν φανῆ, 310
 καὶ δώματ' οἰκήσητε καὶ τιμᾶς πατρὸς,
 σωτῆρας ἀεὶ καὶ φίλους νομίζετε,
 καὶ μήποτ' ἐς γῆν ἐχθρὸν αἴρεσθαι δόρυ,
 μεμνημένοι τῶνδ', ἀλλὰ φιλτάτην πόλιν
 πασῶν νομίζετ'. ἄξιοι γ' ὑμῶν σέβειν 315
 οἱ γῆν τοσήνδε καὶ Πελασγικὸν λεῶν
 ὑμῶν ἀπηλλάξαντο πολεμίους ἔχειν,
 πτώχους ἀλήτας εἰσορώντες· ἀλλ' ὅμως
 οὐκ ἐξέδωκαν, οὐδὲ ἀπήλασαν χθονός.

and base-born is not to be praised for sacrificing the credit of his children to present pleasure.

302. The same sentiment occurs Oed. Col. 7, στέργειν γὰρ αἱ πάθαι με χώ χρόνος ξυνῶν μακρὸς διδάκτει, καὶ τὸ γενναῖον τρίτον. It is true that noble natures often bear up against afflictions which would crush baser minds; but we must remember that the Greeks intimately associated *αἰσχύνη*, or self-respect, with *εὐγένεια* (Alc. 601), and that it is the former which really affords the support under trials. The *γὰρ* in this verse refers, not to *ὅνειδος*, but to *γαμεῖν* ἀπ'

ἐσθλῶν.

versative. In the next verse we may supply *ἀναλάβητε* with *τιμᾶς*. The various futile attempts of the Heraclidae to get possession of Peloponnesus are alluded to. In their fifth and last effort, about eighty years after the Trojan war, they are said to have defeated the son of Orestes and to have become masters first of Argos, and then of the greater part of the Peloponnes. One cannot doubt, that in predicting a future alliance between Athens and the Doric tribes, the poet had in mind the calamities of the Peloponnesian War.

316. Πελασγικὸν, i. e. Ἀργεῖον. See Aesch. Suppl. 249. So Π. στράτευμα Phoen. 106.—ἀπηλλάξαντο, 'have rid us of, and taken upon themselves to have as enemies.' He would have said ἀπήλλαξαν, but the middle voice has its force in the clause οὐστε αἴτοι ἔαντοι πολεμίους ἔχειν. There is no reason to read ἐνηλλάξαντο, with Matthiae and Bothe, much less ὑπηλλάξαντο, which Dindorf adopts from Pfugk, though the latter can adduce no better authority for it than a single passage in Philo Judaeus.

303. *προῦστησαν*. Have proved our προστάται or patrons.—τῶνδε, pointing to the children, whom he had just included in the collective *ἡμεῖς*.

310. ἦν δ' οὖν. 'And if ever it should happen that,' &c. See on Rhes. 572. But here it is to be observed, that the δὲ necessarily has a copulative sense, whereas in this combination it is commonly ad-

ἐγὼ δὲ καὶ ζῶν καὶ θανὼν, ὅταν θάνω,
πολλῷ σ' ἐπαίνῳ Θησέως, ὁ τᾶν, πέλας
ὑψηλὸν ἀρῷ καὶ λέγων τάδ' εὐφρανῶ,
ώς εὖ τ' ἐδέξω καὶ τέκνοισιν ἥρκεσας
τοῖς Ἡρακλείοις, εὐγενῆς δ' ἀν' Ἑλλάδα
σώζεις πατρῷαν δόξαν, ἐξ ἐσθλῶν δὲ φὺς
οὐδὲν κακίων τυγχάνεις γεγὼς πατρὸς
παύρων μετ' ἄλλων· ἔναγάρ ἐν πολλοῖς ἵσως
εὗρους ἀν δόστις ἐστὶ μὴ χείρων πατρός.

320

325

XO. ἀεί ποθ' ἥδε γαῖα τοῖς ἀμηχάνοις
σὺν τῷ δικαίῳ βούλεται προσωφελεῦν.
τοιγάρ πόνους δὴ μυρίους ὑπὲρ φίλων
ἥνεγκε, καὶ νῦν τόνδ' ἀγῶν' ὁρῶ πέλας.

330

AH. σοὶ τ' εὖ λέλεκται, καὶ τὰ τῶνδ' αὐχῶ, γέρον,
τοιαῦτ' ἔσεσθαι· μνημονεύσεται χάρις.
κάγὼ μὲν ἀστῶν σύλλογον ποιήσομαι,
τάξω θ', ὅπως ἀν τὸν Μυκηναίων στρατὸν
πολλῇ δέχωμαι χειρί. πρῶτα μὲν σκοποὺς
πέμψω πρὸς αὐτὸν, μὴ λάθῃ με προσπεσών·
ταχὺς γάρ Ἀργει πᾶς ἀνὴρ βοηδρόμος·

335

320. θάνω. Aldus and the MSS. give θάνης, which Mathiae retains. But Barnes rightly defends θάνω, from a note of John Milton's, as he says; and L. Dindorf well observes that σώζεις in 325 can only refer to Demophon's virtues in life.

321. Θησέως πέλας. Standing near him in Hades. "Quo nuntio," adds Elmsley, "nihil umbrae Thesei gratius ad aures pervenire potuit."

327. The sentiment is from the well-known lines of Homer, Od. ii. 276, πάιροι γάρ τοι παῖδες ὅμοιοι πατρὶ πέλονται· οἱ πλέονες κακίους, παῖροι δέ τε πατρὸς ἀρείους.

330. προσωφελεῦν. With a dative, Alc. 41, Suppl. 326, and elsewhere.

333. αὐχῶ. 'And I am confident (Alc. 95) that the conduct of these (Heraclicks) will be such as you describe; the favour done them will be remembered.'

335. σύλλογον, 'a muster;' whence τάξω, 'I will marshal them,' or 'drill them,' and so make all the available inhab-

bitants turn out to meet the enemy. This, however, under the best circumstances, was a matter of time. The announcement of Eurytheus' arrival in the next scene, and the completion of arrangements to meet him (399) presuppose some time to have elapsed. The poet has chosen to make the suppliants remain meanwhile at the altar. They might have been received under the protection of Demophon.

337—40. πρῶτα μὲν—τε. See Med. 125.—σκοποὺς πέμψω, Theb. 36. "Duplex Demophonti consilii ratio est; nam et ad populum referre de bello parandoque exercitu ei propositum est, et quae sui arbitrii esse intelligit statim facturus est, ut et speculatores mittat et extra consulat." *Pifugk*, who takes σύλλογον for ἐκκλησιαν.

339. ταχὺς γάρ. This evidently describes a known characteristic of the Argives. 'To run to the war-cry,' (or the cry to the rescue,) βοηθεῖν, βοηδρομεῖν, is to be promptly present at the scene of action.—Ἀργει, the dative of place.

μάντεις τ' ἀθροίσας θύσομαι. σὺ δ' ἐσ δόμους 340
 σὺν παισὶ χώρει, Ζηνὸς ἐσχάραν λιπών.
 εἰσὶν γὰρ οἱ σοῦ, κανέν ἐγὼ θυραῖος ὁ,
 μέριμναν ἔξουσον'. ἀλλ' ἵθ' ἐσ δόμους, γέρον.

IO. οὐκ ἀν λίποιμι βωμόν. ἑζώμεσθα δὴ
 ἵκεται μένοντες ἐνθάδ' εὖ πρᾶξαι πόλιν. 345
 ὅταν δ' ἀγῶνος τοῦδ' ἀπαλλαχθῆσι καλῶς,
 ἴμεν πρὸς οἴκους θεοῖσι δ' οὐ κακίοσι
 χρώμεσθα συμμάχοισιν Ἀργείων, ἄναξ.
 τῶν μὲν γὰρ Ἡρα προστατεῖ, Διὸς δάμαρ,
 ἥμῶν δ' Ἀθάνα. φημὶ δ' εἰς εὐπραξίαν
 καὶ τοῦθ' ὑπάρχειν, θεῶν ἀμεινόνων τυχεῖν.
 νικωμένη γὰρ Παλλὰς οὐκ ἀνέξεται.

XO. εἰ σὺ μέγ' αὐχένις, ἔτεροι
 σοῦ πλέον οὐ μέλονται,
 ὁ ξεῖν', Ἀργόθεν ἐλθών. 355
 μεγαληγορίασιν δέ γ' ἐμὰς
 φρένας οὐ φοβήσεις.
 μήπω ταῖς μεγάλαισιν οὕτω

340. θύσομαι. Cf. Rhes. 65. Phoen. 1255. The middle is used of the general who has the sacrifice performed for him by another. So τάσσεσθαι στρατόν, v. 664.

344. ἑζώμεσθα Elmsley for ἑζόμεσθα, which Pflugk and Bothe retain, 'Let us then keep our seats and abide the result here, as suppliants (not now for safety, but) that the city may succeed.' Others construe μένοντες εὖ πρᾶξαι, 'waiting till the city has succeeded' in the contest, as Androm. 255, οὐ μενῶ πόσιν μολεῖν.

349. If Hera is the patroness (and a powerful one without doubt) of the Argives, Pallas is on our side and that of Athens.

351. θεῶν ἀμεινόνων. Elmsley, whom few parallelisms escape, has failed to compare the exactly similar passage in Theb. 505—515. The concluding verse, appealing to the military and religious ardour of the worshippers of Παλλὰς Νίκη (Ion 1529,) would be heard with a thrill of delight by an Attic audience.

353. The chorus speak at the herald, who had left the stage at v. 283. 'We

are not to be scared by thy threats, Argive stranger. Thou hast come to a city as great as thine, and wouldest take away suppliants without leave of the king. I am for peace; but I tell thee, others can fight as well as the Argives, and I warn thee not to provoke the city of the Graces with the spear.'—The metre of the epode and latter part of the strophe is glyconic, that of the former part, choriambic.

355. The common reading ξεῖν' Ἀργόθεν ἐπελθών, for which Diud. and Pflugk give Erfurdt's emendation as in the text, is retained by Elmsley, who gives θεῶν (monosyllable) ἄκτορας ἀλάτας in the antistrophe, with Musgrave. Elmsley also suggests ξεῖν' ἀπ' Ἀργόθεν ἐλθών, a pherereatean verse,—and the ἀπ' thus unusually placed might easily account for ἐπελθών, which Bothe professes himself unable to explain, were ἐλθών the true reading.

356. μεγαληγορίασιν (for -σι), and ἀντισχομένους (for ἀντεχ.) are metrical corrections of Herm. and Diud., necessary to the choriambic verse, for the commencing is only the anacrusis.

καὶ καλλιχόροις Ἀθάναις
εἴη. σὺ δὲ ἀφρων ὁ τὸν Ἀργεῖ
Σθενέλου τύραννος· 360
ὅς πόλιν ἐλθὼν ἐτέραν
οὐδὲν ἐλάσσον τὸν Ἀργεῖον,
θεῶν ἴκτηρας ἀλάτας
καὶ ἐμᾶς χθονὸς ἀντισχομένους
ξένος ὡν βιαιώς
ἐλκεῖς, οὐ βασιλεῦσιν εἰξεῖς,
οὐκ ἄλλο δίκαιον εἰπών.
ποῦ ταῦτα καλῶς ἀν εἴη
παρά γε εὖ φρονοῦσιν; 370
εἰρήνα μὲν ἔμοιγεν ἀρέσκει·
σοὶ δὲ, ὁ κακόφρων ἄναξ,
λέγω, κεὶ πόλιν ηξεῖς,
οὐχ οὕτως ἀδοκεῖς κυρῆσεις.
οὐ σοὶ μόνῳ ἔγχος, οὐδὲ
ἵτεα κατάχαλκός ἐστιν.
ἄλλος, ὁ πολέμων ἐραστὰς,
μή μοι δορὶ συνταράξῃς
τὰν εὖ χαρίτων ἔχουσαν
πόλιν, ἄλλος ἀνάσχον. 375
οὐδὲν τί μοι σύννοιαν ὅμμασιν φέρων

IO. ὁ παῖ, τί μοι σύννοιαν ὅμμασιν φέρων

361. Σθενέλου. Il. xix. 116. 123, Εὔρυθεν Σθενέλοιο πάτερ Περσιάδας. Ovid, Her. ix. 25, *Sthenelius hostis*.

369. ποῦ. The meaning is, ποῦ ταῦτα ἐστὶν ἐν καλοῖς; ‘What place does this conduct take among honourable actions?’ We might have looked for πῶς, but Elmsley well observes, “Particula interrogativa ποῦ non sine indignatione negat, ut saepè apud tragicos. Inf. 510. Oed. T. 390. Ajax. 1100. Phoen. 548.” See also Alcest. 1075.—παρὰ, ‘in the opinion of,’ sup. 201.

371. εἰρήνα. See on Suppl. 951.

373. ηξεῖς. “Hostiliter scilicet,” Elmsley; who for οὐχ οὕτως, ‘not so easily,’ compares Alc. 630, οὐ βαλῶν οὕτως ἀπει. —κεὶ, here = εἰ καὶ, is given by G. Dindorf for εἰ, which leaves an objectionable hiatus.

377. The old reading was ἄλλος οὐ πολέμων ἐραστὰς, sc. εἰου. And this, though rejected by recent editors, except Bothe and Elmsley, for Canter’s probable emendation, is by no means certainly wrong, though the more usual idiom is ἄλλος οὐ γάρ &c.

379. εὖ χαρίτων for εὐχαρίστων Elmsley, who compares Hipp. 462, κάρτες ἔχοντας εὖ φρενῶν. Bothe and Matthiae read εὐχαρίτων, which is the more likely as the forms -ιτως and -ιστως, -ατως and -αστως, are often confused, as ἀθέμιτος, -ιστως, ἀδάματος, -αστως;—and so are the terminations -ως, and -ων. The meaning is merely ‘the beautiful city.’—ἀνάσχον, ‘restrain yourself,’ ‘be content.’

381. ὁ παῖ. The age of Iolaus entitles him thus familiarly to address the young king.—σύννοιαν, Prom. 445, Androm.

ἥκεις ; νέον τι πολεμίων λέγεις πέρι ;
 μέλλουσιν ἡ πάρεισιν ἢ τί πυνθάνει ;
 οὐ γάρ τι μὴ ψεύσῃ γε κῆρυκος λόγος·
 ὁ γάρ στρατηγὸς εὐτυχὴς τὰ πρόσθεν ὥν 385
 εἰσω, σάφ' οἶδα, καὶ μάλ' οὐ σμικρὸν φρονῶν
 ἐς τὰς Ἀθήνας. ἀλλὰ τῶν φρονημάτων
 ὁ Ζεὺς κολαστὴς τῶν ἄγαν ὑπερφρόνων.

ΔΗ. ἥκει στράτευμ' Ἀργείον Εύρυσθεύς τ' ἄναξ·
 ἐγώ νιν αὐτὸς εἶδον. ἄνδρα γάρ χρεῶν, 390
 ὅστις στρατηγὲν φησ' ἐπίστασθαι καλῶς,
 οὐκ ἀγγέλοισι τοὺς ἐναντίους ὄρâν.
 πεδία μὲν οὖν γῆς ἐς τάδ' οὐκ ἐφῆκε πω
 στρατὸν, λεπαίαν δ' ὁφρύνην καθήμενος
 σκοπεῖ, δόκησιν δὴ τόδ' ἀν λέγοιμι σοι, 395

805, ‘anxiety,’ the consequence of self-reflection.

384. οὐ μὴ ψεύσῃ. ‘For certainly there is little chance that the *herald’s* words will deceive you,’ i. e. he is not the man to use vain and empty threats. This seems the force of the γέ, for which Elmsley would read σε, as Oed. Col. 628, εἴπερ μὴ θεοί φεύγοντι με. The ellipse supplied, οὐ φόβος ἔστι μὴ, gives the above sense wherever the idiom occurs. See on Theb. 38, οὐ τι μὴ ληφθῷ δόλῳ. Eur. Suppl. 1069, δμοῖον οὐ γάρ μὴ κιχγεις μὲν ἔλων χερί. Herc. F. 118, μὲν δὲ οὐ πάρεισιν, οὐδὲ μὴ μᾶλλον ποτέ, ‘nor is there the least chance of his ever returning.’ Med. 728, μενεῖς ἄσνος, κοῦ σε μὴ μεθῶ τινι. Compare Helen. 29.

385. The common reading was εὐτυχὴς τὰ πρὸς θεῶν ἔστιν. To Tywhitt is due the highly ingenious correction πρόσθεν δην, and to Elmsley εἶσιν. Thus εἰς Ἀθήνας no longer depends by necessity on φρονῶν, though Elmsley himself would so construe it, comparing Hipp. 6, σφάλλω δ' θσοι φρονοῦσιν εἰς ἡμᾶς μέγα. But the sense seems better, εἶσιν εἰς Ἀθήνας, καὶ μᾶλλα μέγα φρονῶν. Cf. Khes. 85, καὶ μᾶλλα σπουδῇ ποδὸς στείχει. Pflugk compares Plat. Resp. v. p. 457. c., καὶ μᾶλλα, ἔφη, οὐ σμικρὸν κύμα διαφεύγει. With regard to τὰ πρὸς θεῶν, the words would undoubtedly bear the sense that Eurystheus was coming after having performed all due sacrificial rites, and having obtained a favourable answer from the

μάντεις. Elmsley quotes Iph. T. 560, ἀλλ' οὐ τὰ πρὸς θεῶν εὐτυχεῖ, δίκαιος ὁν. It is not easy to decide. The correction of Tyrwhitt implies that Eurystheus was flushed with his success hitherto in expelling the Heracleids from every country where they had sought protection, and hence was full of contemptuous pride and conceit against Athens.

387. Aesch. Pers. 823, Ζεύς τοι κολαστῆς τῶν ὑπερκόμπων ἄγαν φρονημάτων ἐπεστιν, εὐθνος βαρύς. The passages are so like, that Elmsley is perhaps justified in supposing the one copied from the other.

393. ἐφῆκε, immisit. Properly, to let loose at a person, as Androm. 954, ἄγαν ἐφῆκας γλώσσαν ἐς τὸ σύμφυτον. Theb. 783, τέκνουσιν δ' ἀρδεις ἐφῆκεν, sc. Οἰδίποιος.

395. δόκησιν. A mere suspicion of my own that this is his object in occupying a high ridge. So Bacch. 629, δέξαν λέγω. Hel. 119, σκοπεῖτε μὴ δόκησιν εἰχετ' ἐκ θεῶν, i. e. φάγτασμα. In the next line τὸ δένειν δορὸς is the excellent correction of Musgrave for τὰ νῦν δορός, which it is surprising that Pflugk should retain. The manoeuvre of Eurystheus was to bring his forces down to the plains of Marathon without a fight, and take up a safe position there. He was therefore on the lookout over ποιά ὁδῷ προσάγοι καὶ ποῦ ἰδρύσοι τὸ στρατόπεδον. And on πον (implied in ποιά) rather than on ἐν ἀσφαλεῖ, depends the genitive χθονός, for the ellipse of

ποίᾳ προσάξει στρατόπεδόν τ’ ἄνευ δορὸς,
ἐν ἀσφαλεῖ τε τῆσδε ίδρυσεται χθονός.
καὶ τάμα μέντοι πάντ’ ἄραρ’ ἥδη καλῶς·
πόλις τ’ ἐν ὅπλοις σφάγια θ’ ἡτοιμασμένα
ἔστηκεν οἷς χρὴ ταῦτα τέμνεσθαι θεῶν, 400
θυηπολεῖται δ’ ἀστυ μάντεων ὑπο,
τροπαῖα τ’ ἔχθρῶν καὶ πόλει σωτήρια.
χρησμῶν δ’ ἀοιδοὺς πάντας εἰς ἐν ἀλίσας
ἡλεγξα καὶ βέβηλα καὶ κεκρυμμένα
λόγια παλαιὰ, τῇδε γῇ σωτήρια. 405
καὶ τῶν μὲν ἄλλων διάφορ’ ἔστι θεσφάτων
πόλλον· ἐν δὲ πάντων γνῶμα ταυτὸν ἐμπρέπει·
σφάξαι κελεύοντος με παρθένον κόρη
Δήμητρος, ἥτις ἔστι πατρὸς εὐγενοῦς.
ἐγὼ δ’ ἔχω μὲν, ὡς ὁρᾶς, προθυμίαν 410
τοσήνδε ἐς ὑμᾶς· παιδα δ’ οὗτ’ ἐμὴν κτενῶ
οὗτ’ ἄλλον ἀστῶν τῶν ἐμῶν ἀναγκάσω
ἄκονθον· ἐκὼν δὲ τίς κακῶς οὕτω φρονεῖ,
ὅστις τὰ φίλτατα ἐκ χερῶν δώσει τέκνα;
καὶ νῦν πικρὰς ἀν συστάσεις ἀν εἰσίδοις, 415

τόπῳ or *χάρῳ* is harsh where a case is to be governed by it. But cf. Hipp. 785.

401. *θυηπολεῖται*, ‘is engaged in the performance of sacrifices,’ i.e. *θυηπολούσοι μάντεις κατ’ ἀστυ*. In the next verse *τροπαῖα* refers to this as well as the preceding,—‘both which are designed to bring defeat to the enemy and safety to the city.’

403. *ἀλίσας*, ‘having collected.’ The α is long, as from *ἀλήσ* or *ἀλῆς*, which contains the root ἀλ (Hes. Opp. 491) as in *hal-are*, ‘to collect breath.’ Herc. Fur. 412, ἀγορον ἀλίσας φίλων, to which v. 429 corresponds, *βίστον οὐδὲ ἔβα πάλιν*, as Elmsley observes.

404. *ἥλεγξα*, ‘I have examined them.’ See Alc. 15. The fondness, or rather madness, of the Athenians for oracles in the commencement of the war (Thuc. ii. 54) is here probably had in view. The poet himself was evidently no believer in such things. Cf. Hel. 746–57.—*βέβηλα λόγια*, those accessible to all, or such as were cited on every occasion by *χρησμο-*

λόγοι, as we often read in Aristophanes. These are opposed to those kept in the custody of the priests. Herod. v. 90, ἔτι τε πρὸς τούτοισι ἐνήγορον σφέας οἱ χρησμοι, λέγοντες πολλά τε καὶ ἀνδροῖς ἔσεσθαι αὐτοῖσι ἐξ Ἀθηναίων τῶν πρότερον μὲν ἤσαν ἀδαέες, τότε δὲ Κλεομένεος κομίσαστος ἐς Σπάρτην ἐξέμαθον.

406. *καὶ τῶν μὲν ἄλλων θεσφάτων πολλὰ διάφορά ἔστιν*, in many oracles one point is different from all the rest; but in this single sentiment all agree, &c. There is a sort of false antithesis between *τῶν ἄλλων πολλὰ* and *ἐν πάντων*, but a more legitimate one between *πολλὰ διάφορα* and *ἐν ταῦτον*.

408. *κόρη Δήμητρος*. This correction of *κόρην Δήμητρι γ'* was made by Barnes, though only incidentally on v. 600. The transcribers evidently construed *παρθένον κόρην* ‘a young girl,’ whence *Δήμητρι* for -ος, and a γε to stop the gap. Compare Alc. 358. 352.

415. *πικρὰς συστάσεις*, ‘angry meetings.’ Cf. Andr. 1088. *Angry*, because

τῶν μὲν λεγόντων ὡς δίκαιοιν ἦν ξένοις
ἰκέταις ἀρήγειν, τῶν δὲ μωρίαν ἐμὴν
κατηγορούντων εἴ δὲ δὴ δράσω τόδε,
οἰκεῖος ἥδη πόλεμος ἔξαρτύεται.

ταῦτ' οὖν ὄρα σὺ καὶ συνεξεύρισχ' ὅπως 420
αὐτοί τε σωθήσεσθε καὶ πέδον τόδε,
κάγῳ πολίταις μὴ διαβληθήσομαι.
οὐ γὰρ τυραννίδ' ὥστε βαρβάρων ἔχω.
ἀλλ' ἦν δίκαια δρῶ, δίκαια πείσομαι.

XO. ἀλλ' ἦ πρόθυμον οὖσαν οὐκ ἐῷ θεὸς 425
ξένοις ἀρήγειν τήνδε χρήζουσαν πόλιν;

IO. Ὡ τέκν', ἔοιγμεν ναυτίλοισιν, οἵτινες
χειμῶνος ἐκφυγόντες ἄγριον μένος
ἐσ χείρα γῇ συνῆψαν, εἴτα χερσόθεν
πνοαιστιν ἡλάθησαν ἐς πόντον πάλιν. 430
οὗτω δὲ χῆμεῖς τῆσδ' ἀπωθούμεσθα γῆς,
ἥδη πρὸς ἀκταῖς ὄντες, ὡς σεσωσμένοι.
οἵμοι τί δῆτ' ἔτερψας Ὡ τάλαινά με
ἐλπὶς τότ', οὐ μέλλουστα διατελεῖν χάριν;
συγγνωστὰ γάρτοι καὶ τὰ τοῦδ', εἴ μὴ θέλει 435
κτείνειν πολιτῶν παῖδας. αἰνέστας δ' ἔχω

each side maintained their view with vehemence. Bothe gives *τυκνάς*.—*ἥν*, not for *ἔστι*, as Elmsley contends, but 'that I did right in' &c. With considerable probability he reads *ἔμον* for *ἔμην*. Cf. Hipp. 1058. Orest. 28.

418. *τόδε*. 'The people are angry enough already; but if I should do *this* (viz. compel the sacrifice of a maiden), a civil war is at once being prepared.' The old reading, *ἥν δὲ μὴ δράσω*, was corrected by Matthiae from three MSS. Perhaps Demophon meant to say, that refusal in either case would involve him in a civil war,—*ἥν μὴ δράσω τόδε*, sc. δ ἀμφότεροι λέγονται. And *μὴ* is retained by Elmsley in a similar sense, *nisi rem ita comprouero, ut utrique parti satisfaciam*. Pflegk and Bothe have *εἰ δὲ δὴ δράσω τόδε*, after Matthiae, which seems the more probable.

424. *δίκαια δρῶ*. 'If I do what is fair, I shall be fairly treated,' *but not other-*

wise, because I am not, like the Persian king, an irresponsible despot, but under constitutional laws. On the mode of expression see the note on Aesch. Suppl. 397.

425. *ἀλλ' ἦ*. 'But can it be that the god (in imposing this difficulty about the sacrifice of a maid) does not allow this state to assist strangers, when it is willing and desirous to do it?' Cf. Rhes. 36. Alc. 58. 816.

429. *ἐσ χείρα*, 'within grasp,' i. e. have got so close to land as almost to touch it. *Συνάπτειν τινί*, intransitively, is perhaps for *συνάπτειν χείρας*, but here *ἐσ χείρα* is quite independently added, as if he meant *λαμβάνοντες γῆν ἐσ χ.*—Iolaus, who had just before been profuse in his thanks (323) for the proffered safety, now falls into the extremity of despair. The simile is a very happy one. Cf. Cho. 194. Ag. 872.

436. *αἰνέστας ἔχω*. 'But I am content with (or thankful for) even what I have

καὶ τάνθάδ· εἰ θεοῖσι δὴ δοκεῖ τάδε
πράσσειν ἔμ', οὗτοι σοί γ' ἀπόλλυται χάρις.
ὦ παιδες, ὑμῖν δ' οὐκ ἔχω τί χρήσομαι.
ποὶ τρεφόμεσθα; τίς γὰρ ἄστεπτος θεῶν;
ποιὸν δὲ γαίας ἔρκος οὐκ ἀφίγμεθα;
δλούμεθ', ὦ τέκν', ἐκδοθησόμεσθα δῆ.
κάμον μὲν οὐδὲν εἴ με χρὴ θανεῖν μέλει,
πλὴν εἴ τι τέρψω τοὺς ἐμοὺς ἔχθροὺς θανών.
ὑμᾶς δὲ κλαίω καὶ κατοικτείρω, τέκνα,
καὶ τὴν γεραιὰν μητέρ' Ἀλκμήνην πατρός.
ὦ δυστάλαινα τοῦ μακροῦ βίου σέθεν·
τλήμων δὲ κάγῳ, πολλὰ μοχθήσας μάτην.
χρῆν χρῆν ἄρ' ἡμᾶς ἀνδρὸς εἰς ἔχθροῦ χέρας
πεσόντας αἰσχρῶς καὶ κακῶς λιπεῖν βίον.
ἄλλ' οὖσθ' ὁ μοι σύμπραξον; οὐχ ἄπασα γὰρ
πέφευγεν ἐλπὶς τῶνδέ μοι σωτηρίας.
ἔμ' ἔκδοσ' Ἀργείοισιν ἀντὶ τῶνδ', ἄναξ,
καὶ μήτε κινδύνευε σωθῆτω τέ μοι
τέκν'. οὐ φιλεῖν δεῖ τὴν ἐμὴν ψυχὴν· ἵτω.
μάλιστα δ' Εὐρυσθεύς με βούλοιτ' ἀν λαβὼν
τὸν Ἡράκλειον σύμμαχον καθυβρίσαι.
σκαιὸς γὰρ ἀνήρ. τοῖς σοφοῖς δ' εὐκτὸν σοφῷ
ἔχθραν συνάπτειν, μὴ ἀμαθεῖ φρονήματι·
πολλῆς γὰρ αἰδοῦς κατυχήσι τις ἀν τύχοι.

met with here,' viz. proffered protection, though it should prove ineffectual. 'Well! if it be heaven's will that I should fare thus, the gratitude to you at least is not lost.' On τάδε πράσσειν see Alc. 605, τοιαῦτα πράξαι Rhes. 467, and for the dative σοὶ compare Rhes. 338, χάρις γὰρ αὐτῷ Πριαμιδῶν διώλετο. Elmsley's conjecture σῇ for σοὶ is therefore needless. With more probability he reads αἰνέσαι δ' ἔχω after Valckenaer, as inf. 485.

439. τι χρήσομαι. See Med. 821.

440. ἄστεπτος, i. e. with suppliant boughs. Cf. 124. 226.

441. ποιὸν. Apparently for πολας γαίας ἔρκος, since it does not seem that they had gone to any other place of protection in the Attic land, cf. 31, 32. So Alc. 538,

ζέων πρὸς ἄλλην ἐστίαν πορεύσομαι, though there many copies give ἄλλον.

444. πλὴν κτλ. He means to say, that his only regret in dying is, that he will thereby afford some gratification to his enemies.

449. χρῆν ἄρα. It was destined then, as it seems, after all our efforts, that you should fall into the hands of Eurystheus.

454. μήτε—τε. Aesch. Suppl. 475, κλάδους τε τούτους θὲς — μηδ' ἀπορριφθῆ λόγος.

460. αἰδοῦς, 'consideration,' 'mercy.' See Alc. 601. Pflugk aptly compares Herc. F. 299, φεύγειν σκαιὸν ἀνδρὸς ἔχθρον χρέων, Σοφοῖσι δ' εἴκεν καὶ καλῶς τε φραγμένοις. Ράον γὰρ αἰδοῦς ὑποβαλλὼν φίλ' ἀν τύχοις. Electr. 294 ένεστι δ'

XO. ὁ πρέσβυς, μή τιν τήνδ' ἐπαιτιῶ πόλιν·
τάχ' ἀν γὰρ ἡμῖν κέρδος, ἀλλ' ὅμως κακὸν
γένοιτ' ὄνειδος ὡς ξένους προύδώκαμεν.

4H. γενναῖα μὲν τάδ' εἶπας, ἀλλ' ἀμήχανα.
οὐ σοῦ χατίζων δεῦρ' ἄναξ στρατηλατεῖ,
τί γὰρ γέροντος ἀνδρὸς Εὐρυνσθεῖ πλέον
θανόντος; ἀλλὰ τούσδε βούλεται κτανεῖν.
δεινὸν γὰρ ἔχθροις βλαστάνοντες εὐγενεῖς
νεανίαι τε καὶ πατρὸς μεμιημένοι
λύμας· ἀ κεῦνον πάντα προσκοπεῖν χρεών.
ἀλλ' εἴ τιν' ἄλλην οἰσθα καιριωτέραν
βουλὴν, ἑτοίμαζ', ὡς ἔγωγ' ἀμήχανος
χρησμῶν ἀκούστας εἰμὶ καὶ φόβου πλέως.

465

470

MAKARIA.

Ἐξένοι, θράσος μοι μηδὲν ἔξόδοις ἐμαῖς
προσθῆτε πρώτον γὰρ τόδ' ἔξαιτήσομαι.

475

οἶκτος ἀμαθίᾳ μὲν οὐδαμοῦ, Σοφοῖσι δὲ
ἀνδρῶν. Passages which shew the high
idea the Greeks had of education, as
capable of changing the morals and feelings.—For κάτυχης the old readings are
kai τύχης or *kai δίκης*, the latter of which is
preferred by Matthiae and Bothe. But δίκης
τυχεῖν (Hipp. 672) had no part, according
to the Greek idea, in the treatment of
enemies; and τυχεῖν τύχης is nonsense.
Rightly therefore Elmsley admits κάτυχης
from Tyrwhitt. Barnes also has κάτυχης
in ed. Cant. 1694.

461. μὴ ἐπαιτιῶ. Pflugk, who refers
this to the request ξένος 'Argyeisouσιν,
understands, 'do not involve us in re-
proach by making such a request.' Rather,
'Do not blame us if we refuse it.'

470. λύμας, *contumelias*, 'the ill treat-
ment of their father,' i.e. in many in-
stances, as *τόλμας* 'acts of audacity' (Hipp.
414). Dindorf gives λύμης with Elmsley,
who fancied λύμας was a Doric genitive.
But cf. Pers. 779, οὐ μνημονεύει τὰς ἐμὰς
ἐπιστολὰς. Inf. 740—1.

473. "His dictis abit Demophon."
Bothe. But he is spoken of as present
(ὅδε) in v. 488 and v. 493; and again,
it seems clear that 567—73 are spoken
by Demophon, not by the chorus, to
whom Hermann and Matthiae assign
them (the MSS. giving them to Iolaus).

474. Macaria, who had hitherto kept
out of sight with the other maidens under
the care of Alcmena (v. 41—2,) now
comes forward on the stage, and apo-
logizes, like Clytemnestra in Ag. 830, for
her apparent boldness in doing so. She
comes to inquire the cause of Iolaus' grief
(445—8), and on learning it, at
once offers herself a willing victim, in
compliance with the oracle, for the wel-
fare of the state. It would be strange
indeed, she argues, if Athens should
undergo the greatest dangers for them,
while they, the children of such a father,
should do nothing for their benefactors in
return.

475. προσθῆτε. 'Do not attach the
charge of boldness to me for coming out.'
Or, which is equally good, 'do not, I
pray, attach the charge of boldness to
my coming out.' Both μοι and ἔξδοις
may depend directly on προσθῆτε, or the
latter dative may stand, as Elmsley con-
tends, for ἐνέκα ἔξδων. He compares
Hipp. 951, θεῖσι προσθεῖς ἀμαθίαν φρο-
νεῖν καλῶς. Androm. 218, εἴτ' ἀπληστίαν
λέχους πάσαις γυναιξὶ προστιθεῖστ' ἀν
ηρέθης. Pflugk defends the causal da-
tive by Orest. 461. Ion 940. He might
have added Cho. 28. 47. 74. Hipp. 1142,
ἔγώ σῷ δυστυχίᾳ δικρυσιν διοίσω πότμον
ἀποτμον. Suppl. 1042, φυλακὰς ἀνήκα

γυναικὶ γὰρ σιγή τε καὶ τὸ σωφρονέν
κάλλιστον, εἴσω θ' ἡσυχον μένει δόμων.
τῶν σῶν δὲ ἀκούσασ', Ἰόλεως, στεναγμάτων,
ἔξῆλθον, οὐ ταχθεῖσα πρεσβεύειν γένους.
ἀλλ' εἰμὶ γάρ πως πρόσφορος· μέλει δέ μοι 480
μάλιστ' ἀδελφῶν τῶνδε, κάμαυτῆς πέρι
θελω πυθέσθαι, μὴ πì τοῖς πάλαι κακοῖς
προσκείμενόν τι πῆμα σὴν δάκνει φρένα.
10. ὁ παῖ, μάλιστα σ' οὐ νεωστὶ δὴ τέκνων
τῶν Ἡρακλείων ἐνδίκως αἰνεῖν ἔχω. 485
ἡμῶν δὲ δόξας εὖ προχωρῆσαι δόμος
πάλιν μεθέστηκ' αὐθις ἐς τάμηχανον·
χρησμῶν γὰρ ὧδούς φησι σημαίνειν ὅδε
οὐ ταῦρον οὐδὲ μόσχον, ἀλλὰ παρθένον
σφάξαι κελεύειν πατρὸς ἥτις εὐγενοῦς,
εὶς χρὴ μὲν ἡμᾶς, χρὴ δὲ τήνδ' εἶναι πόλιν. 490
ταῦτ' οὖν ἀμηχανοῦμεν οὔτε γὰρ τέκνα

τοῖς παρεστῶσιν κακοῖς, ‘I remitted the guard through the pressure of present calamities.’

476. σιγή. Cf. Ajac. 293. Soph. frag. Acrisiū (61), ἄλλως τε καὶ κόρη τε κάργεια γένος, αἷς κόσμος η σιγή τε καὶ τὰ πάντα ἔπι.—τὸ σωφρονέν, ‘discretion.’

479. οὐ ταχθεῖσα. ‘Non jussa quidem legationem obire generis nostri causa,’ Barnes. Cf. οἱ τεταχθεὶς πιμπρῶν τρο. 1260, for προστέταχθε. πρεσβεύειν, which often takes a genitive in the sense of πρωτιμῶν, here stands for πρέβεις ἑναὶ, ‘to be the ambassador of’ (though πρέβεις in the singular does not seem to be used in this sense, the true reading in Aesch. Suppl. 707 being πρέβη). The phrase is remarkable, because the natural meaning of the words is ‘to be the eldest of the family.’ Cf. v. 45, ‘Τλλος δὲ ἀδελφοὶ θ' αἵστι πρεσβεύει γένος.

480. πρόσφορος. ‘Though not formally appointed, I am a fit and proper person to become so.’ And she gives the reason, ‘For I have the greatest interest in these my brothers.’ Hence it appears that she was the eldest of the female children. Neither Elmsley’s idea, that we should supply πυθέσθαι, nor Pflugk’s, πρ. τοῖς πράγμασιν, ‘videlicet mascula virgo suo quodam jure in partem virilium curarum

venire’ sibi videbatur,” seems sufficiently simple and natural.—πρόσφορος is ἐπιτήδειος, as Hipp. 112.

481. κάμαυτῆς πέρι. The *καὶ* would almost seem here to have a double sense. ‘And I wish to inquire both for myself (and for the rest)’ &c. And so Elmsley, who compares κάμοι in 568. Yet we should thus have rather expected πρὸ than πέρι, for the purport of the question was *his* affairs rather than her own. Since however they were in fact identical, πέρι is rightly used; and it will perhaps be better to translate thus, ‘And I wish to ask, in respect of my own fate, whether’ &c. So in Alc. 178, τοῦδ' ἀνδρὸς οὗ θυήσκω πέρι, we should have looked for πρὸ or ὕπερ.—μὴ, with an indicative, ‘differt ab ei eo, quod suspicionem simul quandam ejus, qui interrogat, indicat.’ Pflugk. Cf. Phoen. 93. Troad. 178. Hel. 119. It is more common in direct questions, ‘surely it is not, is it?’ &c., and thence it is transferred, with the same idea of ‘I fear it is,’ to indirect inquiry.

486. προχωρῆσαι, exactly as we say, ‘to have got on well.’

488. σημαίνειν, ‘specify.’ On σημαίνειν κελεύειν see Rhes. 879.

490. πατρὸς—εὐγενοῦς. So Brodæus for μητρὸς—εὐγενῆς. Cf. 409.

σφάξειν ὅδ' αὐτοῦ φησιν οὗτ' ἄλλου τινός.
 κάμοὶ λέγει μὲν οὐ σαφῶς, λέγει δέ πως,
 εἰ μή τι τούτων ἔξαμηχανήσομεν,

495

ἡμᾶς μὲν ἄλλην γαῖαν εὑρίσκειν τινὰ,
 αὐτὸς δὲ σῶσαι τήνδε βούλεται χθόνα.

ΜΑ. ἐν τῷδε κάχόμεσθα σωθῆναι λόγῳ;

ΙΟ. ἐν τῷδε, τάλλα γ' εὐτυχῶς πεπραγότες.

ΜΑ. μή νυν τρέσης ἔτ' ἔχθρον Ἀργείον δόρυ·

500

ἐγὼ γὰρ αὐτὴ πρὶν κελευσθῆναι, γέρον,
 θινήσκειν ἑτοίμη καὶ παρίστασθαι σφαγῇ.

τί φήσομεν γὰρ, εἰ πόλις μὲν ἀξιοῦ
 κίνδυνον ἡμῶν οὖνεκ' αἴρεσθαι μέγαν,

505

αὐτοὶ δὲ προστιθέντες ἄλλοισιν πόνους,
 παρὸν σεσῶσθαι, φευξόμεσθα μὴ θανεῖν;

οὐ δῆτ', ἐπεὶ τοι καὶ γέλωτος ἄξια,

στένειν μὲν ἰκέτας δαιμόνων καθημένους,

493. *σφάξειν* for *σφάξειν* Elmsley. Pflugk defends the latter in a long note; but as ζ and ξ are constantly interchanged, one can place very little reliance on the vulgate reading. Οὐ φησὶ *σφάξειν* would be said of a person who was accused of attempting to kill his children, and denied it. In Rhes. 191, φημὶ δέχεσθαι seems used of a future contingency.

495. ἔξαμ., ‘remove the ἀμηχανία of,’ i.e. “aliqua ratione se ex aliqua diffi-cultate expedire.” Barnes. “Verbum nusquam alibi, quod sciām, obvium.” Elmsley. Matthiae, followed by Pflugk, reads μῆχαρ ἔτευχτομεν, but he afterwards proposed μηχανὴν εὑρίσομεν. Herm. δὲν μῆχαρ ἥσομεν, which is ingenious, but not in the least probable. There seems no reason to question the elegant though unusual compound ἔξαμηχανεῖν (for this is more probably the word than ἔξαμηχανᾶν, where the η privative is contrary to analogy). On the contrary, it was used intentionally in reference to ἀμηχανῶμεν in v. 492, where, by the way, the accusative ταῦτα is added in the same way as τι is here, on the principle explained on Hipp. 1340. Elmsley says, “τι παρέλκειν existimo.” But, as ἀμηχανεῖν τι is ‘to be perplexed about a thing,’ (ἀπορεῖν τι Ar. Eccl. 664), so ἔξαμ. is ‘to be unperplexed,’

or see one's way clearly in a matter. The ξ has precisely the same sense as in ἔξωριάςειν Prom. 17. Dindorf adds, “compositum non minus mirabile quam ἐπίθωμοστατεῖν v. 44.”

498. κάχόμεσθα. So Elmsley for κεύ-χόμεσθα, which is destitute of sense. Translate, ‘Is it then on these terms that we depend for safety?’ ἐν τούτῳ ἔχεται τὸ σωθῆναι ἡμᾶς; Thuc. i. 25, ἐν ἀπόρῳ ἔχοντο θέσθαι τὸ παρόν.

500. “Cum hac Macariae oratione comparanda Polycenae oratio in Hec. 342. Iphigeniae in Iph. A. 1368. Praxitheae in Erechtheo [frag. 353 Dind.]. Omnes locis communibus referatae sunt, quarum multo patientiores fuerunt Athenienses quam nostri homines.” Elmsley.

502. σφαγῇ. So ἔστηκεν ἡδη μῆλα πρὸς σφαγὰς πυρὸς, Ag. 1024. See *ibid.* v. 1577.

504. αἴρεσθαι. Bothe retains the old reading αἴρεσθαι, corrected by Porson and Elmsley. The words are generally confused in MSS.; and the Greeks regularly say αἴρεσθαι πάνον, φύνον, φυγήν, πλέμενον, and also κίνδυνον, as Elmsley shows by several examples.

506. παρὸν σεσῶσθαι. When we might, (if those labours were carried to a successful issue through our means,) ensure safety.

πατρὸς δ' ἔκείνου φύντας οὖ πεφύκαμεν,
 κακοὺς ὄρâσθαι ποῦ τάδ' ἐν χρηστοῖς πρέπει ; 510
 κάλλιον, οἶμαι, τῆσδ', ἢ μὴ τύχοι ποτὲ,
 πόλεως ἀλούστης χεῖρας εἰς ἔχθρῶν πεσεῖν,
 κάπειτα δεινὰ πατρὸς οὖσαν εὐγενοῦς
 παθοῦσαν "Αιδην μηδὲν ἡσσον εἰσιδεῖν.
 ἀλλ' ἐκπεσοῦσα τῆσδ' ἀλητεύσω χθονός ; 515
 κούκ αἰσχυνοῦμαι δῆτ', ἐάν δή τις λέγῃ,
 τί δεῦρ' ἀφίκεσθ' ἵκεσίουσι σὺν κλάδοις,
 αὐτοὶ φιλοψυχοῦντες ; ἔξιτε χθονός·
 κακοὺς γὰρ ἡμεῖς οὐ προσωφελήσομεν.
 ἀλλ' οὐδὲ μέντοι, τῶνδε μὲν τεθυηκότων,
 αὐτὴ δὲ σωθεῖσ', ἐλπίδ' εὗ πράξειν ἔχω·
 πολλοὶ γὰρ ἥδη τῇδε προῦδοσαν φίλους.
 τίς γὰρ κόρην ἔρημον ἦ δάμαρτ' ἔχειν
 ἦ παιδοποιεῖν ἐξ ἐμοῦ βουλήσεται ;
 οὐκοῦν θανεῖν ἀμεινον ἦ τούτων τυχεῖν
 ἀναξίαν. ἀλλη δὲ καὶ πρέπει τινὶ
 μᾶλλον τάδ', ἥτις μὴ πίσημος ὡς ἔγώ.
 ἥγεισθ' ὅπου δεῖ σῶμα κατθανεῖν τόδε,
 καὶ στεμματοῦτε καὶ κατάρχεσθ', εἰ δοκεῖ

510. *ποῦ*. See on v. 369. The sense is, 'No where are such things (i. e. such conduct) to be seen among the good.'

511. *οἶμαι*, ironically. 'Twere better, forsooth, that the city should be taken and I should fall into the hands of the enemy; and then, after suffering treatment unworthy of my birth, that I should die all the same.'—*μηδὲν ἡσσον*, i. e. than if I offered myself now as a victim.—*δεινὰ* for *δέ τινα* is Tyrwhitt's certain correction.

515. *ἀλλὰ κτλ.* Another alternative. 'Shall I leave the land and be a wanderer? With what face can I ask for protection if I am branded as a coward?'—*ἐάν δὴ* is, 'if, as doubtless they will, people should say,' &c. Elmsley does not see any meaning in the particle here. Cf. Suppl. 314, *ἐρεῖ δὲ δὴ τις ὡς κτλ.*

522. *τῇδε*. Through this hope of faring well.

525. *οὐκοῦν κτλ.* 'It is better then that I should die, than that I should

meet with such treatment when unworthy of it. Such a fate is more befitting another, who is not of note like myself.'

529. *εἰ δοκεῖ*. This verse violates the pause in the fifth foot. See on Alcest. 671. The rules by which the Greek senarius was compiled, were, in fact, no rules to the Greeks, whose fine ear for rhythm felt certain combinations to be inharmonious, and therefore they generally avoided them. In the present instance (not touched on by Porson in his well known remarks on this subject in the preface to Hecuba) there seems to be no other way of evading the spondee before the *pes creticus εἰ δοκεῖ*, than by reading *κεῖ κατάρχεσθα δοκεῖ*. Some, perhaps, will think it worth while to take refuge in the plea, that this is one of the earlier plays. Yet we have in one of the latest, Iph. T. 1006, ἀνὴρ μὲν ἐκ δύμων θανόν ποθεῖνδς, τὰ δὲ γυναικῶν ἀσθενῆ.—*κατάρχεσθε*, cf. Alcest. 76, inf. 601. Iph. T. 1155, ἥδη τῶν ξένων κατήρξατο;

- νικάτε δ' ἔχθροις· ηδε γὰρ ψυχὴ πάρα 530
 ἕκοῦσα κούκ ἄκουσα· κάξαγγέλλομαι
 θιήσκειν ἀδελφῶν τῶνδε κάμαυτῆς ὑπερ.
 εὑρημα γάρτοι μὴ φιλοψυχοῦσ' ἐγὼ
 κάλλιστον ηῦρηκ', εὐκλεῶς λιπεῖν βίον.
- XO. φεῦ φεῦ, τί λέξω, παρθένου μέγαν λόγον 535
 κλύων, ἀδελφῶν ἡ πάρος θέλει θανεῖν;
 τούτων τίς ἀν λέξει γενναίους λόγους
 μᾶλλον, τίς ἀν δράσειν ἀνθρώπων ἔτι;
- IO. ὁ τέκνου, οὐκ ἔστ' ἄλλοθεν τὸ σὸν κάρα,
 ἀλλ' ἔξ ἐκείνου σπέρμα τῆς θείας φρενὸς 540
 πέφυκας Ἡρακλῆος· οὐδὲ αἰσχύνομαι
 τοῖς σοὶς λόγοισι, τῇ τύχῃ δ' ἀλγύνομαι.
 ἀλλ' ἡ γένοιτ' ἀν ἐνδικωτέρως φράσω·
 πάσας ἀδελφὰς τῆσδε δεῦρο χρὴ καλεῖν,
 καθ' ἡ λαχοῦσα θησκέτω γένους ὑπερ· 545
 σὲ δ' οὐ δίκαιον κατθανέν ἀνευ πάλου.
- MA. οὐκ ἀν θάνοιμι τῇ τύχῃ λαχοῦσ' ἐγὼ·
 χάρις γὰρ οὐ πρόσεστι μὴ λέξης, γέρον.
 ἀλλ' εἰ μὲν ἐνδέχεσθε, καὶ βούλεσθε μοι
 χρῆσθαι προθύμῳ, τὴν ἐμὴν ψυχὴν ἐγὼ 550
 δίδωμ' ἕκοῦσα τοὺςδ', ἀναγκασθεῖσα δ' οὐ.
- IO. φεῦ.
 δὸς αὖ λόγος σοι τοῦ πρὸν εὐγενέστερος·
 κάκεώνος ἦν ἄριστος, ἀλλ' ὑπερφέρεις

531. ἔξαγγέλλομαι, 'I make a declaration on my own part,' I promise. Cf. Oed. R. 147, τῶνδε γὰρ χάριν καὶ δεῦρο' ἔβημεν ὃν δօς ἔξαγγέλλετα. Ion 1605, εὐδάίμον' ὑμὶν πότιμον ἔξαγγέλλομαι.

533. μὴ φιλοψυχοῦσα. 'By not being attached to life.' *Si minus vitae amans fuero.* The condition, so to speak, of finding the prize in question, is the not being fond of life. But the use of μὴ here is peculiar, though the commentators are silent upon it. It would be difficult to quote an exact parallel, except from Theb. 431, τίς ἄνδρα κομπάζοντα μὴ τρέπεται μενεῖ; The more natural construction would be, ἦν γὰρ μὴ φιλοψυχῆσσα, εὐρήσω κτλ.

536. πάρος, inf. 583, for πρὸ, ὑπέρ.

538. ἔτι. Bothe construes μᾶλλον ἔτι. Rather, οὐκέτι τις κτλ., 'beyond or beside the present example.'

541. Ἡρακλῆος. The epic genitive is ἄπαξ λεγέμενον in tragic senarii; and Elmsley would read 'Ἡράκλειος, because ἡ Τυνδάρειος πάτης occurs Orest. 1512. But the ellipse of πάτη makes all the difference; and if the text be wrong, there is more probability in Bothe's 'Ἡρακλέους πέφυκας. Cf. v. 8. Dind. gives Τυδῆι for Τυδεῖ τε in Suppl. 136.

548. χάρις. There is no graciousness in the act, no self-sacrifice, if it is not voluntary.

550. προθύμῳ J. Barnes for —ως.

554. ὑπερφέρεις, you carry one beyond the other; a meaning so easy, that it is

τόλμη τε τόλμαν καὶ λόγω χρηστῷ λόγον.
οὐ μὴν κελεύω γ', οὐδὲ ἀπεινέπω, τέκνον,
θυήσκειν σ'. ἀδελφοὺς ὡφελεῖς θανοῦσα σούς.

555

MA. σοφῶς κελεύεις· μὴ τρέσης μιάσματος
τούμον μετασχεῖν, ἀλλ' ἐλευθέρως θάνω.

ἐπου δὲ, πρέσβυ σῇ γὰρ ἐνθανεῖν χερὶ⁵⁶⁰
θέλω· πέπλοις δὲ σῶμ' ἐμὸν κρύψον παρών·
ἐπεὶ σφαγῆς γε πρὸς τὸ δεινὸν εἰμ' ἔγω,
εἴπερ πέφυκα πατρὸς οὖπερ εὔχομαι.

IO. οὐκ ἀν δυναίμην σῷ παρεστάναι μόρῳ.

MA. σὺ δ' ἀλλὰ τοῦδε χρῆζε, μή μ' ἐν ἀρσένων,
ἀλλ' ἐν γυναικῶν χερσὶν ἐκπνεῦσαι βίον.

ΔΗ. ἔσται τάδ', ὁ τάλαινα παρθένων· ἐπεὶ
κάμοὶ τόδ' αἰσχρὸν, μή σε κοσμῆσαι καλῶς,
πολλῶν ἔκατι, τῆς τε σῆς εὐψυχίας
καὶ τοῦ δικαίου· τλημονεστάτην δὲ σὲ⁵⁷⁰
πασῶν γυναικῶν εἶδον ὀφθαλμοῖς ἔγω.
ἀλλ' εἴ τι βούλει τούσδε τὸν γέροντά τε,
χώρει προσειποῦσ' ὕστατον πρόσφθεγμά μοι.

surprising Elmsley should say, “*reveror ne ad emendationem confugiendum sit.*”

558. σοφῶς. ‘In saying that my death will benefit my brethren, you in fact exhort me to it, and *wisely*, because you put the matter at once in its simplest and its strongest light, and one which removes odium from all parties, and guilt from yourself. She might have said, (in reference to οὐ μὴν κελεύω γ';) κελεύειν, εἰ βούλει, σοφῶς γὰρ κελεύοις ἄν·—μιάσματος, the guilt of participating in the murder. The spirit of the deceased was μιάστωρ, an avenging genius to the murderer, Med. 1371.—θάνω, ‘let me die,’ see Hipp. 567.—ἐλευθέρως can hardly mean, as Elmsley says, *mori ut liberum decet*. If he had considered the context more than the words, he would have taken it to mean μὴ ἀναγκασθεῖσα, ἔκοντα, and therefore, so that her blood was on her own head. He compares Orest. 1170. Hec. 550. Frag. 243.

563. οὖπερ εὔχομαι, ‘from whom I profess to be sprung.’ On the phrase ἐκ πατρὸς εὐχεσθαι see Aesch. Suppl. 17.—τὸ δεινὸν σφαγῆς, cf. Med. 393.

565. σὺ δ' ἀλλά. ‘Do you *then*?’ See Rhes. 167.—τοῦδε, from Demophon here. Cf. Med. 942.

570. τλημονεστάτην, ‘most courageous.’ Ag. 1273, ἀλλ' ἵσθι τλήμων οὐσ' ἀπ' εὐτόλμου φρενός. Cf. Suppl. 947, μένειν χρή τλημόνως.

573. μοι. Here hortative, χάρει μοι, just as δίδασκε μοι in the next line. Elmsley, followed by Dind. and Pflugk, read δῆ, which must be taken with ὕστατον, for this particle is frequently added with superlatives, with an emphatic rather than intensive force. Hermann proposes προσφθεγμάτων, Blomfield ποτάτοις προσφθεγμάσιν.—At this verse (see on 473) Demophon appears to leave the stage. At least, we hear no more of him to the end of the play; nor indeed of Macaria, after the valedictory address which next follows. Thus we lose sight of the two persons in whom the interest has hitherto been principally centered. Iolaus is evidently the hero of the play; yet even he is dismissed at v. 747, and we only hear of his achievements from the mouth of another.

- ΜΑ. ὁ χαιρε, πρέσβυ, χαιρε, καὶ δίδασκέ μοι
τοιούσδε τούσδε παιδας, ἐς τὸ πᾶν σοφοὺς,
ῶσπερ σύ μηδὲν μᾶλλον ἀρκέσουσι γάρ.
πειρῶ δὲ σῶσαι μὴ θανεῦν πρόθυμος ὥν
σοὶ παιδές ἔσμεν σαῖν χεροῦν τεθράμμεθα.
ὅρας δὲ κάμε τὴν ἐμὴν ὥραν γάμου
διδοῦσαν ἀντὶ τῶνδε κατθανούμενην. 575
ἡμεῖς τ', ἀδελφῶν ἡ παροῦσ' ὄμιλία,
εὐδαιμονίτε, καὶ γένοιθ' ὑμῖν ὅσων
ἡ μὴ πάροιθεν καρδία σφαγήσεται.
καὶ τὸν γέροντα τὴν τ' ἔσω γραῖαν δόμων
τιμάτε πατρὸς μητέρ' Ἀλκμήνην ἐμοῦ 585
ξένους τε τούσδε. κἀν ἀπαλλαγὴ πόνων
καὶ νόστος ὑμῖν εὐρεθῆ ποτ' ἐκ θεῶν,
μέμνησθε τὴν σώτειραν ὡς θάψαι χρεών.
κάλλιστά τοι δίκαιον οὐ γὰρ ἐνδεής
ὑμῖν παρέστην, ὀλλὰ προῦθανον γένους. 590
τάδ' ἀντὶ παιδῶν ἔστι μοι κειμήλια
καὶ παρθενείας, εἴ τι δὴ κατὰ χθονός.
εἴη γε μέντοι μηδέν. εἴ γὰρ ἔξομεν
κάκει μερύμνας οἱ θανούμενοι βροτῶν,
οὐκ οἶδ' ὅποι τις τρέφεται· τὸ γὰρ θανεῦν 595
κακῶν μέγιστον φάρμακον νομίζεται.

574. δίδασκε τοιούσδε. Cf. Med. 296. The order is, δίδασκε (εἶναι) τοιούσδε ὡς (οἷος) σὺ, τουτέστι, ἐς τὸ πᾶν σοφοὺς, not, as Elmsley says, τοιούτους σοφοὺς ἐστερ σύ.

576. ἀρκέσουσι. For ἀρκέσει αὐτὸν οὕτω σοφοὺς εἶγαι. Cf. Alc. 383. Rhes. 329.

577. πρόθυμος ὥν, being already desirous to do so. Med. 724, πειράσσομα σου προξενεῖν δίκαιος ὥν.

583. πάροιθεν, i. e. πρὸ, cf. 536.—καρδία, so Eum. 103, δράτε πληγὰς τάδε καρδίας θεν. But σφάζειν is properly used of wounding the *throat*.

584. ἔσω. See Hipp. 2.

588. θάψαι. "Factum id ab Atheniensibus. Schol. Aristoph. ad Equit. 1159 (1148). Μακαρία, Ἡρακλέους θυγάτηρ, ἦν Ἀθηναῖος ὑπέρ αὐτῶν ἀποθανούσαν

πολυτελῶς θάψαν." Bothe.

589. ἐνδέής. I have not been found wanting, but have stood by you, or presented myself ready at your service.

593. εἴη γε μηδέν. There is something very touching in this wish that there may be no sensation or remembrance beyond the grave. It is not said like a mere common-place sentiment, but the poet himself seems to give vent to his own feelings on the subject. As remarked on Alc. 745, the Greeks had no clear idea of reward hereafter for virtue or resignation in this life. Hence, the utmost wish of the unhappy was utter extinction in death.—οἱ θανούμενοι, those who (like the speaker) are just about to die; as if she had said, εἴ εἰρήσουσιν ἐκεῖ ἐν "Αἰδη. On ἐκεῖ see Alc. 745.

10. ἀλλ', ὁ μέγιστον ἐκπρέπουσ' εὐψυχίᾳ,
πασῶν γυναικῶν, ἵσθι, τιμιωτάτη
καὶ ζῶσ' ὑφ' ἡμῶν καὶ θανοῦσ' ἔστι πολύ
καὶ χαῖρε δυσφημεῖν γὰρ ἄζομαι θεὰν,
ἡ σὸν κατήρκται σῶμα, Δῆμητρος κόρην. 600
ὁ παιδεῖς, οἰχόμεσθα· λύεται μέλη
λύπη· λάβεσθε κεὺς ἔδραν μ' ἐρείσατε
αὐτοῦ πέπλοισι τοῖσδε κρύψαντες, τέκνα.
ώς οὕτε τούτοις ἥδομαι πεπραγμένοις,
χρησμοῦ τε μὴ κραυθέντος οὐ βιώσιμον
μείζων γὰρ ἄτῃ συμφορὰ δὲ καὶ τάδε. 605
- XO. οὕτινά φημι θεῶν ἄτερ ὅλβιον, οὐ βαρύποτμον στρ.
ἄνδρα γενέσθαι,
οὐδὲ τὸν αὐτὸν ἀεὶ βεβάναι δόμον 610
εὐτυχίᾳ· παρὰ δ' ἄλλαν ἄλλα
μοῖρα διώκει·
τὸν μὲν ἀφ' ὑψηλῶν βραχὺν ὥκισε,
τὸν δ' ἀλήγαν εὐδαίμονα τεύχει.
μόρσιμα δ' οὕτι φυγεῖν θέμις· οὐ σοφίᾳ τις ἀπ-
ώσεται· 615

600. δυσφημεῖν. To say harsh or ill-omened words about her, as that she is relentless, insatiate, &c. The transitive sense is remarkable. So Hec. 182, τί με δυσφημεῖς; As we have εὐφημεῖσθαι in the passive, Aesch. Suppl. 506, it is clear that εὐφημεῖν also had a corresponding active meaning.—κατήρκται, cf. 529.

608. The chorus, in dactylic verse, address themselves to Iolaus, with the reflection that the gods are the dispensers of happiness and misery, and that neither is wont to be permanent in life. To contend against destiny is vain. The dealings of Providence must be met with resignation. If the maiden is dead, she has left a good name. The path of virtue is ever arduous, and all alike revere the death of the good.

610. βεβάναι, στήναι ἐν εὐτυχίᾳ.—ἄλλαν γ' Seidler and Hermann. 'One kind of fortune closely follows up (succeeds) another; one man it causes to live humble from having been exalted, and the miserable man it makes happy.'

St. Luke i. 52, *deposituit potentes de sede, et exaltavit humiles*. Aesch. Suppl. 90, ίάπτει δὲ ἐλπίδων ἀφ' ὑψηλῶν πατάλεις βροτούς. Tro. 608. Hesiod, Oppr. 6, ῥεῖα δὲ ἀρίζηνον μινύθει, καὶ ἀδηλον ἀέξει Ζεὺς ὑψιθρομέτης. On the use of παρὰ see Alc. 926. Elmsley and Pflugk take ἀφ' ὑψηλῶν for ὑψέτερον, but see inf. 939.

614. ἀλήγαν. This word is corrupt. The sense and metre seem to require τὸν μέλεον δ', which being superseded by a gloss τὸν δὲ ἀθλιον, may thus have passed into τὸν δὲ ἀλήγαν. The same correction should perhaps be made in Suppl. 281, οἴα τὸν ἀθλιον for ἢ τιν' ἀλάταν. Hermann proposed τὸν δὲ ἀλίταν, but neither the word itself exists, nor could it well signify 'wretched.' Both follow Seidler, τὸν δὲ εὐδαίμονα τεύχει ἀλάταν, but even this does not accurately satisfy the antistrophe.

615. σοφίᾳ. Compare Alcest. 962 seqq. —δ πρόθυμος, he who endeavours to repel from himself the power of fate.

ἀλλὰ μάταν δι πρόθυμος ἀεὶ πόνου ἔξει.

ἀλλὰ σὺ μὴ προπίτνων τὰ θεῶν φέρε, μηδὲ ὑπερ-
ἀλγει ἀντ.

φροντίδα λύπα· 620

εὐδόκιμον γάρ ἔχει θανάτου μέρος
ἀ μελέα πρό τ' ἀδελφῶν καὶ γᾶς,
οὐδὲ ἀκλεής νυν

δόξα πρὸς ἀνθρώπων ὑποδέξεται
ἄ δ' ἀρετὰ βαίνει διὰ μόχθων· 625

ἄξια μὲν πατρὸς, ἄξια δ' εὐγενίας τάδε γίγνεται.
εἰ δὲ σέβεις θανάτους ἀγαθῶν, μετέχω σοι.

ΘΕΡΑΠΩΝ.

ὦ τέκνα, χαίρετ'. 'Ιόλεως δὲ ποῦ γέρων
μήτηρ τε πατρὸς τῆσδ' ἔδρας ἀποστατεῖ;

IO. πάρεσμεν, οἴα δῆ γ' ἐμοῦ παρουσία.

619. φέρε. The conjecture of Elmsley for ὑπερ, who compares Phoen. 382, δεῖ φέρειν τὰ τῶν θεῶν. The correction so completely restores sense and metre that the truth of it can scarcely be doubted. There is a variant προπίτνει, which will account for ὑπερ as an expedient to make the verse construe.—προπίτνων, ‘prostrate on the ground.’ To this word the Greeks attached the notion of abject and unmanly servility. Cf. Pers. 154. 590. Bothe compares inf. 633, τί χρῆμα κεῖσαι; and would read μὴ προπίτνει τὰ θεῶν ὅπλα προκυμαῖς fatis.

622. πρό τ' for πρὸς J. Barnes.

627. σέβεις. Most copies add σύ γε, which indicates an old reading σέβει. The σύ was added lest the second person of σέβουμαι should be mistaken for the third of σέβω.

630. In this scene Hyllus, who has hitherto been absent looking for a safe asylum (v. 46,) while his younger brethren were wandering with Iolaus, is announced by one of his serfs to be at hand with an army ready to meet Eurystheus. Iolaus insists on accompanying him to the battle, and cannot be dissuaded from doing so by the plea that he is long past the military ἡλικία, and is now a helpless old man. There is no doubt that the part acted by him here, (which closely resembles that of Cadmus and Pentheus in

the Bacchae, v. 180 and 820 &c.,) partakes of comedy, as has been already remarked of Hercules in the Alcestis. It is a question which deserves to be rightly understood, but which has not yet been fully investigated, how far such departures from the gravity of tragedy were intentional, or were merely errors committed by the bad taste of the poet, or were due to the fact of certain plays being *prosatyric*, or the last of a tetralogy. J. Barnes here remarks, “Non autem absque ratione hoc sensis ita operose in proelium se adornantis spectaculum hic propinorūt; nempe, ne scena otiosa esset et langueat usque ad pugnae tempus.”

631. ἀποστατεῖ. Iolaus was enveloped in garments, v. 604; Alcmena was within the temple, v. 42.

632. δῆ γε. This rare combination occurs Suppl. 162, Iph. Aul. 1207, where for μὴ δῆ γε κτάργυς we should probably read μὴ σὺ δῆ κτάργυς. Though we should carefully distinguish between a *combination* of particles in a fixed and received sense, as σὺ δ' οὖν, εἰ δ' οὖν, γε μῆν, μὴν — γε, &c. &c., and an *accidental* juxtaposition, in which each particle has its own force quite independently. Thus, the δῆ here qualifies οἴα, but the γε belongs to ἐμοῦ, ‘as far as *I*, a mere nobody, can be said to be present at all.’ Cf. Hipp. 233. inf. 966.

- ΘΕ. τί χρῆμα κεῖσαι καὶ κατηφὲς ὅμμ' ἔχεις ;
 ΙΟ. φροντίς τις ἥλθ' οὐκεῖος, ή συνειχόμην.
 ΘΕ. ἐπαιρέ νυν σεαυτὸν, ὅρθωσον κάρα. 635
 ΙΟ. γέροντές ἐσμεν κοῦδαμῶς ἐρρώμεθα.
 ΘΕ. ἥκω γε μέντοι χάρμα σοι φέρων μέγα.
 ΙΟ. τίς δ' εἴ σύ ; ποῦ σοι συντυχὼν ἀμνημονῶ ;
 ΘΕ. Ὄλλου πενέστης οὖ με γιγνώσκεις ὄρῶν ;
 ΙΟ. ὁ φίλταθ', ἥκεις ἀρα σωτὴρ νῷν βλάβης ; 640
 ΘΕ. μάλιστα· καὶ πρός γ' εὔτυχεῖς τὰ νῦν τάδε.
 ΙΟ. ὁ μῆτερ ἐσθλοῦ παιδὸς, Ἀλκμήνην λέγω,
 ἔξελθ', ἀκουσον τούσδε φιλτάτους λόγους.
 πάλαι γὰρ ὡδίνουσα τῶν ἀφιγμένων
 ψυχὴν ἐτήκου νόστος εἰ γενήσεται. 645

ΑΛΚΜΗΝΗ.

τί χρῆμ' ἀυτῆς πᾶν τόδ' ἐπλήσθη στέγος ;
 'Ιόλαε, μῶν τίς σ' αὖ βιάζεται παρὸν
 κῆρυξ ἀπ' Ἀργους ; ἀσθενής μὲν ηγέρη
 ῥώμη, τοσόνδε δ' εἰδέναι σε χρὴ, ξένε,
 οὐκ ἔστ' ἄγειν σε τούσδε ἐμοῦν ζώσης ποτέ.
 η τάρ' ἐκείνου μὴ νομίζοιμην ἐγὼ 650

633. *κεῖσαι*. “Videtur Iolaus moerore ac lassitudine ex sedili, in quo positus erat, defluxisse.” Bothe. See v. 603, and Suppl. 22.

634. *συνειχόμην*. So Elmsley (in his first edition) for *συνειχόμην*. See Hipp. 27. Prom. 674, *τοιούσδε πάσας εὐφρόνας ὑπέρσοις ξυνειχόμην δύστηνος*. Elmsley latterly edited *ξυνισχόμην*.

639. *πενέστης*. The equivalent term *serf* is almost itself a comment on the word. The Penestae were the descendants of the old Pelasgo-Argive inhabitants of Thessaly, and were attached to certain estates as part of the property, cultivating the land on terms still observed in some countries in Europe, viz., of paying in kind a certain portion of the produce. Here (see 678) it is clear that they also served in war, like the vassals or retainers in feudal times. See also Demosth. p. 687.

640. *ὁ φίλταθ'*. An exclamation in reference to Hyllus, not addressed to the messenger. See on 659.

641. *τὰ νῦν τάδε*. From Herc. F. 246

it would seem that this was a phrase for ‘at this present time.’ In other passages *τάδε* may be detached; we have *τοσαῦτα κεντυχοῦμεν* Ion 264. See on v. 385.

644. *πάλαι γάρ*. ‘For having long been anxious about those who have now come (i. e. Hyllus), you have been pining in your soul if their arrival would ever take place.’ Others join *εἰ νόστος τῶν ἀφ. γεν.* Bothe understands, ‘whether the return of these Heraclids to their country would ever be effected.’ In the former case, Iolaus must have inferred the arrival of Hyllus, which has not yet been distinctly announced; yet he clearly knows it at v. 659. On the other hand, Alcmena’s late anxiety has been more about the danger than the expatriation of her family.

651. *ἡ τάρ'*, *ἥτοι ἄρα*, Alc. 642. 732. ‘If you do carry them off, may I never more be reckoned the mother of Hercules,’ as being deficient in courage to prevent it.

- μήτηρ ἔτ'. εἰ δὲ τῶνδε προσθίξει χερὶ,
δυοῦν γερόντοιν οὐ καλῶς ἀγωνιεῖ.
- IO.* θάρσει, γεραιὰ, μὴ τρέσης, οὐκ Ἀργόθεν
κῆρυξ ἀφίκται, πολεμίους λόγους ἔχων. 655
- AA.* τί γὰρ βοὴν ἔστησας ἄγγελον φόβου;
- IO.* σὲ, πρόσθε ναοῦ τοῦδ' ὅπως βαίνης πέλας.
- AA.* οὐκ ἵσμεν ἡμεῖς ταῦτα· τίς γάρ ἐσθ' ὅδε;
- IO.* ἥκοντα παῖδας παιδὸς ἄγγέλλει σέθεν.
- AA.* ὁ χαῖρε καὶ σὺ τοῖσδε τοῖς ἄγγέλμασιν. 660
ἀτὰρ τί χώρᾳ τῇδε προσβαλὼν πόδα
ποῦ νῦν ἀπεστι; τίς νυν εἰργε συμφορὰ
σὺν σοὶ φανέντα δεῦρ' ἐμῆν τέρψαι φρένα;
- ΘE.* στρατὸν καθίζει τάσσεται θ' ὃν ἥλθ' ἔχων.
- AA.* τοῦδ' οὐκέθ' ἡμῶν τοῦ λόγου μέτεστι δή. 665
- IO.* μέτεστιν· ἡμῶν δ' ἔργον ἴστορεῦν τάδε.
- ΘE.* τί δῆτα βούλει τῶν πεπραγμένων μαθεῖν;
- IO.* πόσον τι πλῆθος συμμάχων πάρεστ' ἔχων;
- ΘE.* πολλούς· ἀριθμὸν δ' ἄλλον οὐκ ἔχω φράσαι.
- IO.* ἵσασιν, οἶμαι, ταῦτ' Ἀθηναίων πρόμοι. 670

652. *προσθίξει* Elmsley for *προσθίξεις*. The middle appears to be the only future of *θιγγάνω* in use.—οὐ καλῶς, not creditably; whereas for one to fight against two of equal strength was a valorous act.

657. *σέ*. Whether we supply *καλῶν*, as in Hel. 546, or take *βοὴν ἔστησα σέ*, ‘I made a noise about you,’ or of which you were the object, is immaterial. The accusative really depends on the mental sense, not on any particular verb. See however on Med. 203.

658. οὐδὲ *ἴσμεν*. ‘We know nothing about this matter.’ Hermann reads *ησμεν*, and so Pflugk, Bothe, and Dindorf. This is probable, but does not appear necessary to the context. She means to ask, ἀλλὰ τί ἐκάλεσας; Bacch. 1269, τὸ δὲ πτονθὲν τόδ' ἔτι σῇ ψυχῇ πάρα;—οὐκ οἶδα τοῖνος τοῦτο.

659. ἄγγέλλει. Where did the messenger announce this? He had merely said he had brought good tidings, and that all was right. Hence we must infer that in 640 it is Hyllus who is spoken of.

661. *τί—ἀπεστι*; ‘Why has he come

and where is he absent?’ Matthiae, whom Pflugk follows, understands τί ἀπεστι καὶ ποῦ ἀπεστι;—as in the Homeric *τίς πέθεν εἰς ἀνδρῶν*; &c. Cf. Alc. 213, *τίς ἦν πᾶ πόρος κακῶν γένοιτο*; Hel. 1543, *πῶς ἐκ τίνος νεώς ποτε—ηκέτε*; There is so much uncertainty about Hyllus’ conduct, and the motives of it, that it is difficult to say whether the poet meant this, or *τί προσβάλε πόδα καὶ ποῦ* &c. The former question seems to be answered by ἥλθεν ἔχων στρατὸν, the latter (*ποῦ ἄπ.*) by στρατὸν καθίζει.

661. *τάσσεται*. Not by himself, but by the aid of his officers: hence the middle voice. Cf. Theb. 58, *ἄνδρας—τάγευσαι*, where the Schol. has *τάξον*.

665. *τοῦδ' κτλ.* ‘Then I have nothing further to do with this matter.’ She is about to depart, as having no concern in purely military matters, but is arrested by Iolaus saying that he at least *has* to do with them.

669. *ἄλλον*, sc. ἡ τὸ Πολλούς. Reiske conjectures *աւտն*, ‘the exact number.’ Cf. Rhes. 309.

- ΘΕ. ἵσασι καὶ δὴ λαιὸν ἔστηκεν κέρας.
 ΙΟ. ἥδη γὰρ ὡς ἐς ἔργον ὥπλισται στρατός ;
 ΘΕ. καὶ δὴ παρῆκται σφάγια τάξεων πέλας.
 ΙΟ. πόσον τι δ' ἔστ' ἄπωθεν Ἀργείον δόρυ ;
 ΘΕ. ὡστ' ἔξοράσθαι τὸν στρατηγὸν ἐμφανῶς. 675
 ΙΟ. τί δρῶντα ; μῶν τάσσοντα πολεμίων στίχας ;
 ΘΕ. ἥκάζομεν ταῦτ'. οὐ γὰρ ἔξηκούμεν.
 ἀλλ' εἴμι· ἐρήμους δεσπότας τοῦμὸν μέρος
 οὐκ ἀν θέλομι πολεμίοισι συμβαλεῖν.
 ΙΟ. κάγωγε σὺν σοί· ταῦτὰ γὰρ φροντίζομεν, 680
 φίλοις παρόντες, ὡς ἔοιγμεν, ὠφελεῖν.
 ΘΕ. ἥκιστα πρὸς σοῦ μῶρον ἦν εἰπεῖν ἔπος.
 ΙΟ. καὶ μὴ μετασχένιν γ' ἀλκίμου μάχης φύλοις.
 ΘΕ. οὐκ ἔστ' ἐν ὄψει τραῦμα, μὴ δρώσης χερός.
 ΙΟ. τί δ' ; οὐ θένομι καν ἐγὼ δι' ἀσπίδος ; 685
 ΘΕ. θένοις ἀν, ἀλλὰ πρόσθεν αὐτὸς ἀν πέσοις.
 ΙΟ. οὐδὲὶς ἔμ' ἔχθρῶν προσβλέπων ἀνέξεται.

671. *κέρας*. The commentators supply *κατά*. But as *θάσσειν*, *ἔξεσθαι*, take an accusative of the place (which is really a cognate accusative, *θάσσειν θάκον*, *ἔξεσθαι ἔδραν*), so *στῆναι* may be explained by *στῆναι στάσιν*. Cf. Suppl. 657, *καὶ τοὺς ξὺν αὐτῷ δεξιῶν τεταγμένους κέρας*, i. e. *τάξιν*. See on Rhes. 435.

673. *παρῆκται*, ‘have been brought near,’ viz. to the generals, to be slain at the moment of the contest. So Rhes. 30, *ποὺ σφαγίων ἔφοροι*; Cf. sup. 400. Orest. 1603. The MSS. give *τρέξεων* (*τρέξων*) *έκάς*. Bothe perceived what was required, but wrongly suggested *κον δὴ*, since *καὶ δὴ* means ‘already.’ Dindorf appears right in editing *πέλας*. Pflugk attempts to defend *έκάς* thus: “*Ac quoniam victimas inter impedimenta relictas, etsi imminente jamjam certamine ad aras admoverentur, tamen a tergo pugnantium habitat esse probabile est, nihil sane causea est, cur quis in hoc loco magnopere haeret.*” It is clear however that the poet is describing the very last act previous to the engagement.

677. This verse, as Pflugk well observes, continues the regular *στιχονυθία*. The two next are answered by the two 680–1, so that there is in fact no viola-

tion of the usual rule, that each person speaks at the same length as the other.

681. *ώς ἔοιγμεν*, i. e. *τὰ αὐτὰ, ὡς ἔοικε, φροντίζομεν, τὸ φύλοις π. ὡ.* Cf. 427.

682. *πρὸς σοῦ*, ‘your part,’ as an old man, and therefore *σοφός*. In the next line, *καὶ* (*ἥκιστα πρὸς ἔμοῦ ἦν*) *μὴ κτλ.* “*Id quod verissime dicere potuit Iolaus.*” Elmsley.

684. *ἐν ὄψει*. Theb. 392, *κόσμον μὲν ἀνδρὸς οὐτν' ἀν τρέσαιμ' ἔγω, οὐδὲ ἔλκοποια γίγνεται τὰ σήματα. λόφοι δὲ κάδων τ' οὐ δάκνουν*’ *ἀνεν δόρος.* It was a plausible idea of Musgrave’s, that this and v. 683 should change places.

685. *θένοις*. The correction of Pierson, with θένοις in the next line, for *σθένομι* and *σθένοις*. To ‘strike even through a shield’ is to deal a lusty blow such as would pierce or break it; but *σθένειν δι' ἀσπίδος* could only mean ‘to be strong through the instrumentality of a shield’—a poor sense here, and no sense at all in 686, where *αὐτὸς πεσεῖν* is clearly opposed to *πατέων ἄλλον*. The meaning is, ‘You might indeed strike; but sooner (i. e. more probably) you would yourself fall.’ Frag. 281, v. 20, *δι' ἀσπίδων χερὶ θείνοντες.*

687. *προσβλέπων*. Rhes. 335, *φόβος γένοιτ' ἀν πολεμίοις ὁφθεὶς μόνον.*

- ΘΕ. οὐκ ἔστιν, ὁ τᾶν, ἦ ποτ' ἦν ράμη σέθεν.
 IO. ἀλλ' οὖν μαχοῦμαι γ' ἀριθμὸν οὐκ ἐλάσσοσι.
 ΘΕ. σμικρὸν τὸ σὸν σήκωμα προστίθης φίλοις. 690
 IO. μὴ τοὶ μ' ἔρυκε δρᾶν παρεσκευασμένον.
 ΘΕ. δρᾶν μὲν σύ γ' οὐχ οἶστε, βούλεσθαι δ' ἵσως.
 IO. ὡς μὴ μενοῦντα τὰλλα σοι λέγειν πάρα.
 ΘΕ. πῶς οὖν ὅπλίταις τευχέων ἄτερ φανεῖ;
 IO. ἔστ' ἐν δόμοισιν ἔνδον αἰχμάλωθ' ὅπλα
 τοῖσδ', οἵσι χρησόμεσθα κάποδώσομεν
 ζῶντες· θανόντας δ' οὐκ ἀπαιτήσει θεός.
 ἀλλ' εἴσιθ' εἴσω κάπο πασσάλων ἐλῶν
 ἔνεγχ' ὅπλίτην κόσμου ὡς τάχιστά μοι.
 αἰσχρὸν γάρ οἰκούρημα γίγνεται τόδε,
 τοὺς μὲν μάχεσθαι, τοὺς δὲ δειλίᾳ μένειν. 700
 ΧΟ. λῆμα μὲν οὕπω στόρνυσι χρόνος
 τὸ σὸν, ἀλλ' ἥβῃ· σῶμα δὲ φροῦδον.
 τί πονεῖς ἄλλως; ἂ σὲ μὲν βλάψει,
 σμικρὰ δ' ὀνήσει πόλιν ἡμετέραν.
 χρὴ γνωσμαχεῖν σὴν ἡλικίαν,
 τὰ δ' ἀμήχαν' ἔāν. οὐκ ἔστιν ὅπως 705

689. ἀλλ' οὖν—γε. ‘Well, even if there is not, I am ready to fight with as many as ever,’ i. e. there is the same spirit if not the same bodily vigour. On οὖν—γε see v. 192.

690. σήκωμα, *momentum*, ‘weight in the scale.’ Cf. Pers. 439, ὡς τοῦδε καὶ δις ἀντισηκῶσαι ὑπῆρ. The sense is, smikron ἔστι τὸ σήκωμα δὲ σὺ (emphatic) προστίθης.

691. δρᾶν π., ‘having made up my mind to act.’ This is a not unfrequent sense of the participle. Theb. 435, Καπανεὺς δὲ ἀπειλεῖ, δρᾶν παρεσκευασμένος. Cf. Ag. 1395.

693. ὡς μὴ κτλ. ‘You may say what more you please; for stay I will not;’ περὶ μὲν τῶν ἄλλων λέγε’ ὅτι βούλει· περὶ δὲ τοῦ μένειν ἐμὲ μὴ λέγε. In most cases of the accusative absolute with ὡς, some participle like νομίων or ἡγούμενος may be supplied. See Rhes. 693. Hence the truth of Elmsley’s remark is undeniable, “genitivus ipsam rem, accusativus aliquibus de ea sententiam exprimit.”

695. δόπλα, like τεύχη in the preceding

verse, must be understood of the shield, helmet, *thorax*, or cuirass, and spear worn by the heavy-armed soldier. Hence πατεύχαι v. 720. That captured arms were suspended in temples, is well known; see Ag. 562, Theb. 267, and on Rhes. 179.

696. ἀτοδώσομεν. If we survive, we will restore them, as the property of the god; if not, he will not account it sacrilege that we have taken them.

700. οἰκούρημα, Hipp. 787, a staying at home, like women confined to their apartments. Cho. 917. Med. 248.

706. γνωσμαχεῖν, properly, ‘to contend with a former opinion,’ and so to arrive at the conclusion that it is wrong; to weigh the arguments against a preconceived idea. Hence it means μετανοεῖν, μεταγρῶναι. Herodotus uses it iii. 25. vii. 130. viii. 29. The grammarians explain, perhaps from this very passage, ‘to decline a contest knowing that one is unequal to it.’ Ar. Av. 555, κανὸν μὲν μῆ φῆ μηδ’ ἔθελήσῃ μηδὲ εὐθὺς γνωσμαχήσῃ. It appears not to occur elsewhere in the Attic poets.

ἥβην κτήσει πάλιν αῦθις.

- ΑΛ.* τί χρῆμα μέλλεις σῶν φρενῶν οὐκ ἔνδον ὡν
λιπεῖν μ' ἔρημον σὺν τέκνοισι τοῖς ἐμοῖς ; 710
- ΙΟ.* ἀνδρῶν γάρ ἀλκή· σοὶ δὲ χρὴ τούτων μέλειν.
- ΑΛ.* τί δ'. ἦν θάνης σύ ; πῶς ἐγὼ σωθήσομαι ;
- ΙΟ.* παιδὸς μελήσει παισὶ τοῖς λελειμμένοις.
- ΑΛ.* ἦν δ' οὖν, διὰ μὴ γένουιτο, χρήσωνται τύχῃ ;
- ΙΟ.* οἵδιον προδώσοντο σε, μηδ τρέσης, ξένοι. 715
- ΑΛ.* τοσόνδε γάρτοι θάρσος, οὐδὲν ἄλλ' ἔχω.
- ΙΟ.* καὶ Ζηνὶ τῶν σῶν, οἵδιον ἐγὼ, μέλει πόνων.
- ΑΛ.* φεῦ.
- Ζεὺς ἔξι ἐμοῦ μὲν οὐκ ἀκούσεται κακῶς
εἰ δὲ ἐστὶν ὅσιος αὐτὸς οἴδεν εἰς ἐμέ.
- ΘΕ.* ὅπλων μὲν ἥδη τήνδε ὄρᾶς παντευχίαν, 720
φθάνοις δὲ ἀν οὐκ ἀν τοῖσδε σὸν κρύπτων δέμας.
ώς ἐγγὺς ἀγῶν, καὶ μάλιστ' Ἀρης στυγεῖ
μέλλοντας· εἰ δὲ τευχέων φοβεῖ βάρος,
νῦν μὲν πορεύον γυμνὸς, ἐν δὲ τάξεσιν
κόσμῳ πυκάζου τῷδε· ἐγὼ δὲ οἴσω τέως. 725
- ΙΟ.* καλῶς ἔλεξας· ἄλλ' ἐμοὶ πρόχειρ' ἔχων
τεύχη κόμιζε, χειρὶ δὲ ἔνθες δέξύην,

709. οὐδὲ ἔνδον ὡν. Cho. 225, ἔνδον γενοῦ, χαρᾶ δὲ μὴ ἑπλαγῆς φρένας.

713. παισί. So Canter for παῖσι. 'You will be a care (there will be a care of you) to the surviving sons of your son,' Hercules. Barnes reads μελήσεις. Cf. 717.

714. ἦν δ' οὖν. See Rhes. 572.—τύχη, a euphemism for δυστυχίᾳ. 'If however (which heaven forbid!) they should fall into ill-luck; what then?'—χρῆσθαι, like *uti*, is often used of adverse circumstances. Cf. Med. 347.

719. ὅσιος is not exactly a synonym of δίκαιος, as Barnes asserts, but means 'acquitted of his obligations to me,' as the father of my son Hercules. As such he was bound to protect her. She will not upbraid him directly with neglect, but will leave it to his own conscience to say how far he has done his duty by her. A sort of timid scepticism is here evinced.

720. The servant, who at v. 698 had gone into the temple for the arms, now

returns with a complete outfit for a δτλίτης. He offers to act as armour-bearer to Iolaus, lest he should be wearied by the mere weight.—οὐκ ἀν φθάνοις, see Alcest. 662. For the double ἀν, (one of which belongs to the participle,) Elmsley refers to Iph. T. 245, χέριβας δὲ καὶ κατάργυματα Οὐκ ἀν φθάνοις ἀν εὐπρεπῆ ποιομένων. Troad. 456, οὐκέτ' ἀν φθάνοις ἀν αὔραν ιστοῖσις καραδοκῶν. It seems that the ἀν gives to the participle the nature of a condition. Thus οὐκ ἀν φθάνοις τις κρύπτων ἀν is, οὐκ ἀν φθάνοις τις τὸν καρδὸν, εἰ κρύπτοι, 'if he were at this present moment to be covering,' &c.

727. δέξην. A spear made of a tree so called, which some think a kind of beech. Homer has ἔγχει δέξυθεντι in this sense, Il. v. 50. The servant is desired to give the spear into his hand, to carry the shield, helmet, and cuirass, and to take the arm of the aged warrior to support his steps.

- λαιόν τ' ἔπαιρε πῆχυν, εὐθύνων πόδα.
 ΘΕ. ἡ παιδαγωγέν γὰρ τὸν ὄπλιτην χρεών ;
 ΙΟ. ὕρνιθος οὖνεκ' ἀσφαλῶς πορευτέον. 730
 ΘΕ. εἴθ' ἥσθα δυνατὸς δρᾶν ὅσον πρόθυμος εἰ.
 ΙΟ. ἔπειγε λειφθεὶς δεινὰ πείσομαι μάχης.
 ΘΕ. σύ τοι βραδύνεις κούκ ἐγὼ δοκῶν τι δρᾶν.
 ΙΟ. οὔκουν ὁρᾶς μου κῶλον ὡς ἐπείγεται ;
 ΘΕ. ὅρῳ δοκοῦντα μᾶλλον ἡ σπεύδοντά σε. 735
 ΙΟ. οὐ ταύτα λέξεις, ἥνικ' ἀν λεύσσης μ' ἔκει.
 ΘΕ. τί δρῶντα ; βουλούμην δ' ἀν εὐτυχοῦντά γε.
 ΙΟ. δὶ' ἀσπίδος θείνοντα πολεμίων τινά.
 ΘΕ. εὶ δήποθ' ἤξομέν γε. τοῦτο γὰρ φόβος.
 ΙΟ. φεῦ.
 εἴθ', ὁ βραχίων, οἶνον ἥβήσαντά σε 740
 μεμυήμεθ' ἥμεῖς, ἥνικα ξὺν Ἡρακλεῖ
 Σπάρτην ἐπόρθεις, σύμμαχος γένοιό μοι
 τοιοῦτος, οἷος ἀν τροπὴν Εὐρυσθέως
 θείην ἐπεί τοι καὶ κακὸς μένειν δόρυ.
 ἔστιν δ' ἐν ὅλβῳ καὶ τόδ' οὐκ ὀρθῶς ἔχον, 745
 εὐψυχίας δόκησις οἰόμεσθα γὰρ
 τὸν εὐτυχοῦντα πάντ' ἐπίστασθαι καλῶς.

730. ὕρνιθος. To stumble at the outset was a bad omen both with Greeks and Romans. Such is his apology for the *παιδαγωγία*, a term which Cadmus applies to Teiresias, Bacch. 193, γέρων γέροντα παιδαγωγήσων σ' ἐγώ.

733. δοκῶν κτλ. It is you who are really slow, while you fancy you are performing wonders. The scene, as above remarked, is decidedly *φορτικόν*, farcical and ridiculous. It was indeed the object of the poet to magnify the miraculous achievements of the aged warrior in the fight by contrasting his debility before it. But the language of the servant is evidently banter, which was not necessary for this purpose.

738. δὶ' ἀσπίδος. See v. 635.—θείνοντα for θείνειτα Elmsley.

743. οἶος ἀν θείην. “Convertit orationem a lacerti sui compellatione ad se ipsum.” Pflugk. The first person, in

fact, has direct reference to *μοι*, though the syntax is unusual, and the more so because *οἶον* had already occurred in 740. Blomfield with some probability reads θείης. Another way would be to put a full stop at *τοιοῦτος*, and regard *οἶος*—θείην as an exclamation, for οἴω τράσῳ or οἶος ἂν, ‘how I would put him to the rout !’ “Haec ad Historiam spectant, quae ait Herculem ob caesum Oeonum, filium Lycymni, Hippocoontidas et Lacedaemoniam bello petisse, victisque iis et urbe Sparta eversa sub Tyndaro redegitse. Vid. Eur. Schol. ad Orest. v. 453. Pausan. in Laconic. fol. 96. lin. 42 &c. [iii. 15, 3.] et Apollodor. Bib. 2. 7. 3. Hoc vero praecipue hic ab Euripide memoratur, quia Lacedaemonios charos non habuit.” J. Barnes.

746. δόκησις. Not a self-conceit, but τὸ δοκεῖν ἀνθράπους ὅτι οἱ ὅλβοι εὐψυχοί εἰσι. This is clear from οἰόμεσθα γάρ.

ΧΟ. γὰ καὶ παννύχιος σελάνα
 καὶ λαμπρόταται θεοῦ
 φαεσίμβροτοι αὐγαὶ,
 ἀγγελίαν μοι ἐνέγκαιτ', 750
 ιακχήσατε δ' οὐρανῷ
 καὶ παρὰ θρόνον ἀρχέταν
 γλαυκᾶς τ' ἐν Ἀθάνας.
 μέλλω τᾶς πατριώτιδος γᾶς,
 μέλλω περὶ τῶν δόμων
 ἵκέτας ὑποδεχθεὶς
 κίνδυνον πολιῷ τεμεῖν σιδάρῳ.
 δεωὸν μὲν πόλιν ὡς Μυκῆνας
 εὐδαίμονα καὶ δορὸς 755
 πολυναίνετον ἀλκᾶ
 μῆνιν ἐμῷ χθονὶ κεύθειν
 κακὸν δ', ὁ πόλις, εἰ ξένους
 ἵκτηρας παραδώσομεν

στρ. α'.

ἀντ. α'.

760

743. Iolaus and the attendant have departed for the fight. Anxious about the result, the chorus invoke the sun and moon and (as one of the kindred elements) earth also, to bring them the tidings, and at the same time to make it known in heaven to Zeus and Pallas, the great protecting powers of the injured, that they (the people of Marathon) are about to undergo danger in a holy cause. 'Tis a formidable matter that so strong a state as Argos should be at variance with Athens; but worse, if the latter is to obey the unrighteous behests of her rival. But Zeus will defend those who side with the gods. Finally, Pallas is conjured by the honour paid to her at her great festival, to turn away the Argive host. — The metre for the most part is glyconic.

751. ἐνέγκαιτ' Hermann, which is better for the metre, but rather less apt to the imperative following. These moods are however sometimes almost indiscriminately used in choral odes. The old reading was ἐνέγκατ'.

753. παρὰ θρόνον. The α is long before θρόνον, as ὀλεθρίαν Suppl. 116, and α before φρ in Pers. 778, and ο in κακόφρων Antig. 1104. Eur. Suppl. 744.—By θρόνος ἀρχέτας the imperial throne of Zeus

seems to be meant. "Sedem Regiam, vel etiam *Divinam* θρόνον ἀρχέταν vocat, alludendo ad illam Deorum significationem Athenis notam" (*οἱ δρχόντες*). J. Barnes. Cf. Electr. 1149, ἔπεσεν ἐμὸς ἐμὸς ἀρχέτας. With Ἀθάνας we must supply δόμοις. For so Schaefer would read for Ἀθάνᾳ, which can hardly stand for παρ' Ἀθάνᾳ.

755. μέλλω τᾶς π. Rather perhaps, μέλλω γάρ κτλ.

757. ὑποδεχθεὶς, 'for having received,' i. e. in a holy cause, in which the aid of these gods may fairly be calculated on. The passive aorist in a middle sense is rare, though the perfect is often so used, e. g. in 42. Perhaps the difficult passage in Ag. 1475 may be so explained, μὴ δ' ἐπιλεχθῆται Ἀγαμεμνονίαν εἴναι μ' ἄλοχον, for ἐπιλέξῃ, 'do not imagine.' Herodotus uses διελέχθη, iii. 51, and elsewhere ἐπιφρασθῆναι, in a transitive sense. Hermann would read μέλλει in this passage; μέλλει Ιδαος, ἵκέτης ὑποδεχθεὶς, μάχεσθαι περὶ τῆς ἡμετέρας γῆς. And this has a high probability.—κίνδυνον τεμεῖν is 'to decide the stake.' Musgrave compares τέμενιν μαχᾶν τέλος, Pind. Ol. xiii. 55. Clearly the idea of the sword is introduced, as the instrument by which battles are lost or won.

κελεύσμασιν Ἀργους.

765

Ζεύς μοι ἔνυμαχος, οὐ φοβοῦμαι,

Ζεύς μοι χάριν ἐνδίκως

ἔχει· οὐποτε θνατῶν

ἥσσονες τπαρ' ἐμοὶ θεοὶ φανοῦνται.

ἀλλ' ὁ πότνια, σὸν γὰρ οῦδας

στρ. β'. 770

γᾶς σὸν καὶ πόλις, ἀσ σὺ μάτηρ

δέσποινά τε καὶ φύλαξ,

πόρευσον ἄλλᾳ τὸν οὐ δικαίως

τᾶδ' ἐπάγοντα δορυσσόητα

στρατὸν Ἀργόθεν οὐ γὰρ ἐμῷ γ' ἀρετᾷ

775

δίκαιος εἰμ' ἐκπεσεῖν μελάθρων.

ἐπεὶ σοι πολύθυστος ἀεὶ

ἀντ. β'.

τιμὰ κραίνεται, οὐδὲ λήθει

765. κελεύσμασιν. So Dind. and others for κελεύσιμον or καὶ λεύσιμον Ἀργος. The emendation is Reiske's. Pflugk fancies ὅν may be supplied, *jubente Argivorum civitate*.

767. χάριν ἔχει, like χάριν οἶδε, owes me a favour, is bound by an obligation, viz. for my having taken the side of justice and mercy, and for not letting the cause of the gods be inferior to that of men. The reading παρ' ἐμοὶ θεοὶ for ποτ' ἀν εἴτ' ἐμοῦ or οὕτ' ἐμοῦ is G. Dindorf's, who compares Prom. 561, οὗτως τὰν Διὸς ἄρμοντας θνατῶν παρεξίσται Βουλαί. So παρὰ was used in v. 201, παρ' ἑσθλοῖς ἀνδράσιν νομίζεται. Canter indeed had seen that οἱ θεοὶ was required by the sense. Among many corrections, the most unlucky guess is that given in a note in the Oxford reprint of Elmsley's edition, οὐ ποτε θνατῶν Ἡσσων ἔσθ' ὥταν οὕτε νῦν φανέται, πυνχαν (Jupiter) mortalibus inferior esse potest, neque nunc inferior apparebit. Jacobs (ap. Pflugk) comes nearest the letters of the MSS., ἥσσονες πρωτάνεις ἐμοὶ φανοῦνται, —Musgrave having proposed πρωτάνεις θεῶν.

774. δορυσσόητα. So Dindorf after Bergk for δορύσσοντα or δορύσσοντα. The form δορυσσήτας (for —όντων) has likewise been restored Ajac. 1186. In both cases the metre seems decisive; and the change of Ν to Η is the smallest possible.—οὐ γὰρ, κτλ., see on v. 142.

777. ἐπεὶ for ἀλλ' ἐπεὶ Hermann, and πολύθυστος for —θυτος G. Dindorf, who quotes from Simonides the form ἀθυστα. He might have compared θυστας βοὴ, Theb. 258. The poet means to say, that to Pallas the Panathenaic festivals, with dances, songs, and sacrifices, are annually celebrated. The words οὖδε λήθει φθίνεις ἡμέρα are obscure. Pflugk translates, *nec ulla labentibus mensibus honoris tui oblitio venit.* It appears from Hesychius, Photius, Harpocratio, and the grammarian in Bekker's Anecdota, Vol. i. p. 306, (all of whom are quoted in his note,) that a festival called *τριτόμηνις* was held on the third day of every month in honour of Pallas. Now Hesychius, though his gloss is slightly corrupted, appears to identify the *φθίνεις ἡμέρα* with the *τριτόμηνις*, though we do not know how the former term came to be applied to it. Pallas, who was supposed to be called *Τριτογένεια*, among other reasons, because she was born on the third of the month (as Apollo was *ἔβδομαγενῆς* from his birth on the seventh), had then her monthly as well as her yearly honour at Athens. To her “on the breezy hill of the land (the Acropolis) the sacrificial shouts resound to the nightly stamp of virgins' feet.” The poet apparently alludes to the vigils (*παννυχίδες*), which in the worship of Dionysus and other gods were part of the religious orgies.

- μηνῶν φθινὰς ἀμέρα,
νέων τ' ἀοιδαὶ χορῶν τε μολπαί.780
ἀνεμόεντι δὲ γᾶς ἐπ' ὄχθῳ
δλολύγματα παννυχίοις ὑπὸ παρ-
θένων ἰακχεῖ ποδῶν κρότοισιν.
- ΘΕ. δέσποινα, μύθους σοί τε συντομωτάτους
κλύειν ἔμοι τε τῷδε καλλίστους, φέρω.785
νικῶμεν ἔχθροὺς, καὶ τροπαῖ ιδρύεται
παντευχίαν ἔχοντα πολεμίων σέθεν.
- ΑΛ. ὁ φίλταθ', ἥδε σ' ἡμέρα διήλασεν
ἡλευθερώσθαι τοῖσδε τοῖς ἀγγέλμασιν.
μιᾶς δέ μ' οὕπω συμφορᾶς ἐλευθεροῖς.790
φόβος γὰρ εἴ μοι ζῶσιν οὖς ἐγὼ θέλω.
- ΘΕ. ζῶσιν μέγιστόν γ' εὐκλεεῖς κατὰ στρατόν.
- ΑΑ. ὁ μὲν γέρων οὖν ἔστιν Ἰόλεως ἔτι ;
- ΘΕ. μάλιστα, πράξας γ' ἐκ θεῶν κάλλιστα δή.
- ΑΛ. τί δ' ἔστι ; μῶν τι κεδνὸν ἡγωνίζετο ;795
- ΘΕ. νέος μεθέστηκ' ἐκ γέροντος αὐθίς αὖ.
- ΑΛ. θαυμάστ' ἔλεξας ἀλλά σ' εὐτυχῆ φίλων

784. In this scene the defeat of the Argives under Eurystheus is related. The messenger, (whom Elmsley fancies, but without sufficient reason, to be a different person from the last,) describes the encounter in a very chivalrous and spirited narrative. The old man, suddenly restored to youth's full vigour by Hercules and Hebe, pursues and captures the Argive king, whom he preserves alive to gratify the sight of Alcmena.

785. ἔμοι τῷδε, 'to me here present before you most glorious (to announce).' Elmsley reads *τοιόδε*. Jacobs, with greater probability, λέγειν τε τῷδε.

788. διήλασεν, 'has brought you to the end of your servitude,' ὥστε ἡλευθερώσθαι. The servant must therefore, Elmsley infers, be Alcmena's slave, not Hyllus' serf. And in truth, the Penestae (v. 639) were not in the condition of actual slaves, though it may be inferred from frag. Phrix. (822 Dind.) that they were capable of becoming so, λάτρις πενέτης ἄμδες ἀρχαῖων (l. ἀρχαῖος) δόμων. But Alcmena does not assert that she will

confer liberty on him, but merely that he has earned that reward. And the poet would be likely to speak of the man as if dealing with the life and customs of Athenians. See however inf. 890, where ἐλευθερώσον μ' naturally means 'emancipate me,' rather than 'procure my freedom from another.'

793. ὁ μὲν γέρων. 'The old man Iolaus then is still alive, is he?' Where the οὖν refers to the assurance just given, (ζῶσιν &c.) But this is only Elmsley's conjecture. The MSS. give οὐκ ἔστιν and ὅδε. Iolaus however does not appear on the stage after v. 747, so that ὅδε is inapplicable. Both reads εἶσιν for ἔστιν, 'will he return here?' But there is a wide difference between ὅδε ἔρχεται &c., 'here he comes,' and ὅδε εἶσιν, *prospectively* used of a person's presence. Another conjecture of Elmsley is ἂρ' ἔστιν. The old reading can only mean, 'Is not the old man who stands here Iolaus?'

797. The order is, ἀλλὰ θέλω σε πρῶτον ἀγγείλαι (μοι) εὐτυχῆ ἀγῶνα μάχης φίλων, sc. Ἀθηναῖων. In the next verse

- μάχης ἀγῶνα πρῶτον ἀγγεῖλαι θέλω.
 ΘΕ. εἴς μου λόγος σοι πάντα σημαίνει τάδε·
 ἐπεὶ γὰρ ἀλλήλοισιν ὁπλίτην στρατὸν
 κατὰ στόμ’ ἔκτείνοντες ἀντετάξαμεν,
 ἐκβὰς τεθρίππων “Τλλος ἄρμάτων πόδα
 ἔστη μέσοισιν ἐν μεταιχμίοις δορός.
 καππειτ’ ἔλεξεν, ὃ στρατήγης, ὃς Ἀργόθεν
 ἥκεις, τί τήνδε γαῖαν οὐκ εἰάσαμεν;
 καὶ τὰς Μυκήνας οὐδὲν ἔργασει κακὸν
 ἀνδρὸς στερήσας· ἀλλ’ ἐμοὶ μόνος μόνῳ
 μάχην συνάψας, ἢ κτανὼν ἄγου λαβὼν
 τοὺς Ἡρακλείους παῖδας, ἢ θανὼν ἐμοὶ
 τιμᾶς πατρώους καὶ δόμους ἔχειν ἄφες.
 στρατὸς δ’ ἐπῆνεστ’, ἐς τ’ ἀπαλλαγὰς πόνων
 καλῶς λελέχθαι μῆθον ἐστ’ εὐψυχίαν.
 οὐδὲν τούτε τοὺς κλύοντας αἰδεσθεὶς λόγων
 οὔτ’ αὐτὸς αὐτοῦ δειλίαν, στρατηγὸς ὁν,
 ἐλθεῖν ἐτόλμηστ’ ἔγγυς ἀλκίμου δορὸς,

Elmsley gives *σημαίνει*, observing that grammarians often interchanged these forms.

800. ὁπλίτην. The heavy-armed men formed the front, and therefore stood face to face, *κατὰ στόμα*, (Rhēs. 409. 491,) when drawn out in rank, *ἔκτεινόμενοι*, in the two armies. When the messenger says, ‘We had marshalled opposite,’ he identifies himself with the combatants on both sides; or we should expect, not ἀλλήλοισι, but Ἀργείων στρατῷ. Elmsley appears rash in reading *ἔκτείνοντας*, agreeing with *στρατὸν* in an intransitive sense, as in Suppl. 654.

802. ἐκβὰς—πόδα. See Alc. 869. Hipp. 1292. Unless we should read *πόδα λοτηνή*, &c.

805. εἰάσαμεν, ‘let alone.’ Why do you and I disturb it by arms? *quon huic terrae parcimus*. The Aldine reading, *ἥκεις ἐπὶ τήνδε γαῖαν οὐν ἔλα σὰ μὲν*, was happily corrected by Elmsley, who however with less probability supposes one or more verses to have dropped out, as *καὶ τὰς Μυκήνας αὖθις εἰρήνην ἄγειν*; But the sense is quite complete in itself. If the metre had allowed *καὶ τὰς μὲν Μυκήνας* in the next verse, it may be doubted if

any suspicion about the passage would have arisen.

807. ἀνδρὸς στ. ‘By depriving it of one man.’ Cf. Androm. 909. He says this to Eurystheus, not as intending to undervalue his life, but to contrast it with the lives of a host. ‘Since,’ he argues, ‘if you fall, the loss to your city will be comparatively nothing, meet me in single combat.’—ἀλλὰ is like the Latin *at*, expositivative, as in the phrase ἀλλ’ ἐμοὶ πιθοῦ. Or he may mean, μὴ τοίνυν τούτῳ ποιει, ἀλλὰ &c.

811. ἐπῆνεστε (λέγων) &c. ‘declaring that the offer had been fairly made both for ridding them of their troubles and for satisfying their valour,’ i. e. that it would save them the fight without detriment to their courage. By *στρατὸς* he means the Argive host, who thus urged Eurystheus to accept it.

813. οὔτε—ἐτόλμησε. The negative sense extends to the verb. ‘He did not venture to come within the range of Hyllus’ spear, either through feeling abashed before those who had heard the challenge, or from being ashamed of his own cowardice as general.’

ἀλλ' ἦν κάκιστος· εἴτα τοιοῦτος γεγὼς
τοὺς Ἡρακλείους ἥλθε δουλώσων γόνους.
Τύλος μὲν οὖν ἀπώχετ' ἐς τάξιν πάλιν
μάντεις δ', ἐπειδὴ μονομάχον δὶς ἀσπίδος
διαλλαγὰς ἔγνωσαν οὐ τελουμένας, 820
ἔσφαζον, οὐκ ἔμελλον, ἀλλ' ἀφίεσαν
λαιμῶν βροτείων εὐθὺς οὔριον φόνον.
οἱ δ' ἄρματ' εἰσέβαινον, οἱ δ' ὑπ' ἀσπίδων
πλευραῖς ἔκρυπτον πλεύρ'. Ἀθηναίων δ' ἄναξ 825
στρατῷ παρήγγελλ' οἵα χρὴ τὸν εὐγενῆ,
ῳξυμπολῖται, τῇ τε βοσκούσῃ χθονὶ
καὶ τῇ τεκούσῃ νῦν τιν' ἀρκέσαι χρεών.
οἱ δ' αὖ τὸ τ' Ἀργος μὴ καταισχύναι θέλειν
καὶ τὰς Μυκήνας συμμάχους ἐλίσσετο. 830
ἐπεὶ δ' ἐσήμην' ὅρθιον Τυρσηνικῆ
σάλπιγγι, καὶ συνῆψαν ἀλλήλοις μάχην,
πόσον τιν' αὐχεῖς πάταγον ἀσπίδων βρέμειν,
πόσον τινὰ στεναγμὸν οὐμωγήν θ' ὅμοιν;
τὰ πρῶτα μὲν νῦν πίτυλος Ἀργείου δορὸς 835
ἐρρήξαθ' ἡμᾶς· εἴτ' ἔχώρησαν πάλιν.
τὸ δεύτερον δὲ ποὺς ἐπαλλαχθεὶς ποδὶ,

816. *τοιοῦτος γεγὼς*, i. e. δοῦλος πε-
φυκώς. Himself a slave, he came to en-
slave others. The Greeks attached the
notion of cowardice to the condition of a
slave, as that of bravery to εὐγένεια.
Hence Hipp. 424, δουλοὶ γὰρ ἄνδρα, καν
θραντόπλαγχνός τις ἦ, ὅταν ξυνειδῇ μη-
τρὸς ἢ πατρὸς κακό.

822. *βροτείων*, i. e. that of Macaria.
Nothing more is said about that event;
but in a narrative possessing exciting in-
terest in quite another way, it would per-
haps have been injudicious to have dwelt
at length on the sacrifice. It is not im-
possible that we should read λαιμῶν βρ-
οτείων. So in Aesch. Suppl. 672, βοτὰ γάς
is corrupted into βρότατος in the MSS.,
and in 836, βοτῶται into βροτοῖς. The
plural λαιμῶν does not so well express
the single sacrifice of Macaria. In lph.
1084, βρέτειον αἰμάσσοντες λαιμὸν is said
of Iphigenia.

827. τῇ τεκούσῃ, both as Γῇ μήτρῃ
and Γῇ κουροτρόφῳ, and hence the article

is repeated, as if two distinct persons were
meant. Cf. inf. 1015. Compare Theb.
16 seqq. — τέκους τε Γῇ τε μήτρῃ, φιλτάτη
τροφῷ. — τινα for πάντα τινά.

828. θέλειν. So Elmsley for θέλων,
after Reiske and Heath. ‘But he (Eurystheus)
on his part begged his allies not to
consent to disgrace Argos and Mycenae.’
No doubt, θέλων would have required οὐ in
place of μὴ. Besides, Eurystheus himself
had already disgraced Argos by his coward-
ice in declining the challenge of Hyllus.

830. ἐσήμην'. There is the usual ellipse
of δ σαλπιγκῆς.

832. αὐχεῖς, ‘do you suppose?’ Cf.
Alc. 675. — πάταγον, ‘clatter.’ Theb. 100,
πάταγος οὐχ ἔνδις δορὸς.

834. πίτυλος, the quick movement.
Alc. 798.

836. ἐπαλλαχθεὶς. Advanced beyond
the adversary's foot, interlaced; ἐπι meaning
reciprocity or interchange. The de-
scription is like Virgil's ‘baeret pede pes,
densusque viro vir,’ Aen. x. 361.

ἀνὴρ δ' ἐπ' ἀνδρὶ στὰς ἐκαρτέρει μάχη·
πολλοὶ δ' ἔπιπτον. ἦν δὲ δύο κελεύσματα,
ῳ τὰς Ἀθήνας, ὥ τὸν Ἀργείων γύνην
σπείρουτες, οὐκ ἀρήξετ’ αἰσχύνην πόλει; 840
μόλις δὲ πάντα δρῶντες οὐκ ἄτερ πόνων
ἔτρεψάμεσθ’ Ἀργείου ἐς φυγὴν δόρυ.
κάντανθ’ ὁ πρέσβυς Ἄγλαον ἐξορμώμενον
ἰδὼν, ὀρέξας ἱκέτευσε δεξιὰν
Ἰόλαος ἐμβῆσαι νιν ἵππειον δίφρον. 845
λαβὼν δὲ χερσὶν ἡνίας Εὐρυσθέως
πώλοις ἐπεῖχε. τάπο τοῦδε ἥδη κλύων
λέγοιμ’ ἀν ἄλλων, δεῦρο δ’ αὐτὸς εἰσιδών.
Παλληνίδος γάρ σεμνὸν ἐκπερῶν πάγον
δίας Ἀθάνας ἄρμ’ ιδὼν Εὐρυσθέως, 850
ἡράσασθ’ Ἡβῇ Ζηνί θ’ ἡμέραν μίαν
νέος γενέσθαι κάποτίσασθαι δίκην
ἐχθρούς· κλύειν δὴ θαύματος πάρεστί σοι.
δισσώ γάρ ἀστέρ’ ἵππικοις ἐπὶ ζυγοῖς
σταθέντ’ ἐκρυψαν ἄρμα λυγαίω νέφει. 855

837. Elmsley has *μάχη*, calling *ποὺς* and *ἀνὴρ* the nominative absolute. But, if *καρτέρει* *μάχη* is the regular phrase, it is rarely used of persons.

838. δύο κελεύσματα L. Diindorf for *τοῦ κελεύσματος*. The vulgate does not seem to be good Greek; and the exhortations of both generals to their respective forces are clearly meant. Compare Suppl. 700, *καὶ παρηγγύων κελευσμὸν ἄλλαζοισι σὺν πολλῇ βοῇ, Θεῖν*, ‘Ἀντέρειδε τοῖς Ἑρεχθείδαις δόρυ.

839. γύνην. The masculine article decisively shows that the nominative is δ γύνης, not ἡ γύνη. Hence *λευράς γύνας*, not *λευρᾶς*, is the right reading in Prom. 377.

840. ἀρήγειν, like ἀμύνειν, sometimes takes the accusative of the thing and a dative of the person. Cf. Theb. 112, *πάντως ἀρηξον* (*πόλει*) *δάιον ἀλωσιν*. Med. 1276, *ἀρήξαι φόνον δοκεῖ μοι τέκνοις*. Tro. 772.

845. ἐμβῆσαι. Perhaps ἐσβῆσαι, as εἰσέβησε is active in Bacch. 466. See on Alc. 1055.

847. ἐπεῖχε, *instabat*, ‘followed in hot

pursuit.’ The primary meaning is, ‘to keep one’s weapon poised at an object,’ ready to strike any moment, as Herc. Fur. 984, ἄλλῳ δ’ ἐπεῖχε τόξα. Similarly ἐπ-*τῶν* is ‘to keep one’s eye on a mark,’ Cho. 680.

848. λέγοιμ’ ἀν ἄλλων Elmsley for λέγοι μὲν ἄλλος.

850. ιδὼν. ‘For having caught sight of Eurytheus’ war-chariot as he was crossing the sacred hill of the goddess Athena of Pallene.’ This was a deme of Attica, not in the road between Marathon and Athens, but rather in the direction of Megara. Herod. i. 62, *καὶ οἱ ἀμφὶ Πειστόπατον, ὡς ὅρμοθέντες ἐπὶ Μαραθῶνος ξύσαν ἐπὶ τὸ ζόστη, ἐς τὰντὸ συνιόντες ἀπικέονται ἐπὶ Παλληνίδος Ἀθηνάίης οἴρῳ, καὶ ἀντια ἔθεντο τὰ θπλα.*

855. λυγαίω, ‘gloomy.’ Soph. Frag. 471, ἀπ’ αἰθέρος δὲ κάποι λυγαῖον νέφους. There were two old substantives, λύκη and λύγη (ἥλυγη), which bore the same etymological relation to each other that *light* and *night*, *lux* and *nox*, are said to do. (Liddell and Scott, v. λύγη.)

- σὸν δὴ λέγουσι παιδά γ' οἱ σοφώτεροι
 Ἡβην θ'. ὁ δ' ὄρφνης ἐκ δυσαιθρίου νέων
 βραχιόνων ἔδειξεν ἡβητὴν τύπον.
 αἵρει δ' ὁ κλεινὸς Ἰόλεως Εὐρυσθέως
 τέτρωρον ἄρμα πρὸς πέτραις Σκειρωνίσι. 860
 δεσμοῖς τε δήσας χεῖρας ἀκροθίνιον
 κάλλιστον ἥκει τὸν στρατηλάτην ἄγων,
 τὸν ὅλβιον πάροιθε· τῇ δὲ νῦν τύχῃ
 βροτοῖς ἀπασι λαμπρὰ κηρύσσει μαθεῖν,
 τὸν εὐτυχεῖν δοκοῦντα μὴ ζηλοῦν, πρὶν ἀν 865
 θανόντ' ἵδη τις ὡς ἐφῆμεροι τύχαι.
 ΧΟ. ὁ Ζεῦ τροπαῖ, νῦν ἐμοὶ δεινοῦ φόβου
 ἐλεύθερον πάρεστιν ἥμαρ εἰσιδεῖν.
 ΑΛ. ὁ Ζεῦ, χρόνῳ μὲν τῷ μ' ἐπεσκέψω κακά·
 χάριν δ' ὅμως σοι τῶν πεπραγμένων ἔχω. 870
 καὶ παιδὰ τὸν ἐμὸν πρόσθεν οὐ δοκοῦσ' ἐγὼ
 θεοῖς ὅμιλεῦν νῦν ἐπίσταμαι σαφῶς.
 ὁ τέκνα, νῦν δὴ νῦν ἐλεύθεροι πόνων,
 ἐλεύθεροι δὲ τοῦ κακῶς ὀλουμένου
 Εὐρυσθέως ἔσεσθε, καὶ πόλιν πατρὸς 875
 ὄψεσθε, κλήρους δὲ ἐμβατεύσετε χθονὸς,
 καὶ θεοῖς πατρώοις θύσεθ', ὃν ἀπειργμένοι
 ξένοι πλανήτην εἴχετ ἄθλιον βίον.
 ἀτὰρ τί κεύθων Ἰόλεως σοφόν ποτε
 Εὐρυσθέως ἐφείσαθ' ὥστε μὴ κτανεῖν 880

856. The γε appears to belong to οἱ σοφώτεροι, meaning that others less capable of judging thought otherwise.

860. Σκειρωνίσι. Apollodorus, ii. 8. 1, αὐτὸν δὲ τὸν Εὐρυσθέα φεύγοντα ἐφ' ἄρματος καὶ πέτρας ἥδη παριππεόντα Σκειρωνίδας, κτείνει διώξας "Τύλος. καὶ τὴν μὲν κεφαλὴν ἀποταμὸν Ἀλκμήνη διδωσιν" ἡ δὲ κερκίσι τὸν δόφθαλμον ἔσφρυξεν αὐτοῦ. In the latter relation he differs from our poet, who merely makes Alcmena pass sentence of death on her enemy.

865. μὴ ζηλοῦν κτλ. See on Tro. 509. There are two English words connected with, if not directly derived from, ζῆλος, jealousy and zeal. The former, as in the present case, 'not to envy,' 'not to

be jealous of,' is often the best rendering.

869. ἐπεσκέψω. 'Yon have favourably regarded.' This is often the sense of ἐπιδεῖν,—'to look upon,' with a view to watching the result, and apportioning reward or punishment, usually said of the gods, ἐπόψιοι θεοὶ Philoct. 1040.

871. τοῦ κακῶς ὀλουμένον. The occurrence of a comic phrase here is not out of character with other parts of the play. See on 630.

876. κλήρους. The poet seems to have had in mind the legend of the lots drawn by the three Heraclids, Temenens, Cresphonentes, and Procles, on their final but long-delayed acquisition of their native land.

λέξον· παρ' ἥμιν μὲν γὰρ οὐ σοφὸν τόδε,
ἐχθροὺς λαβόντα μὴ ἀποτίσασθαι δίκην.

- ΘΕ.** τὸ σὸν προτιμῶν, ὡς νιν διθαλμοῖς ἵδοις
κρατοῦσα καὶ σῆ δεσποτούμενον χερί.
οὐ μὴν ἔκόντα γ' αὐτὸν, ἀλλὰ πρὸς βίαν
ἔζενξ³ ἀνάγκῃ· καὶ γὰρ οὐκ ἐβούλετο
ζῶν ἐς σὸν ἐλθεῖν ὅμμα καὶ δοῦναι δίκην.
ἀλλ', ὁ γεραιὰ, χαῖρε, καὶ μέμνησό μοι
ὅ πρῶτον εἶπας, ἦνικ' ἡρχόμην λόγου·
ἐλευθέρωσόν μ'. ἐν δὲ τοῖς τοιοῦσδε χρή
ἀψευδὲς εἶναι τοῦσι γενναίους στόμα.890
- ΧΟ.** ἐμοὶ χορὸς μὲν ἥδὺς, εἰ λίγεια
λωτοῦ χάρις εἰνὶ δαιτὶ,
εἴη δ' εὐχαρις Ἀφροδίτᾳ·
τερπνὸν δέ τι καὶ φίλων ἄρ'895

881. οὐ σοφόν. See on Med. 1361. Androm. 437, ἡ ταῖτ' ἐν ὑμῖν τοῖς παρ' Εὐρώπῃ σοφά; ME. καὶ τοῖς γε Τροίᾳ, τοῖς παθόντας ἀντιδράν.

884. κρατοῦσα. So Reiske for κρατοῦντα. Probably we should also read τῇ σῇ for καὶ σῇ, for the καὶ would have been added to connect the two accusatives. ‘That as his conqueror you might see him with your own eyes subjected to your hand.’ Cho. 96, καὶ τὸν πρὸς ἄλλης δεσποτούμενον χερός.

886. ἔζενξ. Cf. 861. With the same allusion to his bonds Prometheus says ἀνδύκαις ταῖσθ' ὑπέενυμα τάλας, v. 108. The contrary is λύειν ἀνάγκας, said of suppliant fillets, Suppl. 39.

890. ἐλευθέρωσόν μ'. ‘Procure my freedom,’ (if this messenger be the Penestes of Hyllus.) See on v. 783. Porson and Elmsley read ἐλευθερώσειν.

891. ἀψευδές. The propensity of the Greeks to deceive made such a remark not unnecessary. See on Alc. 537.

892. The chorus moralizes on the events which have just occurred. ‘Sweet is music, and the dance, and the favour of Aphrodite; but sweet also it is to witness the unexpected happiness of friends. Fate and Time bring many wonders to pass. To deny to Athens the character of piety to the gods were madness, after the late proofs they have given. The god, by humbling the proud, gives a lesson to

men, that he is worthy to be worshipped. We know now that Hercules is in heaven, and married to Hebe (v. 856—7); he has not descended to the shades from the funeral pyre. There are many coincidences that occur; among them is this, that the same goddess who formerly assisted the father has now preserved the children, and crushed the pride of their pursuer.’—The metre, as in the preceding chorus, is glyconic, commencing with a catalectic senarius.

893. εἰνὶ δαιτὶ. So Dind. for ἐνὶ δαι. Canter having first suggested δαιτὶ. Pfleugk gives εἴνι τε δαιτὲς after Hermann, which more closely corresponds with the resolved foot of the antistrophe.—εἴη τ' for εἴη δ' Elmsley. But this is needless; it is obvious that μὲν is answered by δὲ in 895, and this intervening δὲ, as in hundreds of passages, takes the place of a simple copulative. Construe, ἐμοὶ χορὸς μὲν ἥδὺς ἔστι, εἰ λωτοῦ χάρις (μὲν) εἴη ἐν δαιτὶ, Ἀφροδίτη δὲ εὐχαρις.—The form εἰνὶ occurs also Hipp. 734. Alc. 233. 436.

895. ἄρα, i. e. ἔστιν ἄρα, ‘it is not less pleasant, as it proves, to see’ &c. Dindorf gives ἄρ', which sacrifices sense to metre.—οὐ δοκούντων, sc. εὐτυχήσειν, ‘who before thought that they never would be prosperous.’ Compare οὐ δοκῶν κλένειν, ‘pretending not to hear,’ Med. 67. Elmsley understands ‘those of no

εὐτυχίαν ἴδεσθαι
 τῶν πάρος οὐ δοκούντων.
 πολλὰ γὰρ τίκτει
 Μοῖρα τελεστιδώτειρ,
 Αἰών τε Κρόνου παῖς. 900
 ἔχεις ὁδόν τιν', ὃ πόλις, δίκαιον
 οὐ χρή ποτε τόδι ἀφελέσθαι,
 τιμᾶν θεούς ὁ δὲ μή σε φάσκων
 ἐγγὺς μανιῶν ἐλαύνει,
 δεικνυμένων ἐλέγχων 905
 τῶνδι. ἐπίσημα γάρτοι
 θεὸς παραγγέλλει,
 τῶν ἀδίκων παραιρῶν
 φρονήματος ἀεί.
 ἔστιν ἐν οὐρανῷ βεβακὼς
 τεὸς γόνος, ὃ γεραιὰ,
 φεύγει λόγον ὡς τὸν "Αἰδα

στρ. β'. 910

note,' or reputation, as in Hec. 295. Tro. 609. So also Pflugk, and Bothe.

899. *τελεστιδώτειρα* for *τελεσφόρος*, 'the accomplisher.' Prom. 519, οὐταντα ταῦτη Μοῖρά πω τελεσφόρος κράνι πέπρωται.—The long *ω*, as Elmsley remarks, is against the analogy of most words compounded of *διδόναι*, e. g. *βαρυδότειρα* Theb. 973. But Homer has *θεοὶ δωτῆρες ἔαντιν* Od. viii. 325.—*Κρόνου παῖς*, according to an opinion which some entertained, that *Κρόνος* and *Χρόνος* were the same words. Buttmann quotes Cic. de N. Deor. ii. 25, "Saturnum eum esse volerunt (Graeci), qui cursum et conversionem spatiorum ac temporum contineret, qui deus Graece id ipsum nomen habet. *Κρόνος* enim dicitur qui est idem *Χρόνος*."

901. *ἔχεις κτλ.* 'You have, O city, a righteous way (of acting); it is not right ever to deprive you of this reputation, that you honour the gods; and he who says that you do not, drives close to madness.' The context shows that *σε* must be supplied with *ἀφελέσθαι*. Pflugk wrongly translates, "neque unquam quemquam abjecere decet cultum deorum." He is right however in regarding the intended construction to be, *ἔχεις ὁδόν τινα δίκαιον, τιμῶσα θεούς*. Barnes considers the sen-

timent, taken generally, as a proof that Euripides was not one of the atheistic school. But on this point Euripides is not always consistent in his doctrine. Dindorf thinks *τόδι* ἀφελέσθαι a gloss that has supplanted the genuine words; and Hermann would construe δίκαιον οὐ χρή ποτε τόδι ἀφελέσθαι. Athens, it is well known, prided herself on the character of being *θεοσεβέσταται* (Oed. C. 260.) and *θεοφιλέσταται*, (Eum. 331.)—ἐλαύνει, the usual metaphor from a race course, as ἔξω φρεγῶν ἐλαύνειν &c.—ἐγγὺς, close to the *στήλη* or pillar at the end of the course.

903. *παραιρῶν*, 'taking (something, *μέρος τι*) from the pride of the unjust.' See on *λύπτης παραιρεῖ* Hipp. 1104.—ἀεί, 'now as on other occasions.'

912. *φεύγει λόγον*, 'it is not to be asserted,' i. e. *τὸ καταβῆναι νν ἐς "Αἰδην"*. Dindorf gives *φεύγω*, the conjecture of Elmsley, which is too bold to be safely admitted. Matthiae rightly explains, "Filiū tuum ad inferos descendisse φεύγει λόγον, i. e. λόγον οὐκ ἔχει, res est incredibilis."—*φλογῆ*, in the pyre on Mount Oeta, Trach. 1191—9. —*δαισθεῖς* is, 'having been set on fire,' from *δαιω*, 'to kindle.'

δόμον κατέβα, πυρὸς δεινᾶ φλογὶ σῶμα δαισθεὶς, Ἔβας τ' ἐρατὸν χροῖζει λέχος χρυσέαν κατ' αὐλάν. ὦ Τμέναιε, δισσοὺς παῖδας Διὸς ἡξίωσας. συμφέρεται τὰ πολλὰ πολλοῖς· καὶ γὰρ πατρὶ τῶνδ' Ἀθάναν λέγουντ' ἐπίκουρον εἶναι, καὶ τούσδε θεᾶς πόλις καὶ λαὸς ἔσωσε κείνας, ἔσχεν δ' ὑβριν ἀνδρὸς, ὃς θυ- μὸς ἦν πρὸ δίκας βίαιος. μήποτ' ἐμοὶ φρόνημα ψυχά τ' ἀκόρεστος εἴη.	915 ἀντ. β'. 920 925
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ΑΓΓΕΛΟΣ.

δέσποιν', ὁρᾶς μὲν, ἀλλ' ὅμως εἰρήσεται,
Εὐρυσθέα σοι τόνδ' ἄγοντες ἥκομεν,
ἄελπτον ὄψιν, τῷδε τ' οὐχ ἥσσον τυχεῖν.

915. $\chi\rho\sigma\xi\epsilon$, $\chi\rho\dot{\omega}\xi\epsilon$, Med. 497. Phoen.
1625. In the next line the v in $\chi\rho\dot{\omega}\sigma\epsilon\oslash$ is shortened, as in many passages of Euripides. See Med. 633. Tro. 520.

918. ἦξισας. 'Thou hast honoured,'
ἀξίους ἐνδύμασας, προβάτημασας. Hebe and
Hercules are meant. Elmsley cites Ag.
876, τοιοῦτε τοι νυν ἀξιῶ προσθέγ-
μασιν.

919. συμφέρεται κτλ. These words are obscure. The sense, judged by the context, can hardly be other than, ‘there are many things which coincide with many other things;’ or, as we say, ‘many odd things happen.’ But the *τὰ* is an obstacle; one cannot help suspecting it has crept in instead of *δέ*. There is little probability in Phlegk’s version, “multi plurinamarum rerum magnam similitudinem et quasi consensum habent.”

Nor is Elmsley much nearer the mark, “vocabulum πολλῶν de Hercule ejusque liberis accipiendum est.” Perhaps we may translate thus, ‘in the majority of human affairs resemblances may be traced

with many other events.³

921. λέγουσι κτλ. See Il. viii. 362.
Herc. Fur. 1002 seqq., quoted by Barnes.

923. θεᾶς πόλις καὶ λαὸς κείνας (ἐκεί-
νης), the Athenians.—έσχεν, κατέσχεν,
Alc. 362. Rhes. 60, 'She has checked
the insolence of a man (Eurystheus),
with whom the spirit of violence was
placed before justice.' So Pind. Pyth. iv.
140, κέρδος αἰνῆσαι πρὸ δίκας. Plat.
Resp. ii. p. 361 E., ἐπανεῖν πρὸ δικαιο-
σύνης ἀδικεῖαν. Elmsley quotes Thuc. i.
141, τὴν γὰρ αὐτὴν δύναται δύναλωσιν
τε μεγίστη καὶ ἡ ἐλαχίστη δικαιωσις ἀπὸ^τ
τῶν δομοίων πρὸ δίκης τοῦ πέλας ἐπι-
τασσομένη.—The old reading was ὑβρίη,
for which Dind. Matth. Pfugk give ὑβρίν,
Elmsley ὑβρίς, who interprets ἔσχεν
cessavit, a meaning which it can hardly
bear.

930. *οὐχ ἥσσον*. ‘And to the captive here not less (unexpected) to befall him.’ So *τυχεῖν* is used Prom. 354. Pers. 702.

οὐ γάρ ποτ' ηὔχει χεῖρας ἵξεσθαι σέθεν,
ὅτ' ἐκ Μυκηνῶν πολυπόνωφ σὺν ἀσπίδι
ἔστειχε, μείζω τῆς τύχης φρουρῶν πολὺ,
πέρσων Ἀθήνας. ἀλλὰ τὴν ἐναντίαν
δαίμων ἔθηκε καὶ μετέστησεν τύχην.

935

"Τλλος μὲν οὖν ὁ τ' ἐσθλὸς Ἰόλεως βρέτας
Διὸς τροπαίου καλλίνικον ἴστασαν·
ἔμοι δὲ πρὸς σὲ τόνδ' ἐπιστέλλουσ' ἄγειν,
τέρψαι θέλοντες σὴν φρέν· ἐκ γὰρ εὐτυχοῦς
ῆδιστον ἔχθρὸν ἀνδρα δυστυχοῦνθ' ὄραν.

940

Αλ. ὁ μῖσος, ἥκεις; ἐλέ σ' ἡ Δίκη χρόνῳ;
πρῶτον μὲν οὖν μοι δεῦρ' ἐπίστρεψον κάρα,
καὶ τλῆθι τοὺς σοὺς προσβλέπειν ἐναντίον
ἔχθρους· κρατεῖ γὰρ νῦν γε κού κρατεῖς ἔτι
ἐκεῖνος εἰ σὺ, βούλομαι γὰρ εἰδέναι, 945
ὅς πολλὰ μὲν τὸν ὄνθ' ὅπου στὶ νῦν ἐμὸν
παῖδ' ἡξίωσας, ὁ πανούργ', ἐφυβρίσαι;
τί γὰρ σὺ κεῦνον οὐκ ἔτλης καθυβρίσαι;
ὅς καὶ παρ' Ἄιδην ζῶντά νιν κατήγαγες,
ὑδρας τλέοντάς τ' ἔξαπολλύναι λέγων 950
ἐπεμπες; ἀλλὰ δ' οἵ ἐμηχανῶ κακὰ
σιγῶ· μακρὸς γὰρ μῦθος ἀν γένοιτο μοι.
κούκ ἥρκεσέν σοι ταῦτα τολμῆσαι μόνον,
ἀλλ' ἐξ ἀπάσης κάμε καὶ τέκν' Ἐλλάδος
ἥλαυνες, ἰκέτας δαιμόνων καθημένους,

955

931. Ag. 489, οὐ γάρ ποτ' ηὔχουν τῇδ'
ἐν Ἀργείᾳ χθονὶ θανῶν μεθέξειν φιλάταου
τάφουν μέρος. Alc. 95. Med. 542. sup.

333 &c.

933. μείζω τῆς τύχης. Thinking himself superior to Fortune, and not liable to her caprices, like other mortals. Both gives τῆς δίκης, with three MSS. These words are confused in v. 460.

937. Ιστασαν. "Scil. quum nos ad te digrediebamur," Pflugk. So Elmsley for ἴστασαν, which Both and Matth. retain.

939. ἐξ εὐτυχοῦς. Cf. v. 613, ἀφ' ὑηγλῶν βραχνῶν, where πραγμάτων may be supplied. Suppl. 201, αἰνῶ δ' ὃς ἡμῖν βίοτον ἐπεφυρμένουν καὶ θηριώδους θεῶν

διεσταθμήσατο.

944. κρατεῖ. Used passively Tro. 725. Cho. 945.

946. ὄνθ' ὅπου στὶ νῦν. A curious euphemism. Alcmea had before declared her firm belief that her son was with the gods, v. 872. Compare Alc. 1092, κείνην ὄπουστέρ ἐστι τιμᾶσθαι χρεῶν.

949. The commentators do not appear to notice κατήγαγες, 'took him down,' used for κατέναι ἐκέλευσας, nor the omission of the copulative between κατήγαγες and ἐπεμπες. Probably we should read ὕδρας τε θῆράς τ', since the Nemean lion is often called θῆρ, e. g. Herc. F. 153. 363.

τοὺς μὲν γέρουτας, τοὺς δὲ νηπίους ἔτι.
 ἀλλ' ηῦρες ἄνδρας καὶ πόλισμ' ἐλεύθερον,
 οἵ σ' οὐκ ἔδεισαν. δεῖ σε κατθανεῖν κακῶς.
 καὶ κερδανεῖς ἅπαντα· χρὴ γὰρ οὐχ ἅπαξ
 θήσκειν σε, πολλὰ πήματ' ἔξειργασμένον.

960

- ΑΓ.* οὐκ ἔστ' ἀνυστὸν τόνδε σοι κατακτανεῖν.
ΑΔ. ἀλλως ἀρ' αὐτὸν αἰχμάλωτον εἴλομεν.
 εἴργει δὲ δὴ τίς τόνδε μὴ θανεῖν νόμος;
ΑΓ. τοὺς τῆσδε χώρας προστάταισιν οὐ δοκεῖ.
ΑΔ. τί δὴ τόδ' ; ἐχθρὸὺς τοισίδ' οὐ καλὸν κτανεῖν; 965
ΑΓ. οὐχ ὅντως ἀν γε ζῶνθ' ἐλωσιν ἐν μάχῃ.
ΑΔ. καὶ ταῦτα δόξανθ' "Τλλος ἔξηνέσχετο ;
ΑΓ. χρῆν δ' αὐτὸν, οἶμαι, τῇδ' ἀπιστῆσαι χθονί.
ΑΔ. χρῆν τόνδε μὴ ζῆν μηδὲ φῶς ὁρᾶν ἔτι.
ΑΓ. τότ' ἡδικήθη πρώτον οὐ θανὼν ὕδε.

970

959. κερδανεῖς ἅπαντα. ‘It will be all gain to you,’ i. e. to die ἅπαξ, even though κακῶς. Med. 453, πᾶν κέρδος ἥγον ἵημιον μένην φυγῆ. Ag. 1272, ἥκει τόδ' ἡμαρ̄ σμικρὰ κερδανὰ φυγῆ—χρῆ γὰρ, &c., ‘for you ought to die’ (were it possible) a thousand deaths.’ Elmsley reads χρῆν, not perceiving that the imperfect would have been used *after* he had really died. His distinction between χρῆ and χρῆν is confused and incorrect; “χρῆ σε θανεῖν vel morte dignus es, vel moriere significat; χρῆ σε θανεῖν tantum moriere.” The real difference is between *you ought to have died* (only you have not), and *you must die, or it is right that you should die*. In MSS. χρῆ and χρῆν are commonly interchanged.

961. οὐκ ἔστιν ὅστιν Elmsley.

966. ἔν τι γε. This is not in itself a legitimate combination; but see the note on v. 632. The custom was to spare the life of a prisoner in war who surrendered himself. Pflugk compares Thuc. iii. 58, ὅστε καὶ τῶν σωμάτων ἔδειαν ποιοῦντες δότι ἀν δικάζοιτε, καὶ προνοοῦντες, δτι ἑκόντας τε ἐλάβετε καὶ χείρας προΐσχομένους· δὲ νόμος τοῖς Ελλησι μὴ κτείνειν τούτους.

968. οἶμαι, ironical, as Barnes perceived, though he wrongly prints the verse interrogatively. In English indeed the sense is best conveyed by a question,

‘What! would you have had him to disobey the state?’—ἀπιστῆσαι for ἀπειθῆσαι, Eur. Suppl. 389. Prom. 658. ἀπιστος for ἀπειθῆς Theb. 838. 1033 &c.

969. χρῆν... μὴ ζῆν. ‘I say he ought (at this present time) not to have been alive.’ See Alcest. 284, παρὸν μὴ θανεῖν, and on Hipp. 507, χρῆν μὲν οὖσα σ' ἀμαρτάνειν.

970. The messenger, who is bent on keeping Eurystheus alive, replies, ‘if, as you say, he ought not now to be living, he was wronged in not dying then when first he was taken prisoner.’ Both the understands, “he did not get his deserts,” which makes the messenger agree that he ought to die. The man plays on the truculent sentiment of Alcmena, and says that his not dying was an injustice to the party himself, rather than to her. Hermann would transpose the two verses, making the messenger ask, ‘Is there not time to kill him even yet, should it appear just?’ and Alcmena to reply, ‘he was wronged in not dying then,’ because he would have had an easier death than I will inflict. The Greeks seem to have regarded the order in which persons were to die as a sort of prerogative; see Aesch. Ag. 1271, δ' ὅστατός γε τοῦ χρόνου πρεσβεύεται, and the note there. Antig. 461, εἰ δὲ τοῦ χρόνου πρόσθεν θανοῦμαι, κέρδος αὐτ' ἔγω λέγω.

- ΑΛ. οὐκοῦν ἔτ' ἐστὶν ἐν καλῷ δοῦναι δίκην ;
 ΑΓ. οὐκ ἔστι τοῦτον ὅστις ἀν κατακτάνοι.
 ΑΛ. ἔγωγε· καίτοι φημὶ κάμ’ εἶναι τινα.
 ΑΓ. πολλὴν ἄρ’ ἔξεις μέμψιν, εἰ δράσεις τόδε.
 ΑΛ. φιλῶ πόλιν τήνδ· οὐδὲν ἀντιλεκτέον.
- 975
- τοῦτον δ’, ἐπείπερ χεῖρας ἥλθεν εἰς ἐμὰς,
 οὐκ ἔστι θινητῶν ὅστις ἔξαιρήσεται.
 πρὸς ταῦτα τὴν θρασεῖαν ὅστις ἀν θέλη
 καὶ τὴν φρονοῦσαν μεῖζον ἢ γυναικα χρὴ
 λέξει· τὸ δ’ ἔργον τοῦτ’ ἐμοὶ πεπράξεται.
- 980
- ΧΟ. δεινόν τι καὶ συγγνωστὸν, ὃ γύναι, σ’ ἔχειν
 νεῖκος πρὸς ἄνδρα τόνδε γιγνώσκω καλῶς.

ΕΤΡΥΣΘΕΤΣ.

γύναι, σάφ’ ἵσθι μή με θωπεύσοντά σε,
 μηδ’ ἄλλο μηδὲν τῆς ἐμῆς ψυχῆς πέρι
 λέξονθ’ ὅθεν χρὴ δειλίαν ὀφλεῖν τινα.
 ἔγὼ δὲ νεῖκος οὐχ ἐκῶν τόδ’ ἡράμην
 ἥδη γε σοὶ μὲν αὐτανέψιος γεγάως,

985

971. Elmsley rightly puts an interrogation at δίκην. ‘Is it not then even now a fit time for him to be put to death?’ Pflugk compares ἐν καλῷ φρονεῖ Soph. El. 384, ἐν εὐμαρεῖ θανεῖν Hel. 1227, ἐν εὐμαρεῖ θανεῖν ib. 1277, ἐν εὐσεβεῖ μὴ κιλέπτειν. See ἐν ἀγραλεῖ sup. 397.

978. τὴν θρασεῖαν. The use of the article with the predicate is to be noticed. The sense is, λέξει, Αὕτη ἐστὶν ἡ θρασεῖα &c. And so we might perhaps explain Rhes. 358, νῦν σοι τὸν Ἐλευθέριον Ζῆνα πάρεστιν εἰπεῖν. Aesch. Prom. 853, προσηγορεύθης ἡ Διὸς κλεινὴ δάμαρ. Compare *inf.* 1015.

979. Hipp. 640, μὴ γὰρ ἐν γ’ ἐμοῖς δόμοις εἴη φρονοῦσα πλείον ἢ γυναικα χρῆ.

981. καὶ συγγνωστὸν, i.e. ἀλλ’ ὅμως συγγνωστόν.

983. The speech of Eurystheus is calculated rather to exalt than to sink his character as a soldier and a king. It is frank, manly, and reasonable. He will not fawn and crouch to a woman for his life, but will avow the truth. He is an enemy to the children of Hercules; and

he had resolved to take every means in his power to kill them, even though his own relations. But it was not his fault; the goddess Hera had inspired him with hate, and he was the victim of circumstances. He knew that Hercules was brave, and he feared his children, as likely to prove so too. He acted for his own security: would Alcmena herself have done otherwise towards them, had she stood in his place? The city has acquitted him, and he cannot be slain without a heavy crime. But he is prepared for his fate, being indifferent whether he shall die or live.

984. ψυχῆς πέρι. Hel. 945, τοῦ δὲ Μενελέω ποθῶ λόγους ἀκοῦσαι τίνας ἐρεῖ ψυχῆς πέρι. Eum. 114, ἀκούσαθ’ ὡς ἔλεξα τῆς ἐμῆς πέρι ψυχῆς, where see the note.

987. αὐτανέψιος. “Ab utraque parte ἀνεψιοὶ erant Eurystheus et Alcmena. Utriusque enim avus paternus fuit Perseus, maternus Pelops.” Elmsley,—who rashly gives οὐ δῆτα for ἥδη γε. “Sthenelus Persei filius Eurystheum genuit. Electryon vero Perseo Avo natus Alcme-

τῷ σῷ δὲ παιδὶ συγγενῆς Ἡρακλέει
ἀλλ' εἴτ' ἔχρηζον εἴτε μὴ, θεὸς γὰρ ἦν,
Ἡρα με κάμνειν τήνδ' ἔθηκε τὴν νόσον. 990
ἐπεὶ δ' ἐκείνῳ δυσμενειαν ἡράμην
κάγνων ἀγῶνα τόνδ' ἀγωνιούμενος,
πολλῶν σοφιστῆς πηγάτων ἐγνησμην,
καὶ πόλλ' ἔτικτον νυκτὶ συνθακῶν ἀεὶ⁹⁹⁵
ὅπως διώσας καὶ κατακτείνας ἐμοὺς
ἔχθροὺς τὸ λοιπὸν μὴ συνιοικόνην φόβῳ,
εἰδὼς μὲν οὐκ ἀριθμὸν, ἀλλ' ἔτητύμως
ἄνδρ' οὗτα τὸν σὸν παῖδα· καὶ γὰρ ἔχθρὸς ὁν
ἀκούσεται τά γ' ἐσθλὰ, χρηστὸς ὁν ἀνήρ.
κείνου δ' ἀπαλλαχθέντος οὐκ ἔχρην μ' ἄρα,¹⁰⁰⁰
μισούμενον πρὸς τῶνδε καὶ ξυνειδότα
ἔχθραν πατρῷαν, πάντα κωῆσαι πέτρον,
κτείνοντα κάκβάλλοντα καὶ τεχνώμενον;
τοιαῦτα δρῶντι τᾶμ' ἐγίγνετ' ἀσφαλῆ.
οὐκοῦν σύ γ' ἀν λαβοῦσα τὰς ἐμὰς τύχας¹⁰⁰⁵
ἔχθροῦ λέοντος δυσμενῆ βλαστήματα
ἥλαυνες ἀν κακοῖσιν, ἀλλὰ σωφρόνως
εἴασας οἰκεῖν Ἀργος· οὕτων' ἀν πίθοις.
νῦν οὖν ἐπειδή μ' οὐ διώλεσαν τότε

nam filiam habuit, Herculis matrem." Brodaeus. See above, v. 211. These two lines, ήδη—Ἡρακλέει, are in fact parenthetical, as Bothe has printed them; for they explain οὐχ ἔκών above.

994. νυκτὶ συνθακῶν. 'Sitting in company with night alone.'

996. φόβῳ. Elmsley compares Ag. 1409, οὐ μοι φόβον μέλαθρον ἀπίς ἐμπατεῖν.—οὐκ ἀριθμὸν, 'no mere cypher,' as we say. Tro. 476, οὐκ ἀριθμὸν ἄλλως, ἀλλ' ὑπερτάτους Φρυγῶν.

1002. πάντα κ. πέτρον. 'To leave no stone unturned,' as Elmsley well renders the proverb, taken, apparently, from persons looking for crabs or scorpions. See Ar. Thesm. v. 530.

1005. σύ γε. Ironical:—'I suppose then that you, had you my fortune, would not have pursued with injuries the ill-disposed whelps of a hostile lion, but would have forbearingly allowed them to

go on living at Argos: you will not make any one believe that. Now therefore, as they did not destroy me in the fight, when I was ready and willing to die, by the laws of the Greeks I cannot be put to death without bringing guilt on my murderer.' It was thought not only prudent, but also right to kill the descendants of an enemy, and so to forestall the chance of retaliation hereafter. Androm. 520, καὶ γάρ ἀνοί μεγάλῃ λείπειν ἔχθροὺς ἔχθρῶν, ἔξδυν κτείνειν, καὶ φόβον οἴκων ἀφελέσθαι. Herc. F. 168, οἴκουν τραφέντων τῶν τιμωροὺς ἐμοὺς χρήζω λιπέσθαι τῶν δεδραμένων δίκην.—οὐχ ἄγδες, οὐ καθαρὸς, sc. μιαρός ἐποίσω. Elmsley changes κατθανόν into κατθανεῖν, which seems an arbitrary alteration; but he is followed by Dindorf. In the same manner both have meddled with κύριος ὑπὲρ γῆς δρκωμοτῶν, Suppl. 1190.

- | | |
|---|------|
| πρόθυμον ὄντα, τοῖσιν Ἑλλήνων νόμοις
οὐχ ἀγνός εἴμι τῷ κτανόντι κατθανάν·
πόλις τ' ἀφῆκε σωφρονοῦσα, τὸν θεὸν
μεῖζον τίουσα τῆς ἐμῆς ἔχθρας πολύ· | 1010 |
| ἄγ' εἶπας ἀντήκουσας· ἐντεῦθεν δὲ χρὴ
τὸν προστρόπαιον τόν τε γενναῖον καλεῖν.
οὕτω γε μέντοι τāμ' ἔχει· θανεῖν μὲν οὐ
χρήζω, λιπῶν δ' ἀν οὐδὲν ἀχθοίμην βίον. | 1015 |
| XO. παραινέσαι σοι σμικρὸν, Ἀλκμήνη, θέλω,
τὸν ἄνδρ' ἀφέναι τόνδ', ἐπεὶ πόλει δοκεῖ. | |
| ΑΔ. τί δ', ἦν θάνη τε καὶ πόλει πιθώμεθα; | 1020 |
| XO. τὰ λῷστ' ἀν εἴη· πῶς τάδ' οὖν γενήσεται; | |
| ΑΔ. ἐγὼ διδάξω ρᾶδίως· κτανοῦσα γάρ
τόνδ' εἴτα νεκρὸν τοῖς μετελθοῦσιν φύλων
δώσω· τὸ γάρ σῶμ' οὐκ ἀπιστήσω χθονί·
οὗτος δὲ δώσει τὴν δίκην θανῶν ἐμοί. | 1025 |
| ΕΤ. κτεῖν', οὐ παραιτοῦμαί σε· τήνδε δὲ πτόλιν,
ἐπεί μ' ἀφῆκε καὶ κατηδέσθη κτανεῖν,
χρησμῷ παλαιῷ Δοξίου δωρήσομαι,
ὅς ὡφελήσει μείζον' ἢ δοκεῖν χρόνῳ.
θανόντα γάρ με θάψεθ' οὐ τὸ μόρσιμον,
δίας πάροιθε παρθένου Παλληνίδος. | 1030 |

1012. *πόλις τ' κτλ.* ‘Besides, the city acquitted me, shewing her wisdom in paying much more regard to the god (i.e. the claims of religion, the duty of *aidōs*,) than to their enmity against me.’—*τιούρα*, an Aeschylean word, not elsewhere used by Euripides.

1014. $\alpha\gamma\epsilon\pi\alpha\sigma$. So Herm. for $\pi\rho\delta\sigma$ & γ' , where $\pi\rho\delta\sigma$ is evidently a mere gloss. Elmsley reads $\pi\rho\sigma\epsilon\pi\alpha\sigma$, $\alpha\nu\tau\chi\kappa\omega\sigma$, which has less probability. ‘What you said of me you have now heard said of yourself in return’ (cf. 945 seqq., and see on Suppl. 436. Alc. 708); ‘so henceforth you must call me at once *the murdered man who calls for vengeance, and the noble-hearted hero.*’ The sense of $\pi\rho\sigma\tau\rho\tau\alpha\omega\sigma$ here has been missed by the commentators, who explain it *supplicem* or *improbum*. See, however, the editor’s note on Cho. 278, $\epsilon\kappa\pi\rho\sigma\tau\rho\tau\alpha\omega\sigma\epsilon\nu\gamma\epsilon\pi\tau\omega\sigma\theta\omega\sigma$. Elsewhere, as in

Herc. F. 1161, 1259, it has the other Aeschylean sense of 'guilty.' For the uses of the article, cf. 327. 97. Eurystheus means, that as he shall entail a curse on his murderers, as one unlawfully slain (v. 1011), he will be called their ἀδότωρ or evil genius, while they acknowledge the bravery he shewed in meeting death.

1024. τὸ γὰρ σῶμα κτλ. ‘For in the matter of his body I will not disobey the state.’ The construction is the same as Alcest. 1130, ἀπιστεύει δὲ οὐ σε θαυμάζω τύχην, where see the note. As the law enjoined that those captured in battle, οἱ ὕστρηθέντες, should be given up for a ransom to their friends, Alcmena pretends to comply with it as far as the *σῶμα*, meaning thereby the *νεκρός*, is concerned.

1031. Παλληνίδος, see v. 849.—πάροιθε,
supply ναοῦ. Hesychius had this passage
in view, and saw that ἱεροῦ was to be

καὶ σοὶ μὲν εὔνους καὶ πόλει σωτήριος
 μέτοικος ἀεὶ κείσομαι κατὰ χθονὸς,
 τοὺς τῶνδε δ' ἐκγόνοισι πολεμιώτατος,
 ὅταν μόλωσι δεῦρο σὺν πολλῇ χερὶ, 1035
 χάριν προδόντες τήνδε τοιούτων ζένων
 προῦστητε. πῶς οὖν ταῦτ' ἔγὼ πεπυσμένος
 δεῦρ' ἥλθον, ἀλλ' οὐ χρησμὸν ἡδούμην θεοῦ;
 "Ἡραν νομίζων θεσφάτων κρείσσω πολὺ,
 κούκῳ ἀν προδοῦναί μ'. ἀλλὰ μήτε μοι χοὰς 1040
 μῆθ' αἷμ' ἔάσης εἰς ἐμὸν στάξαι τάφον.
 κακὸν γάρ αὐτοῖς νόστον ἀντὶ τῶνδ' ἔγὼ
 δώσω· διπλοῦν δὲ κέρδος ἔξετ' ἔξ ἐμοῦ,
 ὑμᾶς τ' ὀνήσω τούσδε τε βλάψω θανών.

ΑΛ. τί δῆτα μέλλετ', εἴ πόλει σωτηρίαν 1045
 κατεργάσασθαι τοῦσί τ' ἔξ ὑμῶν χρεῶν,
 κτείνειν τὸν ἄνδρα τόνδ', ἀκούοντες τάδε;
 δείκνυστι γάρ κέλευθον ἀσφαλεστάτην.
 ἔχθρὸς μὲν ἀνὴρ, ὡφελεῖ δὲ κατθανών.
 κομίζετ' αὐτὸν, δμῶες, εἴτα χρὴ κυσί 1050
 δοῦναι κτανόντας μὴ γάρ ἐλπίσῃς ὅπως

supplied; but his gloss has been corrupted, *παρθένου Παλληνίδος* 'έρεια' Αθηνᾶς, where Elmsley would wrongly omit *ιέρεια*.

1033. *μέτοικος*. Said of the dead buried out of their own land, Pers. 321, Cho. 671. Great importance was attached by the ancients to the possession of certain bodies, as a safeguard against invasions, by the power the *δαμων* possessed of sending ill-luck on the invaders. See the note on Rhes. 414.

1035. *ὅταν μόλωσι*. This is said to deter the Spartans from invading Attica in company with the Argives. The poet's spite against the Spartans appears in the words *τοιούτων ζένων προῦστητε*, 'such are the strangers whose cause you have supported,' or whose *προστάται* you have become: such, and so ungrateful, as some day to fight against the land that gave them protection. See v. 306.

1038. *ἡδούμην*. So Musgrave for *ἥρω-*

μην or *ἥρούμην*. In the next verse *νομίζων* for — *ω* is Barnes' correction.

1041. *ἄλμα*. Seek not to propitiate me as a hero (and therefore one of the Chthonian or hostile powers) by sacrifices and libations; I will be your benefactor without that, and I will glut my vengeance not on you, but on the descendants of the Heraclids, by causing that they shall invade Attica to their cost. So Orestes says that he will bring ill-luck on any Argive expedition against Athens, Eum. 740, *ὅδον ἀθέμους καὶ παρόρνιθας πόρους τιθέντες*. "Id sibi pro inferis fore dicit: tantam ex eo se capturum esse voluptatem." Bothe. See the note on Helen. 547.

1050. *κνοὶ δοῦναι*. She appears here to forget her promise to give the body to his friends, v. 1023. Elmsley reads *πυρί*. The fact is, Alcmena is still further exasperated by his threats against the descendants of Hercules.

αδθίς πατρώας ζῶν ἔμ' ἐκβαλεῖς χθονός.

XO. ταῦτὰ δοκεῖ μοι. στείχετ', ὁπαδοί.

τὰ γὰρ ἐξ ἡμῶν

καθαρῶς ἔσται βασιλεύσιν.

1055

1054. τὰ ἐξ ἡμῶν. Our conduct shall bring no guilt on the kings of the land, Demophon and his brother Acamas, for we will have no share in the death of the captive; but his blood shall be on the head of Alcmena. “Eurysthei caedes civitatem nostram piaculo non obstringet, quae scilicet eum dimittere voluerit.” Elmsley. By laying all the responsibility

both the messenger and the chorus wish to preserve him, the poet ingeniously removes the odium from the state. He was the property of Iolaus, who had made him over to Alcmena (v. 976). The Athenians did not claim him as their right, but only wished to intercede for him according to their own established customs. Some take τὰ ἐξ ἡμῶν for the accusative, *quod ad nos attinet*.

ΕΤΡΙΠΙΔΟΥ ΙΚΕΤΙΔΕΣ.

T P O Θ E Σ I Σ.

* * * *

ἥ μὲν σκηνὴ ἐν Ἐλευσῖνι· δὸς δὲ χορὸς ἐξ Ἀργείων γυναικῶν, αἱ μητέρες
ἥσαν τῶν ἐν Θήβαις πεπτωκότων ὀριστέων. τὸ δὲ δρᾶμα ἐγκώμιον
Ἀθηνῶν.

S U P P L I C E S.

THE subject of this play, which, like the preceding, has a political import, is taken from the legend of the expedition of Polynices against Thebes,—“the greatest,” says Pausanias, ix. 9. 1, “that was ever fought in the heroic ages by Hellenes against Hellenes.” On the whole, it is a composition of considerable merit, and one that deserves to be classed among the more successful efforts of the poet, if it be not of first-rate excellence. He appears to have written it in a moralizing but not sceptical humour, for it is replete with reflections on the goodness of Providence, the folly of man, the blessings of free institutions, the curse of war, &c.; and there are many passages which, poetically considered, are extremely fine. The *Suppliant Women* forms an immediate sequel to the *Phoenissae* and the *Antigone*. Creon, the king of Thebes, had ordered the bodies of the invading Argives to be cast out without burial. Adrastus, the leader and sole survivor of that disastrous expedition, unable to procure the rites of sepulture for his comrades, proceeds to Eleusis with a suppliant procession of the mothers and youthful sons of the slain chiefs, and sits down with them at the altar of Demeter, just when Aethra, mother of Theseus, happens to be making offerings for the prosperity of her country and her home. Filled with the pity natural to a woman and a mother, she sends a herald to fetch Theseus, who forthwith arrives, and inquires the reason of the mission to Eleusis. Adrastus explains the circumstances, not sparing himself as the real author of the calamity. After some hesitation and much moralizing on the part of Theseus, he is induced by his mother to promise his aid in procuring the burial of the Argive dead. To this end he is preparing to send a herald to Creon, when one arrives from that proud potentate, to warn Theseus not to interfere in a matter that does not concern him, and not to admit Adrastus into his dominions. A long dialogue then ensues on the respective merits of absolute and of constitutional monarchy, on the duty of performing the last rites to the dead, and on the folly of prohibiting them. Theseus finally declares his intention of enforcing his request by arms; and the Theban herald is dismissed

with indignity. Then comes the conflict between the Argives and the Athenians, and the victory of the latter. The bodies of the chiefs are brought back by Theseus to Eleusis, and the chorus accompany them on the stage with a *κομμὸς*, or dirge. Adrastus then, at the request of Theseus, delivers a funeral eulogium in presence of the bodies, which are afterwards consigned to the pyre, and their bones collected to be conveyed to Argos. Evadne, the daughter of Iphis, and wife of Capaneus, throws herself upon the burning pile of her husband,—an episode without any direct reference to the plot, but probably introduced either for the striking stage-effect, or to render an event, which was closely connected with the destinies of Athens and Argos, more solemn and impressive. Finally, Athena comes forward to ratify a treaty between these two states, and predicts that Argos shall take vengeance on Thebes in the war of the Epigoni.

The scene is laid at Eleusis. The chorus consists of the seven matrons, wives of the slain, and the female attendant on each; beside which, there is a secondary chorus of the sons, who take part in the dialogue towards the close of the play. The date, according to the conjecture of Barnes and Markland, is Ol. 90, 3, the year of the treaty between Argos and Sparta, (Thuc. v. 76—79,) and the object is presumed to be, to upbraid the Argives with ingratitude for invading the Attic soil. But Hermann follows Boeckh in assigning it to the year of the treaty between Athens and Argos, Ol. 89. 4, (Thuc. v. 44,) and this view is confirmed by the words of the historian, so remarkably coincident with the dialogue of the play, *οἱ δὲ Ἀργεῖοι—πρὸς τοὺς Ἀθηναίους μᾶλλον τὴν γνώμην εἶχον, νομίζοντες πόλιν τε σφίσι φιλίαν ἀπὸ παλαιοῦ καὶ δημοκρατουμένην ὥσπερ καὶ αὐτοὶ καὶ δύναμιν μεγάλην ἔχουσαν τὴν κατὰ θάλασσαν ἔμπολεμήσειν σφίσιν, ἦν καθιστῶνται ἐς πόλεμον.* "Ἐπεμπον οὖν εἰθὺς πρέσβεις ὡς τοὺς Ἀθηναίους περὶ τῆς ἔνυμαχίας, &c. Hermann suggests, that in the presence of these ambassadors from Argos the play was acted. Thus Argos would be directly reminded, through her representatives, of the gratitude she owed to Athens, of the duty of joining her, by an alliance offensive and defensive, in prosecuting the war against Sparta, and of the danger she incurred, in consequence of ancient declarations from Athena herself, in case she should ever dare to invade Attica. It seems, indeed, impossible to explain more satisfactorily the solemn words, v. 1191—5,

ὅ δ' ὄρκος ἔσται, μήποτ' Ἀργείους χθόνα
ἐς τήνδ' ἐποίσειν πολέμιον παντευχίαν,
ἄλλων τ' ίόντων ἐμποδὼν θήσειν δόρυ.

ἵν δ' ὄρκον ἐκλιπόντες ἔλθωσιν πόλιν,
κακῶς ὀλέσθαι πρόστρεπ' Ἀργείων χθόνα.

Müller thinks (Hist. of Grecian Literature, p. 371,) "it is highly probable that Euripides had in view the dispute between the Athenians and the Boeotians after the battle of Delium, on which occasion the latter refused to give up the dead bodies for sepulture (Ol. 89. 3. B.C. 421)."

The statement in the Greek argument, that the play is *an encomium of Athens*, alludes to the speeches of Theseus v. 195 and 334 seqq., in which the constitution of Athens is praised as intermediate between the low and lawless democracy and absolute sovereignty.

τριῶν δὲ μοιρῶν ἡ ν' μέσω σώζει πόλεις,
κόσμον φυλάσσοντος ὅντων ἀν τάξη πόλις.

That the protection of oppressed Suplicants was regarded by the Athenians as one of the first and highest duties, has been already remarked on the preceding play.

The characters in this play scarcely require particular discussion. That of Theseus, (as is sometimes the case with the too philosophizing turn of the poet's mind, e. g. in the person of Hippolytus,) verges to pedantry, and there is a mixture of the severe censor and the chivalrous protector of the distressed, that does not well assort. Adrastus is too abject, too self-condemning, too desponding, for the author and leader of a great, though unsuccessful enterprise. His eulogy of the seven chiefs is remarkable, whether we regard it as really intended by the poet for a sketch of contemporary characters, or simply as illustrating an Athenian usage of great moment in a military state. It is remarkable, too, as containing the Argive account of those heroes, whom Aeschylus, on the Theban side, represents as violent, unjust, and proudly relying for success on their own personal prowess. The other persons of the play are entirely subordinate and supplementary.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΙΘΡΑ.
ΧΟΡΟΣ.
ΘΗΣΕΥΣ.
ΑΔΡΑΣΤΟΣ.
ΚΗΡΥΞ.
ΑΓΓΕΛΟΣ.
ΕΥΑΔΝΗ.
ΙΦΙΣ.
ΠΑΙΔΕΣ.
ΑΘΗΝΑ.

ΕΤΡΙΠΙΔΟΥ ΙΚΕΤΙΔΕΣ.

ΑΙΘΡΑ.

Δήμητερ ἐστιοῦχ' Ἐλευσῖνος χθονὸς
τῆσδ', οἵ τε ναοὺς ἔχετε πρόσπολοι θεᾶς,
εὐδαιμονεῖν με Θησέα τε παῖδ' ἐμὸν
πόλιν τ' Ἀθηνῶν τὴν τε Πιτθέως χθόνα,
ἐν ᾧ με θρέψας δλβίοις ἐν δώμασιν
Αἴθραν πατήρ δίδωσι τῷ Πανδίονος
Αἰγεῖ δάμαρτα Λοξίου μαντεύμασιν.
ἔς τάσδε γὰρ βλέψασ' ἐπηνξάμην τάδε
γραῦς, αἱ λιποῦσαι δώματ' Ἀργείας χθονὸς
ικτῆρι θαλλῷ προσπίτνουσ' ἐμὸν γόνυ,
πάθος παθοῦσαι δεινόν ἀμφὶ γὰρ πύλας

5

10

1. The prologue is spoken by Aethra, the mother of Theseus. She had come to Eleusis for the purpose of making solemn sacrifices for the yearly crops (v. 28), when she is met by the company of Argive suppliants; and it is after hearing their sorrows that she offers a further prayer that she and her son, and their native lands, Troezen and Athens, may be prosperous, and be spared from similar troubles. Surrounded by the matrons, and detained by an encircling fence of suppliant boughs, which she cannot break through without doing violence to religion, she awaits the arrival of her son from Athens, in quest of whom a herald has already been despatched.

Ib. 'Ελ. χθονός. 'Of the land of Eleusis.' Elmsley would read 'Ἐλευσίνης. But there is no necessity for regarding the word as used adjectively.—ἐστιοῦχος

here means 'protectress,' 'guarding the central hearth of the household of the state,' without reference to the altar of the temple.

2. *πρόσπολοι θεᾶς.* The usual ellipse, had Demeter alone been addressed, would be ($\delta\delta\sigma$) εὐδαιμονεῖν με, or, with the mention of the priests alone, ($\epsilon\chi\epsilon\sigma\theta\epsilon$) εὐδ. με. Here the two are combined, the goddess being the *giver* of prosperity, and the priests, as it were, the *procurers* of it, since it was their part to communicate to the deity, at the sacrifice, the objects for which it was offered, and to join in the petition to obtain it. Hence it is sufficient to supply δέτε, (cf. Theb. 74—5,) or εὐχομαι ὑπίν.

7. *μαντεύμασιν.* The same oracle which is quoted in Med. 679. Compare v. 683—5 of that play.

Κάδμου θανόντων ἐπτὰ γενναίων τέκνων
ἀπαιδές εἰσιν, οὓς ποτ' Ἀργείων ἄναξ
Ἄδραστος ἦγαγ', Οἰδίπον παγκληρίας 15
μέρος κατασχεῖν φυγάδι Πολυνεύκει θέλων
γαμβρῷ· νεκροὺς δὲ τοὺς ὀλωλότας δορὶ^ν
θάψαι θέλουσι τῶνδε μητέρες χθονί·
εἴργοντι δὲ οἱ κρατοῦντες, οὐδὲ ἀναίρεσιν
δοῦναι θέλουσι, νόμιμον ἀτίζοντες θεῶν.
κοινὸν δὲ φόρτον ταῖσδε ἔχων χρέας ἐμῆς 20
Ἄδραστος, ὅμμα δάκρυσιν τέγγων, ὅδε
κεῖται, τό τ' ἔγχος τήν τε δυστυχεστάτην
στένων στρατείαν ἦν ἐπεμψεν ἐκ δόμων
ὅς μ' ἔξοτρύνει παιδὸν ἐμὸν πεῖσαι λιταῖς
νεκρῶν κομιστὴν ἢ λόγοισιν ἢ δορὸς 25
ῥώμη γενέσθαι καὶ τάφου μεταίτιον,
μόνον τόδε ἔργον προστιθεὶς ἐμῷ τέκνῳ
πόλει τὸν Ἀθηνῶν. τυγχάνω δὲ ὑπὲρ χθονὸς
ἀρότου προθύνουσ' ἐκ δόμων ἐλθοῦσ' ἐμῶν
πρὸς τόνδε σηκὸν, ἐνθα πρῶτα φαίνεται 30

12. *τέκνων*. If the genitive absolute, as Hermann and others punctuate the passage, this would imply that they are wholly childless because their sons had died in war; an unnecessary and improbable supposition. Hence Bothe rightly joins *τέκνων* *ἀπαιδές εἰσιν*, removing the comma usually placed at *τέκνων*.

15. *κατασχεῖν, obtinere, to secure, 'keep possession of, for Polynices.'* Cf. 425. *γλώσση κατασχών δῆμον*.

17. *θέλουσι*, 'want,' 'wish;' see Alc. 281. But below (19), 'choose,' 'consent.'

18. *οἱ κρατοῦντες*, those in authority at Thebes, viz. Creon. Or, as Barnes takes it, 'the victorious party,' the Thebans with Creon at their head.

20. *χρέας ἐμῆς* for *χρέας ἐμοῦ*, as *πένθος τὸ σὸν* for *σοῦ* Alc. 336. 'Taking a part with them in petitioning my aid,' literally 'having a part (i. e. burden or serious duty to bear) in common with these in the need of me:' "ipse quoque idem afferens, me opus esse," Herm. We talk of 'the *burden* of a song, a petition, a complaint,' &c., by a precisely similar

metaphor. Cf. Iph. T. 1306, *πάρειμι κακῶν φόρτον ἀγγέλλων κακῶν*.

22. *κεῖται*. As Iolaus, a suppliant with the Heraclids at the altar of Mercy at Marathon, lay on the ground prostrate with grief, *προπτνον*, v. 620, so here Adrastus is pointed to lying near the door (v. 104), and doubtless with his head enveloped in his *ἱμάτιον*. In the same way, and it may be added, quite in the usual spirit of Euripides, Hecuba νῶτ' ἔχοντ' ἐπὶ χθονὶ κεῖται, v. 486. See inf. on 106. Why therefore Hermann should propose *ἴκται*, and still more, why Dindorf should admit it, is by no means clear.—*ἔγχος*, the spear which he vainly or foolishly raised in the cause of Polynices. ““*Ην ἐπεμψεν ἐκ δόμων sic est dictum, ut forma verborum ad proxime praegressum στρατείαν accommodata sit, sensus etiam ad ἔγχος pertineat.*” Herm.

27. *μόνον τόδε ἔργον*, this duty and nothing beyond it, i. e. to demand leave to bury the dead, but not to interfere further in the political relations between Argos and Thebes.

30. *σηκὸν*, inclosure. Probably there

φρίξας ὑπέρ γῆς τῆσδε κάρπιμος στάχυς.
 δεσμὸν δ' ἄδεσμον τόνδ' ἔχουσα φυλλάδος
 μένω πρὸς ἀγναῖς ἐσχάραις δυοῖν θεαῖν,
 Κόρης τε καὶ Δήμητρος, οἰκτείρουσα μὲν
 πολιὰς ἄπαιδας τάσδε μητέρας τέκνων, 35
 σέβουστα δ' ἵρα στέμματ'. οἴχεται δέ μοι
 κῆρυξ πρὸς ἄστυ δεῦρο Θησέα καλῶν,
 ὡς ἡ τὸ τούτων λυπρὸν ἐξέλη χθονὸς,
 ἡ τάσδ' ἀνάγκας ίκεσίους λύσῃ, θεοὺς
 ὅσιόν τι δράσας πάντα γὰρ δὶ' ἀρσένων 40
 γυναιξὶν πράσσειν εἰκὸς, αἴτινες σοφαί.

ΧΟΡΟΣ.

ίκετεύω σε, γεραιὰ, γεραρῶν ἐκ στρ. α'.

was at Eleusis a railed area traditionally said to have first produced corn from the seed given by Demeter to Triptolemus. Pausan. i. 38, 6, 'Ἐλευσινίοις δὲ ἔστι μὲν Τριπτολέμου ναὸς, ἔστι δὲ Προτυλαλας Ἀρτεμίδος, καὶ Ποσειδώνος πατρός φέαρ τε καλούμενος Καλλίχορον, ἐνθα πρῶτον Ἐλευσινίων αἱ γυναικεῖς χορὸν ἔστησαν καὶ ἥσαν ἐς τὸν θεόν. τὸ δὲ πεδίον τὸ Πάριον σπαρῆναι πρῶτον λέγοντο, καὶ πρῶτον αὐնήσαν καρπούς, καὶ διὰ τοῦτο οὐλαῖς ἐξ αὐτοῦ χρησθαί σφισι, καὶ ποιεῖνθαι πέμπατα ἐς τὰ θυσίας καθέστηκεν. Hence προθύνοσα means offering cakes, not victims. The sacrifices made before the ploughing of the land were called προρρόσια. But ἀρότρον here seems to mean 'the crop,' as in Med. 1281.

32. δεσμὸν ἄδεσμον, 'a bond that binds not.' This phrase will be understood from the note on Heracl. 124. The suppliant fillets were so attached to Aethra as to tie her with gentle violence to the spot, perhaps to the altar itself. But, as they were merely tufts or festoons of wool, they are called ἄδεσμοι from their slight detentive force. Compare v. 359, ἀλλ' ὁ γεραιά σέμιν' ἀφαιρεῖτε στέφη μητρός. And these are the ἴεροι στέμματα of v. 36. The motives for remaining were twofold,—compassion for the suppliants, and the religious obligation of the tufted olive-boughs.

38. ἐξέλη, remove, get rid of, ἀπαλλάξῃ, i. e. by inducing the suppliants to apply elsewhere for assistance. See Hipp. 18. Med. 487. The idea seems to be, that to get rid of grief from the land was

to avoid that ill-omened admixture, which the Greeks so especially disliked, of sorrow with the joy and prosperity of the people. So below, v. 289, μὴ δακρυρρόεις, σεμναῖσι Δηοῖς ἐσχάραις παρημένη. — ἀνάγκας ἵκ. ληστή, 'undo these suppliant bonds' (v. 32), i. e. allow them to be removed by granting the request. Inf. 470, λύσαντα σεμνὰ στέμματα μυστήρια. Hermann is clearly wrong in joining ικεσίους θεούς. See on ἐξενές ἀνάγκην Heracl. 886.—ὅσιν τι κτλ., by getting the rites of sepulture performed, a duty pleasing to the gods.

40. δὶ' ἀρένον, 'through the agency of males.' Compare Cho. 651—4.

42—70. As if in confirmation of the statements just made by Aethra, the Suppliant Mothers reiterate their request for aid to procure the bodies of their slain sons to be given up for burial. 'Behold,' they say, 'our age, our tearful eyes, our torn cheeks, and all for grief at our children's lot. You too, O Queen, are a mother; share them in our feelings, and persuade your valiant son to assist us. Reluctantly we have come to this holy altar, though in a just cause. You have influence to remove our trouble by interceding for us with your son.' The metre of the first two strophes is Ionic a minore, many of the feet being shortened of their final syllable (ἀνακλάμενοι).

42. γεραρῶν. Hermann adopts Markland's correction γεραιῶν. There is no doubt that the middle syllable might be made short; but whether the poet would

στομάτων πρὸς γόνυ πίπτουσα τὸ σὸν,
ἄνα μοι τέκνα λῦσαι φθιμένων
νεκύων, οἳ καταλείπουσι μέλη 45
θανάτῳ λυσιμελεῖ θηρσὶν ὀρείοισι βορὰν,
ἔσιδοντ' οἰκτρὰ μὲν ὄσσων δάκρυ' ἀμφὶ ἀντ. α'.
βλεφάροις, ρύστῃ δὲ σαρκῶν πολιῶν 50
καταδρύμματα χειρῶν τί γάρ; ἀ
φθιμένους παιδας ἐμοὺς οὔτε δόμοις
προθέμαν, οὔτε τάφων χώματα γαίας ἐσορῶ.
ἔτεκες καὶ σύ ποτ', ὡς πότνια, κούρον στρ. β'. 55
φίλα ποιησαμένα λέκτρα πόσει σῶ.
μέτα νυν δὸς ἐμοὶ σᾶς διανοίας,
μετάδος δ', ὄσσον ἐπαλγῶ μελέα τῶν φθιμένων οὓς
ἔτεκον
παράπεισον δὲ σὸν, δν λισσόμεθ', ἐλθεῦν 60

use the same word twice together with a different quantity, is not so clear. There is some dispute about *γεραρὸς*, or *γεραρὸν*, which some take as a synonym of *γέρας*, others of *γεραῖος*, while others, with Barnes, understand 'venerable.' See the notes on Aesch. Suppl. 652. Ag. 701. But in the former play, v. 355, it is more than probable that the true reading is *σὺ δὲ παρ'* δψιγόνου μάθε *γεραροφρονῶν* (MSS. *γεραφρόνων*), answering to *ἴδε με τὰν ἱκέτιν φυγάδα περιδρόμον*,—a resolved double dochmiac. This would set the meaning of the word at rest, from the antithesis with *δψιγόνου*. Cho. 163, *πῶς οὖν παλαὶ παρ' νεωτέρας μάθω*:

44. *ἄνα μοι λῦσαι*. 'Rescue (or rausom) my children from the corpses of the slain who are leaving their limbs in relaxing death a prey to the wild beasts of the mountains.' A mere periphrasis for, 'deliver the bodies of my sons from the heap of unburied slain.'—*ἄνα* here is rather doubtfully used. Its force in *ἀναλύειν* is 'to undo,' implying previous tying or fastening together; thence generally, to set free, deliver, &c. But it may also mean, 'Up and release for me' &c. Barnes remarks that *ἐσιδοντα* in v. 48 shows that *λῦσαι* is the imperative of the middle aorist, not the infinitive.

51. *καταδρύμματα* Ernesti for *καταδρύματα*. From *δρύπτειν* comes *δρύμμα*, as

from *τύπτειν*, *τύμμα*, Agam. 1405.—*τί γάρ*; sc. *τί γάρ* ἔλλο ποιήσω, *ἢ κτλ.*—*προθέμαν*, 'laid out in the house.' A technical use of *προθέσθαι*. Hec. 611, *ὅς παιδα λουτρῷς τοῖς πανυστάτοις ἔμην*—λούσω προθώμαι τ'. Alc. 664, *θανόντα σε περιστελλόντις καὶ προθίσονται νεκρόν*.

57. *μετάδος*. 'Share then with me the sentiments you feel towards your own son, and share them, in proportion as I am unhappy mother grieve for the slain whom I bore.' The more she is afflicted, the greater need she has of a mother's sympathy.

60. *παράπεισον*, like *παρειπεῖν*, *παραγορεύειν* &c., is 'bring over to your side by persuasion.'—*ἐλθεῦν Ισμηρὸν*, 'to go to Thebes (the river Ismenus), and to place in my hand the bodies of my blooming children (for) a stone tomb.' The words *λάινον τάφον* are however corrupt, as even the metre shows. Hermann proposes *σῶματ' ἀλαίνοντα τάφον*, comparing Tro. 1083, *σὺ μὲν φθιμένος ἀλαίνεις ἀλαπτός ἄνυδρος*, and remarking that *ἀλασθαι* sometimes takes genitive from the sense of *missing*, as Tro. 635, *ψυχὴν ἀλαῖται τῆς πάροιθ' εὐπραξίας*. Dindorf adopts Elmsley's conjecture, *σῶμα ταλαίνας ἄπαφον*, i. e. *ἔμαν ἐς χέρα ταλαίνας θεῖναι σῶμα ἄπαφον*. This is certainly ingenious; but the order of the words is against it.

τέκνουν Ἰσμηνὸν, ἐμάν τ' ἐς χέρα θεῖναι
νεκύων θαλερῶν σώματα τλαῖνον τάφον.
ὅσιας οὐχ, ὑπ' ἀνάγκας δὲ προπίπτουν ἀντ. β'. 63
σα προσαιτοῦντ' ἔμολον δεξιπύρους θεῶν
θυμέλας ἔχομεν δ' ἔνδικα· καὶ σοί 65
τι πάρεστι σθένος ὥστ' εὔτεκνίᾳ δυστυχίαν τὰν παρ'
ἐμοὶ
καθελεῦν οἰκτρὰ δὲ πάσχουντ' ἵκετεύω
τὸν ἐμὸν παιδὰ τάλαιν' ἐν χερὶ θεῖναι
νέκυν, ἀμφιβαλεῦν λυγρὰ μέλη παιδὸς ἐμοῦ. 70

HMIXOPION.

ἀγῶν ὅδ' ἀλλος ἔρχεται γόων γόοις στρ. γ'.
διάδοχος ἀχοῦσιν προπόλων χέρες.
ἴτ' ὁ ξυνῳδοὶ κακοῖς,
ἴτ' ὁ ξυναλγηδόνες,
χορὸν, τὸν Ἀιδας σέβει, 75
διὰ παρῆδος ὄνυχα λευκὸν
αίματοῦτε χρώτα τε φόνιον
τὰ γὰρ φθιτῶν τοῖς ὄρωσι κόσμος.

63. οὐχ δσίως, because they had come without observing the rites and ceremonies prescribed for visiting the temple of Demeter on one of her great festivals (the προπρόσια). They were not in holiday attire (v. 97), but with shorn hair and garbs of mourning, which was ill-omened (see on 38, and 290). Perhaps there is an allusion to the law which made it death to place a suppliant ἵετρπία in the Eleusinian temple during the mysteries.

66. εὔτεκνίᾳ, by being εὔτεκνος, happy in having such a son as Theseus.—καθελεῦν, to destroy, remove, do away with my unhappiness.

70. νέκυν. Hermann rightly places a comma here. ‘I beseech you to place my son in my hand, now a corpse, that I may embrace the mournful limbs of my child.’ The old reading was νέκιν’, corrected by Reiske. The grammarians thought νέκυς and νεκρός were adjectives, and here altered the word to agree with μέλη.

71. Hermann rightly assigns the following strophe and antistrophe to the

Hemichorium composed of the female attendants of the bereaved matrons. See on v. 106.—γόοις for γόων is Valckenaeer’s correction, ‘taking up groans in succession to groans,’ i. e. following up the lamentations of the mothers by their own.

74. ξυναλγηδόνες for ξυναλγοῦνται. Hermann however appears to take it for ξυναλγεῖται. Euripides was rather fond of innovating on the strict analogies of the language.

75. τὸν Ἀιδας σέβει. Not to a chorus or dance of joy, but to one of woe. So “Αἰδα ἔχθρὸν παιᾶν’ ἐπιμέλτειν” Theb. 862. νεκρῶν ζακχον Tro. 1230. Inf. 773. The accusative depends on ίτε.

78. This doctrine, that the honours of the dead are a credit to the living, is here cited as an argument for using severity in the infliction of blows; cf. inf. 826. That the dead themselves are not benefitted by it, but that it is an empty satisfaction of the living, is asserted Tro. 1248. Barnes wrongly renders, “hic enim honor mortuus tribuitur a vivis,”—which would have been τὰ γὰρ τῶν δράντων φθιτοῖς κόσμος.

ἀπληστος ἀδε μ' ἐξάγει χάρις γόων
πολύπονος, ὡς ἔξ ἀλιβάτου πέτρας ἀντ. γ'.
νύγρᾳ ῥέουσα σταγῶν,
ἀπαυστος ἀεὶ γόων
τὸ γὰρ θανόντων τέκνων
ἐπίπονόν τι κατὰ γυναικας
ἐς γόους πέφυκε πάθος. ἐ ε̄.
θανοῦσα τῶνδ' ἀλγέων λαθοίμαν. 85

ΘΗΣΕΤΣ.

τίνων γόων ἤκουσα καὶ στέρνων κτύπον
νεκρῶν τε θρήνους, τῶνδ' ἀνακτόρων ἀπο
ἡχοῦς ἰούστης ; ὡς φόβος μ' ἀναπτεροῖ
μηδ μοί τι μῆτηρ, ἦν μεταστείχω ποδὶ⁹⁰
χρονίαν ἀπούσαν ἐκ δόμων, ἔχῃ νέον.
ἔστι.

τί χρῆμα ; καινὰς ἐσβολὰς δρῶ λόγων,
μητέρα γεραιὰν βωμίαν ἐφημένην,
ξένας θ' δόμον γυναικας, οὐχ ἔνα ρυθμὸν
κακῶν ἔχούσας· ἐκ τε γὰρ γερασμίων
ὅστων ἐλαύνουσ' οἰκτρὸν ἐς γαῖαν δάκρυ,
κουραὶ δὲ καὶ πεπλώματ' οὐ θεωρικά.
τί ταῦτα, μῆτερ ; σὸν τὸ μηνύειν ἐμοὶ,
ἥμῶν δ' ἀκούειν προσδοκῶ τι γὰρ νέον. 95

AII. ὁ παῖ, γυναικες αἵδε μητέρες τέκνων,
τῶν κατθανόντων ἀμφὶ Καδμείας πύλας
ἐπτὰ στρατηγῶν. ἵκεσίοις δὲ σὺν κλάδοις 100

79. ἐξάγει, see Alc. 1080.—ἀλιβάτου. “Notandus rarer Dorismus, quum et Euripides alibi et Aeschylus ἀλιβάτος habeant.” Hermann.

83—5. τὸ γὰρ κτλ. ‘For the affliction for deceased children, according to the nature of women, expends its energy in lamentations.’—κατὰ γυναικας πέφυκε for κατὰ γυναικῶν φύσιν ἐστὶν ἐπίπονον ἐς γ.

87. Theseus arrives in haste from Athens and inquires what has detained his mother so long at Eleusis. He sees the suppliants, and is referred to Adrastus for the reason of their arrival.

89. ἀναπτεροῖ, ‘flutters me.’ Orest. 896. Cho. 220. Herod. ii. 115.

91. ἔχῃ νέον. At first he does not notice that his mother is present, and fears lest the lamentations should be for her sudden death.

97. θεωρικά. Such as becomes those who visit a temple or oracle; for they used to be crowned with bays on their return, and doubtless wore the finest of garments on the occasion. Schol. ad Hipp. 792, θεωροὶ καλοῦνται πάντες οἱ ἐκ θεοῦ στελλόμενοι ἢ ὑστερον ὑποστρέψημενοι.

- φρουροῦσί μ', ὡς δέδορκας, ἐν κύκλῳ, τέκνον.
- ΘΗ. τίς δ' ὁ στενάζων οἰκτρὸν ἐν πύλαις ὅδε;
- ΑΙ. Ἀδραστος, ὡς λέγουσιν, Ἀργείων ἄναξ. 105
- ΘΗ. οἱ δ' ἀμφὶ τόνδε παῖδες ἥ τούτου τέκνα;
- ΑΙ. οὐκ, ἀλλὰ νεκρῶν τῶν ὀλωλότων κόροι.
- ΘΗ. τί γὰρ πρὸς ἡμᾶς ἥλθον ἴκεσίᾳ χερί;
- ΑΙ. οἶδ'. ἀλλὰ τῶνδε μῦθος οὔντεῦθεν, τέκνον.
- ΘΗ. σὲ τὸν κατήρη χλανιδίοις ἀνιστορῶ. 110
 λέγ' ἔκκαλύψας κράτα καὶ πάρες γόον·
 πέρας γὰρ οὐδὲν μὴ διὰ γλώσσης ἵον.

ΑΔΡΑΣΤΟΣ.

- ὦ καλλίνικε γῆς Ἀθηναίων ἄναξ,
 Θησέν, σὸς ἱκέτης καὶ πόλεως ἥκω σέθεν.
- ΘΗ. τί χρῆμα θηρῶν, καὶ τίνος χρείαν ἔχων;
- ΑΔ. οἶσθ' ἦν στρατείαν ἐστράτευσ' ὀλεθρίαν. 115

103. φρουροῦσί με. By holding the boughs so as to encircle her they detained her on the spot, since it was not lawful to use the least violence in setting them aside.

106. ἀμφὶ τόνδε. Standing round him as he lies prostrate, v. 22. It is clear that Adrastus and the sons of the dead chieftains are in a different place from that of the matrons. Theseus, on the stage, speaks of Adrastus ἐν πύλαις ὅδε, (as Hecuba is *κειμένη πυλῶν πάρος*, Tro. 37,) and we may suppose that the central door in the proscenium represented the portal of the temple. But the chorus, i. e. the matrons and their attendants, seem to be *within* the temple (cf. v. 88). Now as Aethra herself can only have been on the stage, and describes herself as kept there by the matrons, it seems that we must come to this conclusion: The latter catastrophe and antistrophe (71—86) are recited by the attendants inside the doorway of the proscenium, and therefore not seen by the spectators; the former by the matrons, on the stage. But the first stasimon, v. 365—380, is sung by the two portions of the chorus, viz. both matrons and attendants in their places in the orchestra, to which they appear to have descended, by the stairs leading from the stage, during the dialogue between Aethra and Theseus, v. 297 seqq., for as late in

the play as v. 285 we see the matrons are clearly still on the stage.

109. οἶδα. I could tell you if I pleased, and if I were the proper person to tell it. Cf. Heracl. 658, οὐκ ἴσμεν ἡμεῖς ταῦτα. Aethra had shewn her knowledge of the circumstances in the prologue.

110. κατήρη. A word of rather doubtful meaning, applied to ships Herod. viii. 21, καὶ εἶχε πλάσιον κατῆρης ἐπτερωμένον, as if connected with ἐρέσσω, but in El. 498 said of fragrant wine, δοσῷ κατῆρης. Here it is rendered *instructum* (Markland) or *obvolatum* (Barnes), and the context is decidedly in favour of the latter. Cf. Heracl. 604. The exact sense seems to be 'closely fitted,' 'muffled,' as from *ἔρω*.—χλανιδίοις, i.e. the blanket, *ἱαδίοις*, which formed the ordinary outer attire of men, corresponding to the Roman toga.

112. μὴ διὰ γλ. ἵον. "Id est, μὴ διὰ γλώσσης ἴόντος σοῦ, pro quo ἵον dixit ad πέρας relatum." Dind. It is not improbable that the verse, which disturbs the order of the *στιχομήτρα*, is an interpolation; but we may quite simply render it, 'For there is no end (to a perplexity) unless it comes through speech.'

116. ὀλεθρίαν. On the ἵ before θρ see Heracl. 753. inf. 744.

- ΘΗ.** οὐ γάρ τι σιγῇ διεπέρασας Ἐλλάδα.
ΑΔ. ἐνταῦθ' ἀπώλεσ' ἄνδρας Ἀργείων ἄκρους.
ΘΗ. τοιαῦθ' ὁ τλήμων πόλεμος ἔξεργαζεται.
ΑΔ. τούτους θανόντας ἥλθον ἔξαιτῶν πόλιν. 120
ΘΗ. κήρυξιν Ἐρμοῦ πίσυνος, ὡς θάψης νεκρούς ;
ΑΔ. κἀπειτά γ' οἱ κτανόντες οὐκ ἐώσι με.
ΘΗ. τί γὰρ λέγουσι, ὅσια χρήζοντος σέθεν ;
ΑΔ. τί δ'; εὐτυχοῦντες οὐκ ἐπίστανται φέρειν.
ΘΗ. ἔνυμβουλον οὖν μ' ἐπῆλθες ; ἢ τίνος χάριν ; 125
ΑΔ. κομίσαι σε, Θησεῦ, παῖδας Ἀργείων θέλων.
ΘΗ. τὸ δ' Ἀργος ὑμῶν ποὺν στιν ; ἢ κόμποι μάτην ;
ΑΔ. σφαλέντες οἰχόμεσθα. πρὸς σὲ δ' ἥκομεν.
ΘΗ. ἵδιᾳ δοκῆσάν σοι τόδ' ἢ πάσῃ πόλει ;
ΑΔ. πάντες σ' ἱκνοῦνται Δαναΐδαι θάψαι νεκρούς. 130
ΘΗ. ἐκ τοῦ δ' ἐλαύνεις ἐπτὰ πρὸς Θήβας λόχους ;
ΑΔ. δισσοῖσι γαμβροῖς τήνδε πορσύνων χάριν.
ΘΗ. τῷ δ' ἔξεδωκας παῖδας Ἀργείων σέθεν ;
ΑΔ. οὐκ ἐγγενὴ ἔνυμψα κηδείαν δόμοις.
ΘΗ. ἀλλὰ ξένοις ἔδωκας Ἀργείας κόρας ; 135
ΑΔ. Τυδεῖ τε Πολυνεύκει τε τῷ Θηβαγενεῖ.
ΘΗ. τίν' εἰς ἔρωτα τῆσδε κηδείας μολών ;
ΑΔ. Φοίβου μ' ὑπῆλθε δυστόπαστ' αἰνίγματα.

121. *κήρυξιν Ἐρμοῦ*. Heralds were under the tutelage of Hermes, as *διάκτορος* or messenger of the gods. See Aesch. Suppl. 244, 897.

122. *κἀπειτά γ'*. ('Yes, I did send heralds;) and *yet*, though I made a formal and ceremonial request,' &c.—For *οἱ κτανόντες* Markland proposes *οἱ κρατοῦντες*, as in v. 18.

125. *μ' ἐπῆλθες*. Perhaps *μετῆλθες*. T and Η are occasionally confused. But cf. 155.

127. *τὸ δ' Ἀργος κτλ.* 'But that Argos of yours,—what has become of it? Or were the boastings all in vain?' The reading of Aldus is *κόδμπει*, which Barnes took for *ἐκβύμτει*.

131. *λόχους*. So Dind. and Herm. after Pierson for *ἄχοις*, which Matthiae and Bothe retain, the latter on the ground that *ἐλαύνειν* is used of bar-

barians, rather than of Greeks. But it is a strange expression to ask one man why he drove seven chariots against a place. The truth probably is, that some transcriber wrote *ἄχοις* who was thinking only of *ἐλαύνειν*, 'to drive.' The seven chiefs are called *λοχαγέται* inf. 502. Theob. 42. Cf. 455, of the Argive Eteoclus, *πύλασι Νησταιστὶ προσβαλέντοις*.

136. Dindorf gives *Τυδῆι*, as 'Ηρακλῆος Ηερ. 541. The MSS. have *Τυδεῖ*, Aldus *Τυδεῖ τε*. Hermann edits *Τυδεῖ γε*.

138. *δυστόπαστα*. "Alii legunt δυστόπαστα." J. Barnes. But *δυστόχαστα* has little to commend it as a compound, and *τοπάσειν* = *ἐπεικάζειν* occurs Ag. 1340, and elsewhere. Compare with the present passage Phoen. 409—23. Apollodorus iii. 6. 1.

- ΘΗ. τί δ' εἰπ' Ἀπόλλων, παρθένοις κραιώνων γάμον; 140
 ΑΔ. κάπρῳ με δοῦναι καὶ λέοντι παῖδ' ἐμώ.
 ΘΗ. σὺ δ' ἔξελίσσεις πῶς θεοῦ θεσπίσματα;
 ΑΔ. ἐλθόντε φυγάδε νυκτὸς εἰς ἐμὰς πύλας,
 ΘΗ. τίς καὶ τίς εἰπέ· δύο γὰρ ἔξαυδῆς ἄμα.
 ΑΔ. Τυδεὺς μάχην ἔνυῆψε Πολυνεύκης θ' ἄμα.
 ΘΗ. ἦ τοισδ' ἔδωκας θηρσὸν ὡς κόρας σέθεν; 145
 ΑΔ. μάχῃ γε δισσοῦν κνωδάλοιν ἀπεικάσας.
 ΘΗ. ἥλθον δὲ δὴ πῶς πατρίδος ἐκλιπόνθ' ὄρους;
 ΑΔ. Τυδεὺς μὲν αἴμα συγγενὲς φεύγων χθονός.
 ΘΗ. δ' δ' Οἰδίπου παῖς τίνι τρόπῳ Θήβας λιπών;
 ΑΔ. ἀραὶς πατρῷας, μὴ καστίγνητον κτάνοι. 150
 ΘΗ. σοφήν γ' ἔλεξας τὴν γ' ἔκούσιον φυγήν.
 ΑΔ. ἀλλ' οἱ μένοντες τοὺς ἀπόντας ἥδικουν.
 ΘΗ. ἦ πού σφ' ἀδελφὸς χρημάτων νοσφίζεται;
 ΑΔ. ταῦτ' ἐκδικάζων ἥλθον, εὗτ' ἀπωλόμην.
 ΘΗ. μάντεις δ' ἐπῆλθες ἐμπύρων τ' εἶδες φλόγα; 155
 ΑΔ. οἵμοι· διώκεις μ' ἥ μάλιστ' ἔγῳ 'σφάλην.
 ΘΗ. οὐκ ἥλθες, ὡς ἔοικεν, εὔνοίᾳ θεῶν.
 ΑΔ. τὸ δὲ πλέον, ἥλθον 'Αμφιάρεώ γε πρὸς βίαν.

146. *μάχη*. So Herm. for *μάχην*.

148. A double construction; φεύγων χθόνα, and φεύγων αἴμα. The genitive is like διώκειθαι πλέων Cho. 281. *βάθρων ἵστασθε* Oed. R. 142. Tydeus had slain his brother Melanippus, and had fled to Argos to obtain the rite of purification from Adrastus. But there are other accounts. Aeschylus (Theb. 568–70) calls him ἀνδροφόντην and πρόσπολον Φόνου, where the Schol. explains, ἐπει τοὺς Μέλανους ἀπέκτεινε παῖδας 'Αλκάθουν καὶ Δυκανγέα.

150. *ἄραις*. The causal dative, as πήμασον inf. 227.—*κτάνοι* Herm. for *κτάνη*.

154. ἐκδικάζων. So Hermann for ταῦτῃ διδάξων or δικάζων. 'It was to avenge this that I came to Argos, and so I was undone.'

156. διώκεις με. 'You press me on the very point on which I failed most,' viz. the neglect (for so Theseus supposes it to be) of the gods in not consulting them about the expedition. Hermann (Praef. p. ix) would read μάλιστά γ' ἐσφάλην, a good correction, as it seems.

For (as was observed on Rhes. 16,) the personal pronoun is rarely used in the nominative, unless some degree of emphasis is intended.

158. τὸ δὲ πλέον. So Musgrave for τί δὲ πλέον; which Hermann retains. The verse, as it stands, is unrhythymical, and the γε, which is found in MSS. but not in the early edd., sounds rather tame and unmeaning. But the name Amphiarau was a difficult one to deal with in a senarius. It occurs Phoen. 1111, δ' μάντις 'Αμφιάραος, οὐ σημεῖ γέχων ὑβρισμέν' κτλ. Aeschylus preferred the other form 'Αμφιάρεως, Theb. 565, and so for the convenience of the metre we find such names as Μενέλεως, Ιόλεως, &c., in constant use. As a general rule, the termination εως is adapted to tragic, that in αος to epic composition. The sense is, 'And what is more, I came to Argos against the will of Amphiarau, who had always discouraged the expedition against Thebes. See Aesch. Theb. 374. 567 seqq.

- ΘΗ.** οῦτω τὸ θεῖον ῥᾳδίως σ' ἀπεστράφη.
ΑΔ. νέων γὰρ ἀνδρῶν θόρυβος ἐξέπλησσε με. 160
ΘΗ. εὐψυχίαν ἔσπευσας ἀντ' εὐβουλίας.
ΑΔ. [ὅ δή γε πολλοὺς ὠλεσε στρατηλάτας.]
 ἀλλ' ὁ καθ' Ἐλλάδ' ἀλκιμώτατον κάρα,
 ἄναξ Ἀθηνᾶν, ἐν μὲν αἰσχύναις ἔχω
 πίτνων πρὸς οὐδας γόνυ σὸν ἀμπίσχειν χερὶ, 165
 πολιὸς ἀνὴρ τύραννος εὐδαίμων πάρος·
 ὅμως δ' ἀνάγκη συμφορᾶς εἴκειν ἔμαις.
 σῶσον νεκρούς μοι, τῷμά τ' οἰκτείρας κακὰ
 καὶ τῶν θανόντων τάσδε μητέρας τέκνων,
 αἷς γῆρας ἥκει πολιὸν εἰς ἀπαιδίαν, 170
 ἐλθεῖν δ' ἔτλησαν δεῦρο καὶ ξένον πόδα
 θεῖναι μόλις γεραὶ κινοῦσαι μέλη,

159. οὗτω κτλ. ‘Under these circumstances (i.e. if you were thus disobedient) the god easily deserted you,’ and allowed you to fail. Bothe seems right in defending the MSS. reading against the alteration of Markland and others, ῥᾳδίως ἀπεστράφης, adopted by Hermann and Dindorf. At least it should be read interrogatively, ‘Did you thus easily turn your back on the divine warning?’ and so Matthiae gives it.

160. θόρυβος, the clamour, uproar, of the war party, the hot-headed youth in the state. This verse, as a reply to the last, would seem to justify the reading ἀπεστράφης, because Adrastus appears to be giving an excuse for some action of his own. But that action may just as well be conveyed in v. 158, ἥλθον πρὸς βίαν κτλ.

161. εὐψυχίαν. Dindorf adds γ' with Valckenaer; an arbitrary and unnecessary insertion. The next line seems to be spurious. On the δή γε see Heracl. 632. Porson on Hec. 13 tacitly reads δ δῆτα. But δή, not δῆτα, is the proper adjunct to a relative. See Alc. 5. It must however be confessed, that the sentence ends too abruptly at εὐβουλίας, if this verse be condemned. In the MSS. and early edd. it is assigned to Adrastus, which is perhaps better than giving it to Theseus. ‘True, I did so; and that is conduct which has ruined many a gene-

ral.’ Thus the γε has no more connexion with δή than it has with δή in Heracl. 966.

163. Adrastus, as the speaker for the party, explains to Theseus the object of his mission. He is ashamed of his low estate, a grey-haired prince prostrate before a youthful sovereign more fortunate than himself. But necessity has no law. It is not his own misfortune alone that calls for compassion, but that of the aged matrons, whose feeble limbs have borne them hither, not to celebrate the mysteries of Demeter, but to demand burial for their slain sons,—that burial which they had themselves looked for at the hands of their offspring. But reverses will come, and he is wise who prepares himself to meet them. It may be asked, Why apply to Athens? Why omit the other states in the land of Pelops? The fact is, Athens alone can give effectual aid: for she alone has the power and the will, and is ruled by a young and chivalrous monarch.

164. ἐν αἰσχύναις ἔχω. See on Tro. 1021.

166. εὐδαίμων. Aldus has εὐδαίμονῶν τῶν πάρος, whence Porson supposed the true reading to be ἰσοδαίμων. Dindorf thinks the verse an addition. There is a similar sentiment in Hel. 510, κακῶν μὲν ἡμῶν ἔσχατον τοῖς ἀδλίοις, ἀλλούς τυράννους αἰτὸν ὄντα βασιλέα βίον προστεῖν, ἀλλ' ἀναγκαῖς ἔχει.

πρεσβεύματ' οὐ Δήμητρος ἐς μυστήρια,
ἀλλ' ὡς νεκροὺς θάψωσιν, ὃν αὐτὰς ἔχρην,
κείνων ταφέίσας χερσὶν ὥραιών, τυχεῖν.
σοφὸν δὲ πενίαν τ' εἰσορᾶν τὸν ὄλβιον,
πένητά τ' ἐς τοὺς πλουσίους ἀποβλέπειν
ζηλοῦνθ', ἵν' αὐτὸν χρημάτων ἕρως ἔχῃ,
τά τ' οἰκτρὰ τοὺς μὴ δυστυχεῖς δεδορκέναι. 175
[τόν θ' ὑμνοποιὸν αὐτὸς ἀν τίκτη μέλη
χαίροντα τίκτειν ἦν δὲ μὴ πάσχῃ τόδε,
οὗτοι δύναιτ' ἀν οἴκοθέν γ' ἀτώμενος
τέρπειν ἀν ἄλλους· οὐδὲ γὰρ δίκην ἔχει.]
τάχ' οὖν ἀν εἴποις, Πελοπίαν παρεὶς χθόνα
πῶς ταῖς Ἀθήναις τόνδε προστάσσεις πόνον; 180
ἔγὼ δίκαιος εἰμ' ἀφηγεῖσθαι τάδε.
Σπάρτη μὲν ὡμὴ καὶ πεποίκιλται τρόπους
τὰ δ' ἄλλα μικρὰ κάσθενται. πόλις δὲ σὴ
μόνη δύναιτ' ἀν τόνδε ὑποστῆναι πόνον
τά τ' οἰκτρὰ γὰρ δεδορκεῖ καὶ νεανίαν 185
ἔχει σὲ ποιμέν' ἐσθλόν· οὐδὲ χρείᾳ πόλεις
πολλαὶ διώλοντ' ἐνδεεῖς στρατηλάτου.

173. πρεσβεύματα, i. e. θεωροί, v. 97.

174. ὅν. So Markland for ὁς. The sense is, ἡς ταφῆς ἔχρην αὐτὰς τυχεῖν, ταφέίσας χερσὶν κείνων ὥραιῶν, viz. of their sons arrived at maturity, but still in the prime of life. With ὅν some word like κτερισμάτων is to be supplied from θάψωσιν. Hermann reads ὁς αὐτὰς.

176. σοφὸν δὲ κτλ. The argument appears to be this (though Hermann gives a very different explanation):—As the rich should look to the poor, and conversely the poor to the rich, the one as a warning of what may befall him, the other as an incentive to honourable exertion, so should the prosperous (e. g. Theseus) accustom himself to witness misery. And the moral obviously is, (not, as Hermann says, “ut unusquisque recte res suas gerat,” but) that all men should learn to expect, and know how to behave under, a change of circumstances, such as has befallen Ádrastus.—The four following verses (180—3) seem to be an interpolation. Some grammarian, dis-

satisfied with the poet's lugubrious moralizing, and perhaps perplexed to divine his meaning, indulged his humour by appending the following marginal note, which may be a quotation from some other play: “A poet who wishes to be read, should write in a pleasant strain; for if his own woes are the subject of his thoughts, it is not to be expected that he should please his hearers.” And this supposition will surely supply what Hermann desires, “probabilem rationem cur adscriptum fuerit.” Bothe seems right in inclosing these verses in brackets, after Tyrwhitt and Reiske. Dindorf goes much further, and regards the whole passage to v. 192 as not genuine; but his reasons do not seem to have much weight.

179. δεδορκέναι for δεδοικέναι Markland. Cf. 190. In the preceding verse Hermann proposes ἐλγ for ἔχῃ.

186. δίκαιος, a competent person. See on Heracl. 142.

187. ὡμὴ. So Heath and others for ἡμή.—πεποίκιλται, see Androm. 445 seqq.

- XO.** κἀγὰ τὸν αὐτὸν τῷδέ σοι λόγον λέγω,
Θησεῦ, δι' οἴκτου τὰς ἐμὰς λαβεῖν τύχας.
ΘΗ. ἄλλοισι δὴ 'πόνησ' ἀμιλληθεὶς λόγῳ
τοιῷδ'. ἔλεξε γάρ τις ὡς τὰ χείρονα
πλείω βροτοῖσίν ἔστι τῶν ἀμεινόνων.
ἔγὼ δὲ τούτοις ἀντίαν γνώμην ἔχω,
πλείω τὰ χρηστὰ τῶν κακῶν εἶναι βροτοῖς
εἰ μὴ γάρ ἦν τόδ', οὐκ ἀν ἥμεν ἐν φάει.
αἰνῶ δ' ὃς ἥμιν βίοτον ἐκ πεφυρμένου
- 195 200

195. The reply of Theseus contains a most interesting and remarkable exposition of the poet's views of the beneficence of the Deity, and also a clear statement of his political opinions; though neither seems to have a very direct bearing on the speech of Adrastus. The moral meant to be conveyed, is that people are never contented with the lot that has been assigned them, but endeavour to improve it, fancying themselves wiser than the god: and that it was through this pride and conceit that Adrastus fell. 'I have often,' he says, 'argued with others about the admixture of good and evil in human affairs. Some assert that the evil predominates; but to this opinion I cannot subscribe, when I consider what God has done for man. He has given him the blessings of civilized life, through his natural intelligence, and his faculty of speech; he has supplied him with corn from the soil and rain from heaven; with covering against cold, with shelter against heat. He has taught him the arts of commerce, and how to foretell the future by the science of divination. And are men not contented with all this? No; human reason sets itself above the gods, and dares to suggest that what is good might have been yet better. Now you, Adrastus, have shown yourself one of the foolish by acting a part midway between right and wrong. You obeyed the oracle in giving your daughters to the strangers; you disobeyed in invading Thebes against the advice of the seer. Thus you are like those who mix mud with clear water. Now it often happens that the good are involved in common ruin with the bad; for the god does not always distinguish between persons when he wreaks his vengeance on the wicked. You have been misled by the head-strong youth, ambitious aspi-

rants to office, if not to the supreme authority; lovers of gain, caring less for the public interest than for their own aggrandisement. For there are three classes of citizens; the rich and grasping aristocracy; those of desperate fortunes, jealous of the wealthy, and the slaves of the unscrupulous demagogue; and the respectable and industrious working men, obedient to the laws, and the real safeguard of the state. What plea then have I in supporting your claim? Which of these parties is likely to approve it? Go then; and remember, that what is beneficial to you, may be very hurtful to us.'

196. ἔλεξε γάρ τις. It appears to have been taught in the schools of some of the philosophers, opposed to Anaxagoras, that there was more of evil in the world than of good. Cf. Phoen. 889, ἐπεὶ δὲ κρείσον τὸ κακὸν ἔστι τὰγαθῶν. Hence Theseus speaks of this proposition as a theme to be discussed in argument. The origin of the expression is to be found in Homer, Il. i. 576, ἐπεὶ τὰ χερέονα νικᾶ.

201. αἰνῶ. 'But thanks to him who,' &c. Cf. Bacch. 10, αἰνῶ δὲ Κάδμον, Ἀβάτον δὲ πέδον τόδε τίθησι.—πεφυρμένου, mixed up and confused, without order or arrangement. Prom. 457, τὸν μακρὸν χρόνον ἔψυρον εἰςγῇ πάντα. Properly, to mix up and knead together, as dough or clay, till the ingredients are thoroughly blended. On the use of ἐκ see Heracl. 939.—διεστ., διώρισε, διεκόπησε. Cf. Cie. de Nat. D. i. 2, 4, 'Sunt autem alii philosophi, et hi quidem magni atque nobiles, qui deorum mente atque ratione omnem mundum administrari et regi censemant: neque vero id solum, sed etiam ab iisdem vitae hominum consuli et provideri: nam et fruges, et reliqua quae terra pariat, et tempestates ac temporum varie-

καὶ θηριώδους θεῶν διεσταθμήσατο,
 πρῶτον μὲν ἐνθεὶς σύνεσιν, εἶτα δὲ ἄγγελον
 γλῶσσαν λόγων δοὺς, ὥστε γιγνώσκειν ὅπα,
 τροφῆν τε καρποῦ, τῇ τροφῇ τ' ἀπ' οὐρανοῦ
 σταγόνας ὑδρηλὰς, ὡς τά τ' ἐκ γαίας τρέφῃ
 ἄρδη τε νηδύν· πρὸς δὲ τοῖσι χείματος
 προβλήματ', αἰθόν τ' ἔξαμνασθαι θεοῦ,
 πόντου τε ναυστολήμαθ', ὡς διαλλαγὰς
 ἔχομεν ἀλλήλοισιν ὅν πένοιτο γῆ. 210
 ἀ δὲ ἐστ' ἀσημα κού σαφῶς γιγνώσκομεν,
 ἐς πῦρ βλέποντες καὶ κατὰ σπλάγχνων πτύχας
 μάντεις προσημαίνοντιν οἰωνῶν τ' ἄπο. 215
 ἀρ' οὐ τρυφῶμεν, θεοῦ κατασκευὴν βίω
 δόντος τοιαύτην, οἵσιν οὐκ ἀρκεῖ τάδε;
 ἀλλ' ἡ φρόνησις τοῦ θεοῦ μεῖζον σθένειν
 ζητεῖ, τὸ γαῦρον δὲ ἐν φρεσὶν κεκτημένοι
 δοκοῦμεν ἐναι δαιμόνων σοφώτεροι.
 ἥς καὶ σὺ φαίνει δεκάδος, οὐ σοφὸς γεγὼς,
 ὅστις κόρας μὲν θεσφάτοις Φοίβου ζυγεὶς 220

tates coelique mutationes, quibus omnia, quae terra gignat, maturata pubescant, a diis immortalibus tribui generi humano putant.

203. ἐνθεὶς, sc. ἡμῖν. — γιγνώσκειν ὅπα, ‘to know the meaning of what is said.’ There are two faculties, the power of articulating, and the σύνεσις or knowledge of what is intended to be conveyed. Thus Jacobs’ emendation, recorded by Hermann, ὡς γεγωνίσκων ὅπα, is a mere piece of useless ingenuity. For this would mean, ‘so as to speak audibly,’ as El. 808, δεσπότης δὲ ἡμὸς τάναντ' ηγέτετ’, οὐ γεγωνίσκων λόγους. See Rhes. 270.

205. τῇ τροφῇ τ’, ‘and for the growth of it, rain-drops from heaven.’ Hermann, after Markland, edits γητρεφῇ, κατ’ οὐρανοῦ στ. δέ. But this clashes awkwardly with the very next verse, ὡς τά τ’ ἐκ γαίας τρέφῃ. — νηδύν, i. e. αὐτῆς, the earth being the mother from whose lap or womb all things are produced. We cannot say however that the poet did not mean, ‘rain both to nourish corn, and for our drink.’ — τοῖσι, for τούτοις. But

τοῦσδε is a probable correction of Blomfield, as there is no end to the confusion of these forms. See Hipp. 400. Prom. 242.

208. αἰθόν τ’ Heath for αἰθον.

209. διαλλαγὰς, the interchange, by commerce, of those commodities of which our own land was destitute. The optatives of course depend on the past tense διεσταθμήσατο.

212. κατὰ—πτύχας, ‘according to the folds of the liver,’ meaning, perhaps, the smoothness or roughness of it, σπλάγχνων λειότητα, Prom. 501, this being a favourable omen, the ‘exile et rugosum jecur’ unfavourable, Cic. de N. D. ii. 13. The three sorts of divination, by fire, entrails, and birds, (ignispicium, extispicium, auspicium,) are here specified.

214. ἀρ' οὐ τρυφῶμεν; ‘Are we not over nice?’ ‘are we we not hard to please?’

220. ζυγεὶς, ‘tied,’ ‘bound by.’ So δρκοῖσι μὲν ζυγεῖς Med. 735. ἐν δρκοῖς ζεύζουσι inf. 1229. — ὃδε ὡς ζώντων θεῶν, as if you believed in the reality and existence of the gods; opposed to ἀτιμάσας,

ξένοισιν ὁδὸς ἔδωκας,· ὡς ζώντων θεῶν,
λαμπρὸν δὲ θολερῷ δῶμα συμμίξας τὸ σὸν
ἡλκωσας οἴκους· χρῆν γὰρ οὕτε σώματα
ἀδικα δικαίοις τὸν σοφὸν συμμιγνύναι, 225
εὐδαιμονοῦντας δ’ ἐσ δόμους κτᾶσθαι φίλους.
κοινὰς γὰρ ὁ θεὸς τὰς τύχας ἥγούμενος
τοῖς τοῦ νοσοῦντος πήμασιν διώλεσε
τὸν οὐ νοσοῦντα κούδεν ἡδικηκότα.
ἐσ δὲ στρατείαν πάντας Ἀργείους ἄγων,
μάντεων λεγόντων θέσφατ’, εἰτ’ ἀτμάσας 230
βίᾳ παρελθὼν θεοὺς ἀπώλεσας πόλιν,
νέοις παραχθεὶς, οἵτινες τιμώμενοι
χαίρουσι, πολέμους τ’ αὐξάνουσ’ ἄνευ δίκης,
φθείροντες ἀστοὺς, ὃ μὲν ὅπως στρατηλατὴ,
ὅ δ’ ὡς ὑβρίζῃ δύναμιν ἐσ χερας λαβὼν, 235
ἄλλος δὲ κέρδους οὔνεκ’, οὐκ ἀποσκοπῶν
τὸ πλῆθος εἴ τι βλάπτεται πάσχον τάδε.
τρεῖς γὰρ πολιτῶν μερίδες· οἱ μὲν ὅλβιοι
ἀνωφελεῖς τε πλειόνων τ’ ἐρῶσ’ ἀεί·
οἱ δὲ οὐκ ἔχοντες καὶ σπανίζοντες βίον, 240
δεινοὶ, νέμοντες τῷ φθόνῳ πλεῖον μέρος,

v. 230, in the disobedience which Adrastus inconsistently showed in despising the advice of Amphiaraus.

222. λαμπρὸν θολερῷ. He means, ‘by giving your daughters to the war-loving Tydeus and Polynices,’—συμμίξας τὸ σὸν δῶμα (ὡς ὕδωρ) λαμπρὸν θολερῷ. A proverb, on which see Eum. 664, κακᾶις ἐπιρροῖσι Βορβόρῳ ὁ ὕδωρ λαμπρὸν μαίνων οὐποτεῖ εὑρῆσεις ποτὸν.

223. χρῆν. Perhaps χρῆν, as the sentiment is general, (‘But you should not thus have associated yourself with the bad,) for a wise man ought,’ &c. The same sentiment, that the good should keep from the company of the wicked and profane, lest they should incur the same punishment, is finely enunciated by Aeschylus, Theb. 598—604, ἢ γὰρ ἔνυεστὸς πλούτον εὐσεβῆς ἀνήρ ναύταις θεροῖς καὶ πανοργίᾳ τινι, ὅλωλεν ἀνδρῶν ἔννθεοπτύστῳ γένει.

228. οὐ νοσοῦντα. So Markland for

συννοσοῦντα.

234. ὅπως στρατηλατὴ, that he may be appointed one of the ten strategi. There can be little doubt, from the tone of this passage, that Euripides had some particular party or person in view, whom he regarded as chiefly responsible for the continuance of the disastrous war,—some Lamachus, Demosthenes, or Cleon, whose ambition he desired to rebuke.—ἔσ ὑβρίζῃ is a sort of παρ’ ὑπόνοιαν for ὡς βασιλεύῃ.

238. γάρ. ‘The fact is that—.’ Not exactly giving a reason or explanation of the preceding, but as showing how distinct a class in the state these turbulent and ambitious spirits form.

241. νέμοντες—μέρος. By νέμειν μοῖραν or μέρος the distribution of fair and equal shares is meant. See on Prom. 300. Hence ‘to award too great a share to envy’ is to indulge it unduly, to favour and cherish it beyond other sentiments. Cf. inf. 380.

εἰς τοὺς ἔχοντας κέντρ' ἀφιᾶσιν κακὰ,
γλώσσαις πονηρῶν προστατῶν φηλούμενοι·
τριῶν δὲ μοιρῶν ἡ νέστη σώζει πόλεις,
κόσμου φυλάσσουσ' ὄντιν' ἀν τάξη πόλις.
καπειτ' ἐγώ σοι ξύμμαχος γενήσομαι;
τί πρὸς πολίτας τοὺς ἐμοὺς λέγων καλόν;
χαίρων ἦθος. τεὶ γάρ μὴ βεβούλευσαι καλῶς
αὐτὸς, πιέζειν τὴν τύχην ἡμᾶς λίαν.

- XO. ημαρτειν. ἐν νέοισι δ' ἀνθρώπων τόδε 250
ἔνεστι συγγνώμην δὲ τῷδ' ἔχειν χρεών.
ΔΔ. οὔτοι δικαστήν σ' εἰλόμην ἐμῶν κακῶν,
ἀλλ' ὡς ἰατρὸν τῶνδ', ἄναξ, ἀφύγμεθα.
οὐδέ, εἴ τι πράξας μὴ καλῶς εὑρίσκομαι,
τούτων κολαστὴν κάπιτιμητήν, ἄναξ, 255
ἀλλ' ὡς ὀνάιμην. εἴ δὲ μὴ βούλει τάδε,
στέργειν ἀνάγκη τοῖσι σοῖς· τί γάρ πάθω;
ἄγ', δι γεραιαὶ, στείχετε, γλαυκὴν χλόην

244. ἡ ἐν μέσῳ. See on v. 421.

248. εἰ γάρ μὴ κτλ. This passage is corrupt. Dindorf thinks a line has been lost, but this is quite uncertain from the discrepancy of the readings, Aldus giving μὴ οὐ γάρ, the MSS. δὴ μὴ γάρ. The true reading is perhaps οὐοῦ δ', εἴ &c. ‘but think that, if you have planned well for your own interest, the case is rather too serious for us.’ The δὴ of the MSS. will account for δ' εἰ, and the οὐ of Aldus is the termination of οὐοῦ, while the ΟΙ has been absorbed by ΟΙ in θοι. Lastly, the γάρ has been interchanged with δὲ (a common occurrence), and μὴ is a superscribed reading in place of οὐ. Herm. suggests σῆν τύχην, which Botho adopts.

250. ἐν νέοισι. Those who object that Adrastus was πολίδες ἀνὴρ τύραννος, v. 166, here read ἐννολασι. Dindorf omits the former verse, and says on this, “re-spicit ad v. 232.” He is doubtless right as to the allusion.

253. This verse is given to the chorus in the old copies. Dindorf places it within brackets as spurious, with Matthiae and Dobree, the former of whom ingeniously supposes ἰατρὸν was written in the margin for ὀναίμην in 256, in order that the construction might be uniform, οὐ κολαστὴν ἀλλ' ὡς ἰατρὸν, and that a new line

was thus afterwards constructed. But the most plausible view is that of Barnes and others, that the verse should stand as given above; and Hermann admits that this is, “non sine magna specie veri.” It may be added, that the reason why it was wrongly given to the chorus is to be looked for in the sudden change from the singular to the plural verb. We might indeed read εἰλομέν σ', but the middle is rather required. So Aesch. Suppl. 391, μὴ μ' αἴρον κριτήν.

257. τί γάρ πάθω; ‘For how can I help it?’ Adrastus is somewhat nettled at the long sermon which has been read to him by a junior, and says that he came not to be lectured, but to get aid. If that cannot be afforded, he will go, leaving however the suppliant boughs on the altar, as a protest that his request has been slighted.—τοῖσι σοῖς, ‘in your decision,’ unless we should read τοῖς ἐμοῖς, ‘in my lot.’

258. ἄγε. Perhaps ἀλλ', though we have ἀλλ' ἄγε Πέρσαι (for ἄγετε) in Pers. 142.—γλαυκὴν κτλ. The suppliant bough was of olive, Eum. 43, ἐλαῖας ὑψιγένητον κλάδον, which tree from its pale green foliage is called by this epithet, as Troad. 799. Oed. Col. 701, γλαυκᾶ παιδοτρόφου φύλλον ἐλαῖας.—καταστεφῆ Scaliger for

αὐτοῦ λιποῦσαι φυλλάδος καταστεφῆ,
θεούς τε καὶ γῆν τήν τε πυρφόρον θεὰν 260
Δήμητρα θέμεναι μάρτυρ' ἡλίου τε φῶς,
ώς οὐδὲν ἡμῖν ἥρκεσαν λιταὶ θεῶν.

XO. * * * *

ὅς Πέλοπος ἦν παῖς, Πελοπίας δ' ἡμεῖς χθονὸς
ταυτὸν πατρῷον αἴμα σοὶ κεκτήμεθα. 265
τί δρᾶς; προδώσεις ταῦτα, κάκβαλεῖς χθονὸς
γραῦς, οὐ τυχούστας οὐδέν ὅν αὐτὰς ἔχρην;
μὴ δῆτ'; ἔχει γὰρ καταφυγὴν θὴρ μὲν πέτραν,
δοῦλος δὲ βωμοὺς θεῶν, πόλις δὲ πρὸς πόλιν
ἔπτηξε χειμασθεῖσα· τῶν γὰρ ἐν βροτοῖς
οὐκ ἔστιν οὐδὲν διὰ τέλους εὐδαιμονοῦν. 270
βάθι, τάλαιν', ἱερῶν δαπέδων ἄπο Περσεφονέιας, στρ.
βάθι καὶ ἀντίασον γονάτων, ἐπὶ χεῖρα βαλοῦσα,
Τέκνων τεθνεώτων κόμισαι δέμας, ὃ μελέα γὰ,

καταστροφῆ. Transcribers had a strong tendency to corrupt words by the insertion of *ρ*, as remarked on Prom. 2. Her. 822.

260. *πυρφόρον.* Ovid, Fast. iv. 493, ‘Ilic (sc. Aetnae) accedit geminas pro lampade taedas. Hinc Cereris sacris nunc quoque taeda datur.’ The reason is to be sought for in her connexion with the nightly goddess by whom the world was lighted; for in the symbolism of element-worship Demeter was Mother Earth and Cora was the Moon. Thus she is here contrasted with *ἡλίου φῶς*.

263. There is here a lacuna of several verses. The appeal of the chorus (to whom Hermann first assigned the passage, instead of being continued to Adrastus,) to Theseus was founded on the claims of relationship. Theseus was son of Aethra, the daughter of Pittheus, who was the son of Pelops. They too, as born in the Peloponian land, are of common ancestry. The missing lines probably ran after this fashion:—

ἄναξ, τὸ θεῖον καὶ τὸ συγγενὲς σέβουν,
ἥκαν δ' ὁφείλεις μητρόθεν τιμωρίαν
ἢ Πιτθέως γάρ ἔστιν ἢ σ' ἔγείνατο,
ὅς Πέλοπος ἦν παῖς κτλ.

Barnes detected the lacuna, and says, “Tale quid addendum crede, ἢ σὴ δὲ μῆτηρ Πιτθέως ἔφυ τέκνον, &c.” But he

thought it was part of the *βῆσις* of Adrastus.

265. *προδώσεις ταῦτα;* ‘Will you be faithless to these suppliant symbols, which impose on you a religious obligation?’

271. Adrastus having apparently failed to gain over Theseus to his cause, on the ground that his misfortunes are his own fault, the chorus of matrons urge one of their number (the one who acts as *hegemon*) to embrace the knees of Theseus and renew the request. The mesode is occupied with this prayer, but is prefaced by the request of the hegemon to the rest to assist her to rise. In the antistrophe another member of the party (for she speaks in the singular) reiterates and enforces the petition.

273. *κόμισαι*, ‘recover.’ The imperative of the aorist middle, like *ἀναλῦσται* v. 44, and *οἰκτίσαι* inf. 280. For *κομίζεσθαι*, rather than *κομίζειν*, seems required by the sense. Markland and Dindorf give *κομίσαι* against the MSS. In v. 495, *θάπτων κομίζον θ' οὐσις ὑβρεῖς ἀπώλεσαν*, the sense probably is ‘caring for.’ The active is indeed quoted from Il. xiii. 196, where it simply means ‘carried,’ *κόμισαν* (*νεκρὸν*) *μετὰ λαὸν Ἀχαιῶν*, and from Aj. 1397; but there the interpretation is more than questionable. Inf. 754, *νεκρὸς κομίζετε*, is simply, ‘do you

οὓς ὑπὸ τείχεσι Καδμείοισιν ἀπώλεσα κούρους.

ἴω μοι λάβετε, φέρετε, πέμπετ', ἀείρετε μεσφδ. 275
τάλαιναν χερὸς γεραιᾶς.

πρός σε γενειάδος, ὃ φίλος, ὃ δοκιμώτας Ἑλλάδι
ἄντομαι, ἀμφιπίτνουσα τὸ σὸν γόνυ καὶ χέρα δει-
λαία·

οἴκτισαι ἀμφὶ τέκνων μ' ἵκέταν 280

τῇ τιν' ἀλάταν, οἴκτρὸν ἴηλεμον οἴκτρὸν ἰεῖσαν,
μηδ' ἀτάφους, τέκνου, ἐν χθονὶ Κάδμου χάρματα
θηρῶν ἀντ.

παῖδας ἐν ἥλικιά τῷ σὰ κατίδης, ἵκετεύω.

βλέψον ἐμῶν βλεφάρων ἐπὶ δάκρυον, ἢ περὶ σοῦσι
γούνασιν ὅδε πίτνω, τέκνοις τάφον ἔξανύσασθαι. 285

ΘΗ. μῆτερ, τί κλαίεις, λέπτ' ἐπ' ὄμμάτων φάρη
βαλοῦσα τῶν σῶν; ἅρα δυστήνους γόους
κλύουσα τῶνδε; κάμε γὰρ διῆλθέ τι.
ἔπαιρε λευκὸν κράτα, μὴ δακρυρρόει
σεμναῖσι Δηοῦς ἐσχάραις παρημένη.

290

bring with you the dead'; cf. v. 760. Of course, *νεκρῶν κομιστὴν* in v. 25 proves nothing as to the active or middle sense; but in 126, *κομίσαι σε*, Θησέῳ, *παῖδας Ἀργείων θέλω*, it must be confessed we should have looked for *κομίσασθαι*. The truth seems to be, that the phrase originally had the simple meaning of 'bringing from the battle-field to the pyre,' and thence of conveying or getting back for those whose duty it was to burn them. Or it may be that *κομίζεθαι* was said of the friends of the dead, *κομίζειν* of the agents who (like Theseus) procured the interment.

275. ἀείρετε. So Herm. for *κρίνετε*. Dindorf thinks the passage interpolated from Hec. 62, *λάβετε, φέρετε, πέμπετ'*, *ἀείρετε μοι γεραιᾶς χειρὸς προσλαζόμεναι*. But one does not see why these words should be considered "absurd" in this place.—*τάλαιναν χερὸς γεραιᾶς* Herm. for —as —as —ás.

279. δειλαία Herm. for —ay. The word is here a dactyl, as *γεραιᾶς* is an anapaest in the passage just quoted from the *Hecuba*.

280. *ἵκέταν*. Dindorf reads *ἵκέτην* with Markland, and adds *τάφου*. Her-

mann thinks *ἵκέταν* is to be taken with *ἴηλεμον*. But none seem to have suspected ἡ τιν' ἀλάταν, (ἡ Musgrave,) though it is scarcely consistent with either metre or sense. Read, *ἵκέταν οἴδα τιν' ἄλλιον*, and see on Heracl. 614.

283. ἐν ἥλικιά τῷ σῷ. While you are young and vigorous, and able to give succour.

286. λεπτὰ φάρη. The same term occurs Hipp. 133, where the epithet as well as the context shows that a veil is meant.

290. The allusion here is explained on v. 38. "Sed praecipue in Cereris sacris hoc cavebatur. Liv. 34, 6: *quia Cereris sacrificium, lugentibus omnibus matronis, intermissum erat, Senatus fieri luctum xxx diebus jussit*; et 22, 56: *adeoque totam urbem opplevit luctus, ut sacrum anuiversarium Cereris intermissum sit, quia nec lugentibus id facere est fas, nec ulla in illa tempestate matrona expers luctus fuerat.*" Bothe. At the Cerealia the Romans wore white garments, 'vestes Cerealibus albas sumite,' Ovid, Fast. iv. 620. Hence sup. 97, *κουραὶ δὲ καὶ πεπλάματ' οὐ θεωρικά*.

- AI. αἰαῖ. ΘΗ. τὰ τούτων οὐχὶ σοὶ στενακτέον.
 AI. ὁ τλήμονες γυναῖκες. ΘΗ. οὐ σὺ τῶνδ' ἔφυς.
 AI. εἴπω τι, τέκνον, σοί τε καὶ πόλει καλόν;
 ΘΗ. ὡς πολλά γ' ἐστὶ κάποθηγλειῶν σοφά.
 AI. ἀλλ' εἰς ὄκνον μοι μῆθος δὲ κεύθω φέρει. 295
 ΘΗ. αἰσχρόν γ' ἐλεξας, χρήστ' ἐπικρύπτειν φίλους.
 AI. οὗτοι σιωπῶσ' εἴτα μέμψομαι ποτε
 τὴν νῦν σιωπὴν ὡς ἐσιγήθῃ κακῶς,
 οὐδὲ ὡς ἀχρεῖον τὰς γυναῖκας εὖ λέγειν
 δείσασ' ἀφήσω τῷ φόβῳ τούμὸν καλόν. 300
 ἔγωγέ σ', ὁ παῖ, πρῶτα μὲν τὰ τῶν θεῶν
 σκοπεῖν κελεύω μὴ σφαλῆσαι ἀτιμάσσας·
 σφάλλει γάρ ἐν τούτῳ μόνῳ, τάλλ' εὖ φρονῶν.
 πρὸς τοῦσδε δ', εἰ μὲν μὴ ἀδικουμένοις ἔχρην
 τολμηρὸν εἶναι, κάρτ' ἀν εἶχον ἡσύχως. 305
 νῦν δὲ σοί τε τοῦτο τὴν τιμὴν φέρει,

294. καπὸθηγλειῶν. The Greeks held the *wisdom* of women in a low estimate. Hence Clytemnestra adds, after giving some sound advice about the duty of the army to avoid sacrifice, *τοιαῦτα τοι γυναικὸς ἐξ ἐμοῦ κλίνει*, Ag. 330, where we might read *καὶ τοι*. Hel. 1049, *ἄκουσον, ἦν τα καὶ γυνὴ λέξη σφόδρα*. See on Med. 1082.

295. *eis ὄκνον—φέρει*, ‘tends to make me timid in expressing it,’ or to fear for the consequences; i. e. because it is advice that must lead to war.—*κείθω*, see Rhes. 621.

296. ἐπῆ κρύπτειν Herm. and Dind. for *ἐπικρύπτειν*. The correction is not metrically necessary. Hermann retains *φίλους*, for which Barnes and others propose *φίλους*.

297. Aethra says that she will not hereafter have to blame herself for being silent when she ought to have spoken, nor fear the common reproof, that a woman's words are not worth the hearing. She bids her son above all things consider, what is his duty to the gods in this matter. If he were not bound to dare in the cause of the injured, she would not have said a word; but this is the very thing which has before brought him honour, and she fears not to urge, that impious men ought to be compelled by force of arms to observe the law of na-

tions, that sole bond by which civilized communities are held together. If he declines now to interfere, he will be charged with timidity, when he might and ought to engage in a good and glorious cause. Athens has no patience with those who expostulate with her as *rash*. It is by what men call her rashness that she aggrandizes herself. Your obscure and retiring cities are content to act with caution, and so never look another in the face. Let Theseus then assist the unhappy mothers. Justice is on his side, and the present prosperity of Thebes is sure to experience a reverse.

300. *τούμὸν καλὸν*, my view of what is right. With *δέσσασα* supply *τὸ λεγόμενον, ορ τὸν φύγον ὡς κτλ.*

303. *σφάλλει*. So Elmsley for *σφαλῆ* or *σφαλῆσαι*. But the verse seems spurious. It is metrically faulty, and it is not clear to what part of Theseus' speech to Adrastus it can refer. However, v. 366 may have an allusion to this line.

306. *vuvl.* This word is condemned by the critics, after Porson on Med. 157, who pronounces the passage “vix sanum.” But it appears here to be sound; at least, it is hard to suggest any satisfactory correction. Hermann would read *νῦν δ' οὐχὶ σοὶ τε τοῦτο τὴν τιμὴν φέρει*: As for *τὴν τιμὴν*, the article is far from being otiose. ‘This,’ says Aethra, ‘it is, which

κάμοὶ παραινεῖν οὐ φόβον φέρει, τέκνον,
ἀνδρας βιαίους καὶ κατείργοντας νεκροὺς
τάφου τε μοίρας καὶ κτερισμάτων λαχεῖν,
ἐς τήνδ' ἀνάγκην σῇ καταστῆσαι χερὶ, 310
νόμιμά τε πάσης συγχέοντας Ἑλλάδος
παῦσαι· τὸ γάρ τοι συνέχον ἀνθρώπων πόλεις
τοῦτ' ἔσθ', ὅταν τις τοὺς νόμους σώζῃ καλῶς.
ἔρει δὲ δῆ τις ὡς ἀνανδρίᾳ χερῶν,
πόλει παρόν σοι στέφανον εὐκλείας λαβεῖν, 315
δείσας ἀπέστης, καὶ συὸς μὲν ἄγριου
ἀγῶνος ἥψω, φαῦλον ἀθλήσας πόνον,
οὐδὲ ἐς κράνος βλέψαντα καὶ λόγχης ἀκμὴν
χρῆν ἐκπονῆσαι, δειλὸς ὧν ἐφηυρέθης.
μὴ δῆτ' ἐμός γ' ὀν, ὃ τέκνον, δράσῃς τάδε. 320
ὅρᾶς, ἄβουλος ὡς κεκερτομημένη
τοῖς κερτομοῦσι γοργὸν ὡς ἀναβλέπει
σὴ πατρίς; ἐν γὰρ τοῖς πόνοισιν αὔξεται.
αἱ δὲ ἡσυχοὶ σκοτεινὰ πράσσονται πόλεις
σκοτεινὰ καὶ βλέπουσιν εὐλαβούμεναι. 325
οὐκ ἐι νεκροῖσι καὶ γυναιξὶν ἀθλίαις
προσωφελήσων, ὃ τέκνον, κεχρημέναις;
ὡς οὔτε ταρβῶ σὺν δίκῃ σ' ὄρμώμενον,

brings you the credit you enjoy,' i. e. of being κολαστῆς τῶν κακῶν, inf. 342.

310. *καταστῆσαι* Reiske for *κατα-*
στῆναι. There is no other objection to the intransitive aorist, but that the active *παῦσαι* is immediately connected with it.

314. *δῆ τις*. Compare Heracl. 516.

316. *συὸς ἄγριου*, the wild boar of Crommyon, in the territory of Corinth, slain by Theseus, as related in Plutarch's life of that hero.

320. *ἐμός γ' ὄν*. The γε may give emphasis to the expostulation, as in Alc. 308, or it may mean, 'at least if you wish to be called *my son*.'

322. *γοργὸν ἀναβλέπει*, 'looks sternly up at,' where ἀνα implies lifting the eyes to meet those of the reviler. The old reading was *Γοργόν* ὃς, which Hermann strangely retains, and translates *Vides, ut inconsiderate (ἀβούλως) vituperent pa-*

triam tuam, qui ei Gorgoneum spectrum exprobrant. He thus supplies ἐστὶ after *κεκερτ.*, but does not notice that *τοῖς κερτ.* becomes wholly redundant, *vituperatur a vituperantibus*. The passage is considered difficult, but without much reason. 'Do you see, how your country, when reproached as wanting in deliberation, looks sternly at those who assail her? (And she does this,) for she grows great in the midst of toils.' The Athenians were taunted with *δυσθονλία*, (see Heracl. 176—8,) but they repelled the charge by pointing to the height of glory to which their prompt action had brought them.

325. *σκοτεινὰ βλέπουσι*, 'look darkly,' opposed to *γοργὸν ἀναβλέπει*. The brilliant actions and bold aspect of Athens are contrasted with the secret and intriguing but timid policy of the petty states her rivals. Cf. Frag. 875, v. 8.

328. *ταρβῶ σε*. Not 'I fear you,' but

- Κάδμον θ' ὁρῶσα λαὸν εὖ πεπραγότα,
ἔτ' αὐτὸν ἀλλα βλῆματ' ἐν κύβοις βαλεῖν
πέποιθ'. ὁ γὰρ θεὸς πάντ' ἀναστρέφει πάλιν.
XO. ὁ φιλτάτη μοι, τῷδε τ' εἴρηκας καλῶς
κάμοι· διπλοῦν δὲ χάρμα γίγνεται τόδε.
ΘΗ. ἐμοὶ λόγοι μὲν, μῆτερ, οἱ λελεγμένοι
ὑρθῶς ἔχουσ' ἐσ τόνδε, κάπεφηνάμην
γνώμην ὑψ' οἶων ἐσφάλη βουλευμάτων
ὅρῳ δὲ κάγῳ ταῦθ' ἅπερ με νουθετεῖς,
ώς τοῖς ἐμοῖσιν οὐχὶ πρόσφορον τρόποις
φεύγειν τὰ δεινά. πολλὰ γὰρ δράσας καλὰ
ἔθος τόδ' εἰς Ἑλληνας ἐξεδειξάμην,
ἀεὶ κολαστής τῶν κακῶν καθεστάναι.
οὐκον ἀπανδᾶν δυνατόν ἔστι μοι πόνους.
τί γάρ μ' ἐροῦσιν οἵ γε δυσμενεῖς βροτῶν,
ὅθ' ἡ τεκοῦσα χύπερορρωδοῦσ' ἐμοῦ
πρώτη κελεύεις τόνδ' ὑποστῆναι πόνον;
δράσων τάδ' εἴμι, καὶ νεκροὺς ἐκλύσομαι,
λόγοισι πείσας εἰ δὲ μὴ, βίᾳ δορὸς
ἥδη τόδ' ἔσται, κούχῃ σὺν φθόνῳ θεῶν.
δόξαι δὲ χρῆζω καὶ πόλει πάσῃ τάδε.

'I fear for you,' as in *χαίρω σε εὖ πρασσούντα &c.* Musgrave well compares Trach. 297, *ταρβεῖν τὸν εὖ πράσσοντα*, *μὴ σφαλῇ ποτέ*. Properly, 'I make you the *subject* of my *τέρπος*', while *ταρβεῖν τινα*, 'to fear a person,' is to make him the *object* of dread.

330. ἄλλα βλῆματ' ἐν κύβοις. See Alcest. 913. Rhes. 183.

335. Theseus decides in favour of the Suppliants. He will not retract what he said to Adrastus, in disapproval of his conduct. But he is pledged, by his former career, to punish the insolent; and his enemies will taunt him if he declines a danger which even a timid mother urges him to undertake. He will therefore rescue the dead either by fair terms or by force of arms. The matter shall be brought before the assembly of the people, without whom he, as a constitutional sovereign, will not act. And with an army ready to enforce his demands, he

will send a herald to Creon.

336. ἀποφανεσθαι in the middle voice, Pers. 854. Eum. 298.

341. ἐξεδειξάμην. So Herm. for ἐξελεξάμην.

343. ἀπανδᾶν. See on Alcest. 487.

347. πείσας Elmsley, for πείσων. The error arose from the preceding δράσων.

348. κούχῃ. Herm. adopts Markland's alteration μὴ οὐχί. With deference to great names be it said, this would here be a solecism. The meaning is, that the gods would not be offended if he had to use arms, since he would first try persuasion: the war would not be an invidious one on his part, but the fault of those who provoked it.

349. χρῆζω, I require, I consider it necessary as a condition of acting. 'Not,' he proceeds to say, 'that I doubt its concurrence even with my mere wish, but that they will prefer to be consulted in the matter.'

δόξει δ', ἐμοῦ θέλοντος ἀλλὰ τοῦ λόγου
 προσδοὺς ἔχοιμ' ἀν δῆμον εὐμενέστερον.
 καὶ γὰρ κατέστησ' αὐτὸν ἐς μοναρχίαν,
 ἐλευθερώσας τήνδ' ἵσοψηφον πόλιν.
 λαβὼν δ' Ἀδραστον δεῖγμα τῶν ἐμῶν λόγων
 ἐς πλῆθος αὐτῶν εἶμι· καὶ πείσας τάδε,
 λεκτοὺς ἀθροίσας δεῦρ' Ἀθηναίων κόρους
 ἥξω· παρ' ὅπλοις θ' ἡμενος πέμψω λόγους
 Κρέοντι, νεκρῶν σώματ' ἔξαιτούμενος.
 ἀλλ', ὁ γεραιαὶ, σέμν' ἀφαιρεῖτε στέφη
 μητρὸς, πρὸς οἴκους ὡς νιν Αἰγέως ἄγω,
 φίλην προσάψας χεῖρα· τοῦς τεκοῦσι γὰρ
 δύστημος ὅστις μὴ ἀντιδουλεύει τέκνων
 κάλλιστον ἔρανον δοὺς γὰρ ἀντιλάζυται
 παῖδων παρ' αὐτοῦ τοιάδ', ἀν τοκεῦσι δῷ.

350

355
 λεκτοὺς ἀθροίσας δεῦρ' Ἀθηναίων κόρους
 ἥξω· παρ' ὅπλοις θ' ἡμενος πέμψω λόγους
 Κρέοντι, νεκρῶν σώματ' ἔξαιτούμενος.
 ἀλλ', ὁ γεραιαὶ, σέμν' ἀφαιρεῖτε στέφη
 μητρὸς, πρὸς οἴκους ὡς νιν Αἰγέως ἄγω,
 φίλην προσάψας χεῖρα· τοῦς τεκοῦσι γὰρ
 δύστημος ὅστις μὴ ἀντιδουλεύει τέκνων
 κάλλιστον ἔρανον δοὺς γὰρ ἀντιλάζυται
 παῖδων παρ' αὐτοῦ τοιάδ', ἀν τοκεῦσι δῷ.

355

360
 παῖδων παρ' αὐτοῦ τοιάδ', ἀν τοκεῦσι δῷ.

XO. ἱππόβοτον Ἀργος, ὁ πάτριον ἐμὸν πέδον, στρ. ἀ.

350. *τοῦ λ. προσδούς.* ‘If I shall have communicated the project to them,—here for *μεταδόν*s. So Scaliger corrected *προδούς*, the objection to which is, that *προδιδόναι* seems confined to a wholly different sense, ‘to abandon,’ &c. Otherwise the *πρὸ* is very applicable, *εἰ πάροιθεν δοίην αὐτοῖς μέρος τι τοῦ λόγου.*

353. *ἱσοψηφον*, sc. ὃστε ἐλαυ. Every citizen had a vote in the ecclesia. Theseus means, that he was the first who had emancipated the Attic people from the yoke of various petty governments, and established it as one community under one head, (Thuc. ii. 15. inf. 405.) giving it a constitution, and placing himself at the head of the executive. The Athenians had at once a dread of kings, *βασιλεῖς*, and yet a love for their royal ancestry of the heroic ages. And it was thus that they reconciled the two conflicting feelings.

354. *λαβὼν Ἀδραστον.* It was the custom to introduce suppliants from foreign states to the popular assembly, both that the sight might move compassion, and that the petitioner should speak for himself. Compare Heracl. 96. Thus in the Suppliants of Aeschylus, the king takes Danaus before the people, v. 511 :—

ἐγώ δὲ λαοὺς ἔνγκαλῶν ἔγχωρίους
 πείσω τὸ κοινὸν, ὃς ἂν εὐμενές τιθῶ,
 καὶ σὸν διδάξω πατέρα ποῖα χρὴ λέγειν.

359. *ἀφαιρεῖτε.* This shows that Aethra could not have removed the boughs herself without sacrifice: and it explains *λένειν ἀνάγκας ἵκεσίους* in v. 39, and *ἵκεσίος σὺν κλάδοις φροροῦσί* με ἐν κύκλῳ, v. 102. Unless they voluntarily allow her to depart, she is under a positive obligation to remain.

362. *ἀντιδουλεύει.* ‘Acts the part of, or in place of, a slave.’ Cho. 128, *καγὼ μὲν ἀντιδούλος.* The law *γονεῖς τιμᾶν* was one of three especially held in honour by the Greeks. See frag. Antioch. 221, *τρεῖς εἰσὶν ἀρεταὶ τὰς χρεῶν σ' ἀσκεῖν, τέκνουν θεούς τε τιμᾶν, τούς τε φύσαντας γονεῖς, νόμους τε κοινοὺς Ἑλλάδος.* And the duty paid by children to parents, and returned in after years by filial piety shown to themselves, from their own offspring, is compared to the contribution to a club, from which the members expect to obtain the same amount of benefit that they have conferred. Aeschylus has the very same metaphor, Theb. 472, *θαυμῶν τροφεῖα πληράσει χθονὸς*, where see the note. Markland very appositely quotes a saying of Thales, from his Life by Laertius, c. 37, *οὓς ἂν ἔρανος εἰσενέγκης τοῖς γονεῦσι, τοὺς αὐτοὺς προσδέχουν καὶ παρὰ τῶν τέκνων.*

365. The chorus exults that Theseus has chosen the side of religion, and trusts that he will do more than recover the

ἐκλύετε τάδε γ' ἐκλύετ' ἄνακτος
ὅσια περὶ θεοὺς καὶ μεγάλᾳ Πελασγίᾳ καὶ κατ'
Ἄργος.

εἰ γὰρ ἐπὶ τέρμα καὶ τὸ πλέον ἐμῶν κακῶν ἀντ. á.
ἴκόμενος ἔτι ματέρος ἄγαλμα 370
φόνιον ἔξελοι, γάν δὲ φίλαν τὰν Ἰνάχου θεῖτ' ὄνη-
σας.

καλὸν δ' ἄγαλμα πόλεσιν εὐσεβῆς πόνος, στρ. β'.
χάριν τ' ἔχει τὰν ἐσαεί.

τί μοι πόλις κρανεῖ ποτ'; ἀρα φίλιά μοι 375
τεμεῖ καὶ τέκνους ταφὰς ληψόμεσθα;
ἄμυνε ματρὶ, πόλις, ἄμυνε, Παλλάδος,
νόμοντος βροτῶν μὴ μιαίνειν.

σύ τοι σέβεις δίκαιν, τὸ δ' ἡσσον ἀδικίᾳ
νέμεις, τόν τε δυστυχῆ πάντα ρύει. 380

ΘΗ. τέχνην μὲν ἀεὶ τήνδ' ἔχων ὑπηρετεῖς

bodies of the slain,—that he will bind Argos by eternal gratitude to Athens.

367. Πελασγίᾳ. ‘You have heard this resolution of the king, his piety towards the gods in the sight of great Pelasgia as well as in Argos.’ By *Pelasgia the Great* the whole Argive or Thessalian district (Aesch. Suppl. 250 seqq.), not the lower peninsula alone is meant, while *Argos* signifies the city or state specially so called. The dative was restored by Musgrave, the old reading being *καὶ μεγάλᾳ Πελασγίᾳ*.

369. εἰ γὰρ κτλ. ‘Would that, going as far as the ending of my troubles, and even yet beyond it, he would remove out of the land (of Thebes) the gory corpse, the mother’s darling, and would make the land of Inachus (Argos) friendly to himself, by conferring a benefit on it.’ Here is a clear indication of the political object of the play, to recommend a treaty between Athens and Argos. A more simple way of expressing the sentiment would be this:—‘Would that he may end my sorrows by procuring for me the bodies for burial, and go still further in making Argos friendly to Athens.’

373. εὐσεβῆς πόνος. Labour undertaken in the cause of piety, e. g. restoring to mothers the bodies of their sons.

375. The old reading, happily corrected

by Hermann, was *τιμόπτολις* κρανεῖ ποτ' ἀρα κτλ.

377. ματρὶ, sc. ἡμῖν τᾶς τεκοῦσας αὐτούς.—μὴ μιαίνειν, i. e. ώστε, ‘so that they (the Thebans) may not pollute (violate) the laws of nations,’ by refusing burial to the dead. Matthiae well illustrates the construction by Theb. 14, πόλει τὸν ἀργήγειν καὶ θῶν ἐγχωρίων βαμοῖσι, τυμᾶς μὴ ἔχαλειφθῆναι ποτε.

380. ρύει. The ū is here long, if Hermann has rightly corrected ληψόμεσθα for ληψόμεθα. Elsewhere ū is short, as Alc. 469, Theb. 153. 820. The MSS. give νέμεις ἀεὶ (or ἀεὶ) τὸν δυστυχῆ. Dindorf has plausibly restored a double dochmiac hypercatalectic. On νέμεις see v. 241.

381. Theseus, who had left the stage at v. 364, now returns, accompanied by a herald, to whom he gives instructions to proceed at once to Thebes, and either request or insist that the bodies shall be given up. The sense of μὲν and δὲ (383) is this, ‘As you have on other occasions acted as a servant both for me and the city, so now’ &c. Compare the opening of the Ajax, ἀεὶ μὲν, ὃ πᾶν Λαργίου, δέδορκά σε,—καὶ νῦν δρῶ σε &c.—

—ὑπηρετεῖς, the common and somewhat disparaging title applied to heralds. Troad. 426, κῆρυκες—οἱ περὶ τυράννους καὶ

πόλει τε κάμοι, διαφέρων κηρύγματα·
 ἐλθὼν δὲ υπέρ τ' Ἀσωπὸν Ἰσμηνοῦ θ' ὕδωρ
 σεμνῷ τυράννῳ φράζε Καδμείων τάδε·
 Θησεύς σ' ἀπαιτεῖ πρὸς χάριν θάψαι νεκροὺς, 385
 συγγείτον' οἰκῶν γαῖαν, ὀξιῶν τυχεῖν,
 φίλον τε θέσθαι πάντ' Ἐρεχθειδῶν λεών.
 κανὸν μὲν θέλωσιν αἰνέσαι, παλίσσυτος
 στεῖχ', ἦν δὲ ἀπιστῶσ', οἵδε δεύτεροι λόγοι,
 κῶμον δέχεσθαι τὸν ἐμὸν ἀσπιδηφόρον· 390
 στρατὸς δὲ θάσσει καξετάζεται παρὰν
 Καλλίχορον ἀμφὶ σεμνὸν εὐτρεπῆς ὅδε.
 καὶ μὴν ἑκοῦσά γ' ἀσμένη τ' ἐδέξατο
 πόλις πόνον τόνδ', ὡς θέλοντά μ' ἥσθετο.
 ἔα· λόγων τις ἐμποδὼν ὅδ' ἔρχεται; 395
 Καδμεῖος, ὡς ἔοικεν, οὐ σάφ' οἶδ' ὅτι,
 κῆρυξ. ἐπίσχεις, ἦν σ' ἀπαλλάξῃ πόνου.
 μολὼν δὲ υπαντᾶ τοῖς ἐμοῖς βουλεύμασιν.

πόλεις ὑπηρέται. Prom. 975, ὡς θεῶν ὑπηρέτου, said of Hermes, λατρεῖα ill. 987, διάκονον v. 963. Euripides especially in many passages shows his dislike of these functionaries. Compare Heracl. 293.—διαφέρων, ‘carrying about in different directions.’ Inf. 715, διαφέρων ἐφενδόνα. Herc. F. 571, τοὺς δὲ πτερωτοῖς διαφορῶν τοξεύμασι.

384. σεμνῷ τυράννῳ, ‘the proud tyrant.’ Cho. 902, of Aegisthus and Clytemnestra, σεμνὸν μὲν ἡσαν ἐν θρόνοις τοῦ ἡμενοί, σεμνοὶ τε καὶ νῦν. Herod. ii. 173, σὲ γὰρ χρῆν ἐν θρόνῳ σεμνῷ σεμνὸν θωκέοντα δὲ ἡμέρης πρήσσειν τὰ πρύγματα. Hence it will appear how needless is Hermann’s alteration, Ἰσμηνοῦ θ' ὕδωρ σεμνὸν, τυράννῳ κτλ.

385. πρὸς χάριν θάψαι, ‘to permit as a favour the burial of the dead.’ Opposed to πρὸς βίαν, ‘by force.’ The next line means, ‘expecting to obtain his request on the score of being a neighbour.’

389. ἀπιστῶσι. See Heracl. 968.

392. Καλλίχορον. Apollodor. i. 5, 1, εἰκασθείσα γυναικί (Δημήτηρ) ἤκει εἰς Ἐλευσίνα, καὶ πρῶτον μὲν ἐπὶ τὴν ἄπ' ἐκείνης κληηθείσαν Ἀγέλαστον ἐκάθισε πέτραν παρὰ τὸ Καλλίχορον φρέαρ καλού-

μενον. Pausan. i. 38, 6, Ἐλευσινίοις δὲ ἔστι μὲν Τριπτόλεμον ναὸς, ἔστι δὲ Προπολαίας Ἀρτέμιδος, καὶ Ποσειδῶνος πατρός φρέαρ τε καλούμενον Καλλίχορον, ἔνθα πρῶτον Ἐλευσίνων αἱ γυναῖκες χορὸν ἔστησαν καὶ ἥσαν ἐς τὴν θεόν. —εὐτρεπῆς for εὐτρεπῆς Markland.

393. καὶ μὴν, ‘but further,’ i.e. represent to them that this is not a mere private desire of the king, but a public demand. See Alc. 653.—ὡς θ. ἥσθετο, cf. v. 350.

396. ὡς ἔοικεν κτλ. ‘A Theban herald, as he seems, for I am not sure of it.’ ‘Ineptum est οὐ σάφ' οἶδ' ὅτι.’ Dindorf:—but it is hard to say why. Musgrave has ὡς ἔοικεν οὐ σάφ' εἴδότι. Perhaps, εὖ σάφ' οἶδ' ὅτι, as in Pers. 780.

398. μολὼν δ. ‘For by his arrival lie thwarts my intention,’ viz. of sending a herald. Here again there seems no reason for questioning the text, except that δὲ is omitted after μολὼν in the MSS., though added in the Aldine. Hermann awkwardly transposes 397–8, and Botho and Dindorf adopt μολὼν ὑπαντᾶξ, the conjecture of Elmsley, from Hesych. ὑπαντᾶξ· εὖ ἐναντίας, ἀντὶ τοῦ ὑπαντίασας, συναντήσας.

ΚΗΡΥΞ.

- τίς γῆς τύραννος ; πρὸς τίν' ἀγγεῖλαι με χρὴ
λόγους Κρέοντος, ὃς κρατεῖ Κάδμου χθονὸς, 100
'Επεοκλέους θανόντος ἀμφ' ἐπταστόμους
πύλας ἀδελφοῦ χειρὶ Πολυνείκους ὑπο ;
- ΘΗ.** πρῶτον μὲν ἥρξω τοῦ λόγου ψευδῶς, ξένε,
ζητῶν τύραννον ἐνθάδ'. οὐ γὰρ ἄρχεται
ἐνὸς πρὸς ἀνδρὸς, ἀλλ' ἐλευθέρα πόλις. 405
δῆμος δ' ἀνάστει διαδοχαῖσιν ἐν μέρει
ἐνιαυσίαισιν, οὐχὶ τῷ πλούτῳ διδοὺς
τὸ πλεῖστον, ἀλλὰ χώ πενητὸς ἔχων ἵσον.
- ΚΗ.** ἐν μὲν τόδ' ἡμῖν, ὁσπερ ἐν πεσσοῖς, δίδως
κρεῖστον· πόλις γὰρ ἡς ἔγῳ πάρεμψ' ἅπο 410
ἐνὸς πρὸς ἀνδρὸς, οὐκ ὅχλῳ, κρατύνεται.
οὐδ' ἔστιν αὐτὴν ὅστις ἔκχαυνῶν λόγοις
πρὸς κέρδος ἴδιον ἄλλος ἄλλοσε στρέφει.
οὐδὲ αὐτίχ' ἥδης καὶ διδοὺς πολλὴν χάριν
εἰσανθισ ἔβλαψ', εἴτα διαβολαῖς νέαις 415

401. 'Επεοκλέους. As if he had said, ὃς κρατεῖ Κ. χθονὸς μετὰ τελευτὴν 'Επεοκλέους, Creon being his successor, Antig. 173.

403. Theseus, who is resolved on a quarrel with the herald, though he had merely asked naturally and not disrespectfully, τίς γῆς τύραννος; not only captiously objects to the terms of his address, but takes him to task for his reply. He tells him that he has commenced his speech with a fallacy, in inquiring for a *tyrant* or absolute ruler, where no such authority exists in the state. But the poet is anxious to hang on this trifling incident a laudation of the political constitution of Athens, and to present a comparative view of a monarchy, and a democracy under certain salutary restraints. Compare the similar sentiments put by Herodotus into the mouths of Otanes, Megabyzus, and Darius, Herod. iii. 80—82, and Phoen. 535—545. To this δῆσις the words of the Greek argument seem to refer, τὸ δὲ δρᾶμα ἐγκώμιον Ἀθηνῶν. The speech of the Theban herald is made to bring forward some of the arguments used by the oligarchical party at Athens, for the purpose of

allowing Theseus to reply to them. And thus the poet, as usual, entirely identifies himself with the popular side.

406. This is one of the most singular instances of the indifference to chronology which the tragic writers so often exhibit. Here is Theseus, king of Athens in the heroic ages (the date assigned is about b.c. 1300), talking of a government by Archons, the first of whom was appointed to the annual office b.c. 684!

408. τὸ πλεῖστον. Dindorf edits τὸ πλεῖστον after Elmsley.

409. ὁσπερ ἐν πεσσοῖς. As in a game of draughts, where the party who challenges allows his adversary a certain number of marks to commence with.

412. ἔκχαυνῶν. Puffing it up with fine speeches. The love of the Athenians for the plausible flattery and the rhetorical displays of the demagogues is here severely ridiculed; and indeed there was scarcely a greater evil during the whole time of the war. In allusion to their vanity in this respect they are called χαυνοπολῖται, Ar. Ach. 636. On the διαβολαῖς of the orators see Equit. 491. 711.

κλέψας τὰ πρόσθε σφάλματ' ἐξέδυ δίκης.

ἄλλως τε πῶς ἀν μὴ διορθεύων λόγους

ὁρθῶς δύναιτ' ἀν δῆμος εὐθύνειν πόλιν;

ὅ γάρ χρόνος μάθησιν ἀντὶ τοῦ τάχους

κρείσσω δίδωσι. γάπόνος δ' ἀνήρ πένης,

εἰ καὶ γένοιτο μὴ ἀμαθής, ἔργων ὑπο-

ούκ ἀν δύναιτο πρὸς τὰ κοινά ἀποβλέπειν.

ἥ δὴ νοσῶδες τοῦτο τοῖς ἀμείνοσιν,

ὅταν πονηρὸς ἀξιώμ' ἀνήρ ἔχῃ,

γλώσση κατασχὼν δῆμον οὐδὲν ὥν τὸ πρίν.

420

ΘΗ. κομψός γ' ὁ κῆρυξ καὶ παρεργάτης λόγων.

ἐπεὶ δ' ὄγωνα καὶ σὺ τόνδε ἡγωνίσω,

ἄκου· ἄμιλλαν γάρ σὺ προύθηκας λόγων.

οὐδὲν τυράννου δυσμενέστερον πόλει,

ὅπου τὸ μὲν πρώτιστον οὐκ εἰσὶν νόμοι

κοινοὶ, κρατεῖ δ' εἴς τὸν νόμον κεκτημένος

αὐτὸς παρ' αὐτῷ, καὶ τοδέ οὐκέτ' ἔστ' ἵστον.

425

430

416. ἐξέδυ δίκης. When he comes to the *εὐθύναι*, or giving an account of his public conduct, he evades justice, craftily hiding his former failures by accusing others, i. e. laying on them the fault really due to his own pernicious counsels. One can see that some well-known individual is here hinted at.

417. ἄλλως τε κτλ. ‘Besides, how can people, if it is not right in words (not *λόγιος*, Ion 602), be able rightly to direct the state? (It is impossible;) for it is time (i. e. deliberation) that confers understanding in place of precipitancy, and better than it; whereas your poor working man, even though he should be not wholly void of intelligence, still, through his occupations, would not be able to turn his attention to public affairs.’ By *διορθεύων* he may mean, that the people do not rightly judge of the speeches of the orators, who tickle their ears, but advocate pernicious counsels. On this form of verb see Helen. 541.

421. γένοιτο μὴ ἀμαθής. This correction of the vulg. *εἰ καὶ πένοιτο, καὶ μαθής* &c., Hermann attributes to Erfurdt, Dindorf to Lobeck. Barnes seems to have first given *γένοιτο* in the text. Both endeavours to elicit sense out of the old

reading, by rendering it *etiam si labore*, *quamvis labore*. The herald is made to depreciate the industrious agriculturist, *ἀντοργός*, *οὐπερ καὶ μόνοι σώζονται γῆν*, Orest. 920. The poet's fondness for this class is shown by his sketch of the virtuous *ἀντοργός* in the Electra. It is to them he attributes the salvation of the state, *sup.* 244.

423. Hermann adopts Markland's reading, *ταῦτα τοῖς ἀμείνοσιν* “Οταν κτλ. The sense however may be, ‘Certainly the upper classes think it an unhealthy sign, when’ &c.

426. κομψός. ‘Our herald is clever at a speech, and a talker about what does not concern him.’—*παρεργάτης, παρέργοις λόγους χρόμενος*, meddling in subjects (as in this instance in politics) beside his calling. Cf. *περιστά φωνῶν*, v. 459.

429. *τυράννου*, for *βασιλέως*, an absolute sovereign. Compare 403—4.

431. *τὸν νόμον κ.*, ‘having the law in his own keeping,’ so as no longer to be *κοινός*, for the benefit of all. Prom. 194, *οὐδὲ θτι τραχύς καὶ παρ' ἑαυτῷ τὸ δίκαιον ἔχων Ζεύς*.—*ἵστον*, ‘fair.’ So Markland for *ἔστι σοι*. For this Athenian *ἰσότης* see Phoen. 536 seqq.—*οὐκέτι* is, ‘when it comes to this, it is not fair for the many.’ So *ἴτι* in v. 447.

γεγραμμένων δὲ τῶν νόμων ὅ τ' ἀσθενὴς
ὅ πλούσιός τε τὴν δίκην ἵσην ἔχει,
ἔστιν δ' ἐνισπεῖν τοῖσιν ἀσθενεστέροις 435
τὸν εὐτυχοῦντα ταῦθ', ὅταν κλήη κακῶς,
νικᾶ δ' ὁ μείων τὸν μέγαν δίκαιον ἔχων.
τούλεύθερον δ' ἐκεῖνον τίς θέλει πόλει
χρηστόν τι βούλευμ' ἐσ μέσον φέρειν ἔχων;
καὶ ταῦθ' ὁ χρῆζων λαμπρός ἐσθ', ὁ μὴ θέλων 410
σιγᾶ. τί τούτων ἔστ' ἴσαιτερον πόλει;
καὶ μὴν ὅπου γε δῆμος αὐθέντης χθονὸς,
ὑπούσιν ἀστοῖς ἥδεται νεανίαις.
ἀνὴρ δὲ βασιλεὺς ἔχθρὸν ἡγεῖται τόδε,
καὶ τοὺς ἀρίστους, οὓς ἀν ἥγηται φρονεῖν, 445
κτείνει, δεδοικώς τῆς τυραννίδος πέρι.
πῶς οὖν ἔτ' ἀν γένοιτ' ἀν ἴσχυρὰ πόλις,
ὅταν τις ὡς λειμῶνος ἥρινον στάχυν
τόλμας ἀφαιρῇ κάπολωτίζῃ νέους;

433. γεγραμμένων. Not as opposed to *γραφα νόμιμα*, or what we call ‘common law,’ but the published law, as open to all to consult, is regarded as the best preventive of the partial or interested interpretation of justice. This passage is quoted by Stobaeus, 44, 6, but with material differences from the present text. Hermann observes (Praef. p. iv) “Ex eo, quod, quae veteres scriptores ex hac fabula attulerunt, saepius aliquantum recedunt ab illa scriptura quam Euripidis codices conservarunt, quae res jam Musgravium, ut ex ejus adnotatione ad v. 1115 intelligitur, advertit, non inepte conjici [conjecture] licet, duas fuisse hujus tragoeidiae recensiones.”

436. ταῦθ'. So Barnes and Hermann for *ταῦθ'*. ‘Besides, the weaker party can say the same of the prosperous, when he is reviled by him; and the inferior prevails over the powerful, if he has justice on his side.’ The point of this depends on the Greek law of retaliation, ‘Αντὶ μὲν ἔχθρᾶς γλώσσης ἔχθρὰ γλώσσα τελείσθω Cho. 301, δικείδος ἡκεὶ τόδε ἀντ' δικείδους Ag. 1537, and it also explains the rather obscure verse, Alc. 708, on which see the note.—*δίκαια*, for *δίκην*, Heracl. 138.

438. τίς θέλει κτλ. Alluding to the

common formula of the herald in the assembly, *τίς ἀγορεύειν βούλεται*; Cf. Orest. 885, *κῆρυξ ἀναστὰς εἰπε*, *Tίς χρῆζει λέγειν*;

440. λαμπρός. He who chooses to speak, gains distinction if he speaks well; but it is no discredit to a man if he prefers to be silent.

442. καὶ μὴν—γε. ‘But further,’ as above, v. 393.—*ὑπούσιν*, *ὑπάρχοντας*, a supply of youthful citizens in reserve for any emergency.—For *αὐθέντης* Dindorf, more bold than Hermann, gives *εὐθύντης* with Markland. According to Suidas and others, *αὐθέντης* signified *δεσπότης*, though this is regarded as a later use, for Euripides himself in other places makes it a synonym of *φονεύς*. Compare *αὐτούσιτης*, and see Rhes. 873. Primarily, the word meant one who could kill by his own authority, and therefore independently of the laws; hence a despot or tyrant. In the decline of the Greek language, *αὐθέντια* came to signify the power of the *αὐθέντης*, and hence our word *authentic*, which in its origin is as curious as *idiot* from *ἰδιώτης*, ‘a non-professional man.’

449. τόλμας, “i. e. τοὺς εὐτολμοτέρους τῶν πολιτῶν. Sensus est, quando tyrannus praestantissimos quosque gladio de-

κτᾶσθαι δὲ πλοῦτον καὶ βίον τί δεῖ τέκνους,
ώς τῷ τυράννῳ πλείον' ἐκμοχθῆ βίον ;
ἢ παρθενεύειν παῖδας ἐν δόμοις καλῶς,
τερπνὰς τυράννοις ὥδοντας, ὅταν θέλῃ,
δάκρυα δ' ἑτοιμάζουσι ; μὴ ζῷην ἔτι,
εἰ τάμα τέκνα πρὸς βίαν νυμφεύσεται.

καὶ ταῦτα μὲν δὴ πρὸς τάδ' ἔξηκόντισα.
ἢκεις δὲ δὴ τί τῆσδε γῆς κεχρημένος ;
κλαίων γ' ἀν ἥλθεις, εἴ σε μὴ πεμψεν πόλις,
περισσά φωνῶν· τὸν γὰρ ἄγγελον χρεὼν
λέξανθ' ὅσ' ἀν τάξη τις ὡς τάχος πάλιν
χωρεῖν. τὸ λοιπὸν δ' εἰς ἐμὴν πόλιν Κρέων
ἥστον λάλον σου πεμπέτω τιν' ἄγγελον.

XO. φεῦ φεῦ. κακοῖσιν ὡς ὅταν δαίμων διδῷ
καλῶς, ὑβρίζουσ', ὡς ἀεὶ πράξοντες εὖ.

KH λέγοιμι ἢν ἥδη. τῶν μὲν ἡγωνισμένων
σοὶ μὲν δοκείτω ταῦτ', ἐμοὶ δὲ τάντια.
ἔγὼ δ' ἀπαυδῶ πᾶς τε Καδμεῖος λεῶς

metit, ut tot praecipuos flores in verno
prato." *J. Barnes.*

450. τί δεῖ (τινα) κτᾶσθαι βίον, ὡς
ἐκμοχθῆ κτλ. The repetition of *βίον* is
careless; but certainly the verses require
no alteration. 'Why should a man ac-
quire wealth and substance for his chil-
dren, in order that he may produce by
his toil the more substance for the tyrant?'
i. e. that it may be confiscated. Tac.
Agric. 43, *a bono patre non scribi here-
dem nisi malum principem.*

454. ἑτοιμάζουσι. 'To those who pre-
pare them' for the tyrant's embraces,
τοῖς κοσμοῦσι, in allusion to the bridal
attire. Dindorf, thinking the participle
"perineptum," gives the tame and im-
probable conjecture δάκρυα δὲ τοῖς γονεῦσι.
Hermann, to whom νυμφεύσεται in the
next line, for νυμφεύεται, is due, makes
no remark on this. For the omission of
the article compare Pers. 247, δεινά τοι
λέγεις ιόντων τοῖς τεκοῦσι φροντίσαι.

456. πρὸς τάδ', 'in answer to these
opinions of yours,' Theseus' reply being
wholly directed against the herald's ad-
vocacy of absolutism. Dind. gives πρὸς
τὰ σ', i. e. τὰ σὰ, with Markland,—a
rare elision. Oed. Tyr. 404, ἥμιν μὲν

450

455

460

465

εἰκάζουσι καὶ τὰ τοῦδ' ἔπη δργῆ λε-
λέχθαι καὶ τὰ σ', Ολύπιον, δοκεῖ. Troad.
918, τάμα καὶ τὰ σ' αἰτιάματα. That
τάδε is not always mean 'what fol-
lows,' is well known. However, τὰ σά
here has some probability. Cf. Tro.
218. El. 273, ὥστε στέγειν γε τάμα
καὶ σ' ἔπη καλῶς. Hel. 580, τίς οὖν
διδάξει σ' ἄλλος η τὰ σ' ὄμματα; where
Herm, gives η σά γ' ὄμματα.

457. ἢκεις δὲ δῆ. 'But you have come,
as you profess (v. 400), wanting some-
thing of this land; what then is it?' The
δῆ conveys this force. He wishes to set
aside argument, and to come to business.
The answer to the question is at v. 465.

462. λάλον. Cf. Frag. 1030, ἀεὶ ποτ'
ἐστι σπέρμα κηρύκων λάλον.

463. This distich is directed against
Creon, who is warned to expect a reverse.
Cf. 330.

466. τάντια. So Herm. and Pors. for
τάντια. Cf. ἀντιαν γνῶμην, v. 193.
Others give ἐμοὶ δ' ἐναντία. The true
reading perhaps is ἐμοὶ τάντια, the δὲ
not being essential. Barnes, whose me-
trical ideas seem to have been rather
vague, says of the vulgate, "Bacchius in
quinto loco, quod non inusitatulum."

"*Ἄδραστον ἐς γῆν τήνδε μὴ παριέναι*
εὶ δὲ ἔστιν ἐν γῇ, πρὸν θεοῦ δῦναι σέλας, 470
λύσαντα σεμνὰ στεμμάτων μυστήρια
τῆσδ' ἔξελανειν, μηδὲ ἀναιρέσθαι νεκροὺς
βίᾳ, προσήκοντ' οὐδὲν Ἀργείων πόλει.
κανὸν μὲν πίθη μοι, κυμάτων ἄτερ πόλιν
σήν ναυστολήσεις· εἰ δὲ μὴ, πολὺς κλύδων
ἡμῶν τε καὶ σοὶ ἔνυμάχους τ' ἔσται δορός. 475
σκέψαι δὲ, καὶ μὴ τοῖς ἐμοῖς θυμούμενος
λόγοισιν, ὡς δὴ πόλιν ἐλευθέραν ἔχων,
σφριγώντ' ἀμεύψῃ μῦθον ἐκ βραχύνων.
ἔλπις βροτοῖς κάκιστον, η̄ πολλὰς πόλεις
ἔνυνθψ', ἄγονσα θυμὸν εἰς ὑπερβολάς. 480
ὅταν γὰρ ἔλθῃ πόλεμος ἐς ψῆφον πόλεως,
οὐδεὶς ἔθ' αὐτοῦ θάνατον ἐκλογίζεται,
τὸ δυστυχὲς δὲ τοῦτ' ἐς ἄλλον ἐκτρέπει
εἰ δὲ ἦν παρ' ὅμμα θάνατος ἐν ψῆφον φορᾷ,
οὐκ ἂν ποθ' Ἑλλὰς δοριμανῆς ἀπώλλυτο. 485
καίτοι δυοῖν γε πάντες ἀνθρωποι λόγοιν
τὸν κρείσσον' ἵσμεν καὶ τὰ χρηστὰ καὶ κακὰ,
ὅσῳ τε πολέμου κρείσσον εἰρήνη βροτοῖς·

468. *παριέναι*, ‘to admit.’ See on Heracl. 153. Her. 451, *ἐσω πάρεμι*, ‘I will pass by you into the interior of the house.’

470. *λύσαντα*. See v. 39. Here it must mean, *ἀπαλλάξαντα*, ‘getting rid of,’ i.e. by any expedient short of actually violating the religious obligation.—*μυστήρια* seems to be used with especial reference to the Eleusinian altar; unless we here find an early trace of its later usage, by which it meant any religious bond or obligation.

472. *προσήκοντα*, ‘since you have no connexion with.’ Probably we should read *προσήκον*, the neuter accusative like *δέον*, *δέξαν* &c., here and in Ion 434.

475. *ἔνυμάχοις*, our respective allies.

477. *ώς δὴ—ἔχων*. Cf. v. 405.—*σφριγώντα*, ‘swelling,’ a word which has been quoted from Prom. 388, but the better reading there is *σφυδάντα*. Androm. 196, *τῷ νέῳ τε καὶ σφριγώντι σώματι*, ‘plump,’ ‘well-conditioned.’ — *ἐκ βραχύνων*, like *ἐξ ἀέλπτων*, Aesch. Suppl.

351, from *βραχὺς*, ‘on small grounds,’ ‘from an inferior and weaker cause.’ He seems to mean, that Creon’s cause is better than that of Theseus,—the one claiming only what is his right, the other acting arrogantly. Some wrongly translate *ex brachis*, or *ex virium fiducia*. In Barnes’ marginal version it is rendered, “superbum reddas responsum paucioribus prolatum.”

479. *βροτοῖς* for *γάρ ἔστι*, and in v. 490 *γόσιοι* for *ποναστοί*, have been restored from Stobaeus. Hermann in the former gives *ἔλπις γέ τοι*, in the latter *πόνοιστι*, both on his own conjecture.

487. *τὰ χρηστὰ καὶ (τὰ) κακά*. The proper construction would have been, *δυεῖν λόγοιν, τοῦ τε χρηστοῦ καὶ τοῦ κακοῦ, τὸν κρείσσον' ἴσμεν*. But the genitive is changed into the accusative after *ἴσμεν*. The meaning is, that the difference between war and peace is as wide and as obvious as that between good and bad. He very clearly alludes to the evils of the Peloponnesian war.

ἢ πρῶτα μὲν μούσαισι προσφιλεστάτη,
γόοισι δ' ἔχθρὰ, τέρπεται δ' εὐπαιδίᾳ,
χαίρει δὲ πλούτῳ. ταῦτ' ἀφέντες οἱ κακοὶ⁴⁹⁰
πολέμους ἀναιρούμεσθα, καὶ τὸν ἥσσονα
δουλούμεθ' ἄνδρες ἄνδρα καὶ πόλις πόλιν.
σὺ δ' ἄνδρας ἔχθροὺς καὶ θανόντας ὡφελεῖς,

θάπτων κομίζων θ' οὓς ὑβρεῖς ἀπώλεσαν.
οὐ τᾶρ' ἔτ' ὄρθως Καπανέως κεραύνιον
δέμας καπνοῦται κλιμάκων ὄρθοστάτων,
ἄς προσβαλὼν πύλαισιν ὥμοσεν πόλιν
πέρσειν, θεοῦ θέλοντος ἦν τε μὴ θέλη,
οὐδ' ἥρπασεν χάρυβδις οἰωνοσκόπον,⁵⁰⁰
τέθριππον ἄρμα περιβαλοῦσα χάσματι,
ἄλλοι τε κείνται πρὸς πύλαις λοχαγέται,
πέτροις καταξανθέντες ὀστέων ράφας.
ἢ νῦν φρονεῖν ἄμεινον ἐξαύχει Διὸς,
ἢ θεοὺς δικαίως τοὺς κακοὺς ἀπολλύναι.⁵⁰⁵

φιλεῖν μὲν οὖν χρὴ τοὺς σοφοὺς πρῶτον τέκνα,
ἔπειτα τοκέας πατρίδα θ', ἦν αὔξειν χρεὸν
καὶ μὴ κατάξαι. σφαλερὸν ἥγεμὸν θρασὺς
νεώς τε ναύτης ἥσυχος καιρῷ σοφός.

492. ἀναιρούμεσθα. Rather, perhaps, ἀναιρόμεσθα, since the Greeks say *aἴρεσθαι πόλεμον*, not *ἀἴρεσθαι*. But Herodotus, v. 36, has the phrase here used, *Ἐκαταίσ δὲ ὁ λογοποιὸς πρῶτα μὲν οὐκ ἔα πόλεμον βασιλέι τῶν Περέων ἀναιρέσθαι.*

493. σὺ δ' κτλ. ‘But you are assisting men who are enemies of ours, even in death,’ i. e. not content to let their claims to aid cease with their life. Bothe’s suggestion, *κατθανόντας*, is rather plausible; which is more than can be said of Markland’s ἄνδρας ἔχθροὺς θεοῖς θανόντας, though adopted by both Hermann and Dindorf.—In the next verse οὓς ὑβρεῖς ἀπώλεσαν is Markland’s correction of οὓς ὑβρις ἀπώλεσεν. Bothe follows Barnes in transposing ὑβρις οὓς ἀπώλεσεν.—*κομίζων*, see on v. 273.

496. If you are right in taking the part of these men, then was the manifestation of divine vengeance in their fall unjust and unwarrantable,—Capaneus being dashed from the walls of Thebes, Phoen.

1180, and Amphiarus swallowed up alive with his chariot by an opening of the earth, as he himself had predicted, Theb. 583. *inf.* 926. There is a play on *Καπανέως* and *καπνὸς*, as between *Ἀτρέως* and *ἄτρετος* Iph. A. 321, *Δόλων* and *δόλος* Rhes. 158, *Μουσαῖον* from *Μούσα* ib. 945.—*κλιμάκων*, sc. ἐκ or ἀπό.

499. θεοῦ θέλοντος. Theb. 422. Phoen. 1175.

501. *περιβαλοῦσα*, inclosing, embracing in its yawning gulf; more properly said of a net which is thrown round by the agency of another. But *motion* is virtually attributed to the gulf itself, as closing round and over its victim.

505. ἢ θεοὺς κτλ. Supply *συγχάρει* or *διωλήγει* from *ἐξαύχει*.

508. *κατάξαι*. ‘To break it down,’ a metaphor from the chariot race.

509. *ἥσυχος καιρῷ*. ‘He who knows when to keep himself quiet (and when to act) is wise.’ A hint to Theseus not to be precipitate. Markland is clearly right

- καὶ τοῦτό τοι τάνδρεῖον, ἡ προμηθία. 510
- XO.** ἐξαρκέσας ἦν Ζεὺς ὁ τιμωρούμενος,
ἡμᾶς δὲ ὑβρίζειν οὐκ ἔχρην τοιάνδες ὑβριν.
- AD.** Ὡ παγκάκιστε.
- TH.** σῆγ', Ἄδραστ', ἔχε στόμα,
καὶ μὴ πίπροσθε τῶν ἐμῶν τοὺς σοὺς λόγους
θῆσις οὐ γὰρ ἥκει πρὸς σὲ κηρύσσων ὅδε, 515
ἀλλ' ὡς ἔμ', ἡμᾶς κάποκρίνασθαι χρεών.
καὶ πρῶτα μέν σε πρὸς τὰ πρῶτα ἀμεύψομαι.
οὐκ οἶδε ἐγὼ Κρέοντα δεσπόζοντ' ἐμοῦ,
οὐδὲ σθένοντα μειζον, ὥστ' ἀναγκάσαι
δρᾶν τὰς Ἀθήνας ταῦτα· ἄνω γὰρ ἀν ρέοι
τὰ πράγματα οὗτως, εἰ πιταξόμεσθα δῆ. 520
πόλεμον δὲ τοῦτον οὐκ ἐγὼ καθίσταμαι,
ὅς οὐδὲ σὺν τοῖσδε ἥλθον ἐς Κάδμου χθόνα.
νεκροὺς δὲ τοὺς θανόντας, οὐ βλάπτων πόλιν,
οὐδὲ ἀνδροκυῆτας προσφέρων ἀγωνίας, 525

in placing a colon at ναύτης. Barnes renders the verse, “gubernatorque navis placidus pro tempore est sapiens.” Compare Frag. 212, ἐγὼ γὰρ οὐτε ναυτίλον φιλῶ Τολμῶντα λιαν, οὐτε προστάτην χθονός. In the next verse Hermann gives τοι, which is usual in sententious remarks, for μοι. The latter would have meant ‘in my judgment.’

511, 512. These lines are rightly assigned by Elmsley to the chorus, instead of to Adrastus. They are such verses as the chorus usually interposes to soften anger and mollify the zeal of disputants. Then Adrastus is about to address the herald in opprobrious terms, when he is bid by Theseus to hold his peace. The meaning is, ‘You (the Thebans) might have been content with the vengeance of Zeus, as shewn against Capaneus, without further insulting us by denying burial to the slain.’ — δ τιμωρούμενος stands for τιμωρός, whence the article is added, which would have been needless, and indeed wrong with the mere participial sense. Hermann approves Matthiae's conjecture Ζεύς σφε τιμ. But we may take it in its general sense, δ τοὺς κακοὺς κολάζω, though with a particular application or reference to Capaneus.

513. Theseus replies first to v. 467, then (in 522) to v. 474. ‘He cannot submit to be dictated to by Creon; and if war ensues, that is not his fault. He never invaded Thebes; he only requires that the common law of all nations should be respected. Why should vengeance pursue the Argive chiefs even in death? They were in the wrong, and they suffered defeat; the terms of justice are satisfied. Let the poor inanimate corpse, which at best is but a temporary possession during life, be restored to the elements from which it came, earth to earth, spirit to its kindred ether. It is a grievance affecting all Greece if the dead are not to be buried; such a precedent will make cowards of the bravest. What reason is there to fear a man in his grave? Can he undermine your houses, or beget sons to avenge his death? All men worship Fortune, for the life of man is the sport of her caprices. We ought therefore to be moderate in our resentments and patient under provocation. Let, then, these bodies be buried, for buried they must be. It is not by Theseus that an ancient and universal law of heaven shall first be allowed to be violated.’

520. οὐτωρ ρέοι. Cf. Med. 520.

θάψαι δικαιώ, τὸν Παινελλήνων νόμον
σώζων. τί τούτων ἔστιν οὐ καλῶς ἔχον ;
εἰ γάρ τι καὶ πεπόνθατ' Ἀργείων ὅποι,
τεθνάσιν, ἡμύνασθε πολεμίους καλῶς,
αἰσχρῶς δὲ ἐκείνους, χὴ δίκη διοίχεται. 530
ἐάσατ' ἥδη γῇ καλυφθῆναι νεκρούς.
οὕτεν δὲ ἕκαστον ἐσ τὸ σῶμα ἀφίκετο,
ἐνταῦθ' ἀπῆλθε, πνεῦμα μὲν πρὸς αἰθέρα,
τὸ σῶμα δὲ ἐσ γῆν· οὕτι γὰρ κεκτήμεθα
ἥμετερον αὐτὸν, πλὴν ἐνοικῆσαι βίον, 535
κᾱπειτα τὴν θρέψασαν αὐτὸν δεῖ λαβεῖν.
δοκεῖς κακουργεῖν Ἀργος οὐ θάπτων νεκρούς ;
ἢ κιστα· πάσης· Ἐλλάδος κοινὸν τόδε,
εὶ τοὺς θανόντας νοσφίσας ὁν χρῆν λαχεῖν
ἀτάφους τις ἔξει· δειλίαν γὰρ ἐσφέρει 540
τοῖς ἀλκύμοισιν, οὗτος ἦν τεθῆ νόμος.
κάμοὶ μὲν ἥλθες δεῖν ἀπειλήσων ἔπη,
νεκροὺς δὲ ταρβεῖτ' εἰ κρυβήσονται χθονί,
τί μὴ γένηται ; μὴ κατασκάψωσι γῆν

530. διοίχεται. “*Et vindicta finita est.* Sic in Soph. Oed. Col. 574, χώλογος διοίχεται.” Herm.

531. ἥδη. Now that satisfaction has been paid, and the only question that remains is, What is to be done with the dead? —τὸ φῶς Dind. for τὸ σῶμα.

533. ἀπῆλθε. Stobaeus has ἀπελθεῖν, depending on ἔσσατε. The dissolution of the corpse into its elements, Matthiae objects, is independent of burial. This is however not so clear; the point would be, ἔσσατε τὸ σῶμα ἀπελθεῖν ἐσ γῆν, the departure of the spirit being regarded as consequent on the destruction of the body.

536. τὴν θρέψασαν. His doctrine is, that men merely borrow a little earth to inhabit for their lives, and are bound to restore it on their decease to the parent of all things. Cf. Cho. 121, καὶ Γαῖαν αὐτὴν, ἡ τὰ πάντα τίσεται, θρέψασά τ’ αὐθις τῶνδε κῦμα λαμβάνει. Barnes compares similar verses of Phocylides,

πνεῦμα γάρ ἔστι θεοῦ χρῆσις θυητοῖσι
καὶ εἰκῶν,

σῶμα γὰρ ἐκ γαίης ἔχομεν, καὶ πάντες
ἐσ αὐτὴν λύδμενοι κύνις ἐσμέν· ἀληρ δὲ ἀνὰ πνεῦμα δέδεκται.

537. δοκεῖς κτλ. ‘Think you that you are injuring Argos alone in not burying the dead? By no means; this is a common concern of all Hellas, if, depriving the dead of the rites they ought to have obtained, one shall keep them unburied.’ There is a sort of euphemism in ὁν χρῆν λαχεῖν. Cf. 174.—ἔξει, καθεξει, *detinebit*.

543. κρυβήσονται. A rare form, for which Elmsley would substitute κρυφῆσονται, contending that the aorist ἔκρυψην is only found in late Greek, and that the root is not κρυψ, but κρυφ. He compares κρυφῆ, κρυφιος, κρυφαῖος. But κρύβδε is an ancient form, which clearly points the other way. In fact, the root κρυπτ is modified into κρυψ or κρυφ by the letter that happens to follow next.

544—6. This is a vain conceit; but it was intended to banter the herald for

ταφέντες ὑμῶν ; ή τέκν' ἐν μυχῷ χθονὸς 545
 φύσωσιν, ἐξ ὧν εἴσι τις τιμωρία ;
 σκαιόν γε τάναλωμα τῆς γλώσσης τόδε,
 φόβους πονηροὺς καὶ κενοὺς δεδοικέναι.
 ἀλλ', ὡς μάταιοι, γνῶτε τάνθρωπων κακά·
 παλαίσμαθ' ἡμῶν ὁ βίος, εὐτυχοῦσι δὲ 550
 οἱ μὲν τάχ', οἱ δὲ ἐσανθίσ, οἱ δὲ ἥδη βροτῶν.
 τρυφᾶ δὲ ὁ δαίμων πρός τε γάρ τοῦ δυστυχοῦς,
 ὡς εὐτυχήσῃ, τίμιος γεράρεται,
 ὅ τ' ὄλβιός νιν πνεῦμα δειμαίνων λιπεῖν 555
 ὑψηλὸν αἴρει. γνόντας οὖν χρεὼν τάδε
 ἀδικουμένους τε μέτρια μὴ θυμῷ φέρειν,
 ἀδικεῖν τε τοιαῦθ' οἷα μὴ βλάψαι πόλιν.
 πῶς οὖν ἀν εἴη ; τοὺς δὲ λόλατας νεκροὺς
 θάψαι δὸς ἡμῶν τοῦς θέλοντων εὐσεβεῖν.
 η δῆλα τάνθρενδ'. εἶμι καὶ θάψω βίᾳ. 560
 οὐ γάρ ποτ' εἰς Ἑλληνας ἔξοισθήσεται,
 ὡς εἰς ἔμ' ἐλθῶν καὶ πόλιν Πανδίονος
 νόμος παλαιὸς δαιμόνων διεφθάρη.

- XO.** θάρσει· τὸ γάρτοι τῆς δίκης σώζων φάος,
 πολλοὺς ὑπεκφύγοις ἀν ἀνθρώπων λόγους. 565
KH. βούλει συνάψω μῦθον ἐν βραχεῖ σέθεν ;
ΘΗ. λέγ', εἴ τι βούλει καὶ γὰρ οὐ σιγηλὸς εἶ.

his presumed timidity in refusing honour to inanimate clay.

547. *σκαιόν γε κτλ.* ‘Truly, a foolish waste of words this, to fear (i. e. to express your fear of) paltry and groundless terrors.’

550. *εὐτυχοῦσι δὲ κτλ.* Those who are defeated in one contest succeed in another: a man who is down one day, *κείμενος*, is crowned as a victor the next.

552. *τρυφᾶ*. The daemon *Luck* has reason to be proud of the worship he receives both from the rich, who fears a reverse, and the poor, who prays for prosperity.—*πνεῦμα*, the *gait*, *οὐρανός*, of fortune; one of the commonest of images. See Iph. Taur. 1317, *πνεῦμα ἔμφορᾶς*. Theb. 702, *δαίμων—ἴσως ἡν ἔθοι θελεμωτέρω πνεύματι*. Pers. 603, *πεποιθέντας ἀντὸν ἀεὶ δαίμονος οὐρεῖν τίχης*.

556. *μέτρια μὴ θυμῷ*. ‘As when we

are wronged, we ought to bear it with moderation, and not in anger; so we should do wrong (i. e. if wrong must be done) in such a way as not to injure a whole community.’ He means, that Crete’s injustice is a sort of injustice that is not to be tolerated, because it violates the laws of all Hellas.

559. *ἔξοισθήσεται*. See Hipp. 650.

564. *θάρσει*. To Theseus: ‘Fear not the reproach of the Greeks anticipated by you (561 &c.); for by maintaining the cause of justice you will escape many charges that men might otherwise bring against you.’

566. *συνάψω μῦθον*, ‘that I should bring your words to a short and summary conclusion,’ i. e. spare you further trouble in talking.—*οὐ σιγηλὸς*, see on v. 462.

- ΚΗ.** οὐκ ἀν ποτ' ἐκ γῆς παῖδας Ἀργείων λάβοις.
ΘΗ. κάμοῦ νυν ἀντάκουσον, εἰ βούλει, πάλι.
ΚΗ. κλύοιμ' ἄν· οὐ γὰρ ἀλλὰ δεῖ δοῦναι μέρος. 570
ΘΗ. θάψω νεκροὺς γῆς ἔξελῶν Ἀσωπίας.
ΚΗ. ἐν ἀσπίσιν σοι πρῶτα κινδυνευτέον.
ΘΗ. πολλοὺς ἔτλην δὴ χάτερους ἄλλους πόνους.
ΚΗ. ἡ πάσιν οὖν σ' ἔφυσεν ἔξαρκεῖν πατήρ;
ΘΗ. ὅσοι γ' ὑβρισταί χρηστὰ δ' οὐ κολάζομεν. 575
ΚΗ. πράστειν σὺν πόλλῳ εἴωθας ἡ τε σὴ πόλις.
ΘΗ. τοιγάρ πονοῦσα πολλὰ πόλλ' εὐδαιμονεῖ.
ΚΗ. ἐλθ', ὡς σε λόγχη σπαρτὸς ἐν πόλει λάβῃ.
ΘΗ. τίς δ' ἐκ δράκοντος θοῦρος ἀν γένοιτ' Ἀρης;
ΚΗ. γνώσει σὺν πάσχων. οὐν δ' ἔτ' εὶνι νεανίας. 580
ΘΗ. οὗτοι μὲν ἐπαίρεις ὥστε θυμῶσαι φρένας
 τοῖς σοῦσι κόμποις. ἀλλ' ἀποστέλλου χθονὸς,
 λόγους ματαίους οὕσπερ ἡνέγκω λαβών.
 περαίνομεν γὰρ οὐδέν. δρμᾶσθαι χρεῶν
 πάντ' ἀνδρ' ὁπλίτην ἀρμάτων τ' ἐπεμβάτην, 585
 μοναμπύκων τε φάλαρα κινεῖσθαι στόμα
 ἀφρῷ καταστάζοντα, Καδμείαν χθόνα.
 χωρήσομαι γὰρ ἐπτὰ πρὸς Κάδμου πύλας
 αὐτὸς σίδηρον δέξνην ἐν χεροῖν ἔχων

571. *ἔξελῶν*, 'removing them.' Cf. v.

38.

573. *ἐτέρους ἄλλους*. 'Many others of a different sort,' viz. greater than a conflict with Thebes, which he pretends to despise. He alludes to his services in destroying the robbers who infested the neighbourhood of Athens. Cf. Hipp. 977. Orest. 345, *τίνα γὰρ ἔτι πάρος οἴκον ἄλλον ἐτερον—σέβεσθαι με χρή;*

577. *τοιγάρ*. Intended in a bad sense ('to be a meddler'), Theseus chooses to take *πολλὰ πρόστειν* as a compliment ('to be enterprising').

578. *λόγχη σπαρτὸς*, the Theban spear. Phoen. 66ff. Theb. 407. Inf. 703.

580. *γνώσει σύ*. Cf. Heracl. 65. 269.

581. *θυμῶσαι*, i. e. *δργαίνειν*. 'You do not rouse me so far as to enrage my feelings by your vain boastings, but (still I say it) Begone from the land. The active sense is here alone found in an Attic

writer of the best age.

586. *μοναμπύκων*, see Alc. 428.—*φ.λαρα κινεῖν*, like *κινεῖν χαλινὸν*, is said of those who shake the rein or rattle the bit to urge on the speed of the courser. Iph. A. 151, *πάλιν ἔξορμα, σείε χαλινὸνς*, 'Ἐπὶ Κυκλώπων ιέσι θυμέλας. Properly, *φ.λαρα* seems to have been part of the side or cheek gear, as *ἄμπυξ* was the frontal of the bridle. These, when violently shaken, rattled, and so put the horse on his mettle. Cf. Oed. Col. 1070, *πάσα δ' δρμάται κατὰ ἀμπυκτήρια φάλαρα πώλων ἀμβασις*, 'at full speed,' 'as fast as the reins can make them go,' like *κατὰ κράτος*.—*καταστάζοντα*, 'wetting the mouth with foam.' Hec. 241, *φόνου σταλαγμοὶ σὴν κατέσταζον γέννυν*. Philoct. 823, *ἰδρώς γέ τοι νιν πᾶν καταστάζει δέμας*.—K. *χθόνα*, the accusative of motion towards, after *δρμᾶσθαι*, as *ἴτε χορὸν sup. v.* 75.

αὐτός τε κῆρυξ. σοὶ δὲ προστάσσω μένειν, 590

*Ἀδραστε, κάμοὶ μὴ ἀναμίγνυσθαι τύχας
τὰς σάς· ἐγὼ γὰρ δαίμονος τούμοῦ μέτα
στρατηλατήσω κλεινὸς ἐν κλεινῷ δορί.
ἐν δεῖ μόνον μοι, τοὺς θεοὺς ἔχειν, ὅσοι
δίκην σέβονται· ταῦτα γὰρ ἔννονθ' ὁμοῦ
νίκην δίδωσιν. ἀρετὴ δ' οὐδὲν φέρει
βροτοῖσιν, ἦν μὴ τὸν θεὸν χρήζοντ' ἔχη.

HM. Ὡ μέλεαι μελέων ματέρες λοχαγῶν, στρ. α'.
ώσ μοι ὑφ' ἥπατι δεῖμα χλοερὸν ταράσσει.

HM. τίν' αὐδὰν τάνδε προσφέρεις νέαν; 600

HM. στράτευμα πᾶ Παλλάδος κριθήσεται.

HM. διὰ δορὸς εἶπας, ἡ λόγων ἔνναλαγαῖς;

HM. γένοιτ' ἀν κέρδος· εἰ δ' ἀρείφατοι

φόνοι, μάχαι στερνοτυπεῖς τ' ἀνὰ τόπον
πάλιν φανήσονται κτύποι, 605

590 αὐτός τε κῆρυξ. Bringing, as it were, peace in one hand and war in the other. This and the preceding verse are transposed in the MSS., an error detected by Markland.

591. μὴ ἀναμίγνυσθαι. A curious illustration of the Greek doctrine, κακῷ ἐσθλὸν οὐ ξυμμίγνυται Ion 1017. Ag. 631, πῶς κεδνὰ τοῖς κακοῖσι συμμίξω; Cf. Phoen. 1215—17 &c. Theseus will have nothing to do with the ill-luck of Adrastus. He prefers his own usual good fortune as an associate in the enterprise. Barnes quotes Menander ap. Clem. Alex. Strom. v., ἄπαντι δαίμων ἀνδρὶ συμπαρίσταται Εὐθὺς γενομένῳ, μυσταγωγὸς τοῦ βίου. But δαίμων in the present passage seems to mean τύχη, as Alc. 499.—κλεινὸς ἐν κλ. δορ., 'renowned in glorious war.'

597. χρήζοντα, willing that victory should be his. "Nisi deum faveantem habeat." Barnes.

598. While Theseus is absent on his expedition to Thebes, the chorus, divided into Hemichoria, express to each other their fears and anxieties as to the result, whether the matter will be brought about by friendly intervention or the spear. In the MSS. many of the verses are wrongly assigned to Aethra, who long ago left the stage, her character, in fact, being only introductory, and not essential to the development of the plot. Matthiae and

Dindorf adopt an arrangement between the Hemichoria which is at once simple and appropriate. Hermann, in adding the person of each choreutes, to whom he assigns one or more verses in turn, to the number of fourteen, adopts a distribution which, as Matthiae observes, however probable in itself, "suspicione tantum aliqua et conjectura nittitur."

599. χλοερὸν, 'pale,' an epithet of δέιμα in Aesch. Suppl. 510, and so in Homer χλωρὸν δέος.—πᾶ, 'fear, as to how the contest of (undertaken by) Athens will be decided.' Properly, not the στράτευμα, but the ἄγων, is said κριθῆναι. The next speaker inquires what is meant by πᾶ. 'Do you mean to ask, whether it will be decided by arms or by agreement in terms?'—'That (the latter) would indeed be a gain; but if slaughter in war, battles, and the noise of battered breasts shall again be heard in the land, what, alas! what will be said of me, the cause of these things?' V. 604 does not exactly coincide with v. 614. We might here read ἀνὰ χθόνα or (with Markland) ἀνὰ πτόλιν, and in the antistrophe ἔξεκάλεσσε, as Barnes has edited, making a choriambus between two iambic dipodias.—*airia* for *airlav* is Hermann's, who translates τίν' ἀν λόγον λάθοιμι *gnid dicam?* But here, as in v. 565, λόγος = ὄντεος.

- τάλαινα, τίνα λόγον
 τίν' ἀν τῶνδ' αἰτία λάβοιμι ;
- HM.** ἀλλὰ τὸν εὐτυχίᾳ λαμπρὸν ἀν τις αἴροι ἀντ. α'.
 μοῦρα πάλιν τόδε μοι τὸ θράσος ἀμφιβαίνει.
- HM.** δικαίους δαίμονας σύ γ' ἐννέπεις. 610
- HM.** τίνες γὰρ ἄλλοι νέμουσι συμφοράς ;
- HM.** διάφορα πολλὰ θεῶν βροτοῖσιν εἰσορῶ.
- HM.** φόβῳ γὰρ τῷ πάρος διόλλυσαι·
 δίκα δίκαινος ἔξεκάλεσε καὶ φόνος
 φόνου, κακῶν δ' ἀναψυχὰς 615
 θεοὶ βροτοῖς νέμουσ',
 ἀπάντων τέρμ' ἔχοντες αὐτοῖς.
- HM.** τά καλλίπυργα πεδία πῶς ἰκούμεθ' ἀν, στρ. β'.
 Καλλίχορον, θεᾶς ὕδωρ, λιποῦσαι. 620
- HM.** ποτανὰν εἴ μέ τις θεῶν κτίσαι,
 διπόταμον ἵνα πόλιν μόλω.
- HM.** εἰδείης ἀν φίλων
 εἰδείης ἀν τύχας.
- HM.** τίς ποτ' αἶσα, τίς ἄρα πότμος

608. *εὐτυχίᾳ* Markland for *εὐτυχῆ*, and *αἴροι* Matthiae for *αἴρῃ*. Markland and Hermann give *αἴροι*, the meaning of which would be, 'One who has once been prosperous may be so again,' in allusion to the successes of Theseus. But the reading above gives a far better meaning, 'One that has been brilliant with success fate may again overtake,' i. e. though Thebes has beaten Argos, Athens may yet beat her in turn. The metaphor is from hunting, as Heracl. 941, *εἴλε σ' ἡ Δίκη χρύψῃ*; Rhes. 325, *οὐ παρών κυνηγέταις αἴροντι λείαν*. Soph. El. 528, *ἡ γὰρ Δίκη μνή εἴλειν*. The following verse, of the *justice* of the gods, entirely confirms this explanation, for the Greeks regarded it almost as a divine law that a certain Nemesis attended great fortunes. Cf. Rhes. 882.

612. *διάφορα πολλά*. As is usual in dialogues of this kind, one half of the chorus take the desponding side, the other half an encouraging view of circumstances. So here the first half throws a doubt on the law of justice above enunciated, and says that the dealings of the

gods are very different from those of men. To which the other replies, that the reason of such doubts is, that the former fear has distracted their minds; there is such a thing as just retribution, and on the other hand, alleviation of misfortunes comes from the gods, who hold in their own control the issue of all things. Matthiae understands 612 thus: 'I perceive that the gods act differently from men (i. e. from the way which men think right) in many things.' Barnes, "In multis deos ab hominibus discrepare video." Cf. Med. 579.

620. *θεᾶς ὕδωρ*. The well sacred to Demeter, sup. 392. The chorus wish they could transfer themselves to the scene of the coming fight, to the city of the two rivers, 'Ασωπὸν Ἰσμηνοῦ θύδωρ, sup. 333.—*εἴ μι* for *εἴ σε* Herm. and in 623 *τύχας* for *ψυχάς* Heath (T and Ψ, i. e. +, being sometimes confused; see Porson on Med. 553).

624. *τίς ποτ'*. So Reiske for *ἔτι πότ'* *αἶσα*, which however suits the metre better. Hermann retains it, with an interrogation, adding, "Declarat sensum

- ἐπιμένει τὸν ἄλκιμον
τᾶσδε γὰς ἀνακτα ; 625
- HM.* κεκλημένους μὲν ἀνακαλούμεθ' αὖ θεούς· ἀντ. β'.
ἀλλὰ φόβων πίστις ἀδε πρώτα.
- HM.* ἵα Ζεῦ, τᾶς παλαιομάτορος
παιδογόνε πόριος Ἰνάχου.
- HM.* πόλει μοι ἔνυμαχος
γενοῦ τὰδε εὐμενῆς. 630
- HM.* τὸ σὸν ἄγαλμα, τὸ σὸν ἰδρυμα
πόλεος ἐκκομίζομαι
πρὸς πυρὰν ὑβρισθέν.

ΑΓΓΕΛΟΣ.

γυναικες, ἥκω πόλλα' ἔχων λέγειν φύλα,
αὐτός τε σωθεὶς, ἥρέθην γὰρ ἐν μάχῃ,
ἵν' οἱ θανόντων ἐπτὰ δεσποτῶν λόχοι 635

illud Homeri, ἔτι γὰρ καὶ ἐλπίδος αῖσα, Odyss. xvi. 101. xix. 84." But without ἐλπίδος the words can hardly mean, 'Is there yet hope?'

626. 'We invoke over again the gods who have already indeed been invoked; but (we do so because) this is the first (and chief) assurance of our fears.' Compare Theb. 200 seqq. In plain words 'we invoke them, though hitherto fruitlessly, as our only help.'

627. Ζεῦ. He is invoked as the ancestor of the Argives descended from Io. This verse is antispastic, like 600 and 603, 629 and 630.—πόρις, Bacch. 737.

631. τὸ σὸν ἄγαλμα κτλ. 'Tis thy loved one, thine own settler in the Argive city, that I am recovering for the pyre, all dishonoured as it has been,' i. e. by those who refused it burial. The heroes themselves, as Argives, are so called, as being under the especial care and keeping of Zeus, the author of the Argive race. Dindorf adopts the conjecture of Musgrave, ἐκκομίζε μοι, and so Hermann. But, as Bothe remarks, the aid of the god is looked for, because the chorus are engaged in a duty which cannot fail to be agreeable to him. Without doubt, the more natural order of the words is πόλεος ἐκκομίζομαι, and so Barnes understands, "tuum simulacrum et tuam statuam ex urbe porto contu-

melia affectam ad rogum, i. e. aram." And he adds this far-fetched explanation, "Quia Thebani ad preces Argivarum matronarum non remittebant filiorum cadavera ad sepeliendum, et Jovem supplicem ideo tempsisse videbantur, dicit se chorus Jovis statuam ad Aram prolaturam; ut sic illum Vindictae memorem reddat contra Thebanos." It is clear however that the πόρις πυρὰν must be taken literally; and as the bodies of the slain can in no sense be called statues, it follows that the poet must mean οἷς ἀγάλλει, οἷς ἐν τῇ πόλει αἴτοις καθίδρωσα.

634. The news of the defeat of the Thebans is now brought by a messenger who, having been an Argive captive, has recovered his liberty in the contest. See v. 753. The narrative, which is in the poet's best style (and he is fond of describing battles,) bears some resemblance to that in the Heraclidae, v. 800 seqq. In this instance especially the favourite military manoeuvres of Athens are prominently brought forward.

636. θανόντων for θανόντες Heath. The error arose from the juxtaposition of οἱ, as transcribers were prone to assimilate cases in this manner. The words ἥρέθην—πάρα are parenthetical. He had been captured on the former invasion of the seven chieftains, in the battle fought by Dirce, i. e. at Thebes.

ἡγωνίσαντο, ῥεῦμα Διρκαῖον πάρα,
νίκην τε Θησέως ἀγγελῶν. λόγου δέ σε
μακροῦ ποπαύσω· Καπανέως γὰρ ἦν λάτρις,
δὲ Ζεὺς κεραυνῷ πυρπόλῳ καταιθαλοῦ.

640

XO. ὁ φίλτατ', εὖ μὲν νόστον ἀγγέλλεις σέθεν
τήν τ' ἀμφὶ Θησέως βάξιν εἰ δὲ καὶ στρατὸς
σῶς ἐστ' Ἀθηνῶν, πάντ' ἀν ἀγγέλλοις φίλα.

ΑΓ. σῶς, καὶ πεπραγμέν' ὡς Ἄδραστος ὕφελε
πρᾶξαι ξὺν Ἀργείοισιν, οὐς ἀπ' Ἰνάχον
στείλας ἐπεστράτευσε Καδμείων πόλιν.

645

XO. πῶς γὰρ τροπαῖα Ζηνὸς Αἰγέως τόκος
ἐστησεν οἴ τε συμμετασχόντες δορός;
λέξον παρὼν γὰρ τοὺς ἀπόντας εὐφρανεῖς.

ΑΓ. λαμπρὰ μὲν ἀκτὶς ἥλιου, καὶνὸν σαφῆς,
ἔβαλλε γαῖαν ἀμφὶ δ' Ἡλέκτρας πύλας
ἐστην θεατὴς, πύργον εὐαγῆ λαβών.

650

ὅρῳ δὲ φῦλα τρία τριῶν στρατευμάτων,

639. Elmsley on Med. 56 regards this as "longe insolentior crasis," not as an elision.

642. *βάξιν* for *τάξιν* is Reiske's acute restoration.

644. πεπραγμένα, sc. ἀγγέλλω, rather than ἐστί.

645. οὐς ἀπ' Ι. for ὡς ἐπ' Ι. Hermann, Reiske, Canter.

649. *τοὺς ἀπόντας*. Hermann and Bothe prefer *τοὺς παρόντας*, the reading of three MSS., because ἀπόντας should mean 'those who were absent from the fight,' a use of which Matthiae knows no example. But, as *iῶν* is used both for past, present, and future, because it is the only participle of its verb, so *ἀν* may, from the same necessity, have fallen under the same rule.

650. *καὶνὸν σαφῆς*. Whether the sun's ray is so called merely from its apparent straightness like a carpenter's rule, or because it imparts correctness to the vision, and so prevents a mistaken aspect of things, is rather doubtful. Milton, who was a great student of Euripides, is thought to allude to this verse, taken in the former sense, in *Comus*:

'— Some gentle taper,
Though a rush-candle from the wicker
hole

Of some clay habitation, visit us
With thy long-levelled rule of stream-
ing light.'

652. *εὐαγῆ*. So the MSS. and early edd., both here and in Pers. 468, *ἔδραν γὰρ εἰχε παντὸς εὐαγῆ στρατοῦ*. On this latter passage Hermann, in his last edition, has a long and learned note, to which the curious reader must be referred. In his edition (1811) of the present play, he gives *εὐαγῆ*, and so Dindorf; but he afterwards retracted this opinion, and assigns the meaning 'pure,' 'serene,' 'commanding a wide view.' The present editor (on Pers. 1. l.) has ventured to regard *αὐγῆ* as a digammated form of *ἄγη*, an old word meaning 'brightness,' from *ἄγνυμι*. The ideas of *light* and of *breaking* are in many respects common; thus, we talk of the *refraction* of rays, the *break* of day, &c. The meaning then is, 'having occupied a part of the ramparts affording a good view of the fight.'

653. *φῦλα τρία*. The soldiers of the three Attic tribes, the Mountaineers, *Διάκριοι*, the Lowlanders, *Πεδιαῖοι*, and the Coastmen, *Πάραλοι*. Such is the most probable meaning of a rather obscure verse; only on this supposition there is much difficulty in distinguishing

τευχεσφόρον μὲν λαὸν ἐκτείνοντ' ἄνω
 'Ισμήνιον πρὸς ὅχθον, ὡς μὲν ἦν λόγος, 655
 αὐτὸν τ' ἄνακτα, παῖδα κλεινὸν Αἰγέως,
 καὶ τὸν ἔνναν αὐτῷ δεξιὸν τεταγμένους
 κέρας παλαιᾶς Κεκροπίας οἰκήτορας·
 λαιὸν δὲ Πάραλον, ἐστολισμένον δορὶ,
 κρήνην παρ' αὐτὴν Ἀρεος, ἵπποτην τ' ὅχλον
 πρὸς κρασπέδοισι στρατοπέδου τεταγμένου
 ἴσους ἀριθμόν ἀρμάτων δ' ὅχήματα
 ἐνερθε σεμινῶν μυημάτων Ἀμφίονος.
 Κάδμου δὲ λαὸς ἥστο πρόσθε τειχέων,
 νεκροὺς ὅπισθεν θέμενος, ὃν ἔκειτ' ἀγών. 660
 665

the troops and their respective positions. By φῦλα τρία Markland understands, first, the ὄπλιται or τευχεσφόροι, commanded by Theseus, who were seen deploying or defiling towards the Ismenian hill, to form the right wing, with the Parali, light-armed, or carrying a javelin, and constituting the left wing, near the Spring of Ares; secondly, the cavalry, (*ἵπποτην ὅχλον*, and *μονάμπυκες*, v. 680,) equally distributed at the extreme end of each wing (*κρασπέδοισι στρατοπέδου*); and thirdly, the charioteers (*παραβάται*, *ἄρμάτων ὅχήματα*, v. 662, *ἐπεμβάται*, v. 685,) posted near the tomb of Amphion. Hermann however denies that Markland is right in this latter view; and in truth, it seems impossible to decide with certainty. Matthiae explains, (1) ὄπλιται, (2) the Πάραλοι, or *ψυλοί*, (3) the ἀρμάτων ὅχλος. If the three Attic tribes are meant, as Musgrave contends, the Diacrii are not specially mentioned; but the πεδιαῖοι are described as the παλαιᾶς Κεκροπίας οἰκήτορες.

654. ἐκτείνοντα. Intransitively, *se explicantem*. Cf. 720. Hermann construes φῦλα ἐκτ. λαὸν, *exercitus militem explicantes*.

655. ὡς μὲν ἦν λόγος. "Nam ipsum collem Ismenium a porta Electra conspicere nuntius nequibat. Cf. 684." Bothe.

657. τεταγμένους κέρας. See Rhes. 485. The accusative is used as if he had said τεταγμένους τάξιν. Heracl. 671. *inf. 987 &c.*

659. λαιόν. So Markland for αὐτὸν. Written in uncial characters, the two

words closely resemble each other. There seems no force in αὐτὸν, which is likely to have been copied from v. 656, (unless, with Barnes, we suppose Paralus to be the eponym or hero of the Parali,) while λαὸν is directly contrasted with δεξιὸν κέρας.—δορὶ is here apparently a dart or javelin. For the spear was part of the accoutrements of a hoplite. See Heracl. 727. The 'Spring of Ares' according to Pausan. ix. 10, 5, was ἀνωτέρω τοῦ 'Ισμηνοῦ, which ought to mean 'further up the country than the hill Ismenius.' Barnes identifies it with the source of Dirce, from Phoen. 657 seqq.; but there seems no proof of this. Hermann, concluding a long and elaborate note on the topography of Thebes, says, "Ex his satis clarum videtur esse, medium aciem cum dextro cornu versus collem Ismenium explicatam esse, sinistrum autem cornu constitisse ad fontem Martis." That the battle took place on the side of Thebes facing Athens is evident, and that is sufficient for understanding the general narrative.

663. μυημάτων Ἀμφίονος. Aeschylus, Theb. 522, makes the Northeru gates over against or opposite to this tomb, τύμβον κατ' αὐτὸν Διογενοῦς Ἀμφίονος. But Pausanias, ix. 17, 3, appears to place it near the πύλαι Προιτίδες, which led to Chalcis, and therefore were to the north-east. The Ἡλεκτραι πύλαι led to Plataeae on the south-west. By ἐνερθε he seems to mean *southwards* of Amphion's tomb.

665. ὅπισθεν. Between themselves, looking towards Athens, and the walls, under which the chiefs had been slain.

ἵππεῦσί θ' ἵππῆς ἥσταν ἀνθωπλισμένοι,
τετραόροισί τ' ἀντὶ ἄρμαθ' ἄρμασιν.
κῆρυξ δὲ Θησέως εἶπεν ἐς πάντας τάδε·
σιγάτε, λαοὶ, σῆγα, Καδμείων στίχες,
ἀκούσαθ'. ἡμεῖς ἥκομεν νεκροὺς μέτα,
θάψαι θέλοντες, τὸν Πανελλήνων νόμον
σώζοντες, οὐδὲν δεόμενοι τεῖναι φόνον.
κούδεν Κρέων τοῖσδ' ἀντεκήρυξεν λόγοις,
ἀλλ' ἥστ' ἐφ' ὅπλοις σῆγα. ποιμένες δ' ὅχων
τετραόρων κατῆρχον ἐντεῦθεν μάχης·
πέραν δὲ διελάσαντες ἀλλήλων ὅχους,
παραιβάτας ἔστησαν ἐς τάξιν δορός.
χοὶ μὲν σιδήρῳ διεμάχονθ', οἱ δ' ἔστρεφον
πώλους ἐς ἀλκὴν αὐθίς ἐς παραιβάτας.
ἰδὼν δὲ Φόρβας, ὃς μοναμπύκων ἄναξ
ἥν τοῖς Ἐρεχθείδαισιν, ἄρμάτων ὅχλον,
οἵ τ' αὖ τὸ Κάδμου διεφύλασσον ἵππικὸν,
συνῆψαν ἀλκὴν, κάκρατον γένεται.
λεύσσων δὲ ταῦτα κού κλύων, ἐκεῖ γὰρ ἥν
ἐνθ' ἄρματ' ἡγωνίζεθ' οἱ τ' ἐπεμβάται,
τάκει παρόντα πολλὰ πήματ', οὐκ ἔχω
τί πρῶτον εἴπω, πότερα τὴν εἰς οὐρανὸν
κόνιν προσαντέλλουσαν, ὡς πολλὴ παρῆν,

670. μέτα. Cf. Alcest. 483.

672. τεῖναι φόνον, 'to protract the slaughter,' viz. that committed in the recent invasion of Thebes. Hermann reads *θεῦναι* with Canter; but there seems no difficulty in *τεῖναι*, unless, perhaps, that we should have expected *τηλεῖν*.

674. ποιμένες. 'The drivers,' as pilots are called *ναῶν ποιμένες*, Aesch. Suppl. 747. These began the fight on both sides by driving the chariots past their adversaries, with the object either of locking the wheels (cf. 691,) or of making a passing blow at the *παραβάτης* in the hostile car; and when the impulse had carried them past each other, they again turned their horses and ran full tilt for a second attack. "Genus hoc certaminis crebris incursationibus fiebat, παραβάταις se petentibus, dum currus praetervehe-

bantur." Herm.—*ἐς τάξιν δορὸς*, simply for *ἐς μάχην*, or *ἐς ἀλκὴν*, as expressed just below.

680. *μοναμπύκων*, the cavalry, v. 586. As the charioteers had been the first to engage on both sides, so now the cavalry enter the contest. When the Athenians prevailed here, the Theban hoplites (v. 695) rush on, and succeed in routing the Athenian left wing, while the right wing, commanded by Theseus, (v. 657,) defeated the Theban left, and so left the contest equal, till the final charge by Theseus (v. 713,) decided it in his favour.

684. ἐκεῖ γὰρ ἥν. Consequently, the Athenian charioteers had advanced from below the tomb of Amphion (v. 663), i. e. from near the *πύλαι Προτιθέσεις*, to the *πύλαι Ἡλεκτραι*, or from s.e. to s.w. of Thebes.

ἢ τοὺς ἄνω τε καὶ κάτω φορουμένους
ἱμάσιν, αἵματός τε φοιών ρόας, 690
τῶν μὲν πιτνόντων, τῶν δὲ, θραυσθέντων δίφρων,
ἔς κράτα πρὸς γῆν ἐκκυβιστώντων βίᾳ,
πρὸς ἀρμάτων τ' ἀγαῖσι λειπόντων βίον.
νικῶντα δ' ἵπποις ὡς ὑπείδετο στρατὸν
Κρέων τὸν ἐνθένδ', ἵτεαν λαβὼν χερὶ 695
χωρεῖ, πρὸν ἐλθεῖν ἔνυμμάχοις δυσθυμίαν.
καὶ μὴν τὰ Θησέως γ' οὐκ ὅκνψ διεφθάρη,
ἀλλ' ἵετ' εὐθὺς λάμπρ' ἀναρπάσας ὅπλα·
καὶ συμπατάξαντ' ἔς μέσον πάντα στρατὸν
ἐκτεινον, ἐκτείνοντο, καὶ παρηγγύων 700
κελευσμὸν ἀλλήλοισι σὺν πολλῇ βοῇ,
Θεῶν', Ἀντέρειδε τοῖς Ἐρεχθείδαις δόρυ.
λόχος δ' ὀδόντων ὄφεος ἐξηνδρωμένος
δεινὸς παλαιστῆς ἦν ἔκλινε γὰρ κέρας
τὸ λαιὸν ἥμῶν· δεξιοῦ δ' ἡσσώμενον
φεύγει τὸ κείνων, ἦν δ' ἀγὸν ἴσορροπος. 705

689. *τοὺς—φορουμένους.* So Heath for *τὰς φορουμένας*, which the earlier editors construed with *ρόας*. But cf. Soph. El. 752, *φορούμενος πρὸς οὐδᾶς, ἀλλοτ'* οὐδανῷ σκέλη προφαίνων. Hipp. 1236.

692. *ἐκκυβιστώντων*, ‘falling like tumblers.’ Phoen. 1149,

πολλοὶ δ' ἐπιπτον κράτας αἵματούμενοι,
ἥμῶν δ' ἐς οὐδᾶς εἴδες ἀν πρὸ τειχέων
πυκνὸν κυβιστήρας ἐκνευκότας.

The order is, *τῶν μὲν πιτνόντων, τῶν δὲ ἐκκυβιστώντων διὰ τὸ θραυσθῆναι δίφρους.* But some construe *πιτνόντων* with *δίφρων*.

699. *συμπατάξαντ'*. ‘And they (Creon and Theseus) clashing their shields together as they rushed into the middle of the whole army’ &c. The common reading is *συμπατάξαντες μέσον π. στρατὸν*, and the editors do not seem to be offended at a violation of the caesura, which (see on Bacch. 1125) scarcely occurs in Euripides. The verses in the *Persae*, v. 511, Θρήκην περάσαντες μόγις πολλῷ πόνῳ, and *ib.* 471, πεξῷ παραγγέλας ἄφαρ στρατέματι, have been shown by the present editor to be of doubtful authenticity. But, independently of the metrical question, what is *συμπατάσσειν*

στρατόν? Clearly, it was the shields of the two chiefs which were dashed together; and *ἐς μέσον στρατὸν* depends on some such word as *ἰέμενοι*, while *ἐκτεινον, ἐκτείνοντο*, is said in reference to the men under their respective commanders, or rather perhaps *συμπατάτ*, is the nominative absolute. On the above view we see the necessity of Theseus being mentioned directly after Creon, and consequently, of the unsoundness of Dindorf's comment;—“Perinepte hi versus (697–8,) narrationis ordinem interrumpunt, ne quid de dictione dicam, quae grammatico aliquo dignior est quam Euripide (?). Itaque deleantur.” And accordingly he incloses them within brackets. The reading in the text is that rightly adopted by Bothe from Blomfield; but it had also occurred to the present editor, and indeed, it is obvious enough. Bothe, who edits *εἰς* for *ἐς*, understands the dual of the two armies, not of the two chiefs. A plural verb follows a dual participle in Rhes. 785.

700. *παρηγγύων, παρηγγελλον.*

702. The capital letters are meant to show that this verse contains the exhortations of both the armies.

705. *δεξιοῦ* for *δεξιὸν* Markland.

κάν τῷδε τὸν στρατηγὸν αἰνέσαι παρῆν·
οὐ γὰρ τὸ νικῶν τοῦτ' ἐκέρδαινεν μόνον,
ἀλλ' ὥχετ' ἐς τὸ κάμνον οἰκείου στρατοῦ.

ἔρρηξε δὲ αὐδὴν, ὡσθ' ὑπηχῆσαι χθόνα, 710

^Ω παῖδες, εἰ μὴ σχήσετε στερρὸν δόρυ
σπαρτῶν τόδ' ἀνδρῶν, οἴχεται τὰ Παλλάδος.
Θάρσος δὲ ἐνώρσε παντὶ τὰναιδῶν στρατῷ.

αὐτός θ' ὅπλισμα τούπιδαύριον λαβὼν
δεινῆς κορύνης διαφέρων ἐσφενδόνα, 715

όμοιον τραχήλους κάπικεύμενον κάρα
κυνέας θερίζων κάποκαυλίζων ξύλῳ.
μόλις δέ πως ἔτρεψαν ἐς φυγὴν πόδα.

ἔγω δὲ ἀνηλάλαξα κάνωρχησάμην
κάκρουστα χεῖρας. οἱ δὲ ἔτεινον ἐς πύλας. 720

βοὴ δὲ καὶ κωκυτὸς ἦν ἀνὰ πτόλιν
νέων, γερόντων, ἵρα τ' ἔξεπίμπλασταν
φόβῳ. παρὸν δὲ τειχέων εἰσω μολεῦν,
Θησεὺς ἐπέσχεν οὐ γὰρ ὡς πέρσων πόλιν
μολεῦν ἔφασκεν, ἀλλ' ἀπαιτήσων νεκρούς. 725

709. *ἐς τὸ κάμνον.* Instead of following up his success at the head of the victorious right wing, his own troops (657), he went to rally the left wing which had given way. For *ἐκέρδαινεν* Dindorf gives *ἐκήδενεν*, Musgrave *ἐκήδαινεν*, Hermann *ἐκύδαινεν*. All these alterations are worse than useless. See on Heracl. 959. The simple sense is, ‘he was not content with the mere advantage he had gained in this part of his army being victorious, but’ &c. The metaphor of *profit and loss*, applied to fighting, was used by Aeschylus, Theb. 540. Eum. 601.

713. The MSS. and edd. give *Δαναιδῶν στρατῷ*, which would mean the Argive army, whereas the poet is speaking of the Athenians. Hence Bothe proposes *τάρ-βος* for *θάρσος*, (though he does not show how *Δαναιδῶν* can mean *the Thebans*.) Elmsley *Κεκροπῖδῶν*, followed by Dindorf; while Hermann gives *Κραναιδῶν* with Musgrave. What the poet intended, it seems impossible to decide. Perhaps, as the Argive cause is identified with the Athenians, the common reading is, after all, the correct one.

715. *διαφέρων*, see v. 382. Barnes well refers to Plutarch's Life of Theseus, καὶ πρῶτον μὲν ἐν τῇ Ἐπιδαυρίᾳ Περιφῆτην, ὅπλῳ χρώμενον κορύνη, καὶ διὰ τοῦτο Κορυνήτην ἐπικαλούμενον, ἀπτόμενον αὐτοῦ καὶ κωλύοντα προάγειν, συμβαλὼν ἀπέκτεινεν, ἡσθεῖς δὲ τῇ κορύνῃ λαβὼν δύλον ἐποίησατο, καὶ διετέλει χρώμενος, ὥσπερ δὲ Ἡρακλῆς τῷ δέρματι τοῦ λέοντος.

716. *ἐπικείμενον κυνέας*, ‘having helmets set upon them.’ The construction is the same as *ἰμάτια περιβεβλημένος*, *πύργον περιελημένος*, Pers. 866, &c. Mankland adduces several examples of *ἐπικείμενος* so used by Lucian. — *ἀποκανάζων* Canter for *ἀποδανλίζων*. Thuc. ii. 76, ή δὲ ῥμη ἐμπίπτουσα ἀπεκαύλιετὸ προέχον τῆς ἐμβολῆς.

718. *ἔτρεψαν*, sc. Θηβαῖοι. So Hermann reads for *ἔτρεψεν*, which was taken to mean that Theseus turned their feet to flight. But the accurate Greeks used *τρέπειν πόδα* only of those who actually fled, *τρέψασθαι* of those who caused the flight, as Heracl. 842, *ἔτρεψάμεσθ' Ἀργεῖον ἐς φυγὴν δόρυ*.

τοιόνδε τὸν στρατηγὸν αἱρεῖσθαι χρεῶν,
ὅς ἔν τε τοῖς δεινοῖσίν ἐστιν ἄλκιμος,
μισεῖ θ' ὑβριστὴν λαὸν, ὃς πράσσων καλῶς
εἰς ἄκρα βῆναι κλιμάκων ἐνήλata
ζητῶν ἀπώλεσ' ὅλβον, φέρεισθαι παρῆν. 730

XO. νῦν τὴνδ' ἄελπτον ἡμέραν ἴδουσ' ἐγὼ
θεοὺς νομίζω, καὶ δοκῶ τῆς συμφορᾶς
ἔχειν ἔλασσον, τῶνδε τισάντων δίκην.

AD. ὁ Ζεῦ, τί δῆτα τοὺς ταλαιπώρους βροτοὺς
φρονεῖν λέγοντι; σοῦ γὰρ ἐξηρτήμεθα, 735
δρῶμέν τε τοιαῦθ' ἀν σὺ τυγχάνῃς θέλων.
ἡμῖν γὰρ ἦν τό τ' Ἀργος οὐχ ὑποστατὸν,
αὐτοὶ τε πολλοὶ καὶ νέοι βραχίοσι,

'Ετεοκλέους τε σύμβασιν ποιουμένου,
μέτρια θέλοντος οὐκ ἐχρήζομεν λαβεῖν,
καπειτ' ἀπωλόμεσθ'. ὁ δ' αὖ τότ' εὐτυχῆς
λαβῶν πένης ὡς ἀρτίπλοντα χρήματα,
ὑβρίζει, ὑβρίζων τ' αὐθίς ἀνταπώλετο
Κάδμου κακόφρων λαός. ὁ κενοὶ βροτῶν
οἱ τόξον ἐντείνοντες ὡς καιροῦ πέρα, 745
καὶ πρὸς δίκης γε πολλὰ πάσχοντες κακὰ,

726. τὸν στρατηγόν. Dindorf gives *τοι*, with Elmsley. But the sense is, *τούρδε χρὴ τὸν στρατηγὸν εἶναι ὃν αἱρεῖσθε*. The election of Strategi at Athens was a matter of such vital import, that we may well imagine that political advice was intended to be conveyed in these lines, and the injustice and ambition of some who held and abused that high office, to be had in view.

732. τῆς συμφορᾶς Heath and others for *τὰς συμφοράς*. For the sentiment cf. Ag. 1555,

ἀ φέγγος εὖφορον ἡμέρας δικηφόρον.
φαίνεται δὴ τὸν βροτῶν τιμάδρους
θεοὺς ἀναθεν γῆς ἐποπτεύειν ἄχη, &c.

734. The reflections of Adrastus on the issue of the war are conceived in a spirit finely opposed to human pride, and the notion that man can bring about events by his own unassisted prowess. 'We,' he says, 'used to imagine that Argos was irresistible, and that we were

ourselves young and strong in our force; and so, when Eteocles proposed fair terms, we would not accept them, and by refusing them we fell. In like manner the Thebans, not knowing how to bear their prosperity, have suffered a reverse. Men are foolish, who overshooting the mark, and running into excesses, and then suffering the consequences, learn from sad experience what they might long ago have learnt from the advice of friends; nor are cities wiser, who settle their differences by arms, which should have been settled by arbitration.'

745. καιροῦ πέρα, 'beyond the mark.' For one of the meanings, perhaps the primary, of *καιρὸς* was 'the mark in shooting,' whence *καιροῦ τυγχάνειν*, *καιρία πληγὴ* &c. Ag. 355, ὅπως ἀν μήτε πρὸ καιροῦ μήθ' ὑπὲρ ἄστρων βέλος ἥλθιον στήψειεν. So *βροτὸς ὀφελῶν καιροῦ πέρα* Prom. 515, where see the note, and also Med. 128.—*ώς*, i.e. as men who shoot, &c.—*πράγμασι*, 'circumstances.'

φίλοις μὲν οὐ πείθεσθε, τοῖς δὲ πράγμασι,
πόλεις τ', ἔχουσαι διὰ λόγου κάμψαι κακὰ,
φόνῳ καθαιρεῖσθ', οὐ λόγῳ, τὰ πράγματα.
ἀτὰρ τί ταῦτα ; κεῦνο βούλομαι μαθεῖν, 750
πῶς ἔξεσώθησ· εἴτα τᾶλλ' ἐρήσομαι.

ΑΓ. ἐπεὶ ταραγμὸς πόλιν ἐκίνησεν δορὶ,
πύλας διῆλθον, ἥπερ εἰσῆγει στρατός.

ΑΔ. ὅν δ' οὖνεχ' ἄγων ἦν, νεκροὺς κομίζετε ;

ΑΓ. ὅσοι γε κλεινοῖς ἔπτ' ἐφέστασαν λόχοις. 755

ΑΔ. πῶς φῆς ; ὁ δ' ἄλλος ποῦ κεκμηκότων ὅχλος ;

ΑΓ. τάφῳ δέδονται πρὸς Κιθαιρῶνος πτυχαῖς.

ΑΔ. τούκειθεν ἡ τούνθένδε ; τίς δ' ἔθαιψε νιν ;

ΑΓ. Θησεὺς, σκιώδης ἔνθ' Ἐλευθερὶς πέτρᾳ.

ΑΔ. οὐδὲ δ' οὐκ ἔθαιψε ποῦ νεκροὺς ἥκεις λιπών ; 760

ΑΓ. ἐγγύς· πέλας γὰρ πᾶν ὅ τι σπουδάζεται.

ΑΔ. Ἡ που πικρῶς νιν θέραπτες ἥγον ἐκ φόνου.

748. *πόλεις τε.* As if he had said, *κεναὶ* ἐστε, *αἱ* &c.—*κάμψαι κακὰ*, to get over your troubles, to turn the point of danger, as in a race-course, and so proceed smoothly and safely.—*καθαιρεῖσθε*, as Herod. vii. 50, quoted by Matthiae, μεγάλα γὰρ πρήγματα μεγάλοισι κινδύνοισι ἔθελει καταπέσθαι, ‘to settle,’ ‘to bring to an issue.’

752. *ταραγμός.* Described above, v. 721. Hermann has *δορὸς* for *δορός*, needlessly and against the natural order of the words.

754. *κομίζετε*, ‘do you bring.’ See on v. 273.

755. *λόχοις.* Reiske's correction for *δόμοις*.

758. This may mean, ‘Were they buried ὑπὸ τῶν ἑκεῖ or ὑπὸ τῶν ἐνθένδε; And (in the latter case) who was the person that performed the rite?’ And so Bothe explains it. Others understand, ‘Was it on this side or that side of Cithaeron?’ τὸ ἐπέκεινον or τὸ ἐπὶ τάδε; The reply would then be, ‘On the side next Eleutherae.’ And this is doubtless correct; see the note on Rhes. 612. Adrastus would not unnaturally inquire whether his soldiers were buried within or without the hostile city, and on the side of the intervening ridge nearest to or furthest from their native land. On the

other hand, it would be a matter of at least equal moment to him to know whether his enemies had conceded the point in demand, or whether, having refused it, it had been forced upon them by his allies the Athenians.

759. *Ἐλευθερὶς.* “Plutarchus in Theseo, p. 14, eadem refert, et suo tempore monstratum fuisse dicit horum sepulturæ locum Eleutheris; ducum, apud Eleusina; hoc est, κενοτάφια ducum, nam ossa eorum Argos reportabantur, v. 1115. 1185. 1210.” Markland.

760. *ποῦ* Herm. for *πῇ* or *ποῖ.*—*ἥκεις* Heath for *ἥκει.*

761. *πέλας γὰρ κτλ.* The sentiment seems general, because proverbial. ‘Anything is at hand about which due care is taken,’ i. e. there is nothing that may not be had ready to hand, if only we make sufficient effort.

762. *ἢ πον κτλ.* ‘No doubt slaves brought them (the putrefying corpses, cf. 944.) from the heap of slain with disgust.’—‘No one who was a slave was appointed to this toil.’—[‘It was noble in the king to work at such a duty.’]—‘You would say so, had you been present when he showed his regard for the dead.’ That a verse of Adrastus is lost, Hermann seems first to have observed. It probably contained some such sentiment as that ex-

ΑΓ. οὐδεὶς ἐπέστη τῷδε δοῦλος ἀν πόνῳ.

ΑΔ. * * * *

ΑΓ. φαίης ἀν, εἰ παρῆσθ' ὅτ' ἡγάπα νεκρούς.

ΑΔ. ἔνιψεν αὐτὸς τῶν ταλαιπώρων σφαγάς; 765

ΑΓ. κᾶστρωσέ γ' εὐνὰς κάκαλυψε σώματα.

ΑΔ. δεινὸν μὲν ἦν βάσταγμα κάστχύνην ἔχον.

ΑΓ. τί δ' αἰσχρὸν ἀνθρώποισι τάλληλων κακά;

ΑΔ. οἴμοι πόσῳ σφιν συνθανεῖν ἀν ἥθελον.

ΑΓ. ἄκραντ' ὁδύρει ταῖσδέ τ' ἔξαγεις ἔάκρυ. 770

ΑΔ. δοκῶ μὲν, αὐταί γ' εἰσὶν αἱ διδάσκαλοι,
ἀλλ' εἶεν αἴρω χεῖρ' ἀπαντήσας νεκροῖς
Ἄιδους τε μολπᾶς ἐκχέω δακρυρρόους,
φίλους προσαυδῶν, ἀν λελειμμένος τάλας
ἔρημα κλαίω· τοῦτο γάρ μόνον βροτοῖς
οὐκ ἔστι τάνάλωμ' ἀναλωθὲν λαβεῖν,
ψυχὴν βροτείαν· χρημάτων δ' εἰσὶν πόροι.

XO. τὰ μὲν ἐῦ, τὰ δὲ δυστυχῆ στρ. α'.

pressed above, e.g. ἐσθόλος γάρ ἔργοις τοῖσθ' ἄναξ ὑπηρετῶν.—Θέραπες, Ion 94.

764. ἡγάπα. Properly, ἡγαπᾶν is 'to hug,' i. e. to shew affection by an embrace. Phoen. 1327, νέκυν τοι παιδὸς ἡγαπάζων ἐμοῦ. Here it appears to bear nearly its primary meaning, as indicated by the next verse, 'when he affectionately handled them.'

767. μὲν ἦν. Elmsley proposed μὲν οὖν, which Dindorf has adopted. If the alteration be correct, the remark made on Heracl. 632 applies here also. The two particles, which in combination mean 'nay rather,' here have but an accidental juxtaposition. He might have said either δεινὸν μὲν or δεινὸν οὖν βάσταγμα, i. e. ἐβάστασε, 'then, if he did this, he bore a burden which was terrible in itself and unworthy of a king.' However, there seems no reason why μὲν ἦν should be rejected.

769. πόσῳ, i. e. πόσῳ μᾶλλον. For θέλειν, like ἐλέσθαι in some passages, represents προαιρέσθαι. See on Hel. 461.

771. δοκῶ μὲν, *immo*, Hermann; who quotes for this phrase Soph. El. 61, 547, Oed. Col. 995, and remarks that "ad sequentia relatum horum confirmationem cum negatione contrariorum continet," (like our 'of course'). The meaning is,

'Methinks they are their own instructors in grief,' i.e. it is not I who teach them (οὐκ ἔγὼ ἔξαγω δάκρυ), but they who teach me.' In Hel. 917 the phrase occurs, where it may be rendered, 'I should think so, indeed.'

772. ἀλλ' εἶεν. Usually εἶεν stands alone, (as in Alcest. 299.) and answers to our 'Well!' But here ἀλλ' εἶεν has exactly the force of ἀλλ' εἴτα in Med. 400. —αἴρω and ἐκχέω are hortative conjunctives. We do not need either ἀρά, which Dindorf adopts from Elmsley, or ἐκχεῶ, an Attic future recorded in Bekker's Anecd. 3, p. 1290. On the custom alluded to see Alcest. 768.—Ἄιδους μολπᾶς, *ibid.* 424.

777. πόροι, ways and means of getting wealth. The editors, who have compared the well-known lines of Homer, (Il. ix. 408, ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λείπεται οὔτε ἐλεγῆ, ἐπεὶ ἂρ κεν ἀμείψεται ἔριος ὁδὸντων,) have not noticed the parallelism in Aesch. Suppl. 437—44, Ag. 978—89.—λαβεῖν for ἀναλαβεῖν.

778. While the procession is forming to conduct the bodies upon the stage, where they are deposited while Adrastus pronounces over them a funeral oration, the chorus express their delight at seeing the

πόλει μὲν εὐδοξίᾳ		
καὶ στρατηλάταις δορὸς		780
διπλάζεται τιμά.		
ἔμοι δ' ἔμῶν παιδων μὲν εἰσιδεῖν μέλη		
πικρὸν, καλὸν θέαμα δ', εἴπερ ὄψομαι		
τὰν ἄελπτον ἀμέραν,		785
ἴδουσα πάντων μέγιστον ὅλγος.		
ἄγαμόν μ' ἔτι δεῦρ' ἀεὶ		
χρόνος παλαιᾶς πατὴρ		ἀντ. α'.
ἄφελ' ἀμέρα κτίσαι.		
τί γάρ μ' ἔδει παιδῶν;		
τὸ μὲν γὰρ οὐκ ἥλπιζον ἀν πεπονθέναι		790
πάθος περιστὸν, εἰ γάμων ἀπεζύγην.		
νῦν δ' ὁρῶ σαφέστατον		
κακὸν, τέκινων φιλτάτων στερεῖσθαι.		
ἀλλὰ τάδ' ἥδη σώματα λεύσσω		
τῶν οἰχομένων παιδῶν μελέα		795
πῶς ἀν δλούμην σὺν τοῖσδε τέκνοις		
κοινὸν ἔστι "Αἰδην καταβᾶσα.		
στεναγμὸν, ὦ ματέρες,		
τῶν κατὰ χθονὸς νεκρῶν		στρ. β'.
ἀνέσατ', ἀπύσατ' ἀντίφων' ἐμῶν		

corpses of their children. The verses after 801 are *Commatic*, or consisting of lamentations by the chorus and an actor in common.

782. δέ ἐμῶν for δὲ τῶν Hermann. To behold the limbs of their slain sons is a sad, and yet a welcome sight; welcome, since they will see the day of their burial, which they had despairs of seeing; sad, because to a parent such a spectacle is of all the most afflicting.

787. δεῦρ ἀλ, up to this present time, Hel. 761. Ion 56. The sentiment, so common in Euripides, that it is better not to marry than to have sons, occurred also Rhes. 980, Med. 1090, Alcest. 882.—*παλαιός* for *παλαῖς* is Bothe's correction (see on v. 636), and is adopted by Dindorf as better than Porson's *ἀμερᾶν*. There are not a few Pindaric expressions in Euripides, and so perhaps Time might be called 'the ancient Father of Days'.

as Hermann appears to understand it. But such an attribute is here out of place, and the order of the words is also rather against it. On the other hand, we have *παλαιῷ σ' ἡμέρᾳ προσεννέπω* Rhes. 389. The sense then is, 'I would that Father Time had made me unmarried from my youth up to the present time, when I am grown old.' But perhaps we should read *Kρόνος*. See Heracl. 900.

791. *εἰ ἀπέξυγν, 'if I had been un-yoked from,' for if I had never borne the yoke of, marriage.'*

793. στερέσθαι Markland, Herm., Dind.,
for στερεῖσθαι. Both defend the latter,
“non raro infinitivus sine articulo ἐπεκ-
γγησι facit.” Thus the κακὸν is the τὸ
στερεῖσθαι, just as in Alcest. 879, τί γὰρ
ἀδρὶ κακὸν μεῖζον, ἀμάρτειν πιστῆς
ἀλλούν, where see the note.

800. ἀντίφωνα. See on ἀντηγένετε

- στεναγμάτων κλύουσαι.
- XO.** ὁ παιδες, ὁ πικρὸν φίλων
προσηγόρημα ματέρων
προσαυδῶ σε τὸν θαυόντα.
- ΑΔ.** ίὼ ίὼ **XO.** τῶν γ' ἐμῶν κακῶν ἔγώ. 805
- ΑΔ.** αἰαῖ. **XO.** * * *
- ΑΔ.** ἐπάθομεν ὁ **XO.** τὰ κύντατ' ἄλγη κακῶν.
- ΑΔ.** ὁ πόλις Ἀργεία, τὸν ἐμὸν πότμον οὐκ ἐσορᾶτε;
- XO.** δρῶσι δῆτα κάμε τὰν
τάλαιναν, τέκνων ἄπαιδα. 810
- ΑΔ.** προσάγετε τῶν δυσπότων
σώμαθ' αἴματοσταγῆ,
σφαγέντα τ' οὐκ ἀξί, οὐδὲ νπ' ἀξίων,
ἐν οἷς ἀγῶν ἐκράνθη.
- XO.** δόθ', ὡς περιπτυχαῖσι δὴ 815
χέρας προσαρμόσασ' ἐμοῖς
ἐν ἀγκῶσι τέκνα θῶμαι.
- ΑΔ.** ἔχεις ἔχεις **XO.** πημάτων γ' ἄλις βάρος.
- ΑΔ.** αἰαῖ. **XO.** τοῖς τεκοῦσι δ' οὐ λέγεις.
- ΑΔ.** ἀλέτέ μου. **XO.** στένεις ἐπ' ἀμφοῖν ἄχη. 820
- ΑΔ.** εἴθε με Καδμείων ἔναρον στίχεις ἐν κονίαισιν.

Alc. 423.—στεναγμὸν νεκρῶν, ‘groans for the dead,’ *ib.* 336.

804. προσαυδῶ σε. See Alc. 610.

808. Perhaps Ἀργεῖα and in v. 821 Καδμεῖων, as choral hexameters are usually of pure dactyls. Compare Androm. 103, Troad 590, Agam. 104 seqq., though there is always more licence in proper names.

811. προσάγετε. This is said to Theseus and his attendants, probably soldiers, who are seen at a short distance bearing the bodies. A tribach in the first foot answers to an iambus. Aldus has προσ-άγετ’ ὁ δυσπότμω. In the MSS. the article was omitted. It was replaced by Herm. and Markland.

813. σφαγέντα κτλ. ‘And slain not worthily nor by worthy hands, (by those) between whom the contest was decided.’ As the Greeks say κρίνεσθαι ἐν τνι, ‘before a judge,’ so κραίνεσθαι, used of the decision of a contest, follows the same use, but is applied to the com-

batants themselves, since with them the decision rests. Cf. Eum. 447, πράξας γάρ ἐν σοὶ πανταχῆ τάδ' αἰνέσω, ‘at your tribunal.’

819. τοῖς τεκοῦσι. For ταῖς τεκούσαις, or rather, for τοῖς γονεῦσι, used indifferently of either parent. Thus Orestes speaking of his own pretended death as a γένος, says to his mother, τὸν τεκόντα δ' εἰκὸς εἰδέναι, Cho. 677.

820. ἀλέτέ μου. ‘Male hoc interpretantur audite me. Hoc dicit, auditis me, et ex his, quae dico, colligere potestis, me quoque ipsum dolere. Ita demum apta est quae sequitur responsio.’ Hermann. But Hermann edits δ' οὖν λέγεις, which materially alters the sense. The chorus seems to say, ‘Your αἰαῖ is selfish; you lament for yourself alone.’ To which he replies, ‘hear me,’ and judge whether I bewail myself alone. Then they alter their opinion, ‘You do indeed grieve for them as well as for yourself.’

- XO.** ἐμὸν δὲ μῆποτ' ἔζυγη
δέμας γ' ἔσ τιν' ἀνδρὸς εὐνάν.
ΑΔ. ἵδετε κακῶν πέλαγος, ὁ
ματέρες τάλαιναι τέκνων. 825
- XO.** κατὰ μὲν ὄνυξιν ἡλοκίσμεθ', ἀμφὶ δὲ
σποδὸν κάρα κεχύμεθα.
ΑΔ. ἵώ ἵώ μοι μοι.
κατά με πέδον γᾶς ἔλοι,
διὰ δὲ θύελλα σπάσαι, 830
πυρός τε φλογὺς ὁ Διὸς ἐν κάρᾳ πέσοι.
- XO.** πικροὺς ἐσεῖδες γάμους,
πικρὰν δὲ Φοίβου φάτιν
τέγημας ἀ πολύστονος Οἰδιπόδα 835
δώματα λιποῦσ' ἥλθ' Ἐρινύς.
ΘΗ. μέλλων σ' ἐρωτᾶν, ἡνίκ' ἔξήντλεις στρατῷ
γόους, ἀφήσω, τοὺς ἐκεῖ μὲν ἐκλιπῶν

824. *κακῶν πέλαγος*. This was a proverb, which occurs under various forms. *Ἄτης πέλαγος* Aesch. Suppl. 464. *κακῶν τρικυμία* Prom. 1036. *κακῶν κλύδων* Pers. 601. *κακῶν ἐπιρρός* Androm. 349. From this verse to 834 there are vestiges of antistrophic arrangement, e. g. the iambic 826 seems to correspond to 831. Hermann has followed Seidler in attempting to restore this; but they have not done so successfully. Strophes of one and two lines each are generally suspicious. Some lines seem to have been lost, or rather, must have been lost, if this theory is to be maintained. The following may be suggested:—

- ΑΔ.** ἵώ ἵώ μοι μοι. στρ. γ'.
ἵδετε κακῶν πέλαγος, ὁ
ματέρες τάλαιναι τέκνων.
XO. κατὰ μὲν ὄνυξιν ἡλοκίσμεθ', ἀμφὶ^{δὲ}
σποδὸν κάρα κεχύμεθα.
ΑΔ. ἵώ ἵώ μοι μοι. ἀντ. γ'.
κατὰ με πέδον γᾶς ἔλοι,
διὰ δέ μ' ἀ θύελλα σπάσαι.
XO. πυρός τε φλογὺς δ Διὸς ἐν κάρᾳ
πέσοι,
* * * *

The four concluding lines would then form the ἑταῖρός.

826. *ἡλοκίσμεθα*, our cheeks are fur-

rowed with scratches. Cho. 22, *πρέπει παρῆς φωύοις ἀμυγμοῖς, ὄνυχος ἄλοκι νεοτδμφ*. Cf. Tro. 280.

830. *σπάσαι*. Drag or hurry me through the air. On this formula see Med. 1296. A third is added, that of the lightning stroke; but this may have belonged to another speaker, as above suggested.

832. *πικροὺς γάμους*, a marriage to your cost, sc. of Tydeus and Polynices with the daughters of Adrastus, in consequence of the oracle (*φάτις*) of Apollo, sup. 132—140.

834. *ἔγημας* is corrupt. Hermann gives *ἔρημά σ'*, after Markland, who proposed *ἔρημα δ'*. Bothe and Elmsley *ἔ ήμᾶς*. The curse imprecated by Oedipus on his sons is called *'Ερινύς*, as in Theb. 720, *πατρὸς ἐνκταία Ἐρινύς*. ‘The curse of Oedipus, the cause of much woe, has come upon you, after leaving the house desolate,’ i. e. after causing the death of both Eteocles and Polynices.

838—40. This passage cannot be considered genuine as it now stands; but whether, as Dindorf supposes, it was patched up from the fragments of almost illegible verses, or whether, some having been wholly lost, it was a supplement introduced by some grammarian, it is impossible to decide. Theseus certainly

τέσ τὰ σά γε μύθους· νῦν δ' Ἀδραστον ἴστορῶ. 840
 πόθεν ποθ' οἶδε διαπρεπεῖς εὐψυχίᾳ
 θυητῶν ἔφυσαν; εἰπέ γ', ὡς σοφώτερος,
 νέοισιν ἀστῶν τῶνδ'. ἐπιστήμων γὰρ εἰ.
 εἴδον γὰρ αὐτῶν κρείσσον' ή λέξαι λόγῳ
 τολμήμαθ', οἷς ἥλπιζον αἱρήσειν πόλιν. 845
 ἐν δ' οὐκ ἐρήσομαί σε, μὴ γέλωτ' ὄφλω,
 ὅτῳ ξυνέστη τῶνδ' ἔκαστος ἐν μάχῃ,
 ή τραῦμα λόγχης πολεμίων ἐδέξατο.
 κενοὶ γὰρ οὗτοι τῶν τ' ἀκονόντων λόγοι
 καὶ τοῦ λέγοντος, ὅστις ἐν μάχῃ βεβὼς
 λόγχης ιούσης πρόσθεν ὀμμάτων πυκνῆς
 σαφῶς ἀπήγγειλ' ὅστις ἐστὶν ἄγαθός. 850

has only just returned, and therefore it is hard to see how he could have intended to ask any questions when the lamentations were commenced. Bothe, Matthiae, and Hermann, make little or no difficulty in accepting the vulgate text; but their explanations are very far-fetched. It is possible that (adopting *εἴσασα* from Elmsley) we should read thus:—

μέλλων σ' ἐρωτᾶν, ἡνίκ' ἐξήνταεις
 στρατῷ
 γόνος, ἀφῆκα, τούς τ' ἐκεῖ μὲν ἐκ-
 λιτῶν
 εἴσασα μύθους· νῦν δ' κτλ.

'Intending to ask you (the chorus) about these chieftains, when you were uttering lamentations to the army (i. e. to the soldiers who brought the bodies from Thebes,) I gave it up, and omitting the conversation on that occasion, I dropped the subject; but now I ask Adrastus.' Hermann says, "Incipit ita, ut si dicturus esset ἐξέλιπτον τοὺς ἐκεῖ μύθους, sed priusquam hoc dicat, muſat formam orationis, dicisque, ἀφῆσω σε, τοὺς ἐκεῖ μύθους ἐκλιπόν."

841. πόθεν — ἔφυσαν. Not ' whence were they born,' but 'from what cause did they possess natures which rendered them conspicuous among men for courage?' The *γε* is extremely suspicious. One would much prefer *εἰπὲ δ'*. Hermann adds another *γε* after *θυητῶν*, from one MS., and Bothe follows him. The meaning would thus be, 'excelling mortals at least, if not the heroes them-

selves.' But such an addition is far from an improvement. Perhaps the *γε* after *εἰπὲ* was originally a marginal insertion, which came to occupy a wrong place.

843. ἀστῶν τῶνδε. Evidently the spectators are meant. It is strange that Hermann should refer it to the soldiers who accompanied Theseus. For the object of the panegyric was to inspire the rising generation of Athenians with sentiments of valour and of virtue.

846. μὴ γέλωτ' ὄφλω. This seems a very direct allusion to the *Seven against Thebes*, in which the Argive chiefs and the Theban champions with whom they are matched are described at length. Compare also Phoen. 751, ὄνομα δ' ἐκάστου διατριβῇ πολλὴ λέγειν, ἐχθρῶν δὲ αὐτοῖς τείχεσιν καθημένων.

849. κενοί. So Grotius for *κοινοί*. We might perhaps take the two genitives to mean 'common to both hearers and speaker'; i. e. that such stories are as much an insult to the common sense of the hearers as they show the folly of the speaker. Hermann says, "λόγοι dicuntur etiam τῶν ἀκονόντων, quod hi ferentia per- cunctantur." The sentiment is good, and seems directed against a common fault of the day, which tended to deprive the common soldier of his fair share of praise, and to attribute too much to the prowess of persons of distinction. See Androm. 693.

852. ἄγαθος, δ ἄγαθός. The use of the article here is certainly irregular; we should have expected, *ὅστις ἐστὶν ἄριστος*. But nearly the same words

οὐκ ἀν δυναίμην οὗτ' ἐρωτήσαι τάδε
οὗτ' ἀν πιθέσθαι τοῖσι τολμῶσιν λέγειν
μόλις γὰρ ἄν τις αὐτὰ τάναγκαῖ² ὅρᾶν
δύναιτ' ἀν ἔστως πολεμίοις ἐναντίος.

855

ΑΔ. ἀκουε δή νυν. καὶ γὰρ οὐκ ἀκοντί μοι
δίδως ἔπαινον ὃν ἔγωγε βούλομαι
φίλων ἀληθῆ καὶ δίκαι³ εἰπεῖν πέρι.
ὅρᾶς τὸ δῖον οὖθις διέπτατο ;

Καπανεὺς ὅδ' ἔστιν ὁ βίος μὲν ἦν πολὺς,
ἡκιστα δ' ὅλβῳ γαῦρος ἦν φρόνημα δὲ
οὐδέν τι μεῖζον εἶχεν ἢ πένης ἀνὴρ,
φεύγων τραπέζαις ὥστις ἐξογκοῖτ' ἄγαν
τάρκοῦντ' ἀτίζων οὐ γὰρ ἐν γαστρὶς βορᾶ

860

865

occur El. 377, τίς δὲ πρὸς λόγχην
βλέπων μάρτυς γένοιτ⁴ ἀν δῆστις ἔστιν
ἀγαθός :

857. The passage here following, composed in imitation of those funeral orations of which Thucydides, Plato, and Lysias have left us splendid specimens, seems to have been rather celebrated in ancient times; for parts of it are quoted by Athenaeus, Stobaeus, Plutarch, Laertius, and Polybius. To the last-named of the above authors is due the restoration of v. 860, where the MSS. of Euripides give ὥρᾶς τὸν ἀβρὸν, οὐ &c. But Polybius, lib. v. 9, speaking of the devastation of Diium and Dodona by the Aetolians, says that the Macedonians, who in return had ravaged the town of Thermum in Aetolia, wrote on the walls the verse, ὥρᾶς τὸ Δῖον, οὐ βέλος διέπτατο. On which Matthiae well remarks, that the whole point of the quotation consists in the pun on Δῖον, which therefore must here be the true reading. He adds, that βέλος will hardly stand alone for κεραυνός, while the poet has the term δῖον πῦρ Alc. 5 and Bacch. 8. Lastly, which is very remarkable, he observes that for δῖον πυρὸς in the *Bacchae* (8), Plutarch quotes ἀδροῦ πυρός. Hermann thinks ἀβρὸν a corruption of ἀδρὸν, and shows that ΑΔΠΟΝ and ΔΙΟΝ are easily interchanged. Perhaps ΔΑΙΟΝ πῦρ, 'burning fire,' was an intermediate variant.

858. δίδως ἔπαινον, you confer upon me the office of eulogizing. Like διδόναι χορὸν, of permission to bring a play on

the stage.

861. ὅδ' ἔστιν. Hence the bodies (i. e. the biers supposed to contain them) were actually placed on the stage; and such orations were commonly pronounced in presence of the dead. It is for this reason that no mention is made by Adrastus of either Amphiarus or of Polynices, because the body of the former had vanished under the earth (v. 926), that of the latter had been buried by his sister Antigone. For the death of Capaneus see Phoen. 1172 seqq.

862. φρόνημα οὐδέν τι μεῖζον. This would seem to be directed at his character as drawn by Aeschylus, Theb. 420, δόκυτος δ' οὐ κατ' ἄνθρωπον φρονεῖ κτλ. Yet our poet himself, Phoen. 1175, makes him haughty and self-conceited. Barnes suggests, that the panegyric is partial, as coming from a friend. Perhaps we should distinguish between the pride of strength and prowess, which Capaneus had, and the pride of wealth, which he had not.

864. φεύγων. Athenaeus, who twice quotes the passage, gives ψέγων for φεύγων and ἔπαινῶν for ἀτίζων in one place, (p. 159, A.), and μισῶν in another (p. 250, E.). Hermann adopts ψέγων, but it does not seem a better reading. 'Shunning the man who was swollen by too much indulgence in the table, and who made light of a mere sufficiency.' Probably ψέγων originated in a gloss on ἀτίζων. As for ἔπαινῶν, this clearly arose from supposing Capaneus was meant, not δέξογκάμενος.

τὸ χρηστὸν εἶναι, μέτρια δὲ ἔξαρκεῖν ἔφη.
 φίλος τ' ἀληθῆς ἦν φίλοις παροῦσι τε
 καὶ μὴ παροῦσιν ὥν ἀριθμὸς οὐ πολύς.
 ἀψευδὲς ἥθος, εὐπροσήγορον στόμα,
 ἄκραντον οὐδὲν οὔτ' ἐσ οἰκέτας ἔχων 870
 οὔτ' ἐσ πολύτας. τὸν δὲ δεύτερον λέγω,
 Ἐτέοκλον, ἄλλον χρηστότητ' ἡσκηκότα·
 νεανίας ἦν, τῷ βίῳ μὲν ἐνδεής,
 πλείστας δὲ τιμὰς ἔσχεν ἐν Ἀργείᾳ χθονί.
 φίλων δὲ χρυσὸν πολλάκις δωρουμένων, 875
 οὐκ εἰσεδέξατο οἶκον, ὥστε τοὺς τρόπους
 δουλούς παρασχεῖν χρημάτων ζευχθεὶς ὑπο·
 τούς τ' ἔξαμαρτάνοντας, οὐχὶ τὴν πόλιν,
 ἥχθαιρος ἐπει τοι κούδεν αἰτία πόλις,
 κακῶς κλύουσα διὰ κυβερνήτην κακόν. 880
 δούλους τούς τῶνδες Ἰππομέδων τοιόσδε ἔφυ·
 παῖς ὧν ἐτόλμησεν εὐθὺς οὐ πρὸς ἡδονὰς

867. φίλοις. So Reiske for φίλος, or φίλος τοῖς π. Cf. Cho. 346, φίλος φίλοισι τοῖς ἐκεῖ καλῶς θανοῦσιν. Strabo, xv. p. 730, mentions the words φίλοις ἦν τοῖς φίλοις as inscribed on the tomb of Darius. The poet here finely describes the really rare merit of perfect sincerity in friendship. Many will praise to the face who are not disinclined to abuse or disparage behind the back. These are not less finely described in Ag. 812 as the εἴδωλα σκάλας, the mere shadowy semblances of friends.

870. ἄκραντον οὐδέν. Nothing promised but not performed, professed but not realized, either towards his own household or towards his fellow citizens.

872. Ἐτέοκλον. He is mentioned as one of the Seven in Theb. 453, Oed. Col. 1316, but he is not included in the list Phoen. 1106 seqq. Dind. gives ἄλλην with Matthiae.

874. ἐν Ἀργείᾳ χθονί. There seems some hint intended by these words, that at Athens wealth had more weight than honest poverty.

876. εἰσεδέξατο. Here, as in Frag. Erechth. 372, 13, Wealth is personified. Cf. Ag. 1305, μηκέτ' ἐστάθης τάδε φωνῶν, (sc. τῷ εὐ πράσσειν,) where see the note.

He speaks of a man who refused all such presents as were covertly meant for bribes. Such bribes Eteocles never allowed to enter his house to fetter his free action and enslave his principles.

879. The meaning is, that he was too patriotic to join in abusing his country when any political mistake had been committed, but fearlessly laid the blame on the right shoulders, those of the demagogues who had misled her by evil counsels. Here again the poet reflects on Athenian affairs. Athens had a bad name as rash and thoughtless (sup. 321), but the fault really lay with her προστάται or leading men. Perhaps this and v. 236 refer to Cleon, who had been killed the year before.

882. ἐτόλμησεν, 'had the self-denial,' as if literature (or music) was an allure-ment almost irresistible to those who had opportunities for prosecuting it.—πρὸς τὸ μ. βίον, corrective of the preceding clause, as if to show, that the pursuit of literature is not of necessity effeminate in its tendencies.—πρὸς τὸ ἀνδρεῖον, 'with a view to manliness.' Or we may supply πραπόμενος from the preceding. He courted hardships to secure personal strength. Aeschylus mentions the huge

μουσάν τραπέσθαι, πρὸς τὸ μαλθακὸν βίου,
ἀγροὺς δὲ ναιών, σκληρὰ τῇ φύσει διδοὺς

ἔχαιρε πρὸς τάνδρεῖν, ἐς τ' ἄγρας ἵων 885

ἴπποις τε χαίρων τόξα τ' ἐντείνων χεροῦ,

πόλει παρασχεῖν σῶμα χρήσιμον θέλων.

ὁ τῆς κυναγοῦ δ' ἄλλος Ἀταλάντης γόνος,

Παρθενοπαῖος, εἶδος ἔξοχάτατος,

Ἀρκᾶς μὲν ἦν, ἐλθὼν δ' ἐπ' Ἰνάχου ρόας 890

παιδεύεται κατ' Ἀργος. ἐκτραφεὶς δ' ἐκεῖ,

πρῶτον μὲν, ὡς χρὴ τοὺς μετοικοῦντας ξένους,

λυπηρὸς οὐκ ἦν, οὐδ' ἐπίφθονος πόλει,

οὐδὲ ἔξεριστὴς τῶν λόγων, ὅθεν Βαρὺς

μάλιστ' ἀν εἴη δημότης τε καὶ ξένος· 895

λόχοις δ' ἐνεστῶς ὥσπερ Ἀργεῖος γεγὼς

ῆμινε χώρᾳ, χώπότ' εὖ πράσσοι πόλις,

ἔχαιρε, λυπρῶς δ' ἔφερεν, εἴ τι δυστυχοῦ.

πολλοὺς δ' ἐραστὰς κάποιο θηλειῶν ὄσας

ἔχων, ἐφρούρει μηδὲν ἔξαμαρτάνειν. 900

form, μέγας τύπος, of this hero, Theb. 483.

888. Ἀταλάντης. Hermann, who reads γεγὼς for γόνος with Matthiae, observes, "Nescio an hanc satis apte hic Atalantæ mentionem fecerit, cuius quum nomen audirent, spectatores non poterant non oculos in chlorum convertere, ut nobilem quondam venaticem, arcu sagittisque spoliatam, inter graudaevas ducum matres agnoscerent." Probably this idea did not occur to the poet himself.

889. Παρθενοπαῖος. The old copies prefix παῖς. But the metrical licence, adopted by Aeschylus and Sophocles in proper names of this measure, (see on Cho. 1038.) of doubling the *v* in pronunciation, makes it probable that παῖς is an interpolation. Dindorf accordingly rejects it. Hermann hesitates; but his reasons are far from cogent, viz. that Euripides elsewhere (Phoen. 150, 1106.) scans it Παρθένοπαῖος, and that the date of the play and his general style are against the probability of such a usage here.—Ἀρκᾶς μὲν ἦν, see Phoen. 1153, δ' Ἀρκᾶς, οὐκ Ἀργεῖος, Ἀταλάντης γόνος, and Theb. 342, Παρθενοπαῖος Ἀρκᾶς,—Ἀργεῖ δ' ἐκτίνων καλὰς τροφάς.

892. ὡς χρὴ κτλ. Cf. Aesch. Suppl. 198. Med. 222—4. These and similar passages seem to show, that, though the Athenians tolerated resident foreigners among them, they were jealous of their interfering in state affairs.

894. ἔξεριστής. The quarrelsome and litigious spirit, τὸ φιλόδικον, of the Athenians is indirectly reprobred.

896. ἐνεστῶς, 'taking his place in.' He fought for Argos as if he had been an Argive by birth; rejoiced in her successes, and grieved at her failures, with a sincerity unusual in an ordinary resident stranger. In fact he was a *naturalized* denizen of the land. Dind. gives ἐφεστῶς after Blonfield.

899. ἐραστὰς. He is described as βλαστημα καλλίτρηρον in Theb. 528. — ἐπὶ θηλειῶν ὄσας, sc. εἰχε, 'amongst all the admirers that he had from the female sex, he was ever on his guard not to err.' "Quod proxime praecedit ὄσας postulabat εἰχεν: sed praetulit participium verbis remnotioribus πολλοὺς δ' ἐραστὰς accommodatum." Dind. Others take ὄσας as a parenthetical exclamation. — ἀμαρτάνειν, like σφάλλεσθαι, is said of frailty towards the other sex, Hipp. 464.

Τυδέως δ' ἔπαινον ἐν βραχεῖ θήσω μέγαν
οὐκ ἐν λόγοις ἦν λαμπρὸς, ἀλλ' ἐν ἀσπίδι
δεινὸς σοφιστὴς πολλά τ' ἔξευρεν σοφά.
γνώμη δ' ἀδελφοῦ Μελεάγρου λελειμμένος,
ἴσον παρέσχεν ὄνομα διὰ τέχνης δορὸς, 905
εὑρὼν ἀκριβῆ μουσικὴν ἐν ἀσπίδι
φιλότιμον ἥθος πλουσίων, φρόνημα δὲ
ἐν τοῖσιν ἔργοις, οὐχὶ τοῖς λόγοις ἴσον.
ἐκ τῶνδε μὴ θαύμαζε τῶν εἰρημένων,
Θησεῦ, πρὸ πύργων τούσδε τολμῆσαι θανεῖν. 910
τὸ γάρ τραφῆναι μὴ κακῶς αἰδῶ φέρει
αἰσχύνεται δὲ τάγαθ' ἀσκήσας ἀνὴρ
κακὸς κεκλήσθαι πᾶς τις. ή δ' εὐανδρία
διδακτὸν, εἴπερ καὶ βρέφος διδάσκεται
λέγειν ἀκούειν θ' ἀν μάθησιν οὐκ ἔχει.
αὶ δ' ἀν μάθη τις, ταῦτα σώζεσθαι φιλεῖ 915

903. Dindorf, placing a colon at ἀσπίδι, incloses this verse as spurious, after Porson, who remarks that the Schol. on Il. iv. 40¹ quotes οὐδὲ ἐν λόγοις &c., but omits the following. Euripides uses σοφιστῆς much as we talk of ‘a professor’ of any art; see *Rhes.* 924. 949; and σοφιστὴς ἐν ἀσπίδι is, as Matthaiae remarks, not harsher than μουσικὴν ἐν ἀσπίδι v. 906. The repetition of σοφὰ is however certainly suspicious; and the intuitive awkwardly depends on σοφιστῆς. Perhaps we should read ἔξευρῶν. Hermann records a good emendation of Valckenaer's on *Hippol.* 921, δεινὸς παλαιστῆς, πολλά τ' ἔξευρεν σοφός.

904. γνώμη κτλ. ‘And though inferior in mind (or judgment) to his brother Meleager, he gave men as much reason to talk about him through his skill in the spear, having attained accurate science in the military art.’ So we must understand παρασχεῖν ὄνομα, ‘to lend one's name,’ i. e. to be the subject of common conversation, as φήμην or λόγον παρασχεῖν. So ὄνομα is used for *fame* in Tro. 424, τί ποτ' ἔχουσι τούνομα κήρυκες; Tydeus was μικρὸς δέμας, ἀλλὰ μαχητής, Il. v. 801.—For τέχνης we should perhaps read τέχνην.

906. μουσικὴν. ‘Alludit ad illud Homeri, Il. vii. 241, οἶδα δ' ἐνι σταδῖῃ δῆκε

μέλπεσθαι’ *Αργī.*’ *Herm.*

907—8. These lines are difficult in themselves, besides that the latter is a tautology on v. 902. Dindorf regards them as spurious; but he carries this theory to a dangerous extent, and it is at least as likely that a verse has been lost which came between the two. Hermann gives πλούσιον φρονήματος, and transposes v. 903 to follow v. 908. This, however, is scarcely intelligible; and if Hermann himself had found it so in the text of Euripides, he would probably have been the first to alter it. We have πλούσιος κακῶν in *Orest.* 394; but it seems better to read πλούσιων for πλούσιον, ‘a temper ambitious of the wealthy,’ with Bothe, though not in his sense (“gloriae cupida natura opulentorum, i.e. inter opulentos”).—φρόνημα δὲ &c., ‘and a spirit (shown) in his actions, though not equally so in his words.’ He was ἀνὴρ ἔκουστος, χείρ δ' ὅρᾳ τὸ δράσμαν, as Aeschylus says of Actor, *Theb.* 549.

911. αἰδῶ. On the doctrine that good birth is connected with honour and chivalrous feeling, see *Alcest.* 601.

914. εἴπερ καὶ. If even an infant can learn new things, much more can ἀνὴρ learn εὐανδρία.

916. σώζεσθαι, ‘to remember.’ Cf. *Trach.* 682.

- πρὸς γῆρας. οὗτοι παιῶντες εὖ παιδεύετε.
- XO.** ἵω τέκνου, δυστυχῆ σ'
ἔτρεφον, ἔφερον ὑψόν τῆς πάταο
πόνους ἐνεγκοῦσ' ἐν ὀδῖστι· καὶ νῦν 920
Ἄιδας τὸν ἐμὸν ἔχει
μόχθον ἀθλίας, ἐγὼ δὲ
γηροβοσκὸν οὐκ ἔχω
τεκοῦσ' ἀ τάλαινα παιῶντα.
- ΘΗ.** καὶ μὴν τὸν Οἰκλέους γε γενναῖον τόκον 925
θεοὶ ζῶντ' ἀναρπάσαντες ἐσ μυχοὺς χθονὸς
αὐτοῖς τεθρίπποις εὐλογοῦσιν ἐμφανῶς
τὸν Οἰδίπου δὲ παιῶν, Πολυνείκη λέγω,
ἥμεῖς ἐπαινέσαντες οὐ ψευδοίμεθ' ἄν.
ξένος γὰρ ἦν μοι, πρὶν λιπὼν Κάδμου πόλιν 930
φυγῇ πρὸς Ἀργος διαβαλεῖν αὐθαίρετος.
ἀλλ' οἶσθ' ὁ δρᾶν σε βούλομαι τούτων πέρι;
ΑΔ. οὐκ οἶδα πλὴν ἐν, σοῖσι πείθεσθαι λόγοις.
- ΘΗ.** τὸν μὲν Διὸς πληγέντα Καπανέα πυρὶ
- ΑΔ.** ἡ χωρὶς ἱρὸν ὡς νεκρὸν θάψαι θέλεις; 935
ΘΗ. ναί· τοὺς δέ γ' ἄλλους πάντας ἐν μιᾷ πυρᾷ.

917. *οὗτοι*, this being the case. But Hermann, followed by Dindorf, reads *παιδεύσετε*, which is plausible. ‘In these views you will bring up your children aright.’ But the imperative gives a good and simple sense. The fact that early impressions are lasting is given as a reason for imparting a good education to youth.

924. *ἀ τάλαινα* Herm. The article is wanting in the old copies.

925. To complete the number of the Argive chieftains, of whom only five have as yet been mentioned, Theseus now adds, that Amphiaraus and Polynices need no eulogy, the one having been already conspicuously honoured by the gods, the other, as a friend and ally of his own, being sufficiently tried and proved true. There is an antithesis between *θεοὶ* and *ἥμεῖς*. Adrastus speaks for some, the gods for another, Theseus himself for the last. In the MSS. and edd. before Musgrave, this *ρῆσμος* was wrongly given to Adrastus, as a continuation of his funeral oration; and as a consequence, the cha-

racters were transposed as far as v. 939.—That Amphiaraus was swallowed by an earthquake is not necessarily a mere fable. Pausanias describes his tomb, between Potniae and Thebes, in a spot so full of gaseous vapours that neither birds would perch on it nor animals eat the herbage round it, Lib. ix. 8, 2.

932. *δρᾶν σε*. So Markland for *δρᾶσαι* (*αι* and *ε* being constantly confused). This line illustrates the more common formula *οἴσθ' ὁ δρᾶσον*, for *δρᾶσον* is only a shorter way of saying *δρᾶν σε κελεύω*.

935. *θάψαι*. To burn and then to bury. For Evadne leaps into his burning pile, v. 1071. See Alcest. 608. But, as Barnes remarks, the poet seems to have made a mistake, for corpses of this kind were buried and not burnt, as he shews from Pliny and other writers. However, he is wrong in fancying that the pyre did not really contain the body of Capaneus, i.e. the representation of it, but was merely a device for the display of Evadne's heroism. See on 1060.

- | | | |
|-----|---|--------------|
| ΑΔ. | ποῦ δῆτα θήσεις μνῆμα τῷδε χωρίσας ; | |
| ΘΗ. | αὐτὸν παρ' οἴκους τούσδε συμπήξας τάφον. | |
| ΑΔ. | οὗτος μὲν ἥδη δμωσὶν ἀν μέλοι πόνος. | |
| ΘΗ. | ἥμῶν δέ γ' οἶδε στειχέτω δ' ἄχθη νεκρῶν. | 940 |
| ΑΔ. | ἴτ', ὁ τάλαιναι μητέρες, τέκνων πέλας. | |
| ΘΗ. | ἥκιστ', "Ἄδραστε, τοῦτο πρόσφορον λέγεις. | |
| ΑΔ. | πῶς τὰς τεκούσας οὐ χρεών ψαῦσαι τέκνων ; | |
| ΘΗ. | ὅλωντ' ἰδούσαι τούσδε ἀν ἡλλοιωμένους. | |
| ΑΔ. | πικρσὶ γὰρ ὅψεις χάμα τῷ τέλει νεκρῶν. | 945 |
| ΘΗ. | τί δῆτα λύπην ταῖσδε προσθεῖναι θέλεις ; | |
| ΑΔ. | νικᾶς. μένειν χρὴ τλημόνως λέγει γὰρ εὑ
Θησεύς. ὅταν δὲ τούσδε προσθῶμεν πυρὶ,
ὅστâ προσάξεσθ'. ὁ ταλαίπωροι βροτῶν,
τί κτᾶσθε λόγχας καὶ κατ' ἀλλήλων φόνους
τίθεσθε ; παύσασθ', ἀλλὰ λήξαντες πόνων
ἄστη φυλάσσεθ' ἥσυχοι μεθ' ἥσυχων.
σμικρὸν τὸ χρῆμα τοῦ βίου τοῦτον δὲ χρὴ
ώς ρᾶστα καὶ μὴ σὺν πόνοις διεκπερᾶν. | 950 |
| ΧΟ. | οὐκέτ' εὔτεκνος, οὐκέτ' εὔπαις, | στρ. α'. 955 |

938. *οἰκους* is Reiske's correction for *οἰκτρούς*. He means, near this house at Eleusis, *μελάθρων* v. 982. The Greeks, like the Romans, regarded as sacred a body struck by lightning. They inclosed it within rails, making an *ἄβατος σηκός*, Bacch. 10, *bidental*, Hor. Ep. ad Pison. 471. The fire-worshipping Pelasgi probably introduced the common superstition to both nations.

940. στειχέτω, let the procession advance, *στειχέτωσαν* *οἱ τοὺς νεκροὺς βαστάζοντες.*

944. ἡλλοιωμένους, 'altered,' by putrefaction. Cf. 762.—καὶ ἄμα τῷ τέλει, even at the time of death; much more after decay has commenced. "Aspectus enim cadaverum est acerbus etiam primo exitu." Barnes. Several conjectures have been made without reason on this verse. Hermann calls Toup's emendation "per-elegans," πικραὶ γὰρ ὅψεις αἷμα κώτειλαν νεκρῶν, but attempts himself to improve on it, χάσματ' ᾧτειλῆσ οὐκράν·—πικραὶ, 'painful.' So πικρᾶς in 762. This line is rightly given by Herm. to Adrastus, and the next to Theseus. In the older

editions, and so in Bothe's and Dindorf's, 944—6 are assigned to Theseus.

947. *τλημδνως*, 'patiently.' Cho. 735,
τὰ μὲν γάρ θλλα τλημδνος ήγινλουν κακά.
This is said to the matrons. They are
not to go with the procession to the pyre,
but they shall afterwards collect the
bones, and take them home (*προσ-
δευται*).

951. ἀλλά. This is used, because ταῦτα σθεί is the same in effect as μὴ ποιεῖτε οὕτως. Hermann's conjecture is needless, ταῦτα σθ' αἴμα, λήξαντες πόνων, besides that this leaves the next verse without any connexion. The advice seems given in reference to the Peloponnesian War. Cf. Tro. 400, φεύγειν μὲν οὐκ χρὴ πόλεμον, δυτὶς εὖ φρονεῖ. Heracl. 371, εἰρίνη μὲν ἐμογύ ἄρσεκει. *Supra*, v. 748. All which evidently expresses Euripides' sentiments on the subject.

955. In the third *stasimon*, which is chiefly in the glyconic metre, the matrons lament their childless estate, and their no longer happy lot among Argive mothers. They will not, in their old age, be again visited by the benign goddess.

οὐδὲ εὐτυχίας μέτεστίν μοι
κουροτόκοις ἐν Ἀργείαις·
οὐδὲ Ἀρτεμις λοχία
προσφθέγξαιτ' ἀν τὰς ἀτέκνους.
δυσαιών δὲ οὐ βίος, 960
πλαγκτὰ δὲ ὥσει τις νεφέλα
πνευμάτων ὑπὸ δυσχίμων ἀΐσσω.
ἐπτὰ ματέρες ἐπτὰ κούρους
ἐγεινάμεθ' αἱ ταλαιπωροι
κλεινοτάτους ἐν Ἀργείοις 965
καὶ νῦν ἄπαις, ἀτεκνος
γηράσκω δυστανοτάτως,
οὗτ' ἐν τοῖς φθιμένοις
οὗτ' ἐν ζῶσιν τάριθμουμένα,
χωρὶς δή τινα τῶνδε ἔχουσα μοῖραν. 970
ὑπολελειμένα μοι δάκρυα·
μέλεα παιδὸς ἐν οἴκοις
κεῖται μιήματα, πένθιμοι
κουραὶ καὶ στέφανοι κόμας,

ἀντ. α'.

965

ἐπωδ.

who presides over births; their lives are miserable, and like a storm-tossed cloud, they have no longer any tie to their homes. Neither alive nor dead, they hold an isolated place in human existence.

959. *προσφθέγξαιτ' ἄν.* The favour of a god is sometimes described as his *conversation* with mortals. So Theb. 664, of Polynices it is said that Justice never addressed him, *προσείπε*, and of the Furies, that Zeus λέγχας ἀπῆγιώσατο, would have nothing to say to them, Eum. 345. Compare Alcest. 331.

967. *δυστανοτάτως* Reiske and Dind. for *δυστηνθτάτως*. Cf. ἐνδικωτέρως Heracl. 543.

969. ἀριθμουμένα (MSS. —μένη) does not suit the strophic verse with sufficient accuracy. Dindorf admits the bold alteration of Musgrave, *κρινομένα*. Hermann reads οὐ ζώσις ἀριθμουμένη, the MSS. giving οὗτ' ἐν ζώσιν (ζώσιν according to Dindorf), instead of the Aldine οὗτ' ἐν ζώσιν. Probably we should read in v. 961, *πλαγκτὰ δὲ ὡς νεφέλα τις*, and here, οὐ ζώσις ἐνάριθμος. Cf. Theocr. vii. 86, αἴθ'

ἐπ' ἔμεν ζώσις ἐναρίθμος ὄφελες θμεν. Further, the preceding verse should perhaps be assimilated to these, (which are pherecratean, a form of glyconic.) δυσαίων δὲ βίος μοι, answering to οὗτ' ἐν τοῖς φθιμένοισιν.

970. χωρὶς τῶνδε. Generally explained, 'deprived of these children.' But the addition of δή τινα seems to imply, that in a certain sense, they have a fate different from both dead and living.

971—7. 'All that is now left me is tears. Sad memorials of my child are stored up at home, locks cut from his hair and the chaplets that he wore; libations too there are, but those of the dead; and songs, but such as Apollo accepts not.' Compare Alcest. 343. In ordinary circumstances, libations and songs were signs of festivity; here they are so qualified, as to signify the reverse. It was not really lawful to pour wine over a corpse, Agam. 1366, εἰ δὲ ἦν πρεπόντως θωτ' ἐπιστένειν νεκρῷ, τάδε ἀν δικαίως ήν, but only water, Antig. 430. Apollo, as the god of joy, does not receive notes

- λοιβαί τε νεκύων φθιμένων, 975
 ἀοιδαί θ' ἂς χρυσοκόμας
 Ἀπόλλων οὐκ ἐνδέχεται
 γόοισιν δ' ὄρθρευομένα
 δάκρυσι νοτερὸν ἀεὶ πέπλων
 πρὸς στέρνῳ πτύχα τέγξω.
 καὶ μὴν θαλάμας τάσδ' ἐσορῶ δὴ
 Καπανέως ἥδη τύμβον θ' ἱερὸν,
 μελάθρων τ' ἔκτὸς
 Θησέως ἀναθήματα νεκροῖς,
 κλεινὴν τ' ἄλοχον τοῦ καπφθιμένου
 τοῦδε κεραυνῷ πέλας Εὐάδιην,
 ἥν Ἱφις ἄναξ παῖδα φυτεύει. 985
 τί ποτ' αἰθερίαν ἔστηκε πέτραν,

of woe in his worship; οὐ γὰρ τοιοῦτος
 ὅστε θρηνητὸν τυχεῖν, Ag. 1042. See
 Alc. 423.

V. 975 has been recovered from Plutarch, Op. Mor. p. 394. The τε was added by Hermann. Markland reads ἀοιδαί θ' ἂς for ἀοιδαί τὰς, and so Bothe. But Hermann would translate, “et, quae mortuis libationes feruntur, carmina non accepta Apollini.”—The custom of preserving in the house memorials of the dead, though a natural, and with us a universal one, is not very often mentioned in antiquity. The seven chiefs, on preparing to attack Thebes, suspended to the chariot of Adrastus (who was predestined to survive the war,) ‘tokens of themselves for their parents, to be hung up at home.’ Theb. 49,

μνημεῖά θ' αὐτῶν τοῖς τεκοῦσιν ἐς
 δόμους
 πρὸς ἄρμ' Ἀδράστου χερσὶν ἔστεφον,
 δάκρυ
 λείψοντες.

In some parts of England, it is the custom to hang up in the parish church garlands that have encircled the brows of deceased persons.

978. γόοισιν ὄρθρ. ‘Spending the early morning in groans.’ Eur. El. 142, *ἴνα πατρὶ γόοις νυχίοις ἐπορθεύσω*. Soph. El. 86—91, ὁ φός ἀγνόν,—*ὦς μοι πολλὰς μὲν θρήνων φόδας—ἥσθου, ὄποταν δυνοφερὰ νὺξ ὑπολειφθῇ*. Tro. 182, *ὄρθρεύ-*

ουσαν ψυχάν.—πρὸς στέρνῳ πτύχα. Cf. Cho. 27, *πρόστερνοι στολμοὶ πέπλων*, corresponding to the *sinus* of the Romans.—πτύξ is less common than πτυχή. 980. θαλάμας. The tomb prepared to receive his burnt bones separately, v. 938. Unless this word be taken of the pyre (1010), in which case τύμβον θ' ἱερὸν is not merely exegetical.—ἀναθήματα νε-

κροῖς, see Alcest. 161.

984. καπφθιμένου Elmsley for καπα-
 φθιμένου. This is a better conjecture than Erfurdt's, adopted by Hermann, *τὴν τοῦ φθιμένου*. The Aeolic form is like the Homeric *ξέπλυριος* Od. vii. 119, *ὅπεις* Il. xii. 208, *πιτφαύσκων* Il. x. 478. It is formed from καὶ, the older representative, or κὰτ, the shortened form, of κατὰ, as in κάππεοε, κατθανεῖν &c. In Electr. 200, the metre (glyc. polyschem.) requires the same form as Dindorf has edited, οἵμοι τοῦ τε καπφθιμένου, and *ibid.* 1299.

987. πέτραν. That στῆναι, like ἥσθαι, θάστειν, &c., sometimes takes a cognate accusative (= στῆναι στάσιν) is remarked on Heracl. 671. Probably the stage arrangements were thus conducted:—Above the roof of the house on the proscenium (the position which the φύλαξ holds in the prologue to the Agamemnon) a beetling rock was seen to rise, on which Eriadne so stood, as to disappear behind the house when she makes the fatal spring. Of course, her fall would be only in appearance; and as the semblance of it

ἢ τῶνδε δόμων ὑπερακρίζει,
τήνδ' ἐμβαίνουσα κέλευθον;

ΕΤΑΔΝΗ.

τί φέγγος, τίν' αἴγλαν
ἔδιφρενε τόθ' ἄλιος
σελάνα τε κατ' αἰθέρα,
τλαμπάδ' ἵν' ὀκυθόαι νύμφαι
ἰππεύουσι δι' ὄρφνας,
* * ἀνίκα γάμων
τῶν ἐμῶν πόλις Ἀργούς
ἄοιδᾶς εὐδαιμονίας
ἐπύργωσεν ἐμοὶ γαμέτᾳ
χαλκεοτευχοῦς Καπανέως;
προσέβαν δρομὰς ἐξ ἐμῶν
οἰκων ἐκβακχευσαμένα,
πυρὸς φῶς τάφον τε

στρ. β'. 990

995

1000

certainly was represented to the eyes of the spectators, it is difficult to conceive any other way in which it could have been contrived.—*τήνδε κέλευθον*, pointing to a path which was supposed to lead to the heights above. Cf. 1045.

990 seqq. The speech of Eavadne, a wild and rapidly uttered rhapsody, is unfortunately very corrupt. Hermann, who has a notion that the light of the pyre, not that of the sun or moon, must be meant, and who especially objects to the “utriusque conjuncta mentio” (which however occurs in Heracl. 748—50), suggests a reading of 990—4 too widely different in sense to carry with it much probability. The general meaning seems clear enough, ‘Gloomy was the light of sun and moon on that day when Argos celebrated my marriage with Capaneus.’ Mattheiae’s correction, ἔδιφρενε τόθ' ἄλιος, for ἔδιφρενετο τάλας, at once restores both sense and metre. Cf. τὸν διφρευτὴν ἥλιον Ajac. 857. Canter, followed by Barnes, had before restored ἄλιος. Hermann, on Eum. 379 (365), thus ingeniously emends v. 993, λάμπαι δ' ὀκύθοοι νὺν ἀμφιππεύουσι δι' ὄρφνας, a glyconic verse which accurately corresponds to 1015, 16 (more properly forming one line). Accepting this, and supplying an

epithet to ὄρφνας, to fill up the deficiency in v. 995, such as λυγαίας, we may translate literally as follows:—‘What sort of light, what glare did the sun then send forth in his career, and the moon in the sky, (and the swift stars rode around her car through the gloomy night,) when the city of Argos raised the stately song of happiness on my marriage, in honour of me, the bride of the mail-clad Capaneus?’

998. ἐμοὶ γαμέτᾳ. So the present editor for καὶ γαμέτᾳ. The verse thus accurately answers to 1021, and the sense is simple and easily elicited. In the following verse, τε after χαλκεοτευχοῦς was omitted by Hermann.

1000. προσέβαν. Hermann gives πρός οὐ ἐβαν, and in v. 1023 τὸν θανόντα σ' οὐποτ' ἐμῷ. But this does not accurately satisfy the metre. If the latter verse be rightly restored, we must here transpose ἐξ ἐμῶν δρομὰς προσέβαν.

1002. πυρὸς φῶς. The old copies add καθέξουσα or καθελούσα, and in the next verse βατεύουσα, or —σουσα. Hermann omitted the former participle as a gloss, and edited ματεύουσα (ματεύουσα Markland). The letters μ and β are sometimes confused, being similarly written in MSS. The compound ἐμβατένειν occurs Rhes. 225, Heracl. 876, whence βατεύειν might

- ματεύουσα τὸν αὐτὸν,
 ἐς Ἀιδαν καταλύσουσ'
 ἔμμοχθον
 βίοτον αἰώνος τε πόνους· 1005
 ἥδιστος γάρ τοι θάνατος
 συνθυήσκειν θηήσκουσι φίλοις,
 εὶ δαιμῶν τάδε δὴ κραίνοι.
- XO. καὶ μὴν ὁρᾶς τήνδ' ἡς ἐφέστηκας πέλας
 πυρὰν, Διὸς θησαυρὸν, ἔνθ' ἔνεστι σὸς
 πόσις, δαμασθεὶς λαμπάσιν κεραυνίοις. 1010
- ΕΥ. ὅρῳ δὴ τελευτὰν,
 ἵν' ἔστακα τύχα δέ μοι
 ξυνάπτοι ποδὸς ἄλματι
 εὐκλείας χάριν ἔνθεν ὄρ-
 μάσω τάσδ' ἀπὸ πέτρας,
 πηδήσασα πυρὸς ἔσω,
 σῶμά τ' αἴθοπι φλογμῷ
 πόσει συμμίξασα φίλον, 1015
 χρῶτα χρωτὶ πέλας θεμένα
 Περσεφονείας θαλάμους,
 σὲ τὸν θανόντ' οὔποτ' ἐμᾶ
 προδοῦσα ψυχᾶ κατὰ γᾶς.
 ἵτω φῶς γάμοι τε. 1020
 ἡεῖθε τινὲς εὐναὶ
- 1025

have been used as a synonym of *βαίνειν*. —*τὸν αὐτὸν*, sc. τῷ πόσῃ.

1003. *καταλύσουσα*, ‘to bring to an end.’ Cf. Med. 146.

1010. *Διὸς θησαυρόν*. The pyre of Capaneus is so called, as containing a body consecrated to Zeus, and which was *ἱερὸς νεκρός*, v. 935, as being struck by lightning. Hermann admits the improbable conjecture of Musgrave, *δῆν* for *Διός*.

1013. *ἵν* for *ἢν* Reiske. In the next line, *ἄλματι* for *ἄλλα τῆς* is a good emendation of Hermann's. The meaning seems to be, ‘I see my death before me, on the very spot where I stand. May fortune guide the leap of my foot from this rock, whence I am about to spring for the sake of a good name.’ The MSS.

and edd. give *ξυνάπτει*, but the optative seems clearly required. That suicide was considered honourable, see on Hipp. 772. Tro. 1013.

1022. The old reading was *ἥξω θαλάμους*. Hermann perceived that *ἥξω* was a gloss, the accusative depending on *δρυάσω*.

1026—30. These verses, as they stand in the ordinary editions, are unintelligible. Though avowedly corrupt, the metrical deficiencies are not so great as to place them beyond all hope of emendation. Perhaps, *εἴθε ἀμείνονες εἶναί—φανείεν κτλ.* Hermann conjectures *ὅθεν* (or *ἔνθεν*, which is better) *μή τινες εἶναί—φανῶσιν, τείνοισιν ὅσοις ἔστιν εἴναιος γαμέτας κτλ.* ‘Away with such marriages as present not a just union to those, to whose children (to whom for their children) there is a

δικαίων ὑμεναίων
 ἐν Ἀργεί
 φανῶσιν τέκνοισιν τό σὸς δ'
 * * εὐναῖος γαμέτας
 συντηχθεὶς αὔραις ἀδόλοις
 γενναίας ἀλόχωψ ψυχᾶς.

1030

XO. καὶ μὴν ὅδ' αὐτὸς σὸς πατὴρ βαίνει πέλας
 γεραιὸς Ἰφις ἐς νεωτέρους λόγους,
 οὓς οὐ κατειδὼς πρόσθεν ἀλγήσει κλύων.

ΙΦΙΣ.

ἄδυστάλαινα, δυστάλας δ' ἔγώ γέρων,
 ἥκω, διπλοῦν πένθημα δωμάτων ἔχων,
 τὸν μὲν θανόντα παῖδα Καδμείων δορὶ¹⁰³⁵
 'Ετέοκλον ἐς γῆν πατρίδα ναυσθλώσων νεκρὸν,
 ζητῶν τ' ἐμὴν παῖδ', ἡ δόμων ἔξωπιος
 βέβηκε πηδήσασα, Καπανέως δάμαρ,
 θανεῖν ἔρωσα σὺν πόσει. χρόνον μὲν οὖν
 τὸν πρόσθ' ἐφρουρεῖτ' ἐν δόμοις· ἐπεὶ δ' ἔγώ¹⁰⁴⁰
 φυλακὰς ἀνῆκα τοῖς παρεστῶσιν κακοῖς,
 βέβηκεν. ἀλλὰ τῇδε νιν δοξάζομεν
 μάλιστ' ἀν εἶναι φράζετ' εἰ κατείδετε.

ΕΤ. τί τάσδ' ἐρωτᾶς; ηδ' ἔγώ πέτρας ἔπι,
 ὅρνις τις ὠσεὶ, Καπανέως ὑπὲρ πυρᾶς
 δύστηνον αἰώρημα κουφίζω, πάτερ.¹⁰⁴⁵

ΙΦ. τέκνουν, τίς αὔρα; τίς στόλος; τίνος χάριν

husband devoted with sincerity of soul to his wife.' Whether the poet meant to say this, may fairly be doubted. Rather, perhaps, τέκνουσιν ἐμοῖς. But it seems safer to leave the words in the text, corrupt as they are. The three last lines would form a sentiment complete in themselves, by supplying εἴη δ' before εὐναῖος. The αὔραις ἀδόλοις ψυχᾶς is a fine expression for sincerity of affection, borrowed from the fickleness and instability of mediterranean winds.

1035. πένθημα δωμάτων L. Dindorf for πένθος γε οἱ πένθιμοι δαιμόνων. When πένθημα had been written by a very common error (*i* for *η*), the next transcriber

took it for the plural of πένθιμος, and thought the singular more appropriate. This is much better than Markland's and Hermann's διπλοῦν τὸ πένθιμον δόμων.

1037. νεκρόν. The bodies were to be burnt at Eleusis, but the bones were to be conveyed to Argos (vv. 936, 949, 1185).—ναυσθλοῦν, Tro. 164.

1042. κακοῖς. For the dative see Heracl. 475.

1044. κατείδετε Elmsley for κατοίδατε. Med. 447, οὐ νιν κατείδον πρῶτον.

1048. τίς αὔρα; τίς στόλος; 'What wind is this? What voyage are you meditating?' i. e. what plan have you in mind. We sometimes express the di-

- δόμων ὑπερβάστ' ἥλθες ἐς τήνδε χθόνα ;
ΕΤ. δρυγὴν λάβοις ἀν τῶν ἐμῶν βουλευμάτων
κλύων. ἀκοῦσαι δὲ οὐ σε βούλομαι, πάτερ. 1050
ΙΦ. τί δέ ; οὐ δίκαιον πατέρα τὸν σὸν εἰδέναι ;
ΕΤ. κριτῆς ἀν εἴης οὐ σοφὸς γνώμης ἐμῆς.
ΙΦ. σκευῇ δὲ τῇδε τοῦ χάριν κοσμεῖς δέμας ;
ΕΤ. θέλει τι καυδὸν οὗτος ὁ στολμὸς, πάτερ. 1055
ΙΦ. ὡς οὐκ ἐπ' ἀνδρὶ πένθιμος πρέπεις ὅραν.
ΕΤ. ἐς γάρ τι πρᾶγμα νεοχιὸν ἐσκενάσμεθα.
ΙΦ. κἄπειτα τύμβῳ καὶ πυρῷ φαίνει πέλας ;
ΕΤ. ἐνταῦθα γάρ δὴ καλλίνικος ἔρχομαι.
ΙΦ. νικῶσα νίκην τίνα ; μαθεῖν χρήζω σέθεν. 1060
ΕΤ. πάσας γυναῖκας ἂς δεδορκεν ἥλιος.
ΙΦ. ἔργοις Ἀθάνας ἡ φρενῶν εὐβούλια ;
ΕΤ. ἀρετῇ πόσει γὰρ συνθανοῦσα κεύσομαι.
ΙΦ. τί φῆς ; τί τοῦτ' αἰνιγμα σημαίνεις σαθρόν ;
ΕΤ. ἀστω θανόντος Καπανέως τήνδ' ἐς πυράν. 1065
ΙΦ. ὧ θύγατερ, οὐ μὴ μῦθον ἐπὶ πολλοὺς ἔρεις ;

rection of a person's thoughts by the same nautical metaphor, 'which way does the wind blow?' The Greeks, to whom the words *πνεῦμα* and *ψυχὴ* naturally suggested the notion of *air*, were extremely fond of the image. See sup. 1029. Aesch. Suppl. 29. Theb. 703, and the note on the latter passage.—*ὑπέρβαλεν*, like *ὑπέρβαλεν*, is to pass over the threshold either on ingress or egress. See on Med. 381. Here the genitive implies the sense of *ἔξελθοντα*.

1055. *καυδὸν* for *κλεινὸν* Porson and Hermann.—*στολμὸς* for *στόλος* Markland.

1056. '(I ask you,) since you are not like one in mourning for your husband, to look at you.' The old reading was *πενθίμῳ*, from the common error of assimilation, and *πρέπει σ'*, corrected by Markland. So *πένθει λυγρῷ πρέπουσαν* Cho. 15. *τοῦδε γὰρ δράμμα φωτὸς Περσικὸν πρέπει μαθεῖν*, Pers. 249.

1058. *κάπειτα*. 'And do you then (all gaily attired as you are) appear near a tomb and a pyre?'—places, that is, of woe. There is an intentional ambiguity in *νεοχιὸν*, which often means, by euphemism, *λυγρὸν*, 'calamitous.'

1060. *νίκην*. The poet seems to have introduced this singular episode about Evadne, alien as it is from the general plot, through a desire to describe the *suttees* of Hindoo widows, of which some tradition had reached him. This ancient custom, as strange in its delusion as sublime in its heroism, attracted the notice of Propertius, iv. 13, 15, who has these beautiful lines;

Felix Eois lex funeris una maritis,
Quos Aurora suis rubra colorat equis.
Namque ubi mortifero jacta est fax ultima lecto,

Uxorium fusis stat pia turba comis;
Et certamen habent leti, quae deinde sequatur
Conjugium; pudor est non licuisse mori.

Ardent victrices, et flammis pectora praebeant,
Imponuntque suis ora perusta viris.

Ibid. i. 15, 21,

Conjugis Evadne miseros elata per ignes

Occidit Argivae fama pudicitiae.

1066. *ἐπὶ πολλοὺς*. Hermann gives

- ΕΤ.** τοῦτ' αὐτὸς χρῆζω, πάντας Ἀργείους μαθεῖν.
ΙΦ. ἀλλ' οὐδέ τοι σοι πείσομαι δρώσῃ τάδε.
ΕΤ. ὅμοιον οὐ γὰρ μὴ κίχης μ' ἐλῶν χερί.
 καὶ δὴ παρεῖται σῶμα, σοὶ μὲν οὐ φίλον, 1070
 ἡμῶν δὲ καὶ τῷ συμπυρούμενῷ πόσει.
ΧΟ. ἵω γύναι, δεινὸν ἔργον ἔξειργάσω.
ΙΦ. ἀπωλόμην δύστηνος, Ἀργείων κόραι.
ΧΟ. ἐ ἐ, σχέτλια τάδε παθῶν,
 τὸ πάντολμον ἔργον ὄψει τάλας. 1075
ΙΦ. οὐκ ἄν τιν' εὑροιτ' ἄλλον ἀθλιώτερον.
ΧΟ. ἵω τάλας·
 μετέλαχες τύχας Οἰδιπόδα, γέρον,
 μέρος καὶ σὺ καὶ πόλις ἐμὰ τλάμων.
ΙΦ. οἵμοι τί δὴ βροτοῖσιν οὐκ ἔστιν τόδε, 1080
 νέοντος δῆς εἶναι καὶ γέροντας αὖ πάλιν;
 ἀλλ' ἐν δόμοις μὲν ἦν τι μὴ καλῶς ἔχη,
 γνώμαισιν ὑστέραισιν ἔξορθούμεθα,
 αἰῶνα δ' οὐκ ἔξεστιν. εἰ δ' ἥμεν νέοι
 δῆς καὶ γέροντες, εἴ τις ἔξημάρτανε, 1085

ἐς πολλοὺς, and this seems right, for both the metre and the idiom are rather exceptional in the common reading. The same correction appears to be probable in Rhes. 262. Matthiae quotes Herod. iii. 82, σιγφότο διν βουλεύματα ἐπὶ δυσμενέας ἔνδρας οὕτω μάλιστα. But Hermann here construes βουλεύματα ἐπὶ δ. ἔνδρας.

1068. πείσομαι. At these words Iphis prepares to ascend the steep to seize his daughter.

1069. δύοιον. ‘Tis all one.’ See Ag. 1210. 1375, σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις, δύοιον.—οὐ μὴ κίχης, ‘there is no chance of your catching me.’ See Heracl. 384.

1070. παρεῖται, μεθεῖται.—φίλον, grammatically agreeing with σῶμα, but in point of sense with ἔργον implied.

1075. ὄψει. The deed had been done, but the horrors of it had not yet been disclosed to his view. See on v. 987.

1080. The speech of Iphis, to say nothing of its excellent versification, is full of that touching sentiment of which Euripides was so great a master. ‘Why,’ he asks, ‘is a past life the only mistake

that men cannot rectify? If they could but be young again, how much they would amend that in their former youth they had erroneously done!’ For himself, seeing others marry and having families, he was carried away by the same strong desire of offspring; and yet, if he had known what it is for a father to lose a dear child, he never would have incurred the chance of such a calamity. What can he now do? To go home is to witness the desolation of his hearth; to enter the house of her husband, is but to miss the welcome he used there to receive, and the embrace of his child. To an old man a daughter is dearer than a son; less indeed in mind, but superior in winning manners. He will return to his own home, to pine in darkness and abstinence from food. O the folly of those who seek by artificial means to prolong the natural term of life, when they ought to pass away and make room for a new race, when they are no longer able to benefit the earth.’

1084. οὐκ ἔξεστιν, sc. ἔξορθούμσθαι.

διπλοῦ βίου λαχόντες ἐξωρθούμεθ' ἄν.
 ἐγὼ γὰρ ἄλλους εἰσορῶν τεκνουμένους
 παιδῶν τ' ἔραστης ἦν πόθῳ τ' ἀπωλλύμην.
 εἰ δὲ ἐς τόδ' ἥλθον κάξεπειράθην τεκὼν
 οἶνον στέρεσθαι πατέρα γίγνεται τέκνων, 1090
 οὐκ ἄν ποτ' ἐς τόδ' ἥλθον εἰς ὁ νῦν κακόν·
 δστις φυτεύσας καὶ νεανίαν τεκὼν
 ἄριστον, εἴτα τοῦδε νῦν στερίσκομαι.
 εἰεν. τί δὴ χρὴ τὸν ταλαιπωρόν με δρᾶν;
 στείχειν πρὸς οἴκους; καὶ τ' ἔρημίαν ἵδω 1095
 πολλὴν μελάθρων ἀπορίαν τ' ἐμῷ βίῳ;
 ἡ πρὸς μέλαθρα τοῦδε Καπανέως μόλω;
 ἥδιστα πρίν γε δῆθ', ὅτ' ἦν παῖς ἥδε μοι.
 ἀλλ' οὐκέτ' ἔστιν ἡ γ' ἐμὴν γενειάδα
 προσήγετ' ἀεὶ στόματι, καὶ κάρα τόδε 1100
 κατεῖχε χειρί· πατρὶ δ' οὐδὲν ἥδιον
 γέροντι θυγατρός ἀρσένων δὲ μείζονες
 ψυχαὶ, γλυκεῖαι δ' ἥστον ἐς θωπεύματα.
 οὐχ ὡς τάχιστα δῆτά μ' ἄξετ' ἐς δόμους,
 σκότῳ δὲ δώσετ', ἔνθ' ἀστίαις ἐμὸν 1105
 δέμας γεραιὸν συντακεὶς ἀποφθερῶ;
 τί μ' ὠφελήσει παιδὸς δστέων θιγεῖν;
 ὃ δυσπάλαιστον γῆρας, ὡς μισῶ σ' ἔχων.
 μισῶ δ' ὅσοι χρῆζουσιν ἔκτείνειν βίον,
 βρωτοῖσι καὶ ποτοῖσι καὶ μαγεύμασι 1110

1089. τεκὼν, 'by becoming a father.' The correction of Canter for τέκνων.—οἶνον κτλ., cf. Med. 35, οἶνον πατρόφας μὴ ἀποκείπεσθαι χθονές.

1096. πολλὴν for πολλῶν Reiske. Cf. Alc. 943, ποὶ τρέψομαι; ἡ μὲν γὰρ ἔνδον ἔξελῷ μὲν ἐρημία.

1098. δῆθ', ὅτ' for δήποτ' Canter, and so Dind. and Bothe. Hermann prefers ἥκιστα πρίν γε δήποτ' &c. after Pierson. But the γε evidently has more emphasis in the former case; in the latter indeed, it has none at all, as Hermann himself seems to have felt, by adding, "γε fortasse in γάρ mutantum."

1101. ἥδιον. Dind., Herm., and Bothe, retain this reading, and so also Matthiae,

while all admit that this is the only example in the older Attic dialect of 'shortened in the comparative. The best correction appears to be that of Burney, κατεῖχε χερσίν οὐδὲν ἥδιον πατρὶ κτλ. Hermann suggests κατεῖχε' πατρὶ δ' οὐδὲν ἥδιον πέλει, supposing χειρὶ to have been an interpolation after πέλει had been lost. Nothing certain can be determined as to the reading of this verse.

1110. βρωτοῖσι καὶ ποτοῖσι, i. e. φαρμάκοις βρωτίσωσι καὶ πιστοῖσι, Prom. 487. This reading is adopted by Dindorf from Plutarch, Op. Mor. p. 110, c. The copies of Euripides give νάτοισι καὶ στρωμανᾶσι καὶ μαντεύμασιν. From Marcus Antoninus, 7, 51, another variant is adduced,

παρεκτρέποντες ὁχετὸν ὥστε μὴ θανεῖν·
οὓς χρῆν, ἐπειδὰν μηδὲν ὠφελῶσι γῆν,
θανόντας ἔρρεων κάκποδὼν εἶναι νέοις.

XO. ἵώ ἵώ.

τάδε δὴ παιδῶν καὶ δὴ φθιμένων
ὅστâ φέρεται· λάβετ', ἀμφίπολοι
γραίας ἀμενοῦς, οὐ γὰρ ἔνεστιν
ῥώμη παιδῶν ὑπὸ πένθους,
πολλοῦ δὲ χρόνου ζώσης μέτα δὴ,
καταλειβομένης τ' ἄλγεσι πολλοῖς.
τί γὰρ ἀν μεῖζον τοῦδ' ἔτι θνατοῖς
πάθος ἔξεύροις,
ἢ τέκνα θανόντ' ἐσιδέσθαι;

1115

1120

ΠΑΙΔΕΣ.

φέρω φέρω,
τάλαινα μᾶτερ, ἐκ πυρὸς πατρὸς μέλη,
βάρος μὲν οὐκ ἀβριθὲς ἀλγέων ὑπερ,

στρ. α'.

1125

σίτοισι καὶ πότοισι καὶ μαγγανέμασι. Hermann edits *βρωτοῖσι* καὶ στρωμαῖσι. But the latter word seems to have been introduced after *νάτοισι* had been erroneously written for *βρωτοῖσι*. Some confused notion that the poet meant *ἐκτίνειν νάτα στρωμαῖς* probably led to the reading now found in the MSS. and edd. It is clear from the context, that not mere comforts and luxuries are described, but some potent drugs by which old age can be averted; and to these alone are rightly added *μαγγανέματα*, incantations.—*παρεκτρ.* ὁχετὸν, turning out of its course the stream which is carrying them from the cradle to the grave; diverting the channel which Nature has appointed for all mankind.

1118. ὠφελῶσι γῆν is the reading of Plutarch referred to above. The copies of Euripides give ὠφέλουν πόλιν. “Quum ὠφελῶσι πόλιν in codice antiquiore scriptum esset ex glossemate, postmodum ab aliis ὠφέλουν πόλιν est interpolatum.” Dindorf. This seems a sounder judgment than Hermann's:—“Quum vulgata lectio ab exquisitiore fonte manasse videretur, ὠφελῇ πόλιν reposui.”

1115. The sons of the deceased chiefs are now seen advancing with the burnt bones that have been gathered from the ashes, and probably inclosed in urns. (Ag. 425.) Of course, some interval of time has elapsed, and this has been occupied by the speech of Iphis, where usually a choral ode would have been introduced.—λάβετε κτλ., ‘take them (the bones), ye servants of an infirm old woman,’ i.e. of one too infirm to take them herself.—παιδῶν πένθους, ‘grief for my children.’ See Alcest. 336.

1118. ζώσης, agreeing with *γραίας*, as if he had said, *γραίας ἀμενοῦς μὲν, ζώσης δὲ &c.*—μετὰ πολλοῦ χρόνου ζῆν is, ‘to live with long time as one's associate.’ So Oed. Col. 7, δ χρόνος ξυάν μακρός, ‘time which has been with me long.’ Hermann reads πολλοῦ τε χρόνου ζῶς, μέγα δὴ κατ. ἀλ. π., which, he says, is so obvious, that it is wonderful the critics have not seen it before.—καταλειβομένης, τηκομένης.

1125. ἀλγέων ὑπερ, *propter dolores*, Barnes. But *ὑπο* is a more probable reading in this sense. Hermann conjectures ἀτερ. Perhaps φέρων. See on Her. 619.

ἐν δ' ὀλίγῳ τάμα πάντα συνθείσ.

XO.

ἰὼ ἰώ.

πᾶ δάκρυα φέρεις φίλα
ματρὶ τῶν ὀλωλότων,
σποδοῦ τε πλῆθος ὀλίγον ἀντὶ σωμάτων
εὐδοκίμων δήποτ' ἐν Μυκήναις ;

ΠΑ. α'. παπᾶ παπᾶ.

ἔγῳ δ' ἔρημος ἀθλίου πατρὸς τάλας
ἔρημον οἶκον ὁρφανεύσομαι λαβὼν
οὐ πατρὸς ἐν χερσὶ τοῦ τεκόντος.

ἀντ. α'.

1130

XO. α'. ἰὼ ἰώ.

ποῦ δὲ πόνος ἐμῶν τέκνων,
ποῦ νυχευμάτων χάρις,
τροφαὶ τε ματρὸς, ἀյπνά τ' ὄμμάτων τέλη
καὶ φίλιαι προσβολὰὶ προσώπων ;

ΠΑ. β'. βεβᾶσιν, οὐκέτ' εἰσί σοι, μάτερ, τέκνα, στρ. β'.
βεβᾶσιν αἰθὴρ ἔχει νυν ἥδη

1140

XO. β'. πυρὸς τετακότας σποδῷ.

ποτανοὶ δ' ἦνυσαν τὸν "Αἰδαν.

ΠΑ. γ'. πάτερ, τῶν σῶν κλύεις τέκνων γόους·
ἀρ' ἀσπιδοῦχος ἔτι ποτ' ἀντιτίσομαι
σὸν φόνον ; XO. γ'. εὶ γὰρ γένοιτο, τέκνου. 1145

1126. ἐν δὲ ὀλίγῳ συνθείσ. ‘Having packed in a small space all my joys and hopes,’ sc. in my parent’s life. He alludes to the small space that now contains great bodies,—‘quot libras in due summo invenies,’ Juv. x. 147. The whole passage seems taken from Aesch. Ag. 424 seqq. Compare σποδοῦ γειζῶν λέβητος εὐθέτου, v. 430, the epithet ἀπήνορος with v. 1130, and we may add, βαρὺ ψῆγμα δυσδάκρυτον with βάρος οἴκος ἀβρῆτες, whence we may infer that the conjecture βραχὺ ψῆγμα is wrong, and that Aeschylus meant to express φίλοισι πέμπει βάρος ψῆγματος.

1132. παπᾶ παπᾶ Musgrave for ἀπᾶς. The next distich, it should be observed, consists, like the strophe, of pure iambic feet, just as the tribach in 1138 answers to that in 1130.

1136. πόνος τέκνων, the pains bestowed on children. Ag. 54, πόνον ὄρταλίχων ὀλέσαντες.—νυχευμάτων, ‘where is the

return for nightly endearments.’—τέλη δυμάτων, ‘the office of watchful eyes.’ Hermann well compares Troad. 1187, οἵμοι, τὰ πόλλ' ἀσπάσματ' αἱ τ' ἐμὰ τροφαὶ ψυνοὶ τ' ἐκεῖνοι φροῦρα μοι.

1142. ἦνυσαν (ὅδὸν εἰς) “Αἰδαν, as the idiom is commonly explained. Cf. Ajax. 606, κακὸν ἐλπίδ' ἔχων ἔτι μέ ποτ' ἀνύσειν τὸν ἀπτρότονον ἀδηλον “Αἰδαν. Orest. 1685, λαυπρῶν ὕστρων πόλον ἔκανθασ.

1143. The old reading was πάτερ, σὺ μὲν τῶν σῶν. Elmsley rightly omits these words, as inserted by a grammarian to make up a senarius. Hermann after Porson gives σὺ μέντοι, and in v. 1151 ἔτ' ἀρ', ἔτ' Ἀσωποῦ &c. The verse as it now stands is antipastic, as the preceding.

1144. ἀντιτίσομαι Canter, for ἀντιτίσσομαι. In the next line the metre (logaoedic) seems to require εἴθε for εἰ γάρ. Otherwise α in πατρὸς is long, the verse being choriambic (1153).

- ΠΑ.** δ'. ἔτ' ἀν θεοῦ θέλοντος ἔλθοι μοι δίκα
πατρῷος· οὕπω κακὸν τόδ' εὔδει.
ΧΟ. δ'. αἰαῖ. γόων ἄλις τύχας,
ἄλις δ' ἀλγέων ἐμοὶ πάρεστιν. 1150
ΠΑ. ε'. ἔτ' Ἀσωποῦ με δέξεται γάνος
χαλκέοις ὅπλοισι Δαναΐδῶν στρατηλάταν;
ΧΟ. ε'. τοῦ φθιμένου πατρὸς ἐκδικαστάν.
ΠΑ. στ'. ἔτ' εἰσορᾶν σε, πάτερ, ἐπ' ὄμμάτων δοκῶ στρ. γ'.
ΧΟ. στ'. φίλον φίλημα παρὰ γέννυν τιθέντα σόν. 1155
ΠΑ. στ'. λόγων δὲ παρακέλευσμα σῶν
ἀέρι φερόμενον οἴχεται.
ΧΟ. στ'. δυοῦ δ' ἄχη, ματέρι τ' ἔλιπε,
σέ τ' οὐποτ' ἀλγη πατρῷα λείψει.
ΠΑ. ζ'. ἔχω τοσόνδε βάρος ὅσον μ' ἀπώλεσεν. ἀντ. γ'.
ΧΟ. ζ'. φέρ', ἀμφὶ μαστὸν ὑποβάλω σποδὸν *τέκνου. 1160
ΠΑ. ζ'. ἕκλαυσα, τόδε κλύων ἔπος
στυγνότατον ἔθιγέ μου φρενῶν.
ΧΟ. ζ'. ὦ τέκνου, ἔβας· οὐκέτι φίλον
φίλας ἄγαλμ' ὄψομαι σε ματρός.
ΘΗ. Ἄδραστε, καὶ γυναικες Ἀργεῖαι γένος,
ὅρατε παῖδας τούσδ' ἔχοντας ἐν χεροῖν
πατέρων ἀρίστων σώμαθ' ὧν ἀνειλόμην 1165

1148. εὔδει. Aesch. Ag. 337, ἐγρηγόρος τὸ πῆμα τῶν ὀλωλότων γένευτ' ἄν.

1150. ἀλγέων. Here a dissyllable. The antistrophe, by the old reading, contained the speeches of two different persons answering to that of the same in 1139—42. See on Rhes. 560. But it is clear that ΧΟ. should be prefixed to v. 1141 and 1153. Cf. 1154—5.

1151. ἔτ' Ἀ. κτλ. So Elmsley for στάσω ποῦ 'Α. The error arose from the confusion between ἔται and ἔσται, as in Rhes. 17. The allusion is to the war of the Epigoni. Apollodor. iii. 7, 2, μετὰ δὲ ἔται δέκα, οἱ τῶν ἀπολομένων παῖδες, κληθέντες Ἐπίγονοι, στρατεύειν ἐπὶ Θήβας προηρόντο, τὸν τῶν πατέρων θάνατον τιμωρήσασθαι βουλόμενοι. Pausan. ix. 9, 2, ἔτεσι δὲ οὐ πολλοῖς ὥστερον διοῦ Θερσάνδρφ στρατεύουσιν ἐπὶ τὰς Θήβας οὓς Ἐπιγένους καλοῦσιν "Ελλῆνες. Cf. inf. 1224.

1154. Another of the sons says these words, the purport of which is this, in connexion with 1151 seqq.—'Will it ever come to pass that I shall invade Thebes to avenge my father?'—'I fancy I can still see him'—(Mother) 'Aye, using endearing persuasions that you might some day do so.'—'But now these exhortations have proved vain,' i. e. as yet I have not been able to do so.

1158. ἔλιπε. So Heru. Dind. for ἔλιπες. The objection to the latter is twofold; metrically, because ^ ^ corresponds to ^ ^ better than ^ ^ does; as to sense, because σε in the next verse is addressed to another person, viz. to the son. The accurate correspondence of the feet, noticed on v. 1132, is deserving of attention in the whole of the antistrophe.

1160. τέκνου is supplied by Dindorf on Hermann's conjecture. Bothe would read

- τούτοις ἐγώ σε καὶ πόλις δωρούμεθα.
 ὑμᾶς δὲ τῶνδε χρὴ χάριν μεμνημένους
 σώζειν, ὁρῶντας ὅν ἐκύρσατ' ἔξ έμοῦ. 1170
 παισὸν θ' ὑπεῖπον τοῖσδε τοὺς αὐτοὺς λόγους,
 τιμᾶν πόλιν τήνδ', ἐκ τέκνων ἀεὶ τέκνοις
 μνήμην παραγγέλλοντας ὅν ἐκύρσατε.
 Ζεὺς δὲ ξυνίστωρ οἱ τ' ἐν οὐρανῷ θεοὶ^{οῖων}
 οἴων ὑφ' ἡμῶν στείχετ' ἡξιωμένοι. 1175
- ΑΔ. Θησεῦ, ξύνισμεν πάνθ' ὅσ' Ἀργείων χθόνα
 δέδρακας ἐσθλὰ δεομένην εὐεργετῶν,
 χάριν τ' ἀγήρων ἔξομεν γενναῖα γὰρ
 παθόντες ὑμᾶς ἀντιδρᾶν ὀφείλομεν.
- ΘΗ. τί δή ποθ' ὑμῦν ἀλλ' ὑπουργῆσαι με χρή; 1180
- ΑΔ. χαῖρ'. ἄξιος γὰρ καὶ σὺ καὶ πόλις σέθεν.
- ΘΗ. ἔσται τάδ'. ἀλλὰ καὶ σὺ τῶν αὐτῶν τύχοις.

ΑΘΗΝΑ.

ἄκουε, Θησεῦ, τῆσδ' Ἀθηναίας λόγους,
 ἂ χρή σε δρᾶσαι, δρῶντα δ' ὠφελεῖν τάδε.
 μὴ δῷς τάδ' ὀστᾶ τοῖσδε ἐς Ἀργείαν χθόνα 1185
 παισὸν κομίζειν, ῥᾳδίως οὕτω μεθεὶς,
 ἀλλ' ἀντὶ τῶν σῶν καὶ πόλεως μοχθημάτων

in the strophe 1155, φίλον φίλημα θέντα παρὰ γέννυν.—ὑποβάλλω, cf. Alc. 639.

1168. τούτοις κτλ. ‘With these (relics) I and the city present you (Adrastus).’ Elmsley, always on the watch for a plausible excuse for altering the text, suggests σφε for σε, in which he is followed by Dindorf, because in 1185 the bones are said to be given to the children. But they are only given to them *to carry, κομίζειν*, whereas Adrastus, as leader of the expedition, was clearly the party to whom the bequest would be formally conveyed.

1171. παισὸν for πᾶσιν Markland. Theseus is made to suggest to the Argives the duty of eternal alliance with Athens, —which, as before observed, is the political object of the play.

1180. τί δή ποθ'. Dind. gives τί δῆτ' οθ', with Elmsley. Hermann τὶ δή ποθ', *ecquid aliud*. There seems no reason why the common text should be altered.

1183. Athena now appears, to urge upon Theseus not to give up to the Argives the relics of their slain chiefs without pledging themselves to become the friends of Athens, and promising, under the most solemn imprecations, never to invade the Attic territory. “Non dubitari potest, quin historiae istorum temporum innixa fuerit haec narratio de interventu Minervae, et caeterae πειρασάσεις, de jurejurando Argivorum, de tripode, qui Euripidis tempore procul dubio extabat, de gladio abdito, &c., vanae alioquin et nullius ponderis vel auctoritatis futurae, imo et Argivis ridendae, si haec omnia merum poetarum figuramentum fuissent.” Markland.

1184. τάδε. Hermann and Markland construe ὀφελεῖν τάδε, i. e. τήνδε πόλιν. But it seems better to understand πόλιν, and join δρῶντα τάδε, though in Tro. 100 we have οὐκέτι Τροία τάδε.—ῥᾳδίως οὕτω, cf. Alcest. 680, οὐ βαλῶν οὕτως ἄπει.

πρώτον λάβ' ὄρκου. τόνδε δ' ὁμινύναι χρεῶν
 *Ἀδραστον· οὗτος κύριος, τύραννος ἄν,
 πάσης ὑπέρ γῆς Δαναΐδῶν ὄρκωμοτῶν. 1190
 ὁ δ' ὄρκος ἔσται, μήποτ' Ἀργείους χθόνα
 ἐς τήνδ' ἐποίσειν πολέμιον παντευχίαν,
 ἄλλων τ' ἰόντων ἐμποδὼν θήσειν δόρυ.
 ἦν δ' ὄρκον ἐκλιπόντες ἐλθωσιν πόλιν,
 κακῶς δλέσθαι πρόστρεπ' Ἀργείων χθόνα. 1195
 ἐν φῷ δὲ τέμνειν χρὴ σφάγια σ' ἄκουε μου·
 ἔστιν τρίπους σοι χαλκόπους εἴσω δόμων,
 δν Ἰλίου ποτ' ἔξαναστήσας βάθρα
 σπουδὴν ἐπ' ἄλλην Ἡρακλῆς ὄρμώμενος
 στῆσαι σ' ἐφεῖτο Πυθικὴν πρὸς ἐσχάραν. 1200
 ἐν τῷδε λαιμοὺς τρεῖς τριῶν μηῆλων τεμὰν
 ἔγγραψον ὄρκους τρίποδος ἐν κοιλῷ κύτει,
 κάπειτα σώζειν θεῷ δὸς φῷ Δελφῶν μέλει,
 μνημεῖά θ' ὄρκων μαρτύρημά θ' Ἐλλάδι.
 ἥ δ' ἀν διοίξῃς σφάγια καὶ τρώσῃς φόνον, 1205

1188. λάβ' ὄρκον. ‘Exact from them an oath.’ Usually this phrase has a very different sense, = δέξασθαι ὄρκον, ‘to take an oath,’ i.e. to swear. So inf. 1232, ὄρκον δοῦναι is not ‘to tender, or administer, an oath,’ but ‘to consent to take it’ at the request of another. On the double meanings of λαβεῖν δίκην and δοῦναι δίκην see Elmsley on Heracl. 852, and the note on Aesch. Eum. 406, and compare with the whole of this passage the compact between Athens and Argos *ibid.* 732—44, especially the identical expression in both, ἐποίσειν.

1190. ὄρκωμοτῶν. Aldus has ὄρκω-μοτῆ, which adds probability to the reading of Grotius, adopted by Dind. and Herm., ὄρκωμοτῶν.

1194. οὐ δὲ κτλ. ‘But if, failing in their oaths, they should come against the city of Athens, pray (i.e. implore on them) that the land of the Argives may be miserably destroyed’ by the calamities of war. For ὄρκον ἐκλιπέντει see Iph. T. 750.

1196. χρὴ σφάγια σ'. Dindorf adopts Elmsley's transposition, σφάγια χρὴ σ'. Of this, as of a very large part of Elmsley's alterations of the text of the Greek dramatists, it may be said, that it is more plausible than sound. There is reason to

believe that words of this termination had the metrical power of a long syllable, i.e. that σφάγια was pronounced as an iambus, as οὐδράνια = οὐδρανια Oed. R. 301, Tro. 1088. ξένια = ξέναι Ag. 1568 &c.

1197. εἴσω, for ἐνδον. See Hipp. 3. ‘You, Theseus, have in your palace a tripod which Hercules enjoined you to consecrate at Delphi,’ &c. What the other matter was, which took Hercules away, or why Theseus had not yet fulfilled his engagement, is not clear. The meaning is, ‘which Hercules, after he had destroyed Troy, when he was setting out on some other business, enjoined you,’ &c. Some refer this to the legends recorded in Apollodor. ii. 5, 9, of his touching at Troy after gaining the belt of Hippolyte, queen of the Amazons, and of his sailing from Thasos to punish Polygonus and Telegonus, the sons of Proteus.

1205. τρώσῃς. Dind. has δράσῃς after Toup. Markland quotes Ajax. 55, ἔκειρε πολύκερων φόνον. It seems unsafe to alter such expressions, in which it is the genius of the Greek language to delight, for tamer idioms, which it may have been the very object of a poet to avoid.

δέξιστομον μάχαιραν ἐς γαίας μυχούς
κρύψον παρ' αὐτὰς ἑπτὰ πυρκαιὰς νεκρῶν
φόβον γὰρ αὐτοῖς, ἦν ποτ' ἔλθωσιν πόλιν,
δειχθεῖσα θήσει καὶ κακὸν νόστον πάλιν.
δράσας δὲ ταῦτα πέμπε γῆς ἔξω νεκρούς. 1210
τεμένη δ', ὧν' αὐτῶν σώματ' ἡγνίσθη πυρὶ,
μέθες παρ' αὐτὴν τρίοδον Ἰσθμίαν θεῷ.
σοὶ μὲν τάδ' εἰπον· παισὶ δ' Ἀργείων λέγω.
πορθήσεθ' ἡβῆσαντες Ἰσμηνοῦ πόλιν,
πατέρων θανόντων ἐκδικάζοντες φόνον, 1215
σύ τ' ἀντὶ πατρὸς, Αἴγιαλεν, στρατηλάτης
νέος καταστὰς, παῖς τ' ἀπ' Αἰτωλῶν μολὼν
Τυδέως, διν ὠνόμαζε Διομήδην πατήρ.
ἀλλ' οὐ φθάνειν χρὴ συσκιάζοντας γέννυν,
καὶ χαλκοπληθῆ Δαναϊδῶν ὄρμαν στρατὸν 1220
ἑπτάστομον πύργωμα Καδμείων ἔπι.
πικροὶ γὰρ αὐτοῖς ἥξετ' ἐκτεθραμμένοι
σκύμνοι λεόντων, πόλεος ἐκπορθήτορες.

1207. ἑπτά. Here Euripides seems to forget himself. The *seven* chiefs were not all brought to Eleusis to be burnt there; see on v. 861, 925. It is possible however that two empty pyres represented those who were missing.

1210. δράσας ταῦτα. When all this has been done, and not before, then let the relics be carried away. Cf. v. 1183, πρῶτον λάβ' ὄρκον.

1211. ἡγνίσθη Markland for ἀγνισθῆ.

1212. Ἰσθμίαν θεῷ. The common reading was Ἰσθμίας θεοῦ, at which Barnes seems first to have found a difficulty. The corruption, if such it be, is easily accounted for by the connexion between *three roads* and *Hecate* (*dea trivii*) who was worshipped as presiding over them. Hermann reads Ἰσθμίας δόσοῦ, and refers to Pausan. i. 39, (1 and 2), who describes the tombs of the seven chiefs as situate on the road from Eleusis to Megara. But Dind. and Bothe admit the conjecture of Tyrwhitt, as given in the text. Thus θεῷ means 'to Apollo,' v. 1203. Still, one may be permitted to doubt if Ἰσθμίας θεοῦ is really wrong. That a temple or altar of Hecate or Persephone may have

stood on this *τρίοδος*, though unrecorded by other authors, is at least possible. But further; Pausanias (*ut sup.*) says the chiefs were buried near a temple of Metanira. Now Metanira was the mother of Triptolemus (Ovid, Fast. iv. 539), and it is no extravagant conjecture that this was but another name for the daughter of Demeter, according to the local mythology.—μέθες, resign, give up to the god to become sacred ground.

1216. Αἴγιαλεν, Hewasson of Adrastus, Apollodor. i. 9, 13, and one of the Eriponi, *ibid.* iii. 7, 2; ἥσαι δὲ οἱ στρατεύμενοι οἵδε· Ἀλκμαίων καὶ Ἀμφίλοχος Ἀμφιαράον, Αἴγιαλεν Ἀδράστου, Διομῆδης Τυδέως, Πρόμαχος Παρθενοπαίου, Σθένελος Καπανέως, Θέρσανδρος Πολυνείκους, Εὐρήταλος Μηκιστέως. On the imperfect ὠνόμαζε see Heracl. 87.

1219. οὐ φθάνειν. So Markland and others for οὐ φθονεῖν χρή. The sense is, 'As soon as ever you have attained manhood, you must conduct an armed force of Argives against Thebes.' On the idiom see Alcest. 662.

1223. σκύμνοι λεόντων. The Argive host is called Ἀργεῖον δάκος and ὠμηστῆς

κούκ ἔστιν ἄλλως· Ἐπίγονοι δ' ἀν' Ἑλλάδα
κληθέντες φόδας ὑστέροισι θήσετε.
τοῖνον στράτευμα σὺν θεῷ πορεύσετε.

1225

ΘΗ. δέσποιν' Ἀθάνα, πείσομαι λόγοισι σοῖς·
σὺ γάρ μ' ἀνορθοῖς, ὥστε μὴ ἔαμαρτάνειν.
καὶ τόνδ' ἐν ὄρκοις ζεύξομαν μόνον σύ με
εἰς ὁρθὸν ἵστη. σοῦ γὰρ εὐμενοῦς πόλει
οὔσης τὸ λοιπὸν ἀσφαλῶς οἰκήσομεν.

1230

ΧΟ. στεέχωμεν, Ἄδρασθ', ὄρκια δῶμεν
τῷδ' ἀνδρὶ πόλει τ'. ἄξια δ' ἡμῶν
προμεμοχθήκαστι σέβεσθαι.

λέων Ag. 797 and 800, with which compare v. 1230, where Agamemnon himself is so styled, the lion being the symbol or badge of the descendants of Atreus.—Ἐπίγονοι Barnes for ἔκγονοι.—φόδας, in allu-

sion to the Cyclic poems called the *Thebais* and the *Epigoni*.

1229. ζεύξομαι. Cf. Med. 735, δρκίοισι μὲν Ἕγεις. Sup. 220, θεσφάτοις Ἕγεις.

1232. ὄρκια δῶμεν. See on v. 1188.

ΕΤΡΙΠΙΔΟΥ ΤΡΩΙΑΔΕΣ.

3 **L** **2**

Τ Π Ο Θ Ε Σ Ι Σ.

Μετὰ τὴν Ἰλίου πόρθησιν ἔδοξεν Ἀθηνᾶς τε καὶ Ποσειδῶνι τὸ τῶν Ἀχαιῶν στράτευμα διαφθέραι, τοῦ μὲν εὐνοοῦντος τῇ πόλει διὰ τὴν κτίσιν, τῆς δὲ μισησάσης τοὺς Ἐλληνας διὰ τὴν Αἴαντος εἰς Κασάνδραν ὕβριν. οἱ δὲ Ἐλληνες ἐκληρώσαντο τὰς αἰχμαλωτίδας τῶν γυναικῶν τοῖς γὰρ ἐν ἀξιώμασιν ἔδωκαν, Ἀγαμέμνονι μὲν Κασάνδραν, Ἀνδρομάχην δὲ Νεοπτολέμῳ, Πολυξένην δὲ τῷ Ἀχιλλεῖ. ταύτην μὲν οὖν ἐπὶ τοῦ τάφου αὐτοῦ ἔσφαξαν. Ἀστυάνακτα δὲ τὸν Ἐκτορος ἀπὸ τῶν τειχῶν ἔρρυψαν, Ἐλένην δὲ ὡς ἀποκτειών Μενέλεως ἤγαγεν, Ἀγαμέμνων δὲ τὴν χρησμωδὸν ἐνυμφαγώγησεν, Ἐκάβη δὲ, τῆς μὲν Ἐλένης κατηγορήσασα, τοὺς ἀναιρεθέντας δὲ κατοδυραμένη τε καὶ θρηνήσασα καὶ κηδεύσασα, πρὸς τὰς τοῦ Ὁδυσσέως ἥχθη σκηνὰς, τούτῳ λατρεύειν δοθεῖσα.

T R O A D E S.

THE date of the *Trojan Women*, and the tetralogy to which it belonged, have fortunately been preserved by Aelian, Var. Hist. lib. ii. § 8, κατὰ τὴν πρώτην καὶ ἐνενηκοστὴν Ὁλυμπιάδα (B. C. 415), καθ' ἣν ἔνικα Ἐξαίνετος ὁ Ἀκραγαντὸν στάδιον, ἀντηγωνίσαντο ἀλλήλους Ξενοκλῆς καὶ Εὐριπίδης. Καὶ πρῶτος γε ἣν Ξενοκλῆς, ὃς τίς ποτε οὐτός ἐστιν, Οἰδίποδος, καὶ Λυκάονι, καὶ Βακχαῖς, καὶ Ἀθάμαντι Σατυρικῷ. Τούτου δεύτερος Εὐριπίδης ἦν, Ἀλεξάνδρῳ, καὶ Παλαμήδῃ, καὶ Τρωοὶ (Τρψάσι), καὶ Σισύφῳ Σατυρικῷ. This testimony is confirmed by the scholia on Ar. Av. 843, and Vesp. 1317, in the former of which it is stated that the Palamedes was brought out shortly (οὐ πρὸ πολλοῦ) before (i. e. before B. C. 414, the year of the ‘Birds’), and in the latter, that the *Troades* was exhibited seven years after the ‘Wasps’ (B. C. 422).

The subject of the play is the capture of Troy, or rather, the events immediately following it, and contemporaneous with the departure of the Argives. In this sense it immediately follows the *Hecuba*, (which is believed to have been acted in Ol. 88,) for the death of Polyxena, which is described in the latter, is spoken of in this as already past (see v. 39). But the action precedes the *Andromache*, which contains the adventures of that heroine after she had reached Phthia (Tro. 1125—30). The source of all these stories was the Epic Cyclus, especially the poems of Arctinus and Lesches. It is evident that in the *Troades* Euripides sought neither novelty of incident nor complexity of plot; he devoted his entire energies to the exhibition of *pathos*, by describing misery overwhelming, accumulated, and too great for human endurance. Schlegel remarks, perhaps with justice, that the effort of the poet is overdone; where all is hopeless gloom and wretchedness, the sentiment of compassion becomes wearied, exhausted, and palled by excess. Still the play, though not of first-rate excellence, has great merits of composition. Some of the speeches, as those of Andromache at 629 and of Hecuba at 1156, are admirable; and the argument between Helen and Hecuba at 914—1032 is a good specimen, though not free from some weak points, of that rhetorical special-pleading of which the poet is so fond, and of which the dialogue between Pheres and

Admetus in the Alcestis, and that between Electra and her mother, in El. 1011 seqq., are similar instances. The poverty of the plot was probably in great measure recompensed by stage effects; for the play closes with the burning of Troy, the tumbling down of buildings, with smoke, dust, and earthquake noises (*εύοσις*, v. 1326.)

The prologue opens with a lament of Poseidon for the fall of Troy; and he proceeds to win over to his cause the hitherto hostile goddess Pallas, in order to punish the Greeks, who have sacrilegiously violated her shrine. Hecuba, one of the captives, and a principal actor in the play, in a long monody, bewails her fate at being torn from her city and subjected to every ignominy. The chorus of fellow-captives then join her, and each speculates on the destiny reserved for her in Greece. Talthybius, the Grecian herald, next comes forward, and announces to what chieftains each has been assigned by lot, Cassandra alone being reserved as a prize-gift to Agamemnon. No sooner is this declared, than Cassandra herself comes on the stage, brandishing a lighted torch, and singing a wild strain on her supposed nuptials with the Argive king. This is soon succeeded by a rather dull comparison between the fate of the Trojans and that of the Greeks, in which the former is for various reasons preferred; and all kinds of evils are foretold to Ulysses, to whom Hecuba has been allotted as a slave. Hecuba then again (466) repeats the story of her woes, and the first *stasimon* is sung, which is a vivid and graphic account of the capture of the city by the wooden horse. The next act opens with a dialogue between Andromache and Hecuba, in which the former gives a fine description of the virtues of a dutiful wife, such as she has proved to Hector. Talthybius now announces to her that the Greeks have resolved to throw her son Astyanax from the wall, upon which she utters over him an affecting farewell address. In the fourth act, Menelaus comes in to fetch Helen, not now as his wife, but as his captive, and is urged by Hecuba to put her to death; which gives occasion to Helen to make a long defence, and to Hecuba to take the part of accuser in reply. After another choral ode on the fall of Troy, Talthybius again enters, and brings the body of Astyanax to Hecuba, on Hector's shield. In the absence of Andromache the mother, who has been hurried off to Greece, Hecuba pronounces a touching funeral oration; and this virtually closes the play, for there only remains the order of Talthybius to fire the city, which is done amidst the wailings of the women and the smoke and din and confusion of the falling citadel.

It will be observed that the prologue extends beyond the action of the piece, in which no further mention occurs of the storm that is to disperse the Grecian fleet.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΟΣΕΙΔΩΝ.

ΑΘΗΝΑ.

ΕΚΑΒΗ.

ΧΟΡΟΣ ΑΙΧΜΑΛΩΤΙΔΩΝ ΤΡΩΙΑΔΩΝ.

ΤΑΛΘΥΒΙΟΣ.

ΚΑΣΑΝΔΡΑ.

ΑΝΔΡΟΜΑΧΗ.

ΜΕΝΕΛΑΟΣ.

ΕΛΕΝΗ.

ΕΤΡΙΠΙΔΟΥ ΤΡΩΙΑΔΕΣ.

ΠΟΣΕΙΔΩΝ.

Ἡκω λιπὼν Αἴγαιον ἀλμυρὸν βάθος
πόντου Ποσειδῶν, ἔνθα Νηρῆδων χοροὶ⁵
κάλλιστον ἵχνος ἐξελίσσονται ποδός·
ἐξ οὐ γὰρ ἀμφὶ τήνδε Τρωικὴν χθόνα
Φοῖβός τε κάγὼ λαΐνους πύργους πέριξ
δρθοῖσιν ἔθεμεν κανόσιν, οὔποτ’ ἐκ φρενῶν
εῦνοι’ ἀπέστη τῶν ἐμῶν Φρυγῶν πόλει,
ἢ τῦν καπνοῦται καὶ πρὸς Ἀργείου δορὸς
ὅλωλε πορθηθεῖσ’. ὁ γὰρ Παρνάσιος
Φωκεὺς Ἐπειὸς μηχανᾶσι Παλλάδος
ἐγκύμον’ ἵππον τευχέων ξυναρμόσας¹⁰

1. The prologue is spoken by Poseidon, who in a beautiful narrative describes the state of Troy immediately after its capture by the Greeks.—*ἥκω*, I have come to Troy to take my farewell of it, cf. 25, —*ἐξελίσσονται*, disengage, or disentangle from the mazes of the dance. The idea is, that the feet of the dancers are interlaced in a close circle, from which each withdraws her own in the prescribed order, Inf. 333, πᾶσα σὸν ἐλισσε τῷδ' ἔκεισε. Electr. 178, οὐδὲ στᾶσα χοροῖς Ἀργείας ἄμα νύμφαις ἐλικτὸν κρούσω πῷδ' ἐμόν. It is properly said of military evolutions.

4, 5. Construe ἀμφὶ τήνδε χθόνα πέριξ, sc. κύκλῳ περὶ αὐτήν, round about this land of Troy, so as to inclose it within the circuit of a city. Cf. Rhes. 231, where a share in the work is assigned to Apollo. Apollodor. ii. 5, 9, Ἀπόλλων καὶ Ποσειδῶν, τὴν Λαομέδοντος

ὕβριν πειράσαι θέλοντες, εἰκασθέντες ἀνθρώπους, ὑπέσχοντο ἐπὶ μισθῷ τειχίεν τὸ Πέργαμον.—εῦνοια Φρ. πόλει, good will towards the city of the Trojans. Of course, πόλει does not depend on ἀπέστη, as G. Burges seems to have thought. And τῶν ἐμῶν belongs to φρενῶν rather than Φρυγῶν, ‘I have not forgot it, if Phoebus has.’

8. καπνοῦται. Cf. v. 585. The present implies that the ruins were yet smouldering. Ag. 791, καπνῷ δ’ ἀλούσα τῦν ἔτ’ εὐθημος πόλις.

10. Ἐπειός. Od. viii. 492, ἵππον κύδουν ἀειστον Δουρατέου, τὸν Ἐπειὸς ἐποίησεν ξὺν Ἀθήνῃ. Ag. 797, πόλιν διημάθυνεν Ἀργείον δάκος, ἵππον νεοσσός. He is called *Parnassian* from his country Phocis. Cho. 554, ἐμφα δὲ φωνὴν ἡσομεν Παρνησσίδα, γλώσσης ἀτήνην Φωκίδος μιμουμένω.

πύργων ἐπεμψεν ἐντὸς, ὀλέθριον βάρος·
ὅθεν πρὸς ἄνδρῶν ὑστέρων κεκλήσεται
δούρειος ἵππος, κρυπτὸν ἀμπίσχων δόρυ.
ἔρημα δ' ἀλση, καὶ θεῶν ἀνάκτορα 15
φόνῳ καταρρεῦ πρὸς δὲ κρηπίδων βάθροις
πέπτωκε Πρίαμος Ζηνὸς Ἐρκείου θανών.
πολὺς δὲ χρυσὸς Φρύγια τε σκυλεύματα
πρὸς νᾶντος Ἀχαιῶν πέμπεται· μένοντι δὲ
πρύμνηθεν οὐρον, ὡς δεκασπόρῳ χρόνῳ 20
ἀλόχους τε καὶ τέκν' εἰσιδωσιν ἀσμενοι,
οἱ τῆνδ' ἐπεστράτευσαν Ἑλληνες πόλιν.
ἐγὼ δὲ, νικῶμαι γὰρ Ἀργείας θεοῦ
Ἡρας Ἀθάνας θ', αὖ συνεξεῖλον Φρύγας,
λείπω τὸ κλεινὸν Ἰλιον βωμούς τ' ἔμοις· 25
ἔρημία γὰρ πόλιν ὅταν λάβῃ κακὴ,
νοσεῖ τὰ τῶν θεῶν οὐδὲ τιμᾶσθαι θέλει.
πολλοῖς δὲ κωκυτοῖσιν αἰχμαλωτίδων
βοῷ Σκάμανδρος δεσπότας κληρουμένων.
καὶ τὰς μὲν Ἀρκὰς, τὰς δὲ Θεσσαλὸς λεῶς 30
εἴληχ' Ἀθηναίων τε Θησεῖδαι πρόμοι.
ὅσαι δ' ἄκληροι Τρωάδων, ὑπὸ στέγαις

13, 14. These lines may be an interpolation. But they are thought by some to refer to a *Δούριος ἵππος* of bronze mentioned in a corrupt gloss of Hesychius as preserved in the Acropolis at Athens. Of such allusion however there is little probability.

16. *κρηπίδων βάθροις*. The steps at the base of the altar. The word *κρηπίς* means any rectangular platform on which a superstructure is raised. Hence it is commonly used for the basement of a temple, e. g. Ion 38. So inf. 215, the plains of Thessaly (perhaps the vale of Tempe) are the *κρηπίς* of Mount Olympus. Herc. F. 1261, ὅταν δὲ κρηπίς μὴ καταβληθῇ γένους ὄρθως, ἀνάγκη δυστυχεῖν τοὺς ἐκγνῶντας.—Ζηνὸς Ἐρκείου, the family altar in the middle of the palace. See Antig. 487, Virg. Aen. ii. 512, *Aedibus in mediis*, nudoque sub aetheris axe, Ingens ara fuit, juxtaque veterrima laurus *Incumbens* aerae, atque umbra complexa Penates.' Compare the whole of that

splendid passage to v. 558. Infra, 483.

20. *δεκασπόρῳ*. We should rather have expected *δεκασπόρῳ*, but cf. *τετράμορφον* for *τετάρτην* Rhes. 5. On the sort of compound see Rhes. 529. Burges compares El. 1153, *πατρίδα δεκέτεσιν σποράσιν ἐλθόντ' ἐμάν*.

26. *ἔρημία—κακή*, “frigide sonat et nimis dilutum videtur,” J. Barnes. But cf. πολλὴν *ἔρημίαν* Suppl. 1095. The gods were thought to desert a city when it was no longer able to continue the usual sacrifices. Theb. 14, *πόλει τὸ ἀρηγεῖν καὶ θεῶν ἐγχωρίων βωμοῖσι, τιμᾶς μὴ ἔσαλειφθῆναι ποτε.* Ibid. 77, *πόλις γὰρ εὐ πράσσοντα δαίμονας τίει*, and v. 207, ἀλλ' οὖν θεούς τούς τῆς ἀλούσης πόλεος ἐκέλεπεν λόγος. — νοσεῖ, as Med. 16, νοσεῖ τὰ φλιττα.

31. *Θησεῖδαι*. Acamas and Demophon. These are not mentioned in the Iliad; but the aged Nestor speaks of having seen Theseus the son of Aegeus, i. 265.

32. *ἄκληροι*, exempted from being bal-

ταῖσδ' εἰσὶ, τοῖς πρώτοισιν ἔξηρημέναι
στρατοῦ, σὺν αὐταῖς δ' ἡ Λάκανα Τυνδαρὶς
Ἐλένη, νομισθεῖσ' αἰχμάλωτος ἐνδίκως. 35
τὴν δ' ἀθλίαν τήνδ' εἴ τις εἰσορᾶν θέλει,
πάρεστιν, Ἐκάβην κειμένην πυλῶν πάρος,
δάκρυνα χέουσαν πολλὰ καὶ πολλῶν ὑπερ·
ἢ παῖς μὲν ἀμφὶ μνῆμ' Ἀχιλλείου τάφου
λάθρα τέθηκε τλημόνως Πολυξένη, 40
φροῦδος δὲ Πρίαμος καὶ τέκν' ἦν δὲ παρθένον
μεθῆκ' Ἀπόλλων δρομάδα Κασάνδραν ἄναξ,
τὸ τοῦ θεοῦ τε παραλιπὼν τό τ' εὐσεβὲς
γαμεῖ βιαίως σκότιον Ἀγαμέμνων λέχος.
ἀλλ', ὁ ποτ' εὐτυχοῦσα, χαῖρε μοι, πόλις,
ἔστον τε πύργωμ' εἴ σε μὴ διώλεσε
Παλλὰς Διὸς παῖς, ἥσθ' ἀν ἐν βάθροις ἔτι. 45

ΑΘΗΝΑ.

ἔξεστι τὸν γένει μὲν ἄγχιστον πατρὸς,
μέγαν τε δαίμον' ἐν θεοῖς τε τίμιον,
λύσασαν ἔχθραν τὴν πάρος, προσεννέπειν ; 50
ΠΟ. ἔξεστιν αἱ γὰρ συγγενεῖς ὅμιλίαι,
ἄνασσος' Ἀθάνα, φίλτρον οὐ σμικρὸν φρενῶν.
ΑΘ. ἐπήνεστος ὄργας ἡπίους· φέρω δὲ σοὶ

loted for, as ἔξαιρετοι, or choice prizes for the generals, inf. 249. Matthiae quotes Bekker's Anecd. p. 367, 14: ἄκληποι ἔξω τοῦ κεκληρωσθαι. Εὔριπίδης.

40. λάθρα. "Inuit cedem Polyxenae nondum Hecubaē esse cognitam." G. Burges. Cf. 259. 618.

42. μεθῆκε, resigned, relinquished. Cf. Suppl. 1212. Inf. 253, ἐγέρας ἔδωκ' ἀλεκτρὸν ζάν.—γαμεῖ, 'is about to marry,' as λείπατο is used sup. 25.—σκότιον, see on Alc. 990. inf. 252. Ion 860. As a consecrated virgin, inspired by Apollo, it was profane in Agamemnon to take her for a wife, still more, as a concubine. Hence he weds her 'setting aside his duty to the god, and religious reverence.'

46. ἔστον, 'made of cut stone,' as opposed to the rough and unsquared Cyclopian masonry. Oed. Col. 19, ἀξέστον 713.

πέτρου. Alc. 836, τύμβον κατέψει ξεστὸν ἐκ προαστίου. That the early cities of Asia Minor were generally well walled and towered, has been established by the researches of Sir Charles Fellows. See the sculptured representation of an ancient city in p. 322 of his travels (ed. 1852). Hence Cybele is the 'dea turrita,' crowned with towers; and the cities of Asia generally are καλλιπύργωτοι, Bacch. 19.

50. λύσασαν. The construction is according to the usual idiom, ἔξεστιν (ἐμὸν ὅστε ἔμε) προσεννέπειν τὸν &c., λύσασαν ἔχθραν τὴν π. Athena, offended at the sacrilegious acts of the Greeks, is about to enter into a compact with Poseidon, the friend of Troy, to punish them on their return to Argos.

53. ἐπήνεστος, 'I thank you for.' Cf.

- κοινοὺς ἐμαυτῇ τῷ ἐσ μέσον λόγους, ἀναξ.
 ΠΟ. μῶν ἐκ θεῶν τον καινὸν ἀγγέλλεις ἔπος,
 ἢ Ζηνὸς, ἢ καὶ δαιμόνων τινὸς πάρα ; 55
 ΑΘ. οὐκ, ἀλλὰ Τροίας οῦνεκ', ἐνθα βαίνομεν,
 πρὸς σὴν ἀφῆγμαι δύναμιν, ὡς κοινὴν λάβω.
 ΠΟ. ἦ πού νιν ἔχθραν τὴν πρὶν ἐκβαλοῦσα νῦν
 εἰς οἰκτον ἥλθες πυρὶ κατηθαλωμένης ; 60
 ΑΘ. ἐκεῖσε πρῶτ' ἄνελθε· κοινώσει λόγους
 καὶ συνθελήσεις ἀν ἐγὼ πρᾶξαι θέλω ;
 ΠΟ. μάλιστ'. ἀτάρ δὴ καὶ τὸ σὸν θέλω μαθεῖν,
 πότερον Ἀχαιῶν ἥλθες οῦνεκ' ἢ Φρυγῶν.
 ΑΘ. τοὺς μὲν πρὶν ἔχθροὺς Τρῶας εὐφράναι θέλω,
 στρατῷ δ' Ἀχαιῶν νόστον ἐμβαλεῖν πικρόν. 65
 ΠΟ. τί δ' ὅδε πηδᾶς ἀλλοτ' εἰς ἀλλοὺς τρόπους,
 μισεῖς τε λίαν καὶ φιλεῖς δὲν ἀν τύχῃς ;
 ΑΘ. οὐκ οἰσθ' ὑβρισθεῖσάν με καὶ ναὸς ἐμούς ;
 ΠΟ. οἴδ', ἥνικ' Αἴας ἐλκε Κασάνδραν βίᾳ. 70
 ΑΘ. κονδέν γ' Ἀχαιῶν ἔπαθεν οὐδ' ἥκουσ' ὑπο.
 ΠΟ. καὶ μὴν ἔπερσάν γ' Ἰλιον τῷ σῷ σθένει.
 ΑΘ. τοιγάρ σφε σὺν σοὶ βούλομαι δρᾶσαι κακῶς.
 ΠΟ. ἔτοιμ' ἀ βούλει τάπ' ἐμοῦ. δράσεις δὲ τί ;
 ΑΘ. δύσνοιστον αὐτοῖς νόστον ἐμβαλεῖν θέλω. 75
 ΠΟ. ἐν γῇ μενόντων ἡ καθ' ἀλμυρὰν ἀλλα ;

56. πάρα. As if he had said, ἄγγελος ἐλθοῦσα παρὰ κτλ.

58. ἀφῆγμα, 'I come as a suppliant to.'

59. νιν. He was going to say, ἥπον νιν οἰκτίζεις; but changes the construction to εἰς οἰκτον ἥλθες αὐτῆς. The true reading has been restored by Dind. from one MS., for ἥπον δῆ. Elmsley had previously made the emendation from conjecture. A similar idiom is illustrated on Med. 205.

61. ἐκεῖσε. Before I answer any questions as to my change of sentiment, go back to the point before us,—Will you, or will you not, join me in my proposed undertaking?

63. καὶ τὸ σὸν. As I have told you my intention, so I wish also to know yours. Agam. 533, ὡς νῦν τὸ σὸν δὴ, καὶ θαυεῖν

πολλὴ χάρις.

70. Αἴας. This and similar facts connected with the return of the Greeks, were borrowed from the Cyclic poems, the Ιάλιον πέρσις, or the Νόστοι. Cf. Aen. ii. 403, *Ecce trahebatur passis Priameis virgo Crinibus a templo Cassandra adytisque Minervae, &c.*

71. κονδέν γ'. As he was neither punished nor reproved by the Greeks, they were accomplices in his guilt.

72. καὶ μὴν—γε. See Alcest. 653. 'And yet it was by your aid that they took Troy,' and therefore they were bound to have resisted the aggression on your temple.

73. τοιγάρ. It is for that very reason, (that they ought to have done what they did not do,) that I wish to punish them with your aid and concurrence.

- AΘ.* ὅταν πρὸς οἴκους ναυστολῶσ' ἀπ' Ἰλίου.
 καὶ Ζεὺς μὲν ὅμιλον καὶ χάλαζαν ἀσπετον
 πέμψει δυνοφώδη τ' αἰθέρος φυσήματα,
 ἐμοὶ δὲ δώσεω φησὶ πῦρ κεραύνιον,
 βάλλειν Ἀχαιοὺς ναῦς τε πιμπράναι πυρί.
 σὺ δ' αὖ τὸ σὸν παράσχεις Αἴγαιον πόρον
 τρικυμίαις βρέμοντα καὶ δίναις ἀλὸς,
 πλῆσον δὲ νεκρῶν κοῖλον Εὐβοίας μυχὸν,
 ὡς ἂν τὸ λοιπὸν τάμ' ἀνάκτορ' εὐσεβεῖν
 εἰδῶσ' Ἀχαιοὶ θεούς τε τοὺς ἄλλους σέβειν.
- ΠΟ.* ἔσται τάδ· ἡ χάρις γὰρ οὐ μακρῶν λόγων
 δεῖται· ταράξω πέλαγος Αἰγαίας ἀλός.
 ἀκταὶ δὲ Μυκόνου Δήλιοι τε χοιράδες
 Σκύρος τε Λήμνος θ' αἱ Καφήρειοι τ' ἄκραι
 πολλῶν θανόντων σώμαθ' ἔξουσιων νεκρῶν.
 ἀλλ' ἐρπ' Ὀλυμπον, καὶ κεραυνίους βολὰς
 λαβούσα πατρὸς ἐκ χερῶν καραδόκει,
 ὅταν στράτευμ' Ἀργείον ἔξιη κάλως.
 μῶρος δὲ θυητῶν ὅστις ἐκπορθεῖ πόλεις,
 ναούς τε τύμβους θ', ἵρα τῶν κεκμηκότων,
 ἐρημίᾳ δοὺς αὐτὸς ἀλεθ' ὕστερον.

79. *πέμψει.* That Zeus had already promised his assistance is clear from δώσειν φησὶ v. 80; whereas others represent Athena as holding the keys of the store-house of thunderbolts. e. g. Aesch. Eum. 791. Ar. Av. 1537. Porson read πέμψειν, which Dind. rightly judges to be needless.—*φυσήματα*, Hipp. 1211.

82. *ἡ σὸν*, sc. μέρος, the accusative in apposition to the ensuing sentence.

84. *Εὐβοίας μυχὸν.* Barnes, followed by others, take this for Caphareus. But Caphareus was a promontory (v. 90) on the southern extremity, while *κοῖλος μυχὸς* can only mean a bay, creek, or winding channel. There may have been such a creek in the vicinity of Caphareus; or he may mean the Euripus, into which the bodies would be drifted by the swell or current that sets in there several times in the day.

85. *εὐσεβεῖν.* If, with Valckenaeer and Burges, we here read *εὖ σέβειν*, the recurrence of *σέβειν* at the end of the next verse will be very awkward. See on Ag. 329. As we find *εὐτυχεῖν τι, ἀλιτεῖν* or *ἀλιτέσθαι τινά, θαρσεῖν τι, &c.* so *εὐσεβεῖν* may be supposed to take an accusative of the object without the addition of *εἰς*.

87. *ἡ χάρις.* The favour you ask requires but few words, *ἔσται τάδ*, to assent to it.—*πέλαγος*, the *open* part of the Aegean sea. Σο πελαγίαν ἀλα Pers. 429. —*Δήλιοι χοιράδες*, the low rocks and reefs of Delos, i. e. Delos itself. Cf. Eum. 9. The storm here alluded to is finely described Ag. 632 seqq. Od. iii. 286. Cf. Helen. 126 and 766 seqq.

94. *ἔξιη κάλως.* ‘Are letting out the ropes?’ See Med. 278. Some take *κάλως* here for the nominative, which is surely wrong (Liddell and Scott, v. *ἔξιημι*).

ΕΚΑΒΗ.

ἄνα, δυσδαιμων, πεδόθεν κεφαλὴν,
ἐπάειρε δέρην οὐκέτι Τροία 100
τάδε καὶ βασιλεῖς ἐσμὲν Τροίας.
μεταβαλλομένου δαίμονος ἄνσχου·
πλεῖ κατὰ πορθμὸν, πλεῖ κατὰ δαίμονα,
μηδὲ προσίστη πρῷραν βιότου
πρὸς κῦμα, πλέονσα τύχαισιν.
αἰαῖ αἰαῖ. 105

τί γὰρ οὐ πάρα μοι μελέᾳ στενάχειν,
ἢ πατρὶς ἔρρει καὶ τέκνα καὶ πόσις;
ῳ πολὺς ὅγκος συστελλόμενος
προγόνων, ὡς οὐδὲν ἄρ' ἥσθα.
τί με χρὴ σιγᾶν, 110

99. The long monody of Hecuba, in which she bewails her own misfortunes in a querulous and selfish strain, presents to the critic some considerable difficulties, both metrical and grammatical. Like the dialogue which follows with the chorus, 153—229, the greater part of it is composed in a peculiar species of spondaic anapaests, the laws of which appear to be, that it is not divided into regular systems by the occasional recurrence of a base and a paroemiac verse; that it admits here and there a verse of resolved feet (as 124, 136); that many of the verses are catalectic; that caesura after the first two feet is not essential; and that it does not reject a dactyl following an anapaest. Specimens of this metre occur Ion 144—183, *ib.* 881—920, and Pers. 915 seqq., Iph. Taur. 123—235. Ar. Av. 1058.

Ib. ἄνα for ἀνάειρε, as John Milton (ap. Barnes) rightly took it; see below on v. 546. The verb is not expressed till the next verse, and that in a different form of composition. Nothing can be more absurd than Bothe's explanation, πεδόθεν κεφαλὴν ἐπάειρε δέρην, *attolle a solo caput in cervicem.* Musgrave takes ἄνα for ἀνάστηθι, and reads δέρην τ', but this is extremely tame.

100. Τρόια τάδε. 'This is no longer Troy,' i. e. these circumstances are no longer the same as when you were at

Troy. Matthiae compares Androm. 168, οὐ γάρ ἐσθ' Ἐκτωρ τάδε, οὐ Πρίαμος, οὐδὲ χρυσός. Cyc. 63, οὐ τάδε Ερόμιος, οὐ τάδε χοροί, Βάκχαι το θυρσοφόροι. Hermann (on Suppl. 1216) quotes the well-known verse, τάδ' οὐχὶ Πελοπόννησος, ἀλλ' Ιωνία. Cf. Oed. Col. 67.

102. ἄνσχον, ἄνσχου, Attic 304. The common reading is ἀνέχον, which, as these verses (99—121) are of pure anapaests, does not seem admissible. The form ἄνσχεθεῖεν occurs Od. v. 320, and the analogy of several similar Attic abbreviations may be cited in support of it. See on Hipp. 1065. Prom. 836, Eur. Frag. 927, ἄνσχον πτσχων, δρῶν γάρ ἔχαιρες.

103. κατὰ δαίμονα. That is, 'do not resist the will of heaven,' 'do not try to sail against the wind,' or swim against the stream. So κατὰ πορθμὸν is 'down the current of passing events.' Compare Theb. 815, πατρὸς κατ' εὐχὰς δυσπότμονος φορούμενοι. Ib. 849, γόνων κατ' οἴρον. Herc. F. 653, φορεῖσθαι κατ' αἰθέρα.—πλέονσα τύχαισιν is, 'since you sail with no surer guidance than that of Fortune.'

108. συστελλόμενος, 'contracted,' 'diminished.' Herc. F. 1417. The notion of material bulk in the word ὅγκος ('high-blown pride,' Shakespeare,) is well suited to συστελλέιειν, to force it into narrower limits. The old reading was συστελλομένων, corrected by Victorius.

110. σιγᾶν. Prom. 106, ἀλλ' οὐτε

τί δὲ μὴ σιγᾶν ; τί δὲ θρηνῆσαι ;
δύστηνος ἐγὼ τῆς βαρυδαίμονος
ἄρθρων κλίσεως, ὡς διάκειμαι,
νῶτ’ ἐν στερροῖς λέκτροισι ταθεῖσ’.

οἴμοι κεφαλῆς, οἴμοι κροτάφων
πλευρῶν θ’, ὡς μοι πόθος εἰλίξαι,
καὶ διαδοῦναι νῶτον ἄκανθάν τ’
εἰς ἀμφοτέρους τοίχους μελέων,
ἐπὶ τοὺς ἀεὶ δακρύων ἐλέγους.
μοῦσα δὲ χαῦτη τοῖς δυστήνοις,

ἀτὰς κελαδεῦν ἀχορεύτους.
πρῷραι ναῶν ὥκεῖαι,
*Ιλιον ἱερὰν αἱ κώπαισιν

115

120

στρ. α'.

σιγᾶν οὐτε μὴ σιγᾶν τύχας Οἶνν τέ μοι
τάσσ’ ἔστι.

112—19. These lines are somewhat out of place here, because Hecuba passes from mental distresses to her mere aches and pains and bodily inconvenience, which ought to weigh as nothing in comparison. It was not altogether without cause that Aristophanes ridiculed our poet for his overdrawn portraits of squalid royalty.

116. εἰλίξαι. To turn or roll round, so as to lie first on one side, then on the other, instead of on my back. Such is pretty clearly the meaning; whether we supply πλευρὰ with εἰλίξαι, or δέμας implied by the context, or regard it as used intransitively, as Orest. 1292, ἀλλ’ αἱ μέν ἐνθάδ’, αἱ δ’ ἕκεῖσ’ ἔλισσετε. The διὰ in διαδοῦναι implies alternate distribution; and τοίχους μελέων (from μέλη, limbs,) is borrowed from the two sides of a ship, —‘the sides of my body’ as opposed to the backbone regarded as the *keel*. But the following line is more difficult; it is to be feared that something has been lost, or that some interpolator, taking μελέων for ‘songs,’ added 119 as an explanation. Still, there is something Euripidean in the expression; and v. 120 is in favour of its genuineness, as it seems to continue the sense; the former supposition is therefore the more probable. The following completes the words that seem to be wanting,

ἐπεγειρούσῃ φρένα δειλαίαν
ἐπὶ τοὺς ἀεὶ δακρύων ἐλέγους.

Hermann, *ad indulgendum perpetuo*

fletui. But *οἱ ἀεὶ δακρύων ἐλεγοι* are ‘whatever songs of woe happen to present themselves.’ Or we might read *ἐπὶ τοῖς ἀεὶ κτλ.*, ‘on the occasion of’ (Rhes. 649).

120. χαῦτη. Even this is music to the wretched, though not what is usually regarded as such, viz. joyous strains. See on Med. 190.

122—52. These verses are probably in some places corrupt, for it is impossible to make strophe and antistrophe accurately agree, without serious alterations. Indeed, it is far from certain whether they are antistrophic at all, or how far these irregular anapaestics require the same close balance of syllables as other choral metres. The construction of vv. 122—30 is quite anomalous; he was going to say, *αἱ κώπαισιν Ἰλιον ἐκομίσθητε*, but the verb not coming till v. 129, the sense is altered. Perhaps however for *κώπαισιν* some participle should be restored like πλεύσασι, so that we might translate thus; ‘Ye swift prows of ships, which, having sailed to Troy through the purpling sea and through (i. e. touching at) the secure harbours of Greece with ill-boding music of flutes and the harmonious voice of pipes, fastened the twisted growth of Egypt (the byblus ropes) in the bay of Troy, in pursuit of the hateful wife of Menelaus, that disgrace to her brother Castor and discredit to the Eurotas,—her who slew (caused the death of) Priam, father of fifty children, and drove me the unhappy Hecuba upon the rock of this calamity.’

δὶ' ἄλα τε πορφυροειδέα λιμένας θ'

Ἐλλάδος εὐόρμους

αὐλῶν παιᾶν στυγνῷ

συρίγγων τ' εὐφθόγγῳ φωνῇ

πλεκτὰν Αἰγύπτου παιδείαν

ἔξηρτήσασθ',

αἰαῖ, Τροίας ἐν κόλποισιν,

τὰν Μενελάου μετανιστόμεναι

στυγνὰν ἄλοχον, Κάστορι λώβαν,

τῷ τ' Εὐρώπᾳ δύσκλειαν,

ἄ σφάζει μὲν

τὸν πεντήκοντ' ἀροτῆρα τέκνων

Πρίαμον, ἐμέ τε τὰν μελέαν Ἐκάβαν

ἐς τάνδ' ἔξωκειλ' ἄταν.

ἄμοι θάκους οὖς θάστω

σκηναῖς ἐφέδρους Ἀγαμεμνονίας.

δούλα δ' ἄγομαι γραῦς ἔξ οἴκων,

κουρᾶ πενθήρει

κρᾶτ' ἐκπορθηθεῖσ' οἰκτρῶς.

ἄλλ' ὁ τῶν χαλκεγχέων Τρώων

125

130

135

ἀντ. α'.

140

124. δὶ' ἄλα πορφυροειδῆ, διὰ τῆς μελάνης θαλάσσης, is quoted by G. Burges from Hesychius, so that the reading is evidently ancient. Both here and in v. 136, and Ion 889, " " stands for " ". It would not be difficult to make a pure anapaestic verse, ἄλα τὰν πορφυροειδῆ λιμένας θ'. The MSS. and edd. have καὶ λιμένας, corrected by Hermann. The various harbours along the east coast of Greece, and those of the islands in the Aegean, appear to be meant.

127. φωνᾶ. After this word the old copies insert βαλνούσαι, which Hermann omits as a gloss. The sound of music on disembarking the army is meant. The ships are those of the Greeks, not of Paris.

128. παιδείαν, παιδευμα, τὴν δῆπ' Αἰγύπτου τρεφομένην. Musgrave refers to Pliny, N. H. xiii. 11, in proof that the Egyptians made cables of the byblus. One might infer from this passage that they were commonly used by the Greeks also.

132. Κάστορι λώβαν. "Hoc a Poeta dicitur, quod et alias cum a Theseo Helena raptæ esset, Castor bello illam persecutus Aphidnam Atticae cepit. De qua re Plutarchus in vita Thesei" &c. J. Barnes.—μετανιστόμεναι, μετελθοῖσαι, seeking to regain the wife whom Paris had seduced from her home.

136. ἐμέ τε τάν. Perhaps, καὶ μελέαν Ἐκάβαν, the antistrophic verse being a regular anapaestic. The old copies appear to have ἐμέ τε μελέαν Ε'.

139. ἐφέδρους. The common reading is ἐφέδρος, but the accusative, which suits the verse infinitely better, agrees with θάκους. And so also Bothe has edited. Dindorf gives σκηναῖσιν ἐφέδρος Ἀγ. But this does not agree with v. 123.

141. κουρᾶ. In the old copies ξυρηκεῖ is added, plainly against the metre. Burges and Bothe rightly omit it, as perhaps interpolated from Alc. 427, κουρᾶ ξυρηκεῖ καὶ μελαμπέπλῳ στολῆ.

ἄλοχοι μέλεαι, μέλεαι κοῦραι
καὶ δύσνυμφοι, 145
τύφεται Ἰλιον, αἰάζωμεν
μάτηρ δὲ ᾧς τις πτανοῖς κλαγγὰν
ὄρνισιν ὅπως ἐξάρξω γὰρ
μολπὰν οὐ * τὰν αὐτὰν
οἴαν ποτὲ δὴ
σκήπτρῳ Πριάμου διερειδομένα
ποδὸς ἀρχεχόρου πλαγαῖς Φρυγίαις
εὐκόμποις ἐξῆρχον θεούς.

150

HMIXOPION.

Ἐκάβη, τί θροεῖς; τί δὲ θωῦσσεις;
ποὶ λόγος ἥκει; διὰ γὰρ μελάθρων
ἄιον οἴκτους οὖς οἰκτίζει,
διὰ δὲ στέρνων φόβος ἀΐσσει
Τρωάσιν, αἱ τῶνδ' οἰκων εἴσω
δουλείαν αἰάζουσιν.

στρ. β'.

155

144. μέλεαι κοῦραι Hermann, for καὶ κοῦραι.

cause. Hecuba informs them that the Greeks have resolved on carrying them away to Argos immediately.

147. ᾧς—ὅπως. Dindorf defends this repetition by the well-known verse, Hec. 398, ὅποια κισσὸς δρὺς ὅπως τῆσδε ἔξομαι.. Barnes proposes οὕτως for ὅπως. The fact is, the poet hesitated between ἔγώ ᾧς τις μάτηρ, and μάτηρ ὄρνισιν ὅπως. Beyond this there is no material difficulty in the passage. A syllable has dropped out after οὖ, as οὗτοι or οὐ δή, or ἀλλ' οὐ may have a still greater pro priety.

154. ποὶ λόγος ἥκει: *Quorsum spectat oratio quae ad nos pervenit?* ‘What is the meaning of the words we have just heard?’ One might conjecture, from the words διὰ γὰρ μελάθρων κτλ., that the preceding speech of Hecuba had been uttered within the palace, like the monody of Medea in v. 96 seqq. of that play. On this supposition, Hecuba appears first on the stage at v. 160. But on the other hand, the hemi-chorus may now first be issuing from the interior of a tent, so that they within heard the voice of Hecuba without. The other half comes forward at v. 176, and these are the captives alluded to in v. 157.

152. εὐκόμποις. The sound of the stamp is here called κόμπος, properly, it is said, the noise of gnashing or whetting tusks. The ποὺς ἀρχέχορος of the aged queen was merely a signal, by way of setting the step (*ἐξῆρχειν*), and we need not conjure up, as some have done, the ludicrous image of a decrepit woman supported by a stick actually joining the dance.—θεόις, i. e. the songs or festivals of the gods. “*Pro ἐξάρχειν χορούς εἰς τὴν Θέων τιμὴν.*” J. Barnes. So we find θεόις μιαίνειν, πορθεῖν, πιμπράναι &c., for νόμοις or ἐδη θέων.

156. ἀΐσσει. The α seems properly long, as in ἀΐω, hence as a dissyllable it is more correctly written ἀΐσσω than αΐσσω. Homer has ἄμφι δὲ χάίται ὥμοις ἀΐσσογυται, of the horse, Il. vi. 510, and indeed, he always lengthens the first syllable, while the Attics generally shorten it, when they use the uncontracted form. Cf. Hec. 31. Iph. Aul. 12. But αΐσσον occurs inf. v. 1086.

153. The chorus of Trojan captives, hearing the sounds of woe, come out of their allotted habitations to inquire the

- EK.** τέκνουν, Ἀργείων πρὸς ναῦς ἥδη
κινεῖται κωπήρης χεῖρ. 160
- HM.** οἱ γὰρ τλάμων.
τί θέλουστ; ἦ που δή με τάλαιναν
ναυσθλώσουσιν πατρῷας ἀπὸ γᾶς;
- EK.** οὐκ οἶδ', εἰκάζω δ' ἄταν. 165
- HM.** ἵω ἵω.
μέλεαι μόχθων ἐπακουσόμεναι
Τρωάδες, ἔξω κομίσασθ' οἴκων
στέλλουστ' Ἀργεῖοι νόστον.
- EK.** ἐ ἐ.
μή νύν μοι τὰν βακχεύουσαν
Κασάνδραν πέμψησθ' ἔξω,
αἰσχύναν Ἀργείοισιν,
μαινάδ', ἐπ' ἄλγεσι δ' ἀλγυνθῶ,
ἵω Τροία δύσταν', ἔρρεις,
δύστανοι δ' οἱ σ' ἐκλείποντες
καὶ ζῶντες καὶ δμαθέντες. 170
- HM.** οἴμοι. τρομερὰ σκηνὰς ἔλιπον
τάσδ' Ἀγαμέμνονος ἐπακουσομένα,
βασίλεια, σέθει, μή με κτείνειν
δόξ' Ἀργείων κεῖται μελέαν,
ἡ κατὰ πρύμνας ἥδη ναῦται 175
- ἀντ. β'.

160. *τέκνουν*. This seems a necessary metrical correction for ὁ *τέκνῳ*, and it is confirmed by the fact, that the singular is used in the antistrophic line, 182. Dind. gives δῆ for ἥδη with Seidler.

164. *πατρῷας*. On the ὡ see Alc. 249.

167. *κομίσασθε*, 'bring yourselves,' i.e. come forth. Bothe takes the words *Τρωάδες—νόστον* as the actual command which they are destined to hear (*ἐπακούειν*) from the mouth of the herald.

170. *πέμψησθ'*. So Matth. for *πέμψασθ'* or *πέμψῃ*? 'Do not have her sent,' i.e. do not bid her to come. The active would mean, 'do not conduct her hither from her tent.'

171. *αἰσχύναν* 'A., to be put to the blush before the Argives; to become an object of insult, i.e. a concubine.—ἄλ-

γυνθῶ, supply μὴ from the preceding, 'and let me not be pained (at this grief) in addition to my other griefs.' See on Hipp. 567. Oed. Col. 174, μὴ δῆτ' ἀδικηθῶ.

175. *δμαθέντες*, θανόντες. Alc. 127, *δμαθέντας γὰρ ἀνίστη* (Φοίβου πάῖς).

177. *τάσδ' Ἀγαμέμνονος*. This licence, of a dactyl preceding an anapaest, is not, perhaps, any proof of corruption in verses of this irregular kind. See above, 102. Inf. 194, τὰν παρὰ προθύροις φυλακὰν κατέχουστ'. ib. 1252, ἐλπίδας ἐπὶ σοι κατέκαψε βίον, where however ἐν σοι is probable. Ion 226, εἰ μὲν ἔθνατε πέλανον πρὸ δόμων. Hec. 98, ἀτ' ἐμάς οὖν, ἀτ' ἐμᾶς τόδε παιδὸς | πέμψατε, δαίμονες, ικετεύων. Iph. A. 123, παιδὸς δάίσουμεν ὑμεναῖος.—μῆ, 'whether.' See Heracl. 482.

180. *κατὰ πρύμνας κινεῖν κώπας* de-

- στέλλοινται κινεῦν κώπας.
EK. ὁ τέκνου, ὄρθρεύουσαν ψυχὰν
ἐκπληγθεῖσ' ἥλθον φρίκᾳ.
HM. * * *
 ἥδη τις ἔβα Δαναῶν κῆρυξ;
 τῷ πρόσκειμαι δούλα τλάμων; 185
EK. ἐγγύς που κεῖσαι κλήρου.
HM. ίώ ίώ.
 τίς μ' Ἀργείων ἡ Φθιωτᾶν
ἡ νησαῖαν ἄξει χώραν
δύστανον πόρσω Τροίας;
EK. φεῦ φεῦ.
 τῷ δ' ἀ τλάμων ποῦ ποῦ γαίας
δουλεύστω γραῦς, ὡς κηφὴν,
δειλαία νεκροῦ μορφὰ,
νεκύων ἀμενηνὸν ἄγαλμ', ἡ
τὰν παρὰ προθύροις φυλακὰν κατέχουσ',
ἡ παίδων θρέπτειρ, ἀ Τροίας 195
ἀρχαγοὺς εἶχον τιμάς;

ΧΟΡΟΣ.

αἰαῖ αἰαῖ. ποίοις δ' οἴκτοις στρ. γ'.

scribes a way of propelling boats and barges which is still very prevalent. The oar is not projected laterally, but from the stern, where it has exactly the force of a fish's tail. The ancient Egyptians had the same device; see the engravings (fig. 400, 401) in Wilkinson's 'Ancient Egyptian's,' Vol. ii. p. 124, and also fig. 352, Vol. i. p. 414.

182. ὄρθρεύουσαν. Suppl. 978, γένοισιν ὄρθρευομένα. The exact meaning of ὄρθρεύειν is, to use a colloquial phrase, 'to be on the rouse,' as ὄρθρος, 'morning,' is 'the getting-up time.' Hence the notion of wakefulness or sleeplessness attaches itself to the verb.

183. After this the verse 162 should perhaps be repeated.

187. τίς &c. He changes the construction, as Mattheiae observes, τίς Ἀργείων ἄξει με, ἡ τίς οὔξει με εἰς νησαῖαν χώραν; See on Heracl. 84. Inf. 241, τίν' ἡ Θεσσαλίας πόλιν ἡ Φθιάδος εἶπας;

"Insulares autem Graecorum duces tales fuere, Idomeneus ex Creta, Ulysses ex Ithaca, Neoptolemus ex Scyro oriundus." J. Barnes,—who reads νησαῖαν χωρᾶν.

191. ὡς κηφὴν, like a drone, or aged bird, unfit for work. Bacch. 1364, ὅρνυ ὅπως κηφῆνα πολιόχρως κύκνος.

194. τὰν παρὰ προθύροις. On the metre see 177. Inf. 492, ἡ θυρῶν λάτριν κλῆδας φυλάσσειν.

195. θρέπτειρα. The governess, not the nurse; for, as Barnes quaintly observes, "Hecuba certe lacte non valebat."

197—234. The whole chorus now unite in lamenting their fate, and in speculating on the country to which they will be carried off,—Corinth, Athens, Sparta, Thessaly, Sicily. The first two lines appear to be addressed, not, as the Schol. says, to Hecuba, but by one of the sisterhood turning to her neighbour. As the singular is used throughout, we must sup-

- τὰν σὰν λύμαν ἔξαιάξεις ;
οὐκ Ἰδαίοις ἴστοις κερκίδα
δινεύουστ' ἔξαλλάξω. 200
- νέατον τεκέων σώματα λεύσσω,
νέατον μόχθους ἔξω κρείσσους,
ἢ λέκτροις πλαθεῖσ' Ἐλλάνων·
ἔρροι νὺξ αῦτα καὶ δαιμῶν.
ἢ Πειρήνας ὑδρευσομένα 205
- πρόσπολος οἰκτρὰ σεμνῶν ὑδάτων.
τὰν κλεινὰν εἴθ' ἔλθοιμεν
- Θησέως εὐδαιμονα χώραν.
μὴ γὰρ δὴ δίναν γ' Εὐρώτα, 210
- τὰν ἔχθισταν θεράπναν Ἐλένας,
ἐνθ' ἀντάσω Μενέλᾳ δούλα,
τῷ τᾶς Τροίας πορθητῷ.
- τὰν Πηγειοῦ σεμνὰν χώραν,
κρηπῖδ' Οὐλύμπου καλλίσταν, 215
ὅλβῳ βρίθειν φάμαν ἥκουσ'
- ἀντ. γ'.

pose each sentence to be said by a different person.

198. ἔξαιάξεις. So the present editor for —ζεις. The future seems necessary, and ξ and ζ are often changed. In the next line, κερκίδη ἐφ' ιστοῖς would give a more harmonious verse.—δινεύουσα is, perhaps, used in reference to a particular motion given to the shuttle in working the embroidered πέπλοι.—ἔξαλλάξω, 'shall I shift it from one end to the other.' She merely means to say, 'No more shall I pursue my favourite avocations at home.'

201. νέατον, 'for the last time.' So Seidler, who quotes Antig. 807, τὸν νεάταν δὸδον στείχουσαν, νέατον δὲ φέγγος λεύσσουσαν ἀελιον, 'κούντος' αὐθίς. See Rhes. 794. The old reading was νέα τοι. The repetition of νέατον he defends by Med. 976, νῦν ἀλπίδες οὐκέτι μοι παῖδων ζόεις, Οὐκέτι. The meaning appears simply to be, 'I shall be torn from my children to become a slave to my captors.' The captives were, in many cases at least, mothers, as in that of Andromache, Hecuba, Helen.

204. ἔρροι κτλ. A parenthetical exclamation, 'Cursed be the night and the fortune that brings me to this!'

206. σεμνῶν ὑδάτων. The genitive after ὑδρευσομένα. Med. 69, σεμνὸν ἄμφῳ Πειρήνης ὕδωρ. A fountain at Corinth was so called. The MSS. and edd. add ἔσομαι after ὑδάτων. Hermann rightly perceived that this was a gloss.

211. θεράπναν, 'a handmaid.' Inf. 250, ἢ τῇ Λακεδαιμονίᾳ νύμφῃ δούλαιν; The poet indulges his dislike of the Spartans, as ἄμοι, (Suppl. 187,) by making the chorus give the preference to Athens. Matthiae has an idea, which seems groundless, that the Laconian city Therapnae is alluded to. If θεράπναν refers to the speaker herself, we must supply μή με πειπέτω ὁ κῆρυξ, and perhaps we should also read τὰς ἔχθιστας. But some assign to θεράπνη the meaning of δόμος. See inf. 1070. Iph. A. 1499.—Μενέλᾳ, a form used in Rhes. 257. Inf. 1100.

215. κρηπῖδα. See above, v. 16. On the form Οὐλύμπου, (more properly, perhaps, to be pronounced, rather than written, Ολλύμπου,) see the note on Aesch. Cho. 1038. Compare Ar. Eq. 9. Herc. Fur. 872, στείχ' ἐσ Οὐλύμπου πεδαίρουσ', Ιπι, γεννάϊον πόδα. For the proverbial wealth of Thessaly in corn and cattle, see Theocr. xvi. 34—9.

εὐθαλεῖ τ' εὐκαρπείᾳ·
 τάδε δεύτερά μοι μετὰ τὰν ἱερὰν
 Θησέως ζαθέαν ἐλθεῖν χώραν.
 καὶ τὰν Αἰτναίαν Ἡφαίστου 220
 Φοινίκας ἀντήρη χώραν,
 Σικελῶν ὄρέων ματέρ', ἀκούω
 κηρύσσεσθαι στεφάνοις ἀρετᾶς·
 τάν τ' ἀγχιστεύουσαν γάν 225
 'Ιονίων ναίοιν πόντῳ,
 ἀν ὑγραίνει καλλιστεύων
 δ ἔανθαν χαίταν πυρσαίνων
 Κράθις, ζαθέας παγαῖσι τρέφων
 εὔανδρόν τ' ὀλβίζων γάν.
 καὶ μὴν Δαναῶν ὅδ' ἀπὸ στρατιᾶς 230
 κῆρυξ, νεοχμῶν μύθων ταμίας,
 στείχει ταχύπονη ἵχνος ἔξανύων.
 τί φέρει; τί λέγει; δοῦλαι γὰρ δὴ
 Δωρίδος ἐσμὲν χθονὸς ἥδη.

218. *τάδε*, this, the going into Thes-

saly, is the next best to going to Athens.

221. *Φοινίκας ἀντήρη*, 'opposite to Phoenicia,' i. e. the Phoenician settlement of Carthage. The distance and position of Sicily relatively to the mother country make it difficult to suppose this should be really meant. As this play was acted in Ol. xci. 2, the year of the Athenian expedition against Sicily, the mention of the island in this place seems more than accidental. By saying it was 'renowned for valour,' the poet may probably have meant to deter his countrymen from meddling with it. On this subject see the remarks in the Preface. In the expression used, there is an allusion to the crowns and the public proclamation of the victors at the great games. Some suppose Pin-dar's encomiums of Hiero are especially held in view.

226. *ναίοιν*. This is W. Dindorf's bold, but probably successful correction of *ναῦται*, *ναύτα*, or *ναῦτα*, from none of which any reasonable sense can be extracted. Matthiae takes *ναύτα* as referring to the whole sentence, 'the land which lies nearest the Ionian sea for the

sailor,' i. e. to get to. Of the form of the optative in *ov* there seems no doubt; cf. Hel. 263 (where however Dind. now reads *λαβον*), and a verse of Euripides which he himself cites from Lycurgus, p. 160, 28, *πρῶτα μὲν πόλιν Οὐκ ἀν τιν'*

ἄλλην τῇσδε βέλτῳ λάβοι. Analogous to this shortened form, *τύπτοιμ*, is the Latin verb in *m*, as *regerem*, *rexerim* &c. Burges gives *valeσθαι*, after Stephens from a pretended MS. The town of Sybaris in Magna Graecia, or perhaps Thurii, is meant. The waters of the Crathis, which flowed near, were thought to dye the hair of an auburn hue, in proof of which Barnes cites, among other testimonies, the Schol. on Theocr. v. 16. But whether he speaks of human beings or sheep may be doubted. The Guadaluquivir was thought to give a tinge to wool, Juven. xii. 40, 'Atque alias, quaram generosi graminis ipsum Infect Natura pecus; sed et *egregius fons Viribus occultis et Baeticus adjuvat aer.*' Ovid, Met. xv. 315, 'Crathis et huic Sybaris nostris conterminus oris Electro similes faciunt auroeo capillos.' — *ξανθὰν*, sc. *ὕπτε εἶναι*, as *διδάσκειν τινὰ σοφόν*.

ΤΑΛΘΤΒΙΟΣ.

- ‘Εκάβη, πυκνὰς γὰρ οἰσθά μ’ ἐσ Τροίαν ὁδοὺς 235
 ἐλθόντα κήρυκ’ ἔξι Αχαιϊκοῦ στρατοῦ,
 ἔγνωσμένος δὲ καὶ πάροιθέ σοι, γύναι,
 Ταλθύβιος ἥκω, καὶ δὸν ἀγγέλλων λόγον.
EK. τόδε τόδε, φίλαι γυναικες,
 δ φόβος ἦν μοι πάλαι.
TA. ἥδη κεκλήρωσθ’, εἰ τόδ’ ἦν ὑμῶν φόβος. 240
EK. αἰαῖ. τίν’ ἡ Θεσσαλίας πόλιν ἦ
 Φθιάδος εἶπας ἡ Καδμείας χθονός;
TA. κατ’ ἄνδρ’ ἐκάστη κούχ ὅμοι λελόγχατε.
EK. τών ἄρα τίς ἔλαχε; τίνα πότμος εὐτυχὴς
 ’Ιλιάδων μένει; 245
TA. οἵδι· ἀλλ’ ἔκαστα πυνθάνου, μὴ πάνθ’ ὅμοι.
EK. τούμὸν δὲ τίς ἄρ’ ἔλαχε τέκος, ἔννεπε,
 τλάμονα Κασάνδραν;
TA. ἔξαιρετόν νιν ἔλαβεν Αγαμέμνων ἄναξ.
EK. ἡ τᾶ Δακεδαιμονίᾳ νύμφᾳ 250
 δούλαν; ὕμοι μοι.
TA. οὐκ, ἀλλὰ λέκτρων σκότια νυμφευτήρια.
EK. ἡ τὰν τοῦ Φοίβου παρθένον, ἢ γέρας ὁ
 χρυσοκόμας ἔδωκ’ ἀλεκτρον ζόαν;
TA. ἔρως ἐτόξευστ’ αὐτὸν ἐνθέου κόρης. 255
EK. ρῆπτε, τέκνον, ζαθέους

235. *γάρ*. This introduces his reason for calling her at first sight by her right name.

242. *Καδμείας χθονός*, Boeotia. The Thebans, it is said, took no part in the Trojan war. The Boeotians are included in the Catalogue, Il. B. 494, where among several other towns we read of Τυπθηβαι. But Thebes is not mentioned in the Iliad, except incidentally with the name of Tydeus.

243. *κατ’ ἄνδρα*. Each man separately balloted for a captive, and you were not assigned collectively to any one owner. As some masters would be kinder than others, the next question is, ‘Whom of the Trojan women does a fortunate lot

await?’

246. *οἵδι· ἀλλ’ οτλ.* Suppl. 109, *οἵδι*, ἀλλὰ τῶνδε μῆθος οἰντεῦθεν, τέκνον.

250. *τᾶ Δ. νύμφᾳ*, i. e. to Clytemnestra, who, like her sister Helen, is called *Spartan* after her father Tyndareus.

252. *σκότια*. See Alc. 990. supra, v. 44.

253. *ἡ τὰν οτλ.* This is indignantly said, ‘What! the maiden consecrated to Phoebus!’ &c. The common legend is here departed from. So far from giving her a maiden life, the god desired to ravish her. Apollodor. iii. 12, 5. Aesch. Ag. 1173 seqq. But sup. v. 42, her virginity is described as a special prerogative, a concession from the god himself.

κλῆδας καὶ ἀπὸ χροὸς ἐν-
δυτῶν στεφέων ἱεροὺς στολμούς.

- ΤΑ. οὐ γὰρ μέγ' αὐτῇ βασιλικῶν λέκτρων τυχεῖν ;
 ΕΚ. τί δ', ὃ νεοχμὸν ἀπ' ἐμέθεν ἐλάβετε τέκος,
 ΤΑ. Πολυξένην ἔλεξας, ἢ τίν' ἴστορεῖς ; 260
 ΕΚ. τῷ πάλος ἔζευξεν ;
 ΤΑ. τύμβῳ τέτακται προσπολεῖν Ἀχιλλέως.
 ΕΚ. ὡμοι ἐγώ. τάφῳ πρόσπολον ἐτεκόμαν. 265
 ἀτὰρ τίς ὅδ' ἢ νόμος ἢ
 τί θέσμιον, ὁ φίλος, Ἐλλάνων ;
 ΤΑ. εὐδαιμόνιζε παῖδα σήν· ἔχει καλῶς.
 ΕΚ. τί τόδ' ἔλακες ; ἀρά μοι ἀέλιον λεύσσει ;
 ΤΑ. ἔχει πότμος νιν, ὥστ' ἀπηλλάχθαι πόνων. 270
 ΕΚ. τί δ' ἢ τοῦ χαλκεομίτορος Ἔκτορος δάμαρ,
 'Ανδρομάχα τάλαινα, τίν' ἔχει τύχαν ;
 ΤΑ. καὶ τήνδ' Ἀχιλλέως ἔλαβε πᾶις ἔξαιρετον.
 ΕΚ. ἐγὼ δὲ τῷ πρόσπολος, ἢ τριβάμων χερὶ 275
 δευομένα βάκτρου γεραιῷ κάρᾳ ;
 ΤΑ. Ἰθακος Ὁδυσσεὺς ἔλαχ' ἄναξ δούλην σ' ἔχειν.
 ΕΚ. ἔ ἔ.

257. κλῆδας. Barnes cites Hesychius, Κλῆδες, παρὰ Ἐφεσίοις τῆς Θεοῦ τὰ στέμματα. So Ceres in the guise of a priest κατωμαδίαν ἔχει κλῆδα, Callim. hymn. in Cer. 44.—ἐνδυτῶν, not merely 'put on,' but 'put on for the sake of ornament or distinction,' as Hermann remarks on Eum. 982 (1010). It is very uncertain how these στέφη were worn. Aeschylus calls them μαντεῖα περὶ δέρη στέφη, Ag. 1236.

259. τέκος. The old copies add ποῦ μοι, which Dind. omits, as a spurious addition to a double dochmiae.—τί, i. e. τί πέποιθε, τί ἐδράσατε &c.

264. τύμβῳ προσπολεῖν. The phrase used is purposely ambiguous. As Helenuba is thinking only of slavery, and not suspecting the death of her daughter (see v. 40,) he describes her as 'doing service to Achilles' tomb.' The novelty of this condition induces her to ask further ἀτὰρ τίς &c. The herald keeps up the same delusion in ἔχει καλῶς and ὥστ' ἀπηλλάχθαι πόνων, and Heuba appears to suspect nothing further. When however at

v. 621, the truth flashes upon her, she alludes to these words as αἰνύγμα σαφές.

271. τί δ' ἢ τοῦ. Dind. after Seidler edits τίν' ἢ δὲ τοῦ, comparing the metre with v. 275 (which however, as he edits the verse, seems wholly irregular, ἐγὼ δὲ τῷ πρόσπολος, ἢ τριτοβάμονος χερὶ). The reading is uncertain: Bothe is perhaps right in restoring a double dochmiaeac, τί δὲ τοῦ χαλκομίτρου δάμαρ Ἔκτορος. But χαλκεομίτωρ is from μίτος, 'a thread,' and is an epithet of one who wears a cuirass woven with copper wire.

275. τριβάμων. The old reading was τριτοβάμονος or τριβάμονος. Neither of these, as an epithet to βάκτρον, is suitable. Seidler says, a staff is τριτοβάμων which walks in the third place, i. e. in addition to a pair of feet. But the fact is, not the stick, but the person who uses it is τριβάμων, and this alone suits the metre, which is iamb. dipod. + choriam. + dochmias. Cf. Hes. Opp. 533, τρί-ποτος. Ag. 80, δ θ ὑπέργυρως—τρίποδας μὲν δόδὺς στείχει.

- ἀρασσε κράτα κούριμον,
ἔλκ' ὄνυχεσσι δίπτυχον παρειάν. 280
ιώ μοί μοι.
- μυσταρῷ δολιώ τε λέλογχα φωτὶ δουλεύειν
πολεμίῳ δίκας, παρανόμῳ δάκει,
ὅ πάντα τάκεῖθεν ἐνθάδ' 285
ἀντίπαλ' αὐθίς ἐκεῖσε διπτύχῳ γλώσσα
ἄφιλα τὰ πρότερα φίλα τιθέμενος πάντων.
γοᾶσθ', ὁ Τρωάδες, με.
βέβακα δύσποτμος, οἰχομαι 290
ἄ τάλαιν', ἀ δυστυχεστάτῳ
προσέπεσον κλήρῳ.
- XO. τὸ μὲν σὸν οἰσθα, πότνια, τὰς δ' ἐμὰς τύχας
τίς ἀρ' Ἀχαιῶν ἢ τίς Ἑλλήνων ἔχει;
TA. ἵτ', ἐκκομίζειν δεῦρο Κασάνδραν χρεῶν
ὅσον τάχιστα, δμῶες, ὡς στρατηλάτη 295
ἐς χεῖρα δούς νιν εἴτα τὰς εἰληγμένας

285. δ. So Scaliger, by a self-evident correction, for *ὸς*, which Matthiae vainly endeavours to defend as an anacolouthon. If *ὸς* be genuine, we must conclude that a line has been lost. The sense is, ὁ πάντα τάκεῖθεν ἐνθάδε τιθέμενος, (*καὶ τὰ ἐνθάδε*) αὐθίς ἀντίπαλα ἐκεῖσε, (*καὶ*) τὰ πρότερα φίλα πάντων ἄφιλα,—‘he who puts that here and this there on the contrary, and holds the former friendships of all as friendless.’ That is, one who perverts right and wrong, and sets every thing in the wrong place. Compare the phrase ἄνω κάτω στρέψειν, ‘to turn upside down.’ The omission of connecting particles is perhaps defensible on the ground that the clause describing the characteristics of the man is pronounced ἀπνευστή, rapidly and almost incoherently. The passage is both doubtful and difficult; none of the proposed corrections however are more plausible than the old readings, as given in the text. Perhaps, *αὐθὸς τὸ ἐκεῖον ἀντίπαλα διπτύχῳ γλώσσα*. Dindorf. gives φίλα τὰ πρότερον ἄφιλα τιθ. π., after Seidler. The meaning might be, ‘making unfriendly the former friendly feelings of all,’ i. e. setting against us those of the Greeks who have hitherto shown us some favour, and would continue to do so, were their minds not poi-

soned by the malice of Ulysses. But thus we should expect *τιθεὶς* rather than *τιθέμενος*.

291. ἄ—ἄ. More probably, τάλαινα, δυστυχεστάτῳ | προσέπεσον κλήρῳ, iam. dim. + dochmius.

293. τύχας. ‘Who of the Argives or who of the Hellenes (i. e. the Thessalians) holds my fate in his hands?’ Who, she asks, is destined to be *my* master? The *ἄρα* is unusual where the direct question depends on another word, as *τίς*. The meaning perhaps is, *τίς* ἔχει τὰς ἐμὰς τύχας; *ἄρ* Ἀχαιῶν ἢ Ἑλλήνων *τις*; But cf. Rhes. 118.

296. εἰληγμένας (*λαγχάνω*) Heath for *εἰλεγμένας*. The *ἔξαιρετον ἄνθος* (sup. 274. Ag. 927,) was first conducted in form to the commander-in-chief, then the other captives to whomsoever the ballot had assigned them.—Having said this, the herald is seen to start at the reflection of light from within the tent he is about to enter. He thinks the captives are resolved to perish by fire rather than endure slavery. But Hecuba, more quick to distinguish the real cause, hastens to reassure him. It is her own crazy and inspired child Cassandra, about to celebrate her new nuptials with Agamemnon.

καὶ τοῦτων ἄλλοις αἰχμαλωτίδων ὅγω.
 ἔστι, τί πεύκης ἔνδον αἴθεται σέλας;
 πιμπρᾶσιν ἢ τί δρῶσι Τρφάδες μυχοὺς,
 ὡς ἐξάγεσθαι τῆσδε μέλλουσαι χθονὸς
 πρὸς Ἀργος, αὐτῶν τ' ἐκπυροῦσι σώματα,
 θαυμῶν θέλουσαι; κάρτα τοι τούλεύθερον
 ἐν τοῖς τοιούτοις δυσλόφως φέρει κακά.
 ἀνοιγ' ἀνοιγε, μὴ τὸ ταῖσδε πρόσφορον,
 ἐχθρὸν δ' Ἀχαιοῖς, εἰς ἔμ' αἰτίαν βάλῃ. 305
EK. οὐκ ἔστιν, οὐ πιμπρᾶσιν, ἀλλὰ πᾶς ἐμὴ
 μαινὰς θοάζει δεῦρο Κασάνδρα δρόμῳ.

ΚΑΣΑΝΔΡΑ.

ἀνεχε, πάρεχε, φῶς φέρε· σέβω, φλέγω, στρ.
 ἵδον ἵδον,
 λαμπάσι τόδ' ἱερόν. 310
 'Τμῆν, ὁ 'Τμέναι' ἄναξ,
 μακάριος ὁ γαμέτας,
 μακαρία δ' ἐγὼ βασιλικοῖς λέκτροις

302. *τούλεύθερον*, like *τὸ γενναῖον* Oed. Col. 8; 'The free-born soul in circumstances like this bears misfortunes very impatiently.'—*ἄνοργε*, said to the door-keeper inside the tent, which was probably represented by the side-door in the proscenium. 'Open, I say, lest a course that suits their own interests, but is hateful to the Argives, should throw blame upon me.' The Greeks also say *βαλεῖν τυὰ αἰτία* (Trach. 940), and *βαλεῖν τυὰ ἀιτίαν*.

303. The wild strain that follows is admirably adapted to the character of a frantic maiden, who ironically pretends that she is making a splendid marriage while about to become the concubine of a soldier king. She invokes Hymen, while she brandishes the nuptial torch; calls on her mother, even in the midst of her mourning, to witness her joy, and the Trojan maidens to sing and dance with her. Her excitement is ecstatic, her gestures wild, her language inspired, her utterance loud and rapid. She has hitherto (v. 43) lived in a consecrated virginity. Her rejoicing is the joy of vengeance on those who would violate it.

ib. ἀνεχε, πάρεχε, 'hold up there, lend the light.' This formula, the meaning of which is not certainly determined, occurs also Cycl. 203, Vesp. 1326, Av. 1720. It seems to have been used by persons conducting processions; but whether addressed to the people or those who were officiating, is not clear. In the former case it must mean, 'hold back! make way!'—*σέβω*, 'I am performing a religious rite; I am lighting up, see! see! this temple with my torch.' She fancies, as Seidler remarks, that she is still in the service of the god. Hence v. 330, *κατὰ σὸν ἐν δάφναις ἀνάπτορον θυηπολῶ*. The verbs *φλέγειν* (Prom. 597), *λάμπειν* (Iph. A. 157), *αἴθειν* (Rhes. 95), *δαίειν*, *καίειν*, and *πιμπράναι*, to which we may add *ὑφάπτειν* and *ἀνάπτειν*, are all properly transitive, though most of them are used intransitively. Each conveys its definite idea; *φλέγειν* has regard to *flame*, *λάμπειν* to *light*, *αἴθειν* to *glow or red heat*, *δαίειν* to *feeding*, *πιμπράναι* to *rapid spread*, *καίειν* to *combustion*, *ὑφάπτειν* to setting a light to the bottom of a heap, *ἀνάπτειν* to the attachment or communication of flame by contact. Thus, the exact sense of *αἴθεται* in v. 298 is, 'what

κατ' ὄργος ἀ γαμουμένα.

Τυὴν, ὁ Τμέναι ἄναξ.

*ἐπεὶ σὺ, μάτερ, ἐπὶ δάκρυσι καὶ
γόοισι τὸν θανόντα πατέρα πατρίδα τε*

φύλαν καταστένουσ' ἔχεις,

ἔγὼ τόδ' ἐπὶ γάμοις ἐμοῖς

ἀναφλέγω πυρὸς φῶς

ἐς αὐγὰν, ἐς αἴγλαν,

Τυὴν, ὁ Τμέναιε, σοί.

δίδου δ', ὁ Ἐκάτα, φάος,

παρθένων ἐπὶ λέκτροις, ἀ νόμος ἔχει.

πάλλε πόδ' αἰθέριον, ἄναγε χορὸν,

εὐὰν εὐοί,

ώς ἐπὶ πατρὸς ἐμοῦ

μακαριωτάταις τύχαις.

*ὁ χορὸς ὄστιος *ἐμοὶ,*

315

320

ἀντ. 325

ruddy glare of pine-wood is this within the tent?' There is a variant *Ὥταται*.

316. *ἐπεὶ κτλ.* 'Since you, O mother, with tears and groans, are ever engaged in lamenting the death of my father Priam and our dear country, I on the occasion of my own marriage am lighting up this blaze for a gleam and a glare.' Since you, that is, cannot or will not perform the usual duties of a mother on her daughter's marriage, viz. *εὐνὰς ἀγῆλαι λαμπάδας τὸν αὐτοχεθεῖν*, Med. 1027, I will perform that office for myself. Musgrave understands *ἐς αὐγὰν* &c., 'in the open day,' since the marriage torch was usually carried in the evening; and he is perhaps right.

322. *Τυὴν* was added by Seidler. Three MSS. give *διδοῦντα*, which is also the old reading in the next verse, corrected by Seidler. And the words *παρθένων ἐπὶ λέκτροις* are wrongly added after *σοί*, an error arising, as Matthiae perceived, from the repetition of *διδοῦντα*.

323. *ὁ Ἐκάτα*. She is here invoked merely as the goddess of light. There is no allusion, as Barnes supposes, to an unlucky omen of marriage. Cassandra gives no hint of this; her strain is wholly one of wild and abandoned joy. Musgrave, in very bad taste, however ingeniously, proposes *ὁ Ἐκάβα*, and Dindorf approves it on account of the next verse.

Without doubt, it was the custom for mothers to hold the torch at the marriage of their children; cf. Med. 1027. Phoen. 346. Iph. Aul. 732. But the common interpretation of the next verse seems as erroneous as the reading, *ἀ νόμος ἔχει*, given by Aldus and in subsequent editions. The metre requires *ἄ*, which Dindorf rightly gives from two MSS. Translate, 'at the *regular* marriages of maidens.' For the difference between a true wife and a concubine was so distinguished; and Cassandra ironically represents herself as the former. Cf. Ag. 1178, *ἡ καὶ τέκνων εἰς ἕργον ἡλθετον νόμῳ*; Herc. Fur. 1316, *οὐ λέκτρα τὸν ἀλλήλοισιν, ὃν οὐδεὶς νόμος, ξυνῆψαν*; Aelian, Var. Hist. x. 2, *ἡ νόμῳ γημαμένη*. Moreover, nothing could be more frigid or unnatural than Cassandra addressing her mother by name, and nothing more contrary to the custom of the Greeks. It might be added, that Hecate was but another name for Artemis, who was a goddess of marriage; see Med. 160.

326. *ώς ἐπὶ κτλ.* As if my father, who has miserably perished, were yet alive and prosperous; i. e. just as if no calamities had happened. She says this to her mother, probably taking her by the hand to lead her into the dance.

328. **ἐμοὶ* is supplied by conjecture to suit the metre in v. 312.

ἄγε σὺ Φοῖβέ νιν κατὰ σὸν ἐν δάφναις
ἀνάκτορον θυηπολῶ, 330

‘Τμῆν, ὁ ‘Τμέναι’, ‘Τμῆν.

χόρευε, μάτερ, ἄναγε, πόδα σὸν
ἔλισσε τῷδ’ ἔκεῦσε μετ’ ἐμέθεν ποδῶν
φέρουσα φιλτάταν βάσιν.

Βοᾶτε τὸν ‘Τμέναιον, ὁ, 335

μακαρίαις ἀοιδαῖς

ἰακχαῖς τε νύμφαν.

ἵτ’ ὁ καλλίπεπλοι Φρυγῶν

κόραι, μέλπετ’ ἐμὸν γάμον

τὸν πεπρωμένον εὐνὴ πόσιν ἐμέθεν. 340

XO. βασίλεια, βακχεύουσαν οὐ λήψει κόρην,
μὴ κοῦφον αἴρῃ βῆμ’ ἐς Ἀργείων στρατόν;

EK. Ἡφαιστε, δαδουχεῖς μὲν ἐν γάμοις βροτῶν,
ἀτὰρ λυγράν γε τήνδ’ ἀναιθύσσεις φλόγα,

ἔξω τε μεγάλων ἐλπίδων. οἴμοι, τέκνον, 345

ώς σ’ οὐχ ὑπ’ αἰχμῆς οὔδ’ ὑπ’ Ἀργείου δορὸς
γάμους γαμεῖσθαι τούσδ’ ἐδόξαζόν ποτε.

παράδος ἐμοὶ φῶς· οὐ γάρ ὁρθὰ πυρφορεῖς

μαινὰς θοάζουσ’, οὐδὲ σαὶ τύχαι, τέκνον,

σεσωφρονήκασ’, ἀλλ’ ἔτ’ ἐν ταῦτῷ μένεις. 350

ἐσφέρετε πεύκας, δάκρυά τ’ ἀνταλλάσσετε

329. ἄγε σὺ Φοῖβέ νιν. The meaning is, ‘Do thou lead the dance in person, O Phoebus, for I am a priestess in thy temple.’ Rightly understood, this verse requires neither the emendations nor the long notes that have been bestowed upon it.—ἐν δάφναις, because his temple was surrounded by bay-trees. Hence Hesiod, χρείων ἐκ δάφνης γυάλων ὅπο Παρνησσοῖο.

335—7. The construction is, βοᾶτε τὸν ‘Τμέναιον νύμφαν, which may be explained in two ways,—either like βοῆν στῆσαι τινα, Her. 656, (where see the note,) or like Ζῆνα ἐπινίκια κλάζον, Ag. 167, ἔδειν τινὰ τήνελλα καλλίνικον, Acharn. 1233. The latter is perhaps the more correct, ‘celebrate the bride with the nuptial song.’ The common reading, which clearly violates the metre (iamb.

dim.), βοᾶσσατ’ εὖ τὸν ‘Τμέναιον ὁ, has been corrected by the present editor.

346. ὅπ’ αἰχμῆς. See on Hipp. 1298. ‘I once thought that you would make this marriage under other circumstances than a war with Argos.’

348. ὁρθὰ πυρφορεῖς. ‘You do not hold the torch straight.’ Perhaps because this was a bad omen.—σαὶ τύχαι, your lot, your ill-fortune, i. e. you are not yet sobered. The MSS. give ἐσωφρονήκασ’ or —ίκασν. Aldus ἐσωφρονήκασιν. The ι of the third person plural is not very often elided; see however inf. 879. Herc. Fur. 539. Ion 1622. Androm. 377. Perhaps, οὐδὲ σῇ τύχῃ, τέκνον, ἐσωφρόνησας. For σωφρονεῖν see Ion 521.

351. ἐσφέρετε. Take into the tent again, i. e. do not bring here. Barnes

τοῖς τῆσδε μέλεσι, Τρωάδες, γαμηλίοις.

- KA.* μῆτερ, πύκαζε κράτ' ἐμὸν νικηφόρον,
καὶ χαῖρε τοῖς ἐμοῖσι βασιλικοῖς γάμοις,
καὶ πέμπε, κἄν μὴ τάμα σοι πρόθυμα γ' ὅ.
ἀθει βιαιώς εἰ γὰρ ἔστι Λοξίας, 355
'Ελένης γαμεῖ με δυσχερέστερον γάμον
ὅ των Ἀχαιῶν κλεωὸς Ἀγαμέμνων ἀναξ.
κτενῶ γὰρ αὐτὸν κάντιπορθήσω δόμους
ποιῶς ἀδελφῶν καὶ πατρὸς λαβοῦσ' ἐμοῦ.
ἀλλ' αὐτὸν ἔάσω πέλεκυν οὐχ ὑμνήσομεν,
ὅς ἐς τράχηλον τὸν ἐμὸν εἶσι χάτερων,
μητροκτόνους τ' ἀγῶνας, οὓς οὔμοὶ γάμοι
θήσουσιν, οἴκων τ' Ἀτρέως ἀνάστασιν
πόλιν δὲ δείξω τήνδε μακαριωτέραν 360
ἢ τοὺς Ἀχαιοὺς, ἐνθεος μὲν, ἀλλ' ὅμως
τοσόνδε γ' ἔξω στήσομαι βακχευμάτων,
οἱ διὰ μίαν γυναικα καὶ μίαν Κύπριν,

rightly renders *auferte*.—ἀνταλλάσσετε, 'give tears for her nuptial songs.' See Alcest. 461.

353. The speech of Cassandra, which was evidently composed with reference to her much more brilliant and effective *ῥῆσις* in the Agamemnon, 1227 seqq., is somewhat enfeebled by frigid and sophistical arguments, after the flights of prophecy with which it appropriately commenced. Not content with foretelling the death of Agamemnon, and the destruction of his house in retribution for the fall of Priam, she undertakes to prove the needless paradox that, after all, the Trojans are better off than the Greeks. And to do this, she talks of *laying aside* her madness, as if it were a controllable impulse and not an inspiration from heaven. The Greeks, she contends, are unfortunate, because they have lost their thousands to gain one woman. Agamemnon was unwise, because he sacrificed all his comforts for a thankless brother and his worthless consort. Again, the Greeks died not even fighting for their country; they were buried in a foreign land far from their relations and their homes. Nor were matters much better at home, where in many cases neither widows nor chil-

dren remained to offer sacrifices to their shades. All which has happened just contrariwise to the Trojans. And if Hector and Paris are dead, they have gained a reputation which they never would have earned but for the war. If war must come, it is some credit to die nobly. For all which considerations her marriage with Agamemnon is not to be lamented, since it will bring punishment on an enemy.

355. πέμπε, escort me in the marriage procession to the tent of my new lord and master. 'Nay,' she adds, 'if you find me reluctant, even push me by force.' Her present consent and even eagerness is caused by the prospect which the marriage affords of taking vengeance on the Greeks; see 403–5. Hence throughout she bids her mother not to weep.

361. οὐχ ὑμνήσομεν. One cannot doubt that this is said with a pointed allusion to the too frequent mention of axe and chopping-block in the Agamemnon. See on Suppl. 849.

365. δεῖξω, I will prove by argument. Dindorf rightly gives δὲ for τε from two MSS. 'I will not now talk about the axe, *but rather I will show*' &c.

θηρῶντες Ἐλένην, μυρίους ἀπώλεσαν.
 ὁ δὲ στρατηγὸς ὁ σοφὸς ἔχθιστων ὑπερ
 τὰ φίλτατα' ὥλεσ', ἡδονὰς τὰς οἰκοθεν
 τέκνων ἀδελφῷ δοὺς γυναικὸς οῦνεκα,
 καὶ ταῦθ' ἐκούσης κού βίᾳ λελησμένης.
 ἐπεὶ δ' ἐπ' ἀκτὰς ἥλυθον Σκαμανδρίους,
 ἔθνησκον, οὐ γῆς ὅρι ἀποστερούμενοι, 370
 οὐδὲ ὑψηπύργου πατρίδος οὖς δ' Ἀρης ἔλοι,
 οὐ παῖδας εἶδον, οὐ δάμαρτος ἐν χεροῦ
 πέπλοις συνεστάλησαν, ἐν ξένῃ δὲ γῇ
 κεῦνται. τὰ δ' οἴκοι τοῖσδ' ὄμοι' ἐγίγνετο.
 χῆραι τ' ἔθνησκον, οἱ δ' ἄπαιδες ἐν δόμοις,
 ἄλλοις τέκν' ἐκθρέψαντες, οὐδὲ πρὸς τάφους
 ἔσθ' ὅστις αὐτοῖς αἷμα γῇ δωρήσεται.
 ἢ τοῦδ' ἐπαίνου τὸ στράτευμ' ἐπάξιον.
 σιγᾶν ἀμεων τἀσχρὰ, μηδὲ μοῦσά μοι

375
380

369. The words θ. Ἐλ. are an *epexegetis* of διὰ μίαν γυναικα.

371. τὰ φίλτατα, viz. his life. See Alcest. 340. There is a rather forced antithesis with ἔχθιστων, meaning Helen, who was in fact his worst enemy, and whom he disliked in his heart, while he fought for her through the obligation of honour. Translate, 'But the general, falsely called wise, in behalf of those most odious to him lost all that was dearest, having resigned in favour of his brother the pleasures that he took in his children at home, on account of a woman, and that too one who had been carried off as a prize with her own consent, and not by force.'

375. ἔθνησκον, 'they began to die off.' In the next verse ἔλοι is, 'quoscumque occidisset,' cf. οὐδὲ ἔλοι δόρυ v. 387.—ἀποστερούμενοι, 'not because they were being deprived of border-lands,' i. e. οὐχ ὑπέρ δρίων γῆς. Barnes, after Brodaeus, fancies there is here an indirect attack on the Spartans; but the suspicion is groundless.

379. τὰ δ' οἴκοι. Ag. 416, τὰ μὲν κατ' οἴκους ἐφ' ἐστιας ἄχη ταῦτα ἔστι.

380. οἱ δὲ, 'while they (the aged husbands) were left childless in their homes, having reared their sons for others,' i. e.

for the interest of the king and his brother, not as γηροβοσκοὶ to themselves. Tyrwhitt proposed ἄλλως, which is not improbable.

382. αἷμα γῇ. They will have no surviving sons to make propitiatory offerings at their tombs, as Orestes did to that of Agamemnon, Cho. 475. See Alcest. 845. There is another reading τάφοις, (as πρὸς τύμβους v. 480,) but φέρων is readily supplied. Some give αὐτῶν in place of αὐτοῖς.

383. ἢ τοῦδ' ἐπαίνου. 'Truly, if *this* be praise (viz. the dying in a cause as useless as it was unjust,) the Argive army is deserving of it.' She alludes ironically to the so called glorious expedition against Troy.

384. σιγᾶν κτλ. This alludes to the adultery of Clytemnestra. 'As for that matter,' she continues, 'the less said about it, the better. Let me not prostitute my gifts of song to the celebration of evil.' The crasis of τὰ αἰσχρὰ depends on the principle that the two alphas, though by nature short, coalesce into one long ā, and therefore the iota is rightly subscribed. We have κἀσχύνην in Snpl. 767, and κἀσχρᾶν in Theb. 682, though in a verse probably spurious.

γένοιτ' ἀοιδὸς ὥπις ὑμνήσει κακά.

385

Τρῶες δὲ πρῶτον μὲν, τὸ κάλλιστον κλέος,
ὑπὲρ πάτρας ἔθνησκον οὖς δ' ἔλοι δόρυ,
νεκροί γ' ἐσ οἴκους φερόμενοι φίλων ὑπο
ἐν γῇ πατρῷα περιβολὰς εἰχον χθονὸς,
χερσὸν περισταλέντες ἀν ἔχρην ὑπο.

390

ὅστι δὲ μὴ θάνοιεν ἐν μάχῃ Φρυγῶν,
ἀεὶ κατ' ἥμαρ σὺν δάμαρτι καὶ τέκνοις
ῳκουν, Ἀχαιοῖς ἀν ἀπῆσταν ἡδοναί.

τὰ δ' Ἔκτορός σοι λύπρ' ἄκουσον ὡς ἔχει.
δόξας ἀνὴρ ἄριστος οἰχεται θανών.

395

καὶ ταῦτ' Ἀχαιῶν ἵξις ἐξεργάζεται.
εἰ δ' ἥσταν οἴκοι, χρηστὸς ἔλαθεν ἀν γεγώσ·
Πάρις δ' ἔγημε τὴν Διὸς, γήμας δὲ μὴ,
σιγώμενον τὸ κῆδος εἶχεν ἐν δόμοις.

φεύγειν μὲν οὖν χρὴ πόλεμον, ὅστις εὐ φρονεῖ·
εἰ δ' ἐσ τόδ' ἔλθοι, στέφαιος οὐκ αἰσχρὸς πόλει
καλῶς διέσθαι, μὴ καλῶς δὲ δυσκλεές.

386. Τρῶες δέ. ‘Now the Trojans, on the other hand,’—as if she had said οἰ μὲν Ἀχαιοί in v. 388.

393. ἀν – ἡδοναί. ‘The enjoyment of whose society was wanting to the Argives.’ Cf. 377, and ἡδονὰς τέκνων, ‘pleasure in children,’ v. 371.

394. τὰ Ἔκτορος λυπρά, ‘the pitiable fate of Hector, about which so much is said.’ The true view of his death, she urges, is, that he has won a glory by it and an imperishable name.

396. Υἱοίς. Dindorf quotes, as from the *Troades*, ἥξις ἀντὶ τοῦ ἀφίξις, in Bekker's Anecd. p. 99. The words ἵκειν and ἥκειν are often confused, e. g. Aesch. Suppl. 172. The compound παρἥξεις occurs Ag. 539.

397. ἔλαθεν ἀν. Aldus has χρηστὸς ἀν ἔλάνθανεν, and a Florence MS. χρη-
στὸς γεγάδις ἔλάνθανεν. It is difficult to decide which is the genuine reading. In favour of ἀν ἔλάνθανεν is εἰχεν without ἀν in 399; but here again a doubt arises whether Elmsley is not right in reading ἀν for ἐν, and it is even possible that if ἔλαθεν ἀν is true here, the conditional sense would be continued to εἰχεν. If ἀν was added in neither case by the poet,

the idiom falls under the same head as Virgil's *si non alium late jactaret odo-rem, Laurus erat*. Similarly Bacch. 1312, τὸν γέροντα δὲ Οὐδεὶς ὑβρίζειν ἤθελ, εἰσορῶν τὸ σὸν Κάρα δίκην γὰρ ἀξίαν ἔλαμψαν. The correction ἔλαμψαν' ἀν is inadmissible, because the Greeks do not elide the third person singular with ἀν, but affix *ν* ἐφελκυστικόν. Thus in Hec. 1112, εἰ δὲ μὴ Φρυγῶν πύργους πε-σόντας ἥσμεν Ἐλλήνων δορὶ, φόβον παρ-έσχεν οὐ μέτως ὅδε κτύπος, there is the same objection to inserting ἀν. The meaning will then be, ‘If they (the Greeks) had remained at home, he (Hector) would now be in obscurity, though a man of worth.’ Barnes compares Ovid, Trist. iv. 3, 75, ‘Hectora quis nosset, si felix Troja fuisse? Publica virtuti per mala facts via est.’

398. Πάρις δ'. ‘So also with Paris,—he married the daughter of Zeus; whereas if he had married her not, the alliance which he had in his family would not be spoken of.’ Matthiae rightly explains the article, τὸ κῆδος, δ εἰχεν, ἦν ἀν στρά-μενον. Bothe edits εἰχ' ἀν, but this will not stand, for the reason given above.

ῶν οὐνεκ' οὐ χρὴ, μῆτερ, οἰκτείρειν σε γῆν
ἢ τάμα λέκτρα· τοὺς γὰρ ἔχθιστους ἐμοὶ⁴⁰⁵
καὶ σοὶ γάμοισι τοῖς ἐμοῖς διαφθερῷ.

ΧΟ. ὡς ἡδέως κακοῖσιν οἰκείους γελᾶς,
μέλπεις θ' ἀ μέλπουσ' οὐ σαφῇ δείξεις ἵσως.

ΤΑ. εἰ μή σ' Ἀπόλλων ἔξεβάκχευσεν φρένας,
οὐ τὰν ἀμισθὶ τοὺς ἐμοὺς στρατηλάτας
τοιαῖσδε φῆμαις ἔξεπεμπεις ἀν χθονός.⁴¹⁰
ἀτὰρ τὰ σεμνὰ καὶ δοκήμασιν σοφὰ
οὐδέν τι κρείστω τῶν Πανελλήνων ἄναξ,
ὅ γὰρ μέγιστος τῶν Πανελλήνων ἄναξ,
'Ατρέως φίλος πᾶς, τῆσδ' ἔρωτ' ἔξαιρετον
Μαινάδος ὑπέστη· καὶ πένης μέν εἰμ' ἔγῳ,⁴¹⁵
ἀτὰρ λέχος γε τῆσδ' ἀν οὐκ ἐκτησάμην.
καὶ σοὶ μὲν, οὐ γὰρ ἀρτίας ἔχεις φρένας,
'Αργεῖ' ὀνείδη καὶ Φρυγῶν ἐπανέστεις
ἀνέμοις φέρεσθαι παραδίδωμ'. ἐπου δέ μοι
πρὸς ναῦς, καλὸν νύμφευμα τῷ στρατηλάτῃ.⁴²⁰
σὺ δ', ἡνίκ' ἄν σε Λαρτίου χρῆζῃ τόκος
ἄγειν, ἐπεσθαι· σώφρονος δ' ἔσει λάτρις
γυναικὸς, ὡς φασ' οἱ μολόντες "Ιλιον.

ΚΑ. ἢ δεινὸς ὁ λάτρις· τί ποτ' ἔχουσι τοῦνομα

407. *σαφῆ*, 'true.' See Hipp. 890. The sense is, 'That which, while (or though) you chant it, you will perhaps not show by the result to be true.'

408. *ἔξεβάκχευσεν*, *ἔξεμηνε*. The middle aorist is used Suppl. 1001.

409. *φῆμαις*. 'With such ill-omened words.' Cho. 1034, *αὐτὸν ἔτισεν χθῆ στόδαι φῆμαις πονηρᾶις*. He means, You never should have uttered these ill-boding prophecies about Agamemnon just as he was about to return to Argos. So *φῆμη* means 'bad news,' Hipp. 157. 572.

411. *ἄτἀρ κτλ.* 'But after all, it seems, your fine people and in reputation wise are in no respect better than those who are held as nought.' He alludes to Agamemnon. Cf. v. 370. Bothe understands by this the words of Cassandra, as if he were assenting to what the chorus had said, v. 407. But the *γὰρ* which follows

shows that the former is meant. 'Agamemnon, with all his wisdom, is about to marry a woman whom I, a simple herald, would not have had.'

415. *ὑπέστην*, 'has had to bear,' 'has suffered from,' as if it were a wound or an affliction. Bothe compares *ὑποστῆναι βέλος*, Herc. F. 1350. Perhaps *ἔξαιρέτου* is the true reading. Cf. 274. The accusative expresses this idea, 'love for her of all persons in the world,' i. e. when so many better were to be found.

419. *ἀνέμοις φέρεσθαι*. *Protervis ventis portare*, Hor. Carm. i. 26, 2. 'Of your reproaches against the Argives and your praises of the Trojans I am willing to take no further notice.' Cf. 454.

421. *σὺ*, sc. 'Εκάβη. Cf. 277.—*ἐπεσθαι*, i. e. *ἔπον*.

424. Roused to indignation at the unceremonious way in which he tells her

κήρυκες ; ἐν ἀπέχθημα πάγκοινον βροτοῖς
οἱ περὶ τυράννους καὶ πόλεις ὑπῆρέται.

425

σὺ τὴν ἐμὴν φῆς μητέρ' εἰς Ὁδυσσέως
ἥξειν μέλαθρα ; ποῦ δὲ Ἀπόλλωνος λόγοι,
οἱ φασιν αὐτὴν εἰς ἐμὸν ἡρμηνευμένοι
αὐτοῦ θανεῖσθαι ; τὰλλα δὲ οὐκ ὀνειδιῶ.
δύστηνος, οὐκ οὖδὲ οἴλα νιν μένει παθεῖν·
ώς χρυσὸς αὐτῷ τάμα καὶ Φρυγῶν κακὰ
δόξει ποτ' εἶναι. δέκα γάρ ἀντλήσας ἔτη
πρὸς τοῖσιν ἐνθάδ', ἴξεται μόνος πάτραν,
οὗ δὴ στενὸν δίαυλον φέκισται πέτρας
δεινὴ Χάρυβδις, ἀμόφρων τ' ἐπιστάτης
Κύκλωψ, Λίγυστίς θ' ἡ συῶν μορφώτρια
Κίρκη, θαλάσσης θ' ἀλμυρᾶς ναυάγια,
λωτοῦ τ' ἔρωτες, ἥλιου θ' ἀγναὶ βόες,
αἱ σάρκα φωνήεσσαν ἥσουσίν ποτε,
πικρὰν Ὁδυσσεῖ γῆρυν. ὡς δὲ συντέμω,

430

435

440

mother, the queen of Troy, to prepare to follow her master, Cassandra breaks out in a strain of indignant invective against the herald and of prophetic boding against Ulysses. She recounts briefly the dangers he will have to surmount (as recorded in the Odyssee), and ends with foretelling her own and Agamemnon's fate.

424. τὸ δόνομα. 'Why do heralds enjoy the name (i. e. the honourable title and distinction, Suppl. 905,) that they possess?' Such appears to be the force of the article. Cf. Suppl. 306, νυν δὲ σοὶ τε τοῦτο τὴν τιμὴν φέρει. Others explain, 'Why are they called heralds, when they ought to be called servants,' λάτρεις or ὑπηρέται. See on Suppl. 381.—ἐν ἀπ. πάγκ., 'one common subject of dislike to all mankind are these servants attached to kings and to states.'

427. σύ. Emphatic: 'do you presume to say this, when Apollo has told me the contrary?'

429. ἡρμηνευμένοι. Conveyed or communicated to me as if through an interpreter; explained or made clear to my mind, so that I cannot be mistaken in their import.

430. τὰλλα οὐκ ὀνειδιῶ. I will not mention, as if to reproach her, the rest of her fate, viz. that she will be changed into

a dog, κύων γενήσεται πύρος ἔχουσα δέργατα, Hec. 1265.

432. χρυσός. My misfortunes will seem delights, compared with what he will one day suffer.

435. οὐδ δὴ. The brevity of the narrative is remarkable. 'He will return home after ten years, having wandered over places where' &c. The story was so well known to every hearer, that the poet, in the *furor scribendi*, did not care for strict logical coherence. G. Burges, after Heath, supposes a *lacuna* before this verse.—στενὸν δίαυλον, the narrow strait between Italy and Sicily. The phrase is borrowed from one limb of the double stadium, and not with reference to the tide, or rather swell, described in the Odyssee. Though πολλοῖς διαύλοις κυμάτων is used in the latter sense, Hec. 29.

436. ὀμόφρων ἐπιστάτης. Here again, as is v. 397, Aldus, with two or three MSS., gives a remarkable variant, ὀμοβροσορειβάτης, ὀμοβρός τ' ὀρειβάτης, i.e. ὀμοβρός τ' ὁρ. If ἐπιστάτης be right, it seems to mean ποιμήν. Σο ποιμνίοις ἐπεστάτουν, Oed. R. 1028.

440. σ. φ. ἥσουσιν, i. e. ἐκ σαρκὸς ἥσουσιν φωνήν. Od. xii. 395, ἐρπον μὲν ῥινολ., κρέα δὲ ἄμφος ὀβελοῖς ἐμεμύκει.

ζῶν εἶσ' ἐς Ἀιδην, κάκφυγὸν λίμνης ὕδωρ
κάκ' ἐν δόμοισι μυρὶ ἐνρήσει μολών.
ἀλλὰ γὰρ τί τοὺς Ὁδυσσέως ἔξακοντίζω πόνους;
στεῖχ', ὅπως τάχιστ' ἐς Ἀιδου νυμφίῳ γημῶμεθα.
ἢ κακὸς κακῶς ταφῆσει νυκτὸς, οὐκ ἐν ἡμέρᾳ, 416
ὡς δοκῶν σεμνόν τι πράστειν, Δαναϊδῶν ἀρχηγέτα.
κάμε τοι νεκρὸν φάραγγες γυμνάδ' ἐκβεβλημένην
ὕδατι χειμάρρῳ ρέουσαι νυμφίου πέλας τάφου
θηρσὶ δώσουσιν δάσασθαι, τὴν Ἀπόλλωνος λάτρων.
ὡς στέφη τοῦ φιλτάτου μοι θεῶν, ἀγάλματ' εὗϊα, 451
χαίρετ'. ἐκλέουσιφ' ἑορτὰς, αἷς πάροιθ' ἥγαλλομην.
ἴτ' ἀπ' ἐμοῦ χρωτὸς σπαραγμοῖς· ὡς ἔτ' οὖσ' ἄγνη
χρόα
δῶ θοαῖς αὔραις φέρεσθαι σοι τάδ', ὡς μαντεῖ ἄναξ.
ποῦ σκάφος τὸ τοῦ στρατηγοῦ; ποῖ ποτ' ἐμβαίνειν
με χρή; 455
οὐκέτ' ἀν φθάνοις ἀν αὔραν ἵστιοις καραδοκῶν,
ώς μίαν τριῶν Ἐριννὸν τῆσδε μ' ἔξαξων χθονός.
χαῖρε μοι, μῆτερ, δακρύσῃς μηδὲν, ὡς φίλη πατρίς·
οἵ τε γῆς ἔνερθ' ἀδελφοὶ χώ τεκὼν ἡμᾶς πατήρ, 459
οὺ μακρὰν δέξεσθέ μ'. ἥξω δ' ἐς νεκροὺς νικηφόρος
καὶ δόμους πέρσασ' Ἀτρειδῶν, ὃν ἀπωλόμεσθ' ὑπο.

444. ἔξακοντίζω. ‘Why do I ejaculate, loudly proclaim, the labours of Ulysses?’ So Suppl. 456, καὶ ταῦτα μὲν δὴ πρὸς τάδ' ἔξηκόντισα. Some MSS. give ἔξαντίζω or —θίζω, on which corruption see Ion 189.—ἐς “Αἰδου, scil. ἐλθόντες.

445. στεῖχε, to Talthybius, who had said ἔπον μοι πρὸς ναῦς, v. 420. With these trochaic verses compare Herc. Fur. 858 seqq. Bacch. 616 seqq. In all these passages excited narration is the characteristic idea, with rapid motion and utterance combined; whereas in iambic narratives there is always a staid and deliberate tone and demeanour.

446. νυκτός. His burial was to be private, ignominious, and stealthy. Hence Cho. 424, ἀνεν πολιτῶν ἀνεν δὲ πενθημάτων. We retain this custom of nightly funerals in the case of suicides.

451. εὗϊα, mystic; as she is called σύμβακχος θεοῖς v. 500. See on Ion 463.

453. Ίτ' ἀπ' ἐμοῦ χρωτός. This seems borrowed from Cassandra's speech in Ag. 1235 seqq., Ίτ' ἐς φθόρον πεσόντα.—Ἐνσ' οὐδὲ ἄγνη, that I may not wear these sacred symbols in marriage to a mortal man. It was the tradition that Cassandra, though carried off from the temple of Pallas by Ajax, had not been ravished by him.

455. ποῖ ποτ'. Not ‘for what destination’ (which she knew, v. 314), but ‘whether must I go to find the ship that I may embark?’

456. φθάνοις ἤν. See on Heracl. 721. The meaning is, ‘You cannot be too quick in looking out for a favourable breeze for your sails, for you will take me home to be a curse to the Greeks.’

460. οὐ μακρά, i. e. οὐκ ἐς μακράν, ‘You shall soon receive me.’ The omission of the preposition in this sense is very unusual.

- XO.** ‘Εκάβης γεραιᾶς φύλακες, οὐ δεδόρκατε
δέσποιναν ὡς ἄναυδος ἐς πέδον πύνει;
οὐκ ἀντιλήψεσθ'; ή μεθῆσετ', ὥ κακαί;
γραῖαν πεσοῦσταν αἴρετ' εἰς ὄρθὸν πάλιν.
EK. ἔστε μ', οὔτοι φίλα τὰ μὴ φίλ', ὥ κόραι,
κεῖσθαι πεσοῦσταν πτωμάτων γὰρ ἄξια
πάσχω τε καὶ πέπονθα κάτι πείσομαι.
ὥ θεοί· κακοὺς μὲν ἀνακαλῶ τοὺς συμμάχους,
ὅμως δ' ἔχει τι σχῆμα κικλήσκειν θεοὺς, 465
ὅταν τις ἡμῶν δυστυχῆ λάβῃ τύχην.
πρῶτον μὲν οὖν μοι τὰγάθ' ἔξασαι φίλον·
τοῖς γὰρ κακοῖσι πλείον' οἴκτον ἐμβαλῶ.
ἥ μὲν τύραννος κεῖς τύρανν' ἐγημάμην,
κάνταῦθ' ἀριστεύοντ' ἐγεινάμην τέκνα, 470
οὐκ ἀριθμὸν ἄλλως, ἀλλ' ὑπερτάτους Φρυγῶν,
οὓς Τρωὰς οὐδέ ‘Ελληνὶς οὐδὲ βάρβαρος
γυνὴ τεκοῦσα κομπάσειεν ἄν ποτε.
κάκεινά τ' εἶδον δορὶ πεσόνθ' ‘Ελληνικῷ,
τρίχας τ' ἐτμήθην τάσδε πρὸς τύμβοις νεκρῶν, 480
καὶ τὸν φυτουργὸν Πρίαμον οὐκ ἄλλων πάρα
κλύουσ' ἔκλαυστα, τοῖσδε δ' εἶδον ὅμμασιν

466. *ἔστε με—κεῖσθαι πεσοῦσταν.* The intermediate words are parenthetical, ‘what is disagreeable can in no wise be acceptable,’ i. e. your officious services. Dindorf wrongly places a colon after *ἔστε μ'.*—*κεῖσθαι πι,* a metaphor from a prostrate wrestler, who cannot rise. Ag. 1256, ὑπτίασμα κειμένου πατρός. Eum. 560, οὐ κειμένῳ πα τόνδε κομπάσεις λόγον. Theocr. iii. 53, κεισθεῖμα δὲ πεσών.

469. *τοὺς συμμάχους.* ‘The allies I am repeatedly invoking are indeed treacherous ones; yet there is something in the mere form of calling on the gods,—κακὸν μέν είσιν οἱ σ. οὐδὲ ἀνακαλῶ, ὅμως δὲ κτλ. This bold sentiment, which seems pretty plainly to indicate disbelief in the popular theology, is repeated below, v. 1280, οὐ θεοί· καὶ τι τοὺς θεοὺς καλῶ; καὶ πρὶν γὰρ οὐκ ἤκουσταν ἀνακαλούμενοι. For ἀνακαλεῖν see Med. 21.

472. *ἔξασαι.* Musgrave thinks this word was properly used of a mournful strain, from Plat. Phaed. § 35, θρηνοῦν-

τας τὸν θάνατον ὑπὸ λύπης ἔξαδειν.

474. *ἥ μὲν τύραννος* Elmsley for *ἡμεν τύραννον.* The epic form of the first person is *ἥ*, for *ἡ*, like *ἥδη* for *ἥδει.* But in the time of Euripides *ἥν* and *ἥδειν* were certainly used, whether the *ἥ* is really a part of the inflexion, (as *ἐτίθην*, *ἔφυν*, &c.,) or merely *ἔφεκυστικὸν* as to the third person. See inf. 650. Alcest. 655. Hipp. 1012. In Helen. 931, the form *ἥην* occurs; but there are some grounds for suspecting the genuineness of the reading. In Herc. F. 1416, the metre requires *ἥν* in the first person, *ὣς ἐς τὸ λῆμα, παντὸς ἥν ζῆσσων ἄντο.*

476. *ἀριθμὸν ἄλλως.* ‘Not mere cyphers.’ See Heracl. 997.—*Τρωὰς οὐδὲ ‘Ελληνὶς,* i. e. οὐτε Τ. οὐτε ‘Ε. Cf. Ag. 515, Πάρις γάρ οὐτε συντελής πόλις. The usual and favourite antithesis between ‘Ελλῆνες and βάρβαροι suggested the addition of the last word, though according to the Greek view Hecuba herself was *βάρβαρος.* Understand therefore, *ἄλλη β. γ.*

αὐτὴ κατασφαγέντ' ἐφ' ἔρκειώ πυρᾶ,
πόλιν θ' ἀλοῦσαν. ἀς δ' ἔθρεψα παρθένους
εἰς ἀξίωμα νυμφίων ἐξαίρετον, 485
ἄλλοισι θρέψασ' ἐκ χερῶν ἀφηρέθην.
κοῦτ' ἐξ ἑκείνων ἐλπὶς ὡς ὀφθήσομαι,
αὐτῇ τ' ἑκείνας οὐκέτ' ὄψομαι ποτε.
τὸ λοίσθιον δὲ θριγκὸς ἀθλίων κακῶν,
δούλη γυνὴ γραῦς Ἑλλάδ' εἰσαφίξομαι. 490
ἄ δ' ἐστὶ γῆρας τῷδ' ἀσυμφορώτατα,
τούτοις με προσθήσουσιν, ἢ θυρῶν λάτριν
κλῆδας φυλάσσειν, τὴν τεκοῦσαν Ἐκτορα,
ἢ σιτοποιεῖν, κὰν πέδῳ κοίτας ἔχειν
ρύσοισι νώτοις βασιλικῶν ἐκ δεμνίων, 495
τρυχηρὰ περὶ τρυχηρὸν εἴμενην χρόα
πέπλων λακίσματ', ἀδόκιμ' ὀλβίοις ἔχειν.
οἱ γὰρ τάλαινα, διὰ γάμον μιᾶς ἔνα
γυναικὸς οἶων ἔτυχον, διν τε τεύξομαι.
ὦ τέκνον, ὦ σύμβακχε Κασάνδρα θεοῖς, 500
οἵας ἔλυσας συμφορᾶς ἄγνευμα σόν.
σύ τ', ὦ τάλαινα, ποῦ ποτ' εἴ, Πολυξένη;
ὡς οὔτε μ' ἄρσην οὔτε θήλεια σπορὰ
πολλῶν γενομένων τὴν τάλαιναν ὡφελεῖ.
τί δῆτά μ' ὄρθοῦτ'; ; ἐλπίδων ποίων ὅπο; 505
ἄγετε τὸν ἀβρὸν δήποτ' ἐν Τροίᾳ πόδα,
νῦν δ' ὅντα δούλον, στιβάδα πρὸς χαμαιπετῆ
πέτρινά τε κρήδεμν', ὡς πεσοῦσ' ἀποφθαρῶ,

483. ἔρκειψ. See v. 17.

486. ἄλλοισι θρέψασα. See v. 381.—ἀφηρέθην, 'I have had taken from me.' See Hipp. 644. 1207.

489. θριγκός, the coping stone. Cf. Ag. 1254, κάτεισιν ἄτας τάσδε θριγκώσων φίλοις.

492. θυρῶν λάτριν. To be the κλῆδονχος or portress, stationed by the inside of the door to remove the bar or bolt when any one required admission. Cf. v. 194, τὰν παρὰ προθύροις φυλακὰν κατ-ἔχουσον.

497. ἀδόκιμα, 'discreditable for those who have been prosperous to wear.' So where I may lie on the cold ground, and

above ἐκ δεμνίων is, 'after a royal couch.' Cf. Ag. 873, κάλλιστον ἥμαρ εἰσιδεῖν ἐκ χείματος. Heracl. 939, ἐξ εὐτυχοῦς δυστυχοῦντα.

501. οἵας κτλ. The meaning is, 'under what calamitous circumstances have you resigned your maiden estate,' viz. with the destruction of your country and home, and the union with the captor.

508. κρήδεμνα, the ridge or crest of a rock, as Homer calls the walls or battlements Τροΐης ἵερὰ κρήδεμνα, Il. xvi. 100. 'Take me,' she exclaims, 'to some spot

- δακρύοις καταξανθεῖσα. τῶν δ' εὐδαιμόνων
μηδένα νομίζετ' εὐτυχεῖν πρὶν ἀν θάνη. 510
ΧΟ. ἀμφί μοι Ἱλιον, ὁ
Μοῦσα, καινῶν ὕμνων
ἀστον ἐν δακρύοις
ῳδὰν ἐπικῆδειον
νῦν γὰρ μέλος ἐς Τροίαν
ἰακχήσω, 515
τετραβάμονος ὡς ὑπ' ἀπῆνας
Ἄργειων ὀδόμαν τάλαινα δοριάλωτος,
ὅτ' ἐλιπον ἵππον, οὐράνια
Βρέμοντα, χρυσεοφάλαρον, ἔνοπλον
ἐν πύλαις Ἀχαιοῖ· 520
ἀνὰ δ' ἐβόασεν λεὼς
Τρωάδος ἀπὸ πέτρας σταθεὶς,
ἵτ', ὁ πεπαυμένοι πόνων,
τόδ' ἱερὸν ἀνάγετε ξόανον
Ἴλιάδι διογενεῖ κόρᾳ. 525

to the edge of some precipice where, after consuming my flesh, like Niobe, in tears, I may throw myself down and perish.'

510. μηδένα—εὐτυχεῖν. For the sentiment see Heracl. 864. Ag. 902. Androm. 100. On εὐτυχία and εὐδαιμονία see Med. 1230.

511. A description of the capture of Troy by the device of the wooden horse.—ἀμφὶ Ἱλιον 'about Troy,' an epic use, as Matthiae remarks, quoting the first line of the Homeric hymn, ἀμφὶ μοι Ἐρμείαο φίλον γόνον ἔννεπε, Μοῦσα. So Aesch. Suppl. 242, ἐλρηκας ἀμφὶ κόσμον ἀψευδὴ λόγον.—καινῶν ὕμνων ὠδᾶν, a song in a new strain, or on a subject not hitherto treated in the lyric measures.—ἐπικῆδειον, the correction of Barnes for ἐπιτῆδειον, is also given in the scholia; properly, 'on the death of relations,' then generally, 'mournful,' 'funereal.'—ἐν δακρύοις, with, or amidst, tears.—ἄσπον for ἄσπον seems required by the metre, and was so edited by Seidler.

517. ἀπῆνας. The horse is perhaps so called because it ran on wheels or rollers.—δόλμαν for δόλαιμα is Musgrave's.

520. βρέμοντα. Here said of the loud creaking and rumbling in the transit of the machine.—οὐράνια, i. e. μεγάλα. Cf. ἔντες ὄμφαλοις αὐραίαν Aesch. Suppl. 788.—χρυσεοφάλαρον, the MSS. reading, suits the antistrophe better than χρυσφ., adopted by Dind. and Bothe from Seidler. See on Heracl. 916. Med. 633.

521. Ἀχαιοῖ. So the metre requires for Ἀχαιοῖ. Cf. Ἄργειοι Theb. 113. Perhaps Ἀχαιοῖ would be more correct. Homer has Ἀχαιΐδων Od. iii. 261—ἐν πύλαις, i. e. to tempt the Trojans to drag it within, under the pretence of an offering to the temple.

523. Τρωάδος. The ω appears to be short, as sometimes in πατρός. See above, v. 164. Rhes. 738, ποῦ τιν' ἀνάκτων Τρωικῶν εὑρώ;—ἀπὸ πέτρας, from the acropolis. An idiomatic expression for, 'standing on the rock they shouted from it.' Cf. Phoen. 1223, Ἐτεοκλέης δ' ὑπῆρξε ἀπὸ ὅρθιον σταθεὶς πύργου. Soph. El. 137, οὐτοὶ τόν γ' ἐξ Ἀΐδα παγκούνοι λίμνας πατέρ' ἀντάστεις.

525. ξύλον. Perhaps ξύλον, as the antistrophic verse ends with a pure iambic dipodia.

τίς οὐκ ἔβα νεανιῶν,
 τίς οὐ γεραιὸς ἐκ δόμων ;
 κεχαρμένοι δ' ἀοιδαῖς
 δόλιον ἔσχον ἄταν. 530
 πᾶσα δὲ γέννα Φρυγῶν
 πρὸς πύλας ὠρμάθη,
 πεύκα εἰν οὐρείᾳ
 ξεστὸν λόχον Ἀργείων
 καὶ Δαρδανίας ἄταν
 θεῷ δώσων
 χάριν ἄζυγος, ἀμβροτοπάλον·
 κλωστοῦ δὲ ἀμφιβόλοις λίνοισι, ναὸς ὡσεὶ^{ἀντ. α'}
 σκάφος κελαιὸν εἰς ἔδρανα
 λαΐνα δάπεδά τε φόνια πατρίδι
 Παλλάδος θέσαν θεᾶς. 540
 ἐν δὲ πόνῳ καὶ χαρᾷ

527. Bothe's emendation, *νεανιῶν* for *νεανίδων*, admitted by Dindorf, is probable, because the antithesis with *γεραιὸς* requires mention of the male sex, and it was evidently not the part of the maidens to do the hard work of pulling. Still, the account of Virgil makes this rather doubtful, Aen. ii. 238, 'Pueri circum inuptaque pueriae Sacra canunt, funemque manu contingere gaudent.'

533. *εἰν*. So the metre appears to require for *ἐν*. The middle syllable of *οὐρείᾳ* is short, the verse consisting of two cretic feet. Dindorf thinks this line an interpolation. Probably in the next δόλον should be read for *λόχον*. In either case the epithet *ξεστὸν* belongs in point of sense to *πεύκα*. Still, *ξεστὸς λόχος* is much more harsh than *ξεστὸς δόλος*, because the latter word means the horse itself, the former, the men within it; and the two words are occasionally interchanged, as in Rhes. 16, 92.—*ἐν πεύκῃ*, sc. *κεκρυμμένου*.

535. *θεῷ δώσων*. Either *θεᾶς* or *ἄζυγι* *ἀμβροτοπάλῳ* appears more probable. From the latter epithet, as well as from the nature of the present offered, it may be inferred that the goddess was worshipped as *Παλλὰς Ἰττία*. Cf. Ar. Nub. 1265. So Callimachus in Lav. Pall., and Aeschylus speaks of her as *πάλοις ἀκμαλοῖς τὸνδὲ ἐπιζεύκαστον*.

Eum. 383.—*ἄζυγος*, i. e. *παρθένου*. Nothing can be more harsh than the interpretation adopted by Hermann and others, 'to give to the goddess the present of a divine steed not subject to the yoke.' As the text stands, we may translate, 'to give to the goddess (not a horse, but) a company of Argives in a well-wrought fabric of mountain pine, the destruction of Troy, as a grateful offering to the Virgin of the immortal steeds.' The Greeks say *χάριν τινὸς* as well as *χάριν τινί*, 'an offering in honour of a person.' Compare Aesch. Ag. 1358 with Cho. 172.—*δώσων* for *δώσουσα*, as if *λαὸς* had been used instead of *πᾶσα γέννα Φρυγῶν*.

537. *κλωστοῦ*, 'of rope,' used here for a substantive. Cf. v. 938. But *λίνον κλωστοῦ*, for *κλωστὸν λίνον* or *κλωστὴρ λίνον* (Cho. 498,) is a strange and rather bold figure of speech, though there is no reason to doubt the integrity of the text. Cf. Aen. ii. 480, 'pedibusque rotarum Subjiciunt lapsus, et stuprea vincula collo Intendant.' From this passage we derive a glimpse of the Greek custom of transporting ships by land, e. g. over the Isthmus of Corinth, viz. by ropes and rollers under the keel.

539. *φόνια πατρίδι*, 'which would prove destructive to their country.'

541. *ἐν πόνῳ κτλ.* 'But in the midst of their toil and their rejoicing the dark-

νύχιον ἐπὶ κνέφας παρῆν,		
Λίβυς τε λωτὸς ἔκτυπει		
Φρύγια τε μέλεα, παρθένοι δ'	545	
ἀέριον ἀνὰ κρότον ποδῶν		
Βοάν τ' ἐμελπον εὔφρον· ἐν		
δόμοις δὲ παμφαὲς σέλας		
πυρὸς μέλαιναν αἴγλαν		
†ἔδωκεν ὑπνῷ.	550	
ἐγὼ δὲ τὰν ὄρεστέραν	ἐπῳδ.	
τότ' ἀμφὶ μέλαθρα παρθένον,		
Διὸς κόραν ἐμελπόμαν	555	
χοροῖσι φοινία δ' ἀνὰ		
πτόλιν βοὰ κατεῖχε Περ-		
γάμων ἔδρας· βρέφη δὲ φίλι-		
α περὶ πέπλους ἔβαλλε μα-		
τρὶ χεῖρας ἐπτοημένας·		
λόχου δ' ἐξέβαιν· Ἀρης,	560	
κόρας ἔργα Παλλάδος.		
σφαγαὶ δ' ἀμφιβώμιοι		
Φρυγῶν, ἐν τε δεμνίοις		
καράτομος ἔρημία		
νεανιῶν στέφανον ἔφερεν	565	

ness of night came on ; the Libyan pipe was sounding, and the Phrygian melodies ; the maidens were plying the airy beat of their feet, and singing a joyous strain ; but in the palaces the all-bright flashing of fire gave a dismal glare.' In the last words there is some corruption, as the metre of v. 530 clearly shows. It is not easy to suggest a plausible correction : the Schol. found the reading as we have it; but Dindorf is perhaps right in regarding the verse as an interpolation. Whether the ill-omened light of the torches, or the burning of the city is meant, may be doubted.

546. ἀνὰ κρότον, i. e. ἀνήειρον, as above, v. 99, ἀνὰ πεδόθεν κεφαλήν. Matthiae proposes to omit the *τε* after *βοὰν*, and explain *comitante pedum strepitu*; but this is hardly a right use of ἀνά.

549. μέλαιναν. Matthiae well compares Virgil's *atro lumine*, Aen. vii. 458.

554. κόραν. The MSS. add "Αρτεμιν," which is evidently a gloss, as Seidler perceived.

559. περὶ πέπλους. So Virgil, Aen. vii. 517, (describing the alarm caused by the signal-note of Allecto,) 'Et trepidae matres pressere ad pectora natos.'

561. ἔργα Π. Here, as above v. 533, the soldiers in the horse are confounded with the horse itself, which was built *divina Palladis arte*, Aen. ii. 15. Barnes, "Quae quidem omnia Minervae consilio facta sunt." The metre of these verses (560—4) consists of a bacchius + iamb. dipod., the last of them differing only in having ^~ for ^-.

565. νεανῖῶν. So Seidler for νεανίδων. See on v. 527. The correction here is clearly right. Hellas, which as κουροτρόφος (Theb. 19.) ought to have spared and educated the youth, now destroyed it. There is irony in στέφανον ἔφερεν.—ἐν δεμνίοις, cf. Hec. 919, πόσις ἐν θα-

‘Ελλάδι κουροτρόφῳ,
Φρυγῶν δὲ πατρῖδι πένθος.
‘Εκάβη, λεύσσεις τήνδ’ Ἀνδρομάχην
ξενικοῖς ἐπ’ ὄχοις πορθμευομένην ;
πάρα δ’ εἰρεσίᾳ μαστῶν ἔπεται
φῦλος Ἀστυάναξ, Ἐκτορος ἴνις.

570

EK. ποὶ ποτ’ ἀπῆνης νώτοισι φέρει,
δύστανε γύναι, πάρεδρος χαλκέοις
Ἐκτορος ὅπλοις σκύλοις τε Φρυγῶν
δοριθηράτοις,
οἶσιν Ἀχιλλέως παῖς Φθιώτας
στέψει ναοὺς ἀπὸ Τροίας ;

575

ΑΝΔΡΟΜΑΧΗ.

‘Αχαιοὶ δεσπόται μ’ ἄγουσιν. στρ. β'.

EK. ὕμοι. AN. τί παιᾶν’ ἐμὸν στενάζεις ;
EK. αἰαῖ. AN. τῶνδ’ ἀλγέων
EK. ὁ Ζεῦ. AN. καὶ συμφορᾶς. 580
EK. τέκε α. AN. πρύν ποτ’ ἥμεν.
EK. βέβακ’ ὄλβος, βέβακε Τροία
AN. τλάμων. EK. ἐμῶν τ’ εὐγένεια παίδων.
AN. φεῦ φεῦ. EK. φεῦ δῆτ’ ἐμῶν
AN. κακῶν. EK. οἰκτρὰ τύχα
AN. πόλεος, EK. ἀ καπνοῦται.

ἀντ. β'.

585

λάμοις ἔκειτο. The attack was at midnight; compare 542 with Hec. 914.

570. εἰρεσίᾳ μαστῶν. This harsh figure is used, apparently, for the sake of continuing the metaphor in πορθμευομένην, and because ὄχος is often said of a ship. The poet merely means that Astyanax is reclining on his mother's breast; but he says that he is conveyed or propelled near or by her (ἐπεται πάρα), by the oarage of her breast. It seems better to read πάρα than παρὰ, i. e. not to make εἰρεσίᾳ depend on the preposition.

576. στέψει ναούς. Theb. 266, πολεμίων ἐσθήματα στέψω πρὸ ναῶν δουρίπτηχθ’ ἀγνοῖς δόμοις. Hence it is probable that the σκῦλα, especially as mentioned over and above ὄτλα, the shields and spears, mean the costly em-

broidered garments and peplos taken in the houses of Troy. Cf. Φρύγια σκυλεύματα, associated with πολὺς χρυσὸς, v. 18. All this was of course represented in its reality on the stage,—the chariot drawn by mules, piled with arms and rich spoils, and conveying the captive Andromache and her young son, ἀλίγκιος ἀστέρι καλῷ, as Homer calls him.—ἀπὸ Τροίας, sc. ληφθεῖσιν, or perhaps, ἀπὸ Τ. ἐπανελθῶν.—Φθιώτας belongs to ναούς.

577—89. These lines, with the aid of a few trifling alterations, were arranged in strophes and antistrophes by Seidler. Vv. 577, 579, 580, are antispastic.

578. παιᾶν’ ἐμὸν, i. e. θρῆνον. See on Alcest. 423. ‘Why do you utter ὕμοι, an exclamation that belongs rather to me?’

585. καπνοῦται. See on v. 8.

- AN. μόλοις, ὁ πόσις, μοι—στρ. γ'.
 EK. βοᾶς τὸν παρ' Ἀιδα
παῖδ̄ ἐμὸν, ὁ μελέα,—
 AN. σᾶς δάμαρτος ἄλκαρ.
 EK. σύ τοι, λῦμ' Ἀχαιῶν,
τέκνων δῆποτ' ἀμῶν
πρεσβυγενὲς Πριάμῳ,
κοίμισαι μ' ἐς Ἀιδουν.ἀντ. γ'. 588
- AN. οἵδε πόθοι μεγάλοι, σχετλία, τάδε πάσχομεν ἄλγη,
οἰχομένας πόλεως, ἐπὶ δ' ἄλγεσιν ἄλγεα κεῖται,
δυσφροσύναισι θεῶν, ὅτε σὸς γόνος ἔκφυγεν Ἀιδαν,
ὅς λεχέων στυγερῶν χάριν ὥλεσε Πέργαμα Τροίας.
αἴματόεντα δὲ θεῷ παρὰ Παλλάδι σώματα νεκρῶν
γυψὶ φέρειν τέταται· ζυγὰ δ' ἦντοςε δούλια Τροία.
 EK. ὁ πατρὶς, ὁ μελέα, καταλειπομέναν σε δακρύω,
νῦν τέλος οἰκτρὸν ὄρφς, καὶ ἐμὸν δόμον, ἐνθ' ἐλο-
χεύθην.
ὁ τέκν', ἐρημόπολις μάτηρ ἀπολείπεται ὑμῶν.

589. *κοίμισαι*. So Burges and Seidler for *κόμισαι*. ‘Do thou, (Hector,) destroyer of the Argives, once the first-born of my children to Priam, take me to thy rest in Hades.’—*σύ τοι* Musgr. for *σύ τ' ὁ*.

590. The heroic verses (dactylic) which here follow were assigned by Seidler to Andromache. In the old copies 590—603 are variously distributed between the chorus and Hecuba.—*πόθοι μεγάλοι*, the regrets we feel, you for a son, I for a husband, and both for our country, are great.—*σχετλία*, addressed to Hecuba, as Seidler rightly perceived. Bothe retains the old reading *σχέτλια*, and says the α is made long by the ictus metrical. The accusative was written by some one who did not see that *μεγάλοι* was to be supplied as an epithet to *ἄλγη*.

592. *σὸς γόνος*, sc. Paris. Hecuba had dreamed, when pregnant with him, that she gave birth to a torch; (see inf. 922;) and being warned by the seers that her son would prove the destruction of Troy, she declined to kill him, but exposed him on the hill-side, where he was found by shepherds. Hence Paris is always represented by the poets as himself a shepherd or herdsman. *Pastor perfidus*, Hor.

Carm. i. 15, 1. *Phrygius pastor*, Aen. vii. 363.—*ἔκφυγεν Ἀιδαν*, οὐκ ἐφονεύθη. Cf. οὐ κτανῶν βρέφος inf. 921.

594. *θεῷ παρὰ Παλλάδι*. Near the statue of the goddess herself, i. e. in the very precincts of the temple.—*τέταται*, ἔκτέταται. Cf. Alc. 366. Hipp. 786.

595. *ἦντοςε*, ‘has accomplished,’ ‘has brought about,’ or perhaps (as this would rather have been *ἦντοςατο*) ‘has come to,’ as *ἦντοςαν τὸν Ἀιδαν*, Suppl. 1142.

598. *καὶ ἐμὸν δόμον*, sc. *δακρύω*. Aldus has *καὶ ἡδὸν*, which implies a new speaker, and therefore that the preceding clause must be assigned to Andromache, as Bothe has done. As the text stands, *νῦν—ὄρφς* is parenthetical.—*ἐνθ' ἐλοχεύθην*, not ‘where I was born,’ but ‘where I was delivered.’ Cf. Bacch. 3, Σεμέλη λοχευθεῖσ' ἀστραπηφόρῳ πυρί.

599. *ἐρημόπολις*. So Seidler for *ἐρημος πόλις*. The compound seems to mean, ‘destitute of a city.’ Burges gives ὁ τέκν' ἐρημ, ὅποις μάτηρ ἀπ. ὑμ. —*ἀπολείπεται*, ‘is being deprived of you.’ The genitive is used from the sense of *νοσφίζεται*, or as the Greeks say *λείπεσθαι τινος*. In ὁ τέκνα she addresses, not the chorus, as Bothe supposes, but

- οῖος ἴάλεμος, οἶά τε πένθεα
δάκρυνά τ' ἐκ δακρύων καταλείβεται
ἀμετέροισι δόμοις. ὁ θανὼν δ' ἐπιλάθεται
ἀλγέων ἀδάκρυτος.600
- XO.** ὡς ἡδὺν δάκρυντα τοῖς κακῶς πεπραγόσι
θρήνων τ' ὄδυρμοὶ μοῦσά θ', ἢ λύπας ἔχει.605
- AN.** ὡς μῆτερ ἀνδρὸς, ὃς ποτ' Ἀργείων δορὶ^ν
πλεύστους διώλεσ', "Εκτορος, τάδ' εἰσορᾶς;
EK. ὅρῳ τὰ τῶν θεῶν, ὡς τὰ μὲν πυργοῦντ' ἄνω
τὰ μηδὲν ὄντα, τὰ δὲ δοκοῦντ' ἀπώλεσαν.610
- AN.** ἀγόμεθα λεία σὺν τέκνῳ, τὸ δ' εὐγενές
ἐσ δοῦλον ἥκει, μεταβολὰς τοσάσδ' ἔχον.615
- EK.** τὸ τῆς ἀνάγκης δεινόν· ἀρτι κάπ' ἐμοῦ
βέβηκ' ἀποσπασθεῖσα Κασάνδρα βίᾳ.
AN. φεῦ φεῦ.
ἄλλος τις Αἴας, ὡς ἔοικε, δεύτερος
παιδὸς πέφηνε σῆς νοσέες δὲ χάτερα.620
- EK.** ὅν γ' οὕτε μέτρον οὔτ' ἀριθμός ἔστι μοι·
κακῷ κακὸν γάρ εἰς ἄμιλλαν ἔρχεται.
AN. τέθνηκέ σοι παῖς πρὸς τάφῳ Πολυξένη
σφαγεῖσ' Ἀχιλλέως, δῶρον ἀψύχῳ νεκρῷ.

her own family, as suggested by ἐλο-
χεύθην in the verse above.

602. ὁ θανὼν. 'The dead only forget their woes so as to shed no tears.' Cf. Suppl. 86. The article perhaps shows that Priam or Hector is particularly meant. Perhaps, as Dobree suggested, ἀδάκρυτος is a gloss, so that ἀλγέων may make the concluding spondee of an hexameter. So also Seidler and Bothe, who omits the word. Probably the speech of Hecuba contained six hexameters like that preceding.

605. μοῦσα, ἢ λύπας ἔχει. Music, the subject of which is one's griefs. See the note on Med. 190. supra, 120. Burges compares frag. 578, ἀλλ' ἔστι γάρ δὴ κάν κακοῖσιν ἡδονὴ Θυητοῖς, ὄδυρμοὶ δακρύνων τ' ἐπιρροαὶ.

609. τὰ μηδὲν ὄντα. The article corresponds to ὄντα as in τὰ δοκοῦντα, nor does it seem necessary to read τὰ μηδὲν with Elmsley on Her. 163. For μηδὲν stands alone for τὰ μηδὲν in Prom. 959,

ἔμοι δ' ἔλασσον Σηνὸς ἢ μηδὲν μέλει.
Compare Heracl. 613, τὸν μὲν ἀφ' ὑψη-
λῶν βραχῶν ὄκισε κτλ.—For οἱ δοκοῦντες
see Heracl. 897.

611. ἐσ δοῦλον, the person for the thing, ἐσ δουλείαν,—τοσάσδε, because noble birth was the opposite in all respects, both morally and socially, to slavery.

614. ἄλλος τις Αἴας. See v. 69. Agamemnon is called 'a second Ajax,' as having resolved to marry, sacrilegiously, one consecrated to the god.—νοσέεις δὲ, 'but there are yet other matters in which you are unfortunate,' viz. the death of another daughter. Hecuba misunderstands the allusion, and replies, 'Yes indeed, to an extent beyond measure or computation.' Here ἔτερα appears to mean ἄλλα. So *alter* is used by the poets for *alius*.

619. "In hoc ipso posita est indig-
nitas rei, quod ἀψύχῳ νεκρῷ immolata
est." *Matthiae.*

- EK.* οὶ γὰ τάλαινα. τοῦτ' ἐκεῖνό μοι πάλαι
Ταλθύβιος αἴνιγμ' οὐ σαφῶς εἶπεν σαφές.
AN. εἶδόν νυν αὐτὴν, κἀποβᾶσα τῶνδ' ὅχων
ἔκρυψα πέπλοις κάπεκοψάμην νεκρόν.
EK. αἰαῖ, τέκνον, σῶν ἀνοσίων προσφαγμάτων.
αἰαῖ μάλιστα, ὡς κακῶς διόλλυσαι.
AN. ὅλωλεν ὡς ὅλωλεν, ἀλλ' ὅμως ἐμοῦ
ζώσης γένεται ὅλωλεν εὐτυχεστέρῳ πότμῳ.
EK. οὐ ταυτὸν, ὁ παῖ, τῷ βλέπειν τὸ κατθανεῖν.
τὸ μὲν γὰρ οὐδὲν, τῷ δὲ ἔνεισιν ἐλπίδες.
AN. ὁ μῆτερ, ὁ τεκοῦσα, κάλλιστον λόγον
ἀκουσον, ὡς σοι τέρψιν ἐμβάλω φρενί.
τὸ μὴ γενέσθαι τῷ θανεῖν ἵστον λέγω,
τοῦ ζῆν δὲ λυπρῶς κρεῖσσόν ἐστι κατθανεῖν.
ἀλγεῖ γὰρ οὐδὲν τῶν κακῶν γενθημένος.
- 620 625 630

620. *τοῦτ' ἐκεῖνο*. ‘This is that very enigma which Talthybius long ago spoke to me, true in its import though not clearly expressed.’ There is a sort of play on the two senses of *σαφός*. See above, 264—7. Unless *σαφὲς* alludes to the plain terms used there, *ἔχει πότμος νιν ὥστ' ἀπηλλάχθαι κακῶν*,—a riddle clear enough, though not clear to her at the time.

624. *προσφαγμάτων*. See Alc. 845.

628. *οὐ ταυτὸν κτλ.* ‘Wretched as you may be, life is still life, and since it is cheered by hope, is better in any case than death.’ And this sentiment gives Andromache an occasion to moralize on the subject, and to add illustrations from her own case. ‘Not to be born and to be dead are the same in respect of absolute insensibility to ill. Now, as life has not this happy condition, death is better than it, when full of troubles. But one who has been happy, and has fallen into misfortunes, has this additional trial, that while he suffers present ill, he is at the same time tortured by the remembrance of the past. Now Polyxena, who would have been in this condition, is dead, and as unconscious as if she had never existed: whereas I, Andromache, have survived my reputation as a thrifty and prudent wife, and so have to endure the distress of a fall into contempt and neglect.’ She

then sketches the character of a discreet wife, as exemplified in her own conduct towards her husband, and declares that she can never transfer to another the love and duty due to him alone.

629—30. Dindorf suspects these verses as spurious, or interpolated from another play. The first is omitted by Aldus, though given in the MSS. and the Scholia. Musgrave, followed by Burges and Bothe, reads *οὐ τεκοῦσα*, (Ion 1324,) to express the relation of mother-in-law. This, says Dindorf, is needless, because the mother of Polyxena may be meant. But *κάλλιστον λόγον* is objected to as inappropriate, since the audience would have looked only for some good news after such a preface. Such, however, was the love of Euripides for the philosophy of the schools, that he may have meant ‘an excellent argument.’ It was also *κάλλιστος* if calculated to console and give her pleasure.

633. *ἀλγεῖ γάρ*. ‘Constructio sic solvenda est; ἀλγεῖ γάρ οὐδὲν, οὐδὲν γενθημένος τῶν κακῶν.’ G. Burges, who supposes that a verse has been lost, (at once supplying a nominative to *ἀλγεῖ* and an antithesis to the next verse,) δ δυστυχῆς μὲν ἔστιν εὐτυχῆς θανάτος. Neither supposition is necessary; the meaning is, δ γάρ κατθανάτον οὐδὲν ἀλγεῖ διὰ τὸ αἰσθάνεσθαι τῶν κακῶν. Cf. v. 744.

ό δ' εύτυχήσας ἐς τὸ δυντυχὲς πεσὼν
ψυχὴν ἀλάται τῆς πάροιθ' εὐπραξίας. 635
κείνη δ' ὁμοίως ὥσπερ οὐκ ἰδοῦσα φῶς
τέθυηκε, κούδεν οἶδε τῶν αὐτῆς κακῶν.
ἔγὼ δὲ τοξεύσασα τῆς εὐδοξίας,
λαχοῦσα πλεῖον, τῆς τύχης ἡμάρτανον.
ἄ γὰρ γυναιξὶ σώφρον' ἔσθ' ηρημένα,
ταῦτ' ἔξεμόχθουν Ἔκτορος κατὰ στέγας. 640
πρῶτον μὲν, ἔνθα κἀν προσῆ κἀν μὴ προσῆ
ψόγος γυναιξὶν, αὐτὸ τοῦτ' ἐφέλκεται
κακῶς ἀκούειν, ἦτις οὐκ ἔνδον μένει,
τούτου παρεῖσα πόθον ἔμιμνον ἐν δόμαις,
εἴσω τε μελάθρων κομψὰ θηλειῶν ἐπη
οὐκ εἰσεφρούμην τὸν δὲ νοῦν διδάσκαλον
οἴκοθεν ἔχοντα χρηστὸν ἔξηρκον ἐμοί.
γλώσσης τε σιγὴν ὅμμα θ' ἥσυχον πόσει

635. *ψυχὴν ἀλάται.* ‘In his mind travels far from his former prosperity.’ Matth. well compares *εὐφροσύνας ἀλάται*, Pind. Ol. i. 94. As the point is the *memory* of past happiness, *ψυχὴν* is added to show wherein the distress lies, and what part of the rational man is primarily affected.

638. *τῆς εὐδ.* ‘Having shot at (aspired to) high repute, after obtaining a larger share of it than usual, missed (or lost) the point I had gained.’ It seems best to make the genitive depend on *τοξεύσασα*. So *τοῦδε τοξεύω*, Ion 1411. But some copies add *τε*, by which it refers to *πλεῖον*. In *τύχη*, especially coupled with its correlative *ἀμπτάνειν*, the ‘hitting the mark,’ or point aimed at, is meant. Cf. Herc. F. 203, μὴ 'κ τύχης ὠρμισμένους, ‘stationed not out of bow-shot.’

642. *πρῶτον μὲν.* Answered by *τε* in v. 649, on which use see on Aesch. Suppl. 404. Hipp. 996. Med. 126. Heracl. 337. Objections have been raised to this passage (642—51) by Seidler and Dindorf, the latter of whom incloses it in brackets: but the grounds are too trifling to require a lengthy discussion. Matthiae judges better in deciding that it contains nothing either unworthy of Euripides, or inconsistent with the tenour of the argument. ‘In the first place,’ she says, ‘where,

(whether a slur already attaches to women or not,) this very conduct is sure to bring ill-repute in its train, when one does not keep (literally, to her who does not keep) at home; giving up the desire of this, I used to stay within the house, and did not bring into it the clever sayings of women, (i.e. their gossip and romantic notions,) but having my mind a good teacher by its own instincts, I was content with myself.’ More simply he would have said, *πρῶτον μὲν, ἔνθα τὸ μὴ ἔνδον μένειν ἐφέλκεται κακῶς ἀκούειν γυναιξὶ, ἔά τε προσῆ ψόγος ἔά τε μὴ, τούτου δε.* By *ψόγος* is meant that stain or slur, especially on the female character, which gives rise to disparaging sayings about them. Cf. ἐπίψυγος φάτιν Ag. 594. El. 904, δυσάρεστος ἡμῶν καὶ φιλόψυγος πόλις. *Ib.* 1039, κάπειτ' ἐν ἡμῖν (sc. γυναιξὶν) δό ψόγος λαμπρύνεται. Similar sentiments, on the mischief made by gossiping women, occur Hipp. 645 seqq.

647. *εἰσεφρούμην.* The middle seems an exceptional use. *ἐπεσφρῶ* occurs Alc. 1056.

649. *ὅμμα ἥσυχον.* A staid, tranquil, or quiet eye; which the Greeks regarded as a mark of *σωφρούνη*. So Aesch. Suppl. 194, τὸ μὴ μάταιον δ' ἐκ μετωποσωφρόνων τὰ προσώπων ὅμματος παρ' ἥσυχον, where see the note.

παρεῖχον· γῆδειν δὲ ἀμὲ χρῆν νικᾶν πόσιν,
κείνῳ τε νίκην ὃν ἔχρην παριέναι.
καὶ τῶνδε κληδῶν ἐς στράτευμ' Ἀχαιϊκὸν
ἐλθοῦσ' ἀπώλεσέν μοι· ἐπεὶ γὰρ γῆρέθην,
Ἀχιλλέως με πᾶς ἐβουλήθη λαβεῖν
δάμαρτα· δουλεύσω δὲ ἐν αὐθεντῶν δόμοις.
κεὶ μὲν παρώσασ' Ἔκτορος φίλον κάρα
πρὸς τὸν παρόντα πόσιν ἀναπτύξω φρένα,
κακὴ φανοῦμαι τῷ θανόντι· τόνδε δὲ αὖ
στυγοῦσ', ἐμαυτῆς δεσπόταις μισήσομαι.
καίτοι λέγουσιν ὡς μιᾶς εὐφρόνη χαλᾶ
τὸ δυσμενὲς γυναικὸς εἰς ἄνδρὸς λέχος·
ἀπέπτυστ' αὐτὴν, ἥτις ἄνδρα τὸν πάρος
καινοῖσι λέκτροις ἀποβαλοῦσ' ἄλλον φιλεῖ.
ἄλλ' οὐδὲ πῶλος ἥτις ἀν διαζυγῇ
τῆς συντραφείσης ῥᾳδίως ἐλξει ζυγόν.
καίτοι τὸ θηριώδες ἀφθογγόν τ' ἔφυ
ξυνέσει τ' ἄχρηστον τῇ φύσει τε λείπεται.
σὲ δέ, ὦ φίλε, Ἔκτορ, εἶχον ἄνδρ' ἀρκοῦντά μοι
ξυνέσει, γένει, πλούτῳ τε κάνδρειᾳ μέγαν·
ἀκήρατον δέ μοι ἐκ πατρὸς λαβὼν δόμων,
πρώτος τὸ παρθένειον ἐζεύξω λέχος.
καὶ νῦν ὅλωλας μὲν σὺ, ναυσθλοῦμαι δὲ ἐγὼ
πρὸς Ἑλλάδ' αἰχμάλωτος ἐς δοῦλον ζυγόν.

650. *γῆδειν*. Bothe edits *γῆη*. See above, v. 474. In Ar. Pac. 1182, *οὐ γὰρ γῆδειν ἔξιών*, the metre requires this form of the third person,—*νίκην παριέναι*, ‘to concede the victory.’ Ag. 916, *κράτος μέντοι πάρες γ' ἑκάνει μοι*. Herod. vi. 103, *τὴν νίκην παρεὶς τοῦτῳ*.

657. *ἀναπτύξω φρένα*. See on Med. 659, *καλαράν ἀνοίκαντα κλῆδην φρενῶν*.

658. *τόνδε στυγοῦσα*. If I show my loathing for my new husband, I shall make myself hated by those who are my lords and masters. By *τόνδε* she means *τὸν παρόντα πόσιν*, not, as G. Burges supposes, ‘ad Hectora referri debet,’ on which idea he would read *στέργοντος*. Not that Andromache herself yet knew she had been allotted to Neoptolemus, v. 274.

660—7. These admirable verses also Dindorf incloses as spurious. He does not even give a reason for his suspicion. ‘Men say, indeed,’ she argues, ‘that a single night will conquer a woman's aversion.’ But she rejects with scorn the idea that a woman can transfer her affections from her first husband. ‘The colt that has been separated from its yoke-fellow will not work cheerfully and readily. Much less a woman, endowed with speech and reason, which a beast is not.’ In 663 the dative is rather difficult. Whether acquisitive, or the dative of the means, ‘for a new marriage’ or ‘by’ it, is doubtful. Certainly we cannot construe *ἄλλον φιλεῖ καινοῖς λέκτροις*, as Barnes and Bothe appear to do.

ἀρ' οὐκ ἐλάσσω τῶν ἐμῶν ἔχει κακῶν
Πολυξένης ὄλεθρος, ἦν καταστένεις; 675

έμοὶ γὰρ οὐδέ, ὃ πᾶσι λείπεται βροτοῖς,
ξύνεστιν ἐλπὶς, οὐδὲ κλέπτομαι φρένας
πράξειν τι κεδνόν· ήδη δὲ ἔστι καὶ δοκεῖν.

XO. ἐσ ταυτὸν ἥκεις συμφορᾶς θρηνοῦσα δὲ
τὸ σὸν διδάσκεις μ' ἔνθα πημάτων κυρῶ. 680

ΕΚ. αὐτὴ μὲν οὕπω ναὸς εἰσέβην σκάφος,
γραφῇ δὲ ἴδούσα καὶ κλύουσ' ἐπίσταμαι.
ναύταις γὰρ ἦν μὲν μέτριος ἡ χειμῶν φέρειν,
προθυμίαν ἔχουσι σωθῆναι πόνων,
ὅ μὲν παρ' οἰαχ', ὁ δὲ ἐπὶ λαίφεσιν βεβώς,
ὅ δὲ ἄντλον εἱργων ναός ἦν δὲ ὑπερβάλῃ
πολὺς ταραχθεὶς πόντος, ἐνδόντες τύχῃ
παρεῖσται αὐτοὺς κυμάτων δρομήμασιν.
οὕτω δὲ κάγῳ, πόλλ' ἔχουσα πήματα,
ἄφθονος εἴη καὶ παρεῖστ' ἐν στόμα:

αφνογγύρος εἴη καὶ πάρειος ἐστὶ τὸ μέρος
νικᾶ γὰρ οὐκ θεῶν με δύνστημος κλύδων.
ἀλλ᾽, ὁ φίλη παῖ, τὰς μὲν Ἐκτόρος τύχας
ἔσασθαι οὐν γὰρ δάκρυνά νιν σώσει τὰ σά·
τίμα δὲ τὸν παρόντα δεσπότην σέθειν,
φίλον διδοῦστα δέλεαρ ἀνδρὶ σῶν τρόπων.
κανὸν δρᾶς τάδε, ἐσ τὸ κοωὸν εὐφρανεῖς φίλους,
καὶ παιδία τόνδε παιδὸς ἐκθρέψειας ἀν
Τροίᾳ μέγιστον ὥφελημ', ἵν' οἵ ποτε
ἐκ σοῦ γενόμενοι παιδεῖς ὑστερον πάλιν

674. ἐλάσσω, sc. κακό. She here comes to the point she had undertaken to prove at v. 627.

677. κλέπτομαι, 'am I beguiled by the pleasing delusion.'

679. *ἐστιν ταυτὸν κτλ.* You are in the same plight with myself, and by lamenting your own case you remind me of mine.

681. Hecuba compares her condition to that of sailors in a storm. When the gale is moderate, they use every effort to secure their safety; but if it is excessive, they give themselves up to despair. So

she, from the pressure of her many misfortunes, is speechless and powerless.—*γραφῆ*, see Hipp. 1005. Sea-pieces must therefore have been painted in the time of Euripides.

685. ἐπί λαβέσιν, presiding over, taking the management of, the sails, meaning the πόδες, or sheets. — ἀντλον εἰργων, 'keeping the bilgewater out of the ship,' pumping or baling it out as fast as it enters.

697. παιδα τόνδε παιδός. Astyanax,
son of my son Hector.

- κατοικίσειαν, καὶ πόλις γένοιτ' ἔτι. 700
 ἀλλ', ἐκ λόγου γὰρ ἄλλος ἐκβαίνει λόγος,
 τίν' αὖ δέδορκα τόνδ' Ἀχαιϊκὸν λάτριν
 στείχοντα, καινῶν ἄγγελον βουλευμάτων ;
 ΤΑ. Φρυγῶν ἀρίστου πρίν ποθ' Ἐκτορος δάμαρ,
 μή με στυγήσῃς οὐχ ἐκὼν γὰρ ἄγγελῷ 705
 Δαναῶν τε κοινὰ Πελοπιδῶν τ' ἀγγέλματα.
 AN. τί δ' ἔστιν ; ὡς μοι φροιμίων ἄρχει κακῶν.
 ΤΑ. ἔδοξε τόνδε παιδα, πῶς εἴπω λόγον ;
 AN. μῶν οὖ τὸν αὐτὸν δεσπότην ἥμιν ἔχειν ;
 ΤΑ. οὐδεὶς Ἀχαιῶν τοῦνδε δεσπόσει ποτέ. 710
 AN. ἄλλ' ἐνθάδ' αὐτὸν λεύφανον Φρυγῶν λιπεῖν ;
 ΤΑ. οὐκ οἰδ' ὅπως σοι ρἀδίως εἴπω κακά.
 AN. ἐπήνεο' αἰδῶ, πλὴν ἐὰν λέγῃς καλά.
 ΤΑ. κτενοῦσι σὸν παῖδ', ὡς πύθη κακὸν μέγα.
 AN. οἵμοι, γάμων τόδ' ὡς κλύν μεῖζον κακόν. 715
 ΤΑ. νικᾷ δ' Ὁδυσσεὺς ἐν Πανέλλησιν λέγων.
 AN. αἰαὶ μάλ', οὐ γὰρ μέτρια πάσχομεν κακά.
 ΤΑ. λέξας ἀρίστου παιδα μὴ τρέφειν πατρός.
 AN. τοιαῦτα νικήσειε τῶν αὐτοῦ πέρι.
 ΤΑ. ρῆψαι δὲ πύργων δεῖ σφε Τρωικῶν ἄπο. 720
 ἄλλ' ὡς γενέσθω, καὶ σοφωτέρα φανεῖ,

700. *κατοικίσειαν*, sc. *Troīan*. Some copies however give *Ἰλιον* for *ὕστερον*. The historical allusion is to the rebuilding of Troy by Aeolian colonists. The optative seems to depend by attraction on the preceding *ἐκθρέψεις* *ἄν.* Compare Rhes. 466.

702. *λάτριν*, a herald. See v. 426. Suppl. 381. The Schol. remarks that this is perhaps not Talthybius, but another herald, though the former name is prefixed as the *dramatis persona*. It is true that the man here exhibits much feeling and reluctance to give pain; but neither on his former appearance did he show himself either hard-hearted or insolent, though roundly abused by Cassandra at v. 424. See inf. 781, where one might fancy an allusion was meant to some one less considerate than himself. But below also, v. 1130, he speaks with much sympathy.

706. *Δαναῶν Πελοπιδῶν τε.* Of the

Argives in general and of Menelaus and Agamemnon particularly.

709. *μάν οὐ*. ‘Surely not to have a different master from us?’ The *οὐ* merely negatives *τὸν αὐτόν*, as Aesch. Suppl. 411, *μῶν οὐ δοκεῖ δεῖν φροντίδος σωτηρίου*; Med. 733, *μῶν οὐ πένοιθας*;

713. *ἐπήνεο'* αἰδῶ, ‘thanks for your fellow-feeling, unless indeed you have good news to tell,’ and then I thank you not for the reserve which withholds it. Most copies give *κακά*, but these words are constantly confused. Here *κακά* gives an evidently wrong sense.

720. *δεῖ*. Dind gives *δεῖν* after Jacobs, which is so far an improvement, that it supplies *δεῖν* before *τρέφειν* also. Still, it is easy to construe, ‘warning them not to rear to manhood the son of a brave sire.’ Thus in the present verse Talthybius merely tells her what must *now* be done, by herself or others.

μήτ' ἀντέχου τοῦδ', εὐγενῶς δ' ἄλγει κακοῖς,
μήτε σθένουσα μηδὲν ἵσχυειν δόκει.

ἔχεις γὰρ ἀλκὴν οὐδαμῆ· σκοπεῦν δὲ χρή·
πόλις τ' ὅλωλε καὶ πόσις, κρατεῖ δὲ σὺ,

ἡμέν τε πρὸς γυναικα μάρνασθαι μίαν
οἶοι τε τούτων οὗνεκ' οὐ μάχης ἐρᾶν,

οὐδ' αἰσχρὸν οὐδέν οὐδὲ ἐπίφθονόν σε δρᾶν,
οὔτ' αὖ σ' Ἀχαιοῖς βούλομαι ρύπτειν ἀράς.

εἰ γάρ τι λέξεις φέρεται στρατὸς,
οὔτ' ἀν ταφείη παῖς οὐδὲ οὔτ' οἴκτου τύχοι.

σιγῶσα δὲ εὖ τε τὰς τύχας κεκτημένη,
τὸν τοῦδε νεκρὸν οὐκ ἀθαπτον ἀν λίποις,
αὐτή τ' Ἀχαιῶν πρευμενεστέρων τύχοις.

AN. ὁ φίλτατ', ὁ περισσὰ τιμηθεὶς τέκνον,
θανεῖ πρὸς ἔχθρῶν, μητέρ' ἀθλίαν λιπών.
ἡ τοῦ πατρὸς δέ σ' εὐγένει ἀπώλεσεν,
ἢ τοῖσιν ἄλλοις γίγνεται σωτηρία,

τὸ δὲ ἐσθλὸν οὐκ ἐστὶ καιρὸν ἥλθε σοὶ πατρός.

ὁ λέκτρα τάμα δυστυχῆ τε καὶ γάμοι,
οῖς ἥλθον ἐσ μέλαθρον Ἐκτορός ποτε,
οὐχ ὡς σφαγείον Δαναΐδαις τέξουσ' ἐμὸν,
ἄλλ' ὡς τύραννον Ἀσιάδος πολυσπόρου.

722. ἀντέχουν. Do not cling to him, do not oppose his removal. *Nequi pertinacius hunc retine*, Barnes.—*εὐγενῶς*, *γενναῖς*, not in the craven spirit of a slave.

725. κρατεῖ. For the passive see Heracl. 944, κρατεῖ γὰρ νῦν γε κού κρατεῖς ἔτι. Inf. 933.

728. δρᾶν. The infinitive after *βούλομαι*. Some grammarians, not perceiving this, introduced a false reading *χρῆ*.

729. ρύπτειν ἀράς, 'rashly to utter imprecations,' which would be a bad omen on departure. Cf. 409—10.

735. περισσὰ τιμηθεῖς. Possibly, as Bothe suggests, this is said *εἰρωνικῶς*. 'Exceedingly honoured' for 'shamefully ill-treated.' Otherwise we must understand, 'highly prized' by your parents, which seems a matter of course. The masculine participle agrees with *τέκνον*, as if it had been *παι*. See Pflugk on

Alcest. 820.

737. εὐγένεια. Being the son of a brave sire, you would be the more feared by the Argives, if they allowed you to live. This is the argument of Eurystheus, Heracl. 997 seqq.

742. σφαγεῖον. In this passage only the word means 'a victim.' Usually, as in Eur. El. 800, the vessel for holding the blood. The old reading was *σφάγιον*, corrected by Scaliger and Stephens. But the text seems doubtful. It is very awkward to supply *παιδα* with *ἐμὸν*. A spurious verse in Iph. Aul. 1200, *σφάγιον παρασχεῖν Δαναΐδαις παιδα σὴν*, quoted by Burges, of course proves nothing as to the true Attic usage: but in v. 135 of the same play we have *ὦς τῷ τῆς θεᾶς σὴν παιδί ἄλοχον φατίσας ἥγεις σφργιον Δαναοῖς*, and El. 514, *οἷν μελάγχιμον πάκρη σφάγιον*.

ῳ παῖ, δακρύεις ; αἰσθάνει κακῶν σέθεν ;
 τί μου δέδραξαι χερσὶ κάντεχει πέπλων,
 νεοσσὸς ὥσεὶ πτέρυγας ἐσπίτνων ἐμάς ;
 οὐκ εἴσιν Ἔκτῳ, κλεινὸν ἀρπάσας δόρυ,
 γῆς ἔξανελθὼν, σοὶ φέρων σωτηρίαν,
 οὐ συγγένεια πατρὸς, οὐκ ἵσχὺς Φρυγῶν·
 λυγρὸν δὲ πήδημ' ἐσ τράχηλον ὑψόθεν
 πεσὼν ἀνοίκτως πνεῦμα ἀπορρήξεις σέθεν.
 ὁ νέον ὑπαγκάλισμα μητρὶ φύλατον,
 ὁ χρωτὸς ἥδυν πνεῦμα· διὰ κενῆς ἄρα
 ἐν σπαργάνοις σε μαστὸς ἔξεθρεψ' ὅδε,
 μάτην δ' ἐμόχθουν καὶ κατεξάνθην πόνοις.
 οὐν, οὕποτ' αὖθις, μητέρ' ἀσπάζου σέθεν,
 πρόσπιτνε τὴν τεκοῦσαν, ἀμφὶ δ' ὠλένας
 ἔλισσος ἐμόῖς νώτοισι καὶ στόμ' ἄρμοσον.
 ὁ βάρβαρός ἔξευρόντες Ἐλληνες κακὰ,
 τί τόνδε παῖδα κτείνετ' οὐδὲν αἴτιον ;
 ὁ Τυνδάρειον ἔρνος, οὕποτ' εἴ Διὸς,
 πολλῶν δὲ πατέρων φημί σ' ἐκπεφυκέναι,
 Ἀλάστορος μὲν πρῶτον, εἴτα δὲ Φθόνου,
 Φόνου τε Θανάτου θ', ὅσα τε γῆ τρέφει κακά.
 οὐ γάρ ποτ' αὐχῶ Ζῆνα γ' ἐκφῦσαι σ' ἐγὼ,
 πολλοῦσι κῆρα βαρβάροις Ἐλλησί τε.
 ὅλοιο· καλλίστων γὰρ ὄμμάτων ἄπο
 αἰσχρῶς τὰ κλεινὰ πεδί' ἀπώλεσας Φρυγῶν.
 τἄγετε, φέρετε, καὶ ρίπτετ', εἰ ρίπτειν δοκεῖ
 δαίνυσθε τοῦδε σάρκας. ἔκ τε γὰρ θεῶν
 διολλύμεσθα, παιδί τ' οὐ δυναίμεθ' ἀν

753. πνεῦμα. Med. 1075, ὁ μαλθακὸς χρὼς, πνεῦμά θ' ἡδιστον τέκνων.—διὰ κενῆς, Hesych. ματαίως. The ἄρα is used in the phrase μάτην ἄρα Rhes. 950. V. 755 occurs also in Med. 1030.

759. βάρβαρα κακά, evils or tortures worthy of Persians or Scythians, not of civilized Greeks. The antithesis occurs again v. 766.

761. οὕποτε. Perhaps οὐκέτι, ‘after this we will no longer regard you as born of Zeus, but of many fathers’ &c.

769. This verse is so deficient in rhythm that it can hardly have been written by Euripides. Moreover, καὶ is wanting in most of the old copies. Perhaps, ἀπάγετε, φέρετε, ρίπτετ'. Herm. ἀλλ' ἄγετε. Barnes ἄγετε φέρετε, ρίπτετέ νυν, which does not say much in favour of his ear for harmony. Bothe, worst of all, ἄγ', ἄγετε, φέρετε.

770. δαίνυσθε. ‘If you please, eat him when he is dead.’ An hyperbolical taunt for their insatiate cruelty.

θάνατον ἀρῆξαι. κρύπτετ' ἄθλιον δέμας,
καὶ ρίπτετ' ἐς ναῦν ἐπὶ καλὸν γὰρ ἔρχομαι
ὑμέναιον, ἀπολέσασα τούμαυτῆς τέκνου.

XO. τάλαινα Τροία, μυρίους ἀπώλεσας 775

μιᾶς γυναικὸς καὶ λέχους στυγνοῦ χάριν.

TA. ἄγε, πᾶν, φίλιον πρόσπτυγμα μεθεὶς
μητρὸς μογερᾶς βαῖνε πατρῷων
πύργων ἐπ' ἄκρας στεφάνας, ὅθι σοι
πνεῦμα μεθεῖναι ψῆφος ἐκράνθη.
λαμβάνετ' αὐτόν. τὰ δὲ τοιάδε χρὴ
κηρυκεύειν, ὅστις ἀνοικτος
καὶ ἀναιδείᾳ τῆς ἡμετέρας
γυνώμης μᾶλλον φίλος ἔστιν.

EK. ὃ τέκνον, ὃ παῖ παιδὸς μογεροῦ, 785

συλώμεθα σὴν ψυχὴν ἀδίκως
μήτηρ κάγω. τί πάθω; τί σ' ἔγω,
δύσμορε, δράσω; τάδε σοι δίδομεν
πλήγματα κρατὸς στέρνων τε κόπους.
τῶνδε γὰρ ἄρχομεν οἱ 'γὰ πόλεως,
οἵμοι δὲ σέθεν τί γὰρ οὐκ ἔχομεν,
τύνοις ἐνδέομεν μὴ οὐ πανσυδίᾳ

χωρεῦν ὀλέθρου διὰ παντός. [στρ. α'. 795

XO. μελισσοτρόφου Σαλαμῖνος ὃ βασιλεῦ Τελαμὼν,

772. ἀρῆξαι. See Med. 1276. Heracl. 840. rather than *κτύπω*, in Cho. 21, where Rob. has *συγκόπτω*.

774. Andromache here finally leaves the stage.

733. ἀναιδείᾳ. 'More a friend to relentlessness than my mind is.' The old reading was *ἡμετέρας*, corrected by Tyrwhitt, and most of the copies give *ἀναιδείας*, which was probably the cause of the former error.

787. τί σε δράσω; What can I do to you by way of shewing the last token of affection? I have nothing to give but the expression of my anguish. That is all I can call my own. Take it, and farewell.

789. κόπους Seidler for *κτύπους*, which the metre does not admit. The corruption makes it doubtful whether *δξύχειρι σὺν κόπῳ* is not the true reading,

790. τῶνδε. For this is all that is left over which we have any control.

796 seqq. Troy, twice captured, by Hercules and by the Atridae, is the subject of this elegant but difficult ode, for the supposed political allusion of which see the Preface. 'O Telamon, king of Salamis, the near neighbour of Athens, you accompanied Hercules on the first occasion, when he sailed from Greece against Troy to punish Laomedon for not giving the steeds he had promised. 'Tis in vain that Ganymede, the favourite of Zeus, was born at Troy; for it is burnt with fire, and Zeus protecteth it not. The streets are filled with mourning, the buildings are destroyed; but Ganymede, who might have

νάσου περικύμονος οἰκήσας ἔδραν,
 τᾶς ἐπικεκλιμένας ὅχθοις ἱεροῖς, ὥ' ἐλαίας
 πρῶτον ἔδειξε κλάδον γλαυκᾶς Ἀθάνα,
 οὐράνιον στέφανον, λιπαραῖσι τε κόσμον Ἀθήναις, 800
 ἔβας τῷ τοξοφόρῳ συναριστεύων ἀμ' Ἀλκμήνας γόνῳ
 "Ιλιον" Ἰλιον ἐκπέρσων, πόλιν 805
 ἀμετέραν, τὸ πάροιθ' ὁτός ἔβας ἀφ' Ἑλλάδος,†
 δοθ' Ἑλλάδος ἄγαγε πρῶτον ἄνθος, ἀτυζόμενος ἀντ. α'.
 πώλων, Σιμόεντι δ' ἐπ' εὐρείᾳ πλάταν
 ἔσχασε ποντοπόρον καὶ ναῦδετ' ἀνήψατο πρυμνᾶν, 810
 καὶ χερὸς εὐστοχίαν ἔξειλε ναῶν,

moved Zeus to pity, sits smilingly and tranquilly by his throne. So also did Aurora marry Tithonus, the brother of Priam; yet her light, so welcome to other mortals, was a gloomy light for Troy. Surely the grace of the gods has departed from that doomed city.

796. βασιλεὺ. Apollodor. iii. 12, 7, καὶ Τελαμὸν μὲν εἰς Σαλαμῖνα παραγίνεται πρὸς Κυχρέα τὸν Ποσειδῶνος καὶ Σαλαμῖνος τῆς Ἀσωποῦ. Κτείνας δὲ ὑφιν οὐτος ἀδικοῦντα τὴν νῆστον, ἦν ἀντὸς ἔβασιλευε, καὶ τελευτῶν ἄπαις, τὴν βασιλεύειν παραδίδωσι Τελαμόνι.

798. ἐπικεκλιμένας, 'lying in the direction of (i. e. near to) the acropolis of Athens,' which commanded a view of the island. On the sacred olive, said to be planted by Athena herself on that rock, see Oed. Col. 701 seqq. Herc. F. 1178, (of Theseus,) ἂν τὸν ἐλαιοφόρον ὅχθον ἔχων ἄναξ—γλαυκᾶς, Suppl. 258. She not only gave it, but she pointed out to her people its utility, and the methods of cultivating it.

804. συναριστεύων. This seems better than another reading —έντων, because the object of the expedition is conveyed by ἐκπέρσων.

806. ὅτ' ἔβας κτλ. These words are clearly corrupt, nor has any satisfactory correction been proposed. The poet could hardly have written ἔβας—τὸ πάροιθ' ὅτ' ἔβας, and therefore we must suppose ὅτ' ἔβας ἀφ' Ἑλλάδος to be a gloss, especially as the last word is immediately repeated in the next sentence. The metre would be satisfied by reading ἀπ' Ἀργούς for ἀφ' Ἔ. Elmsley proposed ἀπ' οἰκων.

807. ἀτ. πώλων. The legend is according to Homer, Il. v. 638, ἀλλ' οἴδην

τινά φασι βίην Ἡρακληίην Εἶναι, ἐμὸν πατέρα θραυσμέμνονα, θυμολέοντα, "Ος ποτε δεῦρ' ἐλθὼν ἐνεχ' ἵππων Λαομέδοντος. Ἐξ οἵης σὺν νησοῖ καὶ ἀνδράσι παυροτερούσιν Ἰλίου ἔξαλάπαξε πόλιν, χήρωσε δ' ἄγνιάς. Laomedon, for whom Apollo and Poseidon had built Troy, had refused to pay the promised reward. Apollo in anger sent a pestilence, and Poseidon a sea-monster, to appease which Laomedon exposed his daughter Hesione to be devoured by it. Apollodor. ii. 5, 9, τὰντην ἰδὼν ἐκκεκεντόν Ἡρακλῆς, ὑπέρχετο σώσειν αὐτὴν, εἰ τὰς ἵππους παρὰ Λαομέδοντος λήψεται, ὃς δὲ Ζεὺς ποιῶν τῆς Γανυμήδους ἀρπάγης ἔδωκε. Δώσειν δὲ Λαομέδοντος εἰπόντος, κτείνας τὸ κῆπος Ἡσιόνην ἔσωσε. Μὴ βουλομένου δὲ τὸν μισθὸν ἀποδύναι, πολεμήσειν Τροίαν ἀπειλήσας ἀνήχθη, καὶ προσίσχει Αἴνφ. Ibid. lib. ii. 6, 4. Μετό δὲ τὴν λατρείαν ἀπαλλαγέσ τῆς νόσου ἐπὶ Ἰλίον ἔπλει πεντηκοντόροις ὀκτωκαΐδεκα, συναθροίσας στρατὸν ἀνδρῶν ἀρίστων ἐκουσίων θεληντῶν στρατεύεσθαι. Καταπένεστας δὲ εἰς Ἰλίον, τὴν μὲν τῶν νεῶν φυλακὴν Ὁϊκλεῖ κατέλαβεν, αὐτὸς δὲ μετὰ τῶν ἄλλων ἀποστέων ὥρα πέπλη τὴν πόλιν. Παραγενόμενος δὲ ἐπὶ τὰς ναῦς σὺν τῷ πλήθει Λαομέδων, Ὁϊκλέας μὲν ἀπέκτεινε μαχόμενον ἀπελαθεὶς δὲ, ὑπὸ τῶν μετὸς Ἡρακλέους ἐποιηρκέστο. Τῆς δὲ πολιορκίας ἐνεστώσης, ὥξεις τὸ τείχος, Τελαμῶν πρῶτος εἰσῆλθεν εἰς τὴν πόλιν, καὶ μετὰ τούτον Ἡρακλῆς.

808. πλάταν ἔσχασε, 'stopped his bark.' Ag. 679, πλάταν ἄφαντον κελασάντων Σιμόεντος ἀκτὰς ἐπ' ἀκριοφύλλῳ.

811. χερὸς εὐστοχίαν. The bow and arrows by which his hand took skilful aim; as Hercules was τοξοφόρος v. 804.

Λαομέδοντι φόνον κανόνων δὲ τυκίσματα Φοίβου
πυρὸς φοίνικι πνοᾷ καθελὼν Τροίας ἐπόρθησεν
χθόνα, 815

δὶς δὲ δυοῖν πιτύλοιν τείχη περὶ

Δαρδανίας φονία κατέλυσεν αἰχμά.

μάταν ἄρ', ὁ χρυσέας ἐν οἰνοχόαις ἀβρὰ βαί-
νων, στρ. β'. 820

Λαομεδόντιε παῖ,

Ζηνὸς ἔχεις κυλίκων

πλήρωμα, καλλίσταν λατρείαν

ἀ δέ σε γειναμένα πυρὶ δαίεται. 825

ἡιόνες δ' ἄλιαι

ἰαχοῦσ· οἶνον δ' ὑπέρ

οἰωνὸς τεκέων βοᾶ, 830

αἱ μὲν εὐνάς, αἱ δὲ παῖδας,

αἱ δὲ ματέρας γεραιάς.

—Λ. φόνον. Apollodor. 1. 1., ὡς ἐλε τὴν πόλιν, κατατοξέύστας Λαομέδοντα καὶ τοὺς παῖδας αὐτοῦ, χωρὶς Ποδάρκου, Τελαμῶνι ἀριστεῖον Ἄστρον τὴν Λαομέδοντος θυγα- τέρα δίδωσι.

812. κανόνων τυκίσματα. Properly, 'the chisellings after the plumb-line of Phœbus,' i. e. the stones squared and put together by his rule, the walls of Troy. The τύκος was a mason's chisel, the κανόνη the red line by which stones were marked for squaring. Cf. Herc. Fur. 944, τὰ Κυκλώπων βάθρα φοίνικι κανόνῃ καὶ τύκοις ἥμοσιμα, and *ibid.* 1096, where a broken pillar is ἥμιθραυστον λάινον τύκισμα. Barnes, after Brodaeus, quotes Lycophron (349), ἐν παρθενῶνος λάινου τυκίσμασι, and Tzetzes in loc., τυκίσμασι, κατασκευάσμασι τύκος γάρ σιδηροῦν ἐργαλεῖον τεκτονικὸν φ' τοὺς λίθους πελεκώσταις καὶ ἀποξέουσι. See Ar. Av. 1138. Sir Charles Fellows attests the fact, that many of the early cities and temples of Asia Minor were built of huge well-squared blocks.

815. πνοᾷ. 'The ruddy fire-blast.' Some MSS. give βοᾶ, whence Burges conjectures βίᾳ, comparing Hesych. βίᾳ πυρὸς δύναμις πυρός. But the idea of blowing is naturally associated with that of ardent flame. So Antig. 135,

βακχεύων ἐπέπνει βιπαῖς ἐχθίστων ἀνέμων. Theb. 332, καπνῷ χραίνεται πόλισμ' ἄπαν, μανθίμενος δὲ ἐπιπνεῖ—'Ἄρης.

816. δὶς δυοῖν πιτύλοιν. 'Twice by two attacks' (rushings, or quick movements of troops), viz. once by Hercules, now by the Argive army.—τείχη περὶ Δαρδανίας may perhaps best be taken together, for τοῖν περὶ τ. Δ. γειναμένοιν, 'made round the walls of Troy,' in which case αὐτὰ must be supplied after κατέλυσεν. Otherwise, κατέλυσε τείχη (τὰ) περὶ Δ. φύκοδωμημένα.

821. μάταν ἄρ'. 'It seems then to no purpose that—' Cf. Rhes. 950. Med. 1262. Alcest. 609, μάτην ἄρ' οἱ γέροντες εἴχονται θαεῖν. 'In vain, O Ganymede, you serve Zeus in all the luxury of your celestial life, while the land that bore you is being consumed with fire.' Τροία, added after γειναμένα in all the copies, was omitted by Musgrave as a gloss. G. Burges has γὰ δέ σε γειναμένα κτλ.

827. The reading in the text is Seidler's, adopted by Dindorf, for ιαχον, οἴον οἰωνὸς τεκέων ὅπερ βοᾶ.

831. αἱ μέν, sc. βοῶσι.—εἰνάρας for εἰνάρας Seidler. The origin of the error is, perhaps, the similar passage in Theb. 280, δράκοντας ὡς τις τέκνων ὑπερδέοικεν λεχαίων δυσευνάρας πάντροιος πελειάς.

- τὰ δὲ σὰ δροσόεντα λουτρὰ
γυμνασίων τε δρόμοι
βεβᾶσι· σὺ δὲ πρόσωπα νεα- 835
ρὰ χάρισι παρὰ Διὸς θρόνοις
καλλιγάλανα τρέφεις· Πριάμοιο δὲ γαῖαν
'Ελλὰς ὥλεσ' αἰχμά.
"Ερως "Ερως, ὃς τὰ Δαρδάνεια μέλαθρά ποτ' ἥλθες
Οὐρανίδαισι μέλων ἀντ. β'. 840
ώς τότε μὲν μεγάλως
Τροίαν ἐπύργωσας, θεοῖσιν
κῆδος ἀναψάμενος. τὸ μὲν οὖν Διὸς 845
οὐκέτ' ὄνειδος ἔρω·
τὸ δὲ τὰς λευκοπτέρου
'Αμέρας φίλιον βροτοῖς
φέγγος ὄλοδον εἶδε γαῖαν,
εἶδε περγάμων ὄλεθρον, 850
τεκνοποιὸν ἔχουστα τᾶσδε
γῆς πόσιν ἐν θαλάμοις,
ὅν ἀστέρων τέθριππος ἔλα- 855

834. *δρόμοι*. Compare Hippol. 229.

835. *σὺ δέ*. 'But you meanwhile keep
a youthful countenance tranquil with
sweet graces (*καλ. χάρ.*) near the throne
of Zeus.'

840. *Δαρδάνεια* is Dindorf's correction
for —ια. So Hermann has restored
Αἰγύπτειον for —ιον in Aesch. Suppl.
796. The meaning is, that the love of
Aurora for the Trojan Tithonus, by bring-
ing about an alliance of a mortal with a
god, caused, or joined in causing, the
walls of Troy to be built by Laomedon,
the father of Tithonus, and Apollo.

846. *οὐκέτ'*. I will no longer speak of
Zeus and Ganymede, to the reproach of
the former for his apathy and neglect, but
will say how the goddess Aurora witnessed
(when she ought to have averted) the de-
struction of Troy.

849. 'Αμέρας, sc. 'Ηώς, Aurora.—
ὅλοδον εἶδε γαῖαν, saw the land (on the
day of its capture) with a gloomy light.
Or we might read γαῖας, εἶδεν ὄλοδον
γαῖας καὶ Περγάμων ὄλεθρον. As a speci-
men of so-called emendation, the fol-

lowing is a curiosity, being the text of
G. Burges' edition, 1807.

τὸ σὸν
οῦνομα νεῖκος, οὐδὲ ἔτ' ἔρως· Τι-

τοῦς δὲ λευκίπτοι ἐτέροις φίλοιν βροτοῖς
φέγγος "Ιλιον

εἴδο ἀγανὸν,
εἶδε Περγάμων ὄλεθρον,

τεκνοποιὸν ἔχουσα γ' αὖτε

γῆς πόσιν ἐν θαλάμοισι τᾶσδε, &c.

—τὸ δὲ τὰς is Seidler's for τὸ τᾶσδε.

852. *ἔχουσα*, though she had a hus-
band from (or of) this very land of Troy.
The nominative is used, because 'Αμέρας
φέγγος is virtually = 'Αμέρα.

855. ἀστέρων—ὄχος. A celestial car,
the chariot of the sun, sent down to bring
up old Tithonus. Compare Hipp. 455.
The ὑ in χρύσεος is short, as in v. 520
&c. Barnes further compares Ovid, Her.
xiv. 197, 'Phryx erat, et nostro genitus
de sanguine, qui nunc Cum diis potandas
nectare miscet aquas. Phryx erat Aurorae
conjux; tamen abstulit illum Extremum
noctis quae dea finit iter.'

βε χρύσεος ὅχος ἀναρπάσας,
ἔλπιδα γὰρ πατρίᾳ μεγάλαν τὰ θεῶν δὲ
φίλτρα φροῦδα Τροίᾳ.

ΜΕΝΕΛΑΟΣ.

ῳ καλλιφεγγὲς ἥλιου σέλας τόδε, 860
ἐν φέδρα πάρτα τὴν ἐμὴν χειρώσομαι
‘Ἐλένην’ ὁ γὰρ δὴ πολλὰ μοχθήσας ἔγὼ
Μενέλαος εἰμι, καὶ στράτευμ’ Ἀχαιϊκόν.
ἥλθον δὲ Τροίαν οὐχ ὄσον δοκοῦσί με
γυναικὸς οὖνεκ’, ἀλλ’ ἐπ’ ἄνδρ’ ὃς ἔξει ἐμῶν
δόμων δάμαρτα ξεναπάτης ἐλήσατο.
κεῖνος μὲν οὖν δέδωκε σὺν θεοῖς δίκην,
αὐτός τε καὶ γῆ δορὶ πεσοῦσ’ Ἐλληνικῷ.
ἥκω δὲ τὴν Λάκαιναν, οὐ γὰρ ἡδέως
ὄνομα δάμαρτος ἢ ποτ’ ἦν ἐμὴ λέγω, 870
ἄξων δόμοις γὰρ τοῖσδε ἐν αἰχμαλωτικοῖς
κατηρίθμηται Τρωάδων ἀλλων μέτα.
οἴπερ γὰρ αὐτὴν ἔξεμόχθησαν δορὶ,
κτανεῖν ἐμοὶ νιν ἔδοσαν, εἴτε μὴ κτανὼν
θέλοιμ’ ἄγεσθαι πάλιν ἐς Ἀργείαν χθόνα. 875
ἐμοὶ δ’ ἔδοξε τὸν μὲν ἐν Τροίᾳ μόρον
‘Ἐλένης ἔᾶσαι, ναυπόρῳ δ’ ἄγειν πλάτη

857. ἔλπιδα. From the alliance with Tithonus great aid to Troy was to be expected.—τὰ θεῶν φίλτρα, the love which the gods bore, or professed to bear, for Troy, is all come to nought, has vanished and become wholly extinct.

860. Menelaus appears on the stage escorted by soldiers or other attendants (ὅπλονες, v. 880). His vengeance has been satisfied by the death of the perfidious Paris, against whom, rather than for the recovery of his wife, the Trojan expedition was undertaken. He has now come to carry away his faithless consort, who is one of the captives, to Argos, where she shall be put to death in atonement for the many lives she has caused to be sacrificed.

863. καὶ στ. Ἀ. He does not mean, what would be most absurd, καὶ οὐτός

ἐστι στρατὸς Ἀργείων, but, as L. Dindorf has shown by very apposite examples, ‘I am Menelaus, I who, together with the army, underwent so many labours.’

864. οὐχ ὄσον δοκοῦσι. The uxorious character of Menelaus, as pourtrayed by Aeschylus, Ag. 400 seqq., seems pointedly alluded to. Euripides wishes to attribute his motives in making war solely to the desire of vengeance for injuries received, which, as has already been remarked, the Greeks thought the noblest and properst of all motives.

870. ἢ ποτ’ ἦν ἐμὴ. For she had ceased to be the wife of Menelaus, and had become the bride of another. He purposely disowns the connexion that he may treat her as a mere captive.

876. τὸν ἐν Τροίᾳ, sc. βεβουλευμένον.

‘Ελληνίδ’ ἐς γῆν, καὶ τὸν δοῦναι κτανεῖν,
ποιῶντας ὅσων τεθνάσκεν Ἰλίῳ φίλοι.
ἀλλ’ εἴς χωρεῖντ’ ἐς δόμους, διπάοντες,
κομίζετ’ αὐτὴν, τῆς μιαιφονωτάτης
κόμης ἐπισπάσαντες· οὐριοι δὲ ὅταν
πνοιαὶ μόλωσι, πέμψομεν νῦν Ἑλλάδα.

880

ΕΚ. ὁ γῆς ὄχημα κάπι γῆς ἔχων ἔδραν,
ὅστις ποτ' εἴ τι σὺ, δυστόπαστος εἰδέναι,
Ζεὺς, εἴτ' ἀνάγκη φύσεος εἴτε νοῦς βροτῶν,
προσηγένετο σε· πάντα γάρ δι' ἀψόφου
βαίνων κελεύθουν κατὰ δίκην τὰ θυήτ' ἄγεις. 885

ME. τί δ' ἔστιν ; εὐχὰς ὡς ἐκαίνισας θεῶν.
EK. αἰνῶ σε, Μενέλα', εἰ κτενεῖς δάμαρτα σήν.
 ὄρῶν δὲ τήνδε, φεύγε, μή σ' ἔλῃ πόθῳ.
 αἱρεῖ γὰρ ἀνδρῶν ὅμματ', ἐξαιρεῖ πόλεις,
 πύμπρησι δ' οἴκους· ὅδ' ἔχει κηλήματα.
 ἐγώ νυν οἶδα καὶ σὺ χοὶ πεπονθότες.

879. *ποιώδης*. The accusative in apposition to the sentence, which is particularly common with the words *ποιητή* and *ἀποινα*. See Prom. 575. Ag. 1393. Alcest. 7. Burges' reading, *δεῖ νῦν τίνειν ποιώδης*, is rather ingenious, but wholly unnecessary. For *δοῦναι* means, to surrender her into the hands of the relations of the slain, to kill her if they please. On the *i* elided in *τεθνῶσ*, see v. 350. The old reading was *τεθνάσ*, corrected by Heath.

882. ἐπισπάσαντες. Hel. 116, Μενέ,
λαος αὐτὴν ἦγ' ἐπισπάσας κόμης. Aesch.
Suppl. 882, ἐλξειν ἔοιχ' ὑμᾶς ἀποσπάσας
κόμης.

884—9. A very curious passage, containing the speculations either of Anaxagoras or some philosopher of the atheistic school of Diagoras; and the more curious, because its novelty and singularity are recognized in the words of Menelaus, *εὐχάς ὡς ἐκαλύπτας θεῶν*, ‘how strange a prayer you have addressed to the gods!’ Without the fear of a γραφὴ ἀσεβεῖας before his eyes, the poet intimates that Zeus, if there is such a being at all, is either the air, that both sustains the earth and rests upon it, or the irresistible power of Nature to produce all things after a certain law, or else *Reason*, or rather, the directing agency which ordained all things

from the first, and which exists in the soul of every man. The worship of *Noûs*, the Roman deity *Mens*, has doubtless been more or less prevalent in every age; nor are votaries now wanting both of *Noûs* and of Ἀνάγκη Φύσεος. But the doctrine that Zeus was the air, or rather ether, must be referred to the older and more objective principles of element-worship. Cf. Frag. Aesch. 379, Herm. (295 Dind.), Ζεὺς ἐπὶ τὸν αἰθήρ, Ζεὺς δὲ γῆ, Ζεὺς δὲ οὐρανός. The indefiniteness and perplexity as to the personality of the supreme god is often conveyed in similar terms. Herc. Fur. 1263, Ζεὺς, ὅστις δὲ Ζεύς. Frag. Melanipp. I, the same words; Aesch. Ag. 155, Ζεὺς, ὅστις ποτ' ἐστιν, εἰ τόδι αἰτῶ φίλουν κεκλημένῳ. Hel. 711, ὁ θύγατερ, οὐ θεὸς ἄλλος ἐψύχει τι ποικίλον καλ δυστέκμαρτον.—δυστέπαστος, Suppl. 138.

887. ἀφόφου. The ways of Providence are silent and secret; one does not hear the footstep of the god on the road that he treads. “ἀφόφου autem vocat viam Providentiae Divinae, quia nec vestigium, nec volant relinquit, nec strepitum facit, quo vel aures, vel oculi hominum ad illam investigandam dirigantur.” Barnes.

892. αἰρεῖ γάρ. There is perhaps the same allusion to ἐλένιν in the name Ἐλένη as in Ag. 671, ἐλένας, ἐλανδρος, ἐλέπτολις.

ЕДЕНН.

- | | |
|--|-----|
| Μενέλαε, φροίμιον μὲν ἄξιον φόβου | 895 |
| τόδ' ἐστίν· ἐν γὰρ χερὶ προσπόλων σέθεν | |
| βύᾳ πρὸ τῶνδε δωμάτων ἐκπέμπομαι. | |
| ἀτὰρ σχεδὸν μὲν οἶδά σοι στυγουμένη, | |
| ὅμως δ' ἐρέσθαι βούλομαι γνῶμαι τίνες | |
| Ἔλλησι καὶ σοὶ τῆς ἐμῆς ψυχῆς πέρι. | 900 |
| ΜΕ. οὐκ εἰς ἀκριβὲς ἥλθες, ἀλλ' ἅπας στρατὸς | |
| κτανεῖν ἐμοί σ' ἔδωκεν, ὅνπερ ἥδικεις. | |
| ΕΛ. ἔξεστιν οὖν πρὸς ταῦτ' ἀμείψασθαι λόγῳ, | |
| ώς οὐ δικαίως, ἦν θάνω, θανούμεθα; | |
| ΜΕ. οὐκ ἐσ λόγους ἐλήγλυθ', ἀλλά σε κτενῶν. | 905 |
| ΕΚ. ἄκουσον αὐτῆς, μὴ θάνη τοῦδ' ἐνδεής, | |
| Μενέλαε, καὶ δὸς τοὺς ἐναιτίους λόγους | |
| ἡμῖν κατ' αὐτῆς· τῶν γὰρ ἐν Τροίᾳ κακῶν | |
| οὐδὲν κάτοισθα. συντεθεὶς δ' ὁ πᾶς λόγος | |
| κτενεῖ νῦν οὕτως ὥστε μηδαμῶς φυγεῖν. | 910 |
| ΜΕ. σχολῆς τὸ δῶρον εἴ δὲ βούλεται λέγειν, | |
| ἔξεστι. τῶν σῶν δ' οὔνεχ', ὡς μάθῃ, λόγων, | |
| δώσω τόδ' αὐτῇ, τῆσδε δ' οὐ δώσω χάριν. | |
| ΕΛ. ἵσως με, κανὸν εὖ κανὸν κακῶς δόξω λέγειν, | |
| οὐκ ἀνταμείψει, πολεμίαν ηγούμενος. | |
| ἐγὼ δ', ἢ σ' οἶμαι διὰ λόγων ίόντ' ἐμοῦ | 915 |

901. *eis ἀκριβές*. To an accurate weighing of your deserts; to a minute examination of your former conduct. For this was implied in the question *γνῶμαι τίνες*, inasmuch as *decision* involves the previous discussion and sifting of a case.

909. *συντεθεῖς*. The summing up of the whole case; i. e. the balance of the arguments both for and against her, will leave her not a chance of escape.

911. *σχολῆς*. The gift is granted, not from favour to her, but because I have leisure to hear both parties, and also from a desire that she should listen to your (Hecuba's) charges against her. The fondness of Euripides for displays of rhetoric is remarkable, as has been noticed on Alc. 614. It is not much in his favour, that he is still more fond of bad causes

plausibly argued, or of making the *άδικος λόγος* appear to be the *δίκαιος*.

916. ἔγω δὲ κτλ. The order is, ἔγω δὲ ἀμειψόμαι τοῖς σοῦσι, & οἷα σε ἐμοὶ κατηγορήσουν, ἀντιθέσαι τὰ ἑδα καὶ τὰ σὰ αἰτίαματα, i. e. weighing against each other the charges I have to bring against you, and those you have to bring against me. Of course, Menelaus and not Hecuba is addressed, as the masculine *ἴόρα* shows. On the elision τὰ σ' see Suppl. 456.—Helen commences her defence by shifting the responsibility of the war to others. First, Hecuba was in fault, because she brought forth Paris, the direct author of all the woe. Secondly, Priam was to blame for not killing a son who he knew was destined to prove a firebrand to his native land. Thirdly, Cyl-

κατηγορήσειν ἀντιθεῖσ' ἀμείψομαι
τοῖς σοῦσι, τάμα καὶ τὰ σ' αἰτιάματα.
πρῶτον μὲν ἀρχὰς ἔτεκεν ὅδε τῶν κακῶν
Πάριν τεκοῦσα· δεύτερον δ' ἀπώλεσε 920
Τροίαν τε κάμ' ὁ πρέσβυς, οὐ κτανὼν βρέφος,
δαλοῦ πικρὸν μίμημ', Ἀλεξανδρόν ποτε.
ἐνθένδε τάπιλοιπ' ἀκουσον ὡς ἔχει.
ἔκρινε τριστὸν ζεῦγος ὅδε τριστῶν θεῶν.
καὶ Παλλάδος μὲν ἦν Ἀλεξανδρῷ δόσις 925
Φρυξὶ στρατηγοῦνθ' Ἐλλάδ' ἔξανιστάναι,
“Ἡρα θ' ὑπέσχετ’ Ἀσιάδ’ Εὐρώπης θ’ ὄρους
τυραννίδ’ ἔξεω, εἴ σφε κρίνειν Πάρις,
Κύπρις δὲ τούμδον ἐνδος ἐκπαγλουμένη

pris was implicated, for inducing Paris to prefer her, at the trial of the three goddesses, by praising the surpassing beauty of her whom he was to receive for his bride. Now Hellas has at least been so far benefitted by the war, that its superiority in arms has been established over the barbarians. But the successes of Hellas have been built up on the misfortunes of Helen, who ought therefore to be regarded as a martyr to a patriotic cause rather than reproached as an adulteress. As for her flight with Paris, that was caused by the invincible power of Love, as well as by the folly of Menelaus in leaving his home with a handsome stranger as a guest. Zeus himself is inferior to Love; how then could she, a weak mortal, hope to resist? It will be said, and plausibly said, that after the death of Paris she ought to have returned voluntarily to her former husband. She wished to do so, but could not; for Deiphobus detained her an unwilling bride. For all these reasons she pleads that Menelaus cannot justly put her to death.

921. οὐ κτανὼν βρέφος. See on v. 592.—δαλοῦ μίμημα, because his mother dreamed she was giving birth to a lighted brand. Apollodorus iii. 12, 5, γενάται αὐτῇ (Ἐκάθη) πρῶτος μὲν Ἐκτωρ, δευτέρον δὲ γεννᾶσθαι μέλλοντος βρέφους, ἔδοξεν Ἐκάθη καθ' ὑπαρ δαλὸν τεκεῖν διάπυρον, τοῦτον δὲ πᾶσαν ἐπινεμεοθα τὴν πόλιν καὶ καίειν. Μαθὼν δὲ Πρίαμος παρ' Ἐκάθης τὸν δύειρον, Αἴσακον τὸν νιὸν μετεπέμψατο· ἦν γάρ ὁ δύειροκρίτης

παρὰ τοῦ μητροπάτορος Μέροπος διδαχθεὶς. Οὗτος εἰπὼν, τῆς πατρίδος γενέσθαι τὸν παῖδα ἀπώλειαν, ἐκθεῖναι τὸ βρέφος ἐκέλευσε. Πρίαμος δὲ, ὡς ἐγενήθη τὸ βρέφος, δίδωσιν ἐκθεῖναι οἰκέτη γομίσοντι εἰς Ἰδην. Accius or Pacuvius ap. Cic. de Div. i. 21, § 42, ‘Quia mater gravida pareret se ardente facem Visa est in somnis Hecuba: quo facto pater—conjectorem postulat, pacem petens. Ibi ex oraculo voce divina edidit Apollo, puerum, primus Priamo qui foret Postilla natus, temperaret tollere: Eum esse exitium Troiae, pestem Pergamo.’ Virg. Aen. vii. 320, ‘Nec face tantum Cisseis praegnans ignes enixa jugales.’ Ib. x. 705, et face praegnans Cisseis regina Parin (dedit).—οὐ πρέσβυς Burges. The article is wanting in the old copies.

927. Ἡρα θ'. Dindorf gives “Ἡρα δ' with Burges. Bothe defends the MSS. reading by observing that the antithesis is at v. 929, between Cyprus and the other two goddesses.

928. κρίνειν, i. e. προκρίνειν. Si se praetulisset Paris. See on Heracl. 197.

929. ἐκπαγλουμένη. Mirifice prae di cans, Barnes, which appears to be the true meaning here. In Orest. 890 it has the same sense, πατέρα μὲν σὺν ἐκπαγλούμενος, σὺν δὲ σὺν ἐπαινῶν σύγγονον, ‘extolling the merits,’ professing his admiration of your father. But in Cho. 209, ξύνοιδ 'Ορεστην πολλὰ σ' ἐκπαγλουμένην, the sense is simply ‘admiring,’ ‘regarding with veneration.’—δώσειν, sc. αὐτό, or rather ἐμὲ, implied in τούμδον.

- δώσειν ὑπέσχετ', εἰ θεὰς ὑπερδράμοι
κάλλει τὸν ἐνθένδ' ὡς ἔχει σκέψαι λόγον.
νικᾶ Κύπρις θεὰς, καὶ τοσόνδ' οὐμοὶ γάμοι
ῶνησαν Ἑλλάδ', οὐ κρατεῖσθ' ἐκ βαρβάρων,
οὗτ' ἐσ δόρυ σταθέντες, οὐ τυραννίδι.
ἀ δ' ηντύχησεν Ἑλλὰς, ὠλόμην ἐγὼ
εὑμορφίᾳ πραθείσα, κώνειδίζομαι
ἔξ ὀν ἔχρην με στέφανον ἐπὶ κάρῃ λαβεῖν.
οὕπω με φήσεις αὐτὰ τὰν ποσὶν λέγειν,
ὅπως ἀφώρμηστ' ἐκ δόμων τῶν σῶν λάθρα.
ἡλθ' οὐχὶ μικρὰν θεὸν ἔχων αἴτον μέτα
ὅ τῆσδ' ἀλάστωρ, εἴτ' Ἀλέξανδρον θέλεις
δινόματι προσφωνεῖν νιν εἴτε καὶ Πάριν.
δὲν, ὁ κάκιστε, σοῦσιν ἐν δόμοις λιπῶν
Σπάρτης ἀπῆρας τηὴν Κρητίαν χθόνα.
εἶεν.
οὐ σ', ἀλλ' ἔμαυτὴν τούπῃ τῷδ' ἐρήσομαι
τί δὴ φρονοῦσά γ' ἐκ δόμων ἄμ' ἐσπόμην
ξένῳ, προδοῦσα πατρίδα καὶ δόμους ἐμούς.

933. οὐ κρατεῖσθε. See v. 725. You are not (as you might have been) either surpassed by Asiatics in arms, or held by them in subjection. Since the Persian wars, the idea was natural to the Greeks, that Asia had been ever striving for the mastery over Europe. The same sentiment is repeated in Androm. 680, 'Ἐλένη δ' ἐμόχην' οὐχ ἔκοῦν', ἀλλ' ἐκ θεῶν, καὶ τούτῳ πλείστον ὀφέλησεν Ἑλλάδα: οὐλῶν γὰρ ὄντες καὶ μάχης ἀποτοπεῖς, ἔβησαν ἐπ τὸνδρεῖον.'

936. πραθείσα, 'ruined by my beauty.' So Cho. 125, πεπραμένου γὰρ νῦν γέ πως ἀλώμεθα πρὸς τῆς τεκούσης. Ib. 901, διχῶς ἐπράθην, ὃν ἐλευθέρου πατρός. The sense is, 'what was Hellas' success, was my misfortune.'

938. αὐτὰ τὰ ἐν ποσὶν. The real matter which is now before us; the real question on which guilty or not guilty turns. This, you will say, I am desirous to evade, by having hitherto said nothing about it. I will come then at once to the explanation of the matter.

941. ὁ τῆσδ' ἀλάστωρ. The evil spirit

or genius attached to the destinies of Hecuba. So Clytemnestra in Ag. 1478, says that it was not herself, but the ἀλάστωρ of Atreus under her form and shape that murdered Agamemnon. See Med. 1260.

944. Κρητίαν χθόνα. He had left Sparta to superintend some private affairs in Crete, where his grandfather Cretheus had left him his successor in the sovereignty. Barnes quotes Ovid, Her. xvi. 297, 'Sed tibi et hoc suadet rebus, non voce, maritus: Neve sui turtis hospitis obstet, abest. Non habuit tempus, quo Cressia regna videret, Aptius. O mira calliditate virum! Igit, et Idaei mando tibi, dixit, iturus Curam pro nobis hospitis, uxor, agas.' Meanwhile he had left his house unguarded, trusting to the honour of his wife, Androm. 593, ἀληγοτ' ἄδουλα δώματ' ἐστίας λιπῶν, ὡς δὴ γυναικα σώφρον' ἐν δόμοις ἔχων.

946. ἐκ δόμων. Dind. reads ἐκ δωμάτων after Bothe. This is probable, because the word δόμος occurs too frequently in this part, and because the γε is omitted in three MSS.

τὴν θεὸν κόλαζε, καὶ Διὸς κρείσσων γενοῦ,
ὅς τῶν μὲν ἄλλων δαιμόνων ἔχει κράτος,
κείνης δὲ δοῦλος ἐστι: συγγνώμη δ' ἐμοί. 950
ἔνθεν δ' ἔχοις ἀν εἰς ἐμ' εὐπρεπή λόγον,
ἐπεὶ θανὼν γῆς ἥλθ' Ἀλέξανδρος μυχοὺς,
χρῆν μ', ἡνίκ' οὐκ ἦν θεοπόνητά μου λέχη,
λιποῦσαν οἴκους ναῦς ἐπ' Ἀργείων μολέν.
ἐσπευδον αὐτὸ τοῦτο· μάρτυρες δέ μοι 955
πύργων πυλωροὶ κάπο τειχέων σκοποὶ,
οἱ πολλάκις μ' ἐφῆντον ἐξ ἐπάλξεων
πλεκταῖσιν ἐς γῆν σῶμα κλέπτουσαν τόδε.
βίᾳ δ' ὁ καινός μ' οὗτος ἀρπάσας πόσις
Δηίφοβος ἄλοχον εἶχεν ἀκόντων Φρυγῶν. 960
πῶς οὖν ἔτ' ἀν θυήσκοιμ' ἀν ἐνδίκως, πόσι,
πρὸς σοῦ δικαίως, ἦν δὲ μὲν βίᾳ γαμεῖ,
τὰ δ' οἴκοθεν κεῦν' ἀντὶ νικητηρίων

948. *τὴν θεὸν*, Cypris. But perhaps the article should be omitted, and so also in v. 969.

950. Cf. Trach. 443, *οὗτος γὰρ* ("Ἐρως) ἄρχει καὶ θεῶν, ὅπως θέλει, καὶ μοῦ γε πῶς δ' οὐ χάτερας, οἷς γ' ἔμοι:

951. *ἔνθεν δ'*. Al. *ἐνθένδ'*, but the δὲ can hardly be dispensed with. The relative word must be taken thus; 'But the point from which you may derive a specious argument against me, is this.'

953. *θεοπόνητα*, brought about by divine agency. She dwells particularly on the plea, that Cyprus alone was the cause of her marriage with Paris.

958. *πλεκταῖσιν*, i. e. *σείραις*, as in v. 537, *κλωτοῖ*. So Clytemnestra pretends she had often been prevented from hanging herself, Agam. 848.

959. *οὗτος*. This is said with real or affected contempt, not *δεικτικῶς*, as Bothe contends, "viciniam Trojamque significat, ubi Deiphobus habitabat, dum in vivis fuit." Burges too is wide of the mark in reading *ἄδητοις*, because "parum probabile videtur Deiphobum una cum Helena in scenam intrasse." Of course this is improbable; but Burges had not sufficiently noticed the different uses of *οὗτος* and *ἄδητος*.

960. After the death of Paris, who was shot by Philoctetes with his far-famed

bow, Deiphobus, the brother of Paris, took Helen to wife. Hence she is called *πολυάνωρ* Ag. 62.—*ἀκόντων Φρυγῶν*, because the Trojans were anxious to put an end to the war by restoring Helen to her lawful lord. The fate of Deiphobus from the hands of the Greeks is beautifully told Aen. vi. 494 seqq.

961. *ἔτι*, after this, viz. when these pleas have been fairly laid before you. Objections have been raised with good reason to *δικαῖως* closely following *ἐνδίκως*. There is no appearance of corruption in the passage, and therefore it is probable either that the poet wrote carelessly, or that he intended some difference of meaning. Matthiae regards *θυήσκειν* *ἐνδίκως* as one idea, 'to die by way of recompense or retaliation,' and so leaves *δικαῖως* to express the claim of Menelaus before all others to inflict it. Bothe regards the words as "procul dubio depravata," and conjectures *ἐν δικαιοῖς δικαῖως*, which is certainly no improvement, though he might have compared Antig. 24, *σὺν δικῇ χρησθεῖς δικαῖα* (or *δικαῖος*). Burges would read *πρὸς σοῦ τ' Ἀχαιῶν θ.*

963. *τὰ οἴκοθεν κεῖνα*. 'That natural gift,' viz. beauty; that which did not depend on the will of another, but was simply my own unavoidable misfortune. Cf. v. 648, *τὸν δὲ νοῦν διδάσκαλον*

- πικρῶς ἔδούλευστ’ ; εἰ δὲ τῶν θεῶν κρατεῖν
βούλει, τὸ χρῆζεν ἀμαθές ἐστί σοι τόδε. 965
- XO.* βασίλει', ἄμινον σοῖς τέκνοισι καὶ πάτρᾳ,
πειθὼ διαφθείρουσα τῆσδ', ἐπεὶ λέγει
καλῶς, κακοῦργος οὐσα· δεινὸν οὖν τόδε.
- EK.* ταῖς θεαῖσι πρῶτα σύμμαχος γενήσομαι,
καὶ τήνδε δείξω μὴ λέγουσαν ἔνδικα. 970
ἔγὼ γὰρ Ἡραν παρθένον τε Παλλάδα
οὐκ ἐς τοσοῦτον ἀμαθίας ἐλθεῖν δοκῶ
ῶσθ' ἡ μὲν Ἀργος βαρβάροις ἀπημπόλα,
Παλλὰς δ' Ἀθήνας Φρυξὶ δουλεύειν ποτὲ,
αἱ παιδιάσι καὶ χλιδῇ μορφῆς πέρι 975
ἥλθον πρὸς Ἰδην. τοῦ γὰρ οὔνεκ' ἀν θεὰ
Ἡρα τοσοῦτον ἔσχ' ἔρωτα καλλονῆς :

οὐκοθεν ἔχουσα χρηστόν.—ἔδούλευσε, has brought me (as a captive) to slavery instead of to victory. She argues thus : Her marriage was inevitable, her beauty she could not help; and she is to be pitied, not blamed, since it has brought her to misery. Therefore, further punishment is undeserved. Cf. 935, ἀλόμην ἔγὼ εἰμορφίᾳ πραθεῖσα.

967. διαφθείρουσα. Weakening, gain-saying, showing the unsoundness of her persuasive arguments. See on Hipp. 388. The conjecture of Valckenaeer, given by Burges, is worthy of consideration, πειθὼ διαφθερεῖ σε τῆσδ'.

968. δεινὸν τόδε. Here, as so frequently, there is a hit at the demagogues.

969 seqq. Hecuba replies at length to Helen's defence, and shows (1) that Argos and Athens never would have been subject to Troy, as Helen pretended (v. 933), while two of the three rival goddesses were patrons of Hellas, and therefore unlikely to let a mere freak have such serious consequences. (2) That the plea of Cyprus being the irresistible agent is vain. It was Helen's own passions that led her astray, and her silly vanity and fondness for a handsome face and fine clothes. (3) That her being carried off by force is disproved by her not applying for assistance when her own brothers were at hand to rescue her. (4) That she had no real or consistent

affection either for one husband or the other, but leaned to either according to the fortunes of the war. (5) If she had really attempted to escape from custody, as she pretends (v. 955 seqq.), and had failed, she ought to have committed suicide, as any high-minded woman would have done. (6) She had every encouragement to leave Troy, but did not choose to do it. (7) She was shameless in daring to face her husband after such conduct, when she ought to have humbled herself before him. Finally, she ought to be put to death because Hellas demands the sacrifice, and as a warning to faithless wives.

969. ταῖς θεαῖσι. The article might be omitted; cf. v. 948.

973. ἀπημπόλα. Bartered away, sold in exchange for her own victory in the contest of beauty. The indicative is used, not the infinitive, because the statement of Helen is, for the moment, assumed and dealt with as if it were true. See Hipp. 634—5. Burges, who reads ἀπεμπολᾶ, and so introduces a solecism, with some reason says, “constructionem non expedio.”—“De Argis Junonis deliciis, vide ad Rhes. 376. Aeque autem Pallas putatur amasse suas Athenas; nec ideo probabile est, illam ob pulcritudinis nomen urbem tam claram Phrygibus subjicere. Vide piam poetæ sagacitatem, qua omnia arripit occasionem patriam suam decorandi.” Barnes.

πότερον ἀμείνουν' ὡς λάβοι Διὸς πόσιν,
ἢ γάμον Ἀθάνα θεῶν τινος θηρωμένη,
ἢ παρθενείαν πατρὸς ἔξηγτήσατο 980
φεύγουσα λέκτρα; μὴ ἀμαθεῖς ποίει θεὰς
τὸ σὸν κακὸν κοσμοῦσα· μὴ οὐ πείσῃς σοφούς.
Κύπριν δὲ ἐλεξας, ταῦτα γὰρ γέλως πολὺς,
ἔλθειν ἐμῷ ξὺν παιδὶ Μενέλεω δόμους.
οὐκ ἀν μένουσ' ἀν ἥσυχός γ' ἐν οὐρανῷ 985
αὐταῖς Ἀμύκλαις ἥγαγεν πρὸς Ἰλιον;
ἢν οὐμὸς νίδιος κάλλος ἐκπρεπέστατος,
οὐ σὸς δὲ ἴδων νιν νοῦς ἐποιήθη Κύπρις
τὰ μῶρα γὰρ πάντ' ἐστὶν Ἀφροδίτη βροτοῖς,
καὶ τοῦνομ' ὄρθως ἀφροσύνης ἄρχει θεᾶς· 990
οὗ γ' εἰσιδούσα βαρβάροις ἐσθήμασι
χρυσῷ τε λαμπρὸν ἔξεμαργάθης φρένας.
ἐν μὲν γὰρ Ἀργει μίκρον ἔχοντος ἀνεστρέφουν,
Σπάρτης δὲ ἀπαλλαχθεῖσα τὴν Φρυγῶν πόλιν
χρυσῷ ρέοντας ἥλπισας κατακλύσειν 995

979. θηρωμένη. There is another reading—*πειρωμένη*, which Bothe prefers, making it govern *θεῶν τινός*. And *πειρᾶσθαι* is technically used of those who make advances in love, as *χαρίσθαι* of those who grant favours. But this leaves the construction to be *ἢ ἀν Ἀθάνα* *ἔχοι γάμον ἀμείνονα*, which is less easy and natural. For *πειρᾶσθαι γάμον*, ‘to aspire to a marriage,’ is not Greek.

982. *κοσμοῦσα*, dressing up, putting a specious guise on, your own misbehaviour. Cf. Med. 576, ‘Ιασον, εὖ μὲν τούσδε ἐκδημησας ληγον·—μὴ οὐ πείσης, ‘I am afraid you will not make persons of sense believe it.’ The *οὐ* was added by Seidler, and seems necessary to the sense. The Greek idiom does not admit of *μὴ πείθης*, otherwise we might translate, ‘do not try to convince the wise.’ See on Rhes. 115.

985. *ἥσυχός γ'*. Dind. gives *σ'* with Hermann. Perhaps the true reading is *ἥσύχως*, and the *γ'* was a metrical insertion of the transcriber who wrote *ἥσυχος*. The sense is so obvious that the pronoun was not required, though it might have been added before or after *ἥσύχως*, or (as Reiske and Bothe) after *Ἀμύκλαις*.

988. ἐπ. Κύπρις. It was your own feelings, your own sensuality, that was made a *Cyprus* by way of excuse, i. e. what you attribute to her was really due to your own inclination. On the words *μῶρος* and *ἀφροσύνη* see Hipp. 164. Translate, ‘All irregular passions are charged on *Aphrodite* by mankind; and rightly does the name of the goddess commence the word *ἀφροσύνη*.’ She means however that *Ἀφροδίτη* comes from *ἀφροσύνη*, not the converse. The line is quoted by Aristotle, Rhet. ii. cap. xxiii.—*ὅν γε, quippe quem &c.*, Dind. for δν or δν σν γ' *ιδ*.

993 seqq. εὖ μὲν γὰρ Ἀ. ‘For in Argos you used to live possessed of (comparatively) small means; but by leaving Sparta you thought that you would swamp the city of the Trojans, flowing as it did with gold, by your expenditure; nor was the palace of Menelaus sufficient for your luxury to revel in.’ She hoped that by marrying the wealthy son of a wealthy king, she would eclipse even the wealthy citizens in her splendour. She speaks of the Peloponnesus generally under the term *Argos*.

δαπάναισιν οὐδ' ἦν ἴκανά σοι τὰ Μενέλεω
μέλαθρα ταῖς σαῖς ἐγκαθυβρίζειν τρυφαῖς.
εἶεν, βίᾳ γὰρ παῖδα φῆς σ' ἄγειν ἐμόν·
τίς Σπαρτιατῶν ἥσθετ', ἢ ποίαν βοὴν
ἀνωλόνυξας, Κάστορος νεανίου 1000
τοῦ συζύγου τ' ἔτ' ὄντος, οὐ κατ' ἀστρα πω.
ἐπεὶ δὲ Τροίαν ἥλθες Ἀργεῖοί τέ σου
κατ' ἵχνος, ἦν δὲ δοριπετῆς ἀγωνία,
εἰ μὲν τὰ τοῦδε κρείσσον' ἀγγέλλοιτό σοι,
Μενέλαιον ἥνεις, παῖς ὅπως λυποῦτ' ἐμὸς, 1005
ἔχων ἔρωτος ἀνταγωνιστὴν μέγαν·
εἰ δ' εὐτυχοῖεν Τρῶες, οὐδὲν ἦν ὅδε.
ἐς τὴν τύχην δ' ὄρωσα τοῦτ' ἥσκεις ὅπως
ἔποι ἄμ' αὐτῇ, τάρετῇ δ' οὐκ ἥθελες.
κᾱπειτα πλεκταῖς σῶμα σὸν κλέπτειν λέγεις 1010
πύργων καθιεῖσ', ώς μένουσ' ἀκουσίως;
ποῦ δῆτ' ἐλήφθης ἡ βρόχους ἀρτωμένη,
ἡ φάσγανον θήγουσ', ἀ γενναία γυνὴ
δράσειν ἀν ποθοῦσα τὸν πάρος πόσιν;
καίτοι γ' ἐνουθέτουν σε πολλὰ πολλάκις, 1015

999. *βοὴν*, a cry to the rescue. Bacch. 689, ἡ σὴ δὲ μῆτηρ ὠλόνυξεν ἐν μέσαις σταθεῖσα βάκχαις. More commonly ὠλονῆγη is a shout of triumph than a note of distress.

1001. *οὐ κατ' ἀστρα πω*. Polydeuces was afterwards slain, according to some accounts in the battle between the Dioscuri and Idas and Lynceus, Apollodorus. iii. 11. 2, but was redeemed from death by Castor consenting to leave the earth alternately with him for six months at a time. Others, as Ovid, Fast. v. 709, make Castor to have been killed. Both became stars favourable to mariners in a storm,—‘Utile sollicitae sidus uterque rati.’

1003. *κατ' ἵχνος*, ‘in your track.’ So κατὰ στίβους ὁμαρτεῖν Prom. 697. Ag. 675, κυναγοί (ἐπλευσαν) κατ' ἵχνος πλάταν ἀφαντον κελσάντων.—ἀγωνία, Hesych. παλαίστρα. Εὑριπίδης δὲ Τρῳάδιν πόλεμον.

1004. *τὰ τοῦδε*, the side of Menelaus. She played double with her two lovers,

alternately praising and disparaging them, that however the war went she might still retain one of them. Compare Electr. 1976—9. On the use of the imperfect in the apodosis, after *εἰ δὲ* with an optative (generally in the present,) Elmsley has a good note on Med. 1185 (1216 Dind.). He compares among other passages Hipp. 1226 seqq.

1009. *τάρετῃ*. ‘But to go with the side of superior merit you cared not.’ The same crasis occurs Androm. 208. 226.

1012. *βρόχους*. Burges gives *βρόχοις* from anonymous conjecture, comparing Hesych. ἀρτωμένη βρόχῳ ἀπαγχομένη.

1013. *γενναία γυνὴ*. This passage, among others, (see Hipp. 772,) shows that the Greeks held suicide in the highest estimation when recourse was had to it in defence of virtue and honour.

1015. *καίτοι γε*. As *γε* does not usually follow *καίτοι*, the obvious translation *καίτοι σ' ἐνουθέτουν γε* has been admitted by Burges. We might also read *καίτοι σ' ἐνουθέτησα*, as the aorist is

ὡς θύγατερ, ἔξελθ', οἱ δὲ ἐμοὶ παιδεῖς γάμους
ἄλλους γαμοῦσι, σὲ δὲ ἐπὶ ναῦς Ἀχαιϊκὰς
πέμψω συνεκκλέψασα, καὶ παῦσον μάχης
Ἐλληνας ἡμᾶς τ'. ἀλλὰ σοὶ τόδ' ἦν πικρόν.

ἐν τοῖς Ἀλεξάνδρου γὰρ ὑβρίζεις δόμοις, 1020

καὶ προσκυνεῖσθαι βαρβάρων ὥπ' ἥθελες.
μεγάλα γὰρ ἦν σοι κάπι τοῖσθε σὸν δέμας
ἔξηλθες ἀσκῆσασα, καῦβλεψας πόσει
τὸν αὐτὸν αἰθέρ', ὡς κατάπτυστον κάρα.

ἥν χρῆν ταπεινὴν ἐν πέπλῳ ἐρειπίοις 1025

φρίκῃ τρέμουσαν κράτ' ἀπεσκυθισμένην

ἐλθεῖν, τὸ σῶφρον τῆς ἀναιδείας πλέον

ἔχουσαν, ἐπὶ τοῖς πρόσθεν ἡμαρτημένοις.

Μενέλα', ὦν' εἰδῆς οὖτε τελευτήσω λόγον, 1030

στεφάνωσον Ἐλλάδ', ἀξίως τήνδε κτανὼν

σαυτοῦ, νόμον δὲ τόνδε ταῖς ἄλλαισι θὲς

γυναιξὶ, θηῆσκεν ἥτις ἀν προδῷ πόσιν.

XO. Μενέλαε, προγόνων ἀξίως δόμων τε σῶν
τῆσαι δάμαρτα, κάφελον πρὸς Ἐλλάδος

common with *πολλάκις*, implying not one continued, but several brief and disconnected actions.

1021. *προσκυνεῖσθαι*. To be saluted in the oriental manner of prostration on the ground. This the Greeks held in especial contempt. See Suppl. 164. Aesch. Ag. 893, *μηδὲ βαρβάρου φωτὸς δίκην χαματερὲς βάθαι προσχάνης ἐμοῦ*. Orest. 1507, *προσκυνῶ σ' ἄνακ, νόμοισι βαρβάροισι προσπίνων*. Compare Pers. 154. 580. Ismenius the Theban was so reluctant to fall down before the Persian king, that he purposely dropped his ring in the presence and stooped to pick it up again, thus avoiding an act τῶν ἐν τοῖς Ἐλληνῶν αἰσχύνην φερόντων, Aelian, Var. Hist. i. 21.

1022. *μεγάλα γάρ*. ‘For such acts of servility were held by you in high esteem,’—as if she had intended to add, ‘the more shame to you.’ Supply *προσκυνήματα* from *προσκυνεῖσθαι*.—ἐπὶ τοῖσθε, ‘after all this.’ Compare the phrase ἐν ἔξειργασμένοις, *re confecta*. Below, v. 1028. Hipp. 721.

1026. *ἀπεσκ.*, i. e. *ἀποκεκαρμένην*. Eur.

El. 241, *καὶ κράτα πλόκαρμόν τ' ἐσκυνθισμένον ξυρῷ*. Probably the verb originally meant ‘to scalp,’ as Scythians treated their slain, Herod. iv. 64. And so Phavrinus, quoted by Barnes, *ἀποσκυνθισαὶ κυρλὼς τὸ ἀποτεμένην τὸ ἐπὶ κεφαλὴν δέρμα σὺν θρίξῃ καταχρηστικῶς δὲ τὸ ἀποκεῖραι*. She ought to have cut off her hair in mourning rather than to have adorned her person, after such conduct, discreditable alike to her as a wife and as a Grecian woman. Helen therefore, by way of producing a stage effect, had come forward magnificently dressed, in contrast with the other captives.—G. Burges rather ingeniously proposes *λαθεῖν* for *ἐλθεῖν* in v. 1027.

1027. *τὸ σῶφρον, σωφροσύνην*. ‘If you had had more discretion than shamelessness,’ or, as we rather say, ‘more sense of propriety and less of effrontery.’

1030. *στεφάνωσον*. Place Greece in the position of first among all nations in punishing vice. A metaphor from the games. Cf. 937.

1034. *πρὸς Ἐλλάδος ψύγον*, i. e. *τὸν πρὸς Ἐλλάδος σοι ἐπιφερόμενον*. ‘Re-

- ψόγον τὸ θῆλύ τ', εὐγενὴς ἐχθροῖς φανείς. 1035
- ME.* ἐμοὶ σὺ συμπέπτωκας ἐσ ταυτὸν λόγου,
ἐκουσίως τήνδ' ἐκ δόμων ἐλθεῖν ἐμῶν
ξένας ἐσ εὐνὰς, χὴ Κύπρις κόμπου χάριν
λόγοις ἐνεῖται. Βαῖνε λευστήρων πέλας,
πόνους τ' Ἀχαιῶν ἀπόδος ἐν μικρῷ μακροὺς 1040
θαυοῦσ', ἵν' εἰδῆς μὴ καταισχύνειν ἐμέ.
- EL.* μὴ, πρός σε γονάτων, τὴν νόσον τὴν τῶν θεῶν
προσθεὶς ἐμοὶ κτάνης με, συγγίγνωσκε δέ.
- EK.* μηδ' οὖς ἀπέκτειν' ἥδε συμμάχους προδῶς·
ἐγὼ πρὸ κείνων καὶ τέκνων σε λίσσομαι. 1045
- ME.* παῦσαι, γεραιά· τῆσδε δ' οὐκ ἐφρόντισα.
λέγω δὲ προσπόλοισι πρὸς πρύμνας νεῶν
τήνδ' ἐκκομίζειν, ἔνθα ναυστολήσεται.
- EK.* μή νυν νεώς σοὶ ταυτὸν ἐσβήτω σκάφος.
- ME.* τί δ' ἔστι; μεῖζον βρῖθος ἢ πάροιθ' ἔχει; 1050
- EK.* οὐκ ἔστ' ἐραστὴς ὅστις οὐκ ἀεὶ φιλεῖ.
- ME.* ὅπως ἀν ἐκβῆ τῶν ἐρωμένων ὁ νοῦς.
ἔσται δ' ἀ βούλειν ναῦν γὰρ οὐκ ἐσβήσεται
εἰς ἥνπερ ἡμεῖς· καὶ γὰρ οὐ κακῶς λέγεις·
ἐλθοῦσα δ' Ἀργος ὕσπερ ἀξία κακῶς 1055
κακὴ θανεῖται, καὶ γυναιξὶ σωφρονεῖν
πάσαισι θήσει. ράδιον μὲν οὐ τόδε·
ὅμως δ' ὁ τῆσδ' ὅλεθρος ἐσ φόβον βαλεῖ

move from yourself the reproach you bear from Greece, and the charge of effeminacy.' The construction is not, as Matthiae supposes, ἀφαιρεῖσθαι πρὸς τίνος. Burges confesses, "sensum non video."

1046. παῖσαι. 'Say no more, aged lady; be assured I have no concern about her,' i. e. It is needless to urge me further to put her to death. 'Let her be brought,' he adds, 'to the ship, that she may be carried to Argos.' But Hecuba, who knows Menelaus' weakness and Helen's power too well, protests against this. She is certain he will relent, should he be exposed to her winning arts any longer. See Androm. 628—30.—The context makes it not improbable that we should read τῆς γὰρ οὐκ ἐφρόντισα. Cf. Med. 533. Heracl. 202.

Suppl. 207. For δὲ and γὰρ are very often interchanged.

1050. τί δ' ἔστι. 'What is the matter? Has she greater weight than before?' i. e. is she more likely to sink the ship?—'A lover once is always a lover,' and therefore you will not be able to keep your resolution.—'That is according as the disposition of the loved one shall have proved,' for love may vanish unless it is reciprocated. Cf. Med. 331, ὅπως ἀν, οἶμαι, καὶ παραστῶσιν τύχαι.

1053. ᔾσται δ'. 'However, it shall be as you wish.' The MSS. give ᔾσται γ' & or ᔾσται τάδ' ἀ.

1054. οὐ κακῶς. Perhaps, καὶ γὰρ οὖν κακῶς, 'for certainly you say rightly.' Cf. Med. 533. Heracl. 202.

τὸ μᾶρον αὐτῶν, καὶ τὸ ἔτ' ὁσ' ἐχθίονες.

- XO. οὗτω δὴ τὸν ἐν Ἰλίῳ
ναὸν καὶ θυόεντα βω-
μὸν προῦδωκας Ἀχαιοῖς,
ὁ Ζεῦ, καὶ πελάνων φλόγα,
σμύρνης αἰθερίας τε καπνὸν καὶ Πέργαμον ἵραν, 1065
'Ιδαιά τ' Ἰδαια κιστοφόρα νάπη
χιόνι κατάρυτα ποταμίᾳ
τέρμονά τε πρωτόβολον ἀλίῳ
τὰν καταλαμπομέναν ζαθέαν θεράπναν.
φροῦδαί σοι θυσίαι χορῶν τ'
εὑφημοι κέλαδοι κατ' ὄρ-
φναν τε παννυχίδες θεῶν,
- στρ. á. 1060
ἀντ. á. 1070

1059. τὸ μᾶρον, 'their incontinence.' Cf. v. 989. This passage is one of the bitterest the poet has written against the sex. See Hipp. 668.

1060 seqq. In this, as in the preceding stasimon, the subject is the fall of Troy, and a reproach to Zeus for having allowed a city which honoured him to fall into desolation. The first strophe commences with Glyconies (cf. Suppl. 955 seqq.) and ends with a logaoedic, the intermediate verses being composed of irregular resolved iambic feet.—'Thus then, O Zeus, you have resigned your altars at Troy into the hands of the Argives,—the ivy-clad ravines of Ida and the land illumined by the first rays of the sun. Gone are thy sacrifices, dances, and nightly vigils, thy golden statues, thy monthly feasts. Whether, seated on thy heavenly throne, thou carest for the city's fall, this it is which fills me with anxious thought. My husband lies dead and buried, I am a captive about to be conveyed to Argos. My children with tears and cries bewail my departure. Would that a thunderbolt may strike the bark of Menelaus in the midst of the Aegean sea, for carrying me away from my home! And never may he return safe with his captive bride to Sparta.'

ibid. οὕτω δὴ, 'thus then,' like *ergo*, used to signify that a thing is done, that all hope of averting the evil is fled.—'Ἀχαιοῖς, for Ἀχαιοῖς, is required by the metre, as in v. 521, or at least, (as θεῶν in 1073 may be a monosyllable,) it suits the two preceding verses better.

1064. αἰθερίας, vanishing in air when burnt. Ion 89, σμύρνης δὲ ἀνίδρου καπ-
νὸς εἰς ὥρφους Φοίβου πέτεται.

1067. χιόνι ποταμίᾳ. With snow-water brought down by the streams. Some think there is an allusion to the sources of the Scamander, which Homer describes Il. xxii. 151, ἡ δὲ ἑτέρη θέρει προρέει εἰκαὶ χαλάζῃ, η̄ χιόνι ψυχρῇ ἡ̄ ἔδαστος κρυστάλλῳ. Lord Carlisle has lately established the identity of old Troy with *Bounar Bachi*, one of these springs being to this day hot.

1069. τέρμονα. The boundary or limit of the horizon on the east. See on Hipp. 746. The ancients had a notion that Ida was first smitten by the eastern rays, which it collected and dispersed as from a small radiant nucleus. Lucret. v. 662, 'Quod genus Idaeis fama est e montibus alteis Dispersos ignes orienti lumine cerni, Inde coire globum quasi in unum, et conficer orbem.' Musgrave cites a similar testimony from Pomponius Mela, 2. 18.

1070. θεράπναν, 'a place of habitation.' Cf. v. 211. Herc. F. 370, Πηλαΐδες θε-
ράπναι.—καταλαμπ., sc. πρώτῳ ἡλίῳ. So Ion 87, Παρνησάδες δὲ ἄβατοι κορυφαὶ καταλαμπομέναι, 'lighted up by the rising sun.' For the active λαμπεῖν see Med. 1194.

1073. παννυχίδες θεῶν. Alluding probably to the orgies of Cybele.—ζάθεοι σελάναι, the sacred νουμηρίαι, held every month, or twelve times in the year. The συν in συνδέσει implies the uninterrupted and continuous celebration. Cf. Alc. 431, σελήνας δάδεκ' ἐκπληρουμένας.

χρυσέων τε ξοάνων τύποι,
Φρυγῶν τε ζάθεοι σελᾶ-
ναι συνδώδεκα πλήθει. 1075
μέλει μέλει μοι τάδ' εἰ φρονεῖς, ἄναξ,
οὐράνιον ἔδρανον ἐπιβεβῶς
αἰθέρα τ', *έμᾶς πόλεος δλομένας,
ἄν πυρὸς αἰθομένα κατέλυσεν ὄρμα. 1080
ὦ φίλος ὦ πόσι μοι,
σὺ μὲν φθίμενος ἀλαίνεις
ἀθαπτος, ἄνυδρος, ἐμὲ δὲ πόντιον σκάφος
ἀἴσσον πτεροῦσι πορεύσει
ὶππόβοτον Ἀργος, ἵνα τε τείχη
λαΐνα Κυκλώπι οὐράνια νέμονται.
τέκνων δὲ πλῆθος ἐν πύλαις
δάκρυσι κατάορα τστένει, βοᾶ βοᾶ, 1090
μάτερ, ὕμοι, μόναν δή μ' Ἀχαιοὶ κομίζουσι σέθεν
ἀπ' ὄμμάτων
κυανέαν ἐπὶ ναῦν
εἰναλίαισι πλάταις
ἢ Σαλαμῖν' ἱερὰν,
ἢ δίπορον κορυφὰν 1095

1074. *τύποι*. See Rhes. 305.

1078. *ἐπιβεβῶς* for —ηκὼς Seidler, to suit the strophic verse. We might perhaps also restore the Aeolicism *δράνιον*.

1079. *έμᾶς* was inserted by Hermann. Bothe unwisely prefers *τᾶς*.

1080. *κατέλυσεν*. Cf. v. 817.—*αἰθο-*
μένα for —*αν* is the reading of three MSS., and is clearly preferable, though Seidler defends the other by Hipp. 1279. Burges gives *αἰθομένου*, from the Homeric *πυρὸς*
μένος αἰθομένου.

1084. *ἀλαίνεις*. Properly, 'to be bewildered, or uncertain as to what road to pursue,' as Ag. 82, *ὅναρ ἡμερόφαντον*
ἀλαίνει. Hence 'to be in no fixed and certain place,' as a body that is cast away unburied, and dragged hither and thither by dogs, &c. Of the exiled Orestes in El. 204, *μέλεος ἀλαίνων ποτὶ θῆσσαν ἔστιλαν*. —*ἄνυδρος*, without being washed after the usual custom. Cf. Hec. 613. Infra, 1152.

1086. The ἡ in *ἀἴσσον* is here long. See v. 156.—*πτεροῦσι*, oars or sails; the

poets (as remarked on Med. I,) use the word in both senses.

1088. *Κυκλώπια*. Any walls of that primitive and widely extended masonry, composed of irregular large stones with smaller in the interstices, were so called, but especially Argos and Mycenae. See Iph. Aul. 152. Iph. Taur. 845.—*οὐράνια* is probably a trisyllable, on the principle explained on Suppl. 1196. —*νέμονται*, 'are inhabited.' The plural verb is remarkable; see Pers. 856.

1090. *κατάορα*, 'hanging from their mothers' necks.' Musgrave compares *τελαμῶνα κατήρον*, Apoll. Rhod. ii. 1043. Aeschylus has *παράορον*, 'sprawling,' Prom. 371, and *πεδάορος* for *μετήροι* in Cho. 581. But Bothe is doubtless right in pronouncing the verse to be in some way corrupt. He proposes *ἀσθενῆ βοᾶ βοᾶ*, *imbecillo clamore clamant*. Better, perhaps, it would be to read *ἀσθενῆ βοῶν βοῶν*.

1097. *δίπορον κορυφὰν Ἰσθμιον*. The

*Ισθμιον, ἔνθα πύλας
 Πέλοπος ἔχουσιν ἔδραι.
 εἴθ' ἀκάτου Μενέλα
 μέσον πέλαγος ιούστας,
 δίπαλτον ἱερὸν ἀνὰ μέσον πλατᾶν πέσοι
 Αἴγαιον κεραυνοφαὲς πῦρ,
 'Ιλιόθεν ὅτι με πολυδάκρυτον
 'Ελλάδι λάτρευμα γâθεν ἔξορίζει·
 χρύσεα δ' ἔνοπτρα, παρθένων
 χάριτας, ἔχουσα τυγχάνει Διὸς κόρα·
 μηδὲ γαῖάν ποτ' ἐλθοι Λάκαιναν πατρῷόν τε θάλαμον
 ἐστίας, 1105
 μηδὲ πόλιν Πιτάνας,
 χαλκόπιλόν τε θεὰν,
 δύσγαμον αἰσχος ἐλὼν
 'Ελλάδι τῷ μεγάλᾳ,
 καὶ Σιμοεντιάσιν
 μέλεα πάθεα ροαῖσιν.
 ἵω ἵω,
 καινὰ καινῶν μεταβάλλονσαι

hill called Acrocorinthus, commanding a view of two seas, and situate on the isthmus which is the *gate* or pass into the Peloponnes. Ovid calls it *Ephyren bimarem*, Horace *bimarem Corinthum*. Aldus has *πύλαις*, but the meaning merely is, ‘where the Peloponnesus has its entry.’

1100. εἴθ' for ἔνθ' H. Stephens.—Μενέλα, the genitive of Μενέλας, as both Σθενέλας and Σθενέλαος occur. See v. 212.

1102. πλατᾶν. The old reading was πλάταν, corrected by Seidler. Bothe gives ἀνὰ μέσον πλάταν, in which case πλάτη is used for πάνη, as in Aesch. Suppl. 126.—Αἴγαιον, perhaps Αἴγαιον. Otherwise we must (as in the English idiom, ‘the Atlantic,’ &c.) suppose an ellipse of πελάγους, and understand ‘the lightning of the Aegean,’ viz. such as commonly occurs there. Αἰγαῖος tumultus, Hor. Od. ii. 16. 2.—γâθεν, i. e. ἀπὸ Ιαίου ἐκ γῆς.

1107. ἔνοπτρα. The meaning is, ‘I am carried as a slave, while Helen still enjoys all the luxury of wealth.’ The chorus appear not to know that at v. 871

she was reckoned among the other captives. These two verses are parenthetical, so that Μενέλας in 1100 is the subject to ἐλθοι in 1110.

1111. πόλιν Πιτάνας. Part of the city of Sparta itself was so called, one of the five districts or divisions of the city.—χαλκόπιλον θεὰν, Minerva χαλκίοκος, who had a temple in the acropolis, Pausan. iii. 17, 3. See on Helen. 228.

1114. ἐλῶν, having taken in war, possessing and carrying off, as a captive, her whose unfortunate marriage with him brought disgrace to Hellas and sorrow to Troy. We must not confound ἐλῶν in this sense with λαβῶν, ‘having taken as his bride.’ Helen is called δύσγαμος αἰσχύνη in Hel. 687.

1116—7. The old reading was ταῖς Σιμοεντιστὶ τ' ἀν and Τρωῆσιν, corrected by Herm. and Musgrave. So in Rhes. 826, the metre requires Σιμοεντιάδας for —δας.

1118. καινῶν. Supply ἀντὶ from the sense of μεταβάλλονσαι = μεταλλασθμεναι, διάδοχοι. ‘Alas for new cala-

*χθονὶ συντυχίαι. λεύσσετε Τρώων
τόνδ' Ἀστυάνακτ' ἄλοχοι μέλεαι
νεκρὸν, δὲν πύργων δίσκημα πικρὸν
Δαναοὶ κτείναντες ἔχουσιν.*

1120

- ΤΑ. Ἐκάβῃ, νεὼς μὲν πίτυλος εἴς λελειμμένος
λάφυρα τάπιλοιπ' Ἀχιλλείου τόκου
μέλλει πρὸς ἀκτὰς ναυστολεῖν Φθιώτιδας·
αὐτὸς δ' ἀνήκται Νεοπτόλεμος, καινάς τινας
Πηλέως ἀκούσας συμφορὰς, ὡς νῦν χθονὸς
Ἄκαστος ἐκβέβληκεν ὁ Πελίον γόνος.
οὖθ' θάστον οὖνεκ' ἥ χάριν μονῆς ἔχων
φροῦδος, μετ' αὐτοῦ δ' Ἀνδρομάχη, πολλῶν ἐμοὶ^ν
δακρύων ἀγωγὸς, ήμίκ' ἔξωρμα χθονὸς
πάτραν τ' ἀναστένουσα καὶ τὸν Ἔκτορος
τύμβον προσεινέπουσα. καὶ σφ' ἡτήσατο*

1125

1131

mities coming upon our country in succession to others still recent.' This is said on the appearance of Talthybius bearing on a shield the corpse of Astyanax, the infant son of Hector and Andromache. Sudden events have called away Neoptolemus, to whom Andromache had been allotted, (v. 274.) and as she has been carried away with him, her last request is now conveyed to Hecuba to see to the burial of her unfortunate child.

1123. *νεὼς πίτυλος εἰς*. One single ship remains to convey the spoils of Neoptolemus to his country. He had not time, that is, to attend to the matter when he sailed; and it is here spoken of as a proof of his haste, and of the impossibility of Andromache herself performing the last sad duty.—*πίτυλος νεὼς* is a mere periphrasis for 'a ship.' Barnes understands *unica pars classis*, but apparently without sufficient reason. See Hipp. 1464. Alcest. 798.

1126. *ἀνήκται*, has already sailed.—Acastus, son of Pelias, and brother of Alcestis (Alc. 732), hearing that his grandfather Peleus had been ejected from the kingdom of Iolcos, Neoptolemus, otherwise called Pyrrhus ('the red' as contrasted with Pelias 'the swarthy') had returned from Troy. Another legend, Apollodor. iii. 13, 2, represents Peleus as having fled for refuge to Iolcos and

been expiated by Acastus, whose wife Astydamia made advances to him, but without success. Whereupon a plot was laid for his destruction by Acastus, but he was rescued by Chiron the Centaur.

1129. *θάστον ἥ κτλ.* The sense is, *θάστον ἥ ὅστε μεναι δύνασθαι, καίπερ ἐπιθυμῶν*, 'too quick to indulge in delay.' For *χάριν μονῆς = τὸ χαρίζεσθαι τῇ τοῦ μενεύει ἐπιθυμίᾳ*.

1131. *δακρύων*. On the sympathy shown by the herald see v. 702. We have ἄγειν δάκρυν, 'to draw a tear,' Alc. 1081, ἔξάγειν Suppl. 770, as Matthiae observes.

1133. *τύμβον*. Calling, that is, on the spirit of Hector, to send vengeance on his enemies.—*σφε*, viz. her lord, Neoptolemus. Barnes' conjecture, adopted by Burges, *καὶ σ' ἡτ.*, is plausible, for these words are not unfrequently confused. Still, the *direct* reference to the agency of Hecuba does not seem to occur till v. 1142. It is not uncommon, after verbs of asking, ordering, &c., to omit the particular agent by whom an act is to be done, and merely to express that it *is* to be done. Cf. Med. 780. Hel. 1058. Rhes. 879. Heracl. 488 &c. Thus, Andromache begged of him permission (that somebody in her absence) might bury &c. There is, however, another way of taking this rather obscure passage, which has escaped the notice of commentators. This is, to

θάψαι νεκρὸν τόνδ', ὃς πεσὼν ἐκ τειχέων
 ψυχὴν ἀφῆκεν Ἐκτορος τοῦ σοῦ γόνος, 1135
 φόβον τ' Ἀχαιῶν, χαλκόνωτον ἀσπίδα
 τήνδ', ἦν πατὴρ τοῦνδ' ἀμφὶ πλεύρ' ἐβάλλετο,
 μή νιν πορεύσαι Πηλέως ἐφ' ἔστιαν,
 μηδὲ ἐς τὸν αὐτὸν θάλαμον, οὐν νυμφεύσεται
 μήτηρ νεκροῦ τοῦνδ' Ἀνδρομάχη, λύπας ὁρᾶν, 1140
 ἀλλ' ἀντὶ κέδρου περιβόλων τε λαῖνων
 ἐν τῇδε θάψαι παιδᾶ· σὰς δὲ εἰς ὡλένας
 δοῦναι, πέπλοισιν ὡς περιστελῆσσι νεκρὸν
 στεφάνοις θ', ὅση σοι δύναμις, ὡς ἔχει τὰ σὰ,
 ἐπεὶ βέβηκε καὶ τὸ δεσπότου τάχος 1145
 ἀφεύλετ' αὐτὴν παιδᾶ μὴ δοῦναι τάφῳ.
 ἡμέis μὲν οὖν, ὅταν σὺ κοσμήσῃς νέκυν,
 γῆν τῷδε ἐπαμπίσχοντες ἀροῦμεν δόρυ·
 σὺ δὲ ὡς τάχιστα πρᾶσσε τάπεσταλμένα.
 ἐνὸς μὲν οὖν μόχθου σ' ἀπαλλάξας ἔχω· 1150
 Σκαμανδρίους γὰρ τάσδε διαπερῶν ῥοὰς

read φόβος for φόβον, and construe γῆ-στατὸ σφε—τῇδε ἀσπίδα. ‘She begged of him (as holding the spoils of the slain Hector) this brass-covered shield, to bury (in it, cf. 1142) this corpse which (i. e. the corpse of the boy who) having been thrown from the walls gave up his life, the son of Hector and the terror of the Greeks.’ In this case, the interposition of μή νιν πορεύσαι in 1133, i. e. ὕστε μή, naturally suggested the repetition of ἀλλ' ἐν τῇδε θάψαι in 1142. However, as the text stands, there is no difficulty in supposing νιν to be added because the accusative had been put in the first place, rather remote from the verb, as in Trach. 287—9, αὐτὸν τ' ἐκεῖνον—φρόνει νιν ὡς ήξοντα. ‘And, as regards that terror of the Greeks, his brazen shield,—(she begged Neoptolemus) not to take it to the house of Peleus,—but to use it instead of a coffin to bury the child in.’

1141. κέδρου. See Alc. 366. The περίβολα λάίνα are the cairns or tombs constructed of loose stones, so commonly found in the centre of barrows (*χωστοί τάφοι*, Rhes. 414,) to contain the ashes with or without cinerary urns. The

sense, probably, is not ‘instead of a coffin and a stone tomb,’ but ‘or a stone tomb,’ because it does not appear that wooden coffins were so protected and inclosed.

1147. κοσμήσης. See on Alc. 161. Matthiae and Dindorf read ἐπαμπίσχοντες (the aorist) with one MS., which certainly suits the sense better. (The present, however, may mean, ‘we will set sail as we bury the body,’ i. e. doing this as the last act before and at the very time of our departure.) The question of ἀμπέχω, ἀμπίσχω, ἡμπισχον, is discussed by Elmsley on Med. 277.—ἀροῦμεν is Elmsley’s emendation. The MSS. as usual give αἴροῦμεν. Compare αἴρειν στόλον. That Talthybius was in a hurry to be off is clear from v. 1155. There seems no reason why αἴρειν δόρυ should here be taken of raising a spear over the tomb, as a sign that vengeance was demanded for the deceased; on which custom Seidler cites Harpocration, p. 155, in ἐπενεγκεῖν δόρυ ἐπὶ τῇ ἐκφορᾷ.

1149. Aesch. Cho. 766, ἄγγελλ' ιοῦσα, πρᾶσσε τάπεσταλμένα.

ἔλουσα νεκρὸν κἀπένυψα τραύματα.

ἀλλ' εἴμι ὁρυκτὸν τῷδ' ἀναρρήξων τάφον,
ώς σύντομ' ἡμῶν τάπ' ἐμοῦ τε κἀπὸ σοῦ
εἰς ἐν ξυνελθόντ' οἴκαδ' ὁρμήσῃ πλάτην.

1155

EK. θέσθ' ἀμφίτορνοι ἀσπίδ' Ἔκτορος πέδῳ,
λυπρὸν θέαμα κοὐ φίλον λεύσσειν ἐμοί.
ῳ μείζον' ὄγκον δορὸς ἔχοντες ἢ φρενῶν,
τί τόνδ', Ἀχαιοὶ, παῖδα δείσαντες φόνον
καινὸν διειργάσασθε; μὴ Τροίαν ποτὲ
πεσοῦσαν ὀρθώσειεν; οὐδὲν ἥτ' ἄρα,
ὅθ' Ἔκτορος μὲν εὐτυχοῦντος ἐς δόρυ
διωλλύμεσθα μυρίας τ' ἀλλης χερὸς,
πόλεως δ' ἀλούσης καὶ Φρυγῶν ἐφθαρμένων
βρέφος τοσόνδ' ἐδείσατ'. οὐκ αἰνῶ φόβον,

1160

1165

1155. ὁρμήσῃ. ‘May set our oar in motion homewards,’ may enable us to embark. Dindorf gives δρυίσῃ, but ὁρμίσῃ is ‘to moor a ship,’ which does not suit the sense. Burges too has δρυίσῃ, but says “optime Reiskius ὁρμῆσῃ.” Two MSS. give δρυῆσῃ, but these words rarely occur without the other reading as a variant.

1156. The following ῥῆσις is a rather elaborate rhetorical composition, evidently penned with an effort after pathos of the highest kind; and we cannot fairly say that that effort has been unsuccessful. Hecuba addresses the shield, the only relic spared to her of her brave son Hector, and now the receptacle of his child’s mangled limbs, laid on the ground at her feet. She asks with bitterness why the Greeks, more warlike than wise, have stained their hands with this new murder of a mere infant? ‘After all,’ she says, ‘ye are but poltroons, since you could keep the superiority over us while Hector, and thousands besides, were in life and vigour, and yet now, after the city has fallen, you so greatly fear a little child.’ This is an irrational fear that deserves no respect. Had her grandchild died in defence of the city, like his noble sire, he would have been happy: as it is, he has just seen what he was heir to, and died without enjoying it. How has the fatal fall disfigured the much cherished lock of his hair, where the brain starts through the fractured bone! How are

the loved hands listless, and the mouth silent, that uttered so many fond endearments! Alas for a mother’s care frustrated by an untimely fate! What epitaph shall a poet compose? *The Greeks killed this boy through fear.*—But, though deprived of his father’s inheritance, he shall at least be confined in his father’s shield, that shield that still bears witness, in its marks of hard usage, to his toils in defence of his country. Let such funeral ornaments be brought as circumstances will allow. Foolish is he who counts on lasting prosperity. Fortune is as fitful and capricious as the fancies of a disordered mind.

1158. ὄγκον, vaunt, pretentious claims to be warriors rather than to act like wise men. A hit at the boasted σοφία of the Greeks. There is no reason to suppose, with Matthiae, that ὄγκος δορὸς has a different meaning from ὄγκος φρενῶν, ‘boast of valour’ and ‘extent or bulk of mind.’

1165. τοσύνδε. Not for τηλικόνδε (*θρέφος*), but to be taken with ἐδείσατε. G. Burges says of 1162—3, “in his auctoris mentem frustra quascivi.” Literally, ‘when we Trojans used (day by day) to perish, while Hector was prosperous in the war, and countless forces besides; while you so fear an infant now that the city is taken.’ At first, that is, you could keep us in check, though we stoutly opposed you; but now, when not a sword can be raised against you, you are scared by an infant.—οὐκ

ὅστις φοβεῖται μὴ διεξελθὼν λόγω.

ῳ φίλταθ', ὡς σοι θάνατος ἥλθε δυστυχήσ.
εὶ μὲν γὰρ ἔθανες πρὸ πόλεως, ἥβης τυχῶν
γάμων τε καὶ τῆς ἵστοθέου τυραννίδος,

μακάριος ἥσθ' ἄν, εἴ τι τῶνδε μακάριον. 1170

νῦν αὐτὸν μὲν γνούσ τε σῇ ψυχῇ, τέκνου,
οὐκ οἶσθ', ἔχρηστος δ' οὐδὲν ἐν δόμοις ἔχων.

δύστηνε, κρατὸς ὡς σ' ἔκειρεν ἀθλίως
τείχη πατρῷα, Λοξίου πυργώματα,

δὸν πόλλον ἔκήπευστ' ἡ τεκοῦσα βόστρυχον 1175

φιλήμαστίν τ' ἔδωκεν, ἔνθεν ἔκγελᾶ

δύστεων ῥαγέντων φόνος, ἵνα αἰσχρὰ μὴ λέγω.

ῳ χεῖρες, ὡς εἰκόνες μὲν ἡδείας πατρὸς
κέκτησθ', ἐν ἄρθροις δ' ἔκλυτοι πρόκεισθε μοι.

ῳ πολλὰ κόμπους ἔκβαλδον φίλον στόμα, 1180

ὅλωλας, ἐψεύσω μ', ὅτε ἐσπίπτων πέπλους,

ῳ μῆτερ, ηδίας, ἢ πολύν σοι βοστρύχων

aἰνῶ, 'I approve not of fear (in him) who fears without examining the grounds of it by his reason.' Both joins φύθον with διεξελθὼν, and so ἔκεινον must be supplied after *aἰνῶ* as the antecedent to *ὅστις*. The order of the words seems against this. See Pflugk on Hel. 267.

1169. *ἵστοθέου*. Porson remarks that Plato alludes to this passage when he says, Resp. viii. p. 568, B., καὶ ὡς ἵστοθέον γέ τὴν τυραννίδα ἔγκωμιδεῖ (Εὑριπίδης). — *αὐτὸν*, i. e. *αὐτὸν, τὸ τυραννεύειν*.

1171—2. The meaning is that as the heir to the throne of Priam (both his father and his grandfather being dead,) he had seen with his eyes and known in his mind only (i. e. not in practice and reality,) what it was to be a king, but had not had the opportunity to enjoy the honours which he possessed by right in his own house. These two verses are certainly obscure, but they appear to require interpretation rather than alteration.

1173—5. Construe, ὡς ἔκειρέν στε βόστρυχον κρατὸς, 'how the walls of your native city, built by Apollo (v. 812), have cut from you the lock of your head.' — ἔκήπευστε, tended, cherished, ἔτρεφε. This word occurs Hipp. 78,

Aἰδὼς δὲ ποταμίασι κηπεύει δρόσοις.

1176. *ἔκγελᾶ*. It is impossible to render this word closely in English. The notion is taken from the open lips of a wound, which show the interior flesh between. As this is a bold and unwanted figure, Hecuba in a manner apologizes for it by adding *ἵνα αἰσχρὰ μὴ λέγω*, 'not to use terms shocking and disgusting,' as *ἔκκεχυταις ἔγκεφαλος* would have been. Burges, who rightly explains the point of the parenthetical clause, quotes Hesych. *αἰσχρά μυσαρά*. Compare Shakesp., *Julius Caesar*, iii. 1, *Over thy wounds now do I prophesy, which like dumb mouths do ope their ruby lips.*

1178. *εἰκόνες*. From *εἰκώ*. See Med.

1162. The old reading was *εἰκοῖς*, contracted from *εἰκήνας*. — *ἐν ἄρθ.* *ἔκλυτοι*, 'loose at the joints,' where the energy of life is most shown by muscular action.

1181. *πέπλους*. So Aldus. The MSS. give *λέχος*, which Dind. prefers. It is impossible to say which of the two is genuine; but *λέχος* looks like a correction of those who did not see the peculiar elegance of the other. A child takes refuge near its mother's garments, as Alcest. 189, *παῖδες δὲ πέπλων μητρὸς ἔξηρτημένοις ἔκλαιον*. Supra v. 746, *νεοσόδες ὥστε πτέρυγας ἐσπίπτων ἐμάς*.

πλόκαμον κεροῦμαι, πρὸς τάφον θ' ὁμηλίκων
κώμους ἀπάξω, φίλα διδοὺς προσφθέγματα.
σὺ δ' οὐκ ἔμ', ἀλλ' ἐγὼ σὲ τὸν νεώτερον, 1185
γραῖς, ἄπολις, ἄτεκνος, ἀθλιον θάπτω νεκρόν.
οἴμοι, τὰ πόλλ' ἀσπάσμαθ' αἱ τ' ἐμαὶ τροφαὶ
ὕπνοι τ' ἐκεῖνοι φροῦδά μοι. τί καὶ ποτε
γράψειν ἀν σε μουσοποίὸς ἐν τάφῳ;
τὸν παῖδα τόνδ' ἔκτειναν Ἀργεῖοι ποτε 1190
δείσαντες; αἰσχρὸν τούπιγραμμά γ' Ἑλλάδι.
ἀλλ', ὡς πατρῷῶν οὐ λαχῶν, ἔξεις ὅμως
ἐν ᾧ ταφήσει χαλκόνωτον ἵτεαν.
ὡς καλλίπηχν Ἐκτορος βραχίονα
σώζουσ', ἄριστον φύλακ' ἀπώλεσας σέθεν. 1195
ώς ἥδης ἐν πόρπακι σῷ κεῖται τύπος,
ἴτυνός τ' ἐν εὐτόρνοισι περιδρόμοις ἴδρως,
ὅν ἐκ μετώπου πολλάκις πόνους ἔχων
ἔσταζεν Ἐκτωρ, προστιθεὶς γενειάδι.
φέρετε, κομίζετ' ἀθλίω κόσμον νεκρῷ 1200
ἐκ τῶν παρόντων οὐ γὰρ ἐσ κάλλος τύχας
δαίμων δίδωσων ὃν δ' ἔχω, λήψει τάδε.
θυητῶν δὲ μῶρος ὄστις ἐν πράσσειν δοκῶν

1184. *κάμους*, parties or companies of my equals in age. Cf. Alcest. 343.

1185. For the sentiment compare Suppl. 175.

1188. *ὕπνοι ἐκεῖνοι*. Those broken or anxious sleeps. Little can be said in favour of *ὕνωι*, adopted by Bothe from Musgrave. The mention of sleepless nights was so natural, that the expression, though slightly inaccurate, could not be misunderstood. So the nurse complains of being kept awake by the nightly cries of Orestes, Cho. 738. Eur. Suppl. 1138, *τροφαὶ τε πατρῶς, ἕνπνα τ' ὁμιλτῶν τέλην*.

1189. *σε*. Like λέγειν τινά τι, to say of a person &c.

1195. *φύλακα*. As a shield preserves the arm of the wearer from harm, so in turn the arm is the keeper of the shield, so that it is neither captured by the enemy nor left on the field. Similarly of the bow, Herc. F. 1099, which Hercules says *ἔσωξε πλευρᾶς, ἐξ ἐμοῦ τ' ἐσώζετο*.

1196. *σφ*. So Dind. after Dobree for *σός*. Bothe and Burges give *σοι* with Reiske. It is clear that *σός τύπος* could only be properly used, if the arm itself were apostrophized.

1199. *προστιθέσι*, sc. *αὐτὴν, τὴν ἀσπίδα*. The sweat ran down the face and beard, from the exertion of the fight, and dripped upon the rim of the shield when raised to the face, leaving a mark of rust or stain upon it.

1200. *κόσμον*. See Alc. 161.—*ἐσ καλλος*, for rich adornment, for costly offerings. The *ἐσ* is used as in v. 1211.

1213. Construe *ἐν πράσσειν βέβαια, sc. βέβαιος*. Bothe would read *ὄστις, ἐν πράσσων, δοκεῖ βέβαια χαίρειν*, and he attributes the supposed corruption to the fact that in the Aldine (and therefore in the MSS. whence that edition was derived) vv. 1204—5 are transposed, by which *χαίρειν* is separated further from *δοκῶν*. This is plausible; but still there is no

βέβαια χαίρει τοῖς τρόποις γὰρ αἱ τύχαι
ἔμπληκτος ὡς ἀνθρωπος ἄλλοτ’ ἄλλοσε
πηδῶσι, κούδεις αὐτὸς εὐτυχεῖ ποτε.

1205

XO. καὶ μὴν πρὸ χειρῶν αἵδε σοι σκυλευμάτων
Φρυγίων φέρουσι κόσμον ἔξαπτεν νεκρῷ.

EK. ὃ τέκνον, οὐχ ὑποισι τικήσαντά σε
οὐδὲ ἥλικας τόξοισι, οὖς Φρύγες νόμους
τιμῶσιν, οὐκ ἐσ πλησμονὰς θηρώμενοι,
μῆτηρ πατρός σοι προστίθησ' ἀγάλματα
τῶν σῶν ποτ' ὅντων, νῦν δέ σ' ἡ θεοστυγὴς
ἀφείλεθ' Ἐλένη, πρὸς δὲ καὶ ψυχὴν σέθεν
ἔκτεινε, καὶ πάντ' οἶκον ἔξαπάλεσεν.

1210

XO. ἐ ἐ, φρενῶν ἔθιγες, ἔθιγες ὁ
μέγας ἐμοὶ ποτ' ὀν ἀνάκτωρ πόλεως.
EK. ἀ δ' ἐν γάμοις ἔχρην σε προσθέσθαι χροῖ,
'Ασιατίδων γήμαντα τὴν ὑπερτάτην,
Φρύγια πέπλων ἀγάλματ' ἔξαπτω χροός.
σύ τ' ὁ ποτ' οὐσα καλλίνικε μυρίων
μῆτερ τροπαίων, Ἔκτορος φίλον σάκος,
στεφανοῦ· θανεῖ γὰρ οὐ θανοῦσα σὺν νεκρῷ.

1215

1220

reason to quarrel with the text as it stands, 'who exults in the idea that he is securely prospering.'

1204. *τοῖς τρόποις*. More fully the sentence should have stood thus: *αἱ γὰρ τύχαι, τοῖς τρόποις εὑμετάβολοι, ὡς ἔμπληκτος ἀνθρωπος, &c.* for the comparison does not consist in *πηδῶσιν ὡς ἀνθρωπος*, but in *τοῖς τρόποις ὡς ἔμπληκτος*.—*ἔμπληκτος* is 'rash,' 'harc-brained,' 'reckless,' opposed to one who is guided by *λογισμὸς*, the dictates of reason.—*ἄλλοτ’ ἄλλοσε*, 'first to one, then to another;' literally, 'at one time in one direction, at another in a different one.' Prom. 284, *πρὸς ἄλλοτ’ ἄλλον πημονὴν προσιζάνει*.—*αὐτὸς* is Valckenaer's reading for *αὐτός*. Both retains the latter, and understands it 'of himself,' i. e. without the intervention of good fortune.

1207. *πρὸ χειρῶν*. See Rhes. 274, *μάχας πρὸ χειρῶν καὶ δόρῃ βαστάζομεν*.

1209. *ὑποισι τικήσαντά*. She does not crown you as a victor in a chariot-race. Cf. v. 1223. For among the *κόσμος*

offered at funerals were *στέφανοι*, v. 1144. The accusative is used as if she had intended to say *στεφανῶ σε*.—*οὐκ ἐσ πλησμονὰς*, not to the excess of luxury and expenditure to which the Greeks carried their passion for racing. See Hel. 904. Horses are called *ἵγαλμα τῆς ὑπερπλούσου χλιδῆς*, Prom. 474.—*θηρώμενοι* merely means 'pursuing these occupations,' not 'hunting,' as many have supposed. Nor is there any allusion to the Persian education, *τοξεῖν* and *ἰπάζεσθαι*, in the name *Φρύγες*, which is said only of the Trojans. Archery and riding were accomplishments common to all eastern nations alike. Paris himself was an archer, and wounded Achilles.

1216. *Ἐθιγες*, sc. *θανῶν*. This is said to Hector, and is a mere parenthesis in the speech. Perhaps we should read thus, in three dochimiac verses,

ἐὴ ἐὴ φρενῶν
Ἐθιγες Ἐθιγες, ὁ μέγας ἐμοὶ ποτ' ὀν
ἀνάκτωρ πόλεως.

1223. *θανεῖ γὰρ κτλ.* "Moriere enim,

ἐπεὶ σὲ πολλῷ μᾶλλον ἡ τὰ τοῦ σοφοῦ
κακοῦ τ' Ὁδυσσέως ἄξιον τιμᾶν ὅπλα. 1225

XO. αἰαῖ αἰαῖ,

πικρὸν ὅδυρμα γαῖά σ', ὁ
τέκνουν, δέξεται. στέναξον, μᾶτερ

EK. αἰαῖ.

XO. νεκρῶν ἱακχον.

EK. οἵμοι μοι.

1230

XO. οἵμοι δῆτα σῶν ἀλάστων κακῶν.

EK. τελαμῶσιν ἔλκη τὰ μὲν ἐγώ σ' ἵαστομαι
τλήμων ἰατρὸς ὄνομ' ἔχουσα, τάργα δ' οὐ
τὰ δ' ἐν νεκροῦσι φροντίσει πατὴρ σέθεν.

XO. ἄρασσ' ἄρασσε χειρὶ κρά-

τα πιτύλους διδοῦσα χειρὸς, ἵώ μοι μοι.

1235

EK. ὁ φίλταται γυνάκες.

XO. Ἐκάβῃ τσας ἔνεπε τίνα θροεῦς αὐδάν.

EK. οὐκ ἦν ἄρ' ἐν θεοῖσι πλὴν οὔμοὶ πόνοι,

1240

hoc est, sepelieris, licet non mortua, quia
nunquam vixisti, una cum mortuo nepote.
Τὸ διανοῦσα autem non ad σάκος, sed
ad μῆτερ, est referendum." J. Barnes.
Bothe explains νεκρῷ of Hector. The
sense seems to be, "Receive, O shield,
this crown, as a funeral ornament, for
you also must go to the grave with the
corpse you bear, though not, like it, being
one that has lost a human life."

1227. ὅδυρμα, an object of grief, as a
person is sometimes called a *mīros*, or a
στύγημα. But these lines were perhaps
antithetical to 1216 seqq., and are thus to
be emended,

αἰαῖ αἰαῖ τέκνουν,
πικρὸν ὅδυρμα γαῖα σὴ δέξεται,
στέναξον, μᾶτερ.

1233. τάργα δ' οὕ. Because, as she
operated on a corpse, she could not ex-
pect the results which a surgeon looks for
from the art of healing. "Mos erat Veteri-
bus Mortuorum corpora decenter ad funus
componere, et vulnera si qua erant lavare
et fasciis ligare, etiam adhibitis medica-
mentis." J. Barnes. By way of ban-
dages, she applies (perhaps, as she fastens
the body upon the shield,) the strap or
belt, by which its weight was supported
from the shoulder of the wearer. But

τελαμῶν is also properly used for a sur-
gical bandage, as Herod. vii. 181, συμπ-
τροσί τε λάμενοι τὰ ἔλκεα καὶ σιδόνος
βύσσινης τελαμῶν κατειλόσσοντες. Cf.
Phoen. 1669. But to take the word here
only of the latter, is to make Hecuba pro-
duce linen wrappings and apply them, (or
at least, use the offered garments in place
of them,) with a minuteness of proceed-
ing scarcely suited to the occasion.

1234. φροντίσει. Matthiae, followed
by Dindorf, gives φροντιεῖ, which is surely
arbitrary.

1236. πιτύλους, the quick motion of
the hands, like an oar-stroke. Cf. Theb.
350, ἔρεσσεν διφῇ κρατὶ πόμπιμον χερῶν
πίτυλον. But χειρὶ is here perhaps an
interpolation, especially as χειρὸς follows; and
it is omitted by Bothe and Seidler.
The verse should be iamb. + dimeter
dochmiac, ἄρασσ' ἄρασσε κράτα πιτύλους
διδοῦσα χερὸς ἵώ μοι μοι.

1239. τσας. There is some corrup-
tion here. Dindorf incloses Ἐκάβῃ within
brackets, and regards σας as the end of
some lost word. Probably this verse was
a trimeter dochmiac.

1240. οὔμοὶ πόνοι. So all the old co-
pies, and so Dind. has rightly edited.
Bothe, with Reiske, gives έμοὶ πόνοι
Τροΐᾳ τε. But the meaning is sufficiently

Τροία τε πόλεων ἔκκριτον μισουμένη,
μάτην δ' ἐβουθυτοῦμεν. εἰ δὲ μὴ θεὸς
ἔστρεψ' ἄνωθεν περιβαλλὼν κάτω χθονὸς,
ἀφανεῖς ἀν δύτες οὐκ ἀν ὑμνήθημεν ἀν
μούσαις, ἀοιδὰς δόντες ὑστέροις βροτῶν. 1245
χωρεῖτε, θάπτετ' ἀθλίῳ τύμβῳ νεκρόν·
ἔχει γὰρ οἷα δεῖ γε νερτέρων στέφη.
δοκῶ δὲ τοὺς θανοῦσι διαφέρειν βραχὺ,
εἰ πλουσίων τις τεύξεται κτερισμάτων.
κενὸν δὲ γαύρωμ' ἔστι τῶν ζώντων τόδε. 1250

ΧΟ. ἵω ἵω.

μελέα μάτηρ, ἢ τὰς μεγάλας
ἐλπίδας τέπι σοὶ κατέκαμψε βίου.
μέγα δ' ὀλβισθεὶς ὡς ἐκ πατέρων
ἀγαθῶν ἐγένου,
δεινῷ θανάτῳ διόλωλας. 1255
ἔα ἔα.
τίνας Ἰλιάσιν ταῖσδ' ἐν κορυφαῖς
λεύσσω φλογέας δαλοῖσι χέρας
διερέσσοντας; μέλλει Τροίᾳ
καινόν τι κακὸν προσέσθαι.

clear: 'It seems that the only things that the gods have any concern for are, my woes and Troy the especial object of their detestation.'

1243. *περιβαλλών*. Embracing us (Troy) in his arms, and turning us topsy-turvy. A singular way of saying, *ei μὴ κατέστρεψεν ήμᾶς*. But the phrase ἄνω κάτω στρέψειν, (Eum. 620.) was had in regard by the poet, who means simply to say, that so utterly the gods have deserted Troy, that but for the desolation of the city the inhabitants would never have been heard of. Hermann's reading, ὑμνηθεῖμεν, while it suits ὑστέροις βροτῶν better, is less adapted to the preceding aorist indicative ἔστρεψε. Euripides was thinking only of the poets who had preceded him, and so he makes Hecuba say, 'We should not have been (as we now shall be) the subject of song to posterity.'

1247. δεῖ γε. Three MSS. give δή γε. See on Suppl. 162. This would mean, ἔχει οἷα δὴ ἔχει. But the γε well

suits δεῖ, as if it were a compulsory acquiescence in a useless fashion, as the next passage implies. See on Suppl. 78.

1252. *κατέκαμψε*, 'has brought to a close,' a common metaphor from the στήλῃ of the stadium. The old reading was *κατέγναψε*, corrected by Burges.—*ἐπὶ σοι* is probably corrupt; we should read *ἐν σοι*, i. e. ἐν τῷ σῷ θανάτῳ. See on v. 194.—*διόλωλας*, sc. Astyanax. As if he had said, μέλεος δὲ σὸν, διόλωλας, διόλβισθεὶς κτλ.

1256. *κορυφαῖς*, 'heights,' pointing to some spot which was supposed to represent the distant acropolis or Pergamus; unless we can understand 'house-tops,' and so suppose Talthybius to address some Greek soldiers seen with torches above the proscenium. See Suppl. 987. Infra, 1325.—*διερέσσοντας*, Hesych. διαστέλνοντας. This is a sort of metathesis for διερ. δαλοῖς χερσὶ, 'brandishing torches in their hands.' So ὁπλίζειν λαμπάδα διὰ χερῶν Theb. 428, for ὁπλ. χέρας λαμπάδην.

- ΤΑ.** αὐδῶ λοχαγοῖς, οἱ τέταχθε πιμπράναι 1260
*Πριάμου τόδ' ἀστυ, μηκέτ' ἀργοῦσαν φλόγα
 ἐν χερσὶ σώζειν, ἀλλὰ πῦρ ἐνιέναι,
 ὡς ἀν κατασκάψαντες Ἰλίον πόλιν
 στελλώμεθ' οἰκαδ' ἀσμενοι Τροίας ἄπο.*
- ἡμεῖς δ', ἵν' αὐτὸς λόγος ἔχη μορφὰς δύο, 1265
*χωρεῖτε, Τρώων παῖδες, ὅρθιαν ὅταν
 σάλπιγγος ἡχῶ δῶσιν ἀρχηγοὶ στρατοῦ,
 πρὸς ναῦς Ἀχαιῶν, ὡς ἀποστέλλησθε γῆς.
 σύ τ', ὁ γεραιὰ δυστυχεστάτη γύναι,
 ἐπου. μεθήκουσίν σ' Ὁδυσσεώς πάρα
 οἵδι. φε δούλην κλῆρος ἐκπέμπει χθονός.*
- ΕΚ.** οἱ γὰ τάλαιων τοῦτο δὴ τὸ λοίσθιον 1270
*καὶ τέρμα πάντων τῶν ἐμῶν ἥδη κακῶν
 ἔξειμι πατρίδος, πόλις ὑφάπτεται πυρί.
 ἀλλ', ὁ γεραιὲ ποὺς, ἐπίσπευσον μόλις,
 ὡς ἀσπάσωμαι τὴν ταλαίπωρον πόλιν.*
- ὁ μεγάλα δήποτ' ἐμπνέουσ' ἐν βαρβάροις 1275
*Τροίᾳ, τὸ κλεωὸν ὄνομ' ἀφαιρήσει τάχα.
 πιμπρᾶσί σ', ἡμᾶς δ' ἐξάγουσ' ἥδη χθονὸς
 δούλας· ἵω θεοί. καὶ τί τοὺς θεοὺς καλῶ;
 καὶ πρὶν γὰρ οὐκ ἥκουσαν ἀνακαλούμενοι.
 φέρ' ἐσ πυρὰν δράμωμεν, ὡς κάλλιστά μοι
 σὺν τῇδε πατρίδι κατθανεῖν πυρουμένη.*

1260. τέταχθε, i. e. προστέταχθε, as sense of 'against' or 'in the case of' Eum. 269, φωνεῖν ἐτάχθην πρὸς σοφοῦ other rivals; φρονοῦσα μεγάλα κατὰ τῶν διδασκάλου.

1265. μορφὰς δύο, two indications or significations; that is, according to Mattheiae, for the Trojan captives (the chorus) to depart at the sound of the trumpet, and for Hecuba to follow him immediately. But it might equally well refer to the command given above to the λοχαγοῖς, and to the further orders now communicated to the captives generally.

1276. ἀσπάσωμαι. That I may make my parting address. Hecuba here moves across the stage, and holds out her arms in the direction where Troy was represented to lie.—δήποτε, 'formerly,' sup. 506. Hipp. 1181 &c.—ἐμπνέουσα, so one MS. for ἀμπνέουσ'. The ἐν gives the

sense of 'against' or 'in the case of' other rivals; φρονοῦσα μεγάλα κατὰ τῶν διδασκάλων. But ἀναπνεῖν is 'to recover breath.' This passage may serve to support the old reading in Cho. 939, δλέθριον πνέουσ' ἐν ἔχθροῖς κέτον, altered to ἐπ' ἔχθροῖς by Schütz and Hermann.

1280—1. See above v. 469. Such sentiments are not however necessarily to be taken as proofs of a disbelief in the care of the gods for man, but rather as reproaches for their neglect. So Electra replies to the exhortation of the chorus to pray, οὐδὲς θέων ἐνοπᾶς κλέει τὰς δυσδάμονος, El. 198. And Amphitryon says to Zeus, Herc. F. 501, καίτοι κέκλησται πολλάκις μάτην πονῶ.—For καὶ τί, expressing an objection, see on Hel. 583.

- ΤΑ. ἐνθουσιᾶς, δύστηνε, τοῦς σαυτῆς κακοῖς·
ἀλλ' ἄγετε, μὴ φείδεσθ'. Ὁδυσσέως δὲ χρὴ
ἐσ χεῖρα δοῦναι τήνδε καὶ πέμπειν γέρας. 1285
- ΕΚ. ὀτοτοτοτοτοτοῦ.
Κρόνιε, πρύτανι Φρύγιε, γενέτα
πάτερ, ἀνάξια τὰς Δαρδάνου
γονᾶς τάδ' οἴα πάσχομεν δέδορκας; 1290
- ΧΟ. δέδορκεν, ἀ δὲ μεγαλόπολις
ἄπολις ὅλωλεν οὐδ' ἔτ' ἔστι Τροία.
- ΕΚ. ὀτοτοτοτοτοτοῦ.
λέλαμπεν Ἰλιος, 1295
Περγάμων τε πυρὶ καταίθεται τέρεμνα
καὶ πόλις ἄκρα τε τειχέων.
- ΧΟ. πτέρυγι δὲ καπνὸς ὡς τις
οὐρανίᾳ πεσοῦσα
δουρὶ καταφθίνει γâ. 1300
μαλερὰ μέλαθρα πυρὶ κατάδρομα
δαῖψ τε λόγχῃ.
- ΕΚ. ὁ τέκνα, κλύετε, μάθετε ματρὸς αὐδάν. στρ.
- ΧΟ. ἰαλέμῳ τοὺς θανόντας ἀπύεις.
- ΕΚ. γεραιά τ' ἐσ πέδον τιθεῖσα μέλεα,
καὶ χερσὶ γαῖαν κτυποῦσα δισσαῖς. 1305

1288. πρύτανι Φρύγιε, 'lord of Troy.' He was before accused of having abandoned his city to the enemy, v. 1063 &c. For the word πρύτανις see Aesch. Suppl. 365. Prom. 176. He was the founder of the Trojan race, because Dardanus was the son of Zeus and Electra, Ovid, Fast. iv. 31. Hom. Il. xx. 215. There is something wrong in v. 1289, which should probably be a dochmiac, as πάτερ ἀναξίως γε τὰς Δαρδάνου κτλ.

1299. οὐρανίᾳ. So Reiske with one of the Scholia, πεσοῦσα δὲ ἡ γῆ τῇ οὐρανίᾳ, ὃ ἔστι τῇ ὑψηλῇ ἑαυτῆς πτέρυγι. The common reading is οὐράνια. The sense is, γῆ καταφθίνει πεσοῦσα, ὡς τις καπνὸς καταφθίνει πτέρυγι οὐρανίᾳ. Compare v. 1320.—δουρὶ for δορὶ seems required by the metre, which is the same in the two preceding lines.

1302. After this verse are commonly read the two lines which in the present

edition conclude the play. They exactly answer, antistrophically, to 1316—17, being antispastic (θεῶν in 1316 a monosyllable). Moreover, the address ίώ γâ precisely coincides to the preceding ίώ πάλις.

1305. τιθεῖσα. When the chorus says to Hecuba, that in exclaiming ὁ τέκνα she is invoking those who are no more, she replies, 'True, I do this both placing my aged limbs on the ground, and beating the earth with my two hands,'—ἀπίω εἰτούς, τιθεῖσά τε μέλεα καὶ γαῖαν κτυποῦσα. The old reading was κρύπτουσα, but κτυποῦσα, the conjecture of Musgrave, is recognized in the Scholia. It is more probable than κρυπτοῦσα, another conjecture by the same, because, as has been elsewhere observed, ρ was very frequently intruded in such words as would admit of it. Seidler further proposes μέλει ἐμά, to complete the senarius;

- XO.** διάδοχά σοι γόνυ τίθημι γαίᾳ,
τοὺς ἐμοὺς καλοῦσα νέρθεν
ἀθλίους ἀκοίτας.
- EK.** ἀγόμεθα, φερόμεθ' **XO.** ἄλγος ἄλγος βοῖς 1310
EK. δούλειον ὑπὸ μέλαθρον ἐκ πάτρας γ' ἐμᾶς.
ἰώ.
- Πρίαμε Πρίαμε, σὺ μὲν ὀλόμενος
ἄταφος, ἄφιλος, ἄτας ἐμᾶς ἄιστος εἶ.
- XO.** μέλας γὰρ ὅσσε κατεκάλυψε
θάνατος ὁσιον ἀνοσίαις σφαγαῖσι. 1315
- EK.** ἵω θεῶν μέλαθρα καὶ πόλις φίλα.
- XO.** ἔ ἔ.
- EK.** τὰν φόνιον ἔχετε φλόγα δορός τε λόγχαν. ἀντ.
- XO.** τάχ' ἐσ φίλαν γάν πεσεῖσθ' ἀνώνυμοι.
- EK.** τὸνις δ' ἵσα καπνῷ πτέρυγι πρὸς αἴθέρ' 1320
ἄιστον οἴκων ἐμῶν με θήσει.
- XO.** ὄνομα δὲ γᾶς ἀφανὲς εἶσιν ἄλλᾳ δ'
ἄλλο φροῦδον, οὐδὲ ἔτ' ἔστιν
ἀ τάλαινα Τροία.
- EK.** ἐμάθετ', ἐκλύετε; **XO.** Περγάμων γε κτύπον. 1325
- EK.** ἔνοσις ἀπασαν ἔνοσις ἐπικλύσει πόλιν.
ἰώ.

but the reading of v. 1320 is too uncertain to afford any guidance.

1307. διάδοχα κτλ. I too in my turn fall prostrate, calling on the husband I have lost to hear and avenge me.

1310. ἄλγος—βοῖς. This clause interrupts the sentence ἀγόμεθα ἐκ πάτρας ὑπὸ (i. e. ἔσ) δούλειον μέλαθρον.

1313. ἄιστος, without having heard of my fate.

1319. ἐσ φίλαν πεσεῖσθε. 'Ye (the temples and palaces), being deserted, will soon fall ruined upon the loved soil which reared you, and your very names will become extinct.'

1320—1. This passage can hardly be genuine. The metre would indeed be satisfied by reading ἵση καπνῷ πτέρυγι, 'with a wing like that of smoke,' and the 'dust' spoken of will thus be that of the falling houses in the preceding verse, which, like the *smoke* in v. 1298,

appears to have been a real dramatic effect. But how this can be said θῦναι τινὰ ἄιστον οἴκων, is not very clear. Perhaps we should render, 'will cause me to hear no more of my home,' comparing 1313, and Aesch. Suppl. 761, τὸ τάν δ' ἄφαντος ἀπτετῆς, ἄιστος ὡς κόνις, ἀτερθε πτερύγων δολίμαυ.

1322. ὄνομα δὲ γᾶς. 'The very name, too, of the land (i. e. of the city) will vanish; already has one thing gone in one direction, another in another; nor does unhappy Troy longer exist.' In ἄλλᾳ ἄλλο the spoils of the captured city, now carried off to various Grecian cities, are clearly meant.

1325. κτύπον. Without doubt a stage effect was here produced by the tumbling down of some heavy body, to represent the fall of the acropolis. See on v. 1236. Hence also ἔνοσις, the concussion, in the next verse.

τρομερὰ τρομερὰ μέλεα, φέρετ' ἐ-
μὸν ἵχνος. ἵτ' ἐπὶ δούλειον ἀμέραν βίου. 1330

XO. ἵω τάλαινα πόλιστ' ὅμως δὲ
πρόφερε πόδα σὸν ἐπὶ πλάτας Ἀχαιῶν.

EK. ἵω γὰ τρόφιμε τῶν ἐμῶν τέκνων.

XO. ἔ ἔ.

1329. φέρετε, support, carry.—δούλειον first clause is clearly Hecuba's exhortation to the captives; the two latter verses δούλων ἥμαρ is sometimes used. This are rightly assigned by Seidler and Dind. sentence is given in the old copies to to the chorus.—On the concluding line Talthybius, to the end of 1332. The see v. 1302.

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